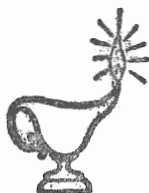
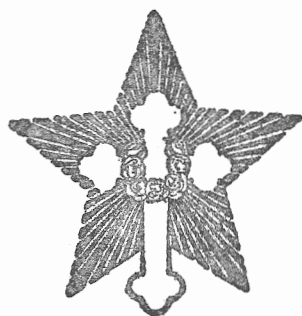


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OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship Magazine

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Blessings in Adversity

He that has no cross deserves no crown.—*Quarles*.

There is no education like adversity.—*Beaconsfield*.

Afflictions are but conductors to immortal life and glory.—*Aughey*.

Adversity makes men, and prosperity makes monsters.—*Victor Hugo*.

Adversity has the effect of eliciting talents, which, in prosperous circumstances, would have lain dormant.—*Horace*.

Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.—*Carlyle*.

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head.

—*Shakespeare*

Genuine morality is preserved only in the school of adversity, and a state of continuous prosperity may easily prove a quicksand to virtue.—*Schiller*.

Prosperity is too apt to prevent us from examining our conduct, but as adversity leads us to think properly of our state, it is most beneficial to us. —*Johnson*.

He that can heroically endure adversity will bear prosperity with equal greatness of soul; for the mind that cannot be dejected by the former is not likely to be transported with the latter.—*Fielding*.

Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favor.—*Bacon*.

The gods in bounty work up storms about us that give mankind occasion to exert their hidden strength, and throw out into practice virtues that shun the day, and lie concealed in the smooth seasons and the calms of life.—*Addison*.

While the bark of life floats on summer seas and our existence seems one grand sweet song, there is no incentive to turn to the higher; . . . but when the billows of adversity roar around us and each succeeding wave threatens to engulf us, then we have wedded heart-affliction and become men of sorrows, ready to be born as Parsifal, the soul who has forgotten the wisdom of the world and is seeking for the higher life.—*Max Heindel*.



The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

PREFACE

THIS treatise aspires to satisfy the deepest intuitions of the religious devotee, the most ardent, esthetic cultivations of the artist, as well as the most exact demands of the trained mental faculties of the scientist. It strikes boldly at the heart of truth and logic. No phase of the achievements of man through painstaking investigation and experimentation are controverted nor torn asunder by visionary hallucination nor by arbitrary mystical indulgence.

The fundamental purpose of the work at its inception was reconciliation—to deny nothing, but to harmonize the ruptured threads of scientific, artistic, architectural, and religious developments, which by intensive specialization down through the ages have become almost irreconcilable.

It should be earnestly borne in mind that Man's unfoldment in self-conscious illumination has at all times had as its foundation *logic in science*, while all of his consistent esthetic enlightenment owes its perpetuity throughout phenomenal generations to the scientific foundation upon which it rests.

Therefore the evasion or the refutation of those laws governing life and being, as thoroughly established by ages of

scientific achievement by occult philosophy would seriously retard reconciliation and spiritual awakening.

Truth will never conflict. The conflict is between truth and error, and herein lies the importance of the scientific foundation in the phenomenal world in prescribing certain laws of mathematics and physics with kindred tangents, and the careful weighing of those irrefutable laws with their higher intuitions which continually stir the aspiring souls to strive for deeper understanding of the mysteries of life and being. This will result in an unparalleled understanding which will free them from the fetters of sectionalism and reveal the true immortality of manifestation and the unity of factors otherwise appearing separative.

The entire scope of the present effort to reconcile is grounded in the profound Hermetic Axiom "As above, so below" and its converse "As below, so above," and the true devotee and scholar who fervently desires the acme of understanding of all things coming within the scope of consciousness will never be led astray, but will have clarified most puzzling and perplexing problems by its intensive application. However, solutions and revelations alike depend upon supreme faith in this master key

and an unselfish and devoted attitude in the works applied.

The common ground of communion between all occult science and its material concept is entrenched in the Hermetic truths and investigations in both the visible and the invisible realms which bring new and deeper conceptions to light resulting from their application to phenomena revealed.

The scientific world has never denied the existence of a God, but only the kind of God the unawakened and untrained mind would set up. This accounts for the obsolescence of the church as orthodoxically interpreted, the spread of illuminative research, and the resultant unmistakable dissatisfaction and unrest over prevalent ways of thinking and scouted theories of past conviction and tradition.

In place of the capitulation of sacred organization to military aggrandizement or political intrigue, there is welling up within the hearts of the masses an appreciation of the fact that the root of evil is never touched in conquest; the suffering is endured by the helpless servants alone, while conqueror and conquered alike are invariably materially enriched by the episode.

The seed-ground of conquest is prepared in the rearing of separative monumental structures of material possession through excessive specialization, which so warps the single track mind in its broodings as to nourish a tendency to an inimical attitude toward other attainments, eventually culminating in aversion, ridicule, denial, and even hostility.

Specialization in every realm of our composite life in evolutionary unfoldment is not only essential, but should be heralded as a very fortunate and happy privilege insofar as it furthers a more comprehensive understanding and utilization of instrumentalities given man to master. Specialization becomes inimical when it encounters denial of the rest, and the subsequent

failure to retain touch with the other streams of life pursuits results in the subservience of knowledge. Knowledge that harmonizes these ruptured threads of specialization will conduct man into the realm of truth and understanding and attain a degree of adoration for the Divinity that shapes our ends, inconceivable to an average service of devotion, and pave the way to that state of adeptship which not alone believes, but which *knows* that "All is one."

There is but one sin, ignorance, and but one liberation from it, applied knowledge, and the furtherance of the latter alone is the one purpose of embodiment in physical form. Each and every person is master of his own destiny, and the "living temple" provided as an instrumentality is built "without sound of hammer."

Phenomenal life in this living temple is for unfoldment of our dynamic powers, for expression of every attribute possessed, for illumination in soul growth, for continually expanding consciousness, the realization of our relation to the Great Scheme of the Grand Architect, and for the dedication of our attainments in loving, self-forgetting service to all mankind.

The example and illumination provided by an awakened soul becomes a beacon light of hope to enfeebled souls struggling in the mire of misinterpreted precepts, floundering in the shallow water of the superficial side of life, or shattered upon the rocks of misdirected courses.

In the final analysis, all of life is but a service, while the greatest service is that which teaches others truly to serve themselves. All lasting and real unfoldment is from within, the fanning into blaze of the fluidic Spark. External applications in scholarly pursuits in cultivations and absorptions through sense perceptions and in association with others serve beneficially insofar as they awaken inner unfoldment of the consciousness in comprehension, in the

outward expression of genius in epigenesis.

In spite of periodical chaos and conflict in which religious, aesthetic, and scientific forces have been pitted against one another, civilization has steadily unfolded, consistently, methodically under the dominating influence of the higher nature whether the appellation of Christianity be recognized or not. But the World Light of Christianity kindled at Palestine 2000 years ago, and given to the world in just the form of example and expression needed, is responsible for Man's rise from the cradle of understanding just then being formed. Had it not been for its timely and supreme expression, the Renaissance could never have survived the Dark Ages. Unfortunately, its subsequent desecration and more or less mutilation in sectionalism, individualistic purport, and personal interpretation have cast the greatest shadow of gloom over the true buoyancy of expression of the spiritual nature.

The true God, the God of Love, has been supplanted by the God of Fear and edifices have been erected in His name, reeking with stifling gloom, superstition, suppression, whereas the unfoldment of the entire inner nature and its dedication to the world in service bring us closer to Him. By His works alone can we know Him, and our only means for this attainment is the devotional aspiration to knowledge of them.

Aside from the natural deviations of Religion, Art, and Science from each other, a dominant factor of Evolution must be considered, and a sure grasp of its significance will assist in the furtherance of the devotional side of Man's nature which must ultimately triumph over the rest.

Innocence is not synonymous with virtue. The child possesses innocence, but virtue can become apparent only after a thorough knowledge of both good and evil have accrued and, through processes of experience and observation,

the strength to choose attained. Similarly, pure spirit has power, soul of understanding, after it has emanated matter from itself to serve as the instrument by which it shall gain its knowledge and illumination. In all the processes by which the Spirit is materializing the form, by which the phenomenal world is being built, by which the agencies at work upon the planet are amassing material structures, the entire growth of material civilization is the work of involution, and during its entirety the personality is being perfected.

The personality is the direct product of definite concentration upon some material aim. It expresses in a myriad of different qualities, but its ultimate aim is material acquisition of some nature. Even in its most refined states in which good accrues to others, its law, nevertheless is possession. So long as the personality dominates, there is some form of specialization along the trend of materialization and the conceptions formed and the attitude assumed will be more or less materialistic, scientific. As the essential instrumentality of the Spirit is the mastery of the material world, the personality should be given due recognition, but it may easily be overexalted. The higher its development the greater the prominence in power, fame, popularity, material prosperity, while in just that converse proportion is the light of spiritual wisdom excluded, the soul of understanding of the deeper side of life clouded.

Subservience of the personality to the dictates of the inner nature commences the evolutionary side of manifestation in character when the spiritual nature begins the extraction of the essences of experience in matter, as soul. There then becomes apparent in the consciousness the realization of the superficiality of apparently imposing material and phenomenal compilations, which become valueless and meaningless at the threshold of death; the realization of the truth that the lasting, the undying, the

forever satisfying things of life are those which spring from the font of cosmic Wisdom—the unreal, the invisible, the intangible, the vaguely understood and mysteriously interpreted attributes of the soul of things.

The more devotional the attitude and the more intense the desire of the awakening soul to utilize the knowledge obtained in spreading light to the darkest recesses of the Earth, in being of service in every thought, word, and deed, to smooth the path of fellow beings contacted, the more will the light of wisdom flood its life.

The soul of all material phenomena will then be apparent as a reality, and those actualities of life which formerly appeared so stable, so essential, so lasting, will be revealed in their true light as of but passing utility and evanescent value; the undue splendor, prominence and importance attached will be seen as artificial, superficial, selfish.

Man is master of his own destiny, but his attitude must become devotional or he cannot evolve in harmony with the Divine scheme which prescribes a general trend of orderly, rhythmic, unfolding toward perfection, as laid out by twelve forces at work. The proper utilization of these powers given, dynamically, unfolds the automaton into a God.

The foregoing truths have been set forth to emphasize the fact that a devotional attitude will result in far more profit in the study of the ensuing work. Many profound statements may at first appear arbitrary, but the devout seeker (by first accepting upon faith), will be rewarded by subsequent revelations of their indisputable accuracy. The deeper the truth, the easier to brand it at first as an hallucination, but closer communion brings out the realization that it could not be otherwise.

The keywords have been selected with painstaking care, only the most collective and all-inclusive descriptive terms being employed, so far as the limitation

of language will permit. The deeper the truth, the more inadequate is any description, and the scholar in such instances must awaken his own abstract conception, utilizing the fundamental key instrumentally, thus guarding against those deviations which hamper and distort thought comprehension and which lead to unprofitable argument. The more worthy the thought the more will it stand repetition, even that which presents it in various phases, excepting extremes which culminate in refutation. This factor attaches some value to every philosophy, even though its general trend be but a reproduction of older and fundamental teachings.

It is unfortunate that in specialization of research the scholar often is led into channels of great depth and lure, only to find closing about him, walls from whence there seems no avenue of escape and in which apparent elucidation and clarification have only served to increase perplexity and doubt, and denial of other possible regions of exploration.

All such are carefully avoided in the present work and the deeper the penetration into each and every phase of study, the closer will be its harmony with the balance, the more complete its reconciliation with other known truths.

Therefore, the scholar, scientist, artist, or religious devotee, is admonished to approach the following in an attitude of spiritual devotion, mental application, moral tranquility, and physical fortitude to reap the utmost harvest of spiritual blessing and intellectual illumination, and realize the peace and joy of deeper communion and understanding.

The correlations involve every important science, the fundamentals of art and religion, and the relation of form, color, and tone to each other, the whole as related to the entire range of vibration and every form of life and race of man.

(To be continued)

BEYOND THE SEA

Oh, happy home beyond the wind,
 behind the star rimmed earth,
I hear dear voices from a sea
 whose waves roll in sweet mirth.
I hear a voice, when in my dreams
 I venture forth on wings;
Yet, wakened, all my heart recalls
 are dim rememberings,
And never can I seem to see
 your shores, or know the call
Which takes me from my moorings here
 to your sea-misted hall.
What links of gold, unbroken through
 the ages of the past,
Have chained me to this memory
 and hold my heartstrings fast?
The world seems young, yet I am old,
 yes, old, beyond belief
And only you, oh, loving home
 can know the orphan's grief.
Your swelling tides of harmony
 like ocean waves break through
The memories of birth and death,
 the journeys old and new.
Oh, joyous home beyond the sea,
 across the desert sand,
My heart wings ever in its dreams
 to you, God's precious land!

—*Veda Burnaugh Collins.*

GULF OF ILLUSION

JOHN A. HILLIARD

THE ancient philosophers tell us that this material objective world is an illusion.

It really doesn't matter what we mean by "illusion." Some take it to mean a shadow of sorts. Others go so far as to imply that we can, by some act of will, dissolve it altogether. The fact is that it is an illusion in only a limited sense—not at all in the sense of some kind of hallucination of the Spirit. Only the evanescent appearances are illusory.

Within each of us, undergirding and supporting the illusory aspect of the world around us is the World of Reality. Between our outwardly turned objective awareness and that Inner Reality lies the area of our transient thoughts, feelings, imaginings, and dreams. It is this inner structure of self which gives the objects of our environment meaning. When the meanings that adhere to the things in our objective world come from the shallow depth of the subconscious—the dream area—they are indeed illusion. On the other hand, when the deeper World of Spirit is the basis of the meanings in our world, then it is not illusion.

The Physical World is one of the seven planes of manifestation and less a reality than any of the other planes of being, but the real illusions are those meanings things have for us which rise out of desire, ideation, and dreams. This inner region of ourselves—the subjective consciousness—may be called "the gulf of illusion." It is the gulf over which every aspirant must build a bridge to reality on his way to Illumination and Initiation.

Looking toward the objective world we perceive it only as the meaning in thought and feeling which things have for us, for this inner world consists of thought and feeling. The environment

of our being reflects it like a mirror, somewhat distorted.

When we speak of going within, turning inward, it is this facing towards the subjectivity of our consciousness that is meant. But there we are immediately faced with the source of all illusion—the real barrier between the Outward Reality and the Inward Reality, between ourselves as personalities and ourselves as Spirits.

The Retrospection Exercise is such a turning toward the inner consciousness, there to take up and rectify the errors, to augment the good, to bring some order into a confusion. It is thus the bridge material is gathered. It is safe to venture deeply into this "gulf" only when it is cleansed and quiet.

We may assess our progress by the effect it has on the meanings of our environment. When the values we lay upon the world change to a more spiritual aspect, then we may be sure the content of the "gulf" is also changing. We lose our taste for brutality, sensuality, greediness, deceit, etc., in ourselves as well as in others, when these have been cleared away from the inner environment. Thus we clear the way to that Spiritual Reality that lies just on the other side of the "gulf of illusion."

We may deceive others by outward appearance and way of life, but we cannot progress without changing the inner self. We may "cure" the symptoms but the illness remains. We must work from within, and then the symptoms will vanish.

This "gulf of illusion" is really the desire body and the lower mental body—the source of that thrill we may feel on reading certain words of a ritual, a song, or a revered book. The virtue lies within ourselves, not in these outer things.

The Archetype Speaks

JACK L. BURTT

WHENEVER we pause to think about the many and varied things around us, both natural and artificial, we soon begin to realize that there must be something behind the material forms with which we deal every day. We begin to see that something in the nature of thought has been necessary to bring these things into being, for without the underlying thought there would have been no impulse to produce them. The materialist may try to say that things "just happened," yet he becomes completely baffled when he tries to explain even the varied human inventions that way, let alone the marvels of natural phenomena. He *must* admit, however much he dislikes to do so, that back of everything there must have been a corresponding thought. Furthermore, there must have been some impulse that produced the thought, and that we know can only be a mental image, formed first of all. In other words, it takes no deep study to realize that every new thing must first have been imagined—imagined in mind—before it could have been brought into any sort of form, whether a thought-form or a material object.

It is a great pity, is it not, that imagination is so often belittled these days? Parents and teachers are very much to blame in crushing out imagination in children, perhaps telling them not to tell lies, when what they are actually doing is building up in their own little minds pictures of what to them are very real happenings. Certainly we should discourage runaway, wild imaginings, but the imaginative faculty should be encouraged and guided into useful and constructive channels. Then we should see a remarkable increase in inventiveness, and certainly a great development of epigenesis.

It is this original "image in mind" that we speak of as the archetype, and it matters not whether it be the creation of a solar system by a solar God, or the invention of the proverbial "better mouse trap," in every case this archetype *must* precede any other development. As indicated by Max Heindel the procedure, both in the case of producing a physical body for a living creature and in the case of producing a simple material object, appears to be as follows. When the archetype is formed through the imagination of the builder (or creator, if you will) it gathers a suitable amount of spiritual force with which to accomplish its object. This development, which takes place in the Region of Abstract Thought, in the World of Thought and Mind, then begins to step down into denser and denser substance, first of all producing a definite thought-form in the Region of Concrete Thought, from which the impulse to create brings it into the still denser Desire World and through that into the Physical World, where it manifests as a physical body to be ensouled by some individual, or as a physical object to become part of the physical world for the use and advancement of the inhabitants of this world.

Now it is obvious that the archetype which produces the concrete body cannot come from nothing, any more than the whole material creation (which is, after all, but the sum total of such physical objects) can have been produced from nothing. From whence, then, does the original archetype draw its substance? Max Heindel tells us that, in the Region of Archetypal Forces in the World of Thought, the archetype appears as a hollow space in the cosmic root substance; therefore it appears that

it is from this cosmic root substance that its substance is drawn.

This point of the apparent "hollow space" has been somewhat of a puzzle to many students, for it does seem illogical that a hollow space should produce a solid body. However, perhaps we may clarify this somewhat by the so valuable means of analogy. Let us try.

Let us in thought pay a visit to a metal foundry where castings of various shapes and sizes are made from the molten metal. We first visit the drafting offices where the plans are drawn up. From thence we go to the pattern shop where, from these plans, expert pattern makers produce in wood or other suitable material an exact model of the casting to be made. This model then goes to the moulding shop where moulders make the matrix (or as many matrices as required if a number of like castings are to be made). This is the most interesting part so far as we are at present concerned, for here comes the "hollow space" step in the process. The moulder takes a metal frame filled with a special type of fine sand. Into this he places the first part of the pattern, packing the sand tightly around it. A second frame follows on top of the first and this is formed around more of the pattern in the same manner as before. This process continues until, after two or more frames have been fitted, the whole pattern is thus tightly enclosed, the sections having been arranged so that each in turn may be lifted off without breaking the packing of the sand. A small hole is made for the pouring in of the metal, and the frames are removed one by one. The pattern is now removed and the frames fitted together again, leaving inside the hollow space that is of exactly the same size and shape as the pattern. The molten metal is now poured in and cooled, producing the casting ready for removal and finishing. Could one view by etheric sight the mould when completed, one would see the frames, the sand, and

inside of all the "hollow space" where the casting will later appear.

This analogy is not perfect, of course. The empty form is a "dead" thing, merely the absence of the metal, even though in a way it does express something of the object to come. The spiritual archetype, on the other hand, is a living power containing within itself all the forces necessary to complete its work. May we, perhaps, express this in biblical language and say that "his seed is in himself"?

What is it really like, we may be asked. Again reason tells us that it must be like to the body it finally produces. Beyond this we cannot say for, in order actually to see it, we need spiritual sight sufficiently developed to see in the Region of Abstract Thought, and this development we know is obtained only after several initiations. The writer has been shown supposed pictures and models of archetypes made by over-imaginative students. They have been weird things, to the writer's sight bearing little if any resemblance to the things they were supposed to represent. We can only say that perhaps those who made them were trying to express what they themselves visualized, though the writer frankly admits to being sceptical.

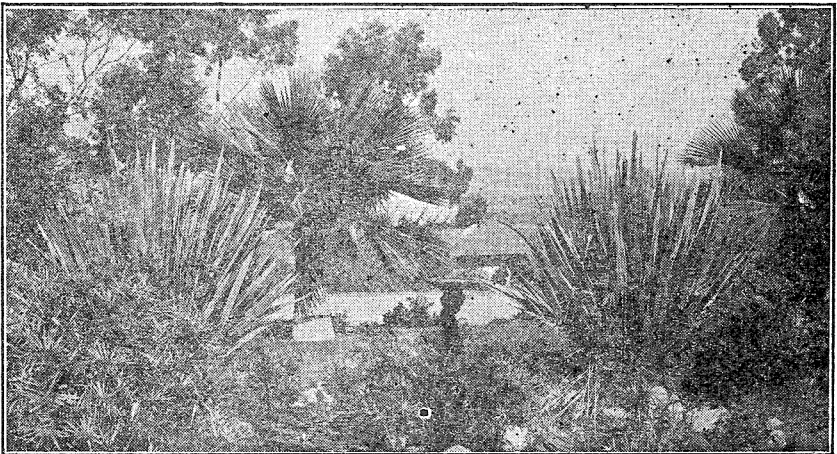
Max Heindel tells us, and remember that he had the spiritual sight necessary to see them himself, that the archetypes "speak to us." How can this be? Does not a book speak to us; does not a beautiful picture, or a burst of grand music do the same? Let us remember that we are ourselves builders of archetypes, admittedly only with the help and guidance of those great Beings who live in that high region, but even so we do have something definite to do with their construction. Therefore they are able to guide us in the bringing forth of the things which we have ourselves imagined and designed. "So they "speak" to us through our minds. We receive mental impulses from them,

sometimes recognized, sometimes not, and if we follow these impulses then we succeed in bringing to light the things which we have desired to create, for we must never forget that we are already beginning to create; we already have the first beginnings of the divine power in our God-given faculty of epigenesis, without which creation must stagnate and collapse.

Is it not, then, up to us to use and develop this power as we pass along on the journey of life? Surely it is. It is a very necessary part of our evolution. But, like all powers, it may be used either rightly to produce good and valuable results, or wrongly to produce evil and tragic results. These results are in our own hands. Truly we shall make mistakes, many of them; truly we shall produce some ineffective or even useless things, for we are only learning. Yet, if each time we produce something that has been incorrectly planned, we go back and adjust the archetype, which is exactly what we do when we study the incorrect model in order to find the fault, then eventually we shall produce the perfected result. We need not fear that we shall produce evil or harmful things, IF we work from the highest motives; incorrect results, yes, but these may be corrected without

causing harm. However, if we do let in thoughts of wrong, of anger, of envy, of spite or such like, then we may without realizing it produce the very evils that we deplore, and it will be no use blaming anyone or anything else. Fortunately the laws of being cause these wrong and evil productions to destroy themselves so that the harm done is not perpetuated. In fact, if we realize what we have done we may correct the wrong and prevent it from doing any damage. This is, of course, exactly what we do each evening in our exercise of Retrospection, where the wrongs and errors are purged and rectified and the good fortified and built up.

As students of the higher things we must recognize our greater responsibility in this as in many other things, for our thought is active and correspondingly powerful whether we know it or not. So it behooves us to listen when the archetypes speak to us, when we receive the impulses guiding us towards better and more permanent things. So shall we become creators of good, not only advancing our own development but, what is far more important, helping in our small way to raise our humanity out of its present confusion and muddle to the grand and glorious state which is its destiny.



The Strange Case of Beulah Blake

L. H.

"ALL bunk, Stanwick! There's no such thing as obsession. A man, or a woman either, for that matter, has control over his thoughts and actions. There's too much of this psychic nonsense making the rounds these days—a lot of rubbish no one can prove."

"For a doctor of your experience with life in many forms, Glen, I am rather surprised that you are not more familiar with some of these things like obsession."

"Obsession be hanged!" snapped Dr. Glen Cushwa. "You have imbibed too freely of all that superstition. Too many years in India and China have changed my sensible old friend Stanwick into a morbid—"

"That is harrdly fair, Glen. Let us not strain our long friendship over this matter. I merely stated that asylums and prisons are filled with cases of obsessions, many of which could be healed and released by a course of mental treatment that would gradually change their false beliefs and their prevailing style of thought."

Stanwick lifted his tall form from the depths of the wing chair and strode up and down the family room. His pale, lean face bore the unmistakable signs of one who has suffered deeply. Hands thrust deep into pockets of his maroon lounging robe, he stood a moment before Dr. Cushwa and gazed into his skeptical face earnestly as he said quietly:

"I wish I could help you understand these things, for they are as true as the gospel, and in your profession you could help many souls back to health and freedom without shoveling pills and medicine down their throats. Medicine is absolutely no good in such cases."

A few more rapid strides across the deep oriental rug and Stanwick again

sat in the chair facing his friend.

"You know," he continued, "I am not what the world would term a religious man, but I know how absolutely necessary it is for a man to choose his thoughts. If people could see with unblinded eyes the guests they entertain by their thoughts a lot of them would join a church or take a solemn vow to keep their thoughts pure."

"Oh, come now, Stanwick," said the doctor tolerantly. "What do you mean by 'guests they entertain'? Is that some more of India's beliefs? I suppose you will soon be telling me fairy tales are true and that vampires roost on our chimneys on moonlit nights."

Stanwick joined his guest in laughing, but soon a serious expression again veiled his face.

"No, I do not mean vampires, although this is ghastly true also. You see, Glen, it's like this: the natural plane which we call our world is interpenetrated by another plane, invisible to us, known as the astral or subjective plane. When a person dies his mortal body of course is properly buried, but his Spirit body goes to the lower astral plane if he has not lived a spiritual life. I don't necessarily mean a religious life—there is a vast difference between those terms. This lower astral plane is actually crowded with disembodied Spirits. They are 'earth-bound' and cannot get away from the material world where they acted their parts in the drama of life."

"The place we call hell, I suppose?" interrupted Dr. Cushwa.

"Perhaps. But to get back to our subject, these entities swarm about persons in the material world who are mentally negative or even depressed, also those who are impure, unchaste, or evil in their thoughts and actions. Like at-

tracts like, and every person draws to himself unseen Spirits like unto his desires and thoughts. Whenever a person will allow himself to become negatively passive, he runs the risk of having an entity from the astral plane take possession of him to a greater or lesser degree. And unless he recognizes that the thoughts and suggestions that come to him are not his own, and is strong enough to throw off this influence, he is headed for disaster and destruction."

"What do you mean by disaster? Suicide?" Dr. Cushwa's voice suggested an interest in spite of himself.

"Anything can happen to him. Some of the worst crimes recorded in history have been committed by persons who were obsessed. Such a person listens to the thoughts which are projected into his mind and acts out the part which the entity directs him to do. This explains why many criminals can give no reason for the crimes they commit."

"Sounds rather far-fetched, Stanwick, and yet I have seen—but what proof have you that this is true?"

Stanwick's grey eyes held a faraway look as he gazed into the cheerful grate fire. A log sputtered and crackled, sending a shower of tiny golden sparks over the hearth; outside the wind screamed and groaned, slapping the dripping November rain in fitful sheets against the shuttered windows. Somewhere in the distance a dog howled dismally. The silence grew tense; neither man spoke. An indescribable depression seemed suddenly to weigh upon them. Was the room now filled with a company of earth-bound Spirits—waiting for an opportunity to enter into a human organism and then gradually possess it? For once in his well-ordered life Dr. Cushwa felt a chill of clammy fear crawl up his spine and fill his being with dread. Both men heaved a sigh of relief when the merry little chime clock on the mantel rapidly whirred the hour of twelve.

"Proof?" began the older man. "Yes, I have proof, but I never ex-

pected to use it to convince anyone of the absolute truth of this matter. You remember Beulah Blake, Glen?"

"Sure! Fine looking girl. Always wondered why you didn't marry her after your wife passed out in that accident. What about Miss Blake? She's dead too, if I remember rightly."

"Yes, she is—five years ago, and in order to convince you of the truth of my statements I will you *how* she died, for I am the only living person who knows what *caused* her death."

"Don't confide in me, old man," began Dr. Cushwa, seeing that unpleasant memories were stirring Stanwick.

"That's all right. I want to tell you. After Alice died I began to go to Leon Nicosky who was in our city of Dalton that winter. He was a materializing medium. I had learned the possibility of spirit return, and in the first agony of losing Alice I was hopeful of again finding her by this method, through Leon Nicosky. It was at one such seance that I met Beulah Blake. I liked immediately the lovely light of kindness in her eyes. As time went on we found we had much in common, and our friendship began to deepen. However, one thing bothered me. She had been told by Nicosky that she could develop mediumship, and she had accepted the idea, so much so that she was considering giving up her lucrative position as purchasing agent for the Marl Art Co. and devoting all her time to giving spiritual readings."

"Is that a form of fortune telling?"

"Yes, it is," continued Stanwick. "I argued with her, pleaded with her to give it up, for I had already seen the beginning of the damnable effects of it—her nervous energy was being sapped from her. One dismal night at a seance Nicosky told her a malign Spirit was trying to possess her. He warned her, even urged her to give up entirely the whole matter."

"That was odd," broke in the doctor. "If he believed in this game why would

he caution Miss Blake not to enter into it?"

"Because he felt the evil instincts of the entity, and he saw what her end would probably be," explained Stanwick, mopping the moisture from his bronzed face. "He asked me to use my influence, adding that Beulah would not have the strength of will to overcome the power of the disembodied Spirit who was trying to possess her. I did all I could, but to no avail. She began to sit at her home to develop mediumship. She was elated when finally she could give readings and get messages by slate writing."

"One night she induced me to sit with her. She had arranged a small room at her apartment which she used for a seance room, fitted it up with the usual table, few chairs, dim light, and so on. We were both sitting at the table this night, our fingers tips barely touching the top; the long aluminum trumpet lay in the middle. It wasn't long before the trumpet began to move, then it glided off the table, floated upward, touched her head rather gently and mine with a great deal of force. I couldn't control the chills that raced up and down my spine. Then all of a sudden I saw Beulah stiffen; her eyes became fixed and stared into space—she seemed almost rigid. To my horror I saw she was becoming entranced! She finally began to speak, and I shall never forget her voice, for it was not her own low, sweet voice. It was coarse and harsh, the voice of a man; her lips curled back, her features changed, and she looked positively hideous.

"I did not dare interrupt her by calling her name, so I sat in stupefied silence, waiting for I knew not what. Then she began to speak in a loud, rumbling voice in an unfamiliar tongue. I shall never forget the horror of that night! When finally she came out of the trance she was weak and sick. I carried her out of the room and laid her on the davenport in her tiny living room, all

the while pleading with her to give up this hellish business.

" 'Don't leave me Stan,' she kept whispering over and over. 'Don't let him kill me.' "

"Then I tried to soothe and quiet her, and asked her to promise me to let mediumship alone, to let go of it before it was too late.

" 'It's too late now, Stan,' she whispered. 'Too late, for the guide who calls himself Consuming Cloud possesses me—mind, soul, and body. He says he will make me the greatest medium the world has ever known if I will allow him to speak through me. But, oh, Stan, his strength frightens me. He impresses me to do such terrible things, even to throwing myself down from the top of the Wincroft Building. It is so overpowering, and I am as weak as water. He told me he would never leave, never give me up.' Then she began to sob hysterically. But before I left that night she had promised me she would give it all up, and I hoped and prayed it wasn't too late, that she would yet have enough will power to throw off that devilish entity. Do I tire you, Glen?"

"Not at all, old man, only I don't want you to drag out all of this personal affair if you'd rather not."

"I must finish else you will not be convinced in the end. About ten days after that my firm sent me to the west coast. I had a few letters from Beulah, but instead of their bringing me the expected good news she advised me she was giving readings and that her future success was assured. Immediately I wrote and again pleaded with her, reminding her of the promise she had given me. However, before her reply could reach me I was ordered to China. I sent her my address from Hanchow, but because I stayed only a day or two in each town I never got her letters, if she wrote any. I was there nearly a year, and then I came back to the States. One night while en route I was sound asleep in my stateroom, when all of a sudden

Beulah seemed to appear to me, screaming in agony, 'Stan, Stan, oh, Stan save me, save me. He's killing me at last.'

"I jumped up, got out of bed and jerked open the door, half expecting to find her mangled body, but of course there was nothing there."

"That was an old fashioned case of nightmare. I've heard a heavy dinner will do it," Dr. Cushwa offered, breaking the tenseness of the moment.

"I would to heaven it had been a dream," replied Stanwick, his face filled with the agonizing memories. "I tried to get in touch with her by cablegram but did not succeed. As soon as I got into San Francisco I took a plane for Dalton and got there early next morning. I hustled up to my hotel suite, got cleaned up, had a hurried breakfast and went to Beulah's apartment. When I received no answer to my repeated rings I hunted up the landlady."

Stanwick stopped speaking abruptly and for a few seconds neither spoke.

"She was no longer there?" asked the doctor sympathetically.

For answer Stanwick got up and went to a Chinese cabinet, pushed back a panel, thrust in his hand, and withdrew a worn, folded newspaper.

"This is what the landlady gave me in response to my questions," he said, quietly handing the paper to his friend, who stared at the heavy black headlines. Then he read:

BEULAH BLAKE FOUND DEAD

"Beulah Blake, well known spirit medium, was drowned early this morning in the Susquehanna River. Officer O'Reilly in making his rounds was passing near the old boat landing when he heard a scream followed by a splash in the water. He rushed to the spot just in time to see the body of a woman sink beneath the current. After repeatedly diving he succeeded in bringing her up. A hurry call brought the respiratory squad, which worked over the body for

two hours but did not succeed in bringing back life. Miss Blake had been observed by her landlady and others during the past several days to be in a state of great excitement. She had told friends she was being hounded by somebody or something, and she was afraid it would get the best of her. She heard voices, she said, that commanded her to commit suicide, and that gave her no peace. No other evidence has been disclosed to indicate the cause of her death."

Silence again filled the room. The fire had died down and an eerie chill pervaded the place. At length Dr. Cushwa broke the silence.

"Well," he said, "it does look as



though she was subjected to some kind of extraordinary influence. Possibly you are right in thinking that that influence came from the invisible plane. I am willing to admit that the universe has many powers and potencies in it which we human beings know very little about, but which nevertheless may be real. I am always open to conviction. I shall look further into this matter which we have been discussing.

"There was no question in my mind about it," replied Stanwick. "After having previously observed her under the compelling influence of that discarnate Spirit, I knew instantly that it had finally mastered her. It was a terrible experience for me and a tragic warning. I decided then and there to have nothing more to do with mediumistic phenomena. I dropped it all completely and never want to have anything to do with it again."

Occult Interpretation of "The Water Babies"

By V. S.

Part I

(Continued)

TORTURED by heat and thirst and weariness, he pushes on down the great limestone crags, by cracks that only a little chimney sweep could descend.

And behold, all this time the Irishwoman was following behind him!

He never saw her—we never see the protecting Spirit—but there it is.

"So Tom went down; and all the while he never saw the Irishwoman going down behind him." Do you catch an echo here, of Frances Thompson's *Hound of Heaven*, and the "strong feet that followed, followed after?"

When Tom finally reaches his green valley he is helped by the old lady who keeps the little school, but by this time he is in a delirium of exhaustion. Over and over again he mutters that he "must be clean." This intense desire draws him out to the brink of the stream, and at last he slips into its cool depth.

But Tom did not see the Irishwoman slip into the water ahead of him and change into her true self—"for she was Queen of all the fairies and perhaps of more beside"—nor did he hear her give strict instructions to the fairies as to caring for him. For Tom had now shed his black husk of a body, and from this time on was to be a water baby.

There is a paragraph here in the story, that is one of the most delightful pieces of satire imaginable at the expense of the scientifically minded people who do not believe in water babies because they have never seen them. As Kingsley says. "You must prove that you have seen *no water babies existing*, which is quite a different thing from not seeing water babies."

There are also illustrations from nature that show, in a way the child-mind will not easily forget, that the thing we call death is only a change to a different plane of existence.

All the time that the people were be-wailing Tom's untimely death and carefully tending his discarded body, the real Tom was "swimming about with a pretty little lace collar of gills about his neck, as lively as a grig, and as clean as a fresh-run salmon." Tom's first aspiration was now realized: at last he was clean.

One of the lessons Tom learns in his new world is the transformation of form; many creatures who start out as poor ugly things swimming in the water, are changed into beautiful shining creatures of air—a theme with which occult students are very familiar.

We also see Tom watched over by the fairies, the invisible forces which see to it that he is protected against various evils.

Finally there comes a time when, following a great storm, the water of the brook rises and many of the creatures follow the urge that leads them out to the ocean; and Tom, with the great desire for new experience surging in him, swims away down the stream, singing, "Down to the sea—down to the sea."

We shall pass over some of Tom's adventures and the moral lessons taught thereby, until the great moment when he at last finds another water baby. significantly this long-desired companionship comes *after* Tom has shown he is worthy of it. He does not know he is being tested—we never do—but there comes an opportunity to risk his life for a friend and after doing this he is given the extension of sight which enables him to see and hear the water

babies, who have really been around him all the time. He learns to have work to do in caring for the sea gardens and sea creatures, and he is very happy to be able to join in their work and their play.

And now we come to an unusually plain statement of occult law as contained in the visits of the two fairies, Mrs. Doasyouwouldbedoneby, and Mrs. Bedonebyasyoudid; for what could be a clearer statement of the law of Cause and Effect, than the work of Mrs. Doasyouwouldbedoneby, who as her name implies, hands out lollipops and good things to the good water babies, and canes to the naughty ones? Poor Tom, unfortunately, comes in the latter class. I am going to quote his dialogue with this very wonderful fairy—the ugliest fairy in all the world—and any one who has read H. G. Well's *Undying Fire* may think back to that writer's majestic presentation of the duality of God and Satan. But we will let Mrs. Bedonebyasyoudid speak for herself. It is during her weekly inspection, and she is handing out candies to the good babies.

"The lady called Tom up, and held out her fingers with something in them, and popped it into his mouth; and lo and behold, it was a nasty cold hard pebble.

" 'You are a very cruel woman,' said he, and began to whimper.

" 'And you are a very cruel boy; who puts pebbles into the sea anemones' mouths, to make them fancy that they had caught a good dinner. As you did to them, so I must do to you.'

" 'Who told you that?' said Tom.

" 'You did yourself this very minute.' Tom had never opened his lips; so he was very much taken aback indeed.

" 'Yes; everyone tells me exactly what they have done wrong; and that without knowing it themselves. So there is no use trying to hide anything from me. Now go and be a good boy, and I will

put no more pebbles in your mouth, if you put none in other creatures.'

" 'I did not know there was any harm in it,' said Tom.

" 'Then you know now. People continually say that to me: but I tell them, if you do not know that fire burns, that is no reason that it could not burn you. The lobster did not know that there was any harm in getting into the lobster pot; but it caught him all the same.'

" 'Dear me,' thought Tom, 'she knows everything!' And so she did, indeed.

" 'And so, if you do not know that things are wrong, that is no reason why you should not be punished for them; though not as much, not as much, my little man,' (and the lady looked very kindly, after all), 'as if you did not know.'

" 'Well, you are a little hard on a poor lad,' said Tom.

" 'Not at all; *I am the best friend you ever had in all your life.* But I will tell you; I cannot help punishing people when they do wrong. I like it no more than they do; I am often very sorry for them, poor things; but I cannot help it. If I tried not to do it, I should do it all the same.'

And there came over the lady's face a very curious expression—very solemn; and very sad; and yet very, very sweet. And she looked up and away, as if she were gazing through the sea, and through the sky, at something far, far off; and as she did so, there came such a quiet tender, patient, hopeful smile over her face, that Tom thought for the moment that she did not look ugly at all. And no more did she; for she was like a great many people who have not a pretty feature in their faces, and yet are lovely to behold, and draw little children's hearts to them at once; because though the house is plain enough, yet from the windows a beautiful and good spirit is looking forth."

(To be continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE ROSICRUCIAN MYSTERIES

THIRTY-THIRD INSTALLMENT

Life and Death

(Continued)

THE rays which come directly from the Sun are productive of spiritual illumination, the reflected rays from other planets make for added consciousness and moral development and the rays reflected by way of the Moon give physical growth.

But each planet can only absorb a certain quantity of one or more colors according to the general stage of evolution there, so each being upon earth: mineral, plant, animal, and man can absorb and thrive only upon a certain quantity of the various rays projected upon the Earth. The remainder do not affect it or produce sensation, any more than the blind are conscious of light and color which exist everywhere around them. Therefore each being is differently affected by the stellar rays, and the science of astrology is a fundamental truth in nature, of enormous benefit in the attainment of spiritual growth.

From a horoscopic figure in mystic script we may learn our own strength and weakness, with the path best suited to our development, or we may see the tendencies of those friends who come to us as children, and what traits are dormant in them. Thus we shall know clearly how to discharge our duty as parents, repressing evil before it comes

to birth, and fostering good so that it may bring forth most abundantly the spiritual potencies of the Spirit committed to our care.

As we have already said, man returns to Earth to reap that which he has sown in previous lives and to sow anew the seeds which make for future experience. The stars are the heavenly time keepers which measure the year, the moon indicates the month, when time will be propitious to harvest or to sow.

The child is a mystery to us all. We can know its propensities only as they slowly develop into characteristics, but it is usually too late to check when evil habits have been formed and the youth is upon the downward grade. A horoscope cast for the time of birth in a scientific manner shows the tendencies to good or evil in the child, and if a parent will take the time and trouble necessary to study the science of the stars, he or she may do the child in-trusted to his or her care an inestimable service by fostering tendencies to good and repressing the evil bent of a child ere it has crystallized into habit.

Do not imagine that a superior mathematical knowledge is necessary to erect a horoscope. Many construct a horoscope in such an involved manner, so "fearfully and wonderfully made," that it is unreadable to themselves or others, while a simple figure easy of



reading may be constructed by anyone who knows how to add and subtract. This method has been thoroughly elucidated in *Simplified Scientific Astrology*, a complete text book, though small and inexpensive, and parents who have the welfare of their children thoroughly at heart should endeavor to learn for themselves. Even though their ability may not compare with that of a professional astrologer, their intimate knowledge of the child and their deep interest will more than compensate for such lack and enable them to see most deeply into the child's character by means of its horoscope.

Respecting the birth of the various vehicles and the influence which that has upon life, we may say that during the time from birth to the seventh year the lines of growth of the physical body are determined, and as it has been noted that sound is the builder both in the great and small, we may well imagine that rhythm must have an enormous influence upon the growing and sensitive little child's organism. The apostle John in the first chapter of his gospel expresses this idea mystically in the beautiful words: *In the beginning was the WORD...and without it was not anything made that was made...and the word became flesh.* The word is a rhythmic sound, which issued from the Creator, reverberated through the universe, and marshalled countless millions of atoms into the multiplex variety of shapes and forms which we see about us. The mountain, the mayflower, the mouse, and the man are all embodiments of that great Cosmic Word which is still sounding through the universe and which is still building and ever building though unheard by our insensitive ears. But though we do not hear that wonderful celestial sound, we may work upon the little child's body by terrestrial music. Though the nursery rhymes are without sense, they are nevertheless bearers of a wonderful rhythm, and the more a child is taught to say, sing, and

repeat them, to dance and to march to them, the more music is incorporated into a child's daily life, the stronger and healthier will be its body in future years.

There are two mottoes which apply during this period, one to the child and the other to the parent: *Example and Imitation.* No creature under heaven is more imitative than a little child, and its conduct in after years will depend largely upon the example set by its parents during its early life.

It is no use to tell the child "not to mind." It has no mind wherewith to discriminate, but follows its natural tendency, as water flows down a hill, when it imitates. Therefore it behooves every parent to remember from morning till night that watchful eyes are upon him all the time, waiting but for him to act in order to follow his example.

It is of the utmost importance that the child's clothing should be very loose, particularly the clothing of little boys, as chafing garments often produce vices which follow a man through life.

If anyone should attempt forcibly to extract a babe from the protecting womb of its mother, the outrage would result in death, because the babe has not yet arrived at a maturity sufficient to endure impacts of the Physical World. In the three septenary periods which follow birth, the invisible vehicles are still in the womb of Mother Nature. If we teach a child of tender years to memorize, or to think, or if we arouse its feelings and emotions, we are in fact opening the protecting womb of Nature and the results are equally as disastrous in other respects as a forced premature birth. Child prodigies usually become men and women of less than ordinary intelligence. We should not hinder the child from learning or thinking of *his own volition*, but we should not goad them on as parents often do to nourish their own pride.

(To be continued)

Studies in the Cosmo-Conception

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

The Higher Vehicles at Birth

Q. Do all the vehicles of the infant become active at birth?

A. No, the vehicles of the new-born do not at once become active. The dense body is helpless for a long time after birth. Reasoning from analogy we can readily see that the same must be the case with the higher vehicles.

Q. How are these higher bodies protected while immature?

A. As the dense body is slowly prepared for the separate, individual life within the protecting cover of the womb, so the other bodies are gradually born and nurtured into activity in the womb of the macrocosm through the connection between the microcosmic individual and the macrocosmic world.

Q. What is the relation of the various vehicles at birth?

A. In the period immediately following birth the different vehicles interpenetrate one another as sand penetrates a sponge and water penetrates both sand and sponge.

Q. Are these higher vehicles wholly inactive in infancy?

A. Though they are all present, as in adult life, they are *merely present*. None of their positive faculties are active. The vital body cannot use the forces which operate along the positive pole of the ethers.

Q. What evidence supports this assertion?

A. Assimilation, which works along the positive pole of the chemical ether, is very dainty during childhood and what there is of it is due to the macrocosmic vital body, the ethers which act as a womb for the child's vital body until the seventh year gradually ripening it during that period. The propaga-

tive faculty, which works along the positive pole of the life ether, is also latent.

Q. How are bodily heat and circulation so actively present?

A. The heating of the body—which is carried on along the positive pole of the light ether—and the circulation of the blood are due to the macrocosmic vital body, the ethers acting on the child and slowly developing it until it can control these functions itself.

Q. How active are the negative ethers?

A. The forces working along the negative pole of the ethers are so much the more active. The excretion of solids, carried on along the negative pole of the chemical ether, is too unrestrained, as is also the excretion of fluid which is carried on along the negative pole of the life ether.

Q. How active is the child's sense-perception?

A. The passive sense-perception, which is due to the negative forces of the light ether, is also exceedingly prominent. The child is very impressionable and it is "all eyes and ears."

Q. How does this compare with the reflecting ether?

A. During the earlier years the forces operating along the negative pole of the reflecting ether are also extremely active. In those years children can "see" the higher Worlds and they often prattle about what they see until the ridicule of their elders or punishment for "telling stories" teaches them to desist. It is deplorable that the little ones are often forced to deny the truth because of the incredulity of their elders.

— Ref: *Cosmo*, 139-140.

WESTERN WISDOM BIBLE STUDY

The Revelation of St. John the Divine

OUR SOLAR SYSTEM

After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter

And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.

And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald

And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their head crowns of gold.

And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, were four beasts full of eyes before and behind.

And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth forever and ever,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

—Revelation 4:1-11.

As a basis for the interpretation of this awe-inspiring picture, let us consider the following passages from the Western Wisdom Teachings:

“In the beginning of a Day of Manifestation it is taught that a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the earth) limits Himself to a certain portion of space, in which he elects to create a solar system for the evolution of added self-consciousness. He includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity. There were twelve great Creative Hierarchies active in the work of evolution at the commencement of the Saturn Period. Each of the Planetary Spirits which proceeds from God and has charge of the evolution of life on one of the seven planets, is also threefold and differentiates within itself Creative Hierarchies which go through a septenary evolution.

“The twelve signs of the zodiac are variously divided according to their effect on humanity into cardinal, fixed, and common signs, also into fiery, earthy, airy, and watery signs. The fixed signs are Taurus, the Bull; Leo, the Lion; Scorpio, the Scorpion (and Eagle); and Aquarius, the Water-bearer. The four initials, I.N.R.I., placed upon the Cross (at the Crucifixion of Christ Jesus) represent the names of the four elements in Hebrew: *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air; and *Iabeshah*, earth.... Hiram Abiff, the master workman, as his final achievement, succeeded in smelting all the metals of the earth into an alloy as transparent as glass.”

(To be continued)



The Astrologer Discusses the Aspects

E. B.

Part Two—The "Good" Aspects

THE function of the sextile and trine aspects is to reveal relative degrees of the regenerate consciousness of humanity. They are our points of enlightenment; our "urgings toward greater Good" (sextile) and "realization of unfolded Good" (trine). The sextile is the process by which the trine is created.

The philosophically minded astrologer never thinks of or refers to the sextile and the trine as "lucky" aspects because he knows that every factor in a horoscope is an effect of a specific cause; the original cause was, of course, an expression—in action—of a particular level of consciousness in the past. He recognizes that every sextile in a chart outpictures a certain work of regeneration, which, started in the past, was brought to such a point of efficiency that it now registers as a dynamo for the releasement of further and greater regenerative power in this incarnation. He recognizes that every trine is a registration of an equilibrated relationship is always the result of regeneration of any other aspect; when we recognize its consciousness—it is never a fortunate "accident of heredity" in any way or on any level of development.

By many, the sextile aspect is considered a "minor" or "small" aspect; perhaps this interpretation is made be-

cause the aspect involves only sixty degrees—half a trine. When we study the sextile symbol we are alerted to the fact that the sextile is as "major" as any other aspect; when we recognize its significance as a picturing of the dynamic phases of evolution we realize that it is one of the most important of all astrological symbols and is one by which the astrologer, in understanding it, can render great service to those who are seeking greater awareness of their own source of Light.

The essential geometric form of the sextile aspect symbol is the hexagonal—a figure of six equal sides which rests, as do the square and trine symbols, on a horizontal base. The cyclic starting points of the square and trine are the midpoint and the cusp of the second house, respectively; the sextile "starts" at the Ascendant—the first factor which reveals the essential dynamic quality and significance of the aspect. As with the trine, progress around the hexagonal is made by diagonals at the turning-points; a diagonal composite of horizontal and vertical, implies an abstraction of "upward and onward forever"—the symbol of spiritualized evolution.

The first diagonal of the hexagon cuts across the first and second houses and establishes contact with the cusp of the third house. In other words, it takes

a short cut across the desire potential of the second house and directly connects the "I AM" of the Ascendant with the "I Think" of the third house. Following around the hexagon we see that the other five lines cut across the houses which are abstractly related to the earth and water signs and that the entire symbol has, as its structure points, the houses related to the fire-signs (Spirit) and the air signs (Mind). (These houses are also identifiable as the two pairs of "parallel relationship"—first and seventh, third and ninth—plus the two houses of Love power potential—the fifth, and its spiritualized polarity, the eleventh). The symbol tells us that the sextile aspect represents the dynamic, positive, propelling agencies of the human consciousness—it cuts through the levels of desire and instinct—pulling into expression those factors of consciousness which neutralize the miasmas in the subconscious resources of intense feeling.

The square and trine symbols are "enclosed"—representing a stage of consciousness in which something definite has been arrived at.

The square is unregeneracy which has become "lockjawed"—it must be pried loose by regenerative agencies so that evolution can be continued; the trine is a specific level of flowering—a level of inner synchronization and equilibrium. It will, in due time, be decrystallized just as a flower is decrystallized in its own timing so that the new life processes of the plant may be inaugurated. The two planets involved in trine aspect to each other are destined to come into trine relationship with other planets in the future, so that "static" quality of their present relationship will, in right timing, become subject to evolutionary forces for the creation of new patterns of experience out of which new trines may result.

In human experience we see this decrystallization of trines represented when we consider that those things

which represent happiness, harmony, and contentment to a child of six do not bring satisfaction to a man of forty. That which may represent a flowering of culture to an aborigine in the jungle may appear as child's play to a person who is manifesting as a member of a truly cultured society. "Any planet trine to any other planet" represents essentially, a flowering of consciousness; but, *the manifestations of trines are relative to evolutionary development.*

When we consider the sextile symbol we are looking at a picture of "lines of force." This symbol is, unlike the other aspect symbols, open—a picture of radiations from a Center. Since it is open there is an implication of indefiniteness of shape. It is, in fact, process at work rather than thing accomplished. The six lines—cusps of the fire and air houses—represent the charging of new light and warmth from the center; not the center itself but that which emanates from it.

The sextile aspect is the principle of leverage and counter thrust. It has to have something to work against and, in reference to levels of human consciousness, the thing it works against is always a state of unregeneracy. We cannot remain in a specific or composite level indefinitely; to do so would be to insure stagnation. (Translate "stagnation" to mean "death".) The sextile aspect then is the mechanism by which Cosmic Progress expresses through us for decrystallization of congestion and makes possible the great alchemical changes of transmutation and regenerated releasement of potentials.

Two planets in square aspect to each other depict a state of inertia through unregeneracy; these forces must, if Life is to express progressively through the person, be decrystallized so that the soul energies may be redistributed and thus make possible an eventual harmonious relationship as trine. A planet which sextiles one of two squared planets is the alchemical agency—counter

thrusting against the inertia of the square. The vibrational exchange between that planet and the one it sextiles is the decrystallizing potential for re-directing the energies of the squared planet. It is like a chemical which, when put into water, softens the water so that the work of cleansing is made easier and more thorough; or the liquid which loosens up the grease in a drain pipe so that the drain may more efficiently dispose of the waste water. When the two planets of an opposition aspect are, respectively, trined and sextiled by a third planet, the sextiled planet is the one that is being worked on by the regenerating agency. If you have occasion to study a chart one planet of which registers only by the sextile aspect to other planets, give very careful attention to that planet; on its cultivation depends much of the person's spiritual on-going; such a planet provides a very significant counter-thrust against much that may represent unregeneracy.

Two planets registering as an otherwise unsuspected sextile tell the story that, in their evolutionary inter-relationship, these two have been allowed to get off to a good start—an indication of direct awareness of regenerative expression and fair promise that flowering into trine relationship is not too far in the future. However, the regenerative work must be expressed continually to make this flowering possible; complications by unregenerate patterns can result in a "gumming up of the works." Help such a client to understand the principles of two such planets so that he will know how to put to work these particular expressions of his consciousness as neutralizers for other vibrations of an unregenerate kind, and to develop their potentials in relationship to each other. We must give very careful study to the sextiles and semi-sextiles that we find in any chart; we recognize that they are the workings of the regenerate consciousness to decrystallize and redistribute energy-pat-

terns which have become stagnated in unregeneracy.

The symbol for the trine aspect, when related to the abstract wheel, coincides with the cusps of the second, sixth, and tenth houses—an equilateral triangle resting on a horizontal base. Symmetrical as is the water-trine, but the Earth trine represents, by its horizontal base, a peacefulness—a "perfect resting." In this symbol we can see the human consciousness enjoying the fruits of constructive effort; after a phase of redirection has been made, the full flowering of the experience is realized and enjoyed—either at points during an incarnation or during a cycle of incarnation.

Some astrologers co-relate the symbol for the trine aspect with the essential meaning of the planet Jupiter—due, it may be supposed, to the "happiness" or "good fortune" by which they identify that benevolent vibration. Actually, such an interpretation does not coincide with the *meaning* of the trine. Jupiter, with all due respect to his manifold virtues, is a *dynamic* vibration; the trine is equilibrated, poised, an indication of inner harmony, a flowering of spiritualized consciousness, an awareness of the Higher Self—all of which are the *results* of transmutative efforts.

Apply the horizontally-based triangle to the twelve-housed wheel and perceive that, cyclically, it starts at the cusp of the second house; it travels across to the cusp of the sixth house then directly to the cusp of the tenth. The wheel is the picturing of the *evolution of human consciousness through experience patterns* so the inner meanings of the trine must be found in consideration of the houses that it abstractly represents, and from that may be deduced the planetary vibrations to which it most closely corresponds. Since the trine represents *regenerated result* let us apply regenerate key-words to the three houses involved:

Second House: "possession and de-

sire for possession" has been transmuted into consciousness of *right exchange of money and materials, perfect stewardship*, and the resultant regeneration of relationships between people who have learned to direct finance—exchange *through right feeling toward each other*.

Sixth house: the consciousness of *Labor* is regenerated into an expression of Love-Service as a releasement of fifth-house potentials; as an extension of regenerated second house, people who work and people who are worked for are in sympathetic and equilibrated relationship to each other; exchange in money and commodities is balanced by exchange in work-value; the right consciousness of money-exchange correlates with the best expression of work potential. "Capital *versus* Labor" is transmuted into "Capital *and* Labor" harmoniously integrated as a base—the horizontal line—for the vertical structure to the third point which is:

The tenth house: the achievement of a perfected Society, including and enclosing the best expressions of all classes and evolutionary levels of humanity. Since the earth-houses succeed the fire-houses, the picture is shown that perfected society is a manifestation of the powers of self-awareness, love and wisdom of all people. The single trine aspect in an individual horoscope represents an attained awareness of some level or phase, of right relationship of the individual to the world at large; the symbol itself, as an abstraction of the Great Horoscope, represents the spiritual, cultural, and economic flowerings of humanity, as an entity, on its evolutionary Path.

Civilizations rise, flower, and fall; individuals rise to, pass through, and transcend "points of rest" in their individual experience but the trine symbol is apex, the "perfected achievement"—the blossoming of the best in individual or collective consciousness. Its planetary correlative is not Jupiter but Venus,

the arch-symbol of the feminine essence of consciousness—Harmony, Love, and Beauty distilled from the strivings and growings of all people; honey distilled from the nectar of flowers; the perfection of line, structure, and color of the cultivated human body; the gleam and sparkle of meticulously cut jewelry; culture that represents the best of mankind's realizations.

Through your trine aspects you are aware of your God-consciousness—you are "in tune" with your best; the amplitude, beauty, and harmony of your outer conditions are the reflections of your regenerated consciousness. Do more than just enjoy your trines—share them with all people you contact by keeping your "trined consciousness" alive and expressive always. In this way you not only share your treasures but, by the power of sympathetic vibration, you "ignite" other people to a greater awareness of their inner Good, and thereby stimulate the good aspects in their charts.

—Rays, November 1950.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

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

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

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



The Children of Virgo, 1963

Birthdays: August 24 to September 24

VIRGO, second of the earthy triplicity, represents common or mutable earth (materiality), better able to express its spiritual nature than the cardinal or fixed earth. Lacking the physical power and aggressiveness of the fixed and cardinal elements, the Virgo natives are often used by the strong and active as servants or workers who do their bidding. They seek their ends by adaptability, discrimination, and swimming with the tide rather than by initiative, determination, or fixity.

Mercury, planet of reason, expression, and dexterity, both rules and is exalted in Virgo, and we therefore find the Virgoans governed so much by the mentality that they are apt to be unsympathetic, critical, and skeptical of anything not demonstrable to the reason or the senses. Though quick mentally, they often become so immersed in the immediate, trivial things of life that they lose the larger vision and chatter incessantly about inconsequential things.

Being the sixth house sign, Virgo frequently indicates for its natives an extraordinary concern about health,

particularly their own. They are quite sensitive to suggestions of ill health, and should therefore associate as much as possible with those who are optimistic and cheerful and take the larger view of life. Having a natural interest in science, chemistry, hygiene, and diet, they make excellent workers in any of those fields, being especially apt in detail work.

The higher type Virgoan expresses an inner purity and a great capacity for service. Those who have become awakened to the call of the Spirit may unfold these qualities to a high degree and make much soul growth.

All children born during this solar month will have the Sun conjunct Venus, Saturn sextile Jupiter, Pluto conjunct Uranus, and Pluto sextile Neptune. They will therefore have such splendid basic qualities as: strength of character, a benevolent disposition, a strong sense of justice, sound financial judgment, devotion to duty, a fondness for art, music, and poetry, and a natural understanding of and love for the occult.

From August 24 to September 7, the

Sun conjuncts both Venus and Uranus, so that the children born during this period will not only be inclined toward art, music, and poetry, but will be original, independent, and inventive. Many friends will be attracted.

Mars trines Saturn, and opposes Jupiter from August 24 to September 3, bringing out both the positive and the negative traits of Mars. The trine gives determination and energy, capability of sustained action, executive ability, forcefulness, and endurance. The health is favored, also, but warmth of nature should be cultivated. The opposition suggests a liking for gambling and drinking, so that these children should be trained from early years to cultivate strict honesty and uprightness, as well as wholesomeness of diet. The circulation should be aided with massage and the food such as not to tax the liver too much.

From August 27 to September 24, Saturn squares Neptune, warning parents of children born during this period to emphasize truthfulness, frankness, and general integrity in their training.

The Sun sextiles Neptune from August 29 to September 15, favoring the possibility of developing the spiritual faculties, for it intensifies the spiritual vibrations of the aura. Many people with this configuration hear the harmony of the spheres, and if Mercury gives the required dexterity they become musicians of high inspirational nature. In others it breeds a love of the occult which leads them into the higher life.

From August 3 to September 9. Venus sextiles Neptune, an indication of the inspirational musician. The imagination is fertile and the emotions deep, the nature pure and chaste. A platonic union or highly esthetic companionship is probable.

The Sun conjuncts Mercury, as well as Venus, from September 16 to 24, favoring the memory and mentality on the days when the orb of aspect is three

or more degrees. The conjunction of Venus and Mercury (September 14-26) makes the native cheerful and companionable with a desire for society. There is ability for music and poetry, and a general indication of success in salesmanship, for the nature is suave, affable, and persuasive.

From August 27 to September 13, the Sun conjuncts Pluto, which, added to the sextile of Sun to Neptune during the same period, gives considerable spiritual strength and understanding—the ability to forge ahead in contacting and understanding the invisible worlds and the supernatural in general.

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OCEANSIDE, CALIFORNIA, U.S.A.

Readings for Subscribers' Children

ANN C.

Born July 23, 1960, 4:04 A.M.

Latitude 33 N., Longitude 97 W.

Signs on the cusps of the houses: ASC, Cancer 10.31; 2nd, Leo 2; 3rd, Leo 26; 4th, Virgo 25; Libra intercepted in 4th; 5th, Scorpio 0; 6th, Sagittarius 7.

Positions of the planets: Mercury, 20.51 R. Cancer in 1st; Moon, 26.40 Cancer in 1st; Sun, 0.31 Leo in 1st; Venus, 9.02 Leo in 2nd; Uranus, 20.05 Leo in 2nd; Pluto, 4.16 Virgo in 3rd; Dragon's Head, 17.54 Virgo in 3rd; Neptune, 6.23 Scorpio in 5th; Jupiter, 25 R. Sagittarius in 6th; Saturn, 13.57 R. Capricorn in 7th; Mars, 23.26 Taurus in 11th; Part of Fortune, 6.39 Cancer in 12th.

With the Sun, Venus, and Uranus in the fixed-fire sign Leo, this little girl will have much vitality, determination, and warmth of nature.

The Sun is in the first house, in conjunction with the Moon in Cancer, and with Venus in Leo (8.29 degree orb) in the 2nd house, sextile to Mars in Taurus in the 11th, and trine to the Piscean MC. Ann has a super-abundance of energy, courage, and recuperative ability, and an interior strength of an unconquerable nature so that she will gain her objectives by unflinching determination and a persistence that knows no defeat, no matter what the obstacles. She has splendid earning capacity and a free, generous disposition in regard to finances.

The Cancer ASC will help to soften the tendency toward boldness and bluntness, and Mercury in Cancer in the first, in conjunction with the Moon, sextile Mars, and trine the MC, gives a clear intellect, a retentive memory, and su-

perlative adaptability. A love for praise and flattery may be helpful in making her careful not to do anything that would forfeit the good opinion of others.

The square of Sun and Venus to Neptune in Scorpio in the 5th, suggests an interest in the occult, along with a sensitiveness to superphysical forces, but she should be taught to follow the positive path of spiritual development and shun anything of a negative psychic nature. In courtship, publishing, teaching, and pleasures, she should be careful to express only the highest integrity.

Mars in Taurus square to Uranus in Leo indicates a very stubborn streak to Ann's nature, which will take patient, loving handling by parents and teachers to help her overcome it. She will be a leader in her social set, with many friends among the athletic, martial groups of people, but she should strive to overcome a tendency to be touchy and sensitive toward friends at times.

This child has a fondness for art, music, and poetry, and could expend some of her remarkable energy to advantage in these fields. She also has an excellent mind and will think along advanced lines, particularly in religious matters (Jupiter in Sagittarius trine to Uranus). She could be very successful as a lecturer, teacher, or journalist.

Saturn is well placed in Capricorn, but since it is retrograde, its full influence will not be felt. Its opposition to the ASC suggests the need of care in health matters, in spite of Ann's abundant vitality, and its position in the 7th house, suggests lessons in unselfishness for her to learn through partnerships.

The combination of fire and water in this child's chart indicates times of inner frustration, but by cultivating patience, poise, and selflessness she can be a tremendous force for good.

PETER J.

Born October 7, 1961, 11:45 A.M.

Latitude 60 N., Longitude 2 W.

Signs on the cusps of the houses: ASC, Sagittarius 3.01; 2nd, Capricorn 10; Aquarius intercepted in 2nd; 3rd, Pisces 1; 4th, Aries 11; 5th, Taurus 5; 3th, Taurus 21.

Positions of the planets: Saturn, 23.19 Capricorn in 2nd; Jupiter, 27.38 Capricorn in 2nd; Dragon's Tail, 24.34 Aquarius in 2nd; Uranus, 29 Leo in 8th; Pluto, 8.55 Virgo in 9th; Venus, 16.54 Virgo in 9th; Moon, 18.18 Virgo in 9th; Sun, 13.58 Libra in 10th; Mars, 3.50 Scorpio in 10th; Part of Fortune, 7.20 Scorpio in 11th; Mercury, 7.21 Scorpio in 11th; Neptune, 10.04 Scorpio in 11th.

This little boy has the Sun in the cardinal-air, Venus-ruled sign Libra, in the 10th house and in conjunction with the MC, otherwise unanticipated save for parallels to Venus, Moon, and MC. This, added to the Jupiter-ruled Sagittarius on the ASC, indicates a very lovable youngster, friendly and gregarious. He will be ardent and enthusiastic in all that he undertakes, but may be inclined to drop one project quickly and take up another just as enthusiastically. He is basically kind and sympathetic, fond of pleasure, likes music and art, and will enjoy and profit by partnerships. The 10th house position of the Sun is a strong indication of general success in life, of rising to favor in both social and vocational pursuits, of being respected and esteemed because of his dependability and trustworthiness. He could use his talents well as an interior decorator, librarian, theatrical agent, or dealer in stationery, jewelry, music, beauty shop supplies.

The Moon in Virgo in the 9th house, in conjunction with Venus, trine to Saturn in Capricorn in the 2nd, and

sextile to Neptune in Scorpio in the 11th, adds some very desirable facets to the nature.

The mentality is clean, clear, and of a religious, serious, and philosophic bent, the memory is retentive, and the imagination superlatively fruitful. There is a love for both scientific and occult studies, as well as for music and art. Peter is kindly and sympathetic, but also self-reliant and systematic, thrifty and tactful, patient and persistent. He will travel far with both pleasure and profit, and will very probably have prophetic dreams and visions. He has considerable oratorical ability and could be very successful as a lecturer.

Mars, the Part of Fortune, Mercury, and Neptune are all in Scorpio, in the 10th (Mars) and 11th houses, sextile Pluto in Virgo in the 9th and to Uranus in Leo in the 8th. Here is a different side to this child's nature—a more dominant, forceful side. He has a penetrating, shrewd facet to his mind, a keen aspiration, a quick tongue that can be sarcastic at times, and a potential boldness and resourcefulness that can serve him well in accomplishing his goals. The square of Mars to Jupiter suggests the need to emphasize strict honesty and forethought in all vocational and financial dealings. Peter is quite dexterous and his natural inclination toward and understanding for the occult should be a great help in directing his life activities along advantageous lines.

Saturn and Jupiter in Capricorn in conjunction in the 2nd house, parallel to each other, combine to give good earning capacity and the ability to take care of what is earned. However, the square of Jupiter to Mars suggests that a tendency to gamble needs transmuting. Nevertheless, there is so much positive, constructive, power in this chart that Peter should have no trouble in forging ahead to both material and spiritual heights in this life.

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.

Lawyer, Engineer

SHIRLEY M. Z.—Born July 31, 1933, 3:45 P.M., Latitude 34 N., Longitude 118 W. The Sun is in the fixed-fire sign Leo in this nativity, in conjunction with Mercury (2.33 degrees), trine the Moon in Sagittarius in the 12th, sextile Mars in Libra in the 10th in conjunction with the MC, opposing Saturn retrograde in Aquarius in the 2nd. Although diminished in power to some extent by being intercepted and in the 8th house, this is a strong, masterful Sun, indicating a nature that is full of energy, courage, and determination to succeed as well as executive ability. The trine of Sun to Moon denotes a helpful harmony between the individuality and the personality, as well as ability to carve her own way to the top. The Moon, however, ruling women and the public in general, squares Venus and Neptune in Virgo in the 9th, suggesting lessons to be learned by this native in constancy of the affections, neatness of habit, and independence in all psychic matters. Jupiter, ruler of the Sagittarian ASC, in Virgo in the 9th, accentuates the practical side of the mind and gives a love for travel. The memory should be retentive and the mind keen, sharp, and able in debate or argument. Saturn in the 2nd, trining Mars and opposing Sun, suggests that the earning power is good, and the ability to economize present. The principal vocational indicator in this chart is Mars—in Libra in the 10th, in conjunction with the MC, sextile Sun, trine Saturn. Martian occupations are in general better suited to men than to women, but as an engineer, executive in merchandising, or as a lawyer, this native could use her talents to good advantage.

Lawyer, Travel Bureau Operator

PATRICIA H.—Born November 29, 1924, 6:30 A.M., Latitude 32 S., Longitude 148 E. This native is strongly Sagittarian, having Sun, Mercury and Jupiter in Sagittarius (in the 12th), and Sagittarius on the ASC. The Sun is unaspected save for the parallels to Moon and Pluto, and semi-sextiles to Venus, Saturn and Moon. Nevertheless, the nature is basically aspiring, benevolent, and religious, but prone to live and work in a secluded manner. Jupiter is strong in Sagittarius, and in conjunction with Mercury and the ASC, sextile to Venus and trine to Neptune, bespeaks a more out-going side to the nature. The mind is broad and versatile, cheerful and able to reason correctly, and there is a strong inclination toward the study and use of law and literature. The Moon in Capricorn in the 1st house accentuates the liking for travel and change of scene; its sextile to Venus and Saturn gives a fertile imagination, a love for art and music, self reliance, and dependability. Neptune in Leo in the 9th house, trine Mercury and Jupiter, indicates considerable travel, probably by water, as well as a mind peculiarly adapted to the occult art. The conjunction of Mars and Uranus in Pisces in the 4th house suggests that this native needs to overcome a tendency toward impatience and resentment of even slight restraint if she would bring more peace and harmony into her life. Since Mercury rules the MC, and is posited in Sagittarius, a Sagittarian vocation would be most suitable: Lawyer (the research type), professor, minister, operator of steamship company, travel bureau operator, writer.

Daily Thought and Guide

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

SUNDAY—September 1

The contact with our fellow beings is friendly and fruitful today, creative activities are favored. We can enjoy God's day of rest and contemplation to the fullest.

MONDAY—September 2

Under today's configurations love rules our lives, and Neptune, the spiritual planet, should raise our vibrations to a higher plane. Those who are able to tune in, might hear the music of the spheres.

TUESDAY—September 3

On this Mars day we deal with mixed vibrations and many plans may work out well. The spiritual Neptune again wields great power.

WEDNESDAY—September 4

A fine day for happy work and play. Music is the universal language of mankind, and today music of an inspirational nature may be brought forth and our love for the occult strengthened.

THURSDAY—September 5

Let us count our blessings on this fine day, and "Let this mind be in you which was also in Christ Jesus." He is our Wayshower.

FRIDAY—September 6

Again the stars send benevolent rays to our Earth. "A man's true wealth is the good he does in this world."

—*Mohammed.*

SATURDAY—September 7

Let us go forward in confidence on this wonderfully constructive day. Take

time out for rest and recreation but also be sure to give a helping hand where needed.

SUNDAY—September 8

"We have a building of God, an house not made with hands, eternal in the heavens." —*II Cor.-5:1.* Quiet contemplation and meditation are in the order of the day.

MONDAY—September 9

Head and heart can work together with fine results today; "As a man thinketh in his heart, so is he." It takes both kindness and clear thinking to recognize the truth.

TUESDAY—September 10

This is a day for doing our duty well; both Saturn and Jupiter help to make it a profitable one. As we look within, peace and contentment will be found and all is well.

WEDNESDAY—September 11

On this quiet Mercury day we may use our abundant energy to good purpose—"to love the pure, to seek the good." Let us not forget to give thanks to the Giver of all good.

THURSDAY—September 12

Today let us make good use of our time for much can be accomplished. "Blessed is he who has found his work"
—*Th. Carlyle.*

FRIDAY—September 13

The mixed vibrations of the planets today make different experiences possible, but let us be careful and let us guard well our tongue. In silence there is strength.

SATURDAY—September 14

A quiet day, when Nature beckons. "Nature like a smiling Mother lends itself to our dreams and cherishes our fancies."—*Victor Hugo*.

SUNDAY—September 15

"There is in the minds of men a certain presage, as it were, of a future existence; and it takes its deepest root in the most exalted souls."—*Cicero*.

MONDAY—September 16

The promise of the stars is good today. Uranus and Neptune, the planets of compassion and spirituality are active. "The Heavens declare the Glory of God."

TUESDAY—September 17

The same high vibrations are in evidence today. A day to spend some time in spiritual endeavours which surely will enrich our lives and those of others.

WEDNESDAY—September 18

Anything reason can achieve should be well done on this Mercury day. "The true strong and sound mind can embrace equally great things and small."—*Johnson*.

THURSDAY—September 19

This should be an active day with some good mental achievements. Love also will help us to understand some of our problems. "Mind is superior to matter, it molds the face."

FRIDAY—September 20

A quiet day invites us to review and evaluate recent activities. "They are never alone that are accompanied with noble thought."—*Sidney*.

SATURDAY—September 21

Work and recreation, both have their place today. Neptune and Uranus have great influence, let us benefit by these high rays.

SUNDAY—September 22

Active high vibrations prevail again

today. We know that our devotion belongs to Christ, the founder of our religion.

MONDAY—September 23

Human progress is from within outward and today we can start towards this high goal.—"Progress is evolution and evolution is progress."—*Hubbard*.

TUESDAY—September 24

A good day for much activity. "Let us then be up and doing, with a heart for any fate; still achieving, still pursuing, learn to labor and to wait."

WEDNESDAY—September 25

Another busy day and Jupiter will make it a happy one. Love and compassion guide us and let us not forget to give thanks to the Giver of all Good.

THURSDAY—September 26

This day brings us mixed vibrations with a good chance for valuable experience. Let us be tolerant of the other fellow's viewpoint.

FRIDAY—September 27

"Character is the result of two things, mental attitude and the way we spend our time."—*Hubbard*. Let us spend some today in taking inventory of our thoughts.

SATURDAY—September 28

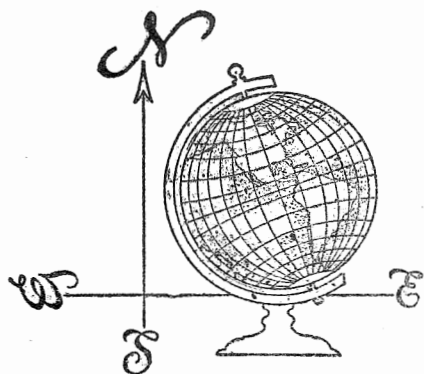
Today we may enjoy the good things in life, and we realize that all real happiness has its roots in the life of the spirit.

SUNDAY—September 29

On this great day let us know that our inner life is precious, if we go within our spirit will truly be renewed.

MONDAY—September 30

Strict attention to duty will be of great help today. Those who easily lose their temper should try and use self-control.



MONTHLY

News

INTERPRETED

Therapeutic Sound Waves

From the University of Utah College of Medicine comes a fascinating report of a new and hopeful way of treating patients with some types of mental upset.

Drs. Petter Lindstrom, L. G. Moench and Agnes Rovnanek have obtained results which suggest that eight out of 10 nervous-ly or mentally disturbed persons can be returned to a useful life with the new procedure which they call Prefrontal Sonic Treatment (PST). For the last nine years, Dr. Lindstrom has been using it as a substitute for the operation of prefrontal lobotomy.

First, the surgeon drills out three 1-in. "buttons of bone" from the skull. These are later replaced like as many tiny man-hole covers. Through these holes go ultrasound waves which cause nerve tracts in the brain to work more normally. The first treatment is given under general anesthesia; later ones are so nearly painless that they can be given without anesthesia. The patient is kept in the hospital nine days.

As Dr. Lindstrom says, the favorable reaction of 80% of these patients is most remarkable. They are so happy when they find their great anxieties are gone—they are amazed and most grateful. So far, no bad results have been seen. Relapses have occurred in 20% of the cases, but these can be corrected with another treatment.

Autopsies on patients who died some time after a treatment given to relieve the terrible pain caused by a cancer, showed no brain damage had resulted from the procedure.

Most of the nervous patients treated were seriously ill persons who had been living on tranquilizers and barbiturates. Some 57% have received shock treatments;

11% had attempted suicide and 28% were in danger of committing suicide.

The symptoms that respond most favorably to this treatment are anxiety, depression, obsessions and compulsions to do silly things, phobias (unreasoning fears), hypochondriasis (a conviction that the person has some terrible illness), some drug addictions, some cases of alcoholism, many schizophrenias and many severe neuroses.

Persons not helped were neurotic persons with personality disorders, character defects, negativism (refusal to do necessary acts), certain alcoholics and paranoiacs (people who think enemies are threatening them).

—L. A. Times, 6-2-63.

The "WORD" that was "spoken" in creating this universe of ours was the vibrations set up by the Creative Hierarchies. These vibrations combine the atoms into many different forms, each vibration creating a different form.

Max Heindel writes: "Though nothing that is truly spiritual can be thoroughly comprehended, yet it may at least be apprehended by means of an illustration.

"If one of two tuning-forks of exactly the same pitch is struck, the sound will induce the same vibration in the other, weak to begin with, but if the strokes are continued, the second fork will give out a louder and louder tone until it will emit a volume of sound equal to that of the first. This will happen though the forks are several feet apart, and even if one of them is encased in glass.

"These invisible sound-vibrations have great power over concrete matter. They can both build and destroy. If a small quantity of very fine powder is placed upon a brass or glass plate, and a violin bow drawn across the edge, the vibrations will cause the powder to assume beautiful geometrical figures."

It is this law of vibrations that the good doctors have used in restoring harmony in their patients' nervous systems. Dr. Alvarez notes in the article quoted above that, "The outlook is not hopeful in the use of this method when the patient never was nervously well." In other words, in cases of congenital illness when no original rhythm had ever been established, extraneous waves can not help: the original tuning fork had no pitch.

Magic Mushrooms

Any volunteers for multicolored dreams?

In two separate research programs in Mexico, scientists are looking for human guinea pigs to test out the properties of hallucination—making mushrooms, the so-called "magic mushrooms" that for centuries have figured in the darker reaches of Indian culture. Certain kinds of mushrooms, in certain people, produce ecstatic visions of rare and beautiful colors; other plants more prosaically, are used as medicines.

One of the programs is at the National University in Mexico City. It is part of a general cataloguing project of the thousands of different mushrooms that grow in Mexico.

The other is in Zihuatanejo, a little-known fishing village on the Pacific coast of Mexico. There, two former Harvard professors hope to resume their research into various "consciousness expanding" drugs, including derivatives of the famous mushrooms.

The American psychologists, Timothy Leary and Richard Alpert, were recently dropped from Harvard's Center for Research in Personality because university authorities feared there might be some dangerous side effects in their experiments

with LSD-25, mescaline, and psilocybin, which comes from mushrooms.

—*The Dallas Morning News*, 6-2-63.

The great interest that science is showing in separating the four-fold bodies of man as evidenced in their experiments with LSD, or lysergic acid, mescaline, and psilocybin, is well within the old biblical injunction given to Adam in Gen. 1:28, "Be fruitful and multiply, and fill the earth and subdue it." There is no limit set to the powers of the mind. But—the mind is a very complex instrument, having two divisions within itself; the concrete reasoning mind that catalogues our scientific knowledge, and the abstract mind that comprehends the relationship between these facts and the various bodies of man.

Since there are four bodies that the Ego uses and since the dislocation between any one, two, three, or four bodies can occur, it is readily apparent that many different forms of "insanity" can be classified. For example when the physical body of flesh and bones is permanently separated from the vital, desire, or mind body, death ensues. If however, the sense centers of the vital, desire, and mind bodies do not coincide with those of the physical body and the Ego cannot control the physical body, then congenital idiocy results.

Max Heindel writes: "Insanity is always caused by a break in the chain of vehicles between the Ego and the physical body. This break may occur between the brain centers and the vital body, or it may be between the vital and the desire body, between the desire body and the mind, or between the mind and the Ego. The rupture may be complete or only partial.

"When the break is between the brain centers and the vital body, or between that and the desire body, we have the idiots. When the break is between the desire body and the mind, the violent and impulsive desire body rules and

we have the raving maniac. When the break is between the Ego and the mind, the mind is the ruler over the other vehicles and we have the cunning maniac, who may deceive his keeper into believing that he is perfectly harmless until he has hatched some diabolical, cunning scheme. Then he may suddenly show his deranged mentality and cause a dreadful catastrophe."

Dr. Harry Asher, writing in the *Saturday Review* (June, 1963), gives a detailed account of his experiments with LSD or lysergic acid di-ethylamide, a derivative of ergot, the powerful muscle-contracting drug found in a purple-black fungus of the wheat grain. His uncontrollable laughter and talk, the visual distortion, the inability to control his muscles and other symptoms explain why the drug cannot be used as medicine for emotional disorders. He writes: "I was a little worried that I might want to jump out of the window when I got home, but decided to rely on my super-self to look after the naughty one. I never told the experimenters that I was at times double. I had a compulsive urge to do violence to my children, and did not like to tell her (his wife) about it. Next day, unfortunately, I still was not right. There was no question of getting out of bed. I just lay there talking, babbling rather, mostly about my past. Often I cried, which was very distressing to my wife, who naturally thought it represented a condition of deep grief. As far as I can remember it did not. It was as though my body were crying and I was outside it, admittedly feeling rather hopeless, but not moved to tears."

Another factor that must be taken into consideration in connection with the experiments on these drugs is that the knowledge of the witch doctor, or Indian lore, is the disintegrating remnant of a long past civilization that has no place, other than historical, in our upward spiral of evolution. There are definite ways that one can consciously

develop the fourfold body so that the Ego can retain control of each body, and yet each body will be able to perform its necessary functions smoothly. And there's a legion of dedicated Beings to help, for what father would give his child a stone when he asked for bread? Just as loving parents—assisted by doctors, nurses, and countless relatives—welcome a new child into the home, so are we welcomed into the other worlds. If it is the sweet strain of music that your Ego feels is necessary to your development, then let us learn to tune in on the celestial music of the Second Heaven. If the glorious colors of the spectrum lead to greater soul growth then let us learn to bathe our consciousness, in full waking attention, in the ecstatic visions of the First Heaven. Contrary to all hard-headed realistic approaches, these are not the dreams of a future time, but are the reality of the present as many, many people who have developed these powers can testify. The one *sine qua non* in this development is that one cannot use these powers for gratification of the lower senses, but must use them only in the service of good.

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BOOK REVIEWS

Literature Plays
Motion Pictures - Music

"The Door to the Future"

FRANCES SMITH

The Door to the Future, Jess Stearn. Doubleday & Company, Inc., Garden City, N. Y. 1963, pp 327, \$4.50.

The author, Jess Stearn, of this book, *The Door to the Future*, has been an associate editor of *Newsweek* Magazine, a special-feature writer for the *New York Daily News*, a reporter for the *Syracuse Journal*, and other newspapers. In other words he has been a newspaper man for twenty-five years, reporting the news as it happened, winning an award for his series of articles on juvenile delinquency and so on. Now he has turned his trained mind to the study of psychism, extra-sensory perception, or whatever word you may choose to call these current remarkable predictions and actions of so many of our people today. He includes chapters on Jeanne Dixon, Edgar Cayce, Peter Hurkos, and a host of others.

Jess Stearn, cynical newspaper man that he was, explains how he found phonies and frauds among the real psychics, and is quick to point out that this cannot damn all psychics. Many ordinary people, the author discovered, are psychic. He quotes Dr. Thornton, a Nashville, Tenn., physician who worked his way through medical school by demonstrating his talents as a mental magician, and who has astounded his city with his powers, as saying, "Nearly everyone has had some simple form of ESP experience. It is a new force, different from anything we've known

up to now, and we have a long way to go before we can understand or control it. But in fifty years we may have no more awe of it than we have today of television or space travel. After all, television would have seemed fantastic too—fifty years ago."

There is a very fine chapter on the psychic records in the New Testament of the Bible, and the records of the many older predictions, those of Nostradamus, Malachi, et al. Through all the reports of those studied there is an emphasis on the high moral character of the true psychic, and of his genuine desire to help man. Determinism and precognition are discussed and the author quotes Nobel prize winner Alexis Carrel in his *Man the Unknown*: "The facts of prediction of the future lead us to the threshold of an unknown world. They seem to point to the existence of a psychic principle capable of evolving outside the limits of our body."

The author comments as he summarizes his work: "Though I had no way of measuring precisely, it did seem to me that this troubled generation, if not more psychic than its predecessors, was certainly more aware of this power. Confronted by the daily prospect of being blown to extinction, many appeared to be grasping intuitively for a faith they could not find through the orderly channels of the mind. Thus

(Continued on page 425)

Readers' QUESTIONS

Value of Sleep

Question:

I understand that sleep rests the body, but *how* does it rest it? Just what goes on during sleep?

Answer:

When an individual goes to sleep, this is what happens: The vital body collapses and the Ego withdraws from the dense body by way of the head, passing through the sutures which connect the occipital bone in the skull with the two parietal bones. It takes with it the desire body and the mind along with the two higher ethers of the vital body, the light and reflecting ethers. These form a matrix which takes the shape of the dense body and into which the desire and mental bodies shape themselves.

The Ego is thus equipped with its vehicle for sense perception, its vehicle of feeling, the desire body, and its mind. It is the separation of these vehicles and the dense body that causes the latter to become unconscious in sleep.

When the Ego, clothed in its finer vehicles, leaves the dense body it levitates to the higher regions of the Desire World, which constitutes an ocean of wisdom and harmony. Here it lives over the scenes of the day in reverse order, from effects to causes, straightening out the tangles, and forming true pictures to replace the wrong impressions. As the harmonies of this region pervade and flow through its vehicles, wisdom and truth replace error, and gradually the vehicles regain their lost rhythm and tone. The time required

to accomplish the restoration varies according to how impulsive and strenuous has been the life during the day.

When restoration of the finer vehicles is completed the desire body starts to renew the two lower ethers of the vital body that were left with the dense vehicle, pumping rhythmic energy into them until they become thoroughly revitalized and begin with renewed vigor to specialize the solar energy which they pour through the physical body. The vital fluid, principally through the action of the sympathetic nervous system, eliminates the products of decay from the dense body, with the result that its vitality is restored, and it is overflowing with life when the Ego with its higher vehicles enters in the morning and causes it to awake.

Nature of the Ego

Question:

I do not have clear in my mind the exact nature of the Ego. Is it the Higher Self? Will you kindly give me some definite information about it?

Answer:

The Ego is the Virgin Spirit clothed in three veils of spirit substance: Divine Spirit, Life Spirit, and the Human Spirit. The Virgin Spirit is pure spirit substance, differentiated within the body of God. It has three great powers which assist in its evolutionary development. The first power is desig-

nated as *Will*, and it is a faculty of the Divine Spirit. The second power is *Imagination*, a faculty of the Life Spirit. The third power is *Activity*, and is a function of the Human Spirit.

Max Heindel has given us the following information about the Ego:

"The Higher Self is the threefold Spirit: Divine, Life, and Human Spirit, but you must not think of these three as being separated one from the other. The Spirit is undivided as the whole light which comes from the Sun through interplanetary space, but as the light may be refracted into three primary colors—blue, yellow, and red—when passing through the denser atmosphere of the Earth, so also the Virgin Spirit appears as threefold during manifestation, because sheaths of matter of varying density are placed around it. When it is enveloped only in the substance of the World of Divine Spirit, then it is the Divine Spirit; when the Divine Spirit receives in addition a sheath from the material of the World of Life Spirit, then it becomes the Life Spirit; and when it is finally clothed in the matter of the Region of Abstract Thought it becomes the Human Spirit—the Ego. That is because the Virgin Spirit enmeshed in these three layers of matter is shut off from all consciousness of its Divine Father, and being so blinded by matter that it can no longer see things from the cosmic viewpoint when reaching *outward* it turns its consciousness inward and beholds itself as separate and apart from all others. Hence, it is an Ego—an individual. At that point egoism is born, and self-seeking begins.

"When the human Spirit draws around itself for better expression the lower and more concrete vehicles—mind, desire body, vital body—by sinking itself in them, by descending even to the Physical World, it again obtains consciousness of outward things. Then having lost knowledge of the World of God whence it originally came, it

commences to conquer the Physical World and subdue it to its own ends.

"In this respect it differs radically from the Spirits of the other three kingdoms—mineral, vegetable, animal. The Group Spirit of the mineral has as yet descended only to the Region of Abstract Thought. Therefore the consciousness of the mineral resembles the deepest *trance* state. The Group Spirit of the plant kingdom has descended to the Region of Concrete Thought. Therefore the consciousness of the plant kingdom is akin to that which we have in the deepest *dreamless sleep*. The Group Spirits of the animals are found in the Desire World, which is next to the world in which we live. Hence the consciousness of the animal is an internal picture consciousness, similar to that which we have in dreams, the pictures being sent by the Group Spirits to the animals to impress upon them what they are to do under certain circumstances. That which we call instinct is thus the wisdom of the Group Spirits, which impresses the animal concerning how it shall act.

"The human Spirit alone in all the kingdoms of evolving life on Earth is an individualized Ego, and descends into the vehicles which are all gathered in the Physical World during the waking hours of the day. Thus we attain to the waking consciousness whereby we are fully aware and awake to all things, pertaining to the work in which we then function, are able to use our own reason, express our desires and emotions, and act as dictated by our individual Higher Self—the indwelling Spirit, the Ego."

* * *

The mind is composed of a changeable substance, but the Ego, the Thinker, never loses its 'I' identity.

—Max Heindel.



Causes of Disease

MAX HEINDEL

(Continued)

UNTIL the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of Nature, and consequently we contract diseases by our ignorant contravention of these laws....If the alimentative function is deranged, what is the reason? Is it not that we have overtaxed our system because we have been angered, and exhausted our nervous force by trying to get someone to serve our selfish ends, and we feel resentful because we have not succeeded? In every case selfishness is the prime cause of most diseases; selfishness is the supreme besetting sin of ignorance.

Insanity: From the occultist's standpoint there are four classes of insanity. Insanity is always caused by a break in the chain of vehicles between the Ego and the physical body. This break may occur between the brain centers and the vital body, or it may be between the vital body and the desire body, between the desire body and the mind, or between the mind and the Ego. The rupture may be complete or only partial.

When the break is between the brain centers and the vital body, or between that and the desire body, we have the idiots. When the break is between the desire body and the mind, the violent

and impulsive desire body rules and we have the raving maniac. When the break is between the Ego and the mind, the mind is the ruler over the other vehicles and we have the cunning maniac, who may deceive his keeper into believing that he is perfectly harmless until he has hatched some diabolical cunning scheme. Then he may suddenly show his deranged mentality and cause a dreadful catastrophe.

There is one cause of insanity that it may be well to explain, as it is sometimes possible to avoid it. When the Ego is returning from the invisible world toward reemodiment, it is shown the various incarnations available. It sees the coming life in its great and general events, much as a moving picture passing before its vision. Then it is given the choice, usually, of several lives. It sees at that time the lessons it has to learn, the fate it has generated for itself in past lives, and what part of that fate it will have to liquidate in each of the embodiments offered. Then it makes its choice and is guided by the agents of the Recording Angels to the country and family where it is to live its coming life.

This panorama view is seen in the Third Heaven where the Ego is naked and feels spiritually above sordid material considerations. It is much wiser

then than it appears here on the Earth, where it is blinded by the flesh to an inconceivable extent. Later, when conception has taken place and the Ego draws into the womb of its mother, on about the 19th day after that event, it comes in contact with the etheric mold of its new physical body which has been made by the Recording Angels to give the brain formation that will impress upon the Ego the tendencies necessary to work out its destiny.

There the Ego sees again the pictures of its *coming* life as the drowning man perceives the pictures of his *past* life—in a flash. At that time the Ego is already partially blind to its spiritual nature, so that if the coming life seems to be a hard one, it will oftentimes shrink from entering the womb and making the proper brain connections. It may endeavor to draw itself out quickly and then, instead of being concentric as the vital and dense bodies should be, the vital body formed of ether may be drawn partially above the head of the dense body. In that case the connection between the sense centers of the vital body and the dense body are disrupted and the result is congenital idiocy, epilepsy, St. Vitus Dance, and similar nervous disorders.

The inharmonious relation between the parents which sometimes exists is often the last straw that makes an Ego feel that it cannot enter such an environment. Therefore, it cannot be too seriously impressed upon prospective parents that during the gestatory period it is of the utmost importance that everything should be done to keep the mother in a condition of contentment and harmony. For it is a very hard task for the Ego to go through the womb; it taxes all its sensibilities to the very utmost, and inharmonious conditions in the home it is entering are, of course, an added source of discomfort.

Black magic in its minor forms, such as hypnotism, for instance, sometimes causes congenital idiocy in a future

life. The hypnotist deprives his victims of the free use of their bodies. Under the Law of Consequence he is then tied to a body with a malformed brain, which prevents his expression. We must not infer, however, that every case of congenital idiocy is due to such malpractice on the part of the Ego in a past life; there are also other causes.

Drugs and breathing exercises, such as the Eastern aspirant uses, have a dreadfully destructive effect upon the body, and it will therefore be seen that their use is altogether undesirable. Many a man is today in the insane asylum or in the grave of the consumptive on account of breathing exercises, and the effects of drugs are well known. The atoms of the Western body have been highly sensitized in the ordinary course of evolution, and the exercises which may be used with impunity by an Eastern person, whose body is not so highly sensitized, will cause the atoms of the Western body to run riot. It is extremely difficult to bring them into proper repose again.

Mediumship: Where a person becomes a medium for a disembodied Spirit which enters the body, as in the case of the trance medium where it takes possession of the body and uses it as the owner might do, there is little if any harm done, provided the Spirit does not abuse his privilege. In fact, there are some cases where Spirit controls have a better idea of caring for a body than the owner himself, and may sometimes improve the health. But Spirits of a highly ethical nature do not usually control a medium. It is rather earth-bound and low Spirits such as Indians and others of a low nature who obtain control over mediumistic persons, and when in possession of the body they may use it to gratify their low passions for drink and sex. Thus they cause a disturbance to the system and a deterioration of the instrument.

In the case of the materializing medium, we may say the influence is al-

ways injurious. The materializing Spirit entrances the victim and then draws the ether of the vital body out through the spleen, for the difference between the materializing medium and the ordinary person is the fact that the connection between the vital body and the dense body is exceedingly lax, so that it is possible to withdraw this vital body to a very great extent. The vital body is the vehicle whereby the solar currents which give us vitality are specialized. Deprived of the vitalizing principle, the body of the medium at the time of the materialization sometimes shrinks to almost one-half its usual size; the flesh becomes flabby and the spark of life burns very low. When the seance is over and the vital body replaced the medium is awakened and in normal consciousness. He then experiences a feeling of the most terrible exhaustion and sometimes, unfortunately, resorts to drink to revive the vital forces. In that case, of course, the health will very soon suffer and the medium will become a total wreck. At any rate, mediumship should be avoided, for apart from this danger to the instrument there are other and far more serious considerations in connection with the more subtle bodies, and particularly in connection with the after-death state.

Obsession: Obsession is a state where a discarnate Spirit has taken permanent possession of the body of someone after dispossessing the owner. But sometimes people who have formed the habit of drunkenness or some other low vice seek to excuse themselves by claiming to be obsessed. Wherever a person makes that statement concerning himself, one may nearly always be sure that it is nothing but an excuse, for a thief who has stolen something here in the material world does not go about and tell people of his theft, neither does an obsessing entity go around proclaiming the fact.

There is an infallible means of knowing whether a person is really obsessed:

by diagnosis of the eye. "The eye is the window of the soul," and only the true owner is capable of contracting and expanding the iris or pupil of the eye, so that if we take a person who claims to be obsessed or whom we think is obsessed, to a room which is darkened, we shall find that the pupil of the eye will not expand if he is obsessed. Neither will the pupil contract when we bring him into the sunlight, nor expand if we ask him to look at an object at a distance or contract when he is asked to read small type. In short, the pupil of the eye will respond neither to light nor to distance when a person is obsessed, but there is also a certain disease called locomotor ataxia, where the iris will not respond to distance, but is responsive to light.

No one who maintains a positive attitude of mind can ever become obsessed.

BOOK REVIEW

(Continued from page 420)

sharpened and honed by uneasily sensed peril, the psychic or intuitive quality normally dormant appeared to manifest itself in many little ways. . . . The future stretches on virtually endlessly, despite a few possibly unpleasant interludes, and the order is already established. Nothing we can do, perhaps, shall change it. All we can do is know what is coming and prepare. 'I have declared the former things from the beginning, and they went forth out of my mouth, and I showed them; I did them suddenly and they came to pass.' God receives no news from the world, Thomas Aquinas said, and nothing surprises him. 'If two servants, who do not know they need meet, are sent by their master to the same place, the meeting of the two servants, if referred to themselves, is by chance, but as compared to the master who has ordained it, it is directly intended.' "

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Oceanside, California, U. S. A

FROM OUR PATIENTS

Washington—I still continue to improve and am so much better than the first time I wrote to you and asked to be placed on your Healing List. I can get my housework done, and every day I get out in the yard and work in my flowers. I just love being out in the fresh air and sunshine, and I sleep so good at night. Monday afternoon I slipped and fell in the yard and twisted my ankle. The Doctor X-rayed it and said I had torn a ligament loose from the bone. It is simply marvelous how fast it is healing. Thank you so much for your wonderful help.

California—It is with thanks and appreciation in my heart and with love for all of you that I write. My right eye is now clear—no more redness showing—only that which is scar tissue shows up red, and has for many years. My general health is good and steadily improving because I no longer feel the total stiffness and pain in my back that I thought would only grow progressively worse. It is most all gone, only a little bothers me once in a while. I have not eaten a bite of cooked food in over eight weeks—no bread—nothing but raw fruits and vegetables—and the supplements you directed. I am a lot thinner, but not weakened from it. I work regularly five nights a week, without any difficulty. My wife has remained on the same diet and feels considerably better, also losing a little weight. She sleeps better and has a greater freedom of movement as she was troubled considerably with arthritis, which condition has improved. Neither one of us has any desire to go back to eating the way we used to. Although we both gave up eating flesh foods four years or more ago, we still held on to eating fish occasionally and bread, noodles, etc. We now have our own juicer and blender—carrot juice is wonderful. I hope to keep improving and trying to learn to help myself more.



Value of the Grape Diet

TO sustain physical life it is necessary that we eat and drink, but as there are many kinds of food and drink, it behooves us to ascertain what kinds contain the smallest proportion of destructive matter. With such foods we can lengthen our lives, and, from an occult standpoint, it is desirable to live as long as possible in each dense body, particularly after a start has been made on the spiritual path. So many years are required to educate, through childhood and hot youth, each body inhabited, until the Spirit can obtain some control over it, that the longer we retain a body that has become amenable to the Spirit's promptings, the better. Therefore, it is highly important that the pupil partake of such food and drink as will deposit the least amount of hardening matter and at the same time keep the excretory organs active.

Fresh fruit contains water of the purest and best kind, capable of permeating the system in a marvelous manner. Grape juice is a particularly wonderful solvent. It thins and stimulates the blood, opening the way into capillaries already dried and choked up—if the process has not gone too far. By a course of unfermented grape juice treatment, people with sunken eyes, wrinkled skins, and poor complexions become plump, ruddy, and lively. The increased permeability enables the Spirit to man-

ifest more freely and with renewed energy."—*Max Heindel*.

This is the grape season and the ideal time for a few weeks of body cleansing via the grape diet. It is wise to take the diet for the first time under the direction of a competent naturopath or physician, as individual reactions naturally differ.

In addition to the beneficial physical results usually experienced by those who take the grape diet, there is also the benefit gained in self-discipline. Learning to use the will in guiding one's eating habits is a definite step toward the spiritual heights.

HEALING DATES

August2—9—15—22—29
September5—11—18—26
October2—8—15—23—30

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



Tom, the Water Baby

CHARLES KINGSLEY

(Continued)

THE Irishwoman, too, was walking up to the house to beg—she must have got round by some by-way,—but she threw away her bundle and gave chase to Tom likewise. Only my lady did not give chase; for when she had put her head out of the window, her nightwig fell into the garden, and she had to ring up her lady's maid, and send her down for it privately, which quite put her out of the running, so that she came nowhere, and is consequently not placed.

In a word, never was there heard at Hall Place—not even when the fox was killed in the conservatory, among acres of broken glass and tons of smashed flowerpots—such a noise, row, hubbub, babel, shindy, hullabaloo, and total contempt of dignity, repose, and order as that day, when Grimes, the gardener, the groom, the dairymaid, Sir John, the steward, the ploughman, and the Irishwoman, all ran up the park, shouting “Stop thief,” in the belief that Tom had at least a thousand pounds’ worth of jewels in his empty pockets; and the very magpies and jays screaming, as though he were a hunted fox beginning to drop his brush.

Tom, of course, made for the woods. He had never been in a wood in his life, but he was sharp enough to know that he might hide in a bush, or swarm up a tree, and altogether had more chance there than in the open.

But when he got into the wood, he found it a very different sort of place from what he had fancied. He pushed into a thick cover of rhododendrons, and found himself caught at once in a trap.

The boughs laid hold of his legs and arms, poked him in his face and his stomach, made him shut his eyes tight (though that was no great loss, for he could not see at best a yard before his nose); and when he got through the rhododendrons, the hassock-grass and sedges tumbled him over and cut his poor little fingers afterwards most spitefully; the birches birched him as soundly as if he had been a nobleman at Eton, and over the face too (which is not fair swishing, all brave boys will agree).

“I must get out of this,” thought Tom, “or I shall stay here till somebody comes to help me—which is just what I don’t want.”

But how to get out was the difficult matter. And indeed I don’t think he would ever have got out at all, but have

stayed there till the cockrobbins covered him with leaves, if he had not suddenly run his head against a wall.

Now running your head against a wall is not pleasant, specially if it is a loose wall, with the stones all set on edge, and a sharp-cornered one hits you between the eyes and makes you see all manner of beautiful stars. The stars are very beautiful, certainly; but unfortunately they go in the twenty-thousandth part of a split second, and the pain which comes after them does not. And so Tom hurt his head; but he was a brave boy, and did not mind that a penny. He guessed that over the wall the cover would end; and up it he went, and over like a squirrel.

And there he was, out on the great grouse moors, which the country folks called Harthover Fell—heather and bog and rock, stretching away and up, up to the very sky.

Now, Tom was a cunning little fellow, as cunning as an old Exmoor stag. Why not? Though he was but ten years old, he had lived longer than most stags, and had more wits to start with into the bargain.

He knew as well as a stag that if he backed he might throw the hounds off. So the first thing he did when he was over the wall was to make the neatest double, sharp to his right, and run along under the wall for nearly half a mile. Meanwhile the gardener and the groom, the dairymaid and the plowman, and all the hue and cry together, went on ahead half a mile in the very opposite direction, and inside the wall, leaving him a mile off on the outside; while Tom heard their shouts die away in the woods and chuckled to himself merrily.

At last he came to a dip in the land, and went to the bottom of it, and then he turned bravely away from the wall and up the moor; for he knew that he had put a hill between them and himself and could go on without their seeing him.

But the Irishwoman, alone of them

all, had seen which way Tom went. She had kept ahead of every one the whole time; and yet she neither walked nor ran. She went along quite smoothly and gracefully, while her feet twinkled past each other so fast that you could not see which was foremost; till every one asked the other who the strange woman was; and all agreed, for want of anything better to say, that she must be in league with Tom.

But when she came to the plantation, they lost sight of her; and they could do no less. For she went quietly over the wall after Tom, and followed him wherever he went. Sir John and the rest saw no more of her; and out of sight was out of mind.

And now Tom was right away into the heather, over a moor growing more and more broken and hilly, but not so rough but that little Tom could jog along well enough and find time, too, to stare about at the strange place which was like a new world to him.

So Tom went on and on, he hardly knew why; but he liked the great, wide, strange place, and the cool, fresh, bracing air. But he went more and more slowly as he got higher up the hill; for now the ground grew very bad indeed. Instead of soft turf and springy heather, he met great patches of flat limestone rock, just like ill-made pavements, with deep cracks between the stones and ledges, filled with ferns; so he had to hop from stone to stone, and now and then he slipped in between, and hurt his little bare toes, though they were tolerably tough ones; but still he would go on and up, he could not tell why.

What would Tom have said if he had seen, walking over the moor behind him, the very same Irishwoman who had taken his part upon the road? But whether it was that he looked too little behind him, or whether it was that she kept out of sight behind the rocks and knolls, he never saw her, though she saw him.

And now he began to get a little

hungry and very thirsty; for he had run a long way, and the sun had risen high in heaven, and the rock was as hot as an oven, and the air danced reels over it as it does over a limekiln, till everything round seemed quivering and melting in the glare.

But he could see nothing to eat anywhere and still less to drink.

So he went on and on, till his head spun round with the heat, and he thought he heard church bells ringing, a long way off.

“Ah!” he thought, “where there is a church there will be houses and people; and, perhaps some one will give me a bit and a sup.” So he set off again, to look for the church; for he was sure that he heard the bells quite plain.

And so it was; for from the top of the mountain he could see—what could he not see?

And in a minute more, when he looked round, he stopped again, and said, “Why, what a big place the world is!”

Behind him, far below, was Harthover, and the dark woods, and the shining salmon river; and on his left, far below, was the town, and the smoking chimneys of the collieries; and far, far away, the river widened to the shining sea; and little white specks, which were ships, lay on its bosom. Before him lay, spread out like a map, great plains, and farms, and villages, amid dark knots of trees. They all seemed at his very feet; but he had sense to see that they were long miles away.

And to his right rose moor after moor, hill after hill, till they faded away, blue into blue sky. But between him and those moors, and really at his very feet, lay something to which as soon as Tom saw it he determined to go; for that was the place for him.

A deep, deep green and rocky valley, very narrow, and filled with wood; but through the wood, hundreds of feet below him, he could see a clear stream glance. Oh, if he could but get down to that stream! Then, by the stream, he

saw the roof of a little cottage, and a little garden set out in squares and beds. And there was a tiny little red thing moving in the garden, no bigger than a fly. As Tom looked down he saw that it was a woman in a red petticoat. Ah! perhaps she would give him something to eat. And there were the church bells ringing again. Surely there must be a village down there. Well, nobody would know him or what had happened at the Place. The news could not have got there yet, even if Sir John had set all the policemen in the country after him; and he could get down there in five minutes.

Tom was quite right about the hue and cry not having got thither; for he had come, without knowing it, the best part of ten miles from Harthover; but he was wrong about getting down in five minutes, for the cottage was more than a mile off and a good thousand feet below.

However, down he went, like a brave little man as he was, though he was very footsore and tired and hungry and thirsty; while the church bells rang so loud, he began to think that they must be inside his own head and the river chimed and tinkled far below.

A mile off and a thousand feet down. So Tom found it, though it seemed as if he could have chucked a pebble onto the back of the woman in the red petticoat who was weeding in the garden, or even across the dale to the rocks beyond. For the bottom of the valley was just one field broad, and on the other side ran the stream; and above it, gray crag, gray down, gray stair, gray moor walled up to heaven.

A quiet, silent, rich, happy place; a narrow crack cut deep into the earth; so deep, and so out of the way, that the bad bogies can hardly find it out. The name of the place is Vendale.

So Tom went to go down; and first he went down three hundred feet of steep heather, mixed up with loose brown gritstone, as rough as a file; which was not pleasant to his poor little

heels, as he came bump, stump, jump, down the steep. And still he thought he could throw a stone into the garden.

Then he went down three hundred feet of limestone terraces, one below the other, as straight as if a carpenter had ruled them with his ruler and then cut them out with his chisel. There was no heath there, but—

First, a little grass slope, covered with the prettiest flowers, rockrose and saxifrage, and thyme and basil, and all sorts of sweet herbs.

Then, bump down a two-foot step of limestone.

Then another bit of grass and flowers.

Then bump down a one-foot step.

Then another bit of grass and flowers for fifty yards a steep as the house-roof, where he had to slide down.

Then another step of stone, ten feet high; and there he had to stop himself, and crawl along the edge to find a crack; for if he had rolled over, he would have rolled right into the old woman's garden, and frightened her out of her wits.

Then, when he had found a dark, narrow crack, full of green stalked fern, such as hangs in the basket in the drawing-room, and had crawled down through it, with knees and elbows, as he would down a chimney, there was another grass slope, and another step, and so on, till—oh, dear me! I wish it were all over; and so did he. And yet he thought he could throw a stone into the old woman's garden.

At last he came to a bank of beautiful shrubs; whitebeam, with its great silver-backed leaves, and mountain ash, and oak; and below them cliff and crag, cliff and crag, with great beds of crown ferns and wood sedge; while through the shrubs he could see the stream sparkling, and hear it murmur on the white pebbles. He did not know that it was three hundred feet below.

And all the while he never saw the Irishwoman coming down behind him.

But he was getting terribly tired now.

The burning sun on the fells had sucked him up; but the damp heat of the woody crag sucked him up still more; and the perspiration ran out of the ends of his fingers and toes, and washed him cleaner than he had been for a whole year. But, of course, he dirtied everything terribly as he went. There has been a great black smudge all down the crag ever since. And there have been more black beetles in Vendale since than ever were known before; all, of course, owing to Tom's having blacked the original papa of them all, just as he was setting off to be married, with a sky-blue coat and scarlet leggings, as smart as a gardener's dog with a poyanthus in his mouth.



At last he got to the bottom. But, behold, it was not the bottom—as people usually find when they are coming down a mountain. For at the foot of the crag were heaps and heaps of fallen limestone of every size from that of your head to that of a stage-wagon, with holes between them full of sweet heath fern; and before Tom got through them, he was out in the bright sunshine again; and then he felt, once for all and suddenly, as people generally do, that he was b-e-a-t, beat.

You must expect to be beat a few times in your life, if you live such a life as a man ought to live, let you be as strong and healthy as you may; but when you are, you will find it a very ugly feeling. I hope that that day you may have a stout, staunch friend by you who is not beat; for, if you have not, you had best lie where you are, and wait for better times as poor Tom did.

(To be continued.)

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