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THE ROSICRUCIAN FELLOWSHIP

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

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

March

1970

Vol. 62

No. 3



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Subscription in the United States, one year \$3.00; two years \$5.00. Other countries, same rate, U. S. money or equivalent. Single copies 30 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED AND PUBLISHED BY
The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, U.S.A. 92054

The Coming Age of Air

MAX HEINDEL

In last month's Lesson there was the startling statement that in the next Epoch we shall abandon our present terra firma and live in the air clothed in a gaseous body.

We have all become so much more impregnated with materialism than we realize, and it hinders us in our quest. As students of transcendental philosophy, we have accustomed ourselves to regard individual and intermittent life in an ethereal body possible of attainment for the few, but that the whole human race may live permanently for a whole epoch in the air! — truly, it made me hold my breath when I realized that the Bible means exactly what it says when it states that *we shall meet the Lord in the air and be with Him for The Age*.

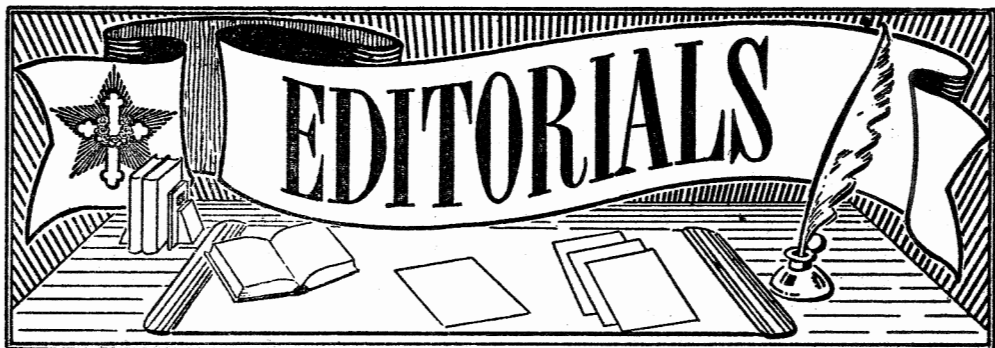
Looking toward the future through the perspective of the past, however, the idea should really cause no surprise, for it is strictly in line with the past whence we have come to our present development. We lived at one time like the mineral and were imbedded in the gaseous Earth. We grew outward from the fiery core during a plantlike existence. Our peregrinations commenced upon the thin Earth crust at a later time; and we are now upon the highlands of the Earth, far from the inner core where our evolution commenced. The march of progression has been *outward* all the while, and it follows that the next step ought to raise us above the Earth level.

The majority of our students believe in rebirth and the Law of Consequence, which are the main arbiters of destiny during the present dispensation of recurring cycles. Knowledge of these laws is of great value as it enables us to order our life intelligently, building in *this life* the conditions of the *next embodiment*.

The majority of Christians have not this great advantage, but they live, nevertheless, through all the tribulations of *this Age* — the Kingdom of Men — in the grand hope that they may qualify for admission to the Kingdom of God — *the next Age*. Our view of life has a *shorter*, theirs, a *longer*, focus. They live less scientifically than those among us who *apply* our more exact knowledge of *present* conditions, but they are fitting themselves for the *future* Age if they *live* by the Bible.

If we believe *only* in rebirth, we can expect nothing but a continuous *return to Earth* to battle with the *law* of Jehovah; we have no part in the *love* of Christ. To be perfectly in line with facts, to be able to live by *the whole truth*, we must realize that birth and death are evanescent features of this age of concrete existence, but life itself is interminable. John tells us very definitely that though it does not appear what our constitution shall be, we shall be changed to the likeness of Christ and remain deathless throughout the Age; and it behooves us to keep this great hope firmly before us and pray for the Kingdom to come, as our Lord taught.—

— (Letters to Students, Jan., 1912)



"By the Light of Spiritual Perception"

MANY of the great thinkers and philosophers of both ancient and modern times have warned us that extremes are dangerous. As far back as the third century before Christ the popular Roman author, Plautus, said: "All things in excess bring trouble." In the more modern times of the seventeenth century, Blaise Pascal, one of France's most profound thinkers observed: "Too much noise confuses us, too much light dazzles us, too great distance or nearness prevents vision; too great prolixity or brevity weakens an argument, too much pleasure gives pain, too much accordance annoys." One of Pascal's discerning contemporaries, Jean de la Bruyere, added: "Extremes are vicious, and proceed from men; compensation is just, and proceeds from God." The English poet and satirist, Alexander Pope, advised: "Avoid extremes; and shun the fault of such who still are pleas'd too little or too much."

Max Heindel emphasized these warnings from his deep occult knowledge when he wrote (*Christianity Lectures*, p. 317: "It is... wrong to confine ourselves to the purely material phase of life to the exclusion of the spiritual side of our nature. Extremes are dangerous. If we recognize the two poles of our being, and endeavor to guide our material existence by the light of spiritual perception, we shall learn the lessons so wonderfully provided for us in the school of experience in a far shorter time than required if we go to either of the extremes."

Although Max Heindel was addressing himself chiefly to students of The Rosierucian Fellowship Teachings, what he said applies to every human being, for he was of course touching the core of all men's difficulties — the basic reason for the many unpleasant and unbalanced conditions we see about us. Too few people in our world recognize the two poles of their being — the masculine and the feminine, the will and imagination, the head and the heart — the bi-polar energy which must ultimately be brought to a perfect balance; nor do they endeavor to guide their lives here in the material world by "the light of spiritual perception." They do not know, or are indifferent to the great truth that they are essentially individualized, indwelling Spirits, wearing garments of physical substance, but destined for godhood. Thus the evils of materialism and selfishness have filled our society with imbalances, delaying and endangering the fulfillment of our divine potentials.

Humanity has come down from its spiritual origin into matter for a purpose, a most profitable purpose: to unfold its spiritual potentials in the school of experience, to become self-conscious in the fullest sense of the word and thereby increase the consciousness of our Divine Creator. Unfortunately, however, we have used our priceless heritage of free will to become too firmly enmeshed in the material side of life. We have allowed our minds to become too engrossed in material things, too imbued with the false necessity of supplying ourselves with every physical comfort and convenience. We have pursued scientific and technological goals with little or no regard for their use in serving the true purposes and needs of the human being.

In his 1969 Pulitzer Prize winning book, *So Human an Animal*, Rene Dubos penetratingly observes that: "We have acquired much information about the body machine and some skill in controlling its responses and correcting its defects. In contrast, we know almost nothing of the processes through which every man converts his innate potentialities into his individuality. Yet without this knowledge, social and technological innovations are not likely to serve worthwhile human ends."

In other words, by not cultivating and using our innate powers of spiritual perception we have upset the balance in our own lives, and in the other kingdoms of life evolving on our planet, as well. We are only too aware of the unpleasant, and frequently very painful, conditions existing about us today which have resulted from an imbalance in our thinking and acting — from the dominating desire of many to make money and possess the things money will buy. However, there is a great ground swell of protest going on — and fortunately so: protest against our impure air, water, soil, and food, against poverty in the midst of plenty, against racial discrimination, against unscientific religion, against double standards, etc. All of these conditions, and others that could be added to the list, should certainly make it plain to anyone who does any thinking at all that we need to cultivate balance in our individual lives and in our world in general — to "guide our material existence by the light of spiritual perception."

It has been pointed out by reputable authorities that of all spiritual and physical laws the Law of Balance is the most important — the underlying law of Creation. Upon it depends the continuity of our universe, and no doubt the continuity of all the universes God has seen fit to bring into existence. Operating in both the microcosm, man, and the macrocosm, our universe, it is all-comprehensive and all-wise; the stability of all life in manifestation rests upon it. It is the fundamental cause and the ultimate effect of the Law of Opposites, the Law of Polarity, the Law of Periodicity or Cycles, and all forces in opposition. There could be neither spiritual, psychic, nor material life in form were it not for the action of the Law of Balance. Violations of this law, in either the human, animal, plant, or mineral life wave, inevitably result in major or minor catastrophes.

Occult philosophy teaches that it is through the operation of the Law of Balance that man is "born", or takes on a physical form, and "dies", or is released from that "mortal coil." However, there eventually comes about the completion of the final unity of all diversified life. The human Spirit ultimately unfolds all its inherent potentials, over-

comes all that has obstructed its evolutionary progress. The desires are brought under the control of the Spirit by exercise of the mind and the will; sex disappears into the sexlessness of the Adept. He who has reached this stage, has made himself perfectly amenable to the functioning of the Law of Balance within himself, is no longer dominated by the opinions, desires, or experiences of any other being — in the body or out of it. His life is dedicated to the purposes of knowing and obeying God's omniscient laws, and ever moves with an inner harmony and effectiveness toward that end. The animal, plant, and mineral life waves are all destined for the same goal, first, of course, evolving into the state of individual, indwelling beings, such as we are now. All at some time reach the point where they may guide their "material existence by the light of spiritual perception."

Fortunately, there are many men and women all over the world today who, though they may not always be conscious of it, are being guided by the "light of spiritual perception," and they well merit our deepest gratitude for the service they are rendering in helping to keep our world in a stable enough condition to prevent possible catastrophes. Wherever they are — and they are to be found in practically every walk of life, in every stratum of society — they are serving in a measure as channels for the efforts of our Invisible Guardians to further our progress.

"Come now, let us reason together," Isaiah of Old Testament times reports the Lord God as saying to His people at that time. This admonition is therefore not new, but it is one which strikes the keynote for a procedure to recondition our present unbalanced world. However, since reason is actually the product of selfishness (having been 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"), it must, if truly satisfying results are to be obtained, be coupled with love and the recognition of the oneness of all creatures. In time reason will have conducted desire into channels leading to the attainment of spiritual perfection; the lower desires will have been conquered and transmuted and the mind emancipated by love from its bondage to desire. Then the faculty of the Life Spirit, intuition, will become paramount, and people will guide their life activities "by the light of spiritual perception."

Enough people in our world endeavoring to direct their lives "by the light of spiritual perception" can, within the coming years of this decade, eliminate the pollution of air, water, soil, and food, at the same time becoming more sensitive to the wonders and significance of the natural world; we can direct education into channels that will enable children to know the real purposes of life and how best to attain these purposes; we can broaden the educational process to strengthen the mentally deficient and re-direct criminal tendencies into constructive activities; we can end poverty by placing a premium on efforts to serve unselfishly while unfolding one's inner potentials; we can lift the moral standards and practices by educating both young people and adults in the real truths concerning the nature and purpose of sex and the advantages, here and hereafter, of living the clean, helpful life.

(Continued on page 105)

THE Mystic



.. . LIGHT

Unfolding the Divinity Within

CHRISTINE LINDEMAN

MAN possesses the power of Divinity within him. It is up to him, and him alone, to realize that power, to become a Creative Intelligence — to become, in short, a god.

Stop and think for a moment exactly what this means. It means that at some far-future time each one of us will be as omnipotent as that Great Being to whom we refer as God, that we will perform the deeds of the Christ "and greater than these," that we will live permanently unburdened by the weight of a physical body or the encumbrance of matter, and that, having learned the lessons of evolution, we will know both good and evil, will have aligned ourselves with the Good, and will have become so pure that evil will be unable to touch us. It means all these things, of course — but they are so remote from us at the present time as to be almost unfathomable.

It also means, however, that we can, if we will but try, exercise a great deal of the divine potential within us at the present time. It is not necessary to wait until the dawning of some remote, golden, evolutionary era. Most men would be greatly surprised at the degree of "divinity" which already at the present stage of their development is ready to be manifested.

What, then, are some of these "divine" attributes to be unfolded? First are the three which come perhaps most

readily to mind — omniscience, omnipotence, and omnipresence. These, of course, are far beyond our present reach and for purposes of the present article can be disregarded. Far beyond us, also, is the divine creative power that results in manifestations of such grandeur as the heavenly bodies.

But we do have a *degree* of creative power within us now, and it is this power which must be exercised in order that it ultimately will achieve its great potential. We should take every opportunity to unfold Epigenesis and make use of the creative ability which we already possess so that, little by little, it can grow. A positive, enthusiastic approach to life, accompanied by the determination actively to work on our problems, to make full use of whatever talents we have, and to do all we can to improve our situation and that of our fellow men, is the context in which our creative ability can and should be developed. To sit back convinced that we can do nothing or, unaware of the potential which is ours to develop, to let "George" do the tasks at hand and concern ourselves only with the pursuit of leisure and ease, cannot bring us any closer to the ultimate goal. Only continuing persistence, hard work, and thoughtful awareness of what is ours to unfold will carry us through to that end.

There is another attribute of divinity,

however, even more important than creative ability, which many men, regardless of the state of their talents or other abilities, can work on in this lifetime with gratifying results — if only they would! This is the quality of divine love, with its attendant characteristics of compassion and altruism. Not, again, that any human being can now even come close to achieving the unfathomable depth, beauty, all-pervasiveness, and strength of the love of our Heavenly Father, or of that of the Christ. But we can, almost all of us, develop our loving, compassionate natures far more than we are doing.

The attributes required to do this are not the ones which proclaim an individual's material or intellectual ability to the world. They are not the ones which may have been perfected by years of manual or mental labor in previous incarnations. They are spiritual attributes, if you will, and it is safe to assume that, in all but a small percentage of humanity, they were not cultivated to any considerable degree in previous incarnations.

These attributes cannot be perfected unless the individual concerned develops a sanguine interest in people, and a desire to get to know them better. This does not necessarily mean "sociability" as commonly thought of, nor does it mean gregariousness. It means the desire to observe people and, after considerable practiced observation, the ability to penetrate through their superficial characteristics into the "inner man" and to discern their true natures. In other words, it means the ability to seek and find "the divine essence within."

Concomittant with this must be the desire to be of service to those people whom one is getting to know so well. The realization that most people's problems can be alleviated with some type of assistance from a fellow human being, and the realization that many people, in spite of this, have problems so overwhelming as to seem to them insur-

mountable, are prerequisites to this desire. The more we are aware of this condition and think about it positively, the more we can inculcate ourselves with the wish to help do something about it. It is not enough to think vaguely, although with the best intentions in the world, of other people's misfortunes in the general context of "Isn't that awful? Poor thing," and then turn our thoughts to other more pleasant matters. The thought of "Isn't that awful?" should be followed with a determined effort to think through the situation and see if there is something we can do to help. No matter how gigantic the problem or how remote its solution may seem from the point of view of our competencies, it is always possible to lend heart-felt moral support. If we can do nothing more, our sympathetic, serene presence will prove surprisingly often to be the sustaining force which will help the afflicted person pull through his trying period.

The desire to be of service should, and will if sincerely pursued, expand itself from the limited range of personal friends and acquaintances to the far more vast area of humanity in general. Of course it is much easier to put one's whole self and complete sympathies into an earnest effort to help an acquaintance. To feel the same personal dedication in the case of, say, a group of people about whom the only thing known is that they are poor, or sick, or captive, or have undergone a natural disaster, or whatever, is more difficult. Yet it is possible, once compassion toward near and dear individuals has been cultivated, to expand this feeling to include those who may be only "names" or "statistics" on a roster of people needing help.

The quality of divine love which we are trying to emulate includes the ability to be compassionate and loving to all, no matter how unpleasant, deprived, or loathsome they may appear. Incomprehensible as such tenderness is to many of us, it is nothing more than that which God and the Christ have exercised to-

ward the whole human race all along. Who of us, no matter how far evolved, enlightened, and "good" he may now think he is, can say positively that he has never, in a previous incarnation, reached some depth of degradation himself?

We are told that in previous incarnations almost the whole human race was guilty of selfishness and acts of depravity which would loudly be dis-



avowed by most thinking people now. Yet it was the divine love of God and the incredible redeeming love of the Christ which rescued, and is still rescuing, us from the evolutionary deterioration toward which we were headed as a result of our corruption. This is the type of love which we, ourselves, must in time achieve.

Furthermore, it is important to remember that the very people who seem to "deserve" our love least are the ones who need it most. If anything can rescue a person from what appears to be the last stages of degeneracy, it is that compassion offered by a friend, together with sympathy and expressions of confidence, which can make him discern the divine spark hidden within the shroud within which his lower nature has concealed it. Once such a person at last becomes

aware that there is, indeed, "something good," about him, and his confidence in himself is somewhat established, he will little by little improve his actions and cause the spark to burn ever more brightly. But without that compassionate understanding and help from an outside source which first caused him to look inward with a more discerning eye, it would have been much more difficult for him to take that initial step on the road to "right living."

Finally, and perhaps most important, is the quality of spirituality. This quality, too, must develop in the context of service. Max Heindel has given us excellent guidelines to follow in this regard in *Teachings of an Initiate*, Chapter III.

"The idea most commonly held is that spirituality manifests through prayer and meditation; but if we look at our Savior's life, we shall find that it was not an idle one. He was not a recluse, He did not go away and hide Himself from the world. He went among people, He ministered to their daily wants; He fed them when that was necessary; He healed them whenever He had the opportunity, and He also taught them. Thus He was in the very truest sense of the word *a servant of humanity*."

Again, Mr. Heindel says: "There are many people who seek spiritual powers, wandering from one so-called occult center to another; who enter monasteries and like places of seclusion, hoping by running away from the world's clamor and glamour to cultivate their spiritual nature. They bask in the sunshine of prayer and meditation from morning till night while the world is moaning in agony. Then they wonder why they do not progress; why they do not get further upon the path of aspiration. Truly prayer and meditation are necessary, absolutely essential to soul growth. But we are doomed to failure if we depend for soul growth upon prayers which are only words. To obtain results we must live in such a manner that our whole life becomes a prayer, an aspira-

tion. As the philosopher Emerson said:

*Although your knees were never bent,
To heaven your hourly prayers are sent,
And be they formed for good or ill,
Are registered and answered still.*

"It is not the words we speak in moments of prayer that count, but *it is the life that leads up to the prayer . . .*

"There is only one way to show our faith, and that is by our works; it does not matter in what department of life we have been placed . . . The determining factor which decides whether any class of work is spiritual or material is our attitude in the matter. The man who strings the electric lights may be far more spiritual than the one who stands upon the platform . . . It is much more noble work to clean out the clogged sewer . . . than it is to live falsely in the dignity of a teacher's office, implying a spirituality that is not actually there. Everyone who tries to cultivate this rare quality of spirituality must always begin by doing everything to the glory of the Lord; for when we do all things as unto the Lord, it does not matter what kind of work we do. Digging a sewer, inventing a labor saving device, preaching a sermon, or anything else is spiritual work when it is done in love to God and man."

Thus we see that the process of unfolding the divinity within us depends upon our concept of people, our relations with them, and most important, our service to them. Our divinity will never be evolved in isolation, although it is certainly true that the more spiritually advanced we become, the more isolated from our fellow human beings we will seem, in one sense, to be. We must learn, however, to transcend this isolation within ourselves. In one way we will be alone — how alone, in our limited understanding at least, God must be! — yet our ever-extending compassion for others and perpetual consideration for them will keep us too busy to dwell over-long on the fact that we ourselves are perhaps not as surrounded

by "friends" as we once were.

In another and much more meaningful sense, however, we will be less alone than ever, for the more we evolve our own divine attributes, the closer we will come to God, the more active a part of Him we will become, and the more we will grow aware of "the fundamental unity of each with all." As the Christ within is born and grows, we will feel ever more keenly the heavenly benediction strengthening and sustaining us on our upward journey.

* * *

"BY THE LIGHT OF SPIRITUAL PERCEPTION"

(Continued from page 101)

During these years in which we are approaching the Aquarian Age — coming into new and higher evaluations and standards — those who have a deeper understanding of life and being taught in The Rosicrucian Fellowship Teachings are being faced with ever more exacting challenges. Ours is a special privilege — and a special responsibility. A knowledge of this should increase our dedication to furthering the tenets of Esoteric Christianity, and to putting them into practice in our daily lives.

Above all, this knowledge should urge us to strive more wholeheartedly to direct the material side of our lives by the "light of spiritual perception" — to cultivate balance. Only through our own endeavors can we attain balance. Success in meeting our tests of spiritual strength and wisdom rests on how great is our equilibrium in times of stress. When we are well balanced we have complete faith and courage — a fervent faith, a dauntless courage to help "light the Way." Balanced and guided by the light of spiritual perception, we serve wisely, for the good of the many; we use our time and talents to the best spiritual advantage; we do not complain nor criticize; we forget self and live to help others, always ready to give whatever we have to benefit our fellowmen.

Reflections of a Student

A. J. HOWIE

IT has been my observation that many of us students have been handicapped from the first reading of *The Rosicrucian Cosmo Conception* by too quick a grasp of its literal tenets and have stopped far short of pursuing the quest to know the spirit of the law. Students who are drawn to a serious study of the Rosicrucian Fellowship Teachings vary in native aptitude and insight, previous preparation, application, motive, persistence, potential for growth. Unfortunately the words of a literal text available to everybody are open to different interpretations, awaken diverse understandings. Necessarily there are no arbitrary guides to responding to any system of spiritual instruction because the student is working with infinite intangibles for which there are no fixed or exact definitions. Nor does a glib facility for reciting cant formulas prove an inner understanding or the incorporation of their essential principles into personal disciplines. Simply, standards for estimating spiritual attainment can not be put into words — nor need they be.

Max Heindel very carefully stated that the *Cosmo Conception* represented only an introduction to a dynamic conception of the whence, whither, and why of mankind, and only his understanding of it at that. However, many readers seem inclined to read into the text only a "scientific" formulation or over-simplification of philosophy, of single facets of living ideas that are ever evolving and changing, with no glimmering of realization that what must be learned first is but an introduction to a knowledge hidden forever from the profane.

Having studied the Rosicrucian Teachings for many years, I can speak as a student to a fellow student of the problems one encounters in a way that in no

sense intrudes on the functions of a teacher whose work is to instruct strictly according to the literal text. Every student achieves his own new viewpoints as he weighs and considers the teachings as elaborated and explained by the teacher. When an individual first comes in contact with the Rosicrucian Teachings, a sort of awakening takes place. This awakening can assume a personal importance all out of proportion to the actual significance of the event. For most of us the first contact opened up an entirely new perspective on life so that it was easy to lose one's bearings, to become over-enthusiastic, to waste time and effort interpreting unknowns in terms of inadequate understanding and correlations to familiar but unrelated spheres of experience. The obvious letter of the teachings obscures the necessity of the student working to master the spirit that sustains the entire doctrine. Accustomed to conventional knowledge, it is natural to assume or jump to a conclusion that it is possible to reduce cosmic laws into a system of exact definitions or limiting identifications.

I wish that I had been more humble in my approach to the study of the Rosicrucian Teachings. I had no qualms about wanting to know the esoteric doctrine with no appreciation of what that might be, nor had I any doubts that the utmost secrets would be revealed somewhere in the literal text. I was as yet unawakened and blind to the personal factors of integrity and spiritual qualifications essential before one could be capable of responding to esoteric instruction. The result was that the letter of the law distorted the significance of many beautiful ideals. The spirit of the law could have breathed life into obvious and popular concepts, directed effort to lawful and constructive ends.

Motive is most important, but it took

me an undue time before I paused to analyze the motives of my thinking and actions to the extent of becoming aware that many of my attitudes were basically wrong, biased, prejudiced, bigoted, insufficient. At first the tendency is to attempt to become virtuous through sheer will power with utter unawareness that the only true virtue is that discipline which permits no other way of life. Thus a strong minded person may refrain from certain actions even though the tendencies remain strong, but the virtuous person has left behind even the desire to live otherwise than in strict accord with the law. Lest this sound farfetched, it is just a simple matter of psychological protection not to build up tensions and repressions which later will react on the subject physically, mentally, and emotionally.

Let us consider the teaching of rebirth as an example on which there is widespread misdirected emphasis. The doctrine of rebirth is ancient and fascinating. It has been taught among the peoples of earliest times, has been restated in the sacred writings of most religions, and has been popularized in many colorful cults. But the *Cosmo Conception* presents the law of rebirth as an inevitable part of natural law following a sequence of cause and effect in cyclical recurrence. The more common misconceptions are reasonably explained in simple western terminology in an effort to help new students avoid the worst pitfalls that have discredited the doctrine in western orthodox and scientific minds.

But in spite of such a reasonable introduction to a logical, basic concept of rebirth, I found it all too easy to collect an assortment of misconceptions. In an effort to establish a "scientific" background, it seemed reasonable to read and listen to all references that purported to investigate accounts of people who "remembered", "recalled", or "recognized" previous incarnations. Many famous cases have been publicized in newspapers and magazines. Sincere researchers have detailed their finds in

books. Individuals have described vivid and positive identifications that linked them to previous personalities. Some have had dreams that became their "proof" of a former life. I found a kaleidoscope of testimony confusing all the important issues that should be considered in a serious study of the doctrine of rebirth.

I was not alone in my zeal to add details to substantiate the fact of rebirth. Speculation is rife and popular as to the circumstances of former lives. It proved quite easy to be carried away and trapped by the novelty and diversity of incidents. Consequently for years while my interest was directed to wordy incidents and details, my understanding was clouded to the universality that manifests in all creation and is exemplified in the law of rebirth. The events and circumstances of individuality as expressed through a chain of lives assumed prime importance. I lost perspective of the evolving wave of humanity during vast, infinite time cycles that are lost in still vaster timelessness. Details assumed dominating importance while eternal principles in operation were ignored.

I had to learn the hard way that all of my actions represented a complex of motivations that were either in accordance with natural law or were infractions of that law. Further, each incident that seemed for a moment so important was but a fleeting fragment of the total action of a lifetime. I overlooked the important experience that comes from an awareness of the total action which comprises character, soul, the totality that should be conceived of as spiritual growth. All the virtues such as courage, persistence, chastity, honesty, honor, pride, love, compassion, etc. — and their opposites — as expressed in actions contribute to the totality of experience of physical life wherefrom we build our spiritual bodies, with great reservations as to the use of the word bodies which can be understood too literally.

It is frustrating after years of study to realize that a nominal, literal acceptance of the doctrine of rebirth is not enough. The awakening comes with a rather dynamic realization that a spiritual acceptance is not an intellectual process but rather requires conscious, vital expression of the qualities of character, the essence, extracted from the experiences of former lives as applied in every action of our present daily lives. The belief is expressed in the way we work out our relations with those among whom we are working here and now. The details of the incidents out of which we extracted the essence of experience are well lost in the ever grinding mills of the gods. The unfortunate failures that contribute to our present weaknesses and negative actions mean little from reenactment in retrospect. Regardless of what happened in the dead past — which is unchangeable — we are faced with the present problem of solving problems in a contemporary environment. The time, place, and circumstances are new, even though the old Adam remains in us to be redeemed. It is out of the constructive actions in *this life* that we are going to nourish our soul growth. What if we do remember former lives, it proves nothing. We can not change one iota of the past. But it is important that we meet all present obligations and situations with dignity, honor, intelligence.

Out of this thinking has developed the general idea that it is well to heed the admonition to Lot's wife when flee-

ing the destruction of Sodom — never look back. Looking backward results in crystallization in the past. *Now* is our opportunity to build for the future. Our actions today and tomorrow will help us build better bodies, serve our fellowmen more efficiently, generate greater spiritual growth. The locale of past lives can not be altered, little understanding is to be gained by dwelling on the memories of the scenes of past successes or failures. It is important to improve ourselves in every way possible here and now in preparation for the future. Day unto day no Ego lives isolated in the limited sphere of the self; we are but a small center of psychic energy in a collective life wave moving in an ever widening sphere of participation — family, community, nation, humanity.

The past is irreversible. Only the future can be molded. As students we can contribute to the totality of constructive action by the improvements we build into our daily actions. If we believe, accept, live the doctrine of rebirth, we will take thought in every action as to how it will affect the future.

As soon as the fact of rebirth motivates our thinking and actions, we can begin to slough off the limitations of egocentricity, to live for the common good, to become contributors to thoughts of good will that will transcend the barriers of race and creed, to become in truth a spark of consciousness in an evolving life wave, a particle of being in that limitless ocean of law in manifestation.

Always an Open Door

ETHEL ALEENE PANNEL

PERHAPS this title is a trite one, because I have seen the idea used so often since deciding to put these thoughts down on paper, but after weighing both sides, I feel this title is the only expression that fits the theme.

At church recently, our pastor told a story about an elderly lady whom he met on a plane trip earlier this year. A conversation developed between them. She was returning home to Tucson from her final trip to see a New York oculist

regarding her eyesight which was failing fast. She was quite cheerful about the situation.

"You see," she smiled, "I am going blind." Her casual attitude astounded the pastor.

"Does the idea of constant darkness frighten you?" he asked.

"Oh, no," she answered. "Although I will have to alter my usual activities, I will find others with my new inner sight. You see, when one door is closed, another one is always opened to us."

This kind of faith is a deciding factor in our lives, but often we cannot see it at the time.

When a child, I had an excellent singing voice which became stronger and sweeter as I grew into the teens.

I had the opportunity to study in the city and was overjoyed, but it was short lived. The grind of, "Ah—ah—ah—" and other uninteresting syllables soon grew boring and, too, I missed the good times I was used to having, so I decided to return home. I had shut the door on an opportunity which I would later regret the rest of my life.

Soon after that, another door opened to me, one I was sure was my real destiny — I married.

The rosy, beautiful door turned to bilious green, and after five years, I went home—a sad and disillusioned girl with three beautiful children.

When my eldest child, a son, was old enough to start school, I wanted to move to a small town about 200 miles away. My parents understood and consented to go, so my little family had their first doors opened to them.

To me, I was closing the door of dissolution and heartache, but through my faith that there must be another door for me, I kept hoping. And sure enough! Another door — which I think of as yellow — was swung open by a church which invited me to sing in its choir. This I did for 18 years — a very rewarding experience.

But the best door of all was yet to come. I wanted very much to go on

with my education, and when this opportunity presented itself through a grand, understanding president of the college, I pounced upon it. Through this door I expanded in knowledge and self reliance. While going to school I decided to try my hand at writing.

Then eventually came World War II and another door swung wide. My children were grown now; my two sons and my son-in-law went into the armed forces, and as I was very lonely, I decided to join them and do my bit. I enlisted. This door was a jungle green covered with huge white Moonflowers.

I was in the army long enough to open another door—red—to take advantage of the G.I. Bill of Rights. Once more I went to school, which would enable me to take care of myself and to build up a retirement for my old age.

This I did, but not alone, for I met a very engaging man and married him. Together we opened a door into twenty-two years of love and companionship.

Now, with the quiet door of retirement opened — I think of it as a rich orange — we enjoy travel, good music, and books. I have my writing, my beautiful electric organ, and time to meditate upon the Love-Wisdom principles of my beloved Rosicrucian Philosophy. Also, I grow gorgeous roses which are shared with my friends in this lovely mobile-home park.

As I sit on the patio on a comfortable lounge and write this, I look up at the pink, blue, and lavender lights that play on the Catalina mountains at this time of day, and I know that I have opened the yellow door to Christ through prayer and faith.

There is just one more door, white, which will open when I have finished my earthly work. In the meantime, I will do what I can to help my fellowmen to find their doors in any way I can.

The Crucifixion opened the golden door to Brotherhood for the entire world, so no matter what happens, we should have faith that God will open the right door for us. It has been proved.

Magnetism, Mesmerism, and Odyle

MARY FORD

PART V — MESMERIC VISION AND THE OD-MAGNETIC SENSES

MESMER said that his "universal fluid" permeates all things. As water fills the spaces between grains of sand, so air fills the spaces between the units of water (molecules) and ether fills the spaces between the units of air. So also is his universal fluid able to penetrate air, and he added that he does not know the limit of its divisibility. Thus he actually traced it back below the molecular level to the atomic level, and then said it may be still more divisible, even to infinity, and it allows of no vacuum at all. It is not matter, yet matter cannot exist without it, and it influences every form of matter, from the least to the greatest. He attributed to this fluid a "movement," which is the basis of the material universe as we see it. He added: "It is therefore not permissible to doubt the existence of a universal fluid, which is nothing more than the basic mass of the entire range of matter, all of which are more divisible by *internal* movement. By this I mean the movement of particles among themselves."*

He mentioned the ether by which light is transmitted but, he said, his fluid is not this ether. He referred to something still subtler and as yet, in his day, unknown to physics.

He described one case out of many in which his patient had extrasensory powers, not only of vision but also of sound, smell, and touch. She "perceived the pores of the skin as of a considerable size. She described the structure in conformity with what the microscope has taught us. But she went further. The skin appeared as a sieve to her. Through it she saw the texture of the muscles, all at

the correct locations, and the junction of bones in passages devoid of pulp . . . In complete darkness, (she) perceived all the poles of the human body clearly, as a luminous vapor; not that it was like fire, but the impression which it made upon her organs gave her an idea akin to fire, which she could express only by the word light . . . (She perceived) luminous rays which emanated from the eyes, proceeded to join with the rays from the nose, reinforcing them . . . Each tip of the eyelashes, eyebrows, and hairs, gives a feeble light. The neck appears slightly luminous, the chest dimly lighted. If I present my hands to her . . . the thumb becomes distinguished by a vivid light, the little finger half as much, the index and third fingers seem lighted only by a borrowed light. The middle finger is obscure. The palm of the hand is also luminous."**

In all of his work, Dr. Mesmer emphasized the healing aspect of his magnetic force. Dr. von Reichenbach was more interested in the science as such, but his work corroborated some of the cases described by Dr. Mesmer, while at the same time his more scientific approach won him the support of several of the outstanding scientists of his era, whose stature is still undiminished in our own day.

A young girl, for example, was able through etheric sense of touch alone to assemble in their proper order all of the electrochemical elements of the periodic table, which was Dr. Berzelius' everlasting claim to fame. The proof was laid before Dr. Berzelius himself, and it was enough to convince him of the genuineness of the odic forces. He was

* *Memoir of F. A. Mesmer On His Discoveries* 1799. Eden Press, P O Box 95, Mt. Vernon, New York.

** Edén, Jerome, *Maxims on Animal Magnetism*. Eden Press, P. O. Box 95, Mt. Vernon, New York.

loyal to Dr. von Reichenbach to the end.

"You can proceed to make use of this graduated difference of odic strength in the simple substances for their tabulation in a series, at one end of which stands potassium as the most disagreeably lukewarm of all, and at the other end oxygen as the coolest of all: and when you carefully consider the series you have constructed, you will be astonished to find that, with trifling departures, it agrees with the series chemistry gives us in reference to the power of affinity to oxygen, known as the electrochemical series (*or series of atomic weights*). We have arrived at the same result along quite another path, namely, an equivalent series to which we must give the name of the od-chemical series.

"Is it not surprising in the highest degree that a simple, unschooled girl, by the mere feeling in her fingers alone, is able within one hour to classify all the elements in Nature into a series, the construction of which has cost the greatest minds and the most learned men of our times more than half a century of tireless industry and the utmost efforts of their mental acumen? The great Berzelius, the creator of the electrochemical system, had a profound sense of this fact when I laid the proofs before him in Carlsbad in the year 1845; but since his death surviving chemists have not thought so trifling a matter worthy of any further attention. One physiologist even has not wanted the courage to accuse the dead Berzelius of senility, because he had expressly and publicly assumed the patronage of these results of my researches. To help out the impetuosity of his own judgment, he needed nothing less than the modest assurance that Berzelius had on this occasion lost the use of his senses."

—von Reichenbach, *Letters on Od and Magnetism*.

Von Reichenbach's works largely overlapped Mesmer's researches, and we shall find a study of both most illuminating. Von Reichenbach refers in his

Letters to Mesmer and the persecution which he suffered.

Mesmer himself wrote in his *Memoir* of 1799:

"If I may be permitted to express myself thus, one must compare the stubbornness of those scientists in rejecting the idea of a universal fluid and the possibility of motion in solid matter to that of a fish, which would protest against the one amongst them who tells them that the space between the bottom and the surface of the sea is filled by a fluid in which they live; that it is only in this medium that they approximate and differ, one to the other, that enables them to contact one another, that connects them, and that this fluid is the sole means of their reciprocal relations."

—*Memoir of F. A. Mesmer on His Discoveries* 1799.

And Dr. von Reichenbach says this in his *Letters on Od and Magnetism*: "Just now (1852) we are hearing a great deal more about the wonderful thing that more than eighty years ago Mesmer called Animal Magnetism. Our fathers, our grandfathers, and our great-grandfathers rejected it body and bones, and yet it is always coming up again and refusing to die. What can such tough vitality be based upon? On lies and fraud and superstition? as one of our eminent Berlin physiologists declared — to find a short way of getting rid of it . . . Well, we shall see if those have done well who could think of nothing better than to repeat the same sing-song. This time let us take the subject by the horns at once without further preamble."

He then described his experiments.

THE DARK CHAMBER

While sensitives were "magnetized" by Dr. Mesmer to induce psychic powers, von Reichenbach had another method, and if Mesmer had also used this method, or if von Reichenbach tried magnetization, we have no record at the

present writings. This was the use of a "dark chamber" in which sensitives might demonstrate their powers, and also develop them.

We often read of ancient psychics of the negative variety using crystal balls or jewels for scrying, or awakening the "second sight." Mirrors and bowls of water were also used.

Von Reichenbach discovered from his sensitives that crystals were indeed charged with odic force, which was both visible and tangible to them. He found that such objects might also be charged with odic force, by the action of a sensitive especially, in whom the odic force was strongly developed. Like Mesmer, these sensitives could charge a glass of water with odic force.

Sensitives, he had found, when kept in a totally dark room for a time, soon began to develop the power of seeing with "odic" sight. This, too, is a very ancient device. In the Orient the disciple is often ordered to retire to dark mountain caves, or to darkened cells in a monastery, where he remains for a specific number of days. There meditating, he begins to be aware of lights in the darkness, and eventually of forms of various kinds. Dr. von Reichenbach's sensitives usually began to "see" in the dark within a few hours; but the length of time needed varied according to the degree of sensitiveness, the less sensitive requiring more time, and the non-sensitive — however long he remained in the dark chamber — saw nothing.

But take a good sensitive — he did not say take a poor one — into a completely darkened chamber, and along with him a cat, a bird, or a butterfly, and a pot of flowers in bloom. After a couple of hours, he said, you will hear strange stories. The flowers begin to appear in the gloom, first in the form of a gray cloud on which, gradually, clearer spots begin to appear. The spots grow more definite; they take on form; they grow clearer and clearer; they become recognizable as flowers, individual blossoms, plainly seen and called by

name. On one occasion a celebrated botanist, Professor Enlicher, who was a sensitive of medium power according to von Reichenbach, cried out, after a time in the darkness of the laboratory, with a shock of astonishment, "It is a blue flower! — It is a gloxinia!" And it was in fact a *gloxinia speciosa*, var. *coerulea*, which, according to the author, the botanist had really seen in total darkness and recognized for what it was with no foreknowledge at all of what was there with him in the darkness.

In spiritualism, which was also rising to a peak during the nineteenth century (and von Reichenbach seems to have done some experimenting along that line, too, at some time), it is customary to think that the medium must be more or less unschooled, or that educated people do not make good mediums and are suspect by the believers. Here in von Reichenbach's laboratory, however, many highly educated men and women and even celebrated scientists demonstrated the possession of supersensory powers.

How did Professor Enlicher see the plant in darkness? Von Reichenbach says that evidently light of some sort was present. But where? It came from the living plant. The plant was luminous, and it was visible by means of its own luminosity. Calyx, pistils, stamen, corolla, stem, even the leaves had some luminosity though not as clear as the flower. "Everything," said Reichenbach, "shone out in a delicate glow, the genitals most clearly, the stem brighter than the leaf."

Butterfly, bird, cat — anything will gradually shine out in the darkness, some parts becoming more luminous than others, moving about in the darkness. You yourself, in the dark with the sensitive, will become visible to him, first as a white, woolly snowman, then as a man in armor with a high helmet, then as a luminous giant. If the sensitive looks at himself he finds that he, too, is luminous, his entire body glows through his clothes, everything shimmering in a fine light. The hands may seem first

to be gray smoke, then silhouettes, and finally they appear as they are, but transparent. However, forces stream from the fingertips, making the hands longer, and a stream of light emanates from each fingertip. The fingertip phalanges and the roots of the nails are usually brightest.

A young girl sensitive was brought to Dr. von Reichenbach by Dr. Lippich in May, 1844, who, after becoming used to the darkness of the laboratory, told exactly where a crystal had been put. This was a large piece of mountain crystal with one side flat and one side pointed, and the girl said that the crystal was glowing throughout with light while a blue light arose from its peak, moving constantly to and fro, and now and then giving off sparks. This blue lightshape was formed like a tulip, and disappeared into vapor at the summit. It was about half the size of a hand. When von Reichenbach turned the crystal around, she said that she saw red and yellow smoke ascending from the flat side.

All this sounds very much like the descriptions of nature forces given by modern seers and visionaries.

These odic rays are neither heat nor cold, yet the sensitive who feels them says that he senses warmth or coolness. Von Reichenbach said they are also not electricity, for there is nothing to account for the continuously flowing lines of force emanating from stones and crystals in which there is no electricity. Again, modern science does take note of the currents which can be "squeezed" out of crystals in a branch of physics which has brought a new development into applied science — the transducer and solid-state transistor. Von Reichenbach said that his sensitives saw currents emanating from semi-precious stones, yet the electroscope was not affected because this force is not electricity. Today we have the electrograms and electrographs which show the activities of subtle electrical currents in living tissue, cardiograms to show the heart

action, electroencephalographs to show brain activities, and so on. By the 1880's, as mentioned previously, physicists had discovered electrical currents near growing bones, but this was some years after von Reichenbach's death (in 1869).



TWO JOYS

*Two rose buds growing on a single stem
Were not aware of each other
Until, one day, when they opened their
hearts
To the world and to one another.*

*Their beauty and their perfume mingled,
And a Nature Spirit laughed in glee,
For he had worked with loving patience
To attain this dual prodigy.*

*I smiled upon these perfected ecstasies.
Designed by this tiny artisan.
Will I know the rose buds' boundless joys
When I learn to love a fellow man?*

—ETHEL ALEENE PANNELL

* * *

These things shall be: a loftier race than e'er the world hath known shall rise, with flame of freedom in their souls, and light of knowledge in their eyes. They shall be gentle, brave, and strong to spill no drop of blood, but dare all that may plant man's lordship arm on Earth, and fire, and sea, and air.—*J. A. Simonds.*

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(FOURTEENTH INSTALLMENT)

Man's Desire Body in the Invisible World



At Time of Death (Continued)

WHEN the man dies and loses his dense and vital bodies there is the same condition as when one falls asleep. The desire body, as has been explained, has no organs ready for use. It is now transformed from an ovoid to a figure resembling the dense body which has been abandoned. We can easily understand that there must be an interval of unconsciousness resembling sleep and then man awakes in the Desire World. It not infrequently happens, however, that such people are, for a long time, unaware of what has happened to them. They do not realize that they have died. They know that they are able to move and think. It is sometimes even a very hard matter to get them to believe that they are really "dead." They realize that something is different, but they are not able to understand what it is.

A cleavage takes place in the vital body (after death) similar to that made by the process of initiation. So much of this vehicle as can be termed "soul", coalesces with the higher vehicles and is the basis of consciousness in the invisible worlds after death.

In leaving the vital body the process is much the same as when the dense body is discarded. The life forces of one atom are taken, to be used as a nucleus for the vital body of a future embodiment. Thus, upon his entrance into the Desire World the man has the seed atoms of the dense and the vital bodies, in addi-

tion to the desire body and the mind.

Causes of Infant Mortality

It is often asked why children die. There are many causes, such as death by fire, or on the battle field in a previous life, for under such circumstances the departing Ego could not properly concentrate upon the panoramic view of its past life. This is also the case where loud lamentations of relatives hinder. The result is of course a weak imprint of the life-experiences upon the desire body, with an insipid purgatorial and First Heaven life.

In such cases the Ego does not reap what it has sown, and so it might commit the same follies or sins life after life. To prevent such a contingency the new desire body which the Ego gathers before its next birth must be impressed with the needed lesson. The Ego is always unconscious on its way to rebirth, blinded by the matter it draws around itself, as we are blinded when we enter a house on a sunny day. Only after birth does the consciousness return in a measure. Then, when by death it passes into the First Heaven it is taught objectively in a different way the lesson it should have learned on its outward passage in the former life. When that lesson has been mastered and impressed upon the still unborn desire body the Ego is reborn on Earth and goes on in the ordinary manner.

Children who died before the seventh

year have been born only so far as the dense and vital bodies are concerned and are not responsible to the Law of Consequence. Even up to twelve or fourteen years the desire body is in process of gestation, and as that which has not been quickened cannot die, the dense and vital bodies alone go to decay when a child dies. It retains its desire body and mind to the next birth. Therefore, it does not go around the whole path which the Ego usually traverses in a life cycle, but only ascends to the First Heaven to learn needed lessons, and after a wait of from one to twenty years it is reborn, often in the same family as a younger child.

Now, when the three and a half days immediately following death are spent by the man under conditions of peace and quiet, he is able to concentrate much more upon the etching of his past life, and the imprint upon his desire body will be deeper than if he is disturbed by the hysterical lamentations of his relatives or from other causes. He will then experience a much keener feeling for either good or bad in Purgatory and in the First Heaven, and in after lives that keen feeling will speak to him with no unmistakable voice; but where the lamentations of relatives take away his attention, or where a man passes out by an accident — perhaps in a crowded street, in a train wreck, theater fire, or under other harrowing circumstances— there will of course be no opportunity for him to concentrate properly. Neither can he concentrate upon a battle field if he is slain there. Yet it would not be just that he should lose the experiences of his life on account of passing out in such a manner, so the Law of Cause and Effect provides a compensation.

We usually think that when a child is born it is born and that is the end of it. However, as during the period of gestation the dense body is shielded from the impact of the outside world by being placed within the protecting womb of the mother until it has arrived at sufficient maturity to meet the outside

conditions, so also are the vital body, desire body, and mind in a state of gestation and are born at later periods because they have not had as long an evolution behind them as the dense body. Therefore, it takes a longer time for them to arrive at a sufficient state of maturity to become individualized. The vital body is born at the seventh year, when the period of excessive growth marks its advent. The desire body is born at the time of puberty, the fourteenth year, and the mind is born at twenty-one, when the child is said to have . . . reached majority.

That which has not been quickened cannot die, so when a child dies before the birth of the desire body it passes out into the invisible world in the First Heaven. It cannot ascend into the Second and Third Heavens because the mind and desire body are not born and cannot die. The Ego simply waits in the First Heaven until a new opportunity for embodiment offers, and where it has died in its previous life under the before-mentioned harrowing circumstances, it is instructed when it has died in the next life as a child in the effects of passions and desires so that it learns the lessons then which it should have learned in the purgatorial life had it remained undisturbed. It is then reborn with proper development of conscience so that it may continue its evolution.

As in the past man has been exceedingly warlike and not at all careful of the relatives who passed out at death, because of his ignorance, holding wakes over those who died in bed (which were few, perhaps, compared to those who died on the battle field), there must necessarily be an enormous amount of infant mortality. But as humanity arrives at a better understanding and realizes that we are never so much our brother's keeper as when he is passing out of this life, and that we can help him enormously by being quiet and prayerful, so also will infant mortality cease to exist on such a large scale as at present.

(Continued)

Studies in the Cosmo-Conception

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

Lowest Region of the Desire World

Q. What is helpful in understanding the Desire World?

A. To arrive at a correct understanding of the Desire World it is necessary to realize that it is the world of feelings, desires, and emotions.

Q. How are these controlled?

A. These are all under the domination of two great forces — Attraction and Repulsion, which act in a different way in the three denser Regions of the Desire World from that in which they act in the three finer or upper Regions, while the central Region may be called neutral ground.

Q. What occurs in the neutral Region?

A. This central Region is the Region of feeling. Here interest in or indifference to an object or an idea sways the balance in favor of one of the two previously mentioned forces, thereby relegating the object or idea to the three higher or the three lower Regions of the Desire World, or else they will expel it.

Q. Which force operates in the three higher Regions?

A. In the finest and rarest substance of the three higher Regions of the Desire World the Force of Attraction alone holds sway, but it is also present in some degree in the denser matter of the three lower Regions where it works against the Force of Repulsion, which is dominant there.

Q. What purpose does it serve there?

A. The disintegrating force of Repulsion would soon destroy every form coming into these three lower Regions were it not that it is thus counteracted.

Q. What occurs where this Force of Attraction is lacking?

A. In the densest or lowest Region,

where the Force of Repulsion is strongest, it tears and shatters the forms built there in a way dreadful to see, yet it is not a vandalistic force. Nothing in Nature is vandalistic. All that appears so is but working towards good.

Q. What is the nature of the forms found in this lowest Region?

A. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

Q. What is the tendency of these forms?

A. The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions evil would grow like a weed. There would be anarchy in the Cosmos.

Q. How is this prevented?

A. This is prevented by the preponderating power of the Force of Repulsion in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations whereby one has a disintegrating effect upon the other.

Q. How does this affect the evil in the world?

A. Instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the world is kept within reasonable bounds.

Q. How is a lie treated in this Region?

A. When we understand the working of the twin forces in this respect we are in a position to understand the occult maxim, "A lie is both murder and suicide in the Desire World."

—Ref.: *Cosmo-Conception*, pp. 42-43

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

Judas Iscariot Replaced by Matthias

ALL that is known of Matthias is that he was in constant attendance upon Christ Jesus almost from the beginning of His ministry. He is said to have been one of the seventy disciples sent forth by the Master. He and Barnabas were evidently the most highly advanced of the seventy, as they were the two recommended to take the place of Judas. The choice eventually fell upon Matthias.

Eligibility for elevation to the rank of discipleship was determined, Peter states in Acts 1:22, according as one had taken the Initiations taught by John the Baptist, had followed the three years' work given by the Christ, and had finally been accounted worthy to be among the Elect who participated in the Resurrection Rites.

An apocryphal gospel written under the name of Matthias is quoted by Clement of Alexandria in his *Traditions*. He is said to have met martyrdom circa 54-61 A.D. in Cappadocia.

Since so little is known of Matthias, the following legend about him is of interest as at least suggesting the course of his life and work.

When the Disciples were allotted the countries in which they were to work, it fell to Matthias to go to the land of the man eaters. Every stranger who entered this country was laid hold of and his eyes put out, after which he was made to drink a drug prepared by sorcery whereby the heart was altered and the mind deranged.

Such was the cruel treatment accorded to Matthias when he came to this people. However, the magical drug had no effect upon him and as he prayed his sight was restored. Jesus then appeared to him in prison and said: "Be of good courage, Matthias, for I shall deliver thee from all danger. Remain here

twenty-seven days for the edification of all souls, and after that I shall send Andrew to lead thee forth from prison, and all who hear thee shall be saved." Then Matthias began to sing and to instruct other prisoners in the Mysteries of Christ.

When the twenty-seven days were fulfilled since Matthias was imprisoned, Jesus appeared in the country where Andrew was teaching and bade him take his disciples and go to the rescue of Matthias. The boat in which Andrew and his disciples sailed, the Angels who were their companions, the Master who was their pilot, and the visions of Paradise granted them, are in part descriptive of the experiences of the Invisible Helpers upon the inner planes, in part a lesson on the Divine Immanence.

As Andrew and his disciples slept, the legend continues, the Master commanded the Angels to carry them to the city where Matthias was confined. Andrew made the sign of the cross upon the prison gates which then opened of their own accord. Entering, Andrew found Matthias singing, and they greeted one another with a holy kiss. Then as Andrew and Matthias prayed, they laid their hands upon the faces of the blind men in prison and their sight was restored and also their human reason. There were two hundred and seventy men and forty-nine women whom Andrew and Matthew released from prison on that day.

All were rendered invisible as they left the city by the eastern gate, pausing there to partake of nourishment from a great fig tree. Andrew then commanded a great cloud to descend, to take up Matthias and the disciples of Andrew, and to set them down upon a distant mountain where Peter was teaching.

(Continued on page 120)



Astrology and Our Destiny

E. A.

MANY students, after a little study of astrology, early receive the impression that everything is predestined. They come to believe that life, with its many events and experiences, is laid out for each from the cradle to the grave, and that we are carried on irresistibly through it, be the life good or bad. This is a wrong idea. It is true that most of us have a certain amount of ripe fate which we cannot escape, but we cannot say that our whole life is predestined. The main happenings as they come to us from the physical world are arranged before we are born, but this is done by our own selves assisted by the great Lords of Destiny, and there are many places which we fill in as we go.

How we meet these experiences, assimilate them, and build their lessons into ourselves as character, is not prearranged. It is not predestined, for example, that a man end up in the gutter as the result of a test to overcome a tendency to drink liquor. Certainly he was born with that tendency from a past life because he did not overcome it then, but that did not doom him to end his days on the downward path. He could have ended them on the upward path if he had used his will-power and fought to overcome the weakness. It depended on him whether he failed or conquered.

Certain traits and characteristics ac-

companied by various experiences are definitely shown in the horoscope: but the final outcome is determined by the inner self, and cannot be known exactly beforehand. We can judge whether a life's progress will be worked out along spiritual or material lines by observing whether the Midheaven or the Ascendant moves the faster. If the Midheaven moves the faster the progress of the person will be accomplished through spiritual endeavors; if the Ascendant moves faster the life work will tend to be accomplished through material efforts. A nearly equal progress of the two signifies an even development. The physical life of an individual might be shown to end in prison or the poorhouse, and yet the person might gain a wealth of experience that would profit him spiritually and develop much growth of character. The outside world would say, "Too bad, to end his days there." But the occult student, knowing that one life is but a short time in the span of many lives, would look upon that particular one as a passing experience to be gone through — one more along the path of evolution.

It is interesting to observe that the triplicities of the signs of the zodiac show what sort of fate is in store for the individual, or what fate he has stored up for himself through many lives. The word fate is here used in a

very general way, covering not only the life experiences but character as well. The experiences to be met which are indicated by planets in cardinal signs — Aries, Cancer, Libra, and Capricorn — are debts of destiny which we have agreed to pay off in this life. The Ego, before it comes to birth, is shown a panorama of its coming life with its various events. In the case of cardinal signs the Ego has willingly agreed to accept the experiences which are outlined and even though he thinks they are full of unhappiness and pain he knows that he helped to select them in the Third Heaven where all was clear and he was unblinded by matter, and therefore he voluntarily accepts this fate. These experiences are sometimes very painful, but knowing the fact that the Ego made the choice when it was not blinded as in the physical world makes it easier to bear. The real Spirit within us knows this fact even though it cannot be sensed by the brain mind.

The experiences to be met coming from fixed signs — Taurus, Leo, Aquarius, and Scorpio — are, as their term implies, fixed. This means that they are something which cannot be sidestepped through the individual's effort. Afflictions from fixed signs must and will be met sometime during each particular life. Fixed sign characteristics are those that have been expressed over a period of lives, and have become very strong. Naturally any detrimental characteristic coming from a fixed sign would be much harder to overcome than one coming from a cardinal or a common sign. For example, Neptune rules drugs; therefore a drug addict with an afflicted Neptune in the fixed sign Taurus would certainly find the habit more difficult to overcome than an addict with Neptune in the cardinal sign Aries, or the common sign Gemini. With the knowledge of rebirth to guide us, we can readily see that the Neptune-Taurus individual has evidently been indulging in the drug habit over a period of several lives, and the habit will be very hard to break.

Naturally many things could come under this category, such as drink, bad temper, dissipation of all kinds, over-eating, etc. Fixed sign afflictions indicate evil tendencies which are very strong; and favorable aspects from fixed signs give stability necessary to the character to bring out its better qualities.

Under the common signs — Gemini, Virgo, Sagittarius, and Pisces — any evil quality indicated can be rather easily overcome as a rule. Any common sign characteristic is really in the making, be it good or bad. However, if in one life we fail to correct some wrong common sign habit, then in the next life it may attach itself to a cardinal sign and becomes just a little harder to correct. But if we still make no effort to change, after several lives it will come under a fixed sign, and the hardest of all battles is on.

Of the triplicities, aspects from the common signs are the easiest to handle. It depends on us whether we reap the full affliction from these signs or not.

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings ONLY in this magazine.

In the case of karma there is not that absolute certainty of having to suffer some penalty as under a fixed sign. In common signs, we have some scope to mitigate much of the karma indicated, if we overcome the evil within ourselves. Of course if we go the easy, non-resisting way, then surely we shall reap our unfortunate destiny. That is the main trouble with common sign people. They are very changeable and vacillating, tending greatly to negatives — thereby not having the determination or the desire to try to curb the evil tendencies or characteristics which come from fixed and cardinal signs.

It should be realized that a chart is not iron-bound; it is usually flexible. No matter how many debts of destiny a chart indicates, how high its obstacles seem to loom, there are always bright spots somewhere. No one is ever sent into this world tied hands and feet, figuratively speaking. In the most afflicted horoscopes there is always some aspect or combination that will be of assistance to the person. That is where the duty of the student astrologer comes in — to point this out and show the native how he can build on it and even dominate his afflictions thereby. The astrologer should study carefully the chart, analyzing and weighing each factor against the other. An individual can rise above every affliction or misfortune that earth experience contains, but he must be a strong soul — one who is willing to go down to death fighting.

Some of us, either through character weakness or through habit, learn our lessons slowly. We pay a penalty for some mistake or wrongdoing, then deliberately do it again. Each time we fall or give away to these things we receive a harder lesson — the task is increased. If we can recognize our weak points and adverse tendencies and work to correct them, it will be much easier for us than waiting for some future time to begin. Between now and that future time, our faults can become so fixed that it will take much more effort to overcome them.

The energy that we would have to use in correcting these faults in the future we can use in building new and better characters.

Human nature is weak. The saying, "The spirit is willing, but the flesh is weak," is but too true. Let us, however, try to forget the flesh and concentrate on the spirit, so that it will rise and dominate all else.

Do not blame the stars for the unhappiness or misfortune which comes to you, or for the evil which may be within you. It is so easy to say, "Well, I have the Sun square to Mars; that's why I have such a terrible temper." Forget your stars and look within yourself and realize that the weakness is something which you have within you; something to be mastered. Think of the planets, not as bringers of good or evil fortune, but as the bodies of great spiritual Beings who are willingly aiding you in your evolution. Think of them with the reverence that is due them. Then in the light of this broader knowledge, you will really be grateful for the fate which your horoscope portends. Know that every experience, trial, or misfortune, is helping you to strengthen your character. Meditate upon the words of the great philosopher Confucius, who said, "The gem cannot be polished without friction, nor man perfected without trials."

* * *

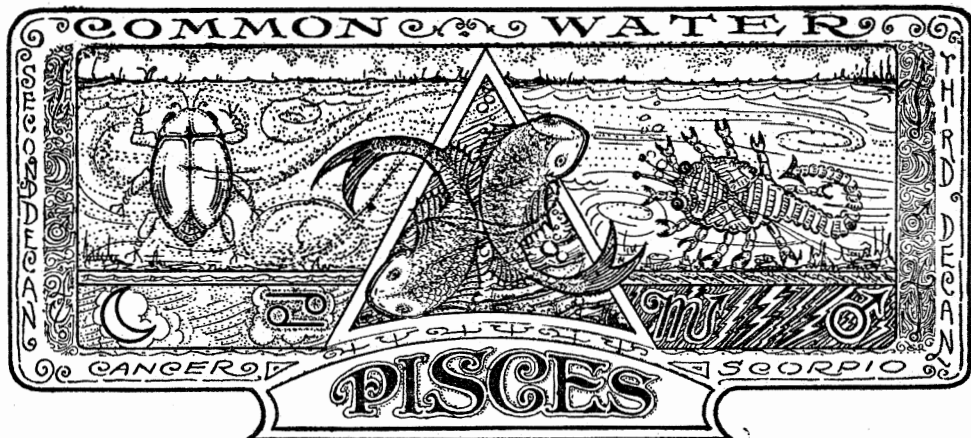
BIBLE STUDY

(Continued from page 117)

The beautiful ministry of Invisible Helpers is thus clearly revealed in holy legend as it was known to the earliest Christians through the personal instruction of Christ Jesus' own Disciples.

The Twelve Disciples are of varied types, for they serve as prototypes of humanity in general and indicate thereby that there is room and work for all in the Master's vineyard.

(Continued)



The Children of Pisces, 1970

Birthdays: February 19 to March 21

CHILDREN born during this period come under the influence of the changeable, imaginative, common-water sign Pisces. They are very impressionable and apt to be ruled largely by their emotions. Sensitive and susceptible to the mental atmosphere of their environment, they are consequently easily influenced. Kindness and sympathy are often their outstanding virtues. They wish to serve and help wherever they find an opportunity and may therefore be taken advantage of at times.

The Pisceans are usually peace-loving and make every effort to avoid dissension. Partly because of this, and perhaps partly because they dislike exertion, they hesitate to stand up for their rights. There is an inner understanding that indicates to them that many of the things people concentrate their attention upon are really of no importance. They may at times have an innate feeling that people and fate are against them, seeming to be compelled to remain in the background in everything and taking advantage of every opportunity to play the martyr.

The dual nature of the sign Pisces shows what we might expect: that

failure to reach the higher sympathies produces emotional derelicts attracting the negative forces and opens the way to melancholia and hopeless despondency. There is a fruitless and wasted emotion, or a positive, active sympathy, the ideal of which is conveyed in the words: "Love thy neighbor as thyself." The latter type is frequently associated with hospitals and philanthropic institutions.

Natives of this sign are inclined to fall into undesirable habits, one of which is over-eating. Sometimes this proves to be true of drink also, usually due to the fact that they do not use the will to cope with the strong emotional nature. One of the most important lessons to teach these children is self-reliance.

During the entire solar month Saturn and Jupiter are in opposition from the fixed signs Taurus and Scorpio, so that all the children born during this period should be brought up to perform regularly certain tasks for which theirs is the responsibility. They also need to have confidence in others and a positive approach to life emphasized in their early training.

As the solar month opens and continuing until the 24th, the Sun and Venus are in conjunction, calling out

the artistic side of the nature. There is a fondness for music, art, and poetry, and the love potential is strengthened.

The Sun sextiles Saturn from February 19 to March 4, endowing the native with such fine qualities as method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry into effect any project determined upon. Success in political and judicial positions is favored.

During this same period the Sun and Jupiter are in trine aspect, pointing to health, wealth, and happiness for the native. There is much physical vitality, and the nature is sunny and jovial, kindly and sympathetic. There is good judgment and executive ability, and an especial flair for government work.

The Sun squares Neptune from February 19 to the 28th, however, a less desirable solar pattern. These natives should be taught the positive spiritual path of self-reliance and independence, all negative psychism being avoided.

From February 19 to 22 Venus sextiles Saturn and trines Jupiter, splendid vibratory pattern indicating tact, diplomacy, system, thrift, justice, faithfulness, and an unimpeachable morality. The nature is optimistic, generous, friendly, and tolerant, and there is a fondness for travel, music, and pleasure.

Venus squares Neptune on February 19 and 20, though, suggesting lessons in unselfishness to learn through sorrow and trouble — especially through the marriage partner or close friends. All speculation should be avoided.

From February 19 to 21-22, Mercury squares Saturn and Jupiter, mental patterns which will need training in unselfishness, optimism, truthfulness, and direct, positive thinking for their transmutation into more desirable patterns.

Mercury trines Uranus from February 19 to 23, a more desirable mental aspect. The mind is original, independent, and inventive. This is the sign of the pioneer, and literary or scientific career is favored.

From March 2 to 9 Mercury squares

Neptune, suggesting that these natives need training in memory and active accomplishment. Positive thinking should be a keyword from early years for them.

Saturn and Mars are in conjunction from March 5 to 21, pointing toward the need to give these children special training in unselfishness, kindness, honesty, and control of temper.

From March 5 to 12 Mercury sextiles Saturn and trines Jupiter, splendid mental aspects which indicate a profound mind able to concentrate and reason well. The mentality is also versatile and broad, and there is a patient persistence which allows of no defeat. The nature is cheerful and optimistic, and success in law and literature is strongly favored.

Jupiter opposes Mars from March 6 to 21, suggesting that wholesome habits in drinking and eating be inculcated in these children. Also, emphasis on honesty and well-calculated action is needed.

From March 6 to 21 Uranus and Neptune are in sextile aspect, giving a strong inclination toward the occult side of life. Prophetic, inspirational dreams and visions are probable, and the healing powers are strengthened. The intuition is extremely strong and there is a love for travel, but there is strength of will and executive ability, also.

The Sun conjuncts Mercury and trines Neptune from March 14 to 21, favoring the memory and mentality on the days when the orb of aspect is three or more degrees. The spiritual vibrations are intensified, too, and there is a love for the occult. If other aspects concur, there may be inspirational musical ability.

The last two days of the solar month, March 20-21, are marked by an opposition between the Sun and Uranus. Children born on these days are apt to have a tendency toward being highstrung, intensified, too, and there is a love for impulsive, and unreliable. Early training in practicing a calm, deliberate manner, emotional control, and respect for proper conventions will help to counteract these tendencies.

Readings for Subscribers' Children

CLAUDINE Y.

Born March 31, 1956, 7:25 A.M.

Latitude 42 N., Longitude 88 W.

Signs on cups of houses:

ASC, Taurus 21.52	4th, Leo	00.00
2nd, Gemini 18.00	5th, Leo	26.00
3rd, Cancer ..9.00	6th, Libra ...	3.00

Virgo intercepted in 5th

Positions of planets:

Venus26.07	Taurus1st
Dragon's T. .11.18	Gemini1st
Uranus ...28.14R	Cancer3rd
Jupiter ...21.57R	Leo4th
Pluto28.00	Leo5th
Neptune ..29.33R	Libra6th
Saturn2.31R	Sagittarius ..7th
Moon10.26	Sagittarius ..7th
Mars20.42	Capricorn ...9th
Part of F. ..21.29	Capricorn ...9th
Mercury5.04	Aries12th
Sun10.49	Aries12th

The Sun and Mercury are in the enterprising, fiery sign Aries, in conjunction but not combust (and with Mercury before the Sun), and both trine the Moon and Saturn in the friendly, fiery sign Sagittarius, so that this girl has an abundance of vital energy, ambition, aggressiveness, and recuperative power. She will rise in life because of her own innate ability, being impelled to carve her own way upward, and she should have a very fair measure of success in attaining her goals, along with health, material goods, and friends. Some very fine traits of character are indicated: method, foresight, and organizing, executive, and diplomatic ability, as well as honesty and sincerity. The 7th house position of Saturn, Moon, and Dragon's Head suggests satisfaction and stability in partnership—a helpful husband.

Mentally, Claudine is quick, fond of

argument, broad-minded, studious, and usually tolerant of the opinions of others. She has a receptive mind and a retentive memory, giving her unusual ability in learning languages. She can concentrate well and think deeply, too, when she chooses to do so. Inclined to look on the bright side of life, she is fond of pleasure and travel at the same time that she can take a sincere interest in such serious enterprises as a secret society or a spiritual teaching. The twelfth house position of Sun and Mercury suggests a mind that is peculiarly fitted to delve into the mysterious or deeper things of life; many fine chemists and secret service agents have this position of the solar orb and the planet of the concrete mind. There may come times when she is inclined to shut herself away from the world, but the outgoing side of her nature is probably too strong to allow this tendency to manifest much.

Taurus, a fixed-earth sign, on the ASC, gives a stability to this girl's nature which should make a fine balance for the rather impetuous Aries traits. Venus conjuncts the ASC, giving talent for music and art, as well as charm to the personality. The sextile of Venus to Uranus and trine to Mars intensifies the love nature and endows it with a magnetic power, so that Claudine attracts others to her very easily. However, since Venus squares Jupiter and Pluto and opposes Saturn, she needs guidance in controlling her emotions and in keeping her life on the higher level which will bring her real happiness and spiritual progress. Faithfulness in partnership should be stressed, and the destructive effects on the nature of such traits as suspicion and avarice.

This native has much innate capability and is quite versatile in her abilities. She could serve well as hostess, art and antique dealer, music teacher, or air stewardess.

ROBBIE L.

Born April 2, 1960, 2:00 A.M.

Latitude 41 N., Longitude 87 W.

Signs on cusps of houses:

ASC, Capric 20.40	4th, Taurus .16.00
2nd, Pisces ..6.00	5th, Gemini ..8.00
3rd, Aires ..17.00	6th, Gemini .28.00

Aquarius intercepted in 1st

Positions of planets:

Mars	0.03	Pisces	1st
Mercury	15.34	Pisces	2nd
Part of F.	19.17	Pisces	2nd
Venus	21.15	Pisces	2nd
Dragon's T.	23.50	Pisces	2nd
Sun	12.35	Aries	2nd
Moon	11.12	Gemini	5th
Uranus	17.09R	Leo	7th
Pluto	4.19R	Virgo	7th
Dragon's H.	23.50	Virgo	8th
Neptune	8.26R	Scorpio	9th
Jupiter	3.08	Capricorn ...	12th
Saturn	17.55	Capricorn ...	12th

With the Sun exalted in Aries, and Mars in the 1st sextile Jupiter, Robbie has a strong constitution, abundant health, vitality, energy, courage, determination, and excellent recuperative powers. He may be subject to fevers, however, and Sun square Saturn in the 12th indicates possible periods of lowered resistance and, perhaps, invalidism. He will enjoy outdoor activities and travel, and Neptune in the 9th portends profit and pleasure from long journeys.

Mercury and Venus in Pisces, both sextile Saturn in Capricorn, disclose a diplomatic, tactful, cheerful, good-natured personality, and an abundance of friends. Jupiter in Capricorn sextile Mars gives enthusiasm, nobility, honesty, sincerity, and the potential for serving as an inspiration to others.

Moon square Mercury warns of a possibly poor memory and a tendency toward worry and indecision, but Mercury sextile Saturn shows that Robbie, with persistence, can overcome a pro-

pensity for mental flightiness and learn to concentrate, think deeply and seriously, and develop forethought and reasoning ability. In this he will also be aided by Sun trine Uranus and Moon in Gemini sextile Uranus, bespeaking an original, quick, receptive, intuitive, and inventive mind, and fondness for literature and science. Mars in the 1st offers practicality and self-reliance.

Saturn and Jupiter in the 12th show preference for secluded occupations such as laboratory or hospital work, occupations involving occult and mystical matters, or astrology. This child would be also successful as an inventor, in electrical work, or as a writer, agent, or messenger.

The presence of three planets in the second house indicates that Robbie will have many experiences involving finances. The Sun and Venus here portend lucrative positions, obtained through the help of friends, but also a tendency toward wastefulness and extravagance, particularly money spent for the fulfillment of sensual desires. Help in overcoming these proclivities is given by Jupiter sextile Mars, which indicates generosity, particularly in charitable endeavors, but curbs lavish spending.

Three planets in the watery Pisces denote a tendency to dream instead of act, and to allow emotions to rule. Robbie should learn early in life consciously to develop his potential for persistence, concentration, and practicality.

The well-placed Neptune (in the 9th house within 8 degrees of the 10th cusp) sextile Jupiter, indicates an inspirational, mystical nature, the cultivation of spiritual faculties and strength, occult experiences, and visions. The favorable aspects of Sun and Moon to Uranus further enhance this little boy's fine prospects for positive spiritual development.

ADDENDUM—We regret the inadvertent omission of Jupiter (Sag. 27.35) and Saturn (Cap. 12.19) from the planets listed for Janet H. E. in the January issue of the *Rays*.

VOCATIONAL GUIDANCE ADVICE

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

Educator, Publisher

FREDERICK M. G. — Born December 16, 1943, 9:12 A.M. Latitude 33 N., Longitude 116 W. The Sun in the outgoing sign Sagittarius trining Jupiter and the Moon in Leo indicates a friendly, aspiring person with innate ability to make his own way to the top. Pluto, the Dragon's Head, Moon, and Jupiter all in Leo, the lunar orb and Jupiter in conjunction (8½ degrees), sextile Saturn and trine Sun, gives excellent ability as a teacher, editor, and publisher. Mercury in Capricorn conjuncts the ASC from the 12th house and sextiles Venus, suggesting a quick, pleasant mentality and personality. Venus in Scorpio conjuncts the MC, sextiles the ASC and Part of Fortune, as well as Mercury. Mars, ruler of the Scorpio MC, is in Gemini in the 5th, conjuncts Uranus, trines Neptune. This native could give fine service in a number of fields: teaching, publishing, dentistry, law enforcement, and mechanics.

Nurse, Dentist

CHRISTINE W. — Born November 4, 1931, 9:26 A.M. Latitude 38 N., Longitude 122 W. — In this chart we find the Moon, Sun, Mercury, and Venus all in the Mars-ruled sign Scorpio, in the 10th, 11th, and 12th houses. The Moon is in the 10th, and the ruler of the Libra MC, Venus, is in the 12th, all pointing strongly toward a Scorpio-ruled vocation. The Sun sextiles Neptune and Saturn. Mercury conjuncts Venus, sextiles Saturn, trines Pluto, but squares Jupiter. Sagittarius is on the ASC, with Mars in that sign in the 12th, square Neptune. Nursing would seem the best vocation for this woman, but surgery and dentistry would also offer excellent

opportunities for her natural talents. As an insurance agent, restaurant manager, engineer, or secret service worker, too, she could serve satisfactorily.

Teacher, Minister

WALTER R. — Born February 3, 1954, 8 A.M. Latitude 36 N., Longitude 106 W. Here we find the Sun, Venus, Moon, and Mercury all in the humanitarian, fixed-air sign Aquarius, the ruler of the 10th house sign, Gemini, being one of these — Mercury. The Sun and Venus in the 5th house conjunct the Moon in the 6th; the solar orb trines the MC and Jupiter in Gemini in the 10th, squares Saturn in Scorpio in the 2nd, opposes Pluto in Leo in the 12th. Mercury in the 6th conjuncts the Moon (8 degrees), trines Neptune, squares Mars in Scorpio in the 3rd, opposes Pluto. The mental sign Virgo is on the ASC. The well aspected Jupiter conjunct the MC and in the 10th house augurs well for the professional activities of this native and his reception by the public. He has writing ability, and could give fine service as a news commentator or correspondent.

Reporter, Printer

MICHAEL R. N.—Born July 1, 1946, 9:05 A.M. Latitude 38 N., Longitude 122 W. This chart shows Sun and Saturn in Cancer in 5th, and 6th houses; the former sextile Mars in Virgo in the 8th, but square Jupiter and Neptune in Libra in the 8th. Mercury, Pluto, Venus, and Mars are all in Leo, all but Mercury in the 7th. Mars rules the Scorpio MC. Aquarius is on the ASC. This native could serve well in a number of capacities: newspaper reporting; printing; engraving; dealer in hardware, office equipment, foods, seeds, grain; naturopathy.

Daily Thought and Guide

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.

SUNDAY—MARCH 1

The month of March begins with favorable mental vibrations in the morning; later hours bring the energizing influence of Mars. An excellent day to spend time in meditating upon the "glory of God."

MONDAY—MARCH 2

A fine day for steady accomplishment toward higher goals. Maintaining poise will insure the proper handling of possible unexpected occurrences in the latter part of the day.

TUESDAY—MARCH 3

"There was never any heart truly great and generous that was not also tender and compassionate." — *South*. The stellar vibrations encourage greatness today.

WEDNESDAY—MARCH 4

We do well to cultivate harmony in all associations today. "Harmonious words render ordinary ideas acceptable; less ordinary, pleasant; novel and ingenious ones, delightful."—*Landor*.

THURSDAY—MARCH 5

We are encouraged to express humanness, progressiveness, and inventiveness today, intensity increasing with the passing hours.

FRIDAY—MARCH 6

Early morning hours strongly favor mental endeavor of a progressive nature. An excellent day to write letters or perhaps add to some literary work already begun.

SATURDAY—MARCH 7

This is the day of a New Moon, an excellent time for beginning any endeavor. Also favorable for planting.

SUNDAY—MARCH 8

A splendid day for deep, heartfelt worship. "Worship as though the Deity were present," as indeed He is.

MONDAY—MARCH 9

"Nothing great was ever achieved without enthusiasm," said Emerson. Through use of the will we create our own enthusiasm.

TUESDAY—MARCH 10

Mixed vibrations make this a day for setting a definite goal to accomplish and persisting toward its accomplishment. "We can if we think we can."

WEDNESDAY—MARCH 11

Saturn may evidence his restraining hand in the earlier part of the day, but by learning the lesson intended we make progress.

THURSDAY—MARCH 12

"Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue."—*Taylor*

FRIDAY—MARCH 13

The intuitive voice should be easily heard this morning, but care should be taken in the later hours to maintain poise and moderation.

SATURDAY—MARCH 14

A day to prove that we are master of our circumstances — that our circumstances do not master us.

SUNDAY—MARCH 15

The stars favor devotion on this Sabbath. "Deep in my soul the still prayer of devotion unheard by the world, rises silent to Thee."—*Moore*.

MONDAY—MARCH 16

Mental endeavor is favored today, with depth of feeling toward the needy. Watch for opportunities to use the kindly word.

TUESDAY—MARCH 17

Favorable lunar-solar vibrations from watery signs help to make this a day for using one's inner feelings to the best advantage.

WEDNESDAY—MARCH 18

A day of mixed vibrations, but patience and forbearance will enable us to profit from intuitive and artistic urges.

THURSDAY—MARCH 19

"Sow the seeds of humbleness, pure-heartedness, love; and in the long eternity which lies before the soul, every minutest grain will come up again with increase of thirty, sixty, or hundred fold."—*F. W. Robertson*.

FRIDAY—MARCH 20

Splendid vibrations from Jupiter, Saturn, and Mars today make possible much fine accomplishment for those ready to serve.

SATURDAY—MARCH 21

A good day to relax and rest among trees and flowers. "Go forth under the open sky, and list to Nature's teaching."—*Bryant*.

SUNDAY—MARCH 22

"Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble."—*Brooks*.

MONDAY—MARCH 23

The intuitive voice can reveal answers during the early hours today. Avoid extravagance during the latter part of the day.

TUESDAY—MARCH 24

Mixed vibrations call for the exercise of discrimination in choosing one's definite path today. This faculty teaches us that we are Spirits — divine and eternal.

WEDNESDAY—MARCH 25

We do well to heed the urge to Jupiterian benevolence this morning, in spite of Saturn's restraining hand. "The greatest of these is charity," said St. Paul.

THURSDAY—MARCH 26

"Observation and action generate the *conscious soul*. It is of the highest importance that we observe the sights around us *accurately*."—*Max Heindel*.

FRIDAY—MARCH 27

Neptune's vibration encourages us to follow the Higher Way this morning, and the intuitive urge of Uranus follows later on.

SATURDAY—MARCH 28

Mental endeavors are favored in the early part of this Saturn-ruled day. A new enterprise or journey may be well begun.

SUNDAY—MARCH 29

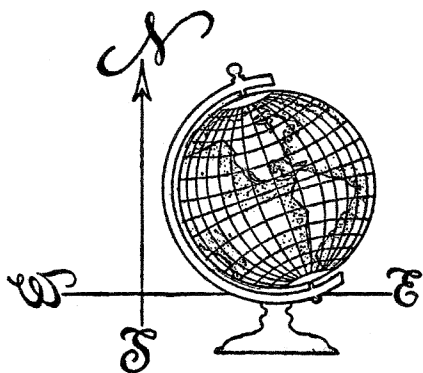
"Devotion to high ideals is a curb on the animal instincts, and generates and evolves the *emotional soul*."—*Heindel*.

MONDAY—MARCH 30

Ambition and accomplishment are favored today, but care should be used in keeping poised and considerate of others.

TUESDAY—MARCH 31

On this last day of March we should overcome any temptation to be fickle in our affections. "Friendship has a power to soothe affliction in her darkest hour."—*White*.



MONTHLY

News

INTERPRETED

Scientists Enthusiastic About Moon Samples

Scientists at the Lunar Receiving Laboratory reacted enthusiastically Thursday as they viewed some of the moon rocks brought to earth by the Apollo 12 astronauts.

"Scientists are oohing and ahing," said Dr. Dan Anderson, curator of the Manned Spacecraft Center's laboratory. "The astronauts were asked to bring back some large rocks if they could and these are plenty big."

The rocks generally were larger and lighter in color than the ones fetched by the Apollo 11 astronauts in July.

One stone is "about 7 inches across and weighs over 4 pounds," said Dr. Jeffrey Warner, geologist and associate curator at the laboratory.

"This is by far a larger return than anything on Apollo 11," he observed. Apollo 11 astronauts Neil A. Armstrong and Edwin E. Aldrin Jr. landed 955 miles east of where Apollo 12 explorers Charles Conrad Jr. and Alan L. Bean touched down.

"The rocks in the first box are crystalline and generally lighter in color than those returned by Apollo 11—medium charcoal brown and gray," a laboratory spokesman said. Glass-like crystals in a rock generally are formed when a once-molten chemical element or compound hardens . . .

Technicians at the laboratory here photographed, canned and labeled contents in the first of the two moon-rock boxes filled by Conrad and Bean on the moon's Ocean of Storms.

Several Are Igneous

A coat of gray dust prevented any detailed study of geologic features, but scientist-observers said they could tell several stones were igneous, meaning they were formed when molten material hardened as would happen after a volcano or meteor impact on the lunar surface.

A second box, filled by Conrad and Bean

during a mile-long geologic expedition made during their second moon walk, contains the more carefully collected samples. It is to be opened Friday inside a glass-walled cabinet to be filled with nitrogen.

A portion of the lunar material will be injected into germ-free white mice, plants, human and animal tissue, cockroaches, shrimps and other living things to see if it contains any living organism or chemical harmful to life on earth.

The remainder of the Apollo 12 material will be sealed in vacuum or nitrogen-filled containers for later distribution to scientists outside the laboratory.

Magnetic Fields on Moon

Meanwhile researchers operating experiments left behind on the lunar surface by Conrad and Bean said Thursday one of the instruments — used to measure magnetic fields — is showing "considerable activity."

The reason, they said, is because earth in recent days has been partially shielding the moon from radiation particles streaming through interplanetary space from the sun.

Now the moon is coming out of that protective field, like a water skier cutting across the wake of a motor-boat, and the magnetic fields generated by the solar stream are increasing in intensity.

—*L. A. Times*, Nov. 28, 1969

It is too early as yet for many news items of information to come from the Apollo 12 Moon Event. Astronomers were not yet able to come to any clear-cut conclusion concerning the Moon's origin from the first samples of Moon rock, brought back by Apollo 11, and it is not likely that this second sampling will be of much more help. However, a late report has it that these rocks brought back by Apollo 12 in two boxes

are quite different from those of Apollo 11, having been collected within about a thousand miles of the first sampling area. Just what the difference consisted of has not yet been made public, at this time.

The Apollo 12 rocks are larger than those brought back by Apollo 11, larger and lighter in color, one being about 7 inches across and weighing over four pounds.

Conrad and Bean brought back two boxes of rocks. The rocks in the first box are crystalline and generally lighter in color than those brought back by Apollo 11, we note, medium charcoal, brown, and grey. Several stones seem to be of igneous formation, that is, they were formed after a volcano or meteor impact on the Moon's surface, scientists reported.

Astronomers have said that the Moon has no magnetosphere; but one of the instruments left on the Moon by Apollo 12 is a magnetometer, to measure the Moon's magnetic field. It appears that the Moon does have (at least) magnetic fields caused by radiation particles which stream to the Moon from the Sun. As Earth passed between the Moon and Sun, this radiation was cut off temporarily, but "now that the Moon is coming out of that protective field, like a water skier cutting across the wake of a motor boat . . . the magnetic fields generated by the solar stream are increasing in intensity," the magnetometer shows.

Beacon for Buntings

With uncanny precision, the northern hemisphere's migratory birds fly south in the fall and north in the spring—often to targets that are continents or even oceans away. One theory holds that some birds get their traveling orders from the stars. Not quite, says Cornell Ornithologist Stephen T. Emlen. The cue comes from a "biological clock" set by the birds' internal response to seasonal changes in the length of days.

Emlen's test subject was the indigo bunting, a little songbird and prodigious commuter that flies as far as 6,000 miles a year

between Canada and Central America. Emlen put the birds in a planetarium and studied their reaction to fall star patterns. To his surprise, the birds seemed to ignore the artificial heavens on the planetarium dome. Outside it was spring, and the birds always tried to head north. Why?

Something was obviously overriding the instructions provided by the planetarium stars. To test his hunch, Emlen began exposing the birds to periods of simulated daylight that lengthened faster than natural days. Within weeks he succeeded in advancing their biological clocks by six months. Though it was only spring at Cornell, the buntings showed physiological preparations for fall migration. Next Emlen exposed the birds to spring star patterns, which should have dictated a northward passage. But the birds seemed determined to fly south, as if it were fall.

The only star that they did heed was Polaris, the North Star. As long as it appeared, they retained their sense of direction. But when it was removed from the planetarium sky, they seemed hopelessly confused. From these experiments, Emlen concluded that they probably use Polaris, which is visible all year in the northern hemisphere, as a celestial beacon on both legs of their journey.

More important, the tests convinced him that the secret of the buntings' navigational skill lies in their body chemistry. It tells them not only when to travel but also whether to fly toward or away from the North Star. The most likely agent, he thinks, is a hormone or combination of hormones, secreted in response to varying amounts of daylight as the seasons change. If Emlen can identify these hormones and discover how they work, he may help explain how similar biological clocks work in other animals, including man.

—*Time*, Nov. 14, 1969

Readers may recall that in the review of Vitus B. Droscher's book, *The Mysterious Senses of Animals* (*Rays*, November, 1969), reference was made to Mr. Droscher's account of experiments with migrating blackcaps. These experiments, conducted in a planetarium in Germany, were similar to the ones made by ornithologist Emlen, as described in the *Time* article. In the German experiments, the migrating birds followed the changing star patterns of an artificial sky and attempted to fly in their normal migratory direction as indicated by the patterns, whether or not true. It was concluded then that these birds possessed an "ingrown" knowledge of celestial geography, and that they automatically

followed the stars as they appeared. If the stars were "set up" falsely, the birds pursued the false course.

Now we see that Mr. Emlen has obtained different results from a group of indigo bunting. These birds always headed true north, no matter what the simulated star pattern indicated. It is interesting, however, that these birds, too, appeared affected by one star — the North Star — and in spite of their evident independence did lose their "sense of direction" when that was removed.

Mr. Emlen's further experiments with the birds' reactions to increased periods of artificial daylight and their apparent resulting changes in body chemistry open up an interesting new avenue of exploration. One wonders how the German blackcaps might have responded under similar conditions. Continued research along these lines will probably enlighten scientists further into the workings of the so-called "biological clocks" seemingly inherent in wildlife, and it will be interesting to learn of any new data obtained.

It is obvious that material scientists are still far from knowing the full truth of the great motivating intelligence which lies behind each member of the animal kingdom, in the form of its particular Group Spirit. Continuing zoological and biological research is certainly to be desired. There is no doubt, however, that, until the presence of the Group Spirit is recognized, acknowledged, and accepted as the constant factor behind the behavioral pattern of any animal, purely material research, experimentation, and study will continue to provide what will be regarded as conflicting or inexplicable data, and it will be impossible to arrive at final, irrefutable, conclusions.

Apollo 12 Astronauts View Sun's Eclipse by Earth

Eclipse of Sun

The pictures included a shot of the earth eclipsing the sun, taken just before Apollo

12 started its final plunge toward the earth Monday.

It showed a coal-black earth blotting out the sun in a burst of brilliant, burning blues, reds and pinks—a sight never seen before.

The eclipse was described by astronaut Alan L. Bean as "the most spectacular sight of the whole flight."

Colors Stream Into Space

In the center was a black ball—the earth — and around its edges pure white light burned into the camera and the eyes of the viewer. Beyond this white rim, colors streamed into space — pinks, blues, reds, and purples.

The Moon Walk

Motion picture film showed Charles Conrad Jr., wearing a brilliantly white suit, walking on what seemed to be a bed of charcoal, a faint shadow following each of his movements. This was a view of the second Apollo 12 moon walk, taken from the window of the lunar lander.

He walked stiff-legged in the heavy suit, but still seemed to glide easily.

At one point, like a ghost shoveling charcoal, he was seen inside a small crater, reaching down with a scoop to gather samples of rock.

The two Apollo 12 moon walks were made by Conrad and Bean, as the third member of the crew, Richard F. Gordon Jr., orbited the moon in the command module.

The film, a compilation of views taken on 16-mm. film during the flight of Apollo 12, also showed the view out the lunar module as it sailed toward a landing.

Craters in the gray surface whipped by rapidly and then more slowly as the crafts forward speed slowed. Then, the movement in the background halted and the spacecraft descended. Craters grew large.

Then dust was seen flying by the window. It grew until the whole view was wiped out. Then it was suddenly gone and the craters were seen again. The Intrepid had landed.

A view from the command module showed the spider-like lunar module slowly moving away, just starting its descent to the moon's surface. A final view showed it hanging above the moon's surface, a spider tensed for descent.

The final view had the docking target of the lunar module. The target, usually lighted by atomic fluorescence, was strangely dark. Officials said they were unable to explain why the target had no light.

The film also serves tradition—it showed the American Flag unfurled against the blackness of the lunar surface. The red, white and blue stood out with startling clarity in the somber darkness of the moon-escape.

(Continued on page 134)



BOOK REVIEWS

Literature · Plays ·
Motion Pictures · Music

"The History of Atlantis"

The History of Atlantis, by Lewis Spence. University Books, Inc., New Hyde Park, New York, 1968.

THIS is a reprint of a book first published in 1926 by an authority on Atlantis who also wrote a number of other books about the "lost continent." The present volume is considered by scholars to be Mr. Spence's best work on the subject. In it, he evaluates the writings of Plato — the first to chronicle the Atlantis legend in detail — and discusses the geological, archeological, and anthropological evidence, as well as the myths, religions, and traditions from many cultures which bear upon the subject. He concludes, and successfully shows, that there is a strong case for the reality of the Atlantis tradition.

As the author says, "... can one reasonably expect direct documentary evidence of a civilization which totally disappeared more than eleven thousand years ago? It is manifest that another kind of proof other than the documentary must be drawn upon to justify the existence of such a culture." In this book he succeeds in convincingly bringing together that "other kind" of proof.

Mr. Spence accepts the premise that tradition, if used with sufficient safeguards, is as valuable historical evidence as are the most validly authenticated documents. The Atlantean tradition is endemic to most of the western world. Ancient European and North and South American lore is replete with variants

of the flood stories and other elements of the Atlantean legend.

Plato's account of the lost continent is presented as the one underlying most of Mr. Spence's assumptions and conjectures. This account, part of which is quoted in this book, tells of the dramatic rise and fall of Atlantis, the way of life of the ancient Atlanteans, their religion, cities, and social customs, and how the continent finally sank beneath the waves because of the evils of the people.

The author compares Plato's account with those of Solon and other ancient and more recent scholars, and shows how modern scientific and scholarly data seems to corroborate Plato's theories. In arguing for the validity of the ancient accounts of Atlantis, the author says "... if the belief in Atlantis was a mythological one, or in some way connected with the religious or fictional history of the Greeks, the protagonists of that theory cannot leave it at that, but must adduce proof to account for its mythological origin. It cannot be too strongly stressed that all tradition has a basis in fact."

The author includes chapters dealing with Atlantean geography, races, animal life, religion, politics, and every-day existence. He discusses Atlantean kings and culture, and shows many and striking parallels between the culture and religion of early Europe and America and that presumably existing in Atlantis.

The various races which are thought

to have inhabited Atlantis are described — including the advanced Cro-Magnon man who, scientists agree, proved his superiority in development to Neanderthal man and other contemporaries when he emigrated to Europe. It is interesting to compare Mr. Spence's chapter on the Atlantean races with what Max Heindel says about them in the *Cosmo*. Although Mr. Heindel, of course, gives far more detailed descriptions of the physical characteristics and mental and moral development of these peoples, it is noteworthy that scientists — at least those who admit to the existence of Atlantis in the first place — are aware that it had a long and complex history, made so by more than one single homogenous group of people.

Mr. Spence does not comment on the moral decline of the Atlanteans other than to state his belief, based on the prevalence in myths about Atlantis, of the theory that its inhabitants were, at the last, "somewhat degenerate in thought, if not in culture." The Atlantean legends to which he refers are full of stories of the "wrath of the gods" being directed against Atlantis, with the resulting deluge. "Such a world-wide memory of the profligacy of the Atlanteans cannot possibly have sprung from chance invention," he says. Mr. Spence agrees that a natural calamity did occur — several upheavals, in fact — and that the continent was most certainly submerged. Not, however, before some inhabitants of Atlantis managed to leave and settle elsewhere, bringing enough of their culture and traditions with them to sections of Europe and the American continents, where they eventually influenced, modified, and even supplanted the then-existing ones.

Max Heindel indicated the location of Atlantis simply as "where the Atlantic Ocean now lies." Mr. Spence believes that Atlantis was located in the Atlantic Ocean extending from a point close to the entrance to the Mediterranean to the 45th parallel of longitude, and from north to south nearly from the 45th

parallel of latitude to about the 22nd parallel of latitude. The present Azores and Canary Islands, he states, are the last vestiges of the Atlantean continent. He several times makes the point that the fact that animal life on the Azores is similar to that on the American and European continents indicates that there was, at one time, a land connection among them — in other words, a land connection from Atlantis to the other continents. Such a connection, too, would help account for the spread of Atlantean culture and mores to other continents.

Mr. Spence presents numerous enlightening reasons and material justifications for belief in the existence of Atlantis. Drawing on available evidence contributed by Atlantean "researchers," and combining this with his own interpretative ability, he convincingly makes a well-founded case for the "truth" of the Atlantean legend. In this day of increased speculation about the "lost continent," and increasing popular acceptance of Atlantis as a fact — albeit with distortions and misconceptions in the minds of many—such a serious, scholarly, and thoughtful presentation of the case is a valuable find. It would be well for those who are truly interested to read one or perhaps more of Mr. Spence's books, in order to obtain a picture of the increasing evidence for Atlantis — evidence, incidentally, which has been corroborated by other qualified researchers since the original publication of Mr. Spence's material.

It must be remembered, however, that, valuable though Mr. Spence's contributions are, they are by no means complete. Doubtless, more material data concerning Atlantis will eventually be brought to light. More important, however, is the occult information about Atlantis — information which, far more than the material, is needed to understand the significance of that continent and its history to human evolution. This information, of course, has been supplied by Max Heindel in his writings.

Readers' QUESTIONS

Christ's Mission in Evolution?

Question:

It is taught in the Rosicrucian Teachings that it was Christ's mission to give the humanity on Earth a new start. Why was the Earth so favored? And why didn't the same law which acted on the stragglers on our Moon act on the Earth? Also, if Christ is the only Being in the universe who possessed all twelve vehicles, is it possible that none of the other planets needed such an impetus as the Earth received?

Answer:

Actually, the Earth was not "so favored." Max Heindel states in *Gleanings of a Mystic* (page 58): "The Son, the Cosmic Christ, is the highest Initiate of the Sun Period, inhabiting the Central Sun and guiding the planets in their orbits by a Ray from Himself, which becomes the indwelling Spirit of each planet when it has been ripened sufficiently to contain such a great Intelligence. Jehovah, the Holy Spirit, is the highest Initiate of the Moon Period, dwelling in the physical, visible Sun. He is regent of the various moons thrown off by the different planets for the purpose of giving beings who have fallen behind in the march of evolution more rigid discipline under a firmer law, to awaken them and spur them on in the proper direction, if possible."

Concerning the stragglers on our Moon, it would seem to us that the same Law acted on them as on the later humanity. In the *Cosmo-Conception*, page 264, we are told: "In the beginning of

the Lemurian Epoch, these 'failures' (note that they were *failures*, not merely stragglers) had crystallized that part of the Earth occupied by them to such a degree that it became as a huge cinder or clinker, in the otherwise soft and fiery Earth. They were a hindrance and an obstruction, so they, with the part of the Earth they had crystallized, were thrown out into space beyond recall. That is the genesis of our Moon."

Now just how many millions or billions of years ago the Moon was thrown off, we are not told, but during the time this happened and the coming of the Christ many more inhabitants of the Earth had lagged or straggled and therefore more help was needed. We judge from what Max Heindel has said that at the time the Moon was thrown off the Earth had not "been ripened sufficiently to contain such a great Intelligence" as a Ray from the Cosmic Christ. Billions of years later it and the humans on it had evolved or "ripened" a great deal more, but even so the majority of humanity needed help if they were to progress.

The great Beings who direct our evolution are so much wiser than we are, or can be at present, and knew so much more than we can about the "why and wherefore" of their plan of evolution, that they no doubt had reasons far beyond our ken for not making "salvation" possible for the *failures* thrown off on the Moon as they did for the later stragglers of humanity in our Aryan Epoch. It may be that more effort is made to "save" beings in a later stage of evolution than those in the earlier stages, simply because they have made enough progress to indicate that they

can be "saved." It would seem logical that efforts, of one kind or another, are made by the Higher Ones to give aid to their evolving charges whenever they see there is a need for it, on any and all planets. Be sure that you differentiate between Christ (a Ray from the Cosmic Christ) and Christ Jesus. It was the latter that had the twelve vehicles (reaching "from the Physical World to the very Throne of God"), and thus could appear on Earth and teach and preach the principles for the Christian Era. Other Rays from the Cosmic Christ would go to other planets.

Asking for Protection

Question:

Last summer I was riding in an automobile and was caught in a cyclone, which did great damage all around me. I immediately sent up a silent prayer to the Invisible Helpers for protection, and almost immediately a great calm came over me, and I escaped harm. Was it right for me to ask for this protection, and would I have been protected in any case without requesting it?

Answer:

It is always permissible to ask for protection from inimical forces, and it is not at all certain that protection will be forthcoming unless we *do* ask when there is apparently great need for it. Of course the main events of our destiny are determined before birth, but many of the lesser events are not predetermined and are more or less subject to our free will. To put ourselves in touch with higher Beings in time of danger is one of the uses for our powers which we should exercise. An excellent way of establishing and maintaining safety is by means of the so called Protective Aura — strongly visualizing the Light of Spirit all about oneself.

MONTHLY NEWS

(Continued from page 130)

Just as Conrad and Bean had said on their moon walks, the lunar surface looked like dry, dusty, gray sand weathered by time. Scores of rocks dotted the surface like broken chunks of glass.

The starkest features in the first photos were the sheer baldness of the moon's surface and the black expanse of space overhead.

In a close-up view, one astronaut peered at the camera, the reflection of the other spaceman gleaming on the face of his helmet.

Magnetometer

One of the main reasons for Apollo 12—setting up lunar experiments — was prominently illustrated.

In one color picture could be seen a magnetometer, designed to measure the moon's magnetic field. Its gold protective covering glistened in the sun while one of the astronauts worked on other experiments a few feet away.

—L. A. Times, Nov. 11, 1969.

Astronomers have in the past written lengthy and vivid imaginative descriptions of what the immediate solar system would look like viewed from the Moon. The astronauts have not yet had time to write detailed descriptions of what they actually saw, in an hour-to-hour account of their Moon visits. Let us hope that some day they will do just that.

The most spectacular sight of the whole flight, Alan L. Bean said, was precisely this view of the eclipse of the Sun by the Earth, just before Apollo 12 started its final plunge back home to Earth.

Contrary to some astronomical descriptions before the Event, the Sun was not, on this occasion, wholly eclipsed; at least a rim of white light showed behind the Earth, and beyond this white rim brilliant colors streamed into space — reds, pinks, blues, and purples. In a short time, doubtless, more detailed descriptions and stories will be prepared with the aid of the astronauts as first-hand viewers of the Moon's world; and we look forward to that.



Prevention of Disease

DIANA DUPRE

IT is strange that in this "enlightened" age so much more attention seems to be given to the cure of disease than to disease prevention. Perhaps it is simply human nature to concern ourselves with our physical, mental, or emotional well-being more *after* we lose it than before. Few thinking people would disagree that it would be far simpler, less painful, and certainly less expensive, to live and act so as to prevent diseases in the first place, than to suffer their ravages and then go about attempting to get rid of them. In practice, however, this is not so often the case.

Proper nutrition is a very necessary part of disease prevention. The human body requires certain proteins, vitamins, minerals, and other nutrients for the maintenance of good health, and these can be obtained best from the plant kingdom. Decaying and toxic substances in all animal flesh poison the human body, which is unable either to digest or fully eliminate them, and they are directly responsible for many ailments. In contrast, vegetarian foods contain nutritive, tonic elements and — particularly fruits — are antiseptic. They function as far better combatants of disease-bearing bacteria than do either the palliatives so universally consumed or the potent medicines available by prescription.

A judicious mixture of such natural foods as fruits, vegetables, grains, and nuts, left as nearly in their natural state as possible, offers far greater assurance of good health than does the diet overloaded with fats, starches, and sweets indulged in by so many people today.

Abstinence from drugs, alcohol, and tobacco is another method of disease prevention which appears obvious. It seems a matter of simple common sense that the debilitating, impure, and powerfully degenerative substances of which these commodities are composed would weaken physical, moral, and emotional health. In addition, of course, overriding medical evidence points to their malefic properties and capacity for harm. This is quite apart from their disastrous effect on spiritual well-being — less generally recognized but even more dangerous. Yet the degree to which they are indulged in by the general public is well enough known.

Those who once succumbed to this type of stimulant and then managed to break the habit permanently have admitted to a renewed sense of good health, as well as to greater energy and physical and mental alertness than they experienced during the time in which they were indulging. Max Heindel stated that "moderation is a misnomer with regard to alcohol," and this warning holds true

for drugs and tobacco as well. Enough evidence exists to show that *complete* abstinence from these products is indicated if good health is to be enjoyed.

Fresh air and outdoor exercise are two other essentials of good health. Those of us who live in large cities know full well the danger to lungs and other organs of smog and grimy, unclean, urban air. When the air becomes so impure that, on certain particularly bad days, in one of our large cities, school children may not participate in outdoor games at recess because of the difficulty in breathing, the effect of this condition on all society becomes obvious. It is imperative that those who are forced by circumstances to live in such areas participate in drives to clean up the air around them, and make every effort to spend all possible time in places blessed with cleaner air.

It is universally acknowledged, but again often ignored, that exercise is necessary to good health. Our bodies were not made to sit endlessly in offices, at bridge tables, or in front of television. Participation in sports, working in the garden, walks in the country, and even the exercise involved in housecleaning, are vastly to be preferred to the predominantly sedentary activities to which we have become so prone as a result of our conveniences and "creature comforts." It is also true that, in addition to promoting physical well-being, proper exercise in a healthful environment does much to erase the mental "cobwebs" which accumulate after too much sitting around. We all think better and work better — as well as feel better — after judicious physical activity. The salubrious effect of a walk in the country, or almost any outdoor exercise conducted within individual physical limitations, is significant and lasting.

All these generally recognized healthful measures will fall short of their goal, however, if the moral and spiritual aspects of disease prevention are ignored. As Max Heindel said, in *Astro-Diagnosis — A Guide to Healing*: "It is not

enough to help people to regain health; our aim should be to teach them how to live in harmony with the laws of love and life that they may never be sick." Disease originated in the first place because we broke these laws, and until we learn to abide by them we can never hope to eradicate illness. The Rosicrucian Philosophy teaches that, as a result of previous unworthy thought or activity, we are each personally responsible for our ailments, and that illness in the present lifetime may be just as much a manifestation of wrong doing in a former incarnation as of malfeasance in this one.

In this connection, self-control and poise are prime requisites of disease prevention. All of the base personal emotions — jealousy, fear, greed, envy, lust, hatred — as well as worry, impair good health. Max Heindel, discussing, in *Web of Destiny*, the physical effects of such feelings, said: "(Fear and worry) derange digestion, interfere with the metabolic changes and with elimination of waste, and, in short, upset the whole system, with the result that in some cases the person is forced to take to his bed for a longer or shorter time depending upon the severity of the attack and the resistive power of the constitution." He then described the spiritual effects of these emotions and made it clear that unless a person is pure, spiritually and morally, he can never be completely well physically.

Physical and spiritual well-being are closely intertwined and cannot be divorced from each other. Malefic emotions and acts which, by their very nature, are always directed outward, are returned to the originator in kind, and he suffers, not only from the harm he has physically inflicted on himself by initiating these feelings, but also, under the Law of Consequence, from the returns of venting his corrupt emotions on others.

It should here be emphasized, in connection with fear, that fear of disease is one of the surest ways of bringing it

about. It has been noted that people who are afraid of the "flu" or any other malady and are sure they are going to get it long before symptoms appear, almost certainly *do* get it. Those who face an outbreak of disease with courage and optimism often manage to avoid the illness.

Those whose lives revolve around the law of love, and whose primary concern is compassion for and service to others, cannot help but reap physical as well as spiritual benefits. These people are too busy with altruistic pursuits, and too involved with the concerns of others, to fall prey to the negative emotions which have such detrimental effects on individuals whose primary purpose is the satisfaction of their own personal desires. If we devote ourselves to helping others, we do not have the time to indulge ourselves in fears, worries, and corrosive emotions. Consequently, we will be healthier. Furthermore, if our lives are spent in selfless service — if we actively practice the Christian teaching of compassion and consider our fellow men with warmth and love, we will find ourselves blessed with surprising reserves of physical — as well as spiritual — energy and strength.

If we "live the life" we will automatically draw to us the powerful vibrations of divine light and life annually renewed on our Earth with the return of the Christ Ray. These vibrations do much to maintain our physical bodies in good health, as well as to inspire spiritual progress.

It is of course true that no matter how pure and wholesome our present lives are, and how sincerely we are now endeavoring to maintain ourselves in accordance with divine law, we may have, from previous lives, karma in the form of illness which, under the Law of Consequence, *must* be expiated. If such is the case, preventive measures will not obviate it. But even then, our devotion to humane ideals, the resulting spiritual strength, and — of major importance — our understanding of the reason for

the malady and our positive attitude toward it will allow us to experience it in a context of optimism and faith. This, in turn, will make the illness more bearable and help us learn the needed lesson more easily than do the many unfortunate, uninformed men and women whose suffering is so evident all around us.

Thus we see that the prevention of disease has many facets, of which the commonly accepted preventative measures are only a part. Disease responds to our overall attitude and behavior — mental, moral, and spiritual, as well as physical. Good health involves adherence to *all* of God's law's — those of the spirit as well as those of nutrition and physical care.

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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Colorado—This is to thank you for your many kind considerations. I am fine — have no complaints to make about my health. I wish everyone could say the same. You may take my name off your healing list now; I have a sincere feeling of gratitude to our Creator.

Michigan—Thank you so much for your prayers and suggestions. There have been many noticeable improvements.

Florida—I am pleased to report that I am sleeping better and that my elimination has greatly improved. Thank you for your help.

Texas—I am doing the physical exercises, and my hands and feet are almost well. Thank you and God for the prayers.

Arkansas—I am so grateful to be on your list and receive all the helpful material you send out. Had I only known about you sooner, some things would have been quite different. Thank you so much for the wonderful work you are doing.

New Jersey—I can hardly believe that this wonderful change for the better has happened to me. I truly believe I have felt the Invisible Helpers around me at night. My love and gratitude are boundless.

Idaho—Thank you for your support and advice. We are truly grateful for the immeasurable new strength and stamina received. We are working with you, fasting one day a week, taking thyroid only when necessary, persisting with the cleansing diet.

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California—Thank you for your love and attention to my problem. Am improving I know, as I watch my diet and follow your suggestions. I never knew vegetables were delicious with no salt — their true flavor comes through without seasonings.



Gratitude Invites Healing

ON page 114 of *The Rosicrucian Cosmo-Conception* we are told that in the First Heaven when we are going through the panoramic process after being released from the physical body the good acts of the life are "the basis of feeling. When we come to scenes where we have helped others, we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others, because gratitude makes for soul growth."

In one of his monthly Lessons (*God's Chosen People*), Max Heindel reminded his Students and Probationers of the need to express gratitude to the Elder Brothers for having received the soul-satisfying Rosicrucian Teachings, so that they might make more soul growth by being grateful.

Perhaps we have not fully realized that as we increase in soul growth we also increase in the power to attract the healing force into our bodies and environment. However, this must be true because all disease results from a spiritual cause, and as we progress spiritually and become more balanced in our higher vehicles, we obliterate the congestions that have resulted in disease.

We should never forget that *we are divine*; and have unlimited inherent power. When we become aware of our transgressions and begin to obey the law violated, we erase the conditions in the higher vehicles that have manifested in physical, emotional, or mental affliction and begin to express the divinity within.

If we would be healed, then, let us not forget to be grateful — to our associates, to our Elder Brothers, and above all, to our Heavenly Father, Who provides us with all the rich blessings of life.

* * *

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

February..... 3 — 9 — 16 — 23
 March..... 2 — 8 — 15 — 22 — 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*.



Orville, the Singing Owl

DAGMAR FRAHME

(Conclusion)

IT all seemed to be just because he liked to sing. What was so bad about an owl singing? Orville sang, as he had told great-Aunt Hortense, because he liked to and it made him feel good. And couldn't owls feel as good as larks and canaries and robins? It wasn't as if he didn't do his chores when he sang. In fact, when he sang while doing his chores, they got done faster and often better. And it wasn't as if he bothered people when he sang — that it, he didn't bother any people except owls. All the other birds liked it when he sang, his teacher certainly liked it, and one day when he was singing in the woods some human children stopped their play and smiled up at him. The more he sang, the more they smiled, so they must have liked it too. Why didn't the owls like it?

Supper that evening was not a success. Great-Aunt Hortense ate determinedly but with a very disapproving look on her face. Mother Owl ate almost nothing and looked miserable, Father Owl tried to tell a few jokes, but when nobody laughed he gave that up and didn't say another word. And Orville ate what was on his plate, just to keep

people from telling him that he *should* eat it, but he didn't taste his food and couldn't have told you what he was eating.

As they were getting up from the table and Mother Owl began to clear the dishes away, Great-Aunt Hortense turned to Father Owl.

"Henry," she said, "I would like to talk to you in your study. Right now, if you don't mind. I have tried all afternoon to get Louise to see the wisdom of sending that child to a preparatory school, but she is too softhearted. However, we know that it must be done, and soon, for the sake of the whole family. I know personally the headmaster of a very excellent school, and I'd like to see you send a letter off to him tonight. Come along, Henry, don't dawdle."

Orville watched rather surprised as Father Owl followed Great-Aunt Hortense meekly into his study. No one, at least as far as Orville knew, had ever told his Father not to dawdle. That was not the sort of thing one said to Father Owl. But Father Owl had done exactly what Great-Aunt Hortense wanted, without saying a word.

Orville went into the kitchen where Mother Owl had started washing the dishes. He perched on a chair and

watched her for a while. She looked unhappy.

"Do I really have to go to that per—per—per—whatever it is, school?" he finally asked.

"I don't want you to go, Orville," said Mother Owl, "but a lot will depend on Father and Great-Aunt Hortense. Oh, Orville, why do you have to sing? If it weren't for that we would have no trouble with you at all, and even Aunt Hortense would have nothing to criticize."

Orville sat watching his Mother some more. "What's wrong with singing?" he asked as she started to dry some glasses. "All the other birds do it."

"And that's just what the trouble is, Orville," said his Mother. "All the other birds do it, but owls don't. I'm sure it doesn't seem important to you yet, but some people get very disturbed when someone in their family does something that other people might not approve of. And Great-Aunt Hortense thinks that other people's opinions of us are very important indeed, and if one of us does something that owls just don't do, then other people's opinions of all of us will not be very good."

"But why does she want me to go to that school?" asked Orville.

"Because she thinks that at the school they will teach you to do just exactly what owls are expected to do and nothing different," said Mother Owl.

"Oh," said Orville. "But why does it matter to other people if owls sing or not? I wouldn't care if *they* sang or not, except they seem happier when they *do* sing."

"I know, dear," said his mother, "but that's just the way people are. Everyone is put into his own little place and expected to stay there. If they do something different, there are people who don't understand and get upset."

Mother Owl finished her work and went upstairs with Orville to read him a story. Much later, when he was already in bed and supposed to be asleep, he

heard Mother, Father and Great-Aunt Hortense talking in the living room. He couldn't hear too many words, but knew they were talking about him and that school, and he could tell that they were not agreeing with each other. He tried to stay awake and listen, but fell asleep while they were still talking.

Next morning, Father called Orville into his study as soon as he came down for breakfast. Mother and Great-Aunt Hortense were there, too.

"Orville," said Father, "Great-Aunt Hortense and I want to send you to a preparatory school, maybe just for a year or two, so that you can learn to do what is expected of owls and be a credit to us all. But your mother doesn't want to see you go, and so we have agreed on a compromise."

Orville didn't know what a compromise was, but didn't say anything.

"Louise, you'd better tell him," said Father.

"Orville, dear," said Mother, "we have decided that if you will *promise* never to sing again we will not send you to that school. I know that seems hard right now, but you will get used to it. And wouldn't you rather live at home than live at a school far away and only come home once in a while?"

Orville nodded his head. Of course he didn't want to go away to school. But to have to promise never to sing again — that seemed awfully hard. He wasn't sure he'd be able to keep such a promise. Sometimes, he knew, he sang even without realizing that he was singing.

"You know, Orville, that if you went to preparatory school you wouldn't be allowed to sing either," said Mother.

Orville had never thought of that, of course, it would be true. Well, if he couldn't sing no matter where he was, he'd rather not sing at home than not sing at a preparatory school.

"All right," he sighed. "I promise never to sing any more. And I will try very hard to keep that promise."

"I certainly hope you mean that,

Orville," said Great-Aunt Hortense.

"Of course he means it," said Mother Owl, looking at Aunt Hortense with surprising sternness. "Now let's have some breakfast."

And so from then on, Orville tried very hard not to sing. He told his teacher at school that he was not allowed to sing any more, and everyone in his class felt bad about that. He remembered his promise pretty well, and only forgot once in a while when he was working or playing by himself and started without thinking about it, to sing a little tune. But he never did that when Great-Aunt Hortense was around, and when he did it at other times he usually remembered a few minutes later and stopped quickly — sometimes right in the middle of a note.

After two weeks, Great-Aunt Hortense said good-by and went home. Orville's mother and father seemed happier after she left, but poor Orville was getting sadder and sadder. It was so hard not to sing; sometimes he wanted to so much, and he knew that if he could, he would feel good all over, just as he did when he was flying. It was very hard to hold the songs back, and the more he did, the more unhappy he felt.

Orville's mother and father watched him and got more and more worried. They knew how hard he was trying to keep his promise, and were very proud of him for that. But they also knew how unhappy it was making him. He never seemed to laugh any more and, although he was just as good about doing his chores as ever, there seemed to be no joy in him as he worked and he seemed to have a drop in his shoulders and a wistful look on his face all day long.

Then one day Orville's teacher asked his mother to come to school for a conference. She was worried about Orville too. His work was as good as ever, but he seemed to be very unhappy and never enjoyed school any more the way he used to. This was especially true when the other children sang and Orville just had to sit and listen — often, said his teach-

er, with a few tears in his eyes that he tried to wipe away before anybody noticed.

Orville's mother said that she didn't really know what to do, but she would talk to Orville's father. Of course, she really *did* know what to do, which was to let Orville sing again. But she had to talk to Father Owl first to see what he would say about that.

Father Owl wasn't too happy about letting Orville sing again. "What," he asked, "would Aunt Hortense say?"

"Henry," said Mother Owl, "I don't care any more what Aunt Hortense says. Orville's happiness is much more important to me than what Aunt Hortense says or thinks. And besides," she went on, "what *is* so bad about an owl singing? Orville sings because he is happy, and the more he sings, it seems, the better he feels. Is there really anything wrong with that?"

"Well — I suppose not," said Father Owl. "But owls *don't* sing, and I know many happy owls who would never think of singing a note. Why does Orville have to be different?"

"What is wrong with being different?" asked Mother Owl. "Just because owls have not sung before, is that any reason why an owl shouldn't sing now? He sing well, sings nice songs, makes himself happy, and, most important, he makes many other people happy when he sings. What is wrong with all that?"

"Nothing, nothing," said Father Owl reluctantly, "only —"

"Only what?" interrupted Mother Owl.

"Only Aunt Hortense won't like it," finished Father Owl.

"Then she just won't like it," said Mother Owl. "She is so concerned with having everything the same as it always was, that when something good comes along that is different, she wants no part of it — just because it's different. Does that make any sense to you?"

"Oh, I suppose not," said Father Owl, still reluctantly.

"Then are we or are we not going to

let Orville sing again?" asked Mother.

Father Owl sighed. "All right, all right, let him sing," he finally said. "But let's just hope that Aunt Hortense doesn't get wind of this."

"Don't think so much about Aunt Hortense," said Mother Owl, smiling at him. "Think about Orville instead. And you know, if you listen to his singing and *try* to enjoy it, I think that after a while you really will. He's quite good."

"Humph," snorted Father Owl, but said nothing more.

And that is how it happened that Orville was once again singing gaily in his bath, feeling as good as he did before he had to stop singing. He was a very happy little owl now, going about with a big smile on his face and doing his



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