

THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYs FROM THE ROSE CROSS



FEATURES

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*Optical Illusion and the Light
Ether*

*Involuntary Military
Experience*

*Becoming Self-conscious
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Rays from the Rose Cross

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Contents

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September

<p>Guidance on the Path..Max Heindel 386</p> <p>THE MYSTIC LIGHT—</p> <p>Optical Illusion and the Light Ether A Probationer 387</p> <p>The Ladder of Love...Jack L. Burt 391</p> <p>Individuality and Personality..... Dorothy Warren 393</p> <p>Tryst with DestinyN. L. 395</p> <p>The Occult and Scientific Correlations of Religion, Art, and Science (Part XIII) Art Taylor 397</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>Ancient and Modern Initiation..... (11th Installment) 403</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>The Relation of Man to God..... 405</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>Revelation: The Second Coming of Christ 406</p> <p>ASTROLOGY DEPARTMENT—</p> <p>Involuntary Military Experience... 407</p> <p>The Children of Virgo, 1964..... 412</p>	<p>Readings for Subscribers' Children: Sharon R. B., John A. L. 414</p> <p>Vocational Guidance Advice:..... Jean D. W., Bruce C. B. 416</p> <p>Daily Thought and Guide..... 417</p> <p>MONTHLY NEWS INTERPRETED—</p> <p>Feminine Inferiority 419</p> <p>"What Can I Do?"..... 419</p> <p>Civilization and Progress 420</p> <p>Liberal Education 420</p> <p>READERS' QUESTIONS—</p> <p>Becoming Self-conscious Channels... 422</p> <p>Where Our Life Wave Functions.... 423</p> <p>Fasting 423</p> <p>NUTRITION AND HEALTH—</p> <p>Meat Eating vs. Vegetarianism..... (Part I) 424</p> <p>HEALING DEPARTMENT—</p> <p>Therapeutic Basis of Light, Color, and Sound (Part II) 427</p> <p>CHILDREN'S DEPARTMENT—</p> <p>Tom, the Water Baby (Part XVI) Charles Kingsley 429</p>
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Guidance on the Path

Only as we practice the Teachings in our immediate circle of influence will they bear fruit in soul growth. We may read till we get mental indigestion, but actions speak louder than words.

We are all Christ-in-the-making; the love nature is unfolding in us all, and why should we not identify ourselves with one or another of the Christian churches which cherish the Christ Ideal? Many are hungry for what we feed upon. We cannot share it with them by standing aloof.

We all wish to know. It is natural that we should, but unless our knowledge serves to make us better men and women, better servants to our fellows, it does not make us greater in the sight of God.

As we evolve and arrive at an understanding of the mystery of light, color, and consciousness, we gradually learn to rule our stars. Then by conformity to the laws of Nature we become masters of our own destiny.

There is no easier or more effective method of putting our whole being in tune with a certain design, and hurling a powerful thought in a desired direction, than earnest Christian Prayer.

To be perfectly in line with facts, to be able to live by *the whole truth*, we must realize that birth and death are evanescent features of this age of concrete existence, but *life itself is interminable*.

The quality of mutability of matter and evanescence of form is the basis of all spiritual progress, for if matter were immutable as spirit, there would be no possibility of advancement.

Charts and diagrams may be valuable helps at a certain stage of our development, but it behooves us always to remember their limitations and *strive to attain by our intuition* the true spiritual idea.

The Lucifer Spirits are aiding in the process of evolution. From them we received the iron which alone makes it possible to live in an oxygenated atmosphere. They have been, and are, agitators for material progress, and we have no right to anathematize them.

We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—*the Lord and Light of the World*.

The more we cultivate the spirit of doing all things whatsoever for the sake of Christ and His liberation, the better and more fruitful lives we shall lead.

—Max Heindel in *Letters to Students*.

THE *Mystic* . . . LIGHT

Optical Illusion and the Light Ether

A PROBATIONER

BECAUSE the Light Ether as formerly described by occult scientists covers the band of the electromagnetic spectrum which is involved with the functioning of the optic nerve and its physical vision, and because etheric sight nearly always opens up first in this area also, revealing light in its inner or invisible character, beginning seers not infrequently mistake certain kinds of ordinary light phenomena or optical effects for etheric realities. Confusion is increased by the fact that some etheric effects which come from within the spiritual universe closely resemble light effects and seem a part of the activities of the outer physical world. Thus, the occultist has frequently observed the blue spark which shoots out of seeds and which indicates the presence of a living nature spirit there; similar life sparks are seen often in vegetation and are often reported. Folklore includes them with "elf fire," which is sometimes physical, sometimes etheric, in origin.

Another source of illusion is the fact that just as art students gradually learn to see colored shadows—principally blue, but other colors also—so, too, does the occultist, for he is becoming more keenly observant. An art student once said to his teacher, who was painting many beautiful tints into an ocean picture, "I don't see those colors in the water

out there!" And the teacher replied serenely, "Keep looking, and you will."

Goethe was one of the first scientists—for he was a scientist—to show the physiology of color, anticipating, in this respect, some of our most modern theories, although he made some errors, due largely to a lack of scientific data which was not discovered until after his death. His theories of the physiology of color, however, remain as an interesting forerunner to a great deal of modern art.

"Within the eye," Goethe wrote, "dwells a light at rest, to be stirred by the slightest cause from within or without." This refers to the basic light-sensation which the Ego experiences, and which can be stimulated into activity by causes internal as well as external. Goethe, although recognizing the subjectivity of some portion of light experience, did not take the view that color was therefore an illusion, however. The occultist puts this another way, saying that the sensation of color belongs primarily to the desire body and to the Desire World. But this color belonging to the Desire World is by no means either illusion or hallucination. It can be seen and felt by anyone who has the requisite psychic faculties; but illusion occurs on the physical plane when these extraphysical sensations are

confused with the physical in the brain.

Goethe comments on seeing flashes of light and color about plants: "It is said that certain flowers seem to emit flashes of light during the evening in the summertime—that they appear phosphorescent, shine in a momentary light." And he goes on to tell of experiments he performed to check this phenomenon. Late in June of the year 1799, he was walking at dusk in the garden with a friend. Both noted something that seemed to be a flame in the flowers of the oriental poppy, but when they looked directly at them they saw nothing. Resuming their walk, they found they could see the flame again whenever they wished by looking at the flowers out of the corners of their eyes. "It was . . . a physiological color phenomenon," he says, "and the apparent flash was really the image of the flower in the demanded blue-green color" (complementary image). He adds: "To see this phenomenon under ordinary circumstances outdoors one must get used to glancing sharply at the colored flowers and then shift the eyes immediately to the sandy path. One then sees it strewn with blotches in the complementary color."

Goethe published an essay on "Colored Shadows" in 1792, which is a treatise of great scientific clarity. Later he wrote a greatly enlarged study of this phenomena, and offered a solution which is still valid. His observations are very beautiful as well as scientifically precise: "While visiting the Hara mountains in the winter time, I was descending the Brocken peak toward nightfall. Upward and down the slopes were covered with snow, as were the plains. The scattered trees and jagged rocks, the woods and outcroppings were all frosted over. The sun was just sinking toward the ponds of the Oder river . . . By day, with snow carrying a yellowish hue, soft violet shadows had been noticeable; but now they could only be called deep blue, for an enhanced yellow

light was reflected from the illuminated surfaces. Now that the sun neared its setting, its beams tempered by the gathering haze, bathing my whole surroundings in the finest purple, the shadows turned green—in clarity the green of the ocean, in beauty that of the emerald. The phenomena grew in intensity until I thought I was in a fairy world. Everything was clothed in the fine harmony of these two vivid colors, until at last, with the setting of the sun, the splendor faded into gray dusk, and by and by into a night bright with moonlight and stars."

Other optical effects noted by Goethe were double images and the effects of colored light reflected upon objects; the sensation of light felt when an electric current passes through the head; "Seeing stars" when the eyes are struck or when the sides of the eyeballs are pressed; the "flying specks" that represent matter stirring within the vitreous humor of the eye; the dazzle images—after-images persisting for a long time after looking at a light; haloes around lamps; and a white aureole surrounding a black-clad figure against the sky.

Goethe also made a discovery which has been credited to another man who discovered it fifty years later, for in 1792 he studied the phosphorescent barite, a mineral that shines in the dark after exposure to light, and found that only blue and violet rays of the solar spectrum can cause this, not yellow and red. And Goethe introduced the "color circle" of six complementary colors, including what he termed "purple," which, however, is really a particular kind of red. His color sequence—incorrectly quoted by some authors — was purple, orange, yellow, green, blue, and violet. These are the colors which are seen in shadows. For example, against a green background, say a meadow, brown tree-trunks seem reddish in color; against winter whiteness shadows appear blue. Goethe felt that painters must show these things, even if the ignorant

say that they are "unnatural." We are told that Goethe had learned from artists in Italy that the pigments in a painting affect each other; he knew that even the color of the frame may alter the mood of a painting; all of which the artist must take into consideration. One color will diminish, alter, or brighten a color near it. Some colors convey power and even violence; others gentleness. Brilliance is achieved by the use of all the colors.

From many statements in Goethe's writings it is clearly evident that he had achieved at least some degree of clairvoyance; tradition accords him the rank of an Initiate in the Order of the Rose Cross. But he was always extremely careful not to confuse the evidence produced by sensory phenomena with the experiences which came in from the spiritual world, and the modern student may well follow his example.

One of the commonest sights which come to the occult student is the vision of the beating of the Light Ether in space, with the sparks of light, none of which is optical illusion. And, again, the impact of white light on the skin of the body (as on surfaces generally), where all the colors of the rainbow become visible. This again is not to be confused with the ethers of the body itself, but it is an encouraging development, for it is true that as we exercise our powers of observation in sensing colors and shadows, and in observing what little we can see of the etheric phenomena, vision does open up, gradually, and the phenomena of the etheric region and astral world become visible. But care should be taken not to confuse the various phenomena which are observed.

With the modern discovery that light is an electromagnetic phenomenon and consists of both particle and wave, many new problems are introduced into the matter of color perception and color clairvoyance. For it must be, on this theory, that when sunlight, containing these little bunches of energy (photons),

strike upon a flower, for example, which is of a red color, this can only mean that the complementary colors, so-called, in their character of energy, have actually entered into the body of the flower and are doing work there. It may well be, as Goethe noted, that the complementary color is perceived physiologically in the shadow of the flower; it is also true that it is at work within the flower, and visible there to etheric vision in its energy-formations, at least, and perhaps also as color, as occult investigation seems to suggest.

Experimenters had discovered many years ago, before the appearance of the photon in scientific theory, that light of different colors affected plants in strange ways. We read of one man who discovered that by screening flowers with blue gauze at various periods of the day, from a few minutes to an hour, he could change the colors of the plants; and that even the shapes of the flowers had shown modification. He had also found that by screening some of his plants one hour in the morning when the sun was at a particular angle over his South African garden (something like 42 to 45 degrees) he had killed them.

The invention of the polaroid camera introduced new problems into the theory of color vision which have not yet been resolved; but interestingly enough this has revived a certain respect for the color problems propounded by Goethe.

If the complementary color shadows have any objective physical existence, the new sensitive color-films ought indeed to pick them up and reproduce them in photographs. If they are etheric, or if they are purely psychological or psychic, this again would be indicated by their absence, although under special conditions even etheric phenomena can be photographed, as investigators for the Society of Psychological Research are well aware.

We might add in conclusion that by this time everyone is probably ac-

quainted with the report of the astronauts, that the earth is surrounded by a characteristic blue halo. Gagarin reported: "There's a very characteristic and very beautiful blue halo about the earth. The aureole becomes distinct at the horizon when gradual transition in colors takes place from soft blue light, from light blue to blue, dark blue, violet to black, to a quite black sky. When emerging from earth's shadow . . . the sun fell on and penetrated the atmosphere. At this point the halo took on a slightly different color . . . On the surface itself, on the very horizon of the surface, I could see a bright orange color, which then merged into all colors of the rainbow, giving light blue, deep blue, violet and black colors to the sky. There is simply nothing like it here on earth."

Titov reported: "The scene before my eyes was startling and incredibly beautiful, changing constantly. Deep blue shadows slid over the earth, contrasting darkly with the increasing brilliance of the sun . . . Above all, the colors startled me. The earth flashed as a million-faceted gem, an extraordinary array of vivid hues that were strangely gentle in their play across the receding surface of the world. The light streaming into the cabin carried a strange shade as though it were filtered through stained glass . . . I raced toward my first cosmic dawn. First there appeared a brilliant orange stratum just above the horizon. Above this thin line all the colors of the rainbow began to appear, swelling in intensity until they loomed with a breathless clarity before my eyes. I felt as if I were studying the heavens through a great crystal prism . . . As I raced past the dawn toward the sun a lovely, powder-blue halo surrounded the planet."

The American astronauts—or cosmonauts—told similar stories, verifying the Russian reports in every particular. John Glenn said that when he looked toward the horizon he saw the blackness

of space contrasting vividly with the brightness of the earth, with the horizon showing as a brilliant blue and white.

Scientists and imaginative writers on science predict that some day, as the Space Age advances, the earth will be known as the Blue Planet. It has not yet been explained just why the earth seems to carry a blue aureole. Goethe thought the blue of the sky was due to the black of space showing through the white of the earth's sunlit atmosphere. Scientists now say that much of the blue haze hanging over mountains and valleys is an actual substance, the hydrocarbons emanated from living plants, especially evergreen trees. Water vapor in the air, looked down into from an airplane, shows a misty blueness. And finally, the occultist has always said that the earth has an ethereal aura, and that its innermost layer is blue, where it touches earth; and that it is again blue where it touches outer space. (Chemical and Reflecting Ethers.) Until complete data have been furnished by cosmonautical investigation, however, little more can be stated concerning the light-aura of our planet in terms of occult science.

* * *

ERRATA: In the July *Rays* in the article *World Cycles and Messianic Prophecy*, page 295, right-hand column, third line in last paragraph, should read: "The Neros cycle consisted of 600 years; and the Saros six times this number—3600 years; while the square of 600 equals 360,000—one of the great cosmic cycles of Hindu esotericism." Page 296, right-hand column, 7th line from top, should read: "This is also ten times the Great Sidereal Year of the Ptolemaic reckoning." Ptolemy did follow Hipparchus in almost everything—including the geocentric system of astronomy—but in this case he changed the rate of precession, as noted in the article, from the 45 or 46 seconds per annum of Hipparchus to 36 seconds.

The Ladder of Love

JACK L. BURTT

THERE is in the Book of Genesis (28:12) a little story telling of a vision seen by the patriarch Jacob at the time when he was fleeing from the wrath of his brother Esau, whom he had deceived and betrayed. The verse reads: "And he dreamed, and behold, a ladder set up on the earth, and the top of it reached unto heaven: and, behold, the angels of God ascending and descending on it."

Like many another biblical story it is short and concise, and like many another also it receives little serious study, perhaps on account of its shortness. At the same time, when one does study these stories they are found to contain a surprising wealth of meaning and of wisdom. We are apt to take the superficial view and to dismiss the matter with the thought that it is a nice story and no doubt did show Jacob that God was watching over him, even in spite of his wrong doing. So we let it go at that.

A check on the Hebrew words used here, together with their alternate meanings, gives a much clearer light on the story. The word "ladder," for instance, is a word that comes from a root word meaning "mounting upward," and could well be rendered "staircase" or even better still "steep upward pathway," the word "ladder" having been chosen by the translators apparently as fitting their own mental picture. Again, the word "angels" is translatable in other ways. The word "angel" itself means simply "messenger" and does not of necessity always apply to what we call the angelic life wave. In this case alternate translations given in Strong's Concordance include "messengers," "prophets," and "teachers" and this last word seems to open up the meaning most clearly.

What, then, is this "ladder?" Ladder,

staircase, or ascending pathway, whichever translation we choose, all give the same picture of a steep and straight way between earth and heaven; the "strait and narrow way" of Christ Jesus, "which leadeth unto life." In other words Jacob saw a vision of the Path of Initiation, perhaps the first such vision given to men, other than individual initiation given to those who received this honour in the early days, and whom we now generally call our Elder Brothers. It becomes quite plain, therefore, when regarded in this way, that Jacob was shown the path to which he must aspire, even though we do not find him attempting to follow that path at that time.

The question then arises, just who was Jacob? Why should he be given such a vision? On the material plane he was a man of perhaps normally good character for his time, but one who had the very common fault of dishonesty, for we are told that he deceived his brother and robbed him of his birthright. But, since these stories also carry a hidden spiritual meaning—an allegorical meaning, as Paul says—we may find a very different picture from that of the doings of one individual. The name Jacob is generally rendered as meaning "supplanter;" literally it is "heel-catcher," or one who trips up another in order to overcome him by unfair means. This is, of course, exactly what the individual Jacob had done, and the name was very fitting. Still, on the broader side we see that Jacob, the man, stands for unregenerate humanity. He is still clinging to his lower nature; still unrepentant of his sins. Deceptiveness is, we must admit, one of the very commonest of human faults. Basic honesty even today is none too common, and we still find people exclaiming in sur-

prise when someone has the courage to stand for absolute integrity. Perhaps we had better not criticise the old Jacob too harshly!

Although Jacob had seen the vision of the ladder, he was not yet prepared to begin the ascent thereof. He still had his great fault unconquered; he still had not learned to feel the pangs that had resulted to others from his deceptions. So we find him fleeing, not so much perhaps from the wrath of Esau, as from his own guilty fears, to a far distant country to take refuge with his uncle Laban. So, like the Prodigal, he fled into the depths of materiality trying to get away from himself. Now came his lesson. For seven years he served for the one he loved, Rachel, only to find himself tricked in his turn, for Laban reneged on his bargain and offered Leah instead. Jacob then had to serve a further symbolic seven years before gaining his heart's desire. He must have been, as later events showed, endeavoring during this time to overcome his great fault, but that he had only partially succeeded is shown by the fact that he, in turn, continued to trick his uncle until at last his conscience, which perhaps was becoming aroused, drove him away. Then he received another sharp lesson, for we find his beloved Rachel herself caught in deceit and dishonesty.

However, this time Jacob is able to mend matters with his uncle, and he continues back towards his home with the determination to make what restitution he can to the deceived and defrauded brother. In this he was successful, for we find Esau, who had himself overcome his hatred and resentment, willing and anxious to forgive.

Now comes Jacob's great test. He wrestles for a whole night with a man; he has approached the threshold and evidently must wrestle with his own lower nature, or with that self-created demon, the Dweller on the Threshold. We find that he has so far conquered this lower nature of his that he succeeds

in vanquishing his demon, to find that it now appears as an angel of light, and he is set upon the ladder at last. However, his victory is not complete for he bears the scar of the battle, the lameness induced by the touch of the demon, for the rest of his life. Since he has overcome to a large extent his lower nature, and since his higher nature, now aroused, has become dominant, his name is changed. The old sins are wiped out and with them the name of "supplanter." Instead he is given the new name of Israel—"he shall rule as a God."

Is not this story typical of the experiences of every aspiring soul? At some point in our development we see the vision of the ladder. Then we begin to strive to overcome whatever it is that is our own particular fault, for even those of good character still have their own particular weaknesses. The lessons are learned, often through bitter suffering and disappointment. The way is often dark and lonely, for we are far from our heavenly home, enmeshed in material things. But in time, with the memory of the vision ever before us, we are inspired to keep on striving, and eventually reach the goal of self-conquest, which is the true initiation.

It is very comforting to know that it is not necessary for us to attain perfection before receiving the initiation. Jacob still carried the mark of his weakness; he must still strive to overcome still further, and so must everyone who aspires to climb this ladder. It is the willingness, the progress through continued effort, that counts.

We have called this "The Ladder of Love," and truly this is shown in Jacob's vision. Angels, Great Ones of some order, probably our Elder Brothers, are seen both ascending and descending. What does this mean? Surely, we say, those who have attained to the point where they are able to climb do not need to come down again! No, they do not

(Continued on page 402)

Individuality and Personality

DOROTHY WARREN

HOW MANY times we have heard it said of someone, "Oh, yes, she has a pleasing personality but wait until you *really* get to know her!" Or you may hear, "Yes, I know he has an odd personality, but when you really get to know him, you can't help liking him." Now what is this "really getting to know someone" supposed to mean, and why in one case is it bad but seemingly good in another?

We are taught that the Higher Self, the Ego, is supposed to express itself through the lower self, or the personality. Often the two do not seem to jibe, we would say. The personality in each of the above cases seems *not* to be expressing the true individual.

Why is this?

The true individual, the Ego, is a permanent thing, immortal, eternal. In order to unfold its divine powers through experience it must become involved in the lower—the mental, emotional, and physical planes. It cannot learn everything all at once, and so each time it passes through a physical incarnation it has different things to learn. Each incarnation leaves its impression on the Ego, and the accumulated impressions from all the incarnations enter into the bodies and create the personality, a new one for each incarnation necessarily. So far, so good, but this still doesn't explain why the discrepancy between the true individual and the personality which often creates a wrong impression of a person.

We have to remember that the Ego must experiment, so to speak, with different situations in any one lifetime to learn the lessons it needs in order to evolve. In the first instance cited above, the personality is like a mechanism of defense trying to hide, let us say, the unevolution of the Ego by pretending

a pleasing personality that has not really developed yet. There have not been enough experiences for the Ego, but the personality wants you to think so. The Ego would not pretend but the personality would. Is this not what the expression, "Quit kidding yourself," really means? Again we hear, "Oh, be yourself for a change!" Such admonitions are painful to the personality, but sooner or later the message gets through and another lesson is learned.

In like manner, in the second instance, the Ego does not feel confident enough—possibly because of some past painful experiences—to express its true self openly all the time. This is the odd personality of that person you can't help liking when you really get to know him. From time to time he experiments by giving out his true self. At other times his personality is also a mechanism of defense to shield him from further pain. "His bark is worse than his bite," we say.

We have known people who seemed to be the happy go-lucky type without a care in the world and not a thought in the head. Suddenly we discover they are very serious minded and think deeply about things. Would we not say the Ego seemed suddenly to "burst its bonds" and express its true self? An inner peace could make for outward jocularity.

Again, we have known people who were looked up to as the epitome of decorum and success, and then became involved in a scandal which seemed unbelievable. The true self could be a man people looked up to, but the personality, or lower self, has its victories. One's actions, both good and bad, often conflict with motives. Who can judge another, then, to be sure? Why is it that a person can deliberately do something that by

all known standards and mores is wrong and would "just die" if ever found out? Would not one conclude that if a person knew for sure, that he also would know better than do it? This could be true, but we know that the Ego may be led to experiment and may need to become involved in a distasteful situation to gain the experience required in learning the lesson for all time. Thus a person could find himself being driven where "Angels fear to tread" to test his strength.

Often we have written a letter in anger, protesting our hurt feelings, and then regretted it afterwards. Why? The true individual realizes it cannot really be hurt when aware of its own origin—and of the unity of all. Or again, the true individual might realize that by its own misguided actions it brought forth the hurt from another and deserved it. When "the light dawns" one regrets.

We often speak of personality clashes between two people. Evidently the personality of one interprets the personality of another as his true self and it "goes against the grain." What it is really doing is going against what the Egos perceive to be the right course. Both Egos know the right course but are unable yet to express it truly through the personalities. Thus each thinks the other wrong. Some people seem able to bring out the best in us and some the worst. The true self of one appeals to the true self of another. The bad personality of one can bring out the worst in another, as was noted above, because of misinterpretation sometimes. A person can be a failure in one marriage and a success in a second, and show a decided personality change. One explanation for this could be that the Ego learned so much in the first marriage that it could express itself more adequately in the second.

Perhaps only when we become as Gods ourselves will the personality become a true expression of the divinity within us. We need always to try to find the

man behind the face. The Ego is struggling, a babe in arms. It needs help, not condemnation. It needs guidance, not punishment. We must not judge, but try to live for and *in* others, to understand them, and thus, it goes without saying, we automatically become more evolved ourselves. This is not an easy task, but we have time, all the time in the world to accomplish it. Nevertheless, let us not waste any of our time!

An "EXPERIENCE"

My mother was a naturopathic physician. She cured many incurables, while she did her wonderful work in the physical body. After her death I was in deep despair and prayed to the dear Lord to please let me be with her in sleep, and, if He willed, to permit me to recall it upon awakening. Mother had taught me since childhood to have a pad and pencil at my night table, to jot down things I may have dreamed.

Suddenly after praying long and pleadingly, I was sound asleep and in a huge classroom. Beside the teacher's desk stood a wax figure of a human being, open to reveal the inner organs. Nearby stood my beloved mother with a pointer in her hand. I was overjoyed to see her, and she was radiant—her hair a golden glow, her dear cheeks full and rosy, her sweet blue eyes looking at me tenderly. She asked me to sit in a nearby chair. I took the one in the very front row, although there were no others in the large classroom but mother and myself. She told me she was teaching, and going on with her work and her study.

She began pointing to various parts of the internal organs, explaining their function. She came to the appendix (my sister died of appendicitis) and said: "This, my girl, is the appendix, and here, the intestinal tract, which should be kept immaculately clean, as from here

(Continued on page 411)

A Tryst With Destiny

N. L.

ALTHOUGH early autumn of 1920 was far from being a happy time for our family, yet it seemed to me that through all our sufferings I could sense a pattern being woven by our lives. It seemed that all our plans were frustrated, but God was so near and real to me—an ever-present help through all our trouble!

My married sister, Evelyn, lived near New York with her husband, Randolph, their four little children, her husband's parents, and his sister Ruth. At that time my family, consisting of Father and Mother, two brothers lately returned from the war, and myself, lived in the suburb of Toronto. We were very happy among ourselves and felt it a great disappointment that Evelyn had not been able to come to help us welcome the boys home from France. Her family had been ill with the influenza, which was very bad that year, and as she was expecting a new baby in August she thought it better to wait till autumn to come home.

The baby was born early in the month, and toward the end of it Mother and I went to visit Evelyn, only to find that she was very ill. Plans had been made for us to go directly to the seaside cottage and stay with the children till she should be well enough to join us. The doctor, prompted by Randolph, assured us that she would be with us by Tuesday, but as that was Saturday afternoon, it seemed hard to believe.

On Monday night Randolph phoned and asked Mother to come to Evelyn, as she was so much better and wanted to be with her. Mother took the early morning train to town with a terrible premonition which proved correct. Evelyn passed away an hour before she arrived.

At the cottage I was happily engaged

carrying for the children, quite unconscious of any calamity. The peaceful September sunlight filled the rooms with a golden radiance and the children were contentedly cutting out paper dolls on the screened porch. Only the baby, Tom, nearly two years old, followed me as I moved from one room to another making beds and tidying the rooms.

It was while I was carrying him downstairs that I felt the impact of a thought: "*Evelyn is dead.*" I tried to reassure myself. They had said only last night that she was better. I wondered if Mother could be there yet. Of course Evelyn must be all right. But try as I would I could not shake away the feeling that she was dead. I sat down on the landing of the stairs with Tom in my arms. The other children were still cutting out paper dolls. Were they all motherless?

As I sat there I saw Ruth coming down the street. She had gone up to the station to answer the phone and now she was coming to tell me the news. I must help her. I tried to pull myself together and took the news calmly.

Somehow we lived through that day and managed to keep cheerful faces so that the children wouldn't suspect trouble, as Randolph didn't want them to be told yet.

When night came and all the house was quiet I was thankful to be in bed alone in the darkness of my room. I lay there thinking how many things I would do for the children: how I would take them all home to live with us if Randolph would let them come. I felt sure Mother and Father would be willing.

It was as I was thinking thus that I saw Evelyn come out of the little girls' room and into mine. She looked so white and worried that my whole desire was

to comfort her. I started to assure her that I would take care of and love the children. "No," she said, in that silent language more effective than speech, "it is the baby who needs you."

I was stunned, for somehow I had completely forgotten the new baby she had brought into the world.

"But these?" I questioned.

"Ruth," she answered, and moved from me through the doorway and disappeared down the stairs.

I went to sleep pondering these things and thinking that it would be strange if Ruth took care of the four children, since on Saturday she had threatened to desert them altogether if left alone with them. I slept, and in the morning Ruth told me that she had made up her mind to take care of the children, and that if Randolph wanted her to she would keep house for him indefinitely. I went to the city that day, sad, but marveling at many things.

We took Evelyn's body to Toronto and placed it near the sparkling blue Ontario waters. It had been in sight of these same waters that she first met Randolph; near them she had loved, laughed, and suffered through nearly all of the twenty-eight years of her life, and near them her outworn earthy shell was now at rest.

Two weeks later we were all back at Randolph's town house, feeling strange there without Evelyn. The children talked incessantly of the things she "used" to do and "used" to say, as though she had died a long time before. No doubt it seemed so to them.

The little new baby was not doing well at all. Randolph still kept the trained nurse to take care of him, but as soon as she left I was to be in full charge and take him home with me when he should be well enough to travel. Evelyn had died with epidemic influenza and little George had been so poisoned with it that the fight to save his life seemed hopeless. I helped the nurse with him and prayed continually that God

would see his need and take care of him. It seemed to me that if he died all Evelyn's suffering would have been in vain. Why should he come into the world to go again so soon? I seemed to live in prayer for him. I felt that even while I slept I prayed, and all day I was loving him and praying for him while my body talked and worked.

Weeks passed, and still the baby lost weight steadily and suffered incessantly. At last there came a day when he lay perfectly still in his bassinette. That was the day the nurse left us, for she took influenza herself and was in bed for some three months.

The doctor thought the baby should be put in the hospital, but I refused to consider such a thing. I could do all the nurse had been doing for him, and had been preparing his food for weeks. Then the doctor explained that the baby had no chance to live, would pass away quietly any moment, no matter who took care of him. He didn't, however, like to see so young and inexperienced a person as I take the responsibility. I insisted that I thought he had a better chance to live with me than in a hospital. Also, since the doctor himself said he was most unlikely to recover in any case, the only thing I would blame myself for was letting him die in the unloving care of strangers.

So it was settled. I was to have full charge of the baby, and the doctor would call again the first thing in the morning. I felt filled with a glad free confidence, though conscious of the pitying glance of the doctor, who, no doubt, imagined that I would feel very different on the morrow.

All that evening I knelt by little George's bassinette. There he lay, white and motionless, with unseeing eyes half open. I knelt for hours beside him but could see no change. There was nothing to be done for him, so when I was called from the room sometime after eleven o'clock I went out.

(Continued)

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

ART TAYLOR

Chapter V—OCCULT AND SCIENTIFIC ASTRONOMY (*Continued*)

Part XIII

EDITOR'S NOTE: Since the twelve chapters of this series are closely related, the reader will profit most by reading them from the beginning, including the Preface. Copies of the RAYS containing previous chapters are available.

(*Continued*)

IN CONSEQUENCE, the influences of the tropical year are continuously multiplied by their precession around the constellations, establishing a twenty-five thousand year cycle of the utmost importance in molding the progress of life, the tropical year providing phenomenal interpretation to the fundamental spiritual principles of the constellations. There remains to be considered one more factor which converts the elliptical orbits of the planets into the spiral. It is the Sun's motion in space, carrying the planets and their satellities along, the apex of the solar journey at present being in the general direction of the constellation Lyra.

The angle made by this motion to the plane of the ecliptic is such that the planets' orbits in space are helicoidal spirals, the globes at the end of a year never returning to any portion of space occupied before. As inter-stellar space is the Holy Chaos of the Spirit, the spiritual and physical suns are constantly steeping in this elixir, the replenishing of those attributes lying at the root of epigenesis resulting therefrom.

The spiral is the occult symbol and true representation of progression. This progression may imply either material

involution or spiritual evolution, but indicates in one or the other the achievement of purpose, orderly and consistent growth, continual improvement of the forces applied.

Its works are apparent in every realm studied. Even such active impulses as the natural phenomena of physics, the waves of sound, magnetism, color, heat, light, and so forth, reveal a spiral conduction. In the cellular construction and growth of the plant, and even the vibration and spin of the atom and electron as well as the chemical union of the elements, the impetus is spiral.

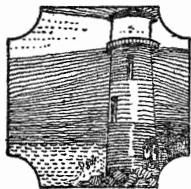
In the study of life forms in plant, animal and human kingdoms there is noted a constant and consistent struggle toward the perfection of these physical instrumentalities, the essence of which will react upon the spirit for added self-consciousness, and soul growth. Older conditions and environments are continually recapitulated but always upon a higher spiral or more elevated plane.

Similarly, with life routines, the day's activities are resumed following a night of repose; the week's labors are resumed following their cessation over the sabbath, as also are the monthly upon a still larger scale with the lunar sidereal, lunar synodic, and calendar months, each interpreting their respective significances. Also the annual range of life pursuits are recapitulated as a new succession of the seasons is ushered in, each case indicating the unmistakable return to the same eventualities of the previous cycle, under altered and improved conditions.

In harmony with this Divine Intent for continual spiral progression, the

scheme of celestial mechanics contains no co-incidences. The week of seven days, the basis of time measure, does not coincide with the lunar sidereal, the lunar synodic, nor the calendar month. The calendar months, possessing no uniformity, do not co-incide with the year, which in turn requires correction for leap year and the three century years out of four.

Added to these are the revolution of the nodes, the oscillation of the major axis, the inclination of the equators to orbits, parallax, refraction, aberration, mutation, the equation of time, innumerable disturbing forces and a myriad of perturbations, the precession by which the tropical year falls short of the



sidereal, carrying this maze of cycles and measures backward through the constellations, the whole constituting a most bewildering array of factors which contribute to perpetual alteration of the conditions under which the fundamental spiritual principles manifest. A most wonderful revelation brought to light upon a grand scale in the spiral path of the planets through space is an outcome of the elliptic revolution in connection with the sun's motion among the stars.

Each chemical atom, each etheric matrix, each animative color unit, each thought form, contains an elliptic revolution around two centers, the one its phenomenal focus which introduces and maintains its relative rate of vibration, which classifies it as a certain substance, the other the super-phenomenal focus which associates the state with an octave above.

The principle is inherent that each sub-plane is correlated with the next through its octave and the super-phenomenal focus and the macrocosmic

planes in their entirety are similarly unified with the next higher plane.

In further analysis, each elliptic revolution of what ever source or nature, from the atom to the Solar Glory itself also has a motion, a vibration at some angle to the plane of axial spin, governed by its supernatural relations with other states, and it is this factor which brings every elliptic orbit into the spiral. It is elliptic as regards its own natural association, it is spiral as inter-blended with a state of being upon another and less tangible plane.

The macrocosmic mold of the zodiac around the ecliptic is not circular as it appears upon the celestial sphere, but is elliptical possessing its two foci, which harmonically blend the vibrations of the seventh cosmic plane with those above, as do the two solar foci blend the vital Solar Spirit with the Divine or Universal Spirit.

Mention has been made of the vast achievements of mathematical astronomy since the laws of motion have been worked out, and these attainments have been applied in principle to the inventions which have brought present day civilization up to the remarkable standard it possesses.

Complicated as are the detailed analysis of all the physical laws of force and inertia they sift down in principle to a limited number of combinations of the point, the line, and the angle, the curve, the tangent, or the construction of the geometric figure. The geometric figure lies at the foundation of every phenomenal creation.

There is nothing which man possesses, contacts through the senses, builds, or finds manifested, which has not its inception in a geometric figure. The logic of this truth is at once apparent with investigation by the means at disposal in the physical world, but is profoundly revealed in the phenomena and encountered in the invisible world through the awakened spiritual vision. There are found the root formations and symbols

for every physical creation as well as for a multitude which never find birth in the visible realm.

The most beautiful and most fertile and extensive field of revelation of the basic existence of a geometric matrix of all things lies in the study of construction of the chemical atoms themselves.

They are observed to blend most exquisitely the fundamentals of plane and solid geometry. When it is borne in mind that the essence of these fundamentals lies in the applications of the point, line, circle, angle, ellipse, and the tangent, they can be seen to be imprisoned in that ultimate of all abstraction, the conic sections.

It is fruitful here to note that it was first demonstrated by Newton that every particle of substance which moved about a central mass (this includes every creation of the Universe, physical and super-physical) must move in one of the curves of the conic sections. He showed that the body need not move in a circle nor even a nearly circular ellipse, but might move in a parabola or even an hyperbola with equal consistency, but the motion must be a conic.

A thoughtful meditation upon the conic sections carries one into the most staggering and transcending degree of realization of the method by which the multitude is refined into the ultimate. It may be said in truth that the abstract conceptions of the spirits dwelling above the mental plane which are manifesting varied concretions in all chemical etheric and animative realms embody in some measure a conic principle in conveying the abstract into the concrete thought-form.

The motions of the planetary organisms of the Solar System involve, in their functions, nothing above the ellipse, which is that section of the conics involving a description of area at some angle to the base between its parallel and the parallel to the side.

The study of cometary motions fur-

nished the first key to the hidden laws lying beyond the ellipse, and at the same time to regions outside the confines of the Solar domain.

The early observations upon the comets tended to show that they were terrestrial, due to their peculiar behavior, motions and constitution.

With the development of more precise scientific instruments and attended with the gradual unfoldment of mathematical law, it became apparent that they came very close to the Sun, and receded to inconceivably enormous distances upon the Celestial Sphere.

A narrow ellipse of extreme eccentricity would account for most of the orbits observed, but deeper thought and more careful investigation revealed that some at least moved in a parabola or an hyperbola.

The scientific world at large is quite naturally inclined to pass lightly upon that which cannot be strictly verified, and it is indeed a most difficult fact to ascertain exactly whether or not a recession to infinity is a curve of very narrow ellipticity or strictly parabolic, for a body moving in the parabola would recede in the same general direction from whence it came, as would also the one moving in a very narrow ellipse. The motion in hyperbola would prove easier of solution in that the body would depart toward a different point of the heavens than that from which it arrived were it not for the general complication that they disappear from view before a sufficient extent of the path has been observed to offer definite testimony. This fact can best be seen by denoting a limited portion of all of the curves, narrow ellipse, parabola, and hyperbola within the region of a common focus, about that section of orbit usually observable. It will then be apparent that all curves practically co-incide for the distance up to average disappearance.

The occult seer requires no verification of these movements. The offices which some comets fulfill confine their

motions to the ellipse whereas others must of necessity move in parabolas and also others still in hyperbolas.

In earlier periods of history when genius was never over-specialized to the exclusion of correlative analysis, great minds conceived that comets were gigantic living creatures. It was evident even to the observation of the many that the co-incidence between cometary visitation, and the upheavals and overthrowals of peaceful periods of pursuits were far too frequent for comfort. The unmistakable shattering of calm epochs at just the time of appearance of the great bodies offered much food for thought, and provided extensive substantiation to astrological ponderation; not withstanding the general ridicule invited by the crystallizing influences molding the sprouting material civilization.

The awe, respect, and even the terrorized reverence which their appearance aroused were not unwarranted, for there existed at this time of man's unfoldment a more sensitized intuitional interpretation. The only error lay in the conception of inimical intent. Man naturally at these periods leaned more to the God of Fear and phenomenal culminations apparently substantiated this viewpoint. Furthermore, the astrological study in general was limited to the sordid and material, which it has hardly out-grown today.

The true conception of cometary influence would reveal a tremendous spiritual power, not inimical or vengeful, but so inconceivably dynamic and potent that the unprepared are overwhelmed.

The study of the parabola and hyperbola gives the master key to understanding of the relation of the God presiding over the Solar System to the Infinite.

The Solar nucleus provides a distinct realm for the unfoldment of the Deity, together with the evolution of the hosts of beings in His care, the planetary organisms being designed to provide suit-

able abodes for specific requirements as well as to synchronize the functions of the spiritual principles of the Creator, which spiritual principles are responsible for the organic assembly of animal and human forms.

The Solar nucleus focuses the hidden potentialities of the Spiritual Sun which gathers the essence of the chaos, the Universal Spirit. The Sun lies at one focus of every planetary elliptical orbit, and of every cometary ellipse and also at the focus of every parabolic and hyperbolic curve possessed by the stellar visitors that more infrequently favor the Solar System with their presences.

It is evident that the majority of elliptic comets have a period much longer than that of Neptune, while in the case of some, Donatti's and the great comet of 1882, for instance, the span is very long—as much as 2,000 years or more. This carries them to vast distances as compared with the planets, yet they are visualized as distinctly a factor in this aggregation since even the long narrow ellipse prescribes a limitation, somewhere, and it merely enlarges man's conception of the bounds of the Spiritual Sun enveloping all the secondary foci of the orbits.

The sublime realization, however, comes from the knowledge that those comets moving in parabolic and hyperbolic orbits pay homage not to one God but to two, and even three, for the parabolic orbit is a sector of an indeterminate or infinite ellipse, while the hyperbola is a sector of an equilateral triangle.

Philosophically, there are but two species of conic sections, the ellipse and the hyperbola; the circle being merely a specialized ellipse, whereas the parabola is a partition between ellipse and hyperbola.

The blend of the ellipse into the parabola is infinitesimal in itself, theoretically, but in the process of celestial mechanics it determines a most profound relationship. Again visualizing the con-

ics, it can be seen that, as the elliptic section is pivoted upward, toward the parabola to one element of the face, the control of the second focus is lost, the legs tend toward parallelism which is reached when the distance from the conic focus approaches the infinite, at least so nearly so that external perturbations from the distant system involved brings them into the parallel.

A staggering occult truth is here revealed for those comets moving in parabolic orbits are divine visitors bearing messages to and paying homage to this great Solar God, favoring us with one call and departing to the limitless spiritual realm beyond, toward the same general sphere of environment from whence they came. As they recede the Solar influence wanes, the vast increase of distance brings the curve more and more lineal from focus and direction is approaching infinity, and the great spirit imprisoned in the comet with its fiery train is free until it encounters the system of the distant God to repeat its solar visitation.

The motion of the comets moving in hyperbolas is still more sublime a conception, for their obedience is to three Great Gods, and in some instances to five, again allowing for the natural and essential perturbations which swing the hyperbola into a modified section of the equilateral triangle, or the pentagon. The factor which determines the ultimate hyperbolic expression is the size of the orbit with respect to the dimensions of the solar system, for the interception of the branches of the curve by perturbations from without the system would determine the alteration of the curve to either revolve on the triangle or the pentagon.

The comets moving in parabolas will recede toward the same point of the celestial sphere as that from which they made their first appearance, while those travelling in hyperbolas will move off to a different direction. Scientifically, in both instances, they

are considered as never returning to the solar system, and this would be true were it not for the occult truth that they pay homage to distant suns, in which case their motion is not limited to the present mathematical exaction of parabolic and hyperbolic conic sections, but should be considered as belonging to several conics, each alone a factor of one Solar Regime.

Moreover, some cometary visitations imply the distinct manifestation of definite and concentrated power for a certain unfoldment of the consciousness of the Deity, and should be regarded as the gathering to the Solar Nucleus of the essence of space, the actual phenomenal crystallization of the cometary formation into chemical substances being gradually developed as the realm of the Solar System is approached. In such, if the appearance of the comet is spiritually conceived as the in-breathing and out-breathing on a grand scale of the Divine function, it can be seen that these would be externalized in but one manifestation, being dissipated in space and of necessity moving in parabolic or hyperbolic curves.

Regardless of individual propensities, they should all be considered as of divine origin, and the importance of their study as well as the study of conic sections was realized in the old occult schools. Their spiritual significance is so great and so deep that it is no wonder they are found entirely wanting in the modern study of astrology. Their individual influences are mostly confined to the horoscopes of great adepts, although disastrous crises frequently culminate from their potent aspects to the perverted lives of those servants of the false spirit, the materially great who mold the lives of the masses by their conduct.

The parabola has been likened to a partition between the ellipse and the hyperbola. This is literally true, for those matters moving in parabolic or-

bits can be changed into either of the other curves by an alteration of the forces applied. The force which would tend to retard the motion would convert the path into an ellipse, that which would accelerate into an hyperbola.

This again is an important provision in Celestial Mechanics insuring a range of control sufficient to capture and retain for continuous expression a body which would otherwise pass beyond scope, and vice versa, to liberate one which has served its purpose in a certain sphere, and which is entitled to further expression elsewhere.

The powers to decide these alterations of status are invested in the divine organs of function, the planets, which are mutually aspected to the wandering celestial formations, accordingly, at appropriate times.

All orbital motions are accounted for upon the conic sections except that of the "Eighth" Sphere, the satellite of a planet, which does not resolve itself into a helicoidal spiral in space but is a semi-spirally crescent path. Its motion and the phenomena which it causes are at once the most weird and fascinating of studies. The distances of the satellites of the planets are always such that the revolution around the planet is that small a component of the planet's distance from the Sun as to provide an orbit which is always concave to the Solar Nucleus.

Mystery shrouds lunar study, and the occult seer is little better equipped than the trained scientist, who is baffled by the quiescence, the almost total absence of the diversifications of terrestrial activities. Naturally the application of thoughtful investigation, both occult and scientific are practically confined to the study of the earth's satellite, which offers field enough to satisfy the scholarly endeavors and trained clairvoyance for some time to come.

In the processes of formation and organization which transpired upon the planet shortly after the spheroidal shape

was developed from the nebulous ring, those portions of the chemical constitution which did not become adaptable to the amalgamations were segregated by the centrifugal forces into a confined region, forming the creation of the pear-shaped lump afterward detached as a satellite.

An understanding of the nebular theory furnishes a scientific insight into the causes of satellite separation, but the hidden meaning is in the crystallizing influences of the spiritual forces at work.

THE LADDER OF LOVE

(Continued from page 392)

need to return. Then why do they do so? In love, of course. Those who have attained have done so because of their compassion and love for their fellow men, as well as for all others of God's creatures. So, putting aside their own desires, back they come for the sole purpose of helping the rest of us forward on this ladder of initiation, at what cost to themselves we may only guess. And we must do likewise; even as we struggle up the steep road for the first time we must be prepared to step back many times in order to help some other upward, just as those Greater Ones have helped and are helping us. So, and only so, may we individually and as a race hope to attain to the godlikeness that is our destiny.

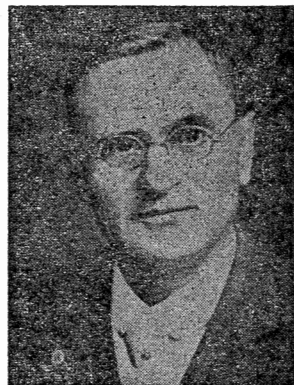
Our individual efforts in thus helping forward our race may seem very small and puny, yet collectively they form a force of tremendous power. All are striving towards the goal of goodwill and peace, even though all still have the evils of hatred and resentment to overcome. Jacob's vision still points out the path and, some day, we as individuals, and as nations, will all attain to that point where, as Jacobs and Esaus, we shall again be united in love and fellowship.

MAX HEINDEL'S MESSAGE

Taken from His Writings

ANCIENT AND MODERN INITIATION

ELEVENTH INSTALLMENT



The Tabernacle in the Wilderness

The New Moon and Initiation

(Continued)

NEAR the eastern gate was the Altar of Burnt Offering. On that altar smoke was continually generated by the bodies of the sacrifices, and the pillar of smoke was seen far and wide by the multitude who were uninstructed in the inner mysteries of life. The flame, the light hidden in this cloud of smoke, was at best but dimly perceived. This showed that the great majority of mankind are taught principally by the immutable laws of nature, which exact from them a sacrifice whether they know it or not. As the flame of purification was then fed by the more coarsely constructed and baser bodies of animal sacrifices, exacted under the Mosaic law, so also today the baser and more passionate mass of humanity is being brought into subjection by fear of punishment by the law in the present world—more than by apprehension of what may follow in the world to come.

A light of a different nature shone in the East Room of the Tabernacle. Instead of drawing its nourishment from the sinful and passionate flesh of the animal sacrifices, it was fed by olive oil procured from the chaste plant kingdom; and its flame was not shrouded

in smoke, but was clear and distinct so that it might illuminate the room and guide the priests, who were the servants of the Temple, in their ministrations. The priests were endeavoring to work in harmony with the divine plan, therefore they saw the light more clearly than the uninstructed and careless multitude. Today also the mystic light shines for all who are endeavoring to really serve at the shrine of self-sacrifice—particularly for the pledged pupils of a Mystery School such as the Rosicrucian Order. They are walking in a light not seen by the multitude, and if they are really serving, they have the true guidance of the Elder Brothers of humanity, who are always ready to help them at the difficult points on the Path.

But the most sacred fire of all was the Shekinah Glory in the West Room of the Tabernacle above the Mercy Seat. As this West Room was dark, we understand that it was an invisible fire, a light from another world.

Now mark this, the fire that was shrouded in smoke and flame upon the Altar of Burnt Offerings, consuming the sacrifices brought there in expiation of sins committed under the law, was the symbol of *Jehovah, the Law-giver*; and we remember that the law was given to bring us to Christ. The clear and beautiful light which shone in the Hall of Service, the East Room of the Tabernacle, is the golden-hued

Christ light, which guides those who endeavor to follow in His steps upon the path of self-forgetting service.

As the Christ said, "I go to my Father," when He was about to be crucified, so also the Servant of the Cross who has made the most of his opportunities in the visible world is allowed to enter the glory of his Father Fire, the invisible Shekinah Glory. He ceases then to see through the dark glass of the body, and beholds his Father face to face in the invisible realms of nature.

The church steeple is very broad at the bottom, but gradually it narrows more and more until at the top it is just a point with the cross above it. So it is with the path of holiness; at the beginning there are many things which we may permit ourselves, but as we advance, one after another of these digressions must be done away with, and we must devote ourselves more and more exclusively to the service of holiness. At last there comes a point where this path is as sharp as the razor's edge, and we can then only grasp at the cross. But when we have attained that point, when we can climb this narrowest of all paths, then we are fitted to follow Christ into the beyond and serve there as we have served here.

Thus this ancient symbol shadowed forth the trial and triumph of the faithful servant, and though it has been superseded by other and greater symbols holding forth a higher ideal and a greater promise, the basic principles embodied in it are as valid today as ever.

In the Altar of Burnt Offerings we see clearly the nauseating nature of sin and the necessity of expiation and *justification*.

By the Molten Sea we are still taught that we must live the stainless life of holiness and consecration.

From the East Room we learn today how to make diligent use of our opportunities to grow the golden grain of selfless service and make that "living

bread" which feeds the soul, the Christ within.

And when we have ascended the steps of Justification, Consecration and Self-Abnegation, we reach the West Room, which is the threshold of Liberation. Over it we are conducted into greater realms, where greater soul unfoldment may be accomplished.

But though this ancient Temple stands no longer upon the plains where the wandering hosts pitched their camps in the hoary past, it may be made a much more potent factor for soul growth by any aspirant of today than it was by the ancient Israelites provided he will build it according to the pattern. Nor need the lack of gold wherewith to build, distress anyone, for now the true tabernacle must be built in heaven—and "*heaven is within you.*" To build well and true, according to the rules of the ancient craft of Mystic Masonry, the aspirant must learn first to build within himself the altar with its sacrifices, then he must watch and pray while patiently waiting for the divine fire to consume the offering. Then he must bathe himself with tears of contrition till he has washed away the stains of sin. Meanwhile he must keep the lamp of divine guidance filled that he may perceive how, when, and where to serve; he must work hard to have abundance of "*bread to shew,*" and the incense of aspiration and prayer must be ever in his heart and on his lips. Then *Yom Kippur*, the Great Day of At-one-ment, will surely find him ready to go to his Father, and learn how better to help his younger brothers to ascend the Path.

(Continued)

We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the World.—M.H.

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 Relation of Man to God

Q. Beyond consideration of man's relation to the worlds which form the field of his evolution, what must be studied in connection with his progress?

A. It is necessary to study his relation to the Grand Architect of the Universe—to God and the Hierarchies of Celestial Beings.

Q. Are these Beings all of one grade?

A. No, they stand upon the many different rungs of the Jacob's Ladder of attainment that stretches from man to God and beyond.

Q. How may we explain man's relation to God?

A. This is a task of the utmost difficulty, rendered still more so by the indefinite conceptions of God which exist in the minds of the majority of the readers of literature dealing with this subject.

Q. What meanings may be attached to the name "God"?

A. When the name "God" is used it is always uncertain whether the Absolute, the One Existence, is meant, or the Supreme Being, who is the Great Architect of the Universe, or God, who is the Architect of our Solar System.

Q. Is not the division of God into the Holy Trinity difficult to explain?

A. The division of the Godhead into "Father," "Son," and "Holy Spirit," is confusing. Although the Beings designated by these names are immeasurably above man and worthy of all the reverence and worship he is capable of rendering to his highest conceptions of Divinity, yet they are different from one another in actual fact.

Q. What is man's relation to these exalted Beings?

A. The great Cosmic Planes, scene

of their activity, are states of spiritual matter which interpenetrate one another and also our own worlds, so that God and the other Beings who are mentioned pervade every part of their own realms and ours also. It is a literal truth when we say "In Him we live, and move, and have our being," for none of us could exist outside these great Intelligences who pervade and sustain our world with their life.

Q. Where is the abode of the God of our Solar System?

A. Proceeding from our Physical World to the finer worlds and up through the cosmic planes, we find that God, the Architect of our solar system, the Source and Goal of our existence, is found in the highest division of the lowest of the Cosmic Planes. This is His world. Of the six cosmic planes above our own we know nothing, save that we are told they are the fields of activity of great Hierarchies of Beings of indescribable splendor.

Q. What is the origin of our Creator?

A. When we try to discover the origin of the Architect of our Solar System, we must pass to the highest of the seven cosmic planes. We are then in the realm of the Supreme Being, Who emanated from the Absolute.

Q. Can we understand the Absolute?

A. The Absolute is beyond our comprehension. No expression or simile which we are capable of conceiving can possibly convey any adequate idea. Manifestation implies limitation. Therefore we may at best characterize the Absolute as Boundless Being, as the Root of Existence.

Reference: *Cosmo*, pps. 177-181

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE SECOND COMING OF CHRIST

And I saw heaven opened, and beheld a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called the Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vestures and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

Revelation 19: 11-16

Ancient writings indicate that the horse symbolizes the intellect or intelligence, and it is common practice to associate "white" with purity. Hence the first verse of this passage may be said to refer to the purified or spiritualized mind, which is a goal to be reached eventually by all mankind. The life of purity and loving service to others exemplified by Christ Jesus during His ministry upon earth not only spiritualizes the mind, but cleanses the blood (the home of the Ego) from its lower desires and passions and attracts the two higher ethers of the vital body which comprise the soul body, or Golden Wedding Garment, to be worn by all those who are to live in the New Galilee (Sixth Epoch of the Earth Period) under the rulership of the returned Christ. The "Word of God" is the Second or Love-Wisdom Aspect of the Trinity of which John also spoke in his Gospel:

"In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God."

The sword is often used as a symbol of the positive energy of the higher mind, which carries on the conflict between truth and error. This conflict must ever take place until the separative influences of the Race Spirits and the concrete mind (coupled with desire) have entirely yielded to the unifying power of the Christ.

A Ray of the Cosmic Christ came to the earth (on Golgotha) as its indwelling planetary Spirit, and has since radiated its mighty love power to aid man in his work of redemption from past disobedience to God's laws. When the people of the world have evolved to the point where their combined soul bodies are strong enough to float the earth in its orbit (a service now performed by the Christ) the Christ will come again—in the vital body of Jesus which is being carefully preserved for Him in a glass sarcophagus deep within the earth. Then He will reign over a purified and regenerated humanity.

It is taught in the Western Wisdom Teachings that the Second Advent is not likely to occur before the Sun by precession enters the sign Capricorn. It seems apparent that the present condition of humanity is far from the spiritual state necessary for the coming of the Christ. However, as the Christ Rays become stronger and stronger each year, and as we pass on farther into the vibrations of the humanitarian sign Aquarius, we will undoubtedly make more and more rapid progress, evolving our soul bodies sufficiently so that we can "meet Christ in the air and be with Him for the Age."



Involuntary Military Experience

E. B.

SINCE the beginning of our incarnated experience, strife on any level or involving any quantity of persons has never been anything but a dramatization of the individual's struggle to evolve. The destruction, pain, and sorrow which the entity, humanity, has inflicted on itself has never been anything but an expression-in-action of ignorance of life-principles. This ignorance has always basically been—how could it be otherwise? — an individual matter.

Until certain self-directives have been established, mankind functions primarily by response to stimuli to the collective thought, collective instinct or collective subconscious feeling. In this way, Nature provides that karmic return may be experienced collectively. A group of individuals—tribe, nation, or alliance of nations—are enabled to meet a pattern of karmic return all together, rather than in individual timing. All persons, in a given situation, who are at-tuned to a particular vibratory negative — such as the sadistic frenzy of a lynching party — sympathetically respond and express "en masse." Since we, as individuals, fall far short of ideal expression we are, to some degree or other, "tied in" to certain patterns of unfulfillment. This is due to our ignorance of principles and our having expressed in action ac-

ording to ignorance in past incarnations. Expression—cause—implies its own effect. One of the most phenomenal effects in modern times has been the global scope of warfare such as we have seen since 1914. The opposition between Uranus in Capricorn and Neptune in Cancer, preceding the outbreak of World War I, was the vibratory condition by which human beings in national groups met collective karmic return through warfare experience. This opposition was the "Full Moon pattern" from the conjunction of Uranus and Neptune in Sagittarius-Capricorn during the last years of the eighteenth century and the early years of the nineteenth century. It was the timing for universal decrystallization in order that universal progress could be made. A few moments of reflection are all that are needed to realize that the entire entity, *humanity*, was affected in drastic ways by this conjunction and its resultant opposition. New octaves of Power and Wisdom were released through the incarnations of many people who, during the past century and a half, functioned as "trail-blazers" toward the transcendence of the no-longer-needed. The powers expressed by these great persons affected our experience on all planes — intellectual, religious-philosophical, scientific, and artistic.

A "life-wave" of incarnations was

made in the early years of this century when the opposition of Uranus to Neptune was not only itself "white-hot," but was squared by the opposition of Saturn in Aries and Jupiter in Libra. This life-wave—focalizing the square of Saturn to both Uranus and Neptune—came in at a most precarious timing. That vibratory pattern was, in the opinion of the author, the arch-challenge of crystallization to progress. Perhaps the most important single factor in the life-experience of those people was the choice, in consciousness, of clinging to the old or of moving on in progress through individualized unfoldment. A critical evolutionary point, indeed! The outbreak of the Boxer Rebellion and the establishment of republican government in China during this era pictured that planetary pattern applying to the evolutionary status of a great civilization—an interesting example of the tremendous significance of those years—and of that aspect.

We have a recorded history of many centuries of experience from a study of which we may find—just as we may in our present day experiences—the principles underlying the relationship between individual and collective causes and their effects. In these days people are asking: "After two global wars in much less than a half-century, do we have to have another one?" The answer comes back: "If we do, it will be because we have not applied ourselves sufficiently to learn from previous experiences about the principles which concern mutual good between national groups." In short, the effect—as it always does—will describe and identify its own cause.

Consider the foundation of the Great Astrological Mandala: a circle with a dot in the center; a horizontal line emanates from the center to the left, touching the circumference; the symbol for the sign Aries outside the circle at that point. This much of the Mandala is the essential picture of the potentials

of each human being appearing in the infant body at the dawn of incarnation. In this radius are implied all other possible ways of expressing the individual I AM during the ensuing lifetime. Now add the following with light pencil lines: the upper vertical—Capricorn; the horizontal to the right—Libra; the lower vertical—Cancer. From the center of the left radius—the Aries line—draw three-quarters of a circle clockwise (backward) through Capricorn and Libra, ending at the middle of the Cancer radius. This is a "motion picture" in reverse—from birth to conception—the nine months of human gestation. All four generic points are included in this picture: moving forward from Cancer to Aries—through the three quadrants—we see a resume of the generic qualities distilled from the past to the present. This is the simplest way we have of "gathering" the karmic residues from past incarnations for redemption in the present because the incarnation structure-points—the Cardinal signs—are all represented in sequence, from most feminine to most masculine, and each Cardinal composites the Fixed and Mutable of its particular generic Element.

Since our experience is dual: dynamically masculine, a projection from our generic consciousness; and reflectively feminine, a perception by our generic consciousness, we have in this simple mandala the essential sum-total of "I AM-ness" of the individual when he came into this particular incarnation. That means his "I AM-ness" of unawareness, fear-hatred, and ignorance as well as his "I AM-ness" of power, love, and wisdom — the residues and spiritual accomplishments, respectively, of his past incarnations as male and as female. His magnetic attraction to his parents outpictures very significant factors of his generic-relationship consciousness; his at-tunement to his race-nationality outpictures much of his collective karmic residues. In the latter

is found the reason why he has been—or may be—called into military service during this time of universal mutation; it is, in short, a residue of unfulfilled service and unfulfilled understanding of principles.

To the mandala now add the radius representing the cusp of the twelfth house—place the symbol for Pisces at the cusp-point. Connect the Pisces and Aries radii by a straight line with an arrowhead pointing downward and touching the Aries cusp. This is the simplest way we have, in astrology, of picturing the emanation of the past into the present. Since every radius of an astrological wheel is an emanation of the one radius, this shows that the “I AM” of *now* is an emanation of the “I AM” of the *past*. The cusp of the second house would, in relationship to that of the first, symbolize the “I AM” of the future, the emanation from the present. Hence the dynamic essence of the Aries radius—the “I AM NOW”—symbolizes the potential, the impulsion and the necessity for putting into action in this incarnation the sum totals of our “I AM’s” from the past. This means action as expression of ignorance of principles; as well as of understanding of principles; such action, from either level, emanates effects for the future.

Now, to speak of the question on the minds of most people these days, how long are we, individually and collectively, going to continue to set in action causes that will have warfare as their objectified effects? How much longer is it going to take us—individually and collectively—to recognize that certain actions—causes—objectify in warfare, crime, suffering and disintegration? This question—and its answer—has nothing whatever to do with any particular nation, political ideology, or form of government. This question is asked, sooner or later, by every human being. Its answer, and its understanding, are derived by each individual as

a result of his evolutionary unfoldment. Change the quality of causes by learning from experience and go into action from the basis of new wisdom.

Since every radius in the horoscological wheel is one factor of a twofold polarity pattern, let us now extend the Pisces radius in the above mandala to make a complete diameter; extend the line to the opposite point and form the diameter of Pisces-Virgo — cusps of the twelfth and sixth houses. A diameter is the unfolded picture of the potentials of a radius since it shows both polarities. Thus with the Pisces-Virgo diameter we have the feminine signs of the mutable cross. Virgo (Earth) is male; Pisces (Water) is female. With reference to our subject, these two signs symbolically portray the two types of people who engage in military service. (1) Those who enlist—serve voluntarily—express a service consciousness from the dynamic—or generically *male* — level; this quality is pictured by Virgo which, in essence, is love-service. (2) Those who

Horoscopes for Subscribers’ Children

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

NOTE: We give horoscope readings ONLY in this magazine.

are drafted—serve under compulsion—are moved into military service by external forces; in other words, they are acted upon by karmic forces which are objectified by the representatives of governmental and military authority. This type of experience represents the generically female polarity of the service diameter; it is not only passive but the lack of self-direction implied makes this kind of experience a possible source of great suffering to the individual unless—repeat *unless*—he makes an adjustment to the situation in his consciousness and agrees to it within himself, moves with the karmic forces and fulfills his responsibilities to the utmost every step of the way. Let us consider a proof of this pattern as it has objectified in recent experiences of many persons:

The draft action of the recent war was a "mutation point" in the life of everyone who was affected by it; just as, on a more universal scale, those who incarnate under the vibrations of certain major planetary aspects "tie in" with evolutionary turning points. Since mankind basically tends to inertia—preferring adherence to that which is established as a symbol of security—most people need to be moved by karmic forces in order to elasticize their approaches to experience and to open up new levels of consciousness of qualities and capacities. The authorities in charge of the last draft organization did much to try to determine the qualifications of individuals for suitable service. The fact that many men were assigned to lines of work that were entirely new to them was the outpicturing of karmic agencies at work on their lives. Their deep inner needs for elasticization of consciousness magnetized them to specific organizations, specific branches of service, and specific localities to fulfill responsibility patterns that may have been, from a time standpoint, ages old. One thing is certain: the draft-service opportunity that came to each man was

the direct effect of default-causes which he himself set in motion in the past. To be incarnate implies the assumption, voluntary or otherwise, to serve life by improving the quality of vibrational output and response; we can never improve anything unless we gain a clearer and greater understanding of our realities. One of our basic realities is to attain mastery of individual destiny; this is proven in our possessing the faculty of choice. We can choose to make any experience a "mutation point" of upturning or down-turning, depending on the quality of our reaction to and action upon a given situation. We can learn how to make better choices to the degree that we become unemotionally aware of the quality of effects.

If we have failed—and we all have—to serve according to principle in the past, then we recognize that life, through consciousness, provides the opportunity to redeem the quality of deficient service by at-tunement with group experience so that the combined consciousness of the group may add power to the regenerative effort, and each person who is constructively conditioned then serves all others who are similarly conditioned to the furtherance of progress. Military service is one of the most conspicuous examples, in time of "global stress," by which life makes this opportunity possible, and each person is thereby placed where and with whom his karma (self-generated destiny) decrees.

Your horoscope is a variation of the Great Mandala, but your twelfth and sixth houses are in the same place as those of everyone else. Study the signs on the cusps of your Mutable Houses—third to ninth, sixth to twelfth—as the vibratory cross that, in your chart, corresponds to the Mutable Cross of the Great Mandala. Focus your attention on the planetary rulers—their placements, aspects, and generic quality—of two houses, 12th and 6th. Study with great care all squares and oppositions involving your twelfth house and its

ruler. The ruler of your twelfth house gives you the key to your at-tunement with karmic forces; its regenerate aspects will picture your deep superconscious spiritual strengths to meet and transcend the "tough experiences" represented by its unregenerate aspects. In such an experience you will "tangle" with much that represents the negative astral in human consciousness — your *negative twelfth house vibratory conditions picture your magnetization to the people thus represented who will serve as challenges to your deep desire for redemptive action and expression.* Inform yourself of the *principle of this planet and the principle of every planet that aspects it*; you will—because you need it—*be tested mightily at that point.* Know that "Planets are People." Your chart, in every respect, will be outpictured beautifully or otherwise by the people you will have to associate with in this period of "redemptive service."

In time of planetary conflict the individual can take one of four choices: (1) an uncompromising abstinence from participation in any form; (2) abstinence from combat but willingness to serve in another way; (3) voluntary enlistment as a "self-propelled" gesture of service; (4) letting oneself be drafted and taking what is dished out. Of these four, the last requires the maximum of adjustability to the directives of karmic forces, since it is symbolized by the Pisces-point of the Pisces-Virgo diameter. Conscientious fulfillment of "everything that is dished out" is the keyword to keep in mind to neutralize resistances and resentments—because in that attitude of fulfillment, the service will be done—and that is the purpose behind the whole thing. By an expansive exercise of intelligence and expression of abilities as they are required will the person find himself *growing* in an amazing way because he will be called upon to consider many problems and situations that he never dealt with before. The Pisces vibration symbolizes the

need and necessity of the drafted man to keep himself at-tuned to his own and everyone else's best; he must "alert" his ideality and seek to perceive the best potentials of all and recognize every opportunity to project his best; to encourage and hearten when it is needed; to elasticize his appreciation of the value of each factor in the experience as an opportunity to learn.

Students—it is worse than futile to congest on resentment if this experience comes to you. Your life goes on through it—though in ways which you may never have consciously planned or expected. No one can make you waste your time if you utilize your time-material. No one can make you waste your talents if you exercise your abilities and let yourself become aware of deeper resources of physical, mental, and spiritual strength.

The whys and wherefores of this experience are pictured in your horoscope. In ways which you may not even imagine, you can, if you must and will, become more aware of who and what you really are for the improvement of your entire incarnation and for your relationships with people in the future.

* * *

AN "EXPERIENCE"

(Continued from page 394)

springs a great deal of man's trouble, and much disease." I was enchanted as she described the various parts of the internal organs, the figure from which she taught seeming to "glow" and the organs seeming alive. She then put her pointer down saying it was time for me to leave. I was suddenly in tears as she led me to a "door." "Please," she said, "look at all the lovely pictures in that hall before you go."

She closed the door and I found myself again alone, but in what seemed to be a lovely art gallery. As I looked at the pictures they changed and came alive and began to "glow." I stood and

(Continued on page 431)



The Children of Virgo, 1964

Birthdays: August 23 to September 23

SECOND of the earthy triplicity, the sign Virgo represents common or mutable earth, 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 execute directions. They seek their ends by adaptability, discrimination, and swimming with the tide rather than by determined sustained effort.

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 intellect that they are apt to be unsympathetic, critical, and skeptical of anything not demonstrable to the reason or senses. Though quick mentally, they sometimes become so immersed in the immediate, trivial things of life that they lose the larger vision and chatter incessantly about very inconsequential things.

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

ticularly 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 these 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 thus make much soul growth.

With both Uranus and Pluto in Virgo at this time, the Virgoan facets of life (service, labor, hygiene, etc.) will be emphasized. Their conjunction and their sextile to Neptune all this solar month indicate some powerful spiritual influences to affect those born during this period. There is strong inclination toward the occult or mystical side of life and a contact with the higher worlds. Dreams and visions of a prophetic nature are probable, and the intuition is very strong.

The square of Jupiter in Taurus to Saturn in Pisces-Aquarius also lasts all the solar month, bringing an element of diffidence and distrustfulness into the nature of these children. Strict honesty should be stressed in their training at home and in school.

As the solar month opens and lasting until September 1, the Sun opposes Saturn, tending to lower the resistance, so that plenty of fresh air and sunshine should be given these children. They should also be taught unselfishness, optimism, and courteous consideration for others.

Venus sextiles Mercury and Pluto from August 23 to 28, making the native cheerful and companionable, sociable and persuasive. There is depth of feeling and considerable talent for music and poetry.

From August 23 to September 9, Venus conjoins Mars, giving warmth and ambition to the nature. There is a love for pleasure and sports, and a tendency to be a free spender.

Venus also sextiles Uranus on August 23-24, adding mental alertness and intuitiveness, and accentuating the love for art and music.

From August 23 to 30, Venus trines Neptune, an indication of the inspirational musician. The imagination is fertile, the emotions deep, and the nature chaste.

Mercury extiles Mars from August 23 to 29, signifying a keen, ingenious, and enthusiastic mind, along with a flair for debate and wit. There is also remarkable dexterity.

From August 23 to September 2, Mercury sextiles Neptune, indicating a mind peculiarly adapted to the occult. Ability in magnetic healing is also quite probable.

Mars sextiles Uranus on August 23-24, giving an energetic and ambitious nature, as well as an original, ingenious, and intuitive mind. This is the mark of inventive genius—the dreamer who is able to bring his dreams into practical application.

From August 23 to September 1, Mars trines Neptune, intensifying the emotional nature and giving a leaning toward the occult. It also strengthens the power to penetrate into the invisible worlds.

The Sun conjuncts Uranus from August 24 to September 12, making the native highstrung, impulsive, and unreliable. Poise and dependability should be strongly stressed in training these children.

From August 25 to September 8, Mercury conjuncts Uranus, bestowing originality, inventiveness and independence to the mind, but the direction in which these qualities will be used will be determined by other aspects to Mercury.

The Sun conjuncts Mercury from August 28 to September 6, favoring the memory and mentality on the days when the orb of aspect is three or more degrees.

From August 30 to September 16, the Sun sextiles Neptune, intensifying the spiritual vibrations in the aura and therefore favoring the development of the spiritual faculties.

Mercury opposes Saturn from September 5 to 17, giving depth to the mind, but unselfishness, truthfulness, and honesty should all be given special emphasis in bringing up children born during this period.

From September 11 to 23, the Sun trines Jupiter, an excellent indication of health, wealth, and happiness. The nature is cheerful, generous, and optimistic.

The Sun sextiles Mars from September 13 to 23, adding much vital energy, courage, and determination to the nature. These are the doers in the world: resourceful, strong-willed, and dominant.

From September 17 to 23, Venus squares Neptune, indicating lessons to be learned in faithfulness and devotion to partners and friends. Dealings with corporations are not apt to work out well.

Readings for Subscribers' Children

SHARON R. B.

Born November 13, 1963, 2:07 A.M.

Latitude 39 E., Longitude 84 W.

Signs on the cusps of the houses: ASC, Virgo 16.53; 2nd, Libra 12; 3rd, Scorpio 12; 4th, Sagittarius 15; 5th, Capricorn 19; 6th, Aquarius 20.

Positions of the planets: Moon 17.37 Libra in 2nd; Neptune, 15.35 Scorpio in 3rd; Sun, 20.11 Scorpio in 3rd; Mercury, 25.08 Scorpio in 3rd; Venus 9.40 Sagittarius in 3rd; Mars, 13.31 Sagittarius in 3rd; Dragon's Tail, 13.57 Capricorn in 4th; Saturn, 16.55 Aquarius in 5th; Jupiter, 10.24 R. Aries in 7th; Part of Fortune, 14.09 Leo in 11th; Uranus, 9.36 Virgo in 12th; Pluto, 13.42 Virgo in 12th.

Wordly fame and honor do not appear to be in store for this little girl, but from the standpoint of the Spirit, hers will be an exceedingly rich and satisfying life.

Virgo rising, Gemini on the MC, and five planets in the third house show that her exterior approach to life and its problems is primarily intellectual. Education, reading, writing, and speaking are matters of great importance to her. What she has to say will by no means be dull, for the conjunction of Sun, Neptune, and Mercury in Scorpio reveals an illumined and inspired grasp of the deeper spiritual truths. However, she will never be satisfied, but will tend to have a constant and increasing hunger for more and deeper spiritual insight. She will therefore seek with zest and zeal and work hard to get what she wants.

But Saturn squares the Sun and Neptune, suggesting that the cold hand of selfishness is present to dampen the inner fire. Nevertheless, this can prove a blessing if used to bring greater self

awareness in the struggle for greater light.

Also, Pluto and Uranus, conjoined on the ASC, square their lower octaves (Mars and Venus) in Sagittarius, indicating a tendency toward a selfishly sensitive personality and temper tantrums when Sharon's desires or idealistic inclinations are interfered with. Viewed from the spiritual standpoint, this may be considered the basis for a new and higher set of values and ideals, particularly if this child is taught from early years to *transmute* destructive emotions into constructive ones.

Help comes from the trine of Jupiter to Mars and Venus, showing that Sharon is energetic, industrious, and cheerful, and can keep her emotional nature under control if she will. Jupiter in Aries also sextiles Saturn in Aquarius, giving dignity and a fine sense of order, along with respect for and response to the high ethical and moral ideas of the Aquarian Age. These can best be infused into her nature via wholesome stories during her childhood.

Jupiter does, however, oppose the Moon in Libra, suggesting a tendency toward too-changeable emotions and extravagance. Help comes here from the trine of Moon to Saturn, which gives stability to the mental attitude, along with ability to use possessions wisely.

To harness Sharon's extremely emotional nature, there is the Mars-Venus conjunction sextile to Moon and Saturn. This shows a wonderful chance to overcome and accomplish by hard work a high degree of perfection in her endeavors. It seems that although her personality is quite mercurial, the Light-bearer will be the servant in an artistically directed life, for most of her talents are of this nature. The well aspected Jupiter in the 7th should bring her considerable happiness through partnerships.

JOHN A. L.

Born January 26, 1960, 9:06 A.M.

Latitude 29 N., Longitude 98 W.

Signs on the cusps of the houses: ASC, Pisces 5.31; 2nd, Aries 16; 3rd, Taurus 18; 4h, Gemini 14; 5th, Cancer 7; 6th, Leo 3.

Positions of the planets: Dragon's Tail, Pisces 27.23 in 1st; Uranus, 19.36 R. Leo in 6th; Pluto, 6.06 R. Virgo in 7th; Neptune, 9.04 Scorpio in 8th; Jupiter, 24.04 Sagittarius in 10th; Venus, 29.19 Sagittarius in 10th; Mars, 9.15 Capricorn in 11th; Saturn, 12.26 Capricorn in 11th; Moon, 13.06 Capricorn in 11th; Sun, 5.41 Aquarius in 12th; Mercury, 5.42 Aquarius in 12th; Part of Fortune, 12.56 Aquarius in 12th.

In terms of spiritual evolution, this chart seems to represent the work of an Ego in the early stages of a new phase of character development destined to change some old habits: Mars, Saturn, and Moon conjoined in Capricorn, sextile Neptune in Scorpio, which is also the focal point for the squares from Sun and Mercury in Aquarius. The conjunctions suggest the distilled essence of some old character patterns, while the sextiles and squares represent the positive and negative polarities naturally arising from the new regenerative activity. Pisces rising and the Sun in the 12th also indicate the end of an old cycle, along with the beginning of a new.

Quite often it appears that new character development is inaugurated in a materially oriented life, for man's mind and his most perfected vehicles are adjusted to the material plane. Thus, despite the fact that Neptune is the focal point for most of the stellar activity, the majority of opportunities and experiences for soul growth as indicated for this child will be material in nature.

The sextile of the Capricorn planets to Neptune in Scorpio indicates that John has developed a deep and steady

imagination, with intuition to match. His mind is capable of gathering and transmitting a power that knows no barrier, but he should learn to keep close watch over it, using it only for good, as there is apt to be a desire for worldly fame, power, and wealth. Much soul growth can come through cultivating unselfish consideration for friends for John has a leaning toward using his friends as social stepping stones. He also leans toward cunning, scheming, selfishness, and a temper. All of these can be greatly reduced by a healthy, happy childhood filled with love and moral training.

The sextiles of Mars, Saturn, and Moon to Neptune are the regenerative tools to use in transmuting the squares of Sun and Mercury to Neptune. The tendency toward weak reasoning ability and an undependable memory, along with chaotic ideas tenaciously clung to, may be mitigated and overcome by stressing the inquiring, imaginative side of his nature in his training. Mathematics, jig-saw puzzles, etc., would be useful in this.

Turning to John's relations with the public, we find Venus and Jupiter conjoined in the 10th and Sagittarius, and trine Uranus in Leo in the 6th. This aspect gives a high-minded philosophical attitude that is optimistic, benevolent and exceedingly moral. It also suggests a great sense of humor, and almost certain social and occupational success. This phase of his character and his high ideals and aspirations are the strongest means for overcoming his materially ambitious tendencies, (especially those with his friends) as shown by the extremely strong positioning and blending natures of the planets and signs, including the ruling Jupiter. His parents and teachers should emphasize this side of his nature in his training. He could probably give his best service in the field of religion, and since all his planets save one are situated above the earth, much success could result in developing his potentials.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Librarian, Photographer

JEAN D. W.—Born September 26, 1939, 10:20 A.M. Latitude 40 N., Longitude 76 W. The Sun and three planets are in the tenth house in this chart, pointing definitely toward a public career. The Sun is in the musical, artistic sign Libra, in conjunction with Mercury and Venus, and they all trine Mars in Aquarius in the second. This native has much physical, mental, and emotional energy which can be very advantageously directed in various channels. However, these planets oppose Jupiter, so that there will be a need to guard against extravagance and ostentation. The sextile of Jupiter to Mars provides ingenuity and constructive ability for transmuting the opposition, but the square of Mars to Saturn urges strict honesty and unselfishness. The Moon in Pisces in the 4th is unsuspected, except for its opposition to the M.C. This sign adds to the emotional depth of the native, but it also sounds a warning to strive to keep a positive attitude, never allowing herself to fall into a passive condition wherein she might be influenced by discarnate entities. Scorpio on the ASC also adds to the emotional power, but gives needed stability to the nature. Neptune in Virgo in the 10th gives a strong spiritual note to the vocational endeavors of this native. Since it sextiles the ASC and trines Uranus in Taurus in the 6th, she will no doubt lead in spiritual endeavor in her immediate vicinity, at least. She could serve well as a librarian, photographer, musician, or artist, perhaps best in connection with the movie industry or television.

Accountant, Manufacturer

BRUCE C. B.—Born April 23, 1937, 2 P. M. Latitude 38 N., Longitude 122 W. The planets are well scattered in this chart, seven houses being occupied by one or more. Thus, although the Sun and Mercury are in the fixed sign Taurus, this native has considerable versatility. Virgo on the ASC and common signs on the other angles accentuate his adaptability. The Sun in the 9th conjoins Uranus and trines the ASC, but squares Jupiter in Capricorn in the 5th. Poise and moderation need to be cultivated by this native if he is to make the most of his opportunities in this life. Mercury in Taurus in the 9th suggests a rather slow, deliberate mind, but its sextile to Saturn (7 degrees) and trine to Neptune in the 1st and to Jupiter in the 5th, give an excellent mentality, ready to accept spiritual truth. Neptune also trines Uranus, so that this native will be definitely inclined toward the deeper spiritual truths. The Moon in Libra in the 2nd is unsuspected save for a semi-sextile to Neptune, but accentuates the sensitive, artistic, and musical inclinations of the nature. Finances are apt to be fluctuating. Mars in Sagittarius in the 4th trines Saturn, giving practicality and the ability to cope with the material side of life. Since the first degree of Gemini is on the cusp of the 10th, we look to Mercury for specific vocational direction. Placed in Taurus in the 9th, it suggests the builder, the singer, the manufacturer (of candy or chemicals), the accountant, as well as the chef, florist, or bookbinder. Any of these fields would be suitable for this native's talents.

Daily Thought and Guide

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

TUESDAY—September 1

This day brings us many fine rays. We may finish important work long started and then make plans for future activities. Happily we can say: "God's in His heaven, all's right with the world."

WEDNESDAY—September 2

Today again the planets shower their blessings upon us and much may be accomplished. But let us be careful and not let our emotions run away with us.

THURSDAY—September 3

This should be a happy but more restful day than the recent ones. Jupiter will give us the ability to enjoy all the good things of life.

FRIDAY—September 4

"There is not a thought or feeling, not an act of beauty or nobility whereof man is capable but can find complete expression in the simplest life."

—*Maeterlink.*

SATURDAY—September 5

Today mixed vibrations induce action. The world around us is changing rapidly and time and space show a new dimension, but we know that we still are all God's children and that He is always the same.

SUNDAY—September 6

This is a fine day to get in touch with those whose spiritual aspirations coincide with ours. Neptune sends good rays to us. "There is music in all things if men had ears."—*Byron.*

MONDAY—September 7

Many prospects are opening up be-

fore us on this fine Monday. There is much energy to do many things well. In the Poet Longfellow's words: "Wisely improve the present, it is thine."

TUESDAY—September 8

As we go about our daily duties let us listen intently to the intuitive inner voice, it will reflect echoes from higher planes.

WEDNESDAY—September 9

Today our minds may not function too accurately, so let us take time and prove everything coming our way. Experience is a good teacher and adds to our fund of knowledge.

THURSDAY—September 10

A fortunate day, bringing strong and happy rays when many things may work together for good. Let us labor for the happiness of others; kindness brings its own reward.

FRIDAY—September 11

For those who can vibrate to Neptune this day will bring inspiration. We can all try to tune in seeking to make our ideals come true. The Quest after ideals is the central reason of life.

SATURDAY—September 12

Diverging vibrations reign and it will be well to spend this day in rest and recreation. Music and good books will be enjoyed, and Nature invites us to spend some time outdoors.

SUNDAY—September 13

Self discipline is the key today and we may be tried in some measure. "I will lift up mine eyes unto the hills from whence cometh my help."

—121st Psalm.

MONDAY—September 14

A quiet day when we can depend on Mercury's vibrations. Let every man be fully persuaded in his own mind."

—*Romans* 14.5.

TUESDAY—September 15

A rather quiet day with benevolent aspects. Let us do all we can to keep our thoughts on the deeper things of life. In the poet Lowell's words: "Solitude is needful to the imagination."

WEDNESDAY—September 16

A fine Mercury day with many possibilities to serve our needy fellowman. "They serve God who serve His creatures."—*Norton*.

THURSDAY—September 17

A day of mixed rays. Let us keep our emotions under control, and then look for the good in everything. By organizing our thinking we may learn many valuable lessons.

FRIDAY—September 18

To go quietly about the performance of our duties today will be best. With some attention we can easily control our emotions and let us remember that: "Love casteth out fear."

SATURDAY—September 19

Today we may be troubled over many things. Let us try to be cheerful and not grow weary, know that "Underneath are the everlasting arms."

SUNDAY—September 20

This is apt to be a quiet day. Let us endeavor to revitalize body, soul, and spirit in quiet and in peace. Commune with nature and also pay honor to our Creator.

MONDAY—September 21

As the days grow shorter, let us pay more attention to the inner man. Saturn stands by to see that we get all the ex-

periences we have earned, the good and the not-so-good. This strengthens our character.

TUESDAY—September 22

Both Sun and Moon help with good aspects today, and it should be a happy active day. "Great men are they who see that spiritual is stronger than any material force."—*Emerson*.

WEDNESDAY—September 23

The planets' rays are mostly favorable today despite some slight inharmony. Let us enjoy these fruitful autumn days and thank God for His un-failing Goodness.

THURSDAY—September 24

Conflicting emotions may trouble us today but we can overcome them by using our well balanced mind. Then we can say with Paul: "I have learned whatever state I am in herewith to be content:"

FRIDAY—September 25

In the calm of our meditations we can find peace and we will know that "All things work together for good to them that love God."

SATURDAY—September 26

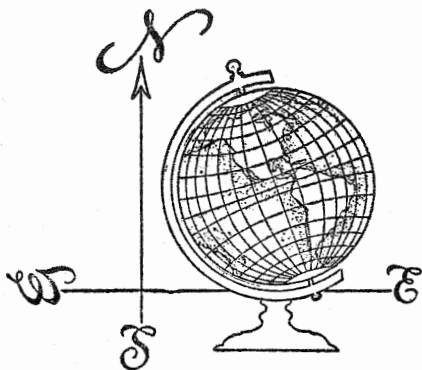
Today energy will flow through us profusely. Many aspects are making this a day of accomplishment. But let us not overdo, but use this vigor wisely.

SUNDAY—September 27

A quiet Sunday when the higher planets send good rays. Let us keep this day holy. Some time spent with good friends, good books, and good music will bear good fruit.

MONDAY—September 28

Today we may find answers to our serious questions. When we look within we will know that patience and persistence
(Continued on page 426)



MONTHLY

News

INTERPRETED

Feminine Inferiority

Traveling alone, Margaret Chase Smith has been able to go faster, and higher, in professional politics than almost any other woman in our history. And for all women who are also alone, and consequently unencumbered by a conflict of family loyalties, she is an exemplar. There are many such women. But even to her far more numerous sisters who have given up early the hope or desire of a career for the values of family life, she is also an inspiration. For what her long and distinguished career has proven beyond any argument is that there is no *inherent* inferiority in women that prevents them from competing successfully with men in a "man's world." There is simply a price to be paid—living alone and liking it. It is unfair, perhaps, that men need not pay the same price for success, or service to the nation, but short of a revolution in the relations between the sexes, this is the way it is. Nevertheless, there are high compensations for able women who are willing to pay the price for having a career. Certainly not the least of the many compensations that Senator Smith has enjoyed is the esteem in which the Lady from Maine is held throughout the Union.

—*Saturday Review*, 4-18-64

Claire Booth Luce, who wrote the above in a review of a book about Senator Margaret Chase Smith, has made an astute observation. She insists that the remarkable career of this lady "has proved beyond any argument" that there is no *inherent* inferiority in women that prevents them from competing successfully with men in a "man's world."

We who believe and know of the reality of rebirth from studies in the

memory of nature know this to be beyond argument. When an Ego of the human life wave, reincarnating for fresh experience twice in each sidereal year, alternates in the choice of a male or a female body, we cannot honestly speak of inferiority or superiority as regards sex.

Sometime in the distant future, under a different dispensation, the Ego will again use an hermaphrodite body, and will be able to attract the physical atoms for a dense body from the surrounding air. So it behooves us, unless we want to pile up debts that will have to be liquidated sooner or later, to regard each member of the human life wave, regardless of an often unprepossessing body or color, with love. If it is not possible as yet for us to project love towards all then at least we can show respect for all.

"What Can I Do?"

A Thai student in New York City needed to have his sleeves shortened but did not know how to explain this to a tailor or how to find out the cost of the alteration. He asked Mrs. Marian Reith, a former Californian, to help him with the words and idiomatic phrases involved. She not only told him the proper words but rehearsed his conversation so he was able to explain to the tailor exactly what he wanted.

Out of this small incident in 1960, Mrs. Reith gradually began to help other foreigners whose English was inadequate. Today this program, now called *English In Action*, involves 600 volunteers who

contribute time for conversation with foreigners in 13 centers which are located in churches, YMCA's and other community buildings. Although a group meeting of *English In Action* may look like a party with the various guests sitting around in a large room, actually each conversational group consists of just two persons so that the foreign student or adult has the undivided attention and help of a volunteer. About 20 per cent of the volunteers are housewives; others are businessmen, lawyers, musicians, artists, social workers—anyone who speaks good English and is willing to give a few hours each week. These volunteers feel that their own lives have been greatly enriched and expanded by these friendships.

Those who come for help include not only students but also businessmen, trainees, members of United Nations missions and foreign consulates, along with refugees. In addition to conversation at the centers, many of the volunteers take their students to museums, theaters or to their homes.

—*Between The Lines*, 4-1-64

These little examples of loving self-forgetting service that Charles A. Wells gathers for his bi-monthly newsletter are heartening examples for all of us. "How far that little candle throws its beam: So shines a good deed in a naughty world."

We would admonish our readers that unless these priceless higher teachings are put into practice in the practical "naughty" world, our progress on the path of attainment will not be measurable. Others who live the life, although ignorant of the teachings will easily outstrip us in the field of expanded consciousness.

Civilization and Progress

The hundreds of thousands of ocean crossings aircraft have since made, dull the sense of magic I felt then in using wings. Now it is progress that impresses me in flying, rather than adventure—the progress made by scientists and engineers, by our Western civilization's peoples. From father to son, in our time, man has achieved more progress in changing his relationship to his environment than he achieved during the previous 5000 years. My father traveled in an oxcart through central Minnesota. I reach cities of the world in an airplane more easily than he reached Minnesota's towns and villages.

In childhood it seemed to me the world was flat. I now sense it as a planet around which I have often flown. At speeds our modern vehicles have attained, the moon itself is closer than Europe used to be . . .

The relationship of thought to environment has interested me through many years of traveling. I have never been struck more forcibly by this relationship than after flying from the world-city of New York to the gamelands of East Africa. In New York at that briefing on supersonic aircraft, I was acutely conscious of the progress of civilization. In the jungles of Africa, I became more aware of the basic miracle of life. Not life as applied humanly to man alone, but life as diversified by God on earth with superhuman wisdom—forms evolved by several million centuries of selection and environment.

Lying under an acacia tree with the sounds of dawn around me, I realized more clearly facts that man should never overlook: that the construction of an airplane, for instance, is simple when compared to the evolutionary achievement of a bird; that airplanes depend upon an advanced civilization; and that where civilization is most advanced, few birds exist. I realized if I had to choose, I would rather have birds than airplanes. I began to question the definition I had assigned to progress in New York. It seemed to me superficial in relation to the basic progress and qualities of life.

—*Readers Digest*, July 1964

These excerpts from a thought-provoking article by Charles A. Lindbergh emphasize a point that is too often overlooked in our fast-paced everyday world. Our minds can span the difference between the primitive, animistic life of the African-tribesman and our way of life, but our emotional consciousness cannot quite evaluate these differences.

If we can visualize all evolution as progressing in a spiral manner we can pinpoint the spot on the spiral where the native African now exists in his direct contact with the pristine forces of nature. We can feel the qualities of courage and character necessary to sustain life in that wilderness. We can also feel with them the oneness of all life when we ourselves retreat to a wilderness area.

Picture now for yourself a point directly opposite to the savage where

western man stands with his specialization, his machines, and his progress. But do not forget also to picture his trained mind, his exquisitely trained muscles as he works with his microscopes and delicate instruments. Do not overlook, either, the subtleties of emotional control necessary for him to function actively in our complex social structure. These add up to definite human abilities over the past. We have a faith in the future, based on the past, that leads us to feel that this is not an either-or impasse that faces modern civilization.

Now come with us to a further point on this spiral almost directly above that where the tribal man functions. We can visualize a civilization in which the individual can live as intimately with nature as the savage but who can control those nature forces and not just come to terms with them. But before man is going to be allowed to control nature and his own destiny, he will have to learn to use his own powers for the general welfare much as he now works for his own. We have all met with individuals who have accomplished this objective, and we have read or heard of social experiments toward this end. What the mind of man can dream, his *will* will eventually accomplish.

Colonel Lindbergh concludes his article with these words, "Is civilization progress? The challenge, I think, is clear; and, as clearly, the final answer will be given not by our amassment of knowledge, or by the discoveries of science, or by the speed of our aircraft, but by the effect our civilized activities as a whole have upon the quality of our planet's life—the life of plants and animals as well as that of men."

Liberal Education

Jacques Barzun's recent comment, "The liberal arts tradition is dead or dying," has been widely quoted by those who share his alarm. Less attention has been given to a statement in the same speech that is even more shocking because it suggests a

willingness to accept the demise with resignation. Barzun added, "The trend seems to me to be so clear that to object would be like trying to sweep back the ocean. It would be foolish to repine or to try to prolong a tradition that has run its course."

The trend is real enough, but we do not concede that the cause is lost or that the tradition has run its course. We hope that other educators will resist the trend even at the risk of playing the role of King Canute.

The liberal arts tradition is a vague one that has been corrupted as often by pedantic scholars as by those who prefer vocational training. But, in its best form, it stands for a kind of broad education that frees men of the limitations of ignorance, prejudice, and provincialism. Such education is needed now even more than in the past because the leadership of a complex society requires the ability to make value judgments based on a broad understanding of many fields of knowledge not closely related to vocational competence.

Specialized or technical training prepares an individual for his first job but not for the decisions he must make as a free man or for the changes in careers that will come during his lifetime. Liberal education, because it is education for versatility, is the best preparation for those who live in a changing world.

—*The Saturday Review*, 4-18-64

Since the advent of Sputnik over our skies, our Congressional appropriations and our philanthropic grants for education have been mostly for support of vocational training and for applied science. With the concomitant increase in unemployment due to technological advances we can understand the concern of our leaders in this respect.

But we shall speak up for a liberal education for our leaders and, especially, for our teachers in whose hands their education lies. Every man should have a skill or a profession, but he also should have a sound background of the humanities, the social sciences, and the natural sciences before his technical training is started. Lest the pendulum swing too far toward the pragmatic we would add a modicum of the fine arts and music to the curriculum also. Whether or not the individual is capable of absorbing all that the teacher can give—for the mills of the gods grind exceeding slow—he should be exposed to it in his formative years.

Readers' QUESTIONS

Becoming Self-Conscious Channels

Question:

We are admonished in our Temple Service to strive to become more worthy to be used as "self-conscious channels" for the use of the Elder Brothers in their beneficent work for humanity. Exactly what is meant by "self-conscious" as used here, and how do we know when we are "self-conscious" channels?

Answer:

First of all, we should have clearly in mind that "self-conscious," as used in this admonition, *does not* mean the self-consciousness commonly associated with timidity or any other manifestation of the personality.

The real Self is the Ego, the Spirit within the bodies, and we should all be fully *aware* of this fact, *conscious* of the divinity within, the I-AM referred to by Christ Jesus when He said, "Before Abraham was, I AM." Thus aware, we are in complete control of our vehicles, including our minds. We know what we are doing; we choose our own course of action.

In contrast to this, there are mediums, people who are channels for discarnate Spirits to give out whatever they wish to give out. They have surrendered their faculties to the directing entity. They may be, and usually are, led to do things that are detrimental to themselves and to others. Such a practice is of course extremely dangerous, for it can end in complete obsession and great retardation of the victim's

progress on the ladder of evolution.

To be directed in a self-conscious manner, we must live according to God's laws. We must live the life of love and service, thus acquiring the soul body and unfolding the intuition. The Higher Self becomes dominant and directs the activities of the bodies in a way that is beneficial to the person and to his fellow beings. The INNER VOICE can be heard, always recognizable by being entirely unselfish. As self-conscious channels, either for our own Ego or for other more highly evolved Beings, we always act unselfishly and with the approval of the inner promptings.

Where Our Life Wave Functions

Question:

When our humanity reaches the next planet, will the present animals, who will then have reached the human stage, go on to these various planets with us?

Answer:

The Rosicrucian Philosophy does not teach that man will progress from one of the planets of our solar system to another. This philosophy teaches that our life wave, which started at the beginning of the Saturn Period of manifestation, was differentiated at the beginning of the Earth Period, Parts of it being thrown off at different times on the planets of our solar system. It also teaches that each of these planets is supervised by an independent Planetary Spirit which takes charge of the evolution of the beings placed there. Each of these planets has a separate

dense body, vital body, desire body, and mental body, but the World of Life Spirit is common to and penetrates them all. Therefore in order to visit any of the other planets it is necessary to have a vehicle correlated to the World of Life Spirit under one's conscious control. Very few of our present humanity are conscious of and able to function in the soul body built of the light and reflecting ethers, and therefore they are not able to visit or function consciously on other planets.

During the Jupiter Period our present animals will be human and will inhabit the same globes on which we will function. At that time our densest vehicle will be the vital body.

Fasting

Question:

I have read somewhere in your literature that people who are physically negative should avoid much fasting, for the reason that it increases their negativity. I should like to know just how one can tell that he is physically negative.

Answer:

A lack of emotional control is one very good evidence of psychic negativity, and lack of will power is another, even if that condition has not already manifested. Wandering aimless thinking is another evidence which comes in this same class.

If a person has little or no control over his thoughts, which wander and flit about from one subject to another, aimless and undirected, if he is unable to concentrate, at least to a reasonable degree, it is an indication that he is either psychically negative or on the way to becoming so. When an individual has this form of negativity, he becomes sensitive to influences and entities from the unseen realms; and in

time these influences or entities, as the case may be, find it possible to invade his aura or project their impressions on his mind. In either or both cases they are likely to upset him emotionally and mentally and thereby make it difficult, if not quite impossible, for him to concentrate. It is of course possible for an individual to lack the power of concentration and still not be physically negative, for the reason that he has never cultivated this power, which proves that he is somewhat backward in his evolution.

If an individual receives communications of a psychic nature mediumistically, such a one is of course psychically negative, for mediumship is always a negative psychic process.

In all such cases fasting should not be engaged in until the condition is overcome, for fasting lowers the vibration and makes the physical body somewhat negative, and this condition in turn is communicated to the desire body and the mind. But if a person has his mind and emotions under moderate control, it will be safe for him to reduce his food to a much less quantity than that which is ordinarily considered necessary by people in general, and in case of sickness he will be able to fast safely for a short time until the condition is overcome or improved.

The will is the means used in controlling the desire nature, and the use of the will is the correct way for controlling emotionalism. Training in abstract thought is also of great assistance for the reason that the World of Abstract Thought is correlated to the emotional Desire World.

The use of the methods suggested will not only tend to eliminate psychic negativity but will in time develop positive control of all the vehicles by the indwelling Spirit, which is of course the real man or woman who is working through the process of evolution to develop his latent potential powers into dynamic forces under the control of the will and ready for use at any moment.



Meat Eating vs. Vegetarianism

A SERIES OF QUESTIONS AND ANSWERS REGARDING THIS PROBLEM OFTEN
CONFRONTING THE ASPIRANT

Letter to Healing Department—

Dear Friends:

I have just completed my Preliminary Philosophy Lessons and am now one of your most enthusiastic Students. However, I have a very real problem confronting me: my family are all meat eaters, and although we have always loved pets, we have never thought that we could eat a sensible, well-balanced meal without meat. With a loving husband and two beautiful children that God has given us I want to do everything possible within my power to keep a good home in every sense of the word. The problem, not only of how to serve nutritious meals, but how to instill high ideals of service and generosity into the lives of our children, is sending me to you.

Our son is now a fine teenager, and eats in sufficient quantities whatever is put before him—for which I am properly grateful—so that I think we can slowly work a change in him. But the daughter, younger than he, wants nothing but meat and sweets. Of course we insist on some vegetables and fruit, but I am not so sure we can change her. And of course my mother *insists* that her grandchildren have meat—which is just pre-digested vegetables!

We are always well except with the exception of occasional headaches and colds, so we do not need your prayers. But if I am to live up to my Rosicrucian ambitions of preserving a healthy body, a sane mind, and a soft heart, I am going to need some help! I am enclosing a small love offering to help defray expenses. I realize that I cannot pay for the love that is constantly emanating from Headquarters, and that it is a privilege to join mine with that of all of you.

In loving service,
A STUDENT

Answer from our Healing Department

Dear Friend:

Your most welcome letter of March 19 has been received and we are very grateful for it. It presents a real challenge to every sincere aspirant to the higher life.

Because we all eat upon the level of our thinking, it is inevitable that the problem of how to adjust to a meatless diet comes to the serious attention of all who aspire to the path of Probationership in The Rosicrucian Fellowship.

As the student does not obligate himself to adopt a purely vegetarian way of life until he elects to take the vow

(to himself) of Probationership, we wish to congratulate you upon the motivation which has already led you to consider this important step.

Of course, while we know it to be true that a meatless diet adequate to the needs of the individual, is infinitely superior to one which includes the eating of flesh foods, this is, after all, not the primary reason that the Rosicrucian Fellowship advocates vegetarianism. We feel that it is necessary for the student to understand this reason, for the purpose of developing the "soft" heart along with the development of a sound body.

All life is from the Father, and as such, is sacred. As we are writing to one who is beginning to glimpse the glory behind the mystery of life, may we state, unequivocally, that no one who kills can go very far along the path of



holiness. It makes no difference that we force a fellow human being through economic necessity to do the actual killing for us. We are held morally responsible to the immutable law of God. The animals are our younger brothers, having yet to develop the positive pole of the mind, which gives the ability to reason. They will become human in the next Great Step upward—in the Jupiter Period—and we shall help them then as the Angels are presently helping us. While we have one hand extended upward for the help of those above us in spiritual development, we must also be willing to lift those who have not yet attained to our present place upon the ladder of evolution.

Because you express a wish to "live up to my Rosicrucian ambitions of creating and preserving a healthy body, a sane mind, and a soft heart," we felt it necessary, before actually presenting the more mundane reasons for eschewing

a diet of flesh foods, to emphasize the spiritual reasons for aspiring to this ideal. To respect all sentient life should be the avowed purpose of all earnest seekers. From your letter we are sure that you will not object to our presentation of the spiritual reasons we have given.

Where one has the responsibility for the health and the happiness of a family, there is another very important reason for thought upon this subject. Where there is the opposition of which you write in your letter, and the fairly well established habits of a child are involved, one must proceed with great care. It is then of the utmost importance that one marshall an array of *facts* which will help to convince the adults, who will then more readily lend their cooperation. This we will be most happy to do if you request it. It is our intention to provide you with a list of adequate proteins to take the place of meat, and to furnish you with recipes in preparing them, in later letters, if you ask us to do so.

God bless you in your quest.

In His service,

THE ROSICRUCIAN FELLOWSHIP

* * *

ROSICRUCIAN PRINCIPLES

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

THANK YOU

*As I lay ill a lady came,
both capable and sweet,
(how rare the two within one frame)
and light on pretty feet.*

*Her snowdrops perfumed gloomy air
and whitened it with bells
that chimed away my ill despair
with lilting fragrant spells;*

*And strong her magic was for me,
(her love and skill combined)
this Helper I shall never see,
whose hand I shall not find.*

*Whenever snowdrops follow snow,
Spring promise to fulfill,
I thank the one I do not know
who came when I was ill.*

* * * *

*My daughter now loves snowdrops,
too,
and picks me some from Spring-
charmed earth,
not knowing that her life is due
to one who helped before her birth:
to one unseen I only knew
by snowdrop breath a time or two.*

—A Probationer

* * * * *

CONCERNING FOOD

It may be said generally of the solid foods we take into our systems, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances.

Fruits are an ideal diet. They are in fact evolved by the tree to induce animal and man to eat them, so that the seed may be disseminated, as flowers entice bees for a similar purpose.

We believe that food is the only right medicine.

Proper food given at the right time and under the right conditions will not only cure but prevent disease. Only

through a good and healthy temple can we really express ourselves here in this world and do our best work.

Vegetables in the uncooked state contain a large amount of ether, which forms the vital body of the plant, and also salts, which are lost in the process of cooking. Therefore it requires considerable more bulk of boiled vegetables to give the body necessary nourishment than when fed upon uncooked vegetables. Very few, however, are able to live upon raw food yet because it induces a rate of vibration too high for them, but all who really wish to be healthful should endeavor to eat at least one meal of uncooked food every day. It should be taken at the evening meal because it is most easily digested and will give the body a better chance to rest during the night. It has a soothing and tonic effect upon the body.

—Max Heindel

* * * * *

DAILY THOUGHT AND GUIDE

(Continued from page 418)

tence will grant us all we can use for our well-being.

TUESDAY—September 29

Today's planets send us mixed rays which will keep us on our toes. Kindness and sympathy will be needed to help those who need assistance.

WEDNESDAY—September 30

Now we bid farewell to September with its many active days and recall that we have learned many needed lessons if we took advantage of the rays.

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THUS the divine Light and Life comes to each planet, either directly from the Sun, or reflected from its six sister planets, and as the summer breeze which has wafted over blooming fields carries upon its silent invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from the garden of God bring to us the commingled impulses of all the Spirits and in that vari-colored light we live and move and have our being.

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 as each planet can absorb only 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 upon only 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 the light and color which exist everywhere around them.

The white light of the Sun contains the seven colors of the spectrum. The

occultist sees even twelve colors, there being five between red and violet—going one way around the circle—in addition to the red, orange, yellow, green, etc., of the visible spectrum. Four of these colors are quite indescribable, but the fifth—the middle one of the five—is similar to the tint of a new blown peach blossom.

(Continued)

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

HEALING DATES

October..... 4—11—19—25

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*.

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FROM OUR PATIENTS

Argentina—Two hours after I began writing to you I began to feel the power of the healing force from the Invisible Helpers. What joy, what gratitude, what a feeling of improvement! Two days after I wrote you last the vertebrae in my spinal column were fixed; four or five days later, though I am semi-paralytic, I climbed upon a table to place a light, and when I tried to get down, my sick leg felt numb and I fell all the way to the floor, landing lengthwise on my sick side. In a few moments the pain became agony and I called to the Invisible Helpers to calm my pains. I lost consciousness and when I came to, I had no pain at all. Immediately I gave thanks. What gratitude I feel! Twenty days later I went to the doctor for a check-up and he found my blood pressure just fine. I was most happy. Still feeling fine the next day, I suddenly became paralyzed on my right side. The doctor had been expecting this for some time. I was alone, but after an hour I was able to move. Now I am able to walk, slowly, but I can walk! As I have no one, I must make my living selling hardware goods. Will I be able to reach the 20th of August, my 76th birthday? It is quite an effort to write, but I am happy to be able to let you know how much good you have done for me. I hope you don't forget me. Only you have brought me relief for the vertebrae trouble. I beg of you to receive my most profound gratitude for your help.

North Carolina — Wish I could tell everyone the way I feel about what the Fellowship has done for me, not only the past few months, but the last twenty years. Relatives and friends are constantly amazed at the change during the last three months in my health and appearance. Can only say, thank you, thank God, and the Invisible Helpers. May God continue to bless all your wonderful works.



Tom, the Water Baby

CHARLES KINGSLEY

Part XIV

THEN Mrs. Bedonebyasyouidid turned over the next five hundred years. There were the remnant of the Doasyoulikes, doing as they liked, as before. They were too lazy to move away from the mountain, so they said, "If it has blown up once that is all the more reason that it should not blow up again." They were few in number but they only said, "The more the merrier, but the fewer the better fare." However, that was not quite true, for all the flapdoodle trees were killed by the volcano and they had eaten all the roast pigs who, of coarse, could not be expected to have little ones. So they had to live very hard, on nuts and roots which they scratched out of the ground with sticks. Some of them talked of sowing corn as their ancestors used to do before they came to the land of the Readymade. But they had forgotten how to make ploughs. They had eaten all the seed corn which they brought out of the land of Hard-work years since, and of course it was too much trouble to go away and find more. So they lived miserably on roots and nuts, and all the weakly little children died.

"Why," said Tom, "They are grow-

ing no better than savages."

The fairy turned over the next five hundred years. There they were all living up in trees and making nests to keep off the rain. Underneath the trees, lions were prowling about.

"Why," said Ellie, "the lions seem to have eaten a good many of them, for there are very few left now."

"Yes," said the fairy. "You see, it was only the strongest and most active ones who could climb the trees and so escape."

"But what great, hulking, broad-shouldered chaps they are," said Tom. "They are a rough lot as ever I saw."

"Yes, they are getting very strong now, for the ladies will not marry any but the very strongest and fiercest gentlemen who can help them up the trees out of the lion's way."

She turned over the next five hundred years, and in that they were fewer still, and stronger and fiercer. But their feet had changed shape very oddly, for they laid hold of the branches with great toes as if they had been thumbs.

The children were very much surprised and asked the fairy whether that was her doing.

"Yes and no," she said, smiling "It was only those who could use their feet as well as their hands who could get a good living, or indeed get married. So they got the best of everything and starved out all the rest. Those who are left keep up a regular breed of tooth-men as a breed of shorthorns or skye terriers or fancy pigeons is kept up."

"But there is a hairy one among them," said Ellie.

"Ah!" said the fairy. "That will be a great man in his time and chief of all the tribe."

When she turned over the next five hundred years it was true. This hairy chief had had hairy children, and they hairier children. Every one wished to marry hairy husbands and have hairy children too, for the climate was going so damp that none but the hairy ones could live. All the rest coughed and sneezed and had sore throats and went into consumptions before they could grow up to be men and women. The fairy turned over the next five hundred years. They were fewer still.

"Why, there is one on the ground picking up roots," said Ellie, "and he cannot walk upright."

No more he could, for in the same way the shape of their feet had altered, the shape of their backs had altered also.

"I declare," cried Tom, "they are all apes."

"Something fearfully like it, poor foolish creatures," said the fairy. "They are grown so stupid now that they can hardly think, for none of them have used their wits for many hundred years. They have almost forgotten, too, how to talk. Each stupid child forgot some of the words it heard from its stupid parents and had not wits enough to make words for itself. Besides, they are grown so fierce and suspicious and brutal that they keep out of each other's way, and mope and sulk in the dark forests, never hearing each other's voice,

till they have forgotten almost what speech is like. I am afraid they will all be apes very soon, and all by doing only what they liked."

In the next five hundred years they were all dead and gone, by bad food and wild beasts and hunters.

When Tom and Ellie came to the end of the book, they looked very sad and solemn. They had good reason to do so, for they really fancied that the men were apes.

"But could you not have saved them from becoming apes?" said little Ellie at last.

"At first, my dear, if only they would have behaved like men and set to work to do what they did not like. The longer they waited and behaved like the dumb beasts who only do what they like, the stupider and clumsier they grew, till at last they were past all cure, for they had thrown their own wits away. It is such things as this that help to make me so ugly that I shall not know when I shall grow fair."

"And where are they all now?" asked Ellie.

"Exactly where they ought to be, my dear."

* * *

"Now," said Tom, "I am ready to be off, if it's to the world's end."

"Ah!" said the fairy, "that is a brave, good boy. But you must go further than the world's end if you want to find Mr. Grimes, for he is at the Other-end-of-Nowhere. You must go to Shiny Wall, and through the white gate that never was opened. Then you will come to Peacepool and Mother Carey's Haven where the good whales go when they die. There Mother Carey will tell you the way to the Other-end-of-Nowhere and there you will find Mr. Grimes."

"Oh dear!" said Tom. "But I do not know my way to Shiny Wall or where it is at all."

"Little boys must take the trouble to find out things for themselves or they will never grow to be men. You must ask all the beasts in the sea and the birds in the air. If you have been good to them, some of them will tell you the way to Shiny Wall."

"Well, it will be a long journey, so I had better start at once. Goodbye, Miss Ellie. You know I am getting a big boy, and I must go out and see the world."

"I know you must," said Ellie. "But you will not forget me, Tom. I shall wait here till you come." She shook hands with him and bade him goodbye. Tom longed very much again to kiss her, but he thought it would not be respectful considering she was a lady born. So he promised not to forget her. But his little whirl-about of a head was so full of the motion of going out to see the world that it forgot her in five minutes. However, though his head forgot her, I am glad his heart did not.

So he asked all the beasts in the sea and all the birds in the air, but none of them knew the way to Shiny Wall. Why? He was still too far down south. But for that there was a remedy.

He swam northward, day after day, till at last he met the King of the Herrings, with a currycomb growing out of his nose, and a sprat in his mouth for a cigar, and asked him the way to Shiny Wall. He bolted the sprat head foremost and said, "If I were you, young gentleman, I should go to the Allalonestone and ask the last of the Gairfowl. She is of a very ancient clan, very nearly as ancient as my own, and knows a good deal which these modern upstarts don't, as ladies of old houses are likely to do."

Tom asked his way to her and the King of the Herrings told him very kindly, for he was a courteous old gentleman of the old school though he was horribly ugly and strangely bedizened too, like the old dandies who lounge in the clubhouse windows.

Just as Tom had thanked him and

set off, he called after him, "Hi! I say, can you fly?"

"I never tried," answered Tom. "Why?"

"Because if you can I should advise you to say nothing to the old lady about it. There. Take a hint. Good-bye."

Away Tom went for seven nights due northwest till he came to a great cod-bank, the like of which he never saw before. There he saw the last of the Gairfowl, standing up on the Allalonestone, all alone. And a very grand old lady she was, full three feet high, and bolt upright, like some old Highland chieftainess. She had on a black velvet gown with a white pinner and apron and a very high bridge to her nose (which is a sure mark of high breeding), and a large pair of white spectacles on it which made her look rather odd but it was the ancient fashion of her house. Instead of wings she had two little feathery arms with which she fanned herself and complained of the dreadful heat.

(Continued)

AN "EXPERIENCE"

(Continued from page 411)

watched enchanted as each painting became a reality in color. Then I found myself at the end of the hall, and here was the most overwhelming picture of them all. It was an enormous replica of the picture of the Christ by Sallman which is so popular and seen everywhere, I was moved to tears, and as I stood watching and looking, it came to life, all aglow, and suddenly it was aflame all around the frame. I wept as I stood and watched the dear Saviour's soft eyes and flowing wavy hair.

Then I was awake and I had cried actual tears. It was still in the middle of the night and dark, but I was wide, wide awake and I wrote down all I had seen. The peace and quiet that came into my heart was certainly the beginning of my recovery from the deep sorrow and despair I was in.

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