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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.

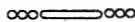
Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

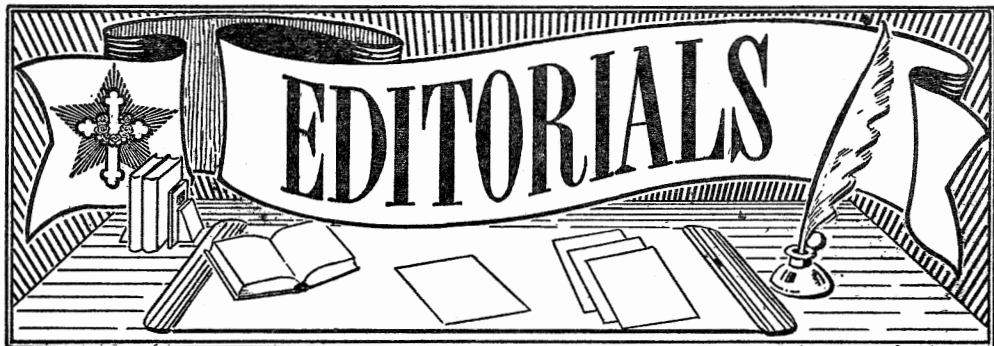
Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.



THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U. S. A.



Awakening to the Superphysical

EVIDENCE in the Western World today of a widespread awakening of interest in all that pertains to the superphysical seems to be reaching indisputable proportions. Man, the Spirit, appears to be questioning seriously his materialistic concepts and values and is searching for more satisfying ideals and explanations than those offered heretofore by the material world. As voiced by Dr. Edgar Jackson, "a clergyman whose main work has been in the field of psychology," and reported in the March, 1968, issue of *Redbook* by Sam Blum: "People are not satisfied to be just material entities. Something in their nature revolts against it, and they are looking for scientific evidence that they are something more than mere biological entities that begin with conception and will end with death."

One is no longer surprised to find such words and terms as ESP, mysticism, prophecy, hypnotism, astrology, spiritualism, parapsychology, occult, clairvoyance, astral, reincarnation, trance, levitation, psychism, glossalalia, radiesthesia, poltergeists, yoga, swami, ouija board, etc., etc., cropping up more and more profusely in reputable magazines, newspapers, and books everywhere. Books dealing with these subjects, particularly astrology, are selling by the increasing thousands. The names and prophecies of Jeanne Dixon and Edgar Cayce, two modern "seers," are familiar to the majority of Americans.

Then there have been the TV presentations, not only numerous regular programs, but such televised spectaculars as that conducted by the spiritualist medium, Rev. Arthur Ford, for Bishop James A. Pike so that the latter might communicate with his deceased son and other relatives in the "spirit world." Furthermore, according to a disconcerting newspaper clipping: "Ouija boards, those wooden slabs decorated with mystical signs and letters and used to seek answers from the spirit world, are becoming common items in American households."

All types of people are to be found showing an interest in the superphysical, trying to find satisfying answers to the age-old questions: Whence did I come? Why am I here? Where am I going? In addition to the hippies with their amulets and hallucinogenic drugs, there are also many responsible college students, intelligent housewives, hard-headed businessmen, and progressive ministers evidencing a strong interest in what the more conservative may call "off-beat" subjects.

Referring again to Sam Blum's article in *Redbook* ("Report on Mysticism Today") even American Marines are "using metal hangers as divining rods to detect Vietnam mines." Then there have been numerous public figures, such as the Beatles, as announced in newspaper headlines, who have followed an East Indian teacher, ostensibly to try to learn how to gain some kind of inner satisfaction by means of "transcendental meditation."

In *The Saturday Evening Post* for March 9, 1968, John Kobler in an article entitled *ESP* describes various experiments dealing with phases of mental telepathy and clairvoyance. He says: "The researchers in the field, known as parapsychologists, no longer feel that they need to prove the reality of ESP. It has been established to their satisfaction (if not to that of the scientific majority) by laboratory tests, as well as innumerable spontaneous cases, such as those reported to the dean of parapsychology, Prof. Joseph Banks Rhine (who popularized the acronym ESP) and to his wife Louisa . . . Not further proof of ESP but the conditions conducive to it are what chiefly preoccupy the parapsychologists today, and they tirelessly try to track them through hypnosis, drugs, dreams, emotional states and intellectual attitudes."

We are particularly interested to note that Mr. Kobler states in his article that in his opinion the most outstanding researches have been in the field of reincarnation. Dr. Ian Stevenson, formerly chairman of psychiatry at the University of Virginia, reported that of the one hundred and fifty cases he had investigated (nearly all children) he hadn't "found a single fake." Actually, reincarnation (or rebirth, in the Western Wisdom Terminology) gives such a logical, sensible explanation for many of the inequalities and otherwise unexplainable conditions about us that it seems surprising that the doctrine has not been accepted more widely by the people of the Western World. When Christians begin to realize that Christ Jesus taught this basic doctrine, then it will no doubt become more generally accepted, as it is destined to be.

Another quite provocative aspect of all this delving into the super-physical phenomena mentioned by Mr. Kobler has to do with the reaction to certain stimuli by plants. Cleve Backster, an ex-CIA agent and polygraph expert, tells of experimenting with plants, treating them like humans. He had found that "when humans are threatened, the polygraph gives a sharp reaction." When fire was applied to the plant it reacted wildly, and further experiments brought reaction by the plants to "all kinds of strange activity around them . . . When I brought my dog to the office, up went the polygraph pen." Additional experiments pointed toward the astonishing fact that the plants also reacted to "the woes of other species." When brine shrimp were put into hot water, the polygraph's recording pen gave a frantic leap, posing this question to Backster: "Could it be that when cell life dies, it emits a signal which other cells pick up?" Continuing his experiments, Mr. Backster came to the conclusion that: "Any violence to any cell would produce a reaction — scraping dried blood from an accidental cut on my hand . . . breaking an egg . . . It got so that if I'd harassed the plants enough, I could be miles away, and the moment I thought of returning to them, the pen would start rising." All of this brought the experimenter to ask: "What does it all mean? Is there perhaps

a primary sense that came in evolution before the other senses? Think of the implications!"

To those who study what is termed "occult" philosophy, a body of knowledge which includes information about the "hidden" (from material sight) things of life, the *superphysical*, all of this research and experimentation is encouraging, for it shows that humanity is progressing toward a better understanding of himself and his universe. However, of course superphysical phenomena and spiritual truths cannot be "proved" by material means. Logic and reason, along with the old adage, "As above, so below," are great helps in any line of research, but the only way to prove the existence of the superphysical realms and their inhabitants is by means of man's spiritual faculties, which are inherent in all but undeveloped in most.

First of all, it is necessary to recognize man as essentially a Spirit — an individualized spark of the Divine Flame, dwelling in bodies which have also been individualized out of the particular matter or substance of the world (plane) to which the body is correlated. In other words, as simply explained in the Western Wisdom Teachings, man, the threefold Spirit (Divine, Life, and Human) possesses a mind by means of which he governs a threefold body (dense, vital, and desire), which he emanated (with assistance from Beings more evolved than he) from himself during a long involuntary and evolutionary process to gather experience. This threefold body he transmutes into a three-fold soul (conscious, intellectual, and emotional), upon which he nourishes himself from impotence to omnipotence.

The dense, physical body is the vehicle we see with the physical eye, and of which we are very much aware; the vital body, composed of four ethers of varying densities which interpenetrate the atoms of the dense body, we can see only if we have developed the higher, finer degree of physical vision which we term etheric vision; the desire body, composed of desire-stuff (the material of the Desire World to which it is correlated), and which we can see only if we have a degree of clairvoyance (positive or negative); and the mind, the bridge between the Spirit and matter, a cloudlike sheath composed of material from the Region of Concrete Thought (the lower part of the World of Thought). The mental body, if we may so designate this as yet incompletely formed vehicle, can be seen only by those who have developed an even higher grade of spiritual sight than that required for seeing objects made of desire-stuff.

It is necessary to differentiate between the brain and the mind. Man's brain is but the physical instrument for the use of the Ego in exercising his mind, but the brain is of course necessary to his making use of the experiences which he undergoes. The mind is directed (or at least, it should be) by the indwelling Spirit, but is so allied to the desires that very often these two work together to lead man into unprogressive paths of endeavor.

The Western Wisdom Philosophy teaches the following pertinent facts about the mind: "In the waking state the . . . vehicles interpenetrate one another . . . Thus is the Ego enabled to act in the Physical World. We ourselves, as Egos, function directly in the subtle substance of the Region of Abstract Thought, which we have specialized within the periphery of our individual aura. Thence we view the impressions made by the

outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body, and mirrored in the mind.

“From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal. These conclusions are ideas. By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought.”

It is further explained in *The Rosicrucian Cosmo-Conception* that “The mind is like the projecting lens of a stereopticon. It projects the image in one of three directions, according to the will of the thinker, which ensouls the thought-form.” This explanation, given in its entirety on pages 89-91 of the *Cosmo-Conception*, reveals the “mystery” of ESP, how one’s thoughts affect one’s health, the nature of the reservoir of the conscious mind, hypnotism, etc. The difference between the conscious mind and the subconscious mind, as well as the nature of the super-conscious mind, is also logically described.

The power of the mind is no longer doubted by any thinking person. However, lack of understanding of the dangers involved in the misuse of this power is leading many people into practices that can result only in sorrow and suffering. Occult philosophy reveals that: “The man who uses his mental powers unworthily is the worst as well as the most dangerous kind of criminal . . . The most insidious of all wrong is that done on the mental plane of action, where a man under the guise of perfect respectability, often under the cloak of benevolence, can blight the lives of others, bend their will to his own ends, yet seemingly remain irreproachable himself, and even be looked upon as a friend . . . by his victim . . . Bad and widespread as this is, it is at least not attended by the after effects incident to the practice of putting ‘subjects’ into hypnotic sleep.”

Perhaps the most essential point to be realized in investigating and coming to some understanding of clairvoyance, automatic writing, glossalalia, ESP, the ouija board, etc., is that there is both a positive and a negative form of approach. That is, to “prove” the reality of super-physical phenomena a person must have developed some degree of spiritual sight, either negatively or positively. The negative type of clairvoyance (or clairaudience or clairsentience) belongs to the passive, weak-willed person, and is not under the control of the will. The positive type is developed only through arduous use of the will in such exercises as concentration, meditation, etc., and is a greatly-to-be desired faculty. There is real danger in all such negative practices as automatic writing, the use of the ouija board, and mediumship in general, for it is likely to lead to complete control of the person by a discarnate entity.

Thus, while it is quite in line with the march of spiritual progress for one to be interested in the superphysical, keeping an open mind in regard to what cannot be proved by material means, it is very important to pursue the positive approach by means of the will, along with self-forgetting service to others. It cannot be emphasized too strongly that the negative approach is fraught with danger, while the positive approach brings the inner peace, satisfaction, and power that result from unfoldment of the spiritual faculties inherent in every human being.

THE Mystic

... LIGHT

The Importance of Forgetting

A Talk Given in Our Chapel at Mt. Ecclesia

LOUISE SAMMONS

THERE are many misconceptions existing in the popular mind regarding the unseen manifestations of Nature, but none is so opposed to the occult point of view as what is thought about thought.

The average person seems to believe that it matters very little what he thinks if he keeps it to himself. However, he may realize that sad thoughts, pessimistic or even negative, as well as spiteful or envious thoughts should be avoided, for they have a tendency to dampen his spirits and make him feel depressed. A person with a religious background is aware that unworthy thoughts will bring in their wake appropriate retribution here or hereafter. The man of good character attempting to live an exemplary life doubtless considers negative thoughts as beneath his dignity, while one without any special philosophy of life may care little what enters his mind and give free rein to the mood of the moment, whether good, bad, or indifferent.

But, in any event, the world at large, with the exception of a comparatively few advanced thinkers and occult students, who have learned the nature and importance of the thinking processes, consider their mind products their own private property.

True, the psychologist, the psychia-

trist, the mental therapist, and some men in the medical profession understand the many ailments which can and do result from wrong thinking. But as to thought itself being a living thing, able to produce results by its own Spirit imbued power to influence circumstances, to attract or repel conditions, to shape the future, or even in a measure to nullify the past — these ideas seem unacceptable to the great majority of people.

But whether we believe it or not, thought is a living force and will always act according to its nature. It goes about its business in the life of each of us, building or destroying, according as we, its creators and directors, will. But whatever impression we make upon the thoughts we produce, so will be their response. There is no way in which we can escape from our mental children; they act by natural law, and there is nothing we can do about it — except, of course, to think the kind of thoughts we wish to actualize and refrain from thinking other kinds.

Our thoughts are usually tied in with our feelings, emotions, and desires. Our desire bodies are formed from materials of all seven regions of the Desire World in proportion to our requirements as determined by the nature of our thoughts. Every thought clothes itself

in desire stuff congruous to its nature. Our Saviour said, in the Gospel of St. Mark (11:24) "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." This is an occult formula which was given nineteen hundred years ago, and it is as effective today as it was at that time.

If desires are selfish they attract to themselves an envelope composed of the substance of the lower regions of the Desire World, but if they are noble, unselfish, and altruistic, as in true prayer, they vibrate to the higher pitch of the regions of Soul Light, Soul Life, and Soul Power. They clothe themselves in this material, giving added life and light to our spiritual nature.

When a person projects a thought, especially if there is a power and definiteness behind it, there are two immediate reactions in the substance of the invisible plane. One is a vibration and the other is a thought form. The vibration works with much less precision than the thought form, for it fans out in all directions. It may be likened to the electrical impulses which sound sets up when broadcast from a radio station. And like such impulses, which are again resolved into similar sound when they contact a radio receiving set tuned to the same wave-length, the thought vibration tends to reproduce its original nature when it contacts a suitable receiving station. In this case, the receiver would be any individual whose mind is functioning along lines similar to the mind of the person who started the thought impulse.

For example, a thought of devotion would strengthen by its vibration any similar thought existing in the vicinity and perhaps at a considerable distance, if the thought were of sufficient intensity and power. The object of devotion need not necessarily be the same. A strong prayer sent forth by a Catholic to the Virgin Mary would start a devotional vibration which might affect a Protestant in an adjoining church

who was praying directly to God, while the prayer vibration sent forth by the Protestant would enhance the power of the prayer of the Catholic.

Conversely, an unfortunate thought of criticism, hate, anger, or resentment could stir up by its vibration all the hate, anger, and resentment thought in the vicinity — if it is strong enough.

Every thought impulse goes forth with a wave-like action, seeking some corresponding vibration in the ethers. Thus if one sends forth a thought of deep depression, the vibration might reach another Ego struggling *against* depression and pull him down. Very much like a virus, these thought-germs can grab hold of anyone within range who may be sensitive to their impact.

The thought itself is the power behind the vibration. We speak of thoughts as being conceived by the mind, but there must be both idea and mind before a thought can be conceived. Ideas are generated by a positive human Ego in the spirit-substance of the Region of Abstract Thought, which is specialized within the periphery of his aura. By the power of will this idea is projected through the mind where it takes concrete shape as a thought form by clothing itself in a peculiar form of mind-stuff from the Region of Concrete Thought. The thought form then becomes a sort of temporary entity created by the thinker — a living thing, existing only to serve the one who created it. It understands no English, no spoken language at all. It is more or less an automaton; it moves and acts in one direction only, according to the will of the thinker, which is the motive power within it.

If a thought is projected toward another person, whether it be good or bad, it will speed to that person, and if strong enough, reproduce in his aura an exact duplicate of itself. In this it is in marked contrast to the thought vibration. The vibration will reproduce a similar emotion, but not necessarily a counterpart. The thought form stamps

out a precise replica of itself.

When the work designated for such a projected thought has been accomplished, or its energy expended in vain attempts to achieve its object, it gravitates back to its creator, bearing with it the indelible record of the journey. Its success or failure is imprinted on the negative atoms of the reflecting ether of its creator's vital body, where it forms that part of the thinker's life and action which is sometimes called the sub-conscious mind.

The more often a thought is indulged in the stronger it becomes and the more deeply it is implanted in the sub-conscious memory. The sub-conscious can indeed become a mental ragbag unless a person takes a periodic inventory to determine just what is important to remember and just what is important to forget.

There are many memory courses available to those who want them, but we have yet to see a course offered on how to forget.

Our children are taught to remember; we grownups do our very best to remember. We clutter our brains with facts about this or that, many of which we shall never use, but too few have learned the art of forgetting that which should be forgotten.

In every life there have happened things of which we are not very proud. Undoubtedly, every one of us at some time has been hurt, felt slighted, or humiliated. These sad thoughts stay with us and eventually become a chapter in our book of memories.

And, too, there are people we have hurt, slighted, humiliated. Perhaps at the time we were not conscious of the hurt we were inflicting; only later, maybe during retrospection, did the sickening knowledge of what we had done, steal over us. We have hurt, we have been hurt, and we do not forget.

A wise philosopher once wrote: "Have no thought for the past except what the experience of the past teaches you." If we hope to use our "power of positive

thinking" to its fullest capacity we should follow this advice. We should learn to forget; to forget old unhappy experiences; forget past injuries; forget past humiliations; forget past failures — forget it all, except what the experiences have taught us. Then we can begin to use our full mental capacity to shape the future.

The process of elimination doesn't come easy. The subconscious is a creature of habit. What it is accustomed to doing it wants to keep on doing. It is hard to form a habit, harder to break one; and about the time we think we have "broken its back" it suddenly pops out without warning — and we have to pick ourselves up and start all over again.

So great an occultist as St. Paul, in



his Epistle to the Romans (VIII:16) took note of this in his famous confession: "For what I would, that I do not; but what I hate, that I do."

While Max Heindel was still alive, one of his students wrote asking him how to eliminate evil thoughts which kept recurring in his mind, although he was constantly fighting them. In helping with problems, Mr. Heindel nearly always gave an illustration to bring out the point. In this instance he said: "... supposing we have a particular dislike for a certain person whom we must meet every day upon the street, perhaps a number of times. If we stop each time we meet that person and berate him for walking upon the street, for not keeping out of sight, we are each time adding fuel to the fire of our enmity, we are stirring him up, and for pure spite he may seek to waylay us so

much the more. Both the like and the dislike have a tendency to attract a thought or an idea to us, and the added thought force which we send out to fight evil thoughts will keep them alive and bring them to our mind the oftener, in the same way that quarreling will cause the person we dislike to waylay us for spite.

“But if, instead of fighting him, we adopt the tactic of indifference, if we turn our heads the other way when we meet him on the street, he will soon grow tired of following us; and, on the same principle, when thoughts of evil come to our mind, if we will but turn away with indifference and apply our minds to something that is good and ideal, we shall find in a short time that we are rid of their companionship and have only the good thoughts we desire to entertain.”

Teachers and philosophers have for ages grappled with this problem of overcoming, each passing on his findings in an attempt to spur students on in their efforts at self-development.

The Elder Brothers have always been concerned about the slow climb in evolution of the human race, so much so that at one time, as we are told in *Teachings of an Initiate* (Chapter XVI) they studied by the aid of their spiritual sight all the phases of ordinary human evolution in the post-mortem state as well as in the physical world, so that they might determine how through many lives progress is gradually attained.

Through this tedious study they found the secret of soul growth hidden in the various appliances and appurtenances used in that ancient place of worship, the Tabernacle in the Wilderness. Out of their research they evolved the method of Retrospection as being in harmony with the cosmic laws of soul growth, and capable of accomplishing day by day that which the purgatorial experience does only once in a lifetime, namely, cleansing the personality from sin by the fire of remorse.

“Retrospection”, Mr. Heindel said,

“is perhaps the most important teaching in the present work.

He also wrote that when we perform our exercise of Retrospection each night, we should give ourselves over to the feelings of regret and remorse wholeheartedly. We should make the cleansing process as thorough as possible, to the end that we may grow in grace thereby to the utmost. *But having finished the exercise, we should do the same as is done in Purgatory: consider the incidents of the day closed and forget all about them, save in so far as they demand restitution of something, the making of an apology, or such subsequent acts to satisfy the demands of conscience. Having thus paid the debt, our attitude ought to be one of unflinching optimism. “If God be for us, who can be against us?” By that attitude we die daily to the old life and we are born each day to walk in the newness of the spiritual life, for our desire bodies are thus renewed and ready to serve a higher aim in life than the day before.*

So forgetting is important — just as important as remembering in making the life a beautiful and progressive experience in thought, in word, and in deed. The Roman philosopher, Marcus Aurelius wrote: “Our life is what our thought makes it.” The wise Solomon wrote: “As a man thinketh in his heart so is he.”

In this sophisticated world of ours, it is difficult to believe that these truths were more beautifully and realistically described nineteen hundred years ago than any description that could be attempted today. They were summed up in this way by the apostle Paul, in a letter he wrote to friends in the Church at Phillippi:

“Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if here by any praise, think” — *think* — “on these things.”

There's Nowhere to Go but Up

BLENDENA L. SONNISCHSEN

EDITOR'S NOTE: For this interesting experience, not "occult", of course, but an excellent example of how we may, in the peculiar complexities of our present-day world, be alert to avenues of real service, we are indebted to LISTEN, A Journal of Better Living, (February, 1968, issue), published in Mountain View, Calif., 94040.

IT was a bone-chilling night in the Bay Area — fine rain drizzling through a brisk wind that made one seek shelter and the warmth of a fire. Out of sheer boredom, while waiting for my husband to return to our hotel room from the annual jewelers convention, I had slipped around the corner to browse in an import house.

I saw the "Mutt and Jeff" couple standing in the art department gazing intently at a picture frame the tall one held at arm's length.

They looked like the kooks or hippies one sees and reads so much about. One girl was dressed for Alaska in a dirty, quilted fur-collared coat, visored cap, and levis stuck in the top of thick-soled boots.

Long earrings of fine wire in loops the size of an orange hung below matted blond hair; enormous dark glasses nearly covered her face.

Her tall skinny companion's face was hidden by stringy dark hair that hung to the shoulders of her red-and-white T-shirt worn over levis so tight I wondered if she ever took them off. When I looked down at a pair of feet with the longest toes I'd ever seen, I knew this wasn't a girl — it was a man!

Customers and clerks slyly snickered as the man paid for the frame, slung it over the girl's shoulder, and strode to the door, head down, thumbs hooked in the top of his levis. I was interested, curious about this odd couple. Who were

they? Where did they live; what did they do? Why did they dress so funny, wear dark glasses, and act so odd?

I could hear my husband say "Nosey" as he did when I got personal, but Phil wasn't with me now. I was alone and free to "snoop."

Hurriedly I followed the couple, nearly bumping them when suddenly they turned into a doorway. Heavenly odors of food filled the air as I was pushed into a line of people eager for food and warmth.

Before I realized what was happening, I also held a tray of food, and at the cash register paid \$1.19 before a sign that said "Sam's Steakery — A Plush Cafeteria."

I carried my tray to their table, set it down and dropped into the heavy wooden captain's chair. I was dragging the chair closer to the table when suddenly a howl of pain sounded, the table tipped, and I had a lap full of hot coffee. The man beside me frantically pushed my chair, then he sat back and pulled up a dirty bloody foot which he cradled in his hands as he rocked back and forth moaning.

Handing the man some paper napkins for his foot I sat back limply in my chair, gingerly picking at my wet skirt. "This is what I get for being noseey," I said to myself. Thank goodness Phil wasn't with me.

"I'm so sorry, mister," I apologized when the man quieted down.

"You set your chair on my big toe, woman. You mashed it," a deep voice said through the stringy hair that covered his face.

"I didn't mean to — it was an accident. Right now you've got to have that foot taken care of. Can you walk to the hotel around the corner? My husband and I are staying there. I'll get a doctor to look at your toe."

I expected an argument, but the man stood up carefully, ordered the girl, who hadn't stopped eating since the accident, to go home, and obediently followed me out of the restaurant. People stared at us curiously, and when I saw his bare feet hit the cold cement I had goose bumps. The hotel desk clerk's eyebrows raised when I asked him to send a doctor to our room, but he said nothing. A few minutes later a tall gray-haired man knocked at the door and introduced himself as Dr. Poe. He glanced at my long-haired guest and opened his bag.

"You'll have to clean that foot so I can examine it," he ordered, and sat down in a chair to wait.

"I'll call the desk and see if they can give the man a room, then you can examine it after he bathes," I said, "He's a stranger to me, but it's my fault he's hurt. I set my chair down on his toe."

When the room was arranged, I gave the man a pair of Phil's pajamas and his zories. Dr. Poe went with him to make sure he took a bath. I called room service for sandwiches and milk, then changed my wet skirt, left a note for Phil, and went across the hall to the man's room.

He'd evidently bathed, for he was sitting in a chair, his thin frame nearly lost in the pajamas, wet hair pushed behind his ears revealing hollow cheeks, dark eyes, and a hump on his nose that looked as if the nose might have once been broken.

"That's a badly bruised toe, and he'll lose the nail, but no bones are broken," Dr. Poe said, taping the bandage. "He'd better stay here tonight. I'll look at it again tomorrow."

I thanked him, and the man nodded. He hadn't spoken a word since the accident. I didn't even know his name.

"I'm Mrs. Sonnichsen," I said when Dr. Poe left. Silence. I sat down.

Suddenly a deep voice said, "I'm Brophy." He sounded peculiar.

"Is it Mister Brophy?" I asked politely.

"Just Brophy. We only use one name."

"We?"

Brophy stared at me hostilely, then looked down at his toe.

"OK, OK. I know what you're up to. You think I'm a hippie."

"Are you?" I stood up and walked toward the door. "I'd like to ask you a few questions, but if you don't want to talk, that's your privilege. Good night, Brophy." I'd muffed everything. If I'd gained the man's confidence, I might have learned what made these people shun convention, band together in a defiance of society that was demoralizing so many young people. How could we help them if we didn't know about them?

"Wait." Brophy's voice sounded pleading. "There's no use hiding things any longer. If I don't get them off my chest I'll go nuts. I've been wanting to change—"

"Change?"

"That's right, lady, change. Did you ever do anything stupid or foolish in your life you were sorry for? Did you ever go against your code of living? No. I don't think *you* would, but *I* did. I went against society, my parents, and *my* code of living. I'm twenty-three years old; my father is a famous eastern lawyer. Dad wanted me to study law, so I came to California; and I was doing all right until I drifted into this set of careless, lazy, long-haired, seldom-bathed people — people who think the world owes them a living; people who believe in free love and expression and wear dark glasses to hide the shame they feel for themselves. Oh, there are some who have no shame, and there are a few like the Daedals* — as they call themselves — who think they are smart enough to rebel and win against the conventional way of life just as I did when I listened to their arguments. But

*Daedals — Daedalus in Greek mythology who fashioned wings with wax joints that melted in the sun's rays causing the death of his son Icarus.

I knew later they were wrong — dead wrong."

"How did you know?" I asked, fascinated by his reasoning, as his words tumbled out like water from a mountain stream.

"Because the things the hippies have done have been out of rebellion — from what, we aren't exactly sure. Some say their folk don't love them or care what happens to them; some say they want freedom; others say they desire to be different and shock people. Believe me, we do just that. I've learned we have no aims, no interest, no goals in life, no self-respect. After a few bathless weeks we even forget our own personal filth. We all smell the same — rotten — and, believe me, we become rotten. We lie and steal and cheat. We live together, not because of affection, but because of necessity, lack of money; we who get money from our parents share it with the unfortunates. This is bad because the unfortunates never get a job. Why should they, when a few pigeons will support them? Besides, who would hire us, dirty and stinky as we are?"

"You sound so bitter, Brophy," I said, shocked at what he revealed.

"I am bitter — bitter and disgusted. They told me I was a great painter, and I believed them. I couldn't paint a curb."

"I'm so sorry, Brophy."

"Don't be sorry, Mrs. Sonnichsen. For the first time I'm seeing myself as I really am — a dirty, promiscuous, vulgar hippie. I'm sick of lice, disease, people with dirty minds to match their dirty bodies. Worse than the dirt we wallow in are the narcotics so many hippies use and sell — stuff like LSD, STP, heroin, and other dangerous drugs. How did I get this way, I ask myself. I come from a family who lives well and respectable. We went to church on Sunday, we worked for a living, went to school, dated decent people. Why, why did I change?"

We sat looking at each other wonderingly.

"Mrs. Sonnichsen, do you have a pair of scissors I could use?"

I went across the hall to our room and got my manicure scissors and gave them to Brophy. He limped into the bathroom and closed the door.

"Now, why did I do that?" I thought uneasily. Ten minutes passed, and I heard water running. Then the door opened.

Out came Brophy, hair cut short and a little jagged but neatly plastered to his head. He had a different look on his face too — shy but proud as he held his head up and faced me. When he handed me the scissors and said, "Thanks," I started for the door, smiling.

"I'll square everything with you as soon as I get a job," Brophy said soberly. "I've made my decision. I've hit the bottom of the world, but I'm on the upgrade now. For me, there's nowhere to go but up."

Brophy — not his real name — has made good his promise. His hippie days are over; he has reunited with his family in Pennsylvania and is now enrolled at Penn State College. Thanks to a mashed toe, Brophy has joined the living again and is on his way up. What Brophy did, anyone can do.



W I S D O M

*When wisdom comes
From the knowledge of men,
It's only because
God grants it; and then
It leads to more truths
To be found once again.*

—D.V.M.

Alone with My Thoughts

D. L.

"IT'S not my fault that I've been sick! Besides, I'm convinced there is no justice in life," I complained to my husband. Truly, I felt quite abused and justified in my attitude, believing every word I had uttered. In fact, I had said it so often, the idea had become firmly entrenched in my mind. It never occurred to me that I could be wrong.

"I think it's a pretty good world," my husband said patiently in response to my outburst. Ready to argue at the drop of the hat, I took him up on that score.

"Oh, sure," I exclaimed bitterly, "it's a good world for you, because you're well and strong. That makes all the difference in the world."

"Well," my husband replied slowly, "you're right in that respect about things looking brighter when one feels well, but remember, we have a lot to do with the way we feel by the way we think."

"Are you insinuating that I don't think right?" I asked in a hurt, half-angry, surprised tone. Now if anyone dislikes to argue, it is my husband. So, carefully, he selected his next words.

"No, you don't think right in this respect. Now listen to me, please," he begged as he saw that my anger was mounting like a seething volcano about to erupt momentarily. "Just hear me out. That's all I ask, and then you can think and do as you like about the matter."

Grudgingly, I agreed, and impatiently waited for him to finish. After talking to me for a few minutes, calmly and lovingly, but emphatically stressing the necessity of constructive thinking and feeling for physical and mental health, as well as for happiness, he kissed me and went out to water the lawn. Alone with my thoughts, I considered the advice my husband had given me. Could

it be that he was right? If he was, I wouldn't give him the satisfaction of knowing it, I vowed! Suddenly, that "still, small voice" which we are told about in the Bible, spoke up and said, "There, see? That is a form of resentment, and stubbornness." Briefly, my mind scanned the past. Maybe my husband was right. I had heard about being honest with oneself in order to eliminate all the barriers to the overcoming of faults, but to my mind, that had always pertained to the other fellow . . . not me. "That's a lot of hooey!" I had said, and let it go at that. Well, here I was in this terrible weakened condition, not able to take part in any activities, nor to be a companion to my husband and children.

"Maybe I *am* at fault!" I said aloud. Then a series of pictures projected themselves upon my mental screen concerning the past, and I saw myself as I had been all along. I had been allowing all types of negative thoughts to hold me in bondage. I analyzed further. I saw that I had been indulging in fear thoughts, anxiety, long-range worrying, oversensitivity, resentment, petty grudges, annoyances, and the terrible habit of always expecting the worst! That was it! I had ignorantly been attracting the negative to me. Of course, I wanted to get well . . . I had a grand husband and two lovely boys. I had said that I was doing the best I could, and had stoutly denied that I could do better. Now I saw that I had definitely *not* done the best I could.

Right then and there I resolved at least to try to pull out of the rut in which I found myself. I certainly wasn't satisfied with the way things were. All else had failed; I could at least experiment. I decided not to say anything to my husband. I would just secretly begin working on myself and see what I

could accomplish. I resurrected my Bible, which, I am ashamed to say, had become almost a relic, thick with dust! When I had read it last, I did not know. This would be a good time to read and concentrate, while my husband was out tending to the garden. I still had a good dose of stubbornness in me, and didn't want to give him the satisfaction of thinking that his words had struck home. I read a good deal, and, to my amazement, became very absorbed and interested in the Bible. I read all about faith, and love, and the words of St. Paul impressed me greatly:

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

What beautiful thoughts! That, along with the Ten Commandments just about covered everything as far as a guide to future happiness was concerned. I was really becoming enthused. I realized that I hadn't been living up to the Christ principles at all. I hadn't guided my thoughts along with lines of thinking that were true. Neither had my thoughts run true to form according to the rest of St. Paul's words!

Then, I realized fully the meaning of: "To thine own self be true." I had not possessed true faith at all; still I would have assured anyone that I did have faith. Now I saw that I had possessed faith only in the negative things . . . a degenerated form of faith. No wonder bad results had materialized for me! How true that "like begets like." I have one trait to my credit: when I am convinced that I am wrong, I set about to bring a change in matters — but what a stubborn mule I had been! My, how I had grumbled upon arising in the morning. I hadn't missed a thing about which to complain. It seemed then that it was a miracle that my husband could still love me, and put up with my actions so patiently.

The next morning when I awoke, I

began my new way of thinking and acting. I thanked God for the new day. Way back in my memory, I recalled a sermon on gratitude and the thankful spirit, and after all those years, it came to the fore to help me. When I heard it first, it had acted much in the same manner as pouring water on a duck's back. Strange that what I had listened to years before in a mechanical manner, apparently not absorbing it in the least, was now serving its purpose!

I knew that I must increase my faith, so I prayed for more of it. I discovered that in praying for more faith and understanding, my latent powers began to manifest. Of course, I had to learn not to expect things to change overnight, and it took great patience, but as I had never had much patience, that was a good lesson for me to learn.

During breakfast, I forced myself to be cheerful, and I could instinctively feel the change in the atmosphere. My husband looked happier, and the children seemed easier to manage. Silently, as I went about performing the different little household tasks that my meager strength would permit, I gave thanks to God for even the slightest little thing that I had heretofore taken for granted. I made the beds lovingly this time, instead of uttering my usual complaint. Now, I realized that the more I had hated to do a task, and complained about it, either silently or aloud, the harder to perform the task had become. I also disliked dish washing. I used to moan, "I'm just not the domestic type." But this day I found myself blessing the dishes and really enjoying the work. Yes, I'd certainly made a mess of my life by constant crabbing and nagging. I soon acquired the habit of thanking God for the strength to do simple little chores, for there had been a time a few months back when I was too weak to stand up long enough to do them. I was really learning that gratitude was a great thing.

That night when I went to bed, I decided that my method of praying needed renovating, too. Instead of the former

begging, almost tearful type of prayer I had been in the habit of saying nightly, I learned to ask God for guidance and to thank Him for all my blessings. I found that through praise and gratitude I actually released a strong, vibrant power from within that I had formerly been damming up, making it an impossibility for the power of God to manifest through me. I had been too anxious for results to materialize exactly in the manner I had wished. Now, I learned that God knows when the time is "ripe" and that I must not fret and worry about anything — remembering that I used to be guilty of blaming God whenever things didn't go to my liking.

Now, when things seem wrong, I realize that I am at fault somehow, and that God is always waiting to show me the right way. I had quite a hard time getting out of the rut of negative thinking and acting, but once I saw I was at fault, and did something constructive about it, the battle was half won. I had to keep plugging away at it, however, in order not to fall back into the former pit, but in time, the positive way of looking at life became deeply embedded in my consciousness, and became an instinctive procedure. At first, I made the mistake of condemning myself terribly after seeing that I had been wrong, but I soon realized that condemnation was in itself negative. I knew that in order to have God forgive me, I must also forgive myself, make amends, and "sin no more lest a worse sin befall thee."

I also had to break myself of the habit of criticizing things that my friends did, when I didn't agree with their way of thinking. I learned to respect the opinions of others, and to realize that everyone is entitled to his opinion. Oh, I had so many things to undo that had resulted purely from thoughts of a destructive nature! I had been intolerant of everything and everyone, and yet I had expected tolerance and understanding from others. It wasn't easy to climb up the steep road to positive living, for I had allowed myself to become a creature of negative habits. I

was like the proverbial frog in the well, which in trying to get out, would leap up four feet and slide back two feet, but eventually made it to the top.

I also had to learn that *right living* along with a high type of thinking is necessary. It would do little good to think properly and neglect the body. I had not eaten right for years, indulging mainly in sweets, instead of the good wholesome food God intended for us to eat. I had also worked too hard and had forgotten to get a little fun out of life as well. So I learned to relax and to play a little during recreation hours. I had somehow allowed myself to take a too serious view of life, and had succeeded only in becoming melancholy.



Now, I saw that one does not have to go around with a face a yard long in order to be a good Christian. To relax my mind, I took up the hobby and study of interior decorating and found it fascinating.

Whenever I found self-pity trying to enter the picture, I got busy making someone else happy. I began to realize what a self-centered person I had been. I even used to grumble about the weather, saying, "Oh, dear! It's raining, and how I hate rain!" What intense feeling I used to put into that little word *hate!* Now, I thank God for the rain, knowing that it brings the fresh, green grass and the tender shoots that blossom into beautiful flowers. Of course, in order to make this change, I studied all available material on Truth that I could find, and the Rosicrucian

Philosophy on living was a life saver! I found that being happy is all a matter of habit, and I decided that I could acquire a brand new set of constructive habits as surely as I'd acquired the old, bad ones. Having once made up my mind to remain on the constructive side of the register, I found that I still must be always on the lookout to guard against sowing the wrong type of seed in my mental garden. Otherwise I would have to do a lot of unnecessary and painful weeding later on.

I have given this constructive type of thought and action a fair trial, and I have found that what started out to be an experiment, has resulted in re-orienting my whole life. It undoubtedly saved my home and happiness as well as the happiness of my loved ones. It is exciting fun, with the help of God, to live each day for itself. Each day is now truly like a new chapter in my book of life. I guard zealously the type of thoughts I put down on record in my little book, so that they do not give me trouble later on. I am truly grateful for my progress and there is no more room for self-pity.

Another erroneous idea I had was that of thinking that I couldn't change. In fact, I had said it so often that I actually believed it. However, experience has proved to me the truth of the saying that it is never too late to change. It is not a matter of age, it is the will of the Spirit that counts. I used to excuse myself by saying, "Oh, well, I was just born that way and can't help it." This I would say to my husband in an attempt to excuse a violent temper! But I finally realized that outbursts of temper simply indicated that I was emotionally immature. It took me quite a while to master this personality facet, but I eventually came to the point where I feel it is under fair control!

Whenever that demon, self-pity does look sideways at me now, I quickly think of the many marvelous people who have overcome serious handicaps, such as Helen Keller, and it gives me a tremendous lift. I feel ashamed of myself

whenever I think that I would dare complain over petty matters when there are such wonderful people in the world who let nothing hold them back! I thank God for my sight, hearing, and all the other blessings I had formerly taken for granted. I thank God that I *can* work, and have learned to bless the work in which I am engaged, knowing that it is a blessing in disguise. I have learned to like the things I used to dislike, and have found that in so doing, they become easier to perform. I had allowed the little things in life to get me down by being receptive to a chain of negative thoughts. Now, the minute an ugly thought rears its head, I squelch it immediately by substituting a positive, pleasant thought in its stead. This is not just a "Pollyanna" attitude, but a common sense principle. It is not theory, but Truth. I have proved it to my own satisfaction, and what one has proved cannot be denied. The other day I said proudly to my husband, "Dear, I feel so happy. Remember Mrs. T — ? You know I haven't been on speaking terms with her for years, but I broke the spell by going to her and talking things over. Now, we are friends again."

I have found that there is no room for false pride in the life of a true Christian. It has been only through honest appraisal that I have been able to eradicate my little faults one by one, and emerge the winner. Whenever I get a little discouraged, I ask God for strength to carry on, and He never fails me. I have reaped a just reward by making my family and others happy—not for the sake of reward, but simply because I *wanted* to push myself in the background and make others happy. Since the motive was right, it naturally attracted happiness to me. The effort expended in transforming my old negative self into a happy, vibrant, positive individual was certainly not easy, but just as certainly worth all the effort and temporary "discomfort". Now, deep down inside of me there is a warm, happy feeling that comes only with right thinking and living.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE VITAL BODY

TWENTY-NINTH INSTALLMENT

Relation of Vital Body to Spiritual Development



An Important Factor

IN the 18th and 19th Chapters of St. John's Gospel we have the account of how the stigmata or punctures were produced in the Hero of the Gospels, though the location is not quite correctly described, and the process is represented in a narrative form differing widely from the manner in which these things really happen. But we stand here before one of the mysteries which must remain sealed for the profane, though the underlying mystical facts are as plain as daylight to those who know.

The physical body is not by any means the real man. Tangible, solid, and pulsating with life as we find it, it is really the most dead part of the human being, crystallized into a matrix of finer vehicles which are invisible to our ordinary physical sight. If we place a basin of water in a freezing temperature, the water soon congeals into ice, and when we examine the ice, we find that it is made up of innumerable little crystals having various geometrical forms and lines of demarcation. There are etheric lines of forces which were present in the water before it congealed.

As the water was hardened and moulded along these lines, so our physical bodies have congealed and solidified along the etheric lines of force of our invisible vital body, which is thus in the ordinary course of life inextricably bound to the physical body, waking

or sleeping, until death brings dissolution of the tie. But as Initiation involves the liberation of the *real man* from the body of sin and death that he may soar into the subtler spheres at will and return to the body at his pleasure, it is obvious that before that can be accomplished, before the object of Initiation can be attained, the interlocking grip of the physical body and the etheric vehicle which is so strong and rigid in ordinary humanity, must be dissolved. As they are most closely bound together in the palms of the hands, the arches of the feet, and the head, occult schools concentrate their efforts upon severing the connection at these three points, and produce the stigmata invisibly.

Exoteric Masonry, which is only the husks of the Mystic Order formed by the Sons of Cain, has in modern times attracted the masculine element with its positively polarized physical vehicles, and educated them in industry and statecraft, thus controlling the material development of the world. The Sons of Seth, constituting themselves the Priestcraft, have worked their spell over the positive vital bodies of the feminine element to dominate spiritual development. And whereas, the Sons of Cain, working through Freemasonry and kindred movements, have openly fought for the temporal power, the priestcraft has fought as strenuously and perhaps more effectively by stealth to retain their hold

upon the spiritual development of the feminine element.

As mankind advances in evolution, the vital body becomes more permanently positively polarized, giving to both sexes a greater desire for spirituality, and though we change from the masculine to feminine in alternate embodiments, positive polarity of the vital body is becoming more pronounced regardless of sex. This accounts for the growing tendency towards Altruism which is even being brought out by the suffering entailed by the great war we are now fighting (1918), for all agree that the nations are seeking to obtain a lasting peace where the swords may be made into plowshares, and the spears into pruning hooks.

We know that our dense body gravitates towards the center of the Earth, therefore a change must take place; also Paul tells us that flesh and blood cannot inherit the Kingdom of Heaven. But he also points out that we have a *soma psuchicon* (mistranslated natural body), a *soul body*, and this is made of ether, which is lighter than air and therefore capable of levitation. This is the Golden Wedding Garment, the Philosopher's Stone, or the Living Stone, spoken of in some of the ancient philosophies as the Diamond Soul, for it is luminous, lustrous, and sparkling — a priceless gem. It was also called the *astral body* by the medieval alchemists, because of the ability it conferred upon the one who had it to traverse the starry regions.

But this body is not to be confounded with the desire body which some of the modern pseudo-occultists mistakenly call the astral body. This vehicle, the soul body, will eventually be evolved by humanity as a whole, but during the change from the Aryan Epoch to the ethereal conditions of the New Galilee, there will be pioneers who precede their brethren as the Original Semites did in the change from Atlantis to Aryana. Christ mentioned this class in Matthew, 11th chapter, 12th verse, when He said:

“The Kingdom of Heaven suffereth violence, and the violent take it by force.” That is not a correct translation. It ought to be: “The Kingdom of the Heavens has been invaded” (the Greek is *biaxetai*) “and invaders seize on her.” Men and women already have learned through a holy, helpful life to lay aside the body of flesh and blood, either intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal wedding garment of the new dispensation.

Repetition is the keynote of the vital body and the extract of the vital body is the Intellectual Soul, which is the pabulum of the Life Spirit, the true Christ Principle in man. As it is the particular work of the Western World to evolve this Christ Principle, to form the Christ within that it may shine through the material darkness of the present time, reiteration of ideas is absolutely essential.

A very small impact is made upon the vital body when ideas and ideals filter into it through the auric envelope; but whatever it gets from study, sermons, lectures, or reading is of a more lasting nature, and many impacts in the same direction create impressions which are powerful for good or for ill according to their nature.

From the Angels woman could get no information; they work with the dense body, but not directly; they use the vital body as transmitter, and cannot make themselves understood to a reasoning brain-being. They get their knowledge without reasoning, for they send out their whole love in their work and cosmic wisdom flows in in return. Man also creates by love, but his love is selfish; he loves because he desires co-operation in generation; for he sends out only half of his creative force in generation, the other half he selfishly keeps to build his own organ of thought, the brain, and he also uses that half selfishly to think, because he desires

(Continued on page 235)

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.

A d o r a t i o n

Q. When the aspirant has attained to contemplation, has he reached the highest step in his exercises?

A. When the height reached through contemplation has been attained and the aspirant has realized that he is in truth beholding God in the Life that permeates all things, there remains still to be taken the highest step, adoration, whereby he unites himself with the Source of all things, reaching by that act the highest goal possible of attainment by man until the time when the permanent union takes place at the end of the great Day of Manifestation.

Q. Can man attain these heights without aid?

A. It is the writer's opinion that neither the heights of contemplation nor the final step of adoration can be attained without the aid of a teacher.

Q. How does one find a teacher?

A. The aspirant need never fear that for want of a teacher he will be delayed in taking these steps, nor need he be concerned about looking for a teacher. All that is necessary for him to do is to start to improve himself and earnestly and persistently to continue therein. In that way he will purify his vehicles.

Q. How does that profit him?

A. His vehicles will continue to shine in the inner worlds and cannot fail to attract the attention of the teachers, who are always watching for just such cases and are more than eager and glad to help those who, because of their earnest efforts to purify themselves, have won the right to receive help.

Q. Then one need never seek a teacher among men?

A. "Seek and ye shall find," but let us not imagine that by going about from one professed teacher to another we are seeking. "Seeking" in that sense of the word will avail nothing in this dark world. We ourselves must kindle the light — the light which invariably radiates from the vehicles of the earnest aspirant. That is the star which will lead us to the teacher or, rather, the teacher to us.

Q. How soon may one expect results from the exercises?

A. The time required to bring results from the performance of the exercises varies with each individual and is dependent upon his application, his stage in evolution, and his record in the Book of Destiny; therefore no general time can be set.

Q. How do the results differ?

A. Some, who are almost ready, obtain results in a few days or weeks; others have to work months, years, and even their whole life without *visible* results. Yet the results will be there and the aspirant who faithfully persists will some day, in this or a future life, behold his patience and faithfulness rewarded and the inner world open to his gaze, finding himself a citizen of realms where the opportunities are immeasurably greater than in the Physical World. From that time — awake or asleep, through what men call life and what men call death — his consciousness will be unbroken.

Ref.: *Cosmo-Conception*, pp. 495-497.

WESTERN WISDOM BIBLE STUDY

Healing Miracles of Christ

CORINNE HELINE

Healing of the Infirm Woman

And he was teaching in one of the synagogues on the sabbath.

And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

And he laid his hands on her: and immediately she was made straight, and glorified God.—*Luke 13:10-13.*

Again the healing ministry was continued in the synagogues on the Sabbath day, and yet again the blind leaders of the blind continued to remonstrate, rigid in their adherence to the letter of the law while altogether oblivious of the Spirit contained therein.

This healing concerns a woman who had been unable to straighten her body into a natural, normal position for eighteen years. Esoterically, the healings which occur within the synagogue and Temple precincts all have a special hidden meaning not ordinarily found in the other healings. Kabbalistically, eighteen yields the number of nine, which is the cipher of freedom, of liberation and illumination. This woman had been inclined toward the earth (mortality), but now having found the Christ, she is free, uplifted, centered no longer in the mortal life but in the way of Spirit. "He laid His hands on her and instantly she became erect and glorified God."

In the choosing of His disciples, invariably the Scriptures state: "He called unto them and they came to Him." In this statement we discover the first requisite of discipleship. He called, and this woman came, and she found the "Light which lighteth every man." He called to her, He spoke to her, He touched her. These are the first

three steps taken by one who is ready to receive a higher unfoldment of consciousness, and they indicate the opening of the spiritual sense faculties by means of which the neophyte discovers a new world within himself and within Nature.

The Woman Who Touched Him

While he spake these things unto them, Behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

And Jesus arose, and followed him, and so did his disciples.

And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

For she said within herself, If I may but touch his garment, I shall be whole.

But Jesus turned him about; and when he saw her, he said, daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

And when Jesus came into the ruler's house and saw the minstrels and the people making a noise,

He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn.

But when the people were put forth, he went in, and took her by the hand, and the maid arose.—*Matt. 9:18-25.*

And a certain woman, which had an issue of blood twelve years.

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

When she had heard of Jesus, came in the press behind, and touched his garment:

For she said, If I may touch but his clothes, I shall be whole.

And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about to see her

that had done this thing.

But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him the truth.

And he said unto her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.—*Mark 5:25-34.* (Also *Luke 3:43-48.*)

Matthew, Mark, and Luke all tell the story of the woman who had suffered with an infirmity for twelve years, and who was among the multitudes pressing and thronging about the Master as He passed on the way to the house of the nobleman, Jairus.

“If I but touch His garments, I shall be made whole.” These words ascribed to the woman are a part of an initiatory mantram. The garment represents the soul body in contradistinction to the personality. To become whole is to be able to pass through the portals of Initiation where one no longer “sees through a glass darkly, but face to face.”

This woman and her healing represent the lifting of the feminine pole and rightfully belongs to the initiatory processes symbolically described in the raising of the daughter of Jairus. In the same way the raising of the Son of the Widow deals with the lifting of the masculine pole and is a part of the initiatory process described in the Resurrection of Lazarus.

The daughter of Jairus was twelve years of age. The infirm woman had been afflicted for sixty-two years. The two instances are related together in all three of the synoptic Gospels.

In order to understand the esoteric meaning underlying the healing of this woman who had been afflicted with an issue of blood for the greater part of her life, we look to the ancient teaching on the mystery of the blood. “The blood is a most peculiar essence,” Goethe tells us, and its vibratory rate indicates the esoteric status of the individual. The flowing of blood is a great cleanser and purifier of the desire nature. One who is ready for high spiritual work as prophet, teacher, or healer, often undergoes some experience whereby a great

loss of blood ensues. After this cleansing, he finds it less difficult to still the sense nature, and to silence the clamoring of appetite. Red blood represents man’s carnal nature. Eventually, through transmutation, blood will become a shining white essence.

All blood diseases are correlated to the element of Fire, and usually result from an overly stimulated desire body, either in the present embodiment or in some previous one.

The Initiator is always very solicitous of His charges as He instructs them in these veiled truths. This is the only recorded instance where Christ Jesus addressed a woman as “daughter.” The Teacher becomes in very truth the father and protector of the “newborn” one.

Mark and Luke record His salutation to her as, “Go in Peace,” or “Go into Peace” — that Peace which passeth all understanding, for it has found its center in Omnipotent and Omnipresent Good.

Eusebius in the seventh book of his *Ecclesiastical History* states that he saw at Cesarea Phillipi a statue erected by this woman at the gates of her house, representing Christ standing with His hands outstretched to her kneeling before Him “like one entreating.”

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New Windows on Astronomy

KENT LORIMER

Part I

THE ancient science of astrology arose in an age when it was believed that the sphere in which the stars were fixed was unchanging, or changed very little, and then only under the impact of a mysterious Divine Will. The order and regularity of the heavens as observed from earth inspired in the minds of early astronomers a faith in a Divine Law, and belief in the celestial phenomena as the handwriting of God upon the blank pages of space whereby mankind might become aware of His will and purpose, not only for the world as a whole, but for every individual human being upon it; yes, and for other living creature, plants, and even inanimate objects. All came under the governance of cosmic Law, as shown in the starry skies, and it was man's duty to learn to read this script.

Why did thinking men, in an early age of civilization, come thus to see a relationship between individual lives and the planets and stars coursing through the heavens? First, they must have observed any rare, startling phenomena which happened to coincide with the birth of those who later became great teachers, priests, kings, or scientists. A concatenation of planets appeared in the sky in Babylonia when

Abram was born, according to legend; similarly at the birth of other great heroes, and again at the birth of Christ.

Thousands of humbler persons were born under the same set of stars, but it was felt that these humble ones were too low in the scale of human life to be considered separately, but they responded en masse to the influence exerted upon their leader.

Today we recognize that leaders are in their turn influenced by the pressure of mass thought and mass feeling; so that the influence is actually mutual, and we see that the multitudes born under the significant constellations are also contributing to the world picture, in their own way and through their own channels. The leader is said to be the focusing point of the Archangel who is the spiritual Genius and Mentor of any nation or people, and this Archangel "overshadows" the leader in a special way; but the entire nation is likewise breathing in the powers flowing through the brilliant archangelic aura, in which all are enclosed.

Nevertheless, the celestial influences are not precisely "causes". When certain aspects occur in space, an interplanetary tension is set up which has its impact upon the etheric envelope of the earth; and the inhabitants of earth, in turn, respond to these influences, be-

coming tense, nervous, and irritable. Under such conditions, the lower developed, those lacking in self-control, or those who have a harvest of karma to reap from the past, are affected by the prevailing conditions. We may compare this to a fleet of vessels going to sea, which are overtaken by a storm. If the vessels are properly seaworthy, they are safe in any but the most catastrophic of storms; and so also, the human being can weather the astrological storms if he is properly focused and oriented toward God or Spirit, and fitted out with the right knowledge.

Today the astrologer recognizes that the universe, and the fixed stars of the zodiac around the solar system, do change; and there have been some ancient civilizations, now lost to history, which seem to have had this knowledge also. Scraps of information here and there in ancient legend and scriptures indicate that a number of sages realized that the universe was evolving.

It is the modern technology which has at last taken us up and beyond the science handed down to us from the Greeks and Romans, to which medieval Europe contributed so little.

The discovery of galaxies forty years ago has been surpassed by the excitement of the discovery of quasars, of which Graham Berry remarks ("Explosion in Astronomy," May 1967, *Science Digest*) that "The objects are demonstrating some new physics that nobody understands." However, it may be our technology that is at fault, as often happens. Other mystifying objects in the sky are "blue stellar objects, radio galaxies, and X-ray sources. The discoveries of these new classes of objects have been made possible by advances in electronics, optics and chemistry. In short, astronomy is undergoing a major revolution."

Thus astronomy is thrown into a state of exciting confusion, Mr. Berry comments, "as it pursues its several traditional grand-scale goals: (1) Understanding the birth, evolution and death of the solar system, stars, and galaxies

and the universe itself;" (2) Determining the size, shape and structure of the universe; (3) Finding out whether life exists elsewhere and in what varieties and quantities. To these objectives have been added a new one: learning the nature of the newly-discovered objects, their evolution and links, if any, with stars and galaxies."

The latter are of interest because they belong to the farout universe, and show what is happening, or what did happen, there many millions of years ago.

Again this writer comments, "Astronomers who, like other scientists, sort and classify things, have sliced the universe and its inhabitants into phyla and species. Astrophysicist Jesse L. Greenstein of the Columbia Institute of Technology and the Mt. Wilson and Palomar Observatories sees three major classifications:

1. The peaceful, slowly evolving processes of stars and galaxies.
2. The incredibly violent, relatively short-lived events, such as exploding stars, galaxies and probably quasars.
3. The big mysteries, including how things began, the role of intelligence in the universe, extraterrestrial life."

"Are there other universes beside our own?" is a question astronomers cannot answer, since it is a matter of speculation.

"If hydrogen is the elemental chemical element from which all others have evolved, where did the hydrogen come from?" — this, Mr. Berry says, is a layman's question, which no astronomer would try to answer. Still, physicists have their own speculations on the subject.

"Blue supergiants live only for three million years, while modest slow-burning small stars have a life expectancy of thirty trillion years. Most blue supergiants have long since expired while the smallest stars have only begun to live. Small stars survive longer because they consume their hydrogen fuel much more slowly."

Stars are thought to have condensed

from hydrogen clouds, which are compressed into smaller and smaller spheres by gravity. The atoms of gas, drawn close together, begin to collide, which creates friction, and this friction generates heat. When the cloud core attains a temperature of five million degrees Fahrenheit, "a nuclear fire is ignited in the core and hydrogen fuel is converted into helium 'ash'...enormous amounts of energy are released. The stability of stars depends upon the balance of two opposing forces, the contracting effects of gravity versus the expanding pressure of the heated gases."

It is the conversion of hydrogen into helium which maintains the star most of its life. When the hydrogen is used up, the star swells and becomes a red giant. The sun is expected to reach this stage in about five and a half billion years.

Stars are still being born in our own Milky Way Galaxy and throughout the universe. Galaxies that have little hydrogen gas left are those in which star births have ended.

Our Milky Way Galaxy has some 200 billion suns and measures about 100,000 light years across.

The three dominant types of galaxies are: Eighty per cent pin-wheel spirals, like our Milky Way; these have a central core of stars with two or more spiral arms of stars, gas, and dust. Seventeen per cent elliptical or spherical galaxies, mostly stars and with little gas. (The elliptical galaxies have more stars than the spirals do; they are bigger and more brilliant, and so they can be seen from farther away.) Three per cent of the galaxies are cloud-like formations, rich in gas, and having stars.

The galaxy seems to start as a great cloud of hydrogen gas, which condenses under the force of gravitation. The spiral galaxy it is thought begins as an irregular cloud that begins to rotate and develop spiral arms. Stars form where the gas is densest; many of these are the short-lived blue giants. The spiral arms are at first loosely thrown

out in space, but they gradually tighten up, and all the gas is converted into stars. At last it seems to be a flat pancake like structure with an elliptical nucleus composed entirely of old, drying red stars. Those galaxies that are denser, having most gas and dust, seem to evolve faster than the others. Thus although the galaxies may have been "born" at about the same time, their evolutionary ages may differ widely; that is, their rate and state of development and formation.

"Gravity herds stars into galaxies," says this writer; and so also does gravity pull neighboring galaxies together into clusters, which have from a dozen to a thousand galaxies, and stretch away in every direction as far as the "giant eye of Palomar" can see. These clusters and galaxies are all rushing away through space, or seem to be doing so; and so some astronomers believe the universe began with a "Big Bang", some 10 or 13 billion years ago. Out to the half-way point of the universe, astronomers "have the comfortable field of the 'normal' universe, populated with galaxies and radio-galaxies. From the half-way point in the universe and beyond, the recently-discovered explosive objects play a dominant role."

Some galaxies explode, and continue to explode for as much as a million years; and an original "Big Bang" is thought to account for the existence of the present universe in which we live. Radio waves recently discovered may be left over radiation from that original Big Bang, the astronomer Dr. Greenstein (who is quoted in Mr. Berry's article) observes.

The quasar, one of our new discoveries, may be "the ultimate in violence," being the "brightest, most energetic objects in the universe." They are known to have "increased twentyfold in brightness in a matter of weeks." Yet they look like ordinary faint stars, because they are farther away than the most distant star in our galaxy. About one hundred twenty of them have been ob-

served, but doubtless there are many, many more. One quasar, we are told, can emit more light than 100 galaxies. Perhaps what the astronomer sees is "a hot gas cloud a million times heavier than the sun." *Inside the cloud would be a super-energy generation: something quite unknown. It is some source of energy not yet understood.* The very hot core must be less than one light year (six trillion miles) in diameter." The distance of these quasars from us is not really known; and in any case, their amazing energy is not explained as yet by modern physical and astronomical theory.

"Quasars," notes the writer, "do not seem to conform to the gravitational herd laws, but appear to be loners."

Similar to the quasars are the quasi-stellar objects. These are blue objects which emit ultraviolet light. They are very bright, and they have very large "red shifts" — indicative of receding distances. But unlike quasars they do not radiate energy in the radio frequencies at a level that astronomers can detect at present with existing instruments. They may actually be a hundred times more numerous than quasars, so astronomers expect to be able to use them in further exploration of the outer reaches of the universe.

Another newcomer to astronomy is the galaxy that emits radio waves as well as light. Here is the exciting possibility that radio signals may be coming out to us from another civilization. Several have been found in clusters of galaxies whose distance from us is known, and here their red shift is taken as reliable distance indicators.

Can we communicate with other beings in space? With newer kinds of rays that penetrate space, like the gamma rays which are not influenced by magnetic fields, astronomers hope that one day communication may be established; but they do not pontificate since they have as yet no physical proof that other beings like ourselves do exist in the universe.

The writer comments:

"The universe speaks in many languages, ranging from the long wavelengths of the radio frequencies to the ultra-short waves of X-rays and gamma rays. Each language conveys different information and is recorded on special instruments 'tuned' to its wavelengths.

"A quasar, for instance, speaks several languages. One is that of visible light. Spectroscopes attached to optical telescopes sift and sort light waves from an object to produce information about its energy processes, chemical composition and motions.

"Quasars also 'speak' in the radio frequencies, a not fully understood language recorded by radio telescopes. Radio signals emanate from high energy processes and tenuous gas moving at high velocities in magnetic fields. Quasars also emit infrared radiation, received through optical telescopes by infrared detectors, that describe the surface heat of objects.

"Among other languages spoken by the universe's inhabitants are those of X-rays and gamma rays. These also must emanate from unknown high energy processes.

"There also are two interesting 'particle languages'—those of cosmic rays and neutrinos. Cosmic rays emanate from violent events like the explosion of stars and galaxies. Neutrinos, generated in the nuclear fires of stars, are believed to be the only particles to escape unchanged from the nuclear furnace."

"Dr. Greenstein adds that if life does exist elsewhere, it may be too far away for us to learn about it. Then there is the possibility, he mentions, that we are indeed alone in the universe.

"It's hard to imagine that an insignificant cosmic entity like the earth has exclusive rights to be most interesting form of matter. However, no evidence has yet turned up proving the existence of life elsewhere.

"Fortunately, astronomy has a grow-

(Continued on page 239)



The Children of Taurus, 1968

IN the strength and stability of the children of Taurus there is something that usually inspires confidence. From a steadfast desire for the continuance of life and their interests stems a fixed determination to obtain the means of sustenance. Prizing substantial things, they are builders, cultivators, and preservers of life-sustaining things — followers of the arts of peace.

While some of the Taurian natives tend to be materially-minded, they often direct their accumulative consciousness to the works of art, beauty, and music, which can act through the senses to strengthen the soul. Others add much to the physical comfort and beauty of earthly existence. There may be those, however, who mistakenly emphasize abundance rather than quality and encumber themselves with many things of questionable worth.

Many of these practical people hold important positions in business, politics, and art. Patient, persistent effort, and a fixed purpose being essential to success, the Taurian natives may become world renowned. Precision and thoroughness are their ideals, and they usually regard having things done right worth all the time and work it may cost.

Conservative by nature, those born

under the sign Taurus tend to resist innovation and change, preferring the tried and proven. Instinctively they realize that peace, poise, and harmony are essential to happiness, strength, and health as well as to the accumulation of material possessions, and are generally serene, amicable, and good-natured.

Although slow to anger, Taurians are capable of bull-like rage and may be slow to forgive. An even disposition, as a rule, and a strong, sturdy constitution favor good health throughout life, particularly if they do not succumb to an over-fondness for rich, fancy foods, enervating luxuries, or sensuous pleasures. An important need is apt to be learning to use reasonable determination rather than blind stubbornness.

The conjunction of Uranus and Pluto in Virgo sextile Neptune in Scorpio continues throughout this solar month, and there is also the square of Neptune to Jupiter. All of the children born during this period will be strongly inclined toward the mystical or occult side of life, very intuitive, and subject to dreams and visions of a prophetic and inspirational nature. Care should be taken, however, to avoid all negative psychic phenomena.

From April 20 to May 2 the Sun and

Mercury are in conjunction, favoring the mentality and memory on the days when the orb of aspect is three degrees or more.

The Sun trines Jupiter from April 20 to 24, indicating abundant vitality and disease-resisting ability, along with a cheerful, friendly, and generous disposition. Trustworthy, sincere, and possessing good judgment, these natives merit many friends and high positions in government or religious groups.

From April 20 to 28 Venus and Saturn are in conjunction, pointing toward the need to cultivate unselfishness, generosity, and frank honesty. Jealousy and stinginess are obstacles to spiritual progress and must be transmuted eventually.

Mercury and Jupiter are in conjunction from April 20 to 23, adding breadth and versatility to the mentality, along with good judgment and ability to reason correctly. Success in law and literature is favored.

From April 23 to May 10 Mars trines Uranus and squares Neptune, giving an energetic and ambitious disposition, an original, inventive, alert, and intuitive mind which is resourceful in the highest degree. These natives can both dream and be practical. However, refinement needs to be cultivated by them, and they should be taught self-control, respect for law, and *only* positive spiritual practices from early years.

Mercury conjuncts Mars from May 1 to 12, giving keenness and resourcefulness to the mind, along with a liking for argument and debate. Remarkable dexterity is apt to be present, and success in literature or the mechanical arts is favored.

From May 2 to June 8 Mercury trines Uranus, giving an original, independent, and inventive mind. This is the hallmark of the pioneering genius, and success in literary and scientific pursuits is favored.

The Sun trines Uranus from May 7 to 21, indicating an intuitive, original, and inventive nature. Progressive, idealistic,

highstrung, but self-controlled, these natives attract many friends who enable them to rise in life.

From May 8 to 21 the Sun opposes Neptune, stressing the need to train these children in positive spiritual practices, control of the appetites, and refinement in general. All negative psychic conditions should be avoided.

The Sun squares Jupiter from May 10 to 21, warning the parents of children born during this time to give them special training in self-restraint, thrift, and honesty.

From May 15 to 21 Mercury sextiles Saturn, pointing toward depth and seriousness of the mind, along with the ability to concentrate. There is forethought, reasoning ability, caution, diplomacy, and the patient persistence which permits of no failure.

From May 18 to 21 Mercury squares Uranus, suggesting the need for training in poise, deliberate thinking and action, along with tolerance and proper respect for law and order.

Saturn trines Jupiter from May 13 to 21, giving a strong character with a deep and profoundly philosophical mind, a benevolent disposition, and a strong sense of justice and fair play. These qualities, along with sound financial judgment, devotion to duty, and the ability to grasp opportunity when it is met, indicate the pillars of society.

Venus trines Uranus from May 19 to 21, but opposes Neptune. These natives are mentally alert, of quick intuitive perception, and exceedingly magnetic. They attract many friends, love art, music, and poetry, and are usually happy in marriage. However, the square of Venus to Neptune suggests that there are lessons in sincerity to learn through close associates and partners.

On May 20-21 Mercury sextiles Jupiter, one of the finest assets in life, for it gives a cheerful optimistic disposition with the ability always to look on the bright side of things. The mind is broad, versatile, and able to reason correctly, and success in law and literature is favored.

Readings for Subscribers' Children

LESA A. M.

Born August 2, 1967, 5:41 A.M.

Latitude 42 N., Longitude 97 W.

Signs on cusps of houses:

ASC, Leo ...12.27	4th, Scorpio1
2nd, Virgo ..3.00	5th, Sagittarius 8
3rd, Virgo ..29.00	6th, Capricorn 13

Libra intercepted

Positions of the planets:

Jupiter14.08	Leo1st
Venus13.11	Virgo2nd
Pluto18.52	Virgo2nd
Uranus22.05	Virgo2nd
Dragon's Tail 2.04	Scorpio4th
Mars6.50	Scorpio4th
Neptune ...21.36R	Scorpio4th
Saturn12.24R	Aries9th
Moon24.11R	Gemini11th
Part of F. ..27.08	Gemini11th
Mercury20.24	Cancer12th
Sun9.30	Leo12th

With the Sun and Jupiter in Leo on the ASC, this little girl is well endowed with the strength, will, and altruism to win her way to an influential position in life. Although the Sun is in the 12th house, suggesting a degree of inner limitation, it is conjoined with the benevolent, expansive Jupiter, and trine the persistent, stabilizing Saturn in Aries in the 9th. Some very fine traits are here indicated: honesty, sincerity, kindness, sympathy, generosity, and dependability. There is also method, foresight, and organizing, executive, and diplomatic ability, so that Lesa is well equipped to be the leader in her sphere of life which she will no doubt be. She has a strong character, with a deep philosophical mind, a strong sense of fair play, good financial judgment, and a devotion to duty, religion, and all good objects of life.

However, the Sun squares Mars in conjunction with the Dragon's Tail in

Scorpio in the 4th, pointing toward the need for Lesa to learn control of temper, especially in the home, where she may have an inclination to be autocratic and unfeeling at times. But there is also a strong spiritual influence in the home, too, indicated by Neptune in the 4th sextiling Pluto and Uranus in Virgo in the 2nd, and trining Mercury in Cancer in the 12th.

Lesa has a deep interest in the mystic or occult side of life, and a great deal of spiritual understanding. She is in close touch with the invisible worlds and can deal successfully with the inhabitants of that plane. Dreams and visions of a prophetic nature are probable, the intuitive faculty exceptionally strong, and there is considerable healing power.

Mercury in Cancer in the 12th indicates a clear intellect, a good memory, superlative adaptability, and a mind peculiarly fitted to delve into the secret side of life. Its sextile to Uranus and Pluto and trine to Neptune add to the mentality such qualities as originality, independence, inventiveness, and progressiveness.

Venus in Virgo in the 2nd sextiles Mars, favoring financial success, as well as a deep and tender sympathy for the sick. Ability as a nurse, dietitian, or chemist is also favored. Since Pluto and Uranus are also in the 2nd, and square to the Moon, there may be times of unexpected fluctuation in finances.

The lunar orb is posited in the mental sign Gemini in the 11th, and it is in this area of her life that Lesa will need to be most careful. She is apt to attract erratic, unstable friends, and will need to develop tolerance and understanding in dealing with them. She has the wisdom and strength to do this, however, and should, through the exercise of her very considerable abilities, be able to contribute much to the progress and welfare of humanity.

JOHN G. D.

Born August 11, 1966, 6:27 P.M.

Latitude 34 N., Longitude 118 W.

Signs on cusps of houses:

ASC, Aquar. 14.59	4th, Gemini ..1.00
2nd, Pisces .28.00	5th, Gemini..24.00
Aries intercepted	
3rd, Taurus .0.00	6th, Cancer .17.00

Positions of the planets:

Saturn . . .28.52R	Pisces2nd
Dragon's H. 21.04	Taurus3rd
Moon19.39	Gemini4th
Mars21.14	Cancer6th
Jupiter . . .21.28	Cancer6th
Venus25.48	Cancer6th
Mercury . . .1.20	Leo6th
Sun18.57	Leo7th
Pluto17.08	Virgo7th
Uranus18.01	Virgo7th
Neptune . . .19.28	Scorpio9th
Part of F. .15.41	Sagittarius ..10th

In this little boy's chart, too, we find the Sun in the fixed-fire sign Leo, but in the 7th house, sextile the Moon in Gemini, square Neptune. There is a basic strength and power here, along with a warmth of feeling and a liking for leadership and the limelight. General success in life is favored, as well as good health, fair financial condition, good home surroundings with faithful friends, and esteem in the community. However, the square of the solar orb to Neptune sounds a warning to John's parents to teach him the dangers of negative psychism — to bring him up in understanding of positive spiritual development. Fortunately, Neptune sextiles Pluto and Uranus, trines Venus, Jupiter, and Mars, which will urge him forward on the positive path of purity, and love and service to others. Opportunities to learn more poise and self-control will be offered in partnerships.

Mercury in Leo in the 6th trines Saturn in Pisces in the 2nd, pointing toward a strong and persevering intellect

which scorns stooping to low and mean acts, high ideals and aspirations, a quick temper but a kind and sympathetic heart, a sensitiveness to the conditions of others, and a fondness for the study of hygiene, diet, and the chemistry of foods. The mind also has depth and the power of concentration, good reasoning ability, and a patient perseverance that attains its goal. In addition, there is organizing ability, the faculty for leadership, and a love for children.

The Moon in Gemini in the 4th gives a wide-awake intellect, fond of literature and science, resourceful, and with a love for travel. The sextile of the Moon to the Sun adds an inner harmony and the ability to rise in life by virtue of one's own efforts, but the square of Mercury to Uranus points to a tendency toward touchiness and conceit which will need to be sublimated. Harmony and poise in the home should be especially cultivated.

The close conjunction of Mars, Jupiter, and Venus in Cancer in the 6th, trine to Saturn in Pisces in the 2nd and Neptune in Scorpio in the 9th, is a wonderful source of beneficent stellar power in the nature of this child. The emotions are quite powerful and can be used for great good in the service of humanity — probably more through music than any other channel. There is a strong interest in the occult, visions and intuitional presentiments are apt to be frequent, and there will be pleasure and profit from long journeys, largely by water. There is apt to be gain by inheritance, along with the ability to increase the inheritance by careful, conservative investments.

Aquarius on the ASC of the chart is further testimony to the progressiveness and humanitarianism of this child, whatever profession he may choose. He would be in his element on a ship that goes about to needy peoples offering healing and upliftment, but he could succeed in any vocation that has to do with building, merchandising, hotel management, etc.

EARL W.

Born July 9, 1963, 10:45 A.M.

Latitude 34 N., Longitude 118 W.

Signs on cusps of houses:

ASC, Virgo 29.00	4th, Sagitta. 29.00
2nd, Libra . .26.00	Capricorn interc.
3rd, Scorpio 27.00	5th, Aquarius . .1
	6th, Pisces2

Positions of planets:

Neptune13.03	Scorpio2nd
Dragon's T. .20.41	Capricorn4th
Moon8.17	Aquarius5th
Saturn22.08	Aquarius5th
Jupiter17.50	Aries7th
Part of F. . .21.24	Aries7th
Venus1.36	Cancer10th
Mercury9.49	Cancer10th
Sun15.53	Cancer10th
Uranus2.45	Virgo12th
Pluto9.58	Virgo12th
Mars19.10	Virgo12th

With the Sun, Mercury, Venus, and the Dragon's Head all in Cancer in the 10th house, this child will undoubtedly have a public career. The Sun is in conjunction with Mercury (6 degrees) and the Dragon's Head, sextiles Mars in Virgo in the 12th, trines Neptune in Scorpio in the 2nd, squares Jupiter in Aries in the 7th. There is a great deal of energy, particularly mental and emotional, indicated here, so that this lad will be an active figure in the world. His courage, determination, and tenacity combine to bring him success in whatever enterprise he may undertake. Sensitive, conscientious, and adaptable, Earl will be able to fit in and serve well in many conditions. However, the square of Sun to Jupiter sounds a warning to cultivate self-restraint, thrift, honesty, and humility.

Mercury in Cancer in the 10th indicates a clear intellect, a good memory, adaptability, resourcefulness, ability as

a lecturer, publisher, or writer, and a strong leaning toward the mystical or occult side of life. The trine of Mercury to Neptune gives a mind that is peculiarly adapted to the occult art.

The Moon in the fixed-air sign Aquarius in the 5th points toward a vivid imagination, a well-developed intuition, and a kindly, sociable nature. However, the Moon squares Neptune, so that Earl should be taught to avoid seances and all other negative psychic phenomena. Fortunately, Neptune sextiles Pluto and Mars, trines Mercury and Sun, showing that there is a stronger urge toward the positive path of willed love and service to others than toward the passive, negative path.

Venus in Cancer in the 10th sextiles Uranus in Virgo in the 12th, suggesting mental alertness, quick intuitive perception, and personal magnetism. Many friends are attracted, and there is a love for art, music, and poetry, and a happy, much-publicized marriage is favored.

Saturn in Aquarius in the 5th sextiles Jupiter, indicating a strong character with a deep and profoundly philosophical mind, a benevolent disposition with a strong sense of justice and fair play. Sound financial judgment is present, too, as well as devotion to duty and the ability to grasp opportunity.

Venus rules Libra, on the 2nd house cusp, which favors the earning capacity, and Neptune in the 2nd points toward gain from things in which water plays a prominent part, as well as those involving mysticism and the occult. Care may be needed, however, in maintaining poise and faith through times of possible financial uncertainty.

The 29th degree of Virgo on the ASC, and 26 degrees of Libra in the 1st house bring both Mercury and Venus to bear on the personality. Sensitivity and fastidiousness in personal habits are accentuated by these sign and planetary influences.

This boy could be successful in the navy, as a musician, as a hotel keeper, or in a diplomatic post.

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.

Engineer, WAC

ELIZABETH S. — Born July 27, 1939, 5:15 P.M. Latitude 41 N., Longitude 85 W. In this chart we find Pluto, Sun, and Mercury in the masterful sign Leo, the solar orb in the 7th house, trining Jupiter, but squaring Saturn and MC, opposing Mars in Capricorn in the 1st. This natice will have the desire and capability to lead, but she will be more successful as she responds to and cultivates the jupiterian side of her nature. Mercury in Leo in the 8th trines the Moon in Sagittarius in the 12th, but squares Uranus in Taurus, indicating a retentive memory but a tendency toward impulsiveness. The Dragon's Head in conjunction with the MC favors vocational enjoyment and success, but the ruler of the 10th, Mars, is in the 1st, square Saturn, opposed to Venus and the Sun. This native's martial personality demands the cultivation of poise and gentleness if she is to succeed. She will be attracted to martial, 8th house, occupations, such as engineering, insurance, mortuary work, and the military forces.

Saleswoman, Tel. Operator

MIRJANA S.—Born February 5, 1949, 5:20 A.M. Latitude 48 N., Longitude 8 E. Three planets and the Sun in the first house of this chart indicates a very complex personality. The Sun in the fixed, mental sign Aquarius, conjunct Mercury (in 1st, 6-degree orb) and Mars (in 2nd, orb 8.44 degrees), and trine Neptune in Libra in the 9th, indicates a progressive, humanitarian, and spiritually minded person, deeply interested in the occult. Jupiter and Venus in Capricorn in the 1st favor the person-

ality, but as Jupiter squares Neptune and Venus squares the Moon, there will be a need to cultivate balance in generosity, pleasures, etc. The Moon in Taurus in the 3rd sextiles Uranus, trines Saturn and the ASC, but squares Mercury and Venus, adding stability to the nature, and giving a keen, quick intuitive perception, method, and forethought. Mars, ruler of the Scorpio MC, in Aquarius, points toward telegraphy and other rapid transit vocations, government work, research, astronomy, and salesmanship as suitable fields for the natural talents of this native.

Realtor, Naval Officer

LEROY U. — Born April 26, 1936, 4 P.M. Latitude 45 N., Longitude 123 W. Here we note Sun and three planets in the fixed sign Taurus in the 8th house. The Sun and Uranus are in conjunction, sextile the MC, trine Neptune in Virgo in the 12th. Mars and Mercury are in conjunction in Taurus in the 8th, sextile Saturn and the Moon, Mars trining Neptune, indicating a quick, practical mind capable of profound thought and concentration. Venus, ruler of the 2nd (along with Mars) is in Aries in the 7th, trine Jupiter in the 3rd, but squaring the Moon, pointing toward excellent earning capacity. Libra is also on the ASC, with Venus ruling the personality. Neptune in Virgo in the 12th sextiles Moon, trines Sun and Mars, but opposes Saturn, indicating a deep interest in the occult or spiritual side of life. The Moon is very powerful in Cancer in the 10th, and is strongly aspected. This native will be attracted to all that has to do with the watery element, and also real estate. He could also serve well as a navy chaplain or minister.

Daily Thought and Guide

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

WEDNESDAY—MAY 1

On this fine Mercury-ruled day which leads us into May, there are no aspects to Mercury but we can rely on our feelings. We may be able to find deep appreciation of inner values today.

THURSDAY—MAY 2

Many mixed rays make this a busy day. Let us be careful to conserve and share our material means with others, but "The gift without the giver is bare."

FRIDAY—MAY 3

On this Venus-ruled day our minds are very active, but Venus is unaspected. May we find a method to treat everything that comes our way with both head and heart and thus love and serve humanity.

SATURDAY—MAY 4

Some of yesterday's strong aspects are active again today. We should take time for rest and recreation. Let us follow our motto: "A sane Mind, a Soft Heart, and a Sound Body."

SUNDAY—MAY 5

There may be much activity on this day of the Lord, some that is really inspiring and some that is not so good. Let us choose the good and try to transmute the other. "Teach me Thy paths, O Lord."

MONDAY—MAY 6

On this very active day many obstacles may present themselves. There is strength and vitality to deal with them, and if we use our mind and vitality to advantage, all will be well.

TUESDAY—MAY 7

Today is one of mixed vibrations, it will be well to go easy and keep our

temper under good control. "Be still and know."

WEDNESDAY—MAY 8

Much may be accomplished today; let us go ahead and complete our unfinished tasks. The Sun and Moon are well aspected. "In God is our trust."

THURSDAY—MAY 9

After much activity for a time, we now have a quiet day, but we may do some good work. Let us be grateful to our Creator for renewing our faith. "A grateful heart is a great virtue."

FRIDAY—MAY 10

This will also be a quiet day when we may recall our actions and judge our reactions to the life we followed in the past. "Meditation is the soul's perspective."—*Feltham*.

SATURDAY—MAY 11

Today we may have the opportunity to look within and understand much. Neptune and Uranus are strong. "Let us not weary in well-doing."

SUNDAY—MAY 12

Spiritual aspirations should abound on this day. The aspects are mixed but the emphasis is on the spiritual side of life. "With God all things are possible."

MONDAY—MAY 13

Today it will be well if we quietly perform our duties with a prayer in our hearts for all who are in need. May we realize that we are our brothers' keepers.

TUESDAY—MAY 14

If we look before we leap, all will be well on this Mars day. Let caution be our guide, and let us practice patience. *R. W. Emerson*.

WEDNESDAY—MAY 15

Today we pray that we may learn from our trials. It is a time to do all that needs doing, leaving the rest in God's hands.

THURSDAY—MAY 16

Both head and heart can work together today. The life-giving Sun shines over all. There is likely to be much activity and we can gain experience thereby for our unfoldment.

FRIDAY—MAY 17

Mixed aspects are active, let us give thanks to God for the opportunity to search within and examine our motives. This will help us to do better in the future.

SATURDAY—MAY 18

Many mixed aspects make this a busy day. If we knew the cause for our anxieties, we would be able to solve our problems more quickly. When cheerfully borne, the burden becomes lighter.

SUNDAY—MAY 19

"All Christian power springs from communion with God and from the indwelling of divine grace."—*Aughey*. Today, if we take opportunity to listen, we may receive answers to our questions.

MONDAY—MAY 20

Some of yesterday's activity continues; there is much action and reaction and we can learn much if we are alert and think things over. "Thy rod and thy staff, they comfort me."

TUESDAY—MAY 21

Again this may be a busy day. "I will lift up mine eyes from whence cometh my help. My help cometh from the Lord."

WEDNESDAY—MAY 22

Today, if we concentrate on our problems, Mercury will help us to understand the problems facing us. Let us do our share by work and prayer, and God will do the rest.

THURSDAY—MAY 23

Our spirits may be tried today, but if

we do our best this will make us stronger and benefit our development. It is important that we always keep an open mind.

FRIDAY—MAY 24

Serious plans can be made today in a quiet way. Jupiter and Mercury will help us to carry them out. Let us not forget prayer; God knows what is needful for us.

SATURDAY—MAY 25

A good day to finish with the busy doings of the week and then relax and reduce our effort. Let us go to Mother Nature who will heal us and give us joy.

SUNDAY—MAY 26

This is a time when our characters are tested and our aims will be tried. As the poet Goethe puts it: "Character grows in the current of affairs."

MONDAY—MAY 27

Mental, emotional, and physical activities should fall in line today and we should be able to accomplish much. But Mars may make us too active, so let us use our mind to good effect.

TUESDAY—MAY 28

On this Mars day with its mixed rays let us be careful of our speech and remember that: "A soft answer turneth away wrath." It will also give us cooperation from others.

WEDNESDAY—MAY 29

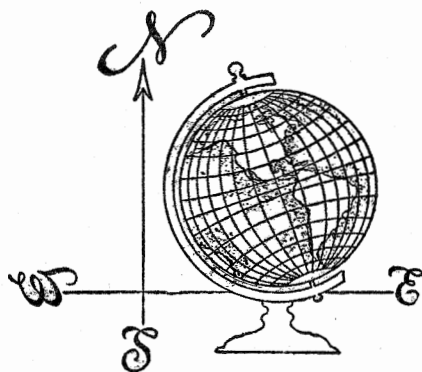
Whatever minor problems appear today may be easily solved by putting our minds on them, for Mercury is strong. May God guide our thoughts and actions.

THURSDAY—MAY 30

This may be a very quiet day. Let us give some thoughts to the needs of others. God has been so good to us.

FRIDAY—MAY 31

Today should be a very good day for different accomplishments. Many fine aspects are helping us. "The earth is the Lord's and the fullness thereof."



MONTHLY

News

INTERPRETED

The Sounding Flame

More than 100 years ago physicist John Leconte, noting that a gas flame at a concert jumped in time with certain notes from a cello, asserted that "we must look on all jets as musically inclined."

Since that time experimenters have shown that flames can actually accept and reproduce sound and music, acting as loudspeakers. Their experiments aimed sound waves at the flame, which picked them up and amplified them.

Now engineers at United Technology Center in Sunnyvale, Calif., have carried the idea a step further, and made a flame from a welding torch convert electric signals directly into sound. The setup can fill a large room with music or speech.

The prospect of welding-flame woofers and tweeters replacing the traditional paper cone loudspeakers in the hi-fi rig is remote, says UTC's Dr. A. G. Cattaneo, despite the apparently high fidelity of the flame's reproduction. The complex flame system wouldn't add anything that couldn't be done more easily with conventional speakers.

But a more sophisticated development of the principle could be used for a number of important engineering applications, including cutting down noise from jet engines, he says. The additional sound energy might be used to detune the flame noise so it doesn't resonate with the engine housing.

The principle of electrically affecting a flame has been known for some time, according to Dr. Robert M. Fristrom of Johns Hopkins University's Applied Physics Laboratory, a center of flame research.

In a flame, the heat turns gas molecules into plasma, separating the electrons and the positive ions. If an electric field is applied, the electrons rush toward the positive pole and the ions move toward the negative pole. But since the ions are much heavier than the electrons, there is a net force in the direction of the negative pole, and the flame is bent by the electric field.

If the electric field is varied, as in an experiment Dr. Cattaneo reported in the Nov. 18 NATURE, then the flame moves in time with the variations, just as the cone

in a loudspeaker moves in response to an electrical signal. And the movement of the flame causes sound waves just the way a loudspeaker makes them.

Imposing sound pressure within a burning flame might be a way of cutting jet noise, says Dr. Fristrom, because the burning rate of a gas is affected by pressure. If the burning rate happens to match the time it takes for the flame to fill the burning chamber, the flame noise resonates in the chamber. This acoustic loading, as it is called, contributes a large share of jet noise.

* * *

Not only does a flame vibrate with sounds; the movement is reflected in its output of light, reports Dr. Cattaneo. An image of the flame was aimed at a photocell connected through an amplifier to a loudspeaker. When music was imposed on the flame, it flickered; the flickering was picked up by the photocell and the music was reproduced by the loudspeaker.

"This is real basic research," says Dr. Cattaneo. "These effects have not really been taken into account before."

—*Science News*, Jan. 1958.

During the century or more since Leconte made his historic observation, musicians, artists, and above all, occultists — psychics and mystics — have been fascinated by this demonstration that sound and flame may work together.

Clairvoyants had observed that in the medulla of the human brain a flame, like the flame of a candle, burned; and that this flame was not a silent flame, but a flame that emitted musical tones, the tones representing the harmonic structure of the archetype according to which the human body was built. The tones, moreover, these clairvoyants said, varied throughout life. They were not the same at all times. They indicated the sound vibrations which are "pull-

ing" the atoms and molecules into the matrix of the physical organism. It was observed further that the "sounding flame" differed in its colors, according to the temperament, intelligence, and spirituality of the individual.

The modern psychophysicist — another new word for the student today! — has not yet done anything about this Sounding Flame in the human being. He is more interested in jet planes than in the subtle essences of the physical organism! But the time cannot be far away when psychophysics will take note of the Sounding Flame in the human body, as occultists have already been doing, not only for the century since Leconte, but for many, many centuries before that, as exemplified in ancient writings and in fascinating old myths.

More About the "Cosmic Dust"

For the past 40 years astronomy has been trying to learn more about an important constituent of the universe that cannot be seen with the most powerful telescopes or detected by the most sensitive radio techniques. This constituent consists of fine particles, now commonly referred to as grains, that are known to be widely distributed throughout interstellar space. If they are invisible, how was their presence established and how can they be studied? They are like the purloined letter of Edgar Allan Poe's story: their presence seems obvious when one has properly interpreted their effects on the celestial radiation that *can* be seen and recorded.

Sometimes interstellar grains reveal themselves by reflecting the light of particularly luminous objects or glowing masses of gas. More often they dim the light of luminous objects or completely hide them. Fortunately for astronomy interstellar grains subtract light in a preferential manner, so that the radiation reaching the earth is often reddened and polarized. By measuring the amount of polarization and reddening one can infer much about the nature and distribution of this interstellar material. Given such information, the astrophysicist can begin to construct hypotheses about the origin of interstellar grains and the role they have played in the evolution of the universe.

Anyone who has looked at the Milky Way on a clear, dark night knows how patchy and uneven it appears. Even astronomers accepted this irregularity at face value until well into this century; they assumed that the stars were simply distributed in uneven clumps. With the recognition that

the Milky Way represented the view along the central plane of the great rotating pinwheel of stars in our galaxy it became increasingly obvious that the uneven distribution of visible stars was caused by the uneven distribution of interstellar dust.

Considering how effectively this dust obscures our view of the galaxy, one might assume that it represents a sizable fraction of the galaxy's total mass. It is not so, and for an interesting reason that anyone can demonstrate for himself. Shine the light from a slide projector on a screen in a dark room. Now watch the brightness of the screen when the following are introduced separately into the beam: a piece of chalk, an unlighted cigarette, a cloud of chalk dust from a blackboard eraser and a cloud of cigarette smoke. The smoke will cause the greatest reduction in light, even though its total mass is far less than the mass of the entire cigarette and significantly less than the mass of the chalk dust. The critical factor in the extinction of the light turns out to be the size of the particles in the cloud of smoke or dust; for the highest extinction efficiency the particles should be somewhat smaller than the wavelength of the incident light.

If the galaxy were filled with icelike particles the size of basketballs, and the total mass of the particles equaled the mass of all the stars in the galaxy, the particles could not be detected optically. Indeed, their extinction efficiency would be only 1/300,000th the efficiency of the interstellar grains. By the same token the obscuration of starlight by the interstellar gas (chiefly hydrogen) is negligible even though the mass of the gas represents perhaps 10 percent of the total mass of the galaxy. It is estimated that the interstellar grains represent only about a thousandth of the total galactic mass. Within the spiral arms of the galaxy, however, the concentration of interstellar grains rises to perhaps three parts in 1,000. It can also be estimated that if a tenth of the stars in the galaxy have planetary systems like our own, the mass of the interstellar grains would exceed the total mass of the planets by about 10 to one.

The actual size of the grains is not known with any precision. The reason is that their composition is still uncertain. They might, for example, consist largely of ices . . . In that case they would tend to be elongated particles—perhaps tiny needles with a thickness of about half a micron, which corresponds to the average wavelength of light. On the other hand, the grains could conceivably consist largely of carbon or metals. If they are carbon in the form of graphite, they would tend to be tiny plates, and they would be smaller than half a micron by a factor of five or 10. The difference in size estimates follows from the composition and optical properties of the grains. If they are optically dielectric, they will absorb very little of the radiation, whereas if they are metallic they will tend to absorb strongly.

—*Scientific American Magazine*, Fall, 1967

In the November, 1967, issue of the *Rays* it was noted that one physicist claims that much of the cosmic dust, or a portion of it, may actually be chlorophyll such as we have on earth and which is the basis of plant coloring, the green substance in the plant.

Here the author thinks the grains in interstellar space may be frozen gases; in the form of elongated particles, so small as to correspond to the average wavelength of light, only half a micron in length. On the other hand he notes they might consist of carbon or metals. If they are carbon, he notes, in the form of graphite, they would be, perhaps, tiny plates and smaller than half a micron by a factor of 5 or 10.

Thus it is plain that cosmic space is very far from empty, and so the concept of space becomes just that — a concept — a mental picture, which, however, even the imagination cannot envisage, a space which existed before creation, and which is, so far from being nothing, the manifestation of Spirit itself in what is technically called the “negative pole” of Universal Spirit.

We have seen in the above quotation that the light is polarized by these interstellar grains. The author comments, “The currently accepted hypothesis is that the polarization results from the orientation of interstellar grains by large-scale magnetic fields . . . the polarization of starlight provided early evidence that such fields exist. They appear to play an important role in the motions of gas clouds in the galaxy, and until recently it was conjectured that they might also form the ‘ribs’ that hold the galaxy’s spiral arms outstretched. More recent studies suggest, however, that the arms develop as a dynamic consequence of the galaxy’s motion.”

The author continues to point out that the way in which interstellar grains are oriented by magnetic fields is far from simple, unlike the mechanism that turns the needle of a compass; for the fields in space are weak. The strongest of

them is probably not any stronger than a thousandth part of the magnetism at the earth’s surface, and the average strength of the cosmic field is only a tenth or a hundredth of the maximum. Even if the grains were of iron, these weak fields could not have much effect upon them; and so another suggestion is made: that the “aligning mechanism is paramagnetic relaxation,” “a force that would make an interstellar grain spin on its short axis, which in turn would be lined up parallel to the lines of force in the magnetic field.”

“Thus,” the author continues, referring to the theory put forth by Davis and Greenstein of California Institute of Technology, “the particles would be ‘threaded’ on the field lines much like buttons on a tight string. If the particles are like needles instead of buttons they might resemble so many tiny twirling batons on a string.”

Light reflected from these particles would then be polarized when it reached the earth.

Where do these grains come from? Probably from more than one source. It was once thought they were like the micrometeorites within our solar system, but such could not be ejected from a solar system—ours or any other—to wander in space. So this idea was dropped.

Thirty years ago the Swedish astronomer Landblad suggested that “the grains grow by simple accretion out of the already existing gaseous matter in space;” but this, too, was abandoned, because the theory offered a mechanism which could not support enough of the grains observed.

New theories have been worked out to account for the shapes and sizes of these particles and the way in which they polarize light. Spherical particles alone seem to be the least likely form for these particles; because, being symmetrical, they would not polarize light. The particles could be platelets, of pure carbon in the form of graphite as noted, and particles produced by accretion on such platelets might be shaped like door-

knobs, for example. If water is involved, the grains might be needle-like or cigar-like. There might even be hexagonal plates like miniature snowflakes.

Because scattering of light rays varies with wavelengths, each wavelength has its own degree of polarization. "For very short or very long wavelengths the polarization drops to zero for a particle of any given size." The scattered light from this process of polarization on cosmic particles obscures much of the starry heavens from our view.

That these grains are concerned in the formation of stars is shown — although it may be a coincidence — that Merope appears to be a "dusty place," says this author. In other places — the Orion nebula, for example — it seems clear that that region of "high gas and dust density" are also rich in new-born stars. This suggests that stars condense out of clouds of dust and gas. "As the condensation proceeds, heat is generated by the release of gravitational energy. Finally the temperature inside the protostar becomes high enough to initiate a thermonuclear reaction. The star bursts forth with radiant energy and what remains of the surrounding dust and gas is vigorously propelled outward." "The injection of the high-velocity clouds of gas and dust into the interstellar medium supplies kinetic energy of motion to other gas clouds. Thus are the cycles of interstellar grain growth and attrition continually maintained."

Experimental Cities: No Noise, Cars, Pollution

Urban dispersal instead of urban renewal is the answer to the problem of overcrowded cities according to Dr. Athelstan Spilhaus, director of Philadelphia's Franklin Institute. Dr. Spilhaus calls for the development of new cities to accommodate about 250,000 persons apiece at sites about 100 miles from existing urban centers.

The Departments of Commerce, Housing and Urban Development, and Health, Education, and Welfare, with private sources, have invested \$300,000 in the initial planning of such cities, which would cost an estimated \$4 billion to construct. The cities which Dr. Spilhaus envisions would not be

self-contained, as are some new towns now planned or built, but would partially depend on the centers they are near.

Fume-producing traffic would be kept underground, a venting system would carry smoke and other air pollutants to a scrubbing plant to purify the air. Sewage and other waste materials would be processed in semiliquid form with at least partial recovery of reusable matter.

Dr. Spilhaus likened the model cities, . . . to great hotel complexes that are really "infant cities." To avoid urban sprawl, the new cities, like medieval towns, would be compact, with miles of countryside and farmland surrounding them.

—*Science News*, January, 1968.

Those who live in large cities appreciate the force of the above article. To avoid the confusion and pollution of the central city, urbanites tend to move out to the suburbs. They are then compelled to build up their own little community, and this often means cutting themselves off from the more sophisticated culture of the central city, where great facilities are built to make available all the best in music, art, and science. But, as a result of the suburban drain-off of population, these same cultural centers in the city tend to lose patronage, and it is difficult to keep them in use the full time, as needed to make them pay off; while the suburbanites rely only, or chiefly, on the lesser lights and on amateur shows, self-produced. Young artists and scientists therefore often find a better chance to begin their careers "out in the sticks," but the conditions are so limited there that they cannot further their careers.

The new city envisioned by Dr. Spilhaus corrects such conditions by providing a compact community which can pool its resources to provide adequate facilities for all activities of its citizenry; it is close to the supercity at the center; and yet it is permeated by gardens and surrounded by country sites and provides clean, pure air and healthful living conditions, without crowding.

As Dr. Spilhaus observes, the modern great hotel, which is surrounded by lawns and arbors, and provides restaurants and shops, is really such a city in embryo — he calls them "infant cities."

Readers' QUESTIONS

Cause of Early Death

Question:

Referring to Lesson 9 (of the Supplementary Philosophy Course), "Realms of Bliss," it is stated: "Many a weak Spirit is caused to die young in order that it may get this training, by which greater success may be insured to it in future lives." This comes as rather a surprise to me. Look at the mentally retarded who live to old age and some weak characters amongst us no doubt live to an old age. Still there must be other reasons, probably some physical reason, such as bad health, must accompany the passing on of the young person. Could you clarify this in any way for me, please?

Answer:

The training referred to is that received in the First Heaven by children who die under the age of fourteen before the birth of the desire body.

It is all quite an individual matter. No general rule can be made to apply to all cases. True enough that there are many seemingly weak characters who live to old age, including the mentally retarded. However, we should realize that the *Spirit is learning*, no matter how debilitated or inefficient the body. While elderly people should of course be encouraged to keep busy at some constructive endeavor as long as possible, at the same time it brings a rewarding soul growth to those who care for the incapacitated and make their last days as pleasant as they can.

There are many causes for infant mortality, some of which come after the child is born into earth life. Perhaps the most important one, however, is

rooted in a previous life — or lives. The panoramic process may have been interfered with right after death in a previous life, so that the Ego comes back and dies before fourteen years of age so that it will receive in the First Heaven the training mentioned. War has caused many Egos to die in their early years when reborn again having been killed in battle. Disturbance during the panorama can also cause early death.

Concerning Cremation

Question:

Assuming that cremation is unacceptable, do the latest embalming procedures disturb a person who has just died, in reviewing the panorama of the life just completed? (As I understand it, the latest embalming procedures remove the blood from the body by withdrawing it from a vein in the neck. Through this vein the embalming fluid is pumped into the body, replacing the blood.) If this procedure is disturbing, should the dense body be preserved for a period of three days before embalming?

Answer:

Any procedure which removes the blood during the first three and one-half days immediately after death disturbs the panoramic process, and is therefore to be avoided. It is indeed most important that the body be preserved for the three and one-half day period. After that time the embalming would have no detrimental effect, but cremation should take place so that the Spirit is freed more quickly.

Age After Death?

Question:

In your Lecture No. 6, *Life and Activity in Heaven*, it is stated that when children pass on they are still children. Please, why? The Ego is not as a child. The dense body was young but not the Ego. I brought with me the knowledge of reincarnation and (I am over 50 now) I still recall — I can actually feel — the frustration I then felt at being boxed into a child's body. I would jabber with impatience because my body could not talk. This point has always troubled me, but I have never quite solved the question.

Answer:

When the statement is made: "they are still children," it simply means that the Ego is in a child's body. That is, the body the child wears in the invisible world looks like the one it wore in the physical world. The Ego is of course still in possession of all the knowledge and soul qualities that it has evolved, but since it is not yet free from the wheel of rebirth, it must come back to earth for more experience — going through the steps described in Lecture No. 6. There are no doubt many Egos (you among them) who are aware of a great deal more as babies recently from the heaven worlds than people in general ever dream. Even the look from some children's eyes indicate a deep wisdom which they have gained in past lives. But as they grow older their heaven world consciousness gives way to the material impress.

Remember Wordsworth's beautiful poem dealing with this subject (see *Lecture No. 5*):

Heaven lies about us in our infancy!
 Shades of the prison-house begin to close
 Upon the growing Boy,
 But he beholds the light, and whence
 it flows,
 He sees it in his joy.

Concerning Satellites

Question:

How is it that satellites can revolve around in space without a spirit in them and the Earth has to have the Christ Spirit in it to float the Earth? It would seem that what keeps the satellite in space surely would keep the Earth also, and all the planets in space.

Answer:

The satellites, or moons, of planets are the physical vehicles of Jehovah kept in their orbits by Jehovah and the Planetary Spirit, when there is one. Before the Christ Ray came into the Earth, our planet, also, was kept in its orbit by the powers of Jehovah and Christ from *without*. Max Heindel states:

"The solar system is to be regarded as the body of the Great Spirit whom we call God, and as any growth caused by an abnormal process pains us when it occurs in our body, so also such crystallizations as moons are sources of discomfort to that Great Being. Furthermore, as our own systems endeavor to eliminate such abnormalities as growths, so also the universe endeavors to expel moons which have served their purpose. While the beings who have been exiled to a moon are there, the Planetary Spirit of the primary planet by His care for these beings, holds the moon in its orbit, and we speak of His love for them as the Law of Attraction; but when they have returned to the parent planet, the Planetary Spirit has no further interest in their cinder-like habitation. Then slowly the orbit of the vacated moon widens, it commences to disintegrate, and it is finally expelled into interstellar space. The asteroids are remnants of moons which once encircled Venus and Mercury."

The man-made satellites of course are in a different class. They are kept in orbit by the use of natural forces which have been discovered and utilized by man—on a small scale.



Kelp, the Health-Giver

MODERN scientific research confirms that the sea does contain many life giving properties—in fact, it is now recognised that ocean water is one of the richest sources of vitamin mineral elements, of which there are nearly 30, and they comprise every known element available to body nutrition.

Furthermore, the plant Kelp, in extracting and assimilating these vital mineral elements from ocean water, converts them from unavailable organic substances to organic minerals which the body can utilise for health.

For many years Kelp has demonstrated its value as a remedy for human ailments that result from deficiency conditions. It has been particularly successful in relieving glandular disturbances which result in such ailments as goitre, rickets, anaemia, underweight, constipation, stomach trouble, headache, kidney disorders, eczema, neuritis, asthma and low vitality, when these conditions are due to mineral deficiency.

It is pointed out here that the remedy must be taken for some time in order to produce ideal results, but as it is not a medicine, there is no limit to the length of time during which it may be taken, and experience suggests that the older one is, the longer one has to take Kelp for remedial purposes.

KELP FOR TRACE MINERALS: In recent years much attention has been

directed to the role of “micro-nutrients” or trace minerals in the diet. Modern nutritional science has demonstrated the important fact that trace minerals are no longer to be considered as “minor” food elements. There is abundant proof that they are absolutely indispensable to both life and health in young and old alike.

It seems that their importance is out of all proportion to the small quantity in which they occur in the human body. Since the tissues of the body are constantly losing some of each mineral element, it is necessary to replace the loss through mineral-rich food, or food supplements of one kind or another.

Science also reveals the important fact that minerals are somehow inter-related. Certain vital processes are dependent not only on the presence of specific minerals, but on a proper balanced relationship between them.

It is easy to see then, why Kelp in its various forms becomes increasingly important from a nutritional standpoint. Laboratory tests show that seaweed contains these essential life-sustaining minerals — the majority of them in measurable amounts, and the others discernible only by the aid of spectrographic analysis.

NITROGEN: Some minerals are used as raw materials for building or repairing the body structure. Into this class

may be placed nitrogen, which is so abundantly prevalent in Kelp. It furnishes the body with one of its most useful building blocks.

IODINE: The organic iodine contained in this seaweed has long been recognised for its helpfulness in the treatment of abnormal thyroid functioning. A therapy which includes both Kelp and thyroid appears to give the most effective results.

IRON AND COPPER: There is a definite relationship between iron and copper in regulating the red corpuscles of the blood. If your food does not contain enough iron and copper, the blood will be low in red corpuscles, and the body will not get enough oxygen. A shortage of red-corpuscles causes anaemia. Kelp is a potent factor in correcting anaemia.

SILICON: When the silicon supply is low the skin begins to wrinkle and sag. Also the hair of some persons becomes thin and falls out. This is due to the lack of feeding the roots, and where silicon is not present, you will see poor hair.

Many people have fingernails that become brittle and break off. When silicon calcium and sulphur are added to the diet, the nails become thicker and stronger. All of these elements are present in Kelp.

MANGANESE: In the human diet manganese is unquestionably an essential mineral. It is present in all tissues, but particularly in the reproductive organs. It assists calcium and phosphorus in bone formation. Manganese also treats the brain and heart tissues, gives strength to bones and protects the inside linings of the heart, blood vessels and urinary passages.

ZINC: Since zinc is contained in the body in the largest amounts of all the trace elements, it can naturally be assumed it is one of the essential minerals. The physiological function of zinc, while not entirely known, is related to the

enzyme systems; and there are increasing indications of its relationship to blood-forming metabolism. Sub-normal levels of zinc are found in leukemia and also in the pancreas of diabetics.

Although the minerals in seaweed have especially been emphasized, not to be overlooked are the vitamins in which it abounds. For years Kelp was chiefly known for its Vitamin C content. However, laboratory tests have definitely established the presence of valuable amounts of Vitamin A, B Complex, and E.—*Health and Vision*, Vol. 9, No. 2.

FUROR OVER IMITATION MILK

Imitation milk and the real stuff are figuratively squaring off for battle in Western grocery stores. Imitation milk is being test-marketed in Southern California, Arizona, Hawaii, and a few other states, mostly in the West. It has a milk base.

"Being milk-based, it's not imitation milk," contends its producers.

"It's certainly not milk," retort its foes, "and shouldn't hide behind a misleading label."

Imitation milk — called "filled" milk in the trade — is generally made of nonfat dry milk, vegetable oil (usually coconut oil), stabilizers such as mono-glycerides to prevent components from separating, and skim milk or water. It is blended into a unified liquid and packaged by the same kind of machinery used for regular milk.

Substituting relatively cheap Grade B nonfat milk solids and coconut oil enables the producer to offer imitation milk at 39 cents a half gallon off the grocer's shelf in Southern California. That compares with 51 cents or more per half gallon of Grade A whole milk in the same area.

Does the imitation taste like regular whole milk?

"It's a little early to say, but public acceptance of Ditto, which we are mar-

keting on a very small scale in Southern California, seems to be good," said a spokesman for Foremost Dairies. The full name of the beverage is Foremost Ditto Imitation Milk.

Hawaii's state health department asked Foremost to stop advertising that "Ditto imitation milk is Foremost's newest whole milk." "It's misleading," the department said. "Whole milk is fresh milk which comes from the cow," said the department's George Akau, chief of the food and drug branch. "Imitation milk is certainly not whole milk."

The big question for food and health regulatory agencies seems to be whether imitation milk should be classified as recombined or reconstituted milk and allowed to be sold in competition with fresh whole milk.

S. A. Halgren, Carnation vice-president, said Carnation had been making imitation milk for years. The company sells it in California, Washington, Oregon, Texas, Oklahoma and Iowa but not in the East "and only in areas where competition makes it necessary and where laws permit it," Halgren said.

A spokesman for a large dairy cooperative in the East said at least eight brands of imitation milk were being produced on the West Coast by non-farmer-owned dairy concerns. "We consider it an inferior product and bad for the dairy business," he said. "The synthetic can imitate but not equal the genuine product." He said one brand that was studied consisted of nine per cent non-fat dry milk, three per cent coconut oil, less than one per cent of stabilizer and emulsifier, and the rest, about 87 per cent, water.—AP, Oct. 19, 1967.

PROPER FOOD PREVENTS HAIR WORRIES

If the blood stream is in proper order there should be no necessity whatever for men or women to put any of those artificial oils on their hair. It is also

wrong to over rub patent hair tonics into children's hair.

The whole trouble with people who suffer worries over the loss of hair is their lack of proper diet. Eat the life giving foods that nature has provided for man, such as herbs, greens, vegetables and fruits, and they will help to nourish the skin and feed the hair. Most men's hair turns grey or white in middle and old age but it will continue to grow if the body is kept in good health with right food. The taking of alcohol and meat and smoking all tend to make the bloodstream lazy or clogged up and this in turn has an effect on the oil glands which are supposed to look after the hair. Many women have hair and scalp troubles through too much heating, washing and drying machines in modern hair dressing salons.

The wearing of long hair trends by boys of to-day and girls getting their hair cut short will not harm these young people while they are young but if they are not taught they must keep the inside of their body in a healthy state they could run into troubles with their hair round the time when they are thirty years old.—*Health & Vision*, Vol. 9, No.2.



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.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

FROM OUR PATIENTS

California—Your wonderful letter came at just the right time. Never have I received such a valuable package. I have cleared out my cupboards and refrigerator and refilled them with just what I must eat. I began the day your letter and instructions came. This is a big step for me. I cancelled all work engagements to concentrate on this rechemicalizing of my body. My mental attitude is better, too. I am happy to report that my diet and I are growing more compatible. My muscular coordination is still unpredictable but generally speaking, my energy is better—better all day long. My gratitude is greater than I can express.

Oklahoma—I am looking forward to a healthy and happy new year. I am so much better and happier since I have been studying and dieting. I am thankful for the Rosicrucian healing philosophy. We have received so much from Max Heindel's book, "Letters to Students." I wish everyone could read the book. It can change our old way of thinking and set our minds straight. I just saw my doctor for a regular check-up. He said I looked like a different person. I told him I felt like a different person also. I owe so much to you wonderful workers in the healing service of God. Bless you all.

California—The pressure remains down — the left eye seems fine — much improved, the right eye comes along slowly. I am keeping the constipation under control with enemas and plenty of fresh fruit which is now coming into season here. Thank you for your recent letter and the Rice Diet, both of which I read many times in order to follow instructions implicitly. Started the diet yesterday, and am using the rice exclusively for 3 meals, with the Buchu leaf tea and Black Cherry juice, etc. I rest often, doing only what needs to be done and that leisurely. I think I am having success, however slight, with substituting more desirable thoughts for those of worry, etc. The 23rd Psalm has helped me so much and I repeat it often.



Curing vs Healing

Part I

AS THE great majority of people do not make a distinction between *curing* and *healing*, it may be well to explain the difference, which is primarily one of cooperation or the lack thereof. One person may undertake to "cure" another by massage or drugs; the patient in either of these cases is passive as the clay that is being molded by the potter. There is no doubt that under such treatment trouble may disappear and the person be made well, but this is only a temporary relief.

The patient has not received the proper appreciation of the underlying cause of his disease; he does not understand that the illness was a consequence of breaking the laws of Nature, and is therefore very liable to go and do the same things over again, with the result that his malady returns. A "cure" is a physical process. Healing is radically different; there the sufferer is always required to cooperate both spiritually and physically with the healer.

To make this clear we can do no better than view the life and work of our great Leader, the Christ. When people came to Him to be healed they did not expect a physical treatment, but knew that relief would be given through the power of the spirit. They had unlimited confidence in Him, and that this was essential we see from the incidents re-

corded in the thirteenth chapter of Matthew where He is said to have gone among the people with whom Jesus, the original owner of the body, had dwelt in early youth.

They saw only the outward man: "Is this not Jesus, the son of Joseph; are not his brethren with us?" etc. They believed that nothing great could come out of Nazareth, and according to their faith it was done unto them. We read that "He did not many mighty works there because of their unbelief."—*Max Heindel*.

(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 Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

April..... 4 — 11 — 17 — 24
 May..... 2 — 9 — 15 — 21 — 29

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

MISCELLANEOUS

OUR READERS SAY

You have a wonderful magazine. We (my husband and I) read everything in it, from one end to the other. Enclosed is a clipping which I thought you might find interesting and of use.—E.S. (*We appreciate the clippings very much.*—Ed.)

I don't want to be without your wonderful magazine, so enclose check to renew my subscription. The way things are in the world drives me more and more into the thoughts, tenets, and work of the Rosicrucians for something solid and comforting to hold on to . . . I belong to the U. S. Humane Society and have become aware of the terrible suffering of small domestic animals in this country to the point where it's hard for me to sleep on bitter cold nights . . . I really believe that when a person is in constant contact with these — our lesser brethren — after a time a degree of communication, love, and attachment develops which only experience can make known. I have noted the highly developed power of telepathy in my cats, and the facial expressions — each to me is a personality . . . If the *Rays* had one little corner, with stories or a plea or a method for helping the animals in each and every issue — here would be, at least, something to help them . . . Have most of your books and the books of all other Rose Cross Organizations. I will say and honestly that Mr. Max Heindel to me stands out among all the rest . . . and my only regret is that I could not meet him and shake his hand as a brother — one whose works have done and are now doing so much good in this dark material world of ours. I could actually write a book concerning how I inadvertently found one of his books many years ago and what followed, but I cannot go into all that. I feel I've written too much already.—P.N.M.

We enjoy the magazine very much. Wish you could watch some of L - - 's (3-year old daughter) play. I was mopping around her as she sat on the floor "reading" the other day, and she said, "Stop that, Momee! You're knocking over all my romper room friends!" I helped them up and apologized, and as I went away she leaned over and said, "So sorry. You okay now?" and then continued reading to them. She has "someone" with her most of the time and teaches them everything she can think of. We have to hide the laughs a lot.—M.T.

Enclosed you will find my check for a year's renewal to the magazine, *Rays from the Rose Cross*. It has been so uplifting to me to have it each month. Bless you for all the beautiful articles.—L.L.

I am enclosing the cost of the renewal of my subscription to the *Rays*. As do most of the readers I still enjoy this wonderful magazine. Each month there are several articles which give me much support in my daily life and an inner sense of peace and contentment. I am most grateful for your guidance through our *Rays*. God bless you all.—J.F.C.

Enclosed is a check for a year's subscription to our beautiful and inspiring magazine. The poem, *God Has a Need*, in March was especially comforting in its poetic message; blessings on the poet. As I grow older I appreciate more and more the wonderful Teachings, even though I fall so short of accomplishment during this life. It is comforting to know that I will always return to them — life after life — just as I so firmly believe I have loved them in the lives of the past. My love to all who labor faithfully.—V.B.C.

Your wonderful magazine has been in my family since 1923, so it has been a source of inspiration and guidance

for me all of my life. I still read the old magazines and never fail to find articles overlooked before — there is so much to learn. I particularly enjoy articles on astrology and health. My favorites are: “But the Darkness Comprehendeth It Not” by Ethel A. Pannell, which I have read many times, and “Transition Experiences of the Human Ego” by Mary Ford. These gave me a better understanding of life after death.—A.K.J.

Many thanks for the copy of the *Rays* containing the article on heart transplants. The explanation seems logical. Perhaps continued thought on the subject will yield more knowledge. It is my personal feeling that an artificial heart of some of the synthetic materials acceptable to the body might be far more successful. I believe artificial heart valves are used successfully, why not an entire organ? At least there would not be the interference of another’s panorama. The lovely poem, “God Has a Need” in the March *Rays* is true beauty pleasantly presented. With much love and gratitude.—A.N.



MAX HEINDEL’S MESSAGE

(Continued from page 211)

knowledge. Hence he must work and reason to gain wisdom, but in time he will arrive at a much higher stage than either Angel or Archangel. He will then have passed beyond the need of the lower creative organs; he will create by means of the larynx, and be able to “make the word flesh.”

Reason is the product of selfishness. It is generated by the mind given by the “Powers of Darkness,” in a brain

built by selfishly keeping half the sex-force, and prompted by the selfish Lucifers, hence it is “the seed of the serpent,” and although transmuted to wisdom through pain and sorrow, it must give way to something higher: to intuition, which means *teaching from within*. That is a spiritual faculty, equally present in all Spirits, whether functioning for the time being as man or woman, but it expresses itself most prominently in those incarnated in a female organism, for there the counterpart of the Life Spirit — the vital body — is male, positive. Intuition, the faculty of the Life Spirit, may therefore properly be called “the woman’s seed,” whence all altruistic tendencies spring, and whereby all nations are being slowly but surely drawn together in a Universal Brotherhood of love, regardless of race, sex, or color.

(Continued)

NEW WINDOWS ON ASTRONOMY

(Continued from page 218)

ing arsenal with which to attack these and other cosmic perplexities. The arsenal includes several new astronomies, each opening a new window to the universe.

“Optical astronomy alone cannot develop a complete picture of the universe,” says Dr. William A. Fowler, Caltech physicist and pioneer researcher in the nuclear synthesis in stars. *The universe is a big place. We need to assess all the information available to us. Visible light is only a small part of the available information.*”

In the next section of this article we will discuss the references to life in the universe as described by various clairvoyants and seers who wrote in the tradition of the Western Mystery School, and show the correlation with the opinions and outlooks of modern astronomers and physicists.

HOW YOU MAY STUDY WITH THE ROSICRUCIAN FELLOWSHIP

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings are designed primarily for the western peoples, giving a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student and receives a monthly Letter and Lesson. These are to be studied, though no written answers are required. The postal card sent with the Student Lesson is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practising self-control and "loving, self-forgetting service to others," he may take the next step: Probationership. Full membership and voting privileges are accorded only to Probationers.

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APPLICATION BLANK

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