

THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Concerning Futurology

The Holy Grail

Psychic Research:
A Status Report

Twins: A Reading

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The Rosicrucian Cosmo-Conception

By MAX HEINDEL
Christian Mystic and Occultist

CURRENT WORLD PHENOMENA LOGICALLY EXPLAINED

Are you disturbed by current world-wide turmoil and revolt, the frantic haste of daily life, the wildness and irresponsibility of some adolescents, and the so-called "generation gap?" Have you contrasted current unrest with our tremendous scientific advances and the increasing altruism in many segments of society? Have you wondered about the growing dichotomy between "good" and "evil" in the world?

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Time Beyond the Present

The present is great with the future.—*Leibnitz.*

It is vain to be always looking toward the future and never acting toward it.—*Boyes.*

The best preparation for the future is the present well seen to, the last duty done.—*G. Macdonald.*

The earth with its scarred face is the symbol of the past; the air and heavens of futurity.—*Coleridge.*

Whatever improvement we make in ourselves, we are thereby sure to meliorate our future condition.—*Paley.*

The future does not come from before to meet us, but comes streaming up from behind over our heads.—*Rahel.*

What a world were this,
How unendurable its weight, if they
Whom Death hath sundered did not meet again!

—*Southey*

It has been well observed that we should treat futurity as an aged friend from whom we expect a rich legacy.—*Colton.*

How narrow our souls become when absorbed in any present good or ill! It is only the thought of the future that makes them great.—*Richter.*

Everything that looks to the future elevates human nature; for never is life so low or so little as when occupied with the present.—*Landor.*

The golden age is not in the past, but in the future; not in the origin of human experience, but in its consummate flower; not opening in Eden, but out from Gethsemane.—*Chapin.*

O, that a man might know
The end of this day's business, ere it comes!
But it sufficeth that the day will end,
And then the end is known.

—*Shakespeare*

There is in the minds of men a certain presage of a future existence, and this takes the deepest root, and is most discoverable in the greatest geniuses and most exalted souls.—*Cicero.*

Look not mournfully into the past — it comes not again; wisely improve the present — it is thine; go forth to meet the shadowy future without fear and with a manly heart.—*Longfellow.*

Some day Love shall claim his own,
Some day Right ascend his throne,
Some day hidden Truth be known;
Some day — some sweet day.

—*Lewis J. Bates*

My mind can take no hold on the present world, nor rest in it a moment, but my whole nature rushes onward with irresistible force towards a future and better state of being.—*Fichte.*

We live in the future. Even the happiness of the present is made up mostly of that delightful discontent which the hope of better things inspires.—*J. G. Holland.*



Concerning Futurology

Part I

FUTUROLOGY! This is a new word to many but it is becoming more familiar to people with each passing day. A rapidly increasing number of men and women everywhere seem to be manifesting an intense concern about what the future holds for them and for their world.

Perhaps this intensifying concern stems largely from the general unrest and dissension which have grown up in the midst of surging national interests and conflicts, the bewitching effect of technology, and the threat of nuclear war, causing people to seek security and something certain to replace constantly upsetting changes. Perhaps, also, it has resulted partly from such conditions as the much-touted "population explosion," distressing ecological imbalances, the food shortage in many parts of the world, the poverty and ignorance that are still too prevalent. Furthermore, the very rapidity with which changes are taking place in all phases of human life has undoubtedly increased the uneasiness and uncertainty of many.

For example, photography was discovered in 1727, but it was not until 112 years later that it was being practically applied. The telephone was invented in 1820, but it took fifty-six years for it to come into common use. In more modern times we find that the nuclear reactor, invented in 1912, was in accepted use ten years later. The transistor was invented in 1948 and was being freely used three years later. The solar battery was invented in 1953, and after only two years was in common use. Many people are finding it difficult to adjust painlessly to these rapid changes, and unless they have a complete faith in a Supreme Being, or a much deeper knowledge of the laws governing life and being than most of their contemporaries, fearfulness, confusion, and even illness result.

There are two general viewpoints to use when forecasting, or considering what is apt to come in future years, decades, or centuries: the materialistic and the spiritual, or we may say, the scientific and the occult. Although it is evident that these two basic attitudes are beginning to merge, most people are still living in a consciousness that is largely oriented to the material world, so that it is but natural for the materialistic view in regard to future changes to be in most common use.

The fantastic accomplishments of technology have so engrossed the human mind and spread their influence so thoroughly in the fabric of our existence that it is to be expected that futurology is thought of

principally in terms of discoveries and inventions pertaining to the physical side of life. Certainly it is both fascinating and astonishing to look, even briefly, at the discoveries and inventions which have already changed so many aspects of our living, as well as at what seems to be in the offing for humanity and their ways of living in the light of the possible and probable development of what we now have, and also in the light of what, by use of the imagination and intuition, may be entirely new.

Here we may well remind ourselves that in considering all the materialistic accomplishments of man it is necessary, if we are to arrive at just and accurate evaluations, to keep in mind the extent to which the innumerable gadgets and machines affect the moral and spiritual aspects of his being. Whatever has a bearing upon man's social mores and habits even though it be an entirely physical thing, such as the automobile, must also be looked at in the light of its possible influence upon his ways of thinking, feeling, and acting — upon his ideals and objectives. The problem, of course, lies in whether man will allow himself to be shaped by external conditions, or whether he will rise to the challenge and arrange his external world so that he, an immortal Spirit with the potential powers of God, may best unfold his latent faculties.

Today our telephone, cable, wireless, radio, radar, television, supersonic aircraft, computer, nuclear power, the fantastic laser, and outer space accomplishments have become more or less commonplace, as impossible or improbable as they may have seemed to most of the world's population a half-century ago. Awakened people are no longer doubting the likelihood of many other ingenious technological "miracles" and consequent changes in our ways of thinking and living. News of space laboratories and observatories, expanding areas of automation, and the present race to reach Mars, helps to prevent our becoming indifferent.

In the laboratories and research departments of the various branches of science there has developed an avid concern for the possibilities of the future which is engrossing most of the time and talent of many scientists. Having seen by experience that forecasting, based upon relevant and correct data, can bring about more efficiency in material progress, they are devoting their entire time and attention to ferreting out the possible social, psychological, biological, economic, and other future needs of humanity. The speed of change in the present has demanded this effort, and we therefore hear of "think tanks" and "workshops of the future" wherein are being used not only reason and other purely intellectual faculties, but also imagination and intuition.

In these groups there are experts in many professions who are cooperating and pooling their various types of knowledge to reach accepted conclusions. There are not only engineers, computer experts, chemists, mathematicians, etc., but also architects, sculptors, painters, naturalists, sociologists, and writers. Governments on different levels are asking these futurologists for forecasts in regard to population growth, the structure of the family, production methods and trade, food sources and supplies, methods of transportation, political conditions, space exploration, and numerous others.

A recent newspaper item informs us that space age tools, such as the satellite, sensitive heat detection devices, and high-resolution television cameras with special film, can show "minute temperature variations of the land and water 500 miles below"; can "outline the extent of thermal

pollution or point out water-bearing rock lying beneath the Earth's surface"; can detect signs of disease in crops; "distinguish crops needing water", etc. One scientist "foresees the day when airplanes will crisscross the sky and satellites will circle endlessly overhead, sending a steady stream of data to processing centers where it can be distributed in useful form to those who need it."

One of the most interesting fields for research and forecasting, and certainly one of prime importance, is that of education. Here we are confronted not only with the problem of curricula more compatible with changing conditions and requirements, along with better methods of instruction, but also, more than in any other field, with the human factor itself. Only rather recently have educators begun to recognize the differences between children of past generations and those now coming to birth. It has been observed that the abilities and talents of present-day children surpass those of previous children, and if this trend continues, the observing educator reasons, provision must be made for educational methods adequate to meet the future requirements. Pointers in this direction are: additional self-instruction in some areas by pupils so that the teacher can give more personalized instruction; more cooperation between schools and parents, businessmen, and commercial leaders; more direction of pupil activities toward the needs of daily life; and "special" education for the underprivileged, the handicapped, and the otherwise "different" children.

In spite of the dissension and disruption which have been occurring on university campuses in different parts of the world, statistics tell us that there exists today an enthusiastic effort toward higher education. In some of the leading nations it has been found that fifty percent of the younger people old enough to enter college are doing so, resulting in more specialists and administrators. This is expected to have a strong effect on the way in which different phases of society are conducted, for it increases the number of those who desire to share in the responsibility and participation in decision-making. This requires a broader knowledge of an already complex society and the human beings comprising it. Thus studies must be such as to enable a person to live a fuller life himself and to help with the improvement of society in general.

To the occult observer there is assurance in seeing that in the midst of all the purely material advances of technological know-how and application some attention is being given to the improvement of the moral and spiritual sides of man's nature. Certainly many leaders in the field of both art and science, in addition to those in the religious field, are concerned with the *inner man*, and are endeavoring to combat the trend toward human uniformity and standardization (with possible consequent stagnation) which technology and automation have encouraged.

Dr. Max Lerner, Professor of American Civilization at Brandeis University, and a prestigious leader in the social sciences, very aptly points out that in spite of the frightening uniformity and standardization resulting from a machine-dominated culture, people are not *compelled* to act or react in a certain way. They can, and should, use the conveniences offered to give more time for worthwhile endeavor. Material success does not *have to be* one's goal; it depends upon the exercise of one's inner powers to follow high ideals as to whether or not he will be controlled by outer circumstances or learn to control the circumstances himself.

And this, of course, is where education comes in.

(Continued)

THE Mystic



L I G H T

The Holy Grail

A LECTURE GIVEN IN OUR CHAPEL BY HELENE TAYLOR

JESUS of Nazareth, since the Crucifixion, has guided the Esoteric Schools which sprang up all over the Western World during the Middle Ages — termed the “Dark Ages” because of the intellectual stagnation during that time. These Schools had existed in many different forms ever since the dawn of man’s consciousness.

In Europe there were a number of these Mystery Schools: in Northern Russia they were the Trottes, who taught a certain phase of the World Mystery; in Ireland the Druids flourished. When we are told that our forefathers worshipped under the Oak Tree, the direction of the Druids is implied, for *Druid* means *Oak*; and when we were told that Boniface felled the Oak, we may infer that Boniface put an end to the instructions of the Druids. In the Northern part of Spain, the Mystery of the Holy Grain existed.

In many places the Knights of the Round Table were the Initiates in the Mysteries of the New Dispensation. So were the Knights of the Grail to whom was finally confided Joseph of Arimathea’s Grail Cup, which was used by Christ Jesus at the Last Supper. He was afterward entrusted with the Lance, or Spear, which pierced the Saviour’s side and the receptacle which received the blood from the wound. Dark as the so-called “Dark Ages” were, the spiritual impulse spread, and from the standpoint of the occult

scientist they were “Bright Ages” compared to the growing materialism of the last three hundred and fifty years, which has increased physical knowledge immensely, but has almost extinguished the Light of the Spirit. Glorious as are the discoveries of modern science, they have been bought at the terrible price of crushing the spiritual Intuition, and from a spiritual viewpoint, no darker day than the present has ever dawned.

Man has grown up to his present stage from a state where he had no consciousness at all outwardly in the body; he is to go higher yet, and these myths or symbols were the means of preparing him for the intellectual perception of the way he was to go. Those who listened are the ones who today are inclined to take an interest in these things, while the majority of people, who did not come under these instructions, are those who cannot yet feel the inner craving to live the spiritual life. If one feels at all the spiritual influence within him, it shows that at some time in some of these Mysteries he has been prepared for the reception of those truths in an intellectual manner, and it is the repeated impacts given by the early teachers which brings humanity to the higher stage. Due to the power of repetition, it is of the very highest importance that a spiritual truth be given utterance again and again. We are privileged to witness and experience

this fact now through many mediums: *The Rosicrucian Cosmo-Conception*, and other books by Max Heindel, the Holy Bible, stories, dramas, poems, music, and operas — all bringing to us again these truths.

God is constantly leading us through the process of evolution into greater and greater Light so we shall cease to be spiritually barren; we shall flower and bear fruit and thus be able to serve God as we should and not as we do now. We *can* when we take advantage of the lessons in the Mysteries which are to aid us on the Path.

There are seven interpretations to every spiritual truth. In each are hidden most precious gems for Temple building.

In the story of Tannhauser the Pope shuts the door of hope in the face of the penitent because the letter of the law requires it, but not thus is God's mercy frustrated. The Pope's staff blooms to prove that the penitent has been forgiven because of sincere repentance whereby the evil has been washed from the record made upon the seed atom. Thus by a higher law the lower has been superseded.

There is in this legend of the Pope's staff a similarity to the tale of the Holy Grail and the Spear; to the story of Aaron's Rod which also bloomed; and to the staff of Moses that brought *Water of Life* from the *rock*. All have an important bearing upon the problem of the spiritual life of the disciple, who also aims to follow the path of the higher life and seeks, like Kundry, to undo the ill deeds of former lives by a present life of selfless service.

The Legend of the Grail distinguishes between the Grail Cup and the Cleansing Blood which it held. The Cup finds its replica in the Chalice, or seed pod of the plant, which must become manifest within each one who enters upon the quest of the Holy Grail. Purity is the only path, as Christ Jesus said: "Blessed are the pure in heart, for they shall see God." In *Ancient and Modern Initiation* Max Heindel says: "This was the mys-

tery of the Grail Cup; this is the emblematic significance of the Cup of Communion, which is called 'Kelch' in German, 'Calix' in Latin, both names signifying the seed pod of the flower. The Communion Cup with its mystic blood cleansed from the passion incident to generation brings to him who drinks thereof eternal life, and thus it becomes the vehicle of regeneration, of the mystic birth into a higher sphere, a foreign country, where he who has served his apprenticeship in Temple building and has mastered the arts and crafts of this world may learn higher things."

Also we see the replica of the spear in the staff of the Shepherds of Judea; these Shepherds were high Initiates who saw the Christmas Star over Bethlehem and followed it to the birth of the Christ Child. The Bible is full of symbols endeavoring to teach us the way to God through purity and loving service. Though the one who possesses the budding staff or spear, would not use it in self-defense, nor turn a single stone into bread to appease his own hunger, he may upon occasion use it to feed five thousand hungry people.

He may use it to stay the blood that flows from the severed ear of a captor, but he may not use it to stay the life blood that flows from his own side. It was said of such, "Others he saved, himself he could not (or would not) save." Then such an one is really ready for liberation as stated in Revelation: "He that overcometh will I make a pillar in the temple of my God and he shall go no more out." He will work for humanity from the inner worlds; he needs no physical body any more; he is beyond the Law of Rebirth.

One of the most beloved stories of the "Knights of the Grail" is that of Parsifal, especially the part where he had attained the spear that healed and the Grail Cup after much suffering and service. Picture, if you will, Parsifal standing in the Temple of the Grail at Mount Salvat, holding the scintillating green Grail Cup and sacred Spear. From the

tip of the Spear trickles an endless stream of blood, signifying that he, throughout his travels, continually sacrificed his life's blood for the sins of mankind, whom he served.

The temptress kneels before him, released from the spell of the evil Klingsor, adoring the sacred relics of the Passion. Of the Grail Mysteries, we read: "The council of the Knights of the Holy Grail, or 'Grael', was a reflex of the sacred bond sanctified by sacraments which held the majestic and mystic Rosicrucians together. These were really the guardians of the Greater Mysteries. In this sense of the mysterious and sacred, the 'Garter' of the 'Most Noble of the Order of the Garter' (the first of Chivalry) is not a 'Garter' at all, but the 'Garder' or 'Keeper', the sacredest and holiest guardian of the supernatural chastity of none other than the most exalted feminine personality (of course in the abstract and miraculous sense), the very foundation of Christianity."

The key to the Grail Mystery will be apparent if in the sacred spear is recognized the pineal gland (at the upper end of the spinal column in the brain), with the peculiar pointlike projection, and in the Holy Grail the pituitary body containing the mysterious Water of Life. Mount Salvat is the human body, the domed temple upon its summit, the brain; and the castle of Klingsor in the dark valley below, the animal nature, which lures the Knights (brain energies) into the garden of illusion and perversion as they pass on leaving or returning to Mount Salvat, when Klingsor, by using Kundry, attempts to take them prisoners. Few Knights of the Grail are thus left to defend the Grail ("Many are called, but few are chosen"). Parsifal, as the purified candidate, becomes master of the Holy Relics and the sacred Spear for which they stand; his refusal to comply has turned Kundry into a virago. Here is in fact the very point where the candidate finds himself face to face with that entity, the Dweller on the Threshold, before the spear is given into his hands.

Kundry, having fulfilled the purpose of her existence, dies at the foot of the altar with the immortal words: "I served!"

Moreover, to the Christian the search for the Holy Grail is the search for the real Self, which, when found, is the Consumption of the *Magnum Opus*.

The Holy Cup can be discovered only by those who have raised themselves above the limitations of sensuous existence. In his mystic poem, *The Vision of Sir Launfal*, James Russell Lowell disclosed the true nature of the Holy Grail by showing that it is visible only to a certain state of spiritual consciousness. Only upon returning from the vain pursuit of haughty ambition did the aged and broken Knight see the transformed leper's cup, the glowing chalice of his life-long dream.

No adequate interpretation has ever been given of the Grail Mystery. There are some who believe the Knights of the Holy Grail to have been a powerful organization of Christian Mystics, perpetuating the "Ancient Wisdom" under the rituals and sacraments of the oracular Cup. The quest for the Holy Grail is the eternal search for Truth, and Albert G. Mackey sees in it a variation of the Masonic Legend of the Lost Word so long sought by the brethren of the Craft, the Builders, the Sons of Cain.

Running parallel to the Grail Knights are the Knights of the Round Table. It is reasonably certain that legends regarding Charlemagne were later associated with Arthur, who is most famous for establishing the Order of the Round Table at Winchester. In one story the Table was endowed with the powers of expansion and contraction so that fifteen or fifteen hundred could be seated around it, according to whatever need might arise. The most common accounts fix the number of Knights who could be seated at one time at the Round Table as either twelve or twenty-four. The twelve signified the twelve signs of the zodiac and also the apostles of Christ Jesus. The Knights' names and their heraldic arms were emblazoned upon their chairs. In the center of the Table was the symbolic

rose of Transmutation. There was also a mysterious empty seat called the "Siege Perilous" in which none might sit except he who was successful in his quest for the Holy Grail.

In its terrestrial sense, Arthur was the Grand Master of the secret Christian Masonic Brotherhood of Philosophic mystics who termed themselves *Knights*. Arthur received the exalted position of Grand Master of these Knights because he had accomplished the withdrawal of the great sword "Excalibur" (spirit) from the anvil of base metals (his lower nature). There is a wonderful mystery of the Spirit contained within that divine allegory, for the inscription engraved upon the sword was: "Whoso pulleth out this sword of this stone and anvil is rightwise King born of England." As invariably happens, the historical Arthur soon was confused with the allegories and myths of his order until now the two are inseparable.

According to tradition, Arthur, when a boy of fifteen, was crowned King of Britain in 516 A.D. Soon after his ascension to the throne he founded the Order of the Knights of the Round Table at Windsor. Thereafter the Knights met annually at Caerleon, Winchester, or at Camelot, to celebrate the Pentecost. From all parts of Europe came the brave and the bold, seeking admission into this noble order of British Knighthood. Nobility, virtue, and valor were its requirements, and those possessing these qualities to a marked degree were welcomed to King Arthur's Court at Camelot. Having gathered the bravest and the noblest Knights of Europe about him, King Arthur chose twenty-four who excelled all the others in daring and integrity and formed of them his circle of the Round Table.

According to legend, each of these Knights was so great in dignity and power that none could occupy a more exalted seat than another, so when they gathered at the Table to celebrate the anniversary of their foundation it was necessary to use a round table that all might occupy chairs of equal importance.

While it is possible that the Order of

the Round Table had its distinctive rituals and symbols, the knowledge of them has not survived the ages, probably due to the early death of King Arthur in a battle, and the death of most of his Knights who died defending him in 542 A.D. in the famous battle upon the field of Kamblan. Esoterically, he was borne away on a black barge, as is so beautifully described by Tennyson in his *Morte d'Arthur*. The great sword Excalibur was also cast back into the waters of eternity — all of which is a vivid portrayal of the descent of cosmic night at the end of the Day of Universal Manifestation.

In *Gleanings of a Mystic* Max Heindel states: "The Elder Brothers of the Rosicrucians and kindred orders, which, we may say, in their totality represent the Holy Grail, live on love and the essence of unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life. This they add to the luster of the Holy Grail which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in the good fight. Similarly the evil forces of the Black Grail thrive on hate, cruelty, and every demoniac deed on the calendar of crime. Both the Black and the White Grail Forces require pabulum, the one of good, the other of evil, for the continuance of their existence and for the power to fight. Unless they get it they starve and grow weaker, hence the relentless struggle that is going on between them.

Every midnight the Elder Brothers at their service open their breasts to attract the darts of hate, malice, sensuality, and every other evil that has been launched during the past twenty-four hours. First, in order that they may deprive the forces of their food, and secondly, that they may transmute the evil into good. So, the Brothers of the Holy Grail transmute the evil within the temple and return to mankind the transmuted essence of evil as qualms of conscience along with the

(Continued on page 400)

The Proofs of Rebirth

JOHN HILLIARD

THERE is at present a surge of interest in reincarnation, or rebirth.* Many people are becoming interested in the questions of who they were in a former life, as well when, and where they were in that previous life — if there was one. Psychologists and parapsychologists are seeking proofs of rebirth. Their reasoning, based upon the assumption that there is a subconscious memory, is that if there were previous lives, we ought to be able to recall some fragments of them with the hope that some of these fragments could be verified.

Let us consider, for a moment, what remembering a past life implies. 1.) There must be a being, a kind of soul or Spirit that lived that past life. This entity must be essentially the person, and, since he lived that previous life, also immortal. 2.) Since no previous life is recalled to one's conscious or everyday memory, its recall must be from a much deeper level of the inner nature, thought by some to be the subconscious memory. But this source is deeply affected by the experiences of this present life. Knowing that the subconscious memory is often impressed with information we have no conscious recollection of gathering, remembrances drawn from this source, though they may seem like another life, are not. This subconscious memory is, therefore, an unreliable source of proof of a previous life.

Those sciences which undertake research into the possibility of rebirth seek recalled lives in which verification of place, things, events, etc., is possible. If it is possible to verify an event in the past that the recaller had no other way of knowing, this would be considered a kind

of proof, but in most cases there is doubt.

There are many cases on record where lives have been recalled and verified, especially in India where rebirth is a common belief. These are on the border, puzzlers to the investigators, but not quite acceptable because the proofs can be argued away and sometimes proven false.

Many believe they remember a past life, but it is so far in the past that it cannot be verified. A correspondence to history may not be proof at all. There are many knights, Cleopatras, Napoleons, or Ben Franklins — all unprovable on the basis of history.

We believe that there are proofs of the kind science seeks, but that science does not yet know enough about the psyche of man to be sure of what they are probing into, or of what is revealed. If the research into past lives adds anything to our knowledge of the inner self, it will be worth the work and the doubt.

To most people the personality, consisting of thinking, feeling, and objective perceptivity, is the identity or self. Whatever it is that is aware is presumed to continue after death, and eventually to reincarnate. Many call this the soul or Spirit. We see how the consideration of rebirth, even as a theory, postulates the existence of a soul or Spirit that must survive death. If it has lived one life, then it has lived many, and belief in rebirth leads to a belief in immortality. This point of view sees the dense physical body as the temporary residence of the self or of Spirit. But in the Rosicrucian Teachings it is not only the flesh, but the feelings, the mind, and the senses that the Spirit returns to. This is the personality or conscious self, as we shall see.

The personality or, as we sometimes call it, the lower self, is fourfold, consisting of mind, desire body, vital or etheric body, and dense physical body. Each of these has a seed atom (this is

* We use the term *rebirth* because it means literally to return to a former state through the avenue called birth. A disembodied Ego can *reincarnate* by ousting another Ego from its physical body and taking possession of its body.

not the DNA molecule, but an "atom" which science has yet to discover) upon which is etched all the experiences of the lifetime in which they exist. This record is permanent and the treasure of the Ego or Higher Self. From this record a new personality is constructed in each new life. Thus we see that the personality *per se* cannot recall any life other than its own. Its memory goes back to conception. While the records of previous lives are etched upon the seed atom they are not available to any method of probing that material scientists know today.

We cannot say that the personality recalls a previous life, because it never had one, but we can say of the *seed atoms* that they do reincarnate.

The Ego upon returning to physical being does not become flesh and blood. It awakens the three components of its being: the Divine Spirit, the Life Spirit, and the Human Spirit. These in turn awaken their related seed atoms into activity, and they draw about themselves the substance of their respective planes to form bodies for the ensuing life. The Divine Spirit is thus reflected in the dense physical world, the Life Spirit in the etheric region of that world, and the Human Spirit in the world of feeling, the desire world. The Human Spirit dwells in the region of abstract thought where they, all three, are linked to their reflections by the mind. The mind is not yet a body in the sense the other vehicles are. It is like a lens that passes images between the lower and the higher selves.

The Ego does not leave its planes, but, being tied to its reformed personality by the link of mind, it becomes aware of physical being, identifying itself with that personality. In the conscious awareness of most of us it *is* that personality. It is not incarnate in the same way, or in the same sense, as the seed atoms. The Ego merely awakens the seed atoms. They then draw about themselves materials from their respective planes, determining the amount and quality by their basic nature. Thus they are "clothed upon" or invested with matter. We may suggest here that on the

physical plane, at least, the seed atom's control may be achieved by means of the DNA and RNA molecules in the genes. Possibly there are such "molecules" for the desire body and the mind.

We have seen here two aspects of rebirth: the awakening of the threefold Spirit (it becoming active down to the region of abstract thought), and the awakening and incarnation of the seed atoms. There is yet a third factor to consider: the Law of Cause and Consequence. The results of the action of this Law are so complex as to make exhaustive analysis impossible. It relates all human beings, places, and things in time in such a way as to rectify imbalance of generated forces. At the same time it affords opportunities for new experiences. It is not only exacting in adjustment, it is perfectly responsive to new action. The law in itself is just. Every imbalance will in time be rectified, but because it is responsive to new action the rectification may not be immediate. Thus tensions generated in one life may be carried into the next and there be rectified, and at the same time provide opportunity for new experience. Tensions for good and evil are often held in abeyance by the ever-moving pattern of total human destiny until all the elements involved are right for mutual reaction.

We turn here to consider the place of the genes in this process. The characteristics of the gene are passed on from life to life, and may be modified in each individual by his life's experiences. The memory in the gene is then carried forward to each succeeding life. Eventually, a certain pattern recurs, affording an opportunity for the Ego to return again. Then the person comes into physical being under those stellar configurations that assure fulfillment of destiny and affording the best opportunity for soul growth. So we may say, in a sense, in this third factor, the destiny of the individual also incarnates or is reactivated.

Summarizing: three things reincarnate: the threefold Ego, the seed atoms of the personality, and the destiny of the person.

These three things are interrelated and mutually interactive.

Since parapsychology and the other branches of psychic research require remembrance as a basis of proof, we here consider memory. There are three depths of memory: the conscious, the subconscious, and the superconscious. The conscious alone extends back over the many lives that the Ego has lived. This memory is located in the region of Life Spirit and is engraved upon the Life Spirit of the individual. It differs in nature from one's conscious memory in that it is an extraction or quintessence of the Ego's experience. In certain degrees of initiation the neophyte may be shown events of a former life in the Memory of Nature. Some of these may be impressed upon the conscious memory as a lesson to be learned.

The subconscious memory pertains to one life time. It is the memory of the personality from its beginning in conception to its finish when the Ego ascends again to the world of thought. This subconscious memory, together with the conscious memory, forms the basis of self-consciousness.

The subconscious memory is obtained, or impressed upon the seed atom via the reflecting ether. It is the impress of the Earth's reflecting ether which carries a complete picture of one's surroundings and activities which enters the bloodstream in the lungs with each breath. It is independent of our senses, and is far more exact than the conscious memory, which depends upon the senses for its impression. For this reason many things may be recalled from the subconscious memory of which we have no conscious recollection. Since the subconscious memory spans only a single lifetime no other lifetime can be recalled from it. Those recollections that seem like another life, thereafter, are no proof of rebirth.

But there are other indications of the fact of rebirth, and these are a kind of memory. 1.) The ability to learn is evolved. How else would that be acquired but by many repeated experiences? The Ego, in experiencing similar situations

over and over, in time acquires the ability to learn and recall the learnings of the past in each new life. Thus, the genius who developed a skill in a previous life has no difficulty in learning the skill anew. That comes easy, and leaves him time to learn some new things. By experience the Ego develops skill in learning. Without this skill his vehicles would never have evolved beyond the primeval seas. If this skill were not remembered he would have to begin again as a germ in some tropical swamp and repeat the whole process of evolution. Because the Ego learns and remembers, the whole process of evolution of the dense body is compressed into the nine months of gestation. 2.) The ability of the body to grow, which follows from the ability to learn, is also learned. The Ego has fashioned many sets of vehicles, and has learned from these oft-repeated lives how to build ever more refined and responsive bodies. 3.) Conscience develops from the many painful errors which teach the Ego to avoid the pain-causing situations, and how to thread his way through life without hurting himself and others. 4.) Intuition is the faculty which appears in many of us as hunches, a vague feeling that a certain course of action will be good or bad. Psychologists may explain this as a capability of the mind to grasp the whole of a situation and thus foresee the outcome. This may be so, but it is only part of the picture. The Ego works on the mind to the end that it shall have those capabilities. This intuition is an indication of a higher spiritual nature. The gene carries patterns for the characteristics of body-self. But it is not an all-wise entity or god-like creature. The assumption that everything a human being is, his genius, originality, wisdom, etc., is in his genes is not so. The gene provides the structure that allows or inhibits the Spirit's action, but it is the Spirit that acts, not the gene.

If one is obedient to his "hunches" and willingly relies on them, they become stronger and more definite. Intuition, or

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Psychic Research-- A Status Report

CHRISTINE LINDEMAN

Part I

SCIENTIFIC inquiry into psychic phenomena — that which cannot be explained otherwise than as originating outside or independent of normal physiological processes — has received increasing interest and attention in recent years. The science of parapsychology, although still subject to suspicion, scorn, and cynicism in some quarters, is beginning to take its place as a reputable discipline among the more familiar and “respectable” physical sciences.

That the general public, as never before, is also turning its attention and speculation toward these phenomena is evidenced by the brisk sale of writings by and about such psychics as Edgar Cayce, and interest in the work of such clairvoyants as Peter Hurkos, whose psychometric ability has assisted in the solution of many crimes and who is the subject of a recent biography by Norma Lee Browning (*The Psychic World of Peter Hurkos*, Doubleday and Company, Inc., Garden City, New York, 1970), and the Dutch faith healer Gerard Croiset.

The existence of psychic phenomena can no longer be ignored. They already constitute a familiar component of everyday life, and even non-believers, cynics, and those who base their sincere skepticism upon the fact that known physical laws are inapplicable in the case of alleged “extra-physical occurrences,” have been unable to prove that the phenomena do not exist.

The science of parapsychology includes a diverse range of observable experiences, facts, and events, ranging from clairvoyance, dowsing, and “poltergeists” to psychokinesis and automatic writing. Serious research into these matters did not begin until less than a century ago, with the founding of the Society for Psychical Research in England in 1882. Since that

time, much has been done in the way of experimentation and research to convince some advocates of material science that extra-sensory perception of all sorts amounts to more than superstition and nonsense. Those who have seriously and sincerely devoted themselves to this study have devised numerous proofs that a non-physical or spiritual context of life exists in addition to the familiar observable and demonstrable physical surroundings and the established laws to which they appear subject. Although the intellectual battle between strictly material scientists and proponents of the existence of psi continues to rage, there is little doubt that the majority among contemporary thinkers who refuse to accept the existence of such phenomena is on the decline.

There is no doubt in the mind of the occult student that psychic research, which is still in its infancy, is of tremendous potential importance to future human development. Esoteric teachings indicate plainly the nature of the extra-sensory phenomena which appear so baffling to modern observers, and make very clear the fact that they are components of a world transcending the physical—a world of which we are all a part, regardless of the present generally prevalent ignorance of and inability consciously to penetrate it, and which is much more “real” than the physical world which now appears so tangible and “provable.” There are, of course, many people who are still unable to take these teachings on faith, or whose spiritual intuition is not yet sufficiently developed as to reinforce a belief in them. It is for these individuals that psychic research may hold its most particular significance. Once they have visible, tangible demonstrations of the existence of this “other world,” they may gradually come to accept the truth, and the spiritual and evolutionary implications of, esoteric teachings.

Surprisingly, contributions made in the field of psychic research by investigators in the Soviet Union and other satellite countries during recent years have been great and, to most western eyes, unexpected and improbable. *Psychic Discoveries Behind the Iron Curtain*, by Sheila Ostrander and Lynn Schroeder (Prentice-Hall, Englewood Cliffs, New Jersey, 1970) is doubtless the most comprehensive survey of these contributions available in the western world. After several years of inquiry and study, as well as personal visits to scientists in the Soviet Union, Bulgaria, and Czechoslovakia, the authors have compiled an extensive, thought-provoking, and eminently readable study of psychic research in these countries.

Although opposed by criticism from what the authors term "neo-Stalinist" elements in Soviet officialdom, psychic researchers in the Soviet Union have generally been favored with a surprising amount of "moral support," as well as more tangible manifestations of sanction, from Soviet authorities. A special laboratory for parapsychology at the University of Leningrad, for instance, is government-funded — one of the first of its kind in the world—and individual psychic researchers are often given government grants for specific work.

Soviet investigators have attacked the problem of psychic phenomena with truly pioneer enthusiasm, going about their tasks with systematic, scientific, no-nonsense precision that has unearthed startling discoveries and engendered even more startling hypotheses. The present and potential value of their work, as well as the eagerness and sense of exploration with which it is being undertaken, has been succinctly described by the authors:

"Overall, Communist parapsychology can be summed up in three words: Image, Energy, Potential. The world of psychic research in Czechoslovakia, Bulgaria, and Russia is made of efforts to key into a new dimension of universal energy, efforts to unlock the boundless unused potential of the human being. As a by-product, Communist parapsychologists are bringing in-

to view what may be the most important aspect of all: a more profound image of just what a human being is."

Although individuals and institutions here and there in the western world have certainly made considerable contributions to psychic research, it is doubtful whether this description could be applied overall to similar work being performed in any other country, or to the climate and context in which it is being performed. It is the authors' opinion that: "In contrast with the Soviet explore-anything approach, some Western scientists look like conservationists desperately trying to preserve the last species of outmoded ideas."

That scientists in communist countries seem to be leading the world in systematic research into what is essentially a "spiritual science" is at first glance incomprehensible to those of us in the west accustomed to thinking of anything Soviet as synonymous with materialism. It is quite true that the Soviet researchers are approaching their work from the material point of view, and are attempting to prove that psychic phenomena are in some way physical in origin. Although, as the occult student knows, these phenomena are certainly *not* of physical origin, the mere fact that Soviet investigators are tackling the matter with determination and scientific open-mindedness, as well as the fact of their extraordinary findings to date, indicates that the material approach may yet confront them with spiritual truths which they will be unable to ignore. Certainly this will ultimately be the case if they continue in this field with their present tenacity. The Russians are, traditionally, a mystical people, and no official ban on organized religious expression can negate spiritual intuition, if it is at all present in an individual.

It is certainly to their credit that they recognize psychic phenomena as all-pervasive and are convinced that, whatever the as yet unexplained origins, psychism is a potentially powerful adjunct to human development. One Soviet spokesman told the authors that "parapsychology should be at the center of *all* branches of

knowledge, the juncture of all disciplines, a synthesis of learning from philosophy to the arts, science to religion The future will see the key problems of the present-day psychology of man revolving around parapsychology. Psi will be seen to be a central aspect of the subconscious, the personality, and the emotions."

This statement, typical of remarks made by others with whom the authors spoke, is remarkable in itself as coming from a representative of the materialistically-oriented Soviet scientific community. It is even more remarkable in the light of the strict official supervision and censorship under which Soviet intellectuals must work, as well as of the fact that the authors were permitted comparative freedom in visiting with a number of Soviet researchers. It would seem, by its very existence, to be in accord with the official government "line" on the subject. No doubt relatively few western scientists would at present make so far-reaching a comment in private conversation, let alone for publication.

One of the most important Soviet contributions to thought about psychic phenomena, and one which underlies all their endeavors, is their insistence that psychic ability is latent in everyone, and that by proper training and concentration all human beings can eventually be taught to perform, as a matter of course, the startling feats of extra-sensory perception such as sightless reading and psychokinesis displayed by a "gifted" few. Training programs in various forms of clairvoyance already exist, including one for Soviet cosmonauts designed to develop some amount of precognition. This, it is claimed, will be useful, if not necessary, in space travel when, because travel will be at extreme speeds, emergencies will have to be dealt with almost before they occur. The idea that psychic powers exist within all and can be trained certainly should go a long way toward removing the element of mystery from the whole field of parapsychology, and rendering it "respectable" in the eyes of skeptics. As stated by one Soviet scientist: "If (the

results of research) are taken with due reservation, critically and without gullibility or prejudice, there can be no doubt that finally, though it is mysterious, parapsychology will be an accepted science."

Another aspect of Soviet research involves the problem of creativity. The ability to draw upon the so-called "collective unconscious" of the psychiatrists, from which the "flashes of inspiration" germane to artists, musicians, and other innovators appear to be derived, has long intrigued investigators. Researchers are endeavoring to determine the nature of this "collective unconscious," but have not yet achieved the understanding of the occult student; namely, that creative ability depends upon a person's application and study in previous lives as well as the present, and that the "collective unconscious" is actually a personal thing, consisting of the individual's sub- and super-conscious—containing the record of what he has already learned — plus what he can glean from the thought forms of the Higher Beings who are continually endeavoring to bring the germinal ideas of "new" creations to the minds of receptive individuals.

Soviet psychic researchers recognize an "aura" surrounding the human body, from the condition of which diseases — even incipient diseases not yet physically manifest — can be detected. This aura is known by occult students as the vital body, and, although Soviet experts have not yet gone so far as to consider it a separate vehicle, they do concede that this "electrical aura" — or force field — is a significant component of each individual being. They have perfected a device which detects and records this "aura" in both humans and animals, and at least one researcher has repeatedly succeeded in photographing it.

Another Soviet scientist invented a detector that picks up magnetic and electrostatic "biological fields" about four yards away from the human body. Working with a woman who had demonstrated ability at psychokinesis (moving objects by thought power), he discovered,

with the use of this device, that the magnetic vibrations in her "force field" pulsed in rhythm with her brain and heart when she concentrated, and that her entire force field had focused in the direction of the things she was mentally moving. On the basis of these findings, researchers conjecture that the mystery of psychokinesis may be solved, not by the theory of "mind over matter," but by that of "mind over force field." If this hypothesis is sufficiently substantiated, a significant breakthrough in psychic research will certainly have been made.

The authors describe the work of a Czech inventor who has constructed a weird array of machines that could have been taken directly from a science-fiction setting. These "psychotronic generators" are charged with bio-energy or vital-energy directly from human beings, and the inventor himself demonstrated their feasibility to the authors' satisfaction. He did not speculate much on the source of this "new" form of energy, but the cardinal point of his experimentation is that the generators "demonstrate that an unknown energy does exist, subtly intertwined with human beings." The potential uses to which such energy could be put, if properly directed and harnessed, appear limitless.

Other intriguing investigations in Czechoslovakia were concerned with the "power" seemingly inherent in various shapes, particularly the pyramid. So successfully has one phase of these investigations proved that a pyramid generates energy that a resultant "Cheops pyramid razor blade sharpener" became a best seller on the Czech market. A razor blade kept underneath the pyramid will often remain sharp for 200 or more uses.

Along completely different lines, the Czech government, in 1968, founded a research center for planned parenthood in which advice given on birth control, fertility, and even determination in advance of the sex of as yet unconceived children is based purely on astrological readings for the individuals concerned!

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THE HOLY GRAIL

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good in order that the world may grow better day by day.

We should be positive in our fight for the good against the evil and never let an occasion slip by to aid the Elder Brothers by word or deed in the great War for Spiritual Supremacy.

We, collectively, in a small way, but nevertheless important way, represent the Holy Grail when we send the healing force from ourselves to those in the darkness of sickness and when we lovingly and selflessly serve our fellowmen. We also furnish pabulum for the Elder Brothers, enabling them to continue their beneficial work for humanity. Should we not be grateful and do our best to increase our efforts to discover the Holy Grail within ourselves?

* * *

PROOFS OF REBIRTH

(Continued from page 396)

teaching from within, comes from the World of Life Spirit, via the Life Spirit of the Ego, the reflecting ether in the air we breathe, the heart, the pneumogastric nerve, and the brain. This intuitional impulse is always good, because it comes directly from the fountain of Cosmic Wisdom and Love. The more spiritually developed the bodies, especially the vital body, the more clearly the voice of intuition speaks.

To the occultist, intuition is an indication of the reality of the Higher Self, and may be said to be a kind of remembering, like the ability to write when the struggle to learn it is only vaguely recalled. Thus we see that much of our past lives is recalled or "remembered" as the ability to build responsive vehicles, with the ability to learn new things, easily to recall skills acquired in other lives. These are the true memories of past lives, rather

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MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(THIRTY-SECOND INSTALLMENT)



Spiritualization of Man's Desire Body

Preparation for the Higher Life (Cont.)

HAVING been exiled from the Garden of Eden, the Etheric Region, by learning to *know* the material world, in consequence of repeated sexual abuse which has focused his attention here, this increased use of the desire body hardened the dense body and it began to require food and shelter. Thus man's ingenuity was taxed to provide for the body. Hunger and cold were whips of evil that called forth man's ingenuity; they forced him to think and act to provide for his necessities. Thus he is gradually learning wisdom; he provides for these contingencies before they come, because the pangs of hunger and cold have taught him to guard himself. Thus *wisdom is crystallized pain*. Our sorrows, when they are past, and we can calmly view them and extract the lessons they contained, are mines of wisdom, and are the wombs of future joys, for by them we learn to order our lives aright. We learn to cease from sin, for *ignorance is sin and the only sin, and applied knowledge is salvation*, and the only salvation. That seems a broad statement, but if we try it out in thought it will be found to be as absolutely true and capable of demonstration as the fact that twice two are four.

The vital body aims to build the physical, whereas our desires and emotions tear down. It is the struggle between the vital body and the desire body which produces consciousness in the Physical World,

and which hardens the tissues so that the soft body of the child gradually becomes tough and shrunken in old age, followed by death. The mortality or immortality of our desires and emotions acts in a similar manner on the vital body. Where devotion to high ideals is the mainspring of action, where the devotional nature has been allowed for years to express itself freely and frequently, and particularly where this has been accompanied by the scientific exercises given Probationers of The Rosicrucian Fellowship, the quantity of the chemical and life ethers gradually diminishes as the animal appetites vanish, and an increased amount of the light and reflecting ether takes their place. As a consequence, physical health is not as robust among people who follow the higher path as among people whose indulgence of the lower nature attracts the chemical and life ethers, in proportion to the extent and nature of their vice, to the partial or total exclusion of the two higher ethers.

When a man passes out at death, he takes with him the mind, desire body, and vital body, the latter being the storehouse of the pictures of his past life. During the three and one-half days following death, these pictures are etched into the desire body to form the basis of the man's life in Purgatory and the First Heaven where the evil is expurgated and the good assimilated. The experience of the life itself is forgotten, as we have forgotten the process of learning to write,

but have retained the faculty. So the cumulative extract of all his experiences, both during past earth lives and past existences in Purgatory and the various heavens, are retained by the man and form his stock in trade in the next birth. The pains he has sustained speak to him as the voice of conscience, the good he has done gives him a more and more altruistic character.

As the scenes in the life panorama, which unrolls before the eyes of the Ego after death, cause a suffering in Purgatory that cleanses it from a desire to repeat the offenses which generated those pictures, so the salt wherewith the sacrifices upon the altar of burnt offerings in the Tabernacle in the Wilderness were rubbed before being placed before the altar, and the fire wherewith they were consumed symbolized a double fiery pain similar to that felt by the Ego in Purgatory. Confident in the Hermetic axiom: "*As above, so below,*" they evolved the method of retrospection as being in harmony with the cosmic laws of soul growth, and capable of accomplishing day by day that which the purgatorial experience does only once in a lifetime, namely, cleansing the soul from sin by the fire of remorse.

In Purgatory the cleansing process is accomplished by the centrifugal force of repulsion which tugs and tears the desire stuff, in which the picture is formed over its matrix of ether, out of the desire body. At that particular time the Ego suffers as it made others suffer, because of a singular condition in the lower regions of the Desire World where Purgatory is located. Some seers who are unable to contact the higher regions speak of the Desire World as illusory, and they are right so far as the lower regions are concerned, for there all things appear reversed as we see them in a glass. This peculiarity is not purposeless — nothing in God's kingdom is; all things serve a wise end. This reversal places the erring Ego in the position of its victim, so that when a scene unrolls on the screen of its past life where it did a wrong to someone, it does not stand as a mere spectator and see the

scene reenacted. The Ego becomes, for the time being, the victim of the wrong and it feels the pain felt by that wronged one, for the centrifugal force of repulsion exerted to tear the picture from the desire body of the wrongdoer must at least equal the hate and anger of the victim which impressed the picture upon the seed atom at the time of occurrence.

During retrospection the aspirant endeavors to imitate these conditions; he tries to visualize the scenes where he did something wrong, and the remorse he endeavors to feel must at least equal the resentment felt by whomever he wronged. It then has the same effect of expunging the record of the injury as does the centrifugal force of repulsion, which accomplishes the eradication of evil in Purgatory for the purpose of extracting therefrom the quality of the soul which we know as conscience, and which acts as a deterrent in hours of temptation. Thus used, the emotion of remorse cleanses and purifies the desire body of weeds and tares, leaving the soil free and fostering the growth of manifold virtues that blossom into spiritual advancement and bring greater opportunities for service in the Master's vineyard.

But as the force latent in gunpowder and kindred explosive substances may be used to further the greatest objects of civilization or to outdo the most savage acts of barbarism, so also, this emotion of remorse may be misused in such a manner that it becomes a detriment and a hindrance to the Ego instead of a help. When we indulge in remorse daily and hourly, we are actually wasting a great power which might be used for the most noble ends of life, for the constant indulgence of regret affects the desire body in a manner similar to that which follows excessive bathing of the physical body.

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Studies in the Cosmo-Conception

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

The After-death Binding Effect of Attachment

Q. What occurs when the panorama terminates at death?

A. When the endurance of the vital body has reached its limit, it collapses in the way described when we were considering the phenomenon of sleep.

Q. How does this collapse compare with sleep?

A. During physical life, when the Ego controls its vehicles, this collapse terminates the waking hours; after death the collapse of the vital body terminates the panorama and forces the man to withdraw into the Desire World.

Q. How does this differ from the sleep state?

A. When the silver cord breaks at death the same division is made as during sleep, but with this important difference, that though the vital body returns to the dense body, it no longer interpenetrates it but hovers over it.

Q. Is this true after burial also?

A. Yes, it remains floating over the grave, decaying synchronously with the dense vehicle. Hence, to the trained clairvoyant, a graveyard is a nauseating sight, and if only more people could see it as he does, little argument would be necessary to induce them to change from the present unsanitary method of disposing of the dead to the more rational method of cremation, which restores the elements to their primordial condition without the objectionable features incident to the process of slow decay.

Q. What occurs when the vital body is discarded?

A. 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 addition to the desire body and the mind.

Q. Does he remain long in the Desire World?

A. If the dying man could leave all desires behind, the desire body would very quickly fall away from him, leaving him free to proceed into the heaven world, but that is not generally the case.

Q. What generally is the situation?

A. Most people, especially if they die in the prime of life, have many ties and much interest in life on earth. They have not altered their desires because they have lost their physical bodies. In fact, often their desires are even augmented by a very intense longing to return. This binds them to the Desire World in a very unpleasant way although they do not realize it.

Q. What is the state of elderly people?

A. Old and decrepit persons, and those who are weakened by long illness and are tired of life pass on very quickly.

Q. When may the deceased leave the Desire World?

A. As long as the man entertains the desires connected with Earth life he must stay in his desire body and as the progress of the individual requires that he pass on to higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his binding desires.

Q. Must he be so purged of all earthly desires before he ascends farther?

A. Yes, he must be purged of all evil habits and binding desires, only then is he ready to leave this state of "purgatory" and ascend into the heaven world.

—Ref.: *Cosmo-Conception*, pp.102-104

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Initiatory Instruction to the Woman of Samaria

There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink.

(For his disciples were gone away unto the city to buy meat.)

Then saith the woman of Samaria unto him, How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence hast thou that living water?

Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again;

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—*John 4:7-14.*

There was intense hatred between the Jews and the Samaritans, so Jewish travelers seldom passed through Samaria. The Christ, by His conversation with the woman of ill repute, opened the land of Samaria to Christianity. Tradition says that the name of this woman was Photina, which in Greek means *light*.

The Samaritans claimed to be direct descendants of Joseph. They accepted the Pentateuch only as the true Scripture. Mt. Gerizim, where they believed Abraham communed with Melchizedek, was adopted as their chief place of worship, rather than Jerusalem. The Samaritan name for the Saviour was "The Returning One." They declared that Moses would return to the earth and become their spiritual leader. A remnant of these ancient Samaritans continue the faithful observance of their age-old rites on Mt. Gerizim even to this day.

The entire conversation of the Christ with this woman is an endeavor to lift material thought (which belongs to the fallen feminine pole of man's nature, symbolized by the woman of ill repute) to a realization of spiritual truth. The mind is the connecting link between Spirit and body; when the mind is spiritualized the fallen feminine nature is lifted, the way of eternal life is found and the parched soul thirsts no more.

A well refers to a deep or hidden truth. Many of the most important incidents in the Bible are connected with wells and with events that occurred in their proximity.

The Christ was reticent about declaring His glory to the multitude, or even to Pilate; but to this lowly woman he asserts that: "I that speak unto thee am he." It is only as the feminine or intuitive principle recognizes the Christ within that the work of this transmutation begins. The waters of eternal life represent the blending of the masculine and feminine powers; they are the waters that were turned into wine at the marriage at Cana. And again, they stand for the same truth as in the new birth outlined to Nicodemus.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.—*John 7:37-38.*

The masculine pole, or intellect, is symbolized by Nicodemus, who inquired, "How can these things be?" The feminine pole, or intuition, is represented by the woman of Samaria, who says: "Give me of this water that I thirst not." Their united powers yield the waters of eternal life which are drawn from the sacred well, the body of the Initiate.

(Continued)



Twins : A Reading

THIS is a reading for twin boys, Charles and Steven P., born on January 12, 1971, at latitude 47 N, longitude 122 W. Charles was born at 3:39 P.M., and Steven at 3:49 P.M.

Both boys have the Sun in Capricorn, and Cancer rising. On Steven's chart Aquarius (0 degrees) appears on the cusp of the eighth house, and Neptune is in the fifth. Charles has Capricorn (28 degrees) on the cusp of the eighth, and Neptune in the sixth. There are no other significant differences in their charts. The degrees of the signs on the other cusps vary slightly between the two charts, but by no more than four degrees in any instance.

Capricorn natives, basically, have low vitality and resistance, and are subject to colds and other ailments, particularly during infancy. Cancer rising also contributes low vitality and physical weakness. These little boys, however, are blessed with several fortunate aspects beneficial to general health which should offset these innate difficulties. Sun sextile Mars, dignified in Scorpio, grants radiant energy, high resistance, and physical fitness, and Jupiter's sextile to the Sun and conjunction with Mars bespeak a strong constitution, excellent recuperative powers, and overall good health. Saturn, the ruler of Capricorn, in Taurus square the Moon, however, indicates possible speech difficulties or throat trouble, as well as a tendency toward depression, worry, and bitterness — mental qualities which, if en-

gaged in, could have a seriously debilitating effect upon general health. In addition, Mercury in the sixth house, signifying, as it does, a singularly overactive mentality and a supersensitive reaction to other people, also augurs nervous, and digestive, disorders. The children, therefore, should be taught to channel the abundant solar energy available to them constructively, and to maintain an optimistic, cheerful, and relaxed attitude and disposition.

Charles and Steven possess fundamentally sympathetic, kindly, and loving natures, thanks to the Moon's trines to Venus and Neptune. Jupiter sextile the Sun and conjunct Venus augments these tendencies and makes for a jovial, friendly disposition, thus helping counteract the melancholic tendencies of Saturn square Moon. In addition, Saturn also trines the Sun, increasing the inclination toward kindness and consideration for others. There is likely to be some tendency toward blunt and brusque behavior, however — generated not by unfriendliness, but by intensity of purpose — as a result of the position of Mars in Scorpio sextile the Sun, and the children should learn to permit their innate amiability to curb such possible impatience.

Saturn in the eleventh house, with mixed aspects, is likely to present some obstacles as far as making and keeping friends is concerned, and fortells the presence of individuals with whom the boys will find it difficult to get along. The well-aspected

Jupiter in the fifth house, however, as well as the Lunar-Venus trine, contribute a sociable, vivacious, engaging personality which attracts others and promises many of the joys and blessings of friendship, as well as the ability to transmute "enmities" into friendships — one of the lessons which all humanity must learn.

With Mercury rising ahead of the Sun, these little boys are endowed with foresight and good mentality. Mercury in Sagittarius, parallel both Sun and Moon, fosters a noble, receptive, keen, sharp mind, of religious, philosophic bent, as well as a retentive memory. The Solar-Saturn trine augments the premeditative ability, and the placement of Jupiter and Mars in Scorpio further sharpens the mind and adds mental (as well as physical) resourcefulness and courage. The Mars-Jupiter conjunction might contribute an occasional propensity toward mental impulsiveness, but with their other excellent intellectual qualities, the boys should be able to restrain this tendency if it does occur.

Uranus in Libra sextile the Moon supplies an original, independent, intuitive mind of unusual literary and artistic ability, and the Moon trine both Neptune and Venus adds a superlative imagination and a love of music and art. Charles and Steven also possess organizing, executive, and diplomatic ability, and should be successful in political or judicial positions, or in mining or agriculture (Sun trine Saturn). They are likely to excel in positions of leadership, thanks both to the splendid Saturnian qualities and to the position of Mars in the fifth house. Other vocations are also open to them: Mars in Scorpio gives mechanical ability and indicates prowess as a policeman, soldier, or surgeon; Jupiter in the fifth house, coupled with the fine Uranian and Mercurial qualities, suggests success in the newspaper or literary fields.

Mercury in Sagittarius parallel Moon, Jupiter conjunct Venus, and the presence of the Dragon's head in the ninth house, indicate that the boys will enjoy travel and vocations in which long journeys are

necessary. Furthermore, the fourth house position of Uranus shows that they would be most successful in ventures undertaken elsewhere than in their place of birth.

Some financial fluctuations are likely to be encountered, as a result of the Moon's second house position trine Neptune and square Saturn, as well as the placement of Saturn in Taurus. If the boys attempt to use their money wisely, however, their financial stability will be greatly helped by the beneficent Jupiter in Scorpio conjunct both Mars and Venus.

Jupiter's splendid aspects to the Sun and Venus, plus the superb Solar-Saturn trine, indicate an honorable, generous, philanthropic nature and a sense of responsibility toward their fellow men. The boys have the potential for excellent judgment, clear-headedness, and trustworthiness. People with the Sun sextile Jupiter are often considered "pillars of society," earning and deserving of public affection, as well as respect.

Jupiter's fortunate appearance in the fifth house conjunct Venus, plus the well-aspected Sun in the seventh, suggests that both boys are likely to contract fortunate, happy marriages and have large families.

As said, Neptune occurs in Steven's fifth house, and in Charles' sixth house. In both places this splendidly aspected planet augurs well for spiritual endeavor. Steven may achieve success as a spiritual teacher, and Charles has latent psychic faculties which can easily be developed along positive lines. Both boys have Neptune, the planet of insight, in Sagittarius, the sign of aspiration, trine the Moon. This indicates a highly devotional, inspirational temperament, an ability (augmented by the well-aspected Uranus in the fourth) to comprehend and accept occult teachings, and an inclination toward prophetic dreams and visions. Uranus in Libra, furthermore, suggests the possibility of marriage with someone of similar inclination, while the fifth house position of Neptune in Steven's chart strengthens this possibility for him.

These little boys, then, are endowed with many favorable aspects upon which

to draw in leading productive, vital, and enriching lives. Although they will probably be subject to some ailments, they have abundant solar and martial energy and resistance with which to dissipate illness. Primarily, with regard to physical and mental health, they must remember to maintain the cheerful, optimistic, friendly demeanor which influences and supports general well-being, and, by cultivating equipoise, to keep their nervous systems under control.

They have excellent mental and intellectual qualifications, with potential skill in both practical and artistic pursuits, and will very likely gain proficiency in several lines of endeavor. With pleasing personalities and social awareness, in the sense of both responsibility and enjoyment, they will easily endear themselves to others and be able to give comfort and help to those in need. Their inherent leadership qualifications should serve them well in com-

munity and business activities, as well as in maintenance of home and personal affairs. In view of the abundant encouragement from beneficent Jupiter, their personal adult lives can be expected to be fortunate and gratifying, although, again, they are likely to fore-sake their birth place, where conditions might obstruct their success.

Perhaps most important, Charles and Steven are equipped to benefit significantly from the study of occult teachings, to advance thereby, and to help others along similar lines. In past lives they evidently cultivated their intensely devotional natures, and are now in a position to channel this zeal, consecration, and intuitive understanding of spiritual matters into the direction of the advanced Teachings. Although they have the ability to extend themselves in many fields, it is in the area of spiritual evolution that their greatest advances in this lifetime may be made.

Astrological Sketches from Life

L.S.I.

The occasion was a friendly, intimate meeting of young women astrology students who met weekly to discuss this science in a very informal, though absorbingly interested manner. There was no way of telling what the next topic of discussion would be. One might be giving an example of the Cancer walk, another exhibiting the well-known Aries profile, while a third was being pointed out as having ideal Leo eyes, Sagittarian hands, etc.

By the way, many caricaturists portray astrologers as wise and hoaryheaded men, resembling in physiognomy either Diogenes or old man Saturn himself! Not any more! Modern astrologers — both men and women — are usually very modishly attired and up-to-date and still in or just past their twenties! People will just have to change that picture of the Saturn-type astrologer.

But to return to our discussion. This

time it turned on planetary transits and directions, and how they work out in life.

"That Uranus-Sun conjunction that has formed in my sixth house this spring certainly did put me out of commission for a while," remarked Miss Aries. "And now that Uranus is nearing my Mercury, I am ever so careful to do and say everything in a rational and cautious way, although I do feel ready to explode at times. And when that's past, I'll have Uranus in my seventh house, and heaven knows what that may bring."

"The sort of man your karmic debts have earned for you, very likely," said Miss Cancer, laughingly. "Venus is now going back and forth over my Ascendant, and I have a jolly good time wherever I go. And that Libra man I just met —"

"I have something to complain about, too," interrupted Miss Gemini. "The Moon by progression is squaring my Jupi-

ter, and if I didn't get a 25 per cent cut in my salary and a month's vacation without pay besides!"

"I'd like to tell you about a very strange case," said Miss Capricorn. "A girl I met recently has Sun conjunction Saturn in Aquarius, this being completed by directions for this year. When Saturn in its transit reached this zodiacal degree, a spinal vertebra become dislocated while she was scrubbing her neck. This caused great suffering, and she is still under the treatment of a chiropractor."

"How apt, really," ventured Miss Aries, "Just like a conservative Saturn girl to have accidents at home and in the bathtub!"

"I met a typical Neptune type while on my vacation," remarked Miss Scorpio. "Two years ago he recovered from a case of sleeping sickness. Sun was in Sagittarius, opposing Neptune, the Sun being in the first house. When this opposition became complete by direction, the disease took effect and lasted for almost a year. He is very psychic, so that might have had something to do with his sickness, as Neptune is afflicted."

"My boy-friend has Pisces rising," said Miss Aquarius, "and I can do anything I please with him. But he is so keen intuitively that he reads me like a book, and knows my motives every time I want to influence him in any way. Those Pisceans are fool-proof — that's why we are still only engaged; it is really a problem, I imagine, to be married to one of them."

"Have you heard those unflattering rumors about that Scorpio fellow we know?" asked Miss Cancer. "It is interesting to note how this is shown in his horoscope. Saturn is exactly on the MC, applying to unfriendly aspects besides. Saturn brings out the dregs in some characters; yet, however adverse this may seem from a worldly standpoint, it is all for our ultimate good, anyway."

"Has anyone seen Elizabeth lately?" asked Miss Leo. "They are buying their furniture now, and the wedding bells will ring next month. Bill has Saturn exactly on his Sun now; he was born near the

cusps of Taurus. But Elizabeth is a forceful Scorpio, so the poor fellow has to say yes.

"I wonder how their horoscopes compare with each other. There's one couple I know, who, after being married for fifteen years, are still very happy together. In comparing their charts, I saw one has Sun conjunction Saturn in Sagittarius, another Sun conjunction Venus, also in Sagittarius, but in a later decan. This conjunction of each falls in the seventh house of the other. Perhaps it is a sort of brother-sister affection, but it works wonderfully in this case."

"There is one thing about Bill that simply exasperates me at times," said Miss Aquarius. "Whenever any drugstore holds a sale, Bill is right there buying medicines for ailments he never had. He says he does not need them now, but he may in the future — one can never tell! Bill's Sun sign in Virgo, you might know."

"Dear me, it's just no use," lamented Miss Aries. "When Uranus went over my Sun, the boy-friends I met were those with a past. Those I meet now are all right: but while they haven't any past, they certainly do not have much of a future, either. What's a girl to do?"

"Whatever you do, girls," commented Mrs. Pisces, "don't marry a man as helpless around the house as some of those with Sagittarius rising prove to be; I married one of them. Years ago I went away for a vacation lasting about ten days. When I came home, the kitchen sink was piled high with dishes, those used last being on top. Imagine my amazement when I reached for those at the bottom and saw a mass of green growth! They were maternelon seed, which on account of the heat had sprouted and thrived quite well, undisturbed as they were. We still laugh over the watermelon crop he started while I was on my vacation."

"Well, folks, it is time to close our discussion. We shall meet again next week as usual. Good-night, everybody."

Truly, there is nothing sedate, gloomy, or mystifying about the young Uranians of today.



The Children of Virgo, 1971

Birthdays: August 24 to September 24

VIRGO is the common-mental sign of the earthy triplicity, and those born while the Sun is in this practical sign seem primarily concerned with satisfactory adjustment to the requirements of life. Seeking always what is exact and fitting, they calculate and study to regulate all things to schedule or reduce them to original principle. Life is usually viewed with cool discrimination: things are seen as they are — without emotion or glamor — and evaluated accordingly.

Rarely lacking among the Virgo natives is an interest in better moral, technical, and living standards obtained through analysis, purification, and correction. These people are usually alert, discreet, dexterous, versatile, and discerning. Over-development of the mentality can make them cold, skeptical, overly-critical, and cynical. These traits, along with being peevish, fussy, or officious may antagonize others, though there is apt to be admiration and respect for the abilities of the Virgoans.

Keenly interested in the results obtainable through applied knowledge and work tend to make the Virgo natives quite industrious, taking pride in being willing,

competent, and painstaking — in giving expert care to detail. A common fault is straining over trifles while losing sight of more important issues. Many are drawn to occupations or professions where highly specialized training is necessary.

Emphasis upon right living and physical efficiency by the Virgos creates an active interest in the care of the body thorough diet, exercise, hygiene, and various forms of therapy. However, this interest should not be permitted to lead to needless anxiety over symptoms of imaginary ailments and consequent prolongation of illness. When not overly suggestible or faddistic, these natives excel as nurses, doctors, and promoters of public health through natural methods. Others become druggists, chemists, technicians, research experts.

There are three stellar patterns in effect all during this solar month: Jupiter conjunct Neptune opposition Saturn, Mars trine Uranus. (The exact orb of Jupiter opposition Saturn is a little more than the usual six degrees prior to September 14, but the conjunction of Jupiter with Neptune tends to make the effect of Jupiter opposition Saturn felt to some degree.) All the children born during this solar month should have special training in decisive thought and action, strict hon-

esty, tolerance of the opinions of others, and realization that we reap as we sow.

Also in effect as the solar month opens, and lasting until September 16, is the conjunction of Sun and Venus, which calls out the artistic side of the nature. There is an interest in art, music, and poetry, and both the health and a happy marriage are favored.

The Sun and Mercury are in conjunction from August 24 to 31, favoring the memory and the mentality in general on the days when the orb of aspect is three degrees or more.

From August 24 to September 7 the Sun squares Saturn, tending to lower the resistance so that special care should be taken of the health. These children should also have special training in kindness, consideration for others, an optimistic outlook, and unselfishness in general.

The solar orb and Neptune are in square aspect from August 24 to September 1, raising the vibrations of the aura and thus bringing the native in touch with the denizens of the invisible world. These children should be taught to live the life of purity and service which unfolds the spiritual qualities in a positive manner, avoiding all negative psychism.

From August 24 to 29 Venus and Mercury are in conjunction, pointing toward ability for music and poetry, sociability, and an affable, persuasive manner.

Venus squares Saturn from August 24 to September 3, suggesting that these children be given special training in the wisdom of frankness and honesty in dealing with others. Suspicion, jealousy, and avarice should be pointed out as the poisonous traits they are.

From August 24 to 28 Venus squares Jupiter, adding faithfulness, simple tastes, and control of the appetites to the traits to be cultivated by these children.

Venus also squares Neptune from August 24 to 29, emphasizing the need for these children to understand and heed the fact that we reap as we sow. Every experience provides opportunity to overcome shortcomings and cultivate a virtue.

From August 24 to September 17, Mer-

cury squares both Jupiter and Neptune, pointing toward the need for these children to have decisive thinking and acting emphasized in their training. Improving the memory, and carefulness in making agreements, also need attention.

Saturn and Uranus are in trine aspect from August 24 to September 22, strengthening the intuition so that these natives are guided by an interior sight when new and important steps have to be taken. The mind is both mechanical and ingenious, and there is the ambition and determination which usually bring success.

From August 29 to September 22 Mars trines Saturn, an excellent stellar pattern which indicates a nature that is capable, energetic, and determined. Health is favored, but feeling for others needs cultivating.

Mercury and Saturn are in trine aspect from September 11 to 20, giving the mind seriousness, depth, and power of concentration. There is forethought, profound reasoning ability, patient persistence, and diplomacy, all of which help to insure success in accomplishment. These natives make very fine judges.

From September 17 to 24 the Sun trines Neptune, intensifying the spiritual vibrations and thus favoring the development of the spiritual faculties. Ability as an inspirational musician is favored if Mercury gives the required dexterity.

The Sun and Jupiter are in sextile aspect from September 18 to 24, giving vibrant health, abundant material goods, and a jovial disposition. Trustworthy, sympathetic, and possessing clear judgment and executive ability, these natives are usually conservative in their views.

The Sun trines Saturn from September 21 to 24, endowing the native with method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry projects to a successful conclusion. Sincere, just, and honorable, these people are well fitted to succeed in numerous types of positions.

CORRECTION: In the July *Rays*, page 313, The Sun and Jupiter are *not* in opposition, as stated.

Readings for Subscribers' Children

JENNIFER L. S.

Born September 26, 1967, 2:33 P.M.

Latitude 39N06, Longitude 84W31.

Signs on Cusps of Houses:

ASC, Capri. .12.38	4th, Taurus . .6.00
2nd, Aquarius 24.00	5th, Gemini . .0.00
Pisces intercepted in 2nd	
3rd, Aries4.00	6th, Gemini .21.00

Positions of Planets:

Saturn9.32R	Aries3rd
Dragon's H. .29.02	Aries3rd
Moon2.00	Cancer6th
Jupiter25.51	Leo8th
Venus28.23	Leo8th
Pluto20.46	Virgo8th
Uranus25.18	Virgo8th
Sun3.01	Libra8th
Part of F. . . .11.37	Libra9th
Mercury25.42	Libra9th
Neptune22.21	Scorpio10th
Mars11.15	Sagitt.11th

The Sun and Mercury both in the cardinal-air sign Libra in this little girl's chart indicates an individuality and a mentality strongly stamped with the Libran characteristics of harmony, affection, artistic and musical inclinations, and a special interest in partnerships. Ardent in everything she does, Jennifer may be prone to take up projects with enthusiasm and zeal, but after a time to drop them and take up another project with equal intensity. The Saturn-ruled Capricorn on the ASC, however, tends to give the persistence and determination needed to offset the vacillating tendency of the Librans.

The Sun conjuncts Uranus (8 degrees) in Virgo, sextiles Mars in Sagittarius, squares the Moon in Cancer, and opposes Saturn in Aries, so this child will need to be trained in poise, forethought, cheerfulness, and unselfishness. A tendency toward hyper-sensitivity can bring her much anguish unless she is taught to

focus her interest on the welfare of other people rather than on herself. She should also be taught to eat wisely and sparingly, if she is to avoid suffering from digestive and kidney difficulties.

The Moon is strong in the sign Cancer, and its sextile to Venus and Jupiter, along with its trine to Mercury and the Scorpio MC, point toward a domestic side to her nature, as well as such traits as oratorical ability, a fruitful imagination, and a love for art, music, and pleasure in general. The disposition is kindly, affectionate, sympathetic, sociable, and friendly. These configurations favor good health, too, as well as general success in life, both physically and spiritually. However, the lunar orb squares Saturn, Uranus, and the Sun, so that Jennifer will need to exert conscious effort in working *with* the favorable tendencies to offset the erratic effects of Uranus and the depressing effects of the afflicted Saturn.

Mars in Sagittarius in the 11th, well aspected, indicates fondness for debate on philosophy, law and religion. Friends will be among athletic and martial people.

Venus, ruler of the Sun sign, Libra, is posited in Leo in conjunction with Jupiter, sextile Mercury and the Moon, square Neptune. A very tender, loving side to this child's nature is here shown, along with an unswerving loyalty to the object of her affections. Success in entertainment and educational enterprises is also indicated, as well as material plenty and a happy marriage. The square of Venus (and Jupiter) to Neptune, however, emphasize the need to use will power in maintaining a positive attitude, refusing to be affected negatively by either visible or invisible influences.

Jennifer will no doubt display an interest in the superphysical side of life, and if she is taught the occult principles underlying human existence, she will be greatly fortified in making the most of her considerable talents to bring about spiritual progress.

JOSHUA H.

Born June 21, 1970, 4:35 P.M.

Latitude 33N26, Longitude 117W37.

Signs on Cusps of Houses:

ASC, Scorpio 29.00 4th, Pisces9.00
 Sagittarius intercepted in 1st
 2nd, Capricorn 0.00 5th, Aries11.00
 3rd, Aquarius .4.00 6th, Taurus ..7.00

Positions of Planets:

Neptune29.57	Scorpio1st
Moon4.38	Aquarius3rd
Dragon's H. . .6.45	Pisces3rd
Saturn18.13	Taurus6th
Mercury13.43	Gemini7th
Sun0.12	Cancer8th
Part of F. . . .3.36	Cancer8th
Mars12.57	Cancer8th
Venus6.17	Leo9th
Pluto24.34	Virgo10th
Uranus4.39	Libra10th
Jupiter26.03R	Libra11th

The scattering of the planets throughout eight of the 12 houses in his horoscope indicates many and varied experiences for Joshua, five of them being strengthened by their positions in angles.

The Sun, Mars, and Part of Fortune are in the sign Cancer in the 8th house, the solar orb trining Jupiter in Libra in the 11th, squaring Pluto (in Virgo) and Uranus (in Libra) in the 10th. Though rather highstrung and impulsive, this little boy has a basically friendly, kindly, and sympathetic disposition. Dependable, trustworthy, and possessing good judgment, he will attract to him many influential friends having the same traits, and they will help him to realize his hopes and aspirations. Happiness in marriage and other associations with people is also favored.

The Moon in Aquarius, sextile Neptune (in the last degree of Scorpio and in conjunction with the ASC), and trine Uranus (in Libra) in the 10th, gives an extremely fertile and vivid imagination, an exceedingly well developed intuition,

and a mind that is quick, independent, original, and inventive. There is especial ability in all matters having to do with electricity, prophetic dreams and visions are probable, and there is an interest in the occult. Also, there is a strong liking for mental occupations, especially those that require constant change, such as gathering and reporting news from here and yon. The lunar orb opposes Venus, though, suggesting a fickle, inconstant tendency which Joshua will need to overcome if he is to avoid unhappiness in his personal relationships.

Mercury is strong in Gemini and the 7th house, although intercepted and un-aspected save for a square to the Virgo MC and semi-sextiles to Mars and Saturn, so that Joshua has a quick, changeable mind. There is shrewdness and penetration to the mentality though, and he is not likely to have prejudice or preconceived notions to overcome. Public speaking and popularity in literary and scientific circles is favored.

Venus in Leo the 9th brings out the devotional side of this child's nature, along with a love for art, music and drama, and the ability to perform in these fields. He is quite magnetic, attracting many helpful friends, and will no doubt travel considerably for both pleasure and profit.

The presence of Neptune in the 1st house in close conjunction with the ASC, sextile Pluto, Moon, and Uranus, and trine Venus is a powerful influence in this little boy's make-up. He has a very sensitive body, capable of feeling the finer vibrations in Nature, and is strongly interested in the occult and mystical side of life. In fact, this spiritual influence will likely be the dominating factor in his life, whether he devotes himself to writing, lecturing, or serving in other capacities. Saturn in Taurus, sextile Mars and Pluto, will help him to "keep his feet on the ground" though, so that he should see a good measure of practical accomplishments along spiritual lines to his credit in this incarnation.

VOCATIONAL GUIDANCE ADVICE

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

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

Auditor, Chemist

RON G. — Born January 28, 1949, 11:55 P.M. Latitude 42 N., Longitude 88 W. The Sun, Moon, and three planets in fixed signs, and fixed signs on all the angles, indicates considerable stability and determination to accomplish whatever projects are decided upon. The first degree of Scorpio is on the ASC, sextile to Saturn, trine to Uranus, suggesting a personality that has drive, initiative, and persistence — a fine combination. The Sun and Moon are in conjunction in Aquarius in the 4th, trine Neptune in the 12th, opposition the MC and Pluto. This native is quite progressive, altruistic, and spiritually minded. Electronics, radar, radio, and all such fields of endeavor are of interest to him and he would no doubt enjoy a vocation in which they are generally or specifically involved. The conjunction of Mercury and Mars in Aquarius, trine Neptune, adds to the interest and ability in the above-mentioned fields, and Uranus in Gemini, though retrograde, intercepted, and aspected only to the ASC and Part of Fortune, contributes further to the altruistic, progressive trend of mind. As an auditor, chemist, or research worker in the electrical fields this native could use his natural talents to advantage.

Organist, Art Dealer

JONATHAN P. C. — Born August 13, 1954, 9:35 A.M. Latitude 40N46, Longitude 74W14. With Mercury, Sun, and Pluto all in the fixed-fire sign Leo, and the solar orb and Pluto in conjunction, sextile Neptune and the ASC, and trine Mars, this native should have sufficient drive, determination, and will power to accomplish whatever he sets out to do. Influential friends will be ready to help

him. Mercury in Leo suggests high ideals and aspiration, as well as kindness of heart and sympathy. However, Mercury opposes the Moon in Aquarius, so that mental stability and poise should be cultivated. Venus in Libra trine the Moon points toward artistic and musical ability, as well as a fruitful imagination and oratorical talent. Neptune is also in Libra in the 1st house, sextile Sun, Pluto, and Mars, square Uranus and Jupiter in Cancer in the 10th, accentuating the musical ability but emphasizing the need to stress the positive path of spiritual development through helpfulness to others. This young man will need to learn complete rectitude in his vocational work, whether it be in the musical field, as a dealer in art, curios, or antiques, or in the hotel or grocery business.

Secretary, Translator

JANICE M. — Born September 4, 1943, 4:50 P.M. Latitude 32N29, Longitude 80W59. The Sun, Venus, Pluto, Jupiter, and the Dragon's Head are all in the 7th house in this chart, so that this native's life is apt to be focused in partnerships through which she would probably obtain her greatest enjoyment. The Sun and Venus are in conjunction in Virgo, sextile the Moon in Scorpio in the 9th, square Mars and Uranus in Gemini in the 4th. Mercury and Neptune are in conjunction in Libra in the 8th, sextile Pluto, trine the ASC, Mars and Uranus. The mental sign Aquarius is on the ASC. A strongly mental type, and possessing a quick, penetrating, and intuitive mind, this native can handle most any kind of mental work. She could be an excellent secretary, perhaps in a law firm, could do any kind of clerical work, and with training in languages, could give fine service as a translator.

Daily Thought and Guide

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

WEDNESDAY — SEPTEMBER 1

Listen to others today, but consider their words with discrimination. "Any one can give advice, such as it is, but only a wise man knows how to profit by it."—*Colton*.

THURSDAY — SEPTEMBER 2

The God within guides, inspires, and enlightens us along our path. We can resolve dilemmas and overcome obstacles today if we listen to our Higher Selves.

FRIDAY — SEPTEMBER 3

Splendid aspects exist today for embarking upon mechanical and inventive projects. Nature still holds many secrets which will be revealed in time.

SATURDAY — SEPTEMBER 4

We are likely to encounter difficulties today, but if we remain serene, self-possessed, and patient, "this, too, will pass," and we will have learned another lesson.

SUNDAY — SEPTEMBER 5

Our worship will be particularly meaningful on this Sabbath if we concentrate upon and attune ourselves to the beauties of **Creation** — the wonders of Nature and the magnificent music of the spheres.

MONDAY — SEPTEMBER 6

Singularly auspicious aspects abound for initiating and accomplishing, for enjoying the felicities of friendship, and for re-dedicating ourselves to the higher life.

TUESDAY — SEPTEMBER 7

Only through independent thought and action can we unfold Epigenesis and learn to become creators. Independence, however, must be tempered with forethought.

WEDNESDAY — SEPTEMBER 8

A quiet day is sometimes needed, that

we may think over what has gone before, determine what could have been improved, and gather our forces for renewed activity.

THURSDAY — SEPTEMBER 9

Today we should be able to attain the high standards of conduct and achievement set before all aspirants. An evening at the theater or a concert will enhance the day's mental and spiritual rewards.

FRIDAY — SEPTEMBER 10

Although mental activities are not particularly favored today, intuitive knowledge and the prompting of the "still, small voice within" will stand us in good stead, provided we are receptive.

SATURDAY — SEPTEMBER 11

Early risers should find themselves with abundant energy for embarking upon their Saturday projects. Less friendly aspects later in the day indicate that a quiet evening at home might be the most satisfactory form of recreation or relaxation.

SUNDAY — SEPTEMBER 12

"The Sunday is the core of our civilization, dedicated to thought and reverence. It invites to the noblest solitude and to the noblest society."—*Emerson*.

MONDAY — SEPTEMBER 13

"We have more indolence in the mind than in the body."—*Rocheffoucauld*. Be it remembered that our minds are our least developed vehicles, and that mental exercise is as necessary as physical.

TUESDAY — SEPTEMBER 14

If we control our tempers on this day of mixed vibrations we can do our work and later, guided by the propitious Venus, enjoy music or the fine arts.

WEDNESDAY — SEPTEMBER 15

We might get off to a slow start this morning, but Saturn's favorable rays should help make the afternoon run smoothly and profitably.

THURSDAY — SEPTEMBER 16

We can easily attune ourselves to spiritual things today, and glean much from the Higher Teachings. Let us not forget those who are less fortunate.

FRIDAY — SEPTEMBER 17

This could be a day to "try men's souls," but, particularly if we utilized yesterday's fine vibrations, we should have a reservoir of faith and strength.

SATURDAY — SEPTEMBER 18

Venus sextiles both Jupiter and Neptune today, presaging philanthropic, social, and artistic — particularly musical — activities. Beauty and love, bestowed by God, surround us; may we do all we can to augment His priceless gifts.

SUNDAY — SEPTEMBER 19

"Health and good humor are to the human body like sunshine to vegetation." —*Massillon*. Furthermore, health and good humor complement each other; without the one, the other is incomplete.

MONDAY — SEPTEMBER 20

Sometimes disagreements seem inevitable. With Saturn's help this afternoon, however, let us remember that "Tact is one of the first of mental virtues, the absence of which is frequently fatal to the best of talents." —*Simms*.

TUESDAY — SEPTEMBER 21

Our greatest inventions have been created by "dreamers" who had the ambition, energy, practical sense, and persistence to translate dreams into reality.

WEDNESDAY — SEPTEMBER 22

Another quiet day, when it might be well to withdraw for a while from the hullabaloo of the world. "The heart that

is to be filled to the brim with holy joy must be held still." —*Bowes*.

THURSDAY — SEPTEMBER 23

It would be well this afternoon to weigh our words carefully and to remember that other people are entitled to their points of view.

FRIDAY — SEPTEMBER 24

A splendid solar-neptunian configuration inaugurates a period particularly favorable for spiritual development.

SATURDAY — SEPTEMBER 25

We might feel melancholy this afternoon, but it is not necessary to give in to gloom. Better to fix our attention, instead, on that which needs doing.

SUNDAY — SEPTEMBER 26

"God is Love," and if we can truly feel this love in our hearts, we will understand it in our minds and more easily be able to discern the divine essence within all.

MONDAY — SEPTEMBER 27

If we plan our activities carefully, we should experience a satisfactory day, even though it might be somewhat difficult to "get our feet off the ground."

TUESDAY — SEPTEMBER 28

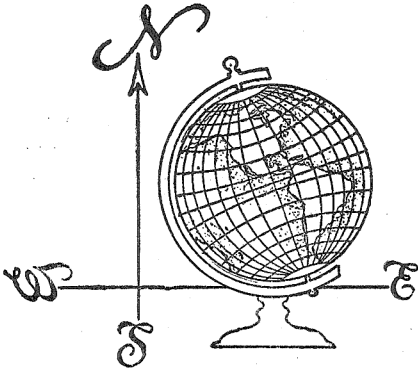
". . . the supreme motive for seeking . . . occult knowledge must be an ardent desire to benefit humanity, entirely disregarding self in order to work for others. Unless prompted by that motive, occult knowledge is dangerous." —*Max Heindel*.

WEDNESDAY — SEPTEMBER 29

It should be easy to concentrate and solve problems this afternoon, while the evening hours are best devoted to helping others.

THURSDAY — SEPTEMBER 30

In the Aquarian Age, religion, science, and art will be reunited. Favorable Uranian and Venusian vibrations today may give a foretaste of this harmony.



MONTHLY

News

INTERPRETED

Galaxies May Offer New Link

A new kind of star cluster may be a missing link in the evolution of the universe, California Institute of Technology astronomers reported Sunday.

The new galaxies have tiny, brilliant cores, or nuclei, much like the recently discovered and still mysterious quasars, said Dr. J. B. Oke, staff astronomer of Mount Wilson and Palomar observatories.

Quasars — short for quasi-stellar or star-like objects — are the brightest, fastest and most distant objects yet found in the universe.

Like them, Dr. Oke said, the new galaxies emit very powerful radio signals and appear to be at the visual edge of the universe, billions of light years away. A light year is the distance a beam of light, traveling at 186,000 miles a second, covers in a year.

Unlike quasars, Oke said, the newly found objects seem to have spiral arms, as does our own Milky Way galaxy, and thus "may be a missing link in the evolution of the universe."

"The extreme brightness seems to come not from a denser concentration of stars in the center of the galaxy but from some violent explosion involving the entire nucleus," he said.

It is possible, explained a Caltech spokesman, that the spiral-armed clusters represent an early stage in the development of quasars, a stage prior to collapse of the spiral arms.

But the spokesman said astronomers still aren't completely certain about the exact relationships between quasars and the newly discovered clusters.

First evidence of the existence of the new class of galaxies was found by a new device recently attached to the 200-inch telescope atop Palomar Mountain in San Diego County.

—Houston Chronicle, date unknown

As astronomers continue to discover "new" heavenly bodies in outer space, it

may be that material scientists and others who steadfastly maintain that the universe is finite will be caused to change their minds. Modern scientific instruments, without which, of course, remote stellar objects would remain unknown to man, are constantly being perfected, and as this takes place, they continue to give evidence of the existence of hitherto unsuspected stars, quasars, and galaxies. Material man is perfectly willing to acknowledge the existence of those heavenly bodies of which he has proof; furthermore, he seems to recognize that, as his material instruments are improved, they are likely to furnish additional proof in proportion to their degrees of improvement. Thus far, these instruments have given no hint that any finite edge or boundary of the universe actually exists. On the contrary, they continue to uncover objects farther and farther away. Material scientists do not seem willing to suggest that their instruments would ever be incapable of further improvement; indeed, efforts at such improvement are continually being made. In the light of this, it is particularly hard to understand the scientists' insistence that the universe, at some point, is incapable of further expansion.

Furthermore, in their study of evolution — both human and cosmic — material scientists seem frequently to be seeking "missing links." Perhaps, if they would find it possible to acknowledge the existence of both infinity and eternity — even if these cannot be defined in human terms

— and to admit that an omniscience far beyond anything as yet comprehensible to man is responsible for *all* life, the problem of “missing links” would not loom so large in their thinking.

The Jesus People

After Zen and transcendental meditation, astrology and spiritualism, black magic, Scientology and Krishna consciousness, what can a hip, spaced-out child of the counterculture turn on to next? Of all things, it turns out to be Jesus. “You want a trip, man?” challenges burly Ray Hawkins, a former Hell’s Angel who used to mainline heroin. “I’ll give you a free trip. It’s really a groovy high. It’s called Jesus Christ and it will really blow your mind.”

Hawkins is now a member of the Christian World Liberation Front, one of a wide assortment of communes, “revolutionary” cadres and Christian crash pads that collectively make up a burgeoning evangelistic movement called the “Jesus people.” Aping and sometimes upstaging conventional flower children, the Jesus people are turning thousands of former addicts, would-be revolutionaries and other dropouts from the counterculture into fervent sidewalk evangelists.

On Hollywood’s Sunset Strip, they roam about in shaggy pairs, praising the Lord and pressing for converts at the drop of a psychedelic Bible tract. On Midwestern college campuses, fellow-travelers of the Jesus people stalk the fringes of radical political rallies shouting “Right on — with Jesus!” And on a Saturday set aside last month by California State officials as “Spiritual Revolution Day,” 8,000 youngsters turned up at the state capitol in Sacramento to point their index fingers heavenward and shout, “Jesus is the one.”

Already, one group of Jesus people called the “Children of God” have organized themselves into a separate church which, like the millenarist sects of nineteenth-century America, preaches the imminent destruction of the U.S. To prepare for this, the children have left their families, given up their property, vowed continence and pledged strict obedience to their youthful bishops and elders.

It was inevitable, perhaps, that Jesus would finally take his turn on the frenetic ferris wheel which, in this era of swift cultural change, propels many U.S. youngsters from one enthusiasm to another. But the Jesus movement owes much of its driving force to evangelists like Jack Sparks, 41, a former professor of statistics at Penn State University who moved to Berkeley, Calif., in 1969 to make room for Jesus in the youth culture. Sparks began with a commune for ten students in his own home; now there are 32 such communes in the

Bay Area, embracing some 600 Jesus people. Although some Jesus people smoke heavily, they scrupulously avoid drugs and their communes are sexually segregated. “Premarital sex,” explains David Palma, a mustachioed Christian liberationist, “is not where it’s at.”

Among themselves, the Jesus people like to read the Bible, sing rock hymns and worship informally at home. “We don’t go to church,” says one shaggy blond commune member. “We are the church.” Whatever the young people’s political passions, they are effectively subdued by those evangelists in the movement whose idea of revolution is a personal experience of Jesus as the ultimate trip. “The regimentation in the communes is very strict,” insists Martin Rosen, 39, an executive minister with the American Board of Missions to the Jews who was associated with Sen. Barry Goldwater and with evangelist Billy Graham before turning his attention to the Jesus movement. “The idea,” Rosen says, is to live scrupulously within the law, even avoiding traffic tickets.”

In truth, behind their hip argot, bell-bottomed trousers and fashionably long hair, many of the evangelists who have attached themselves to the Jesus movement preach the same law-and-order message to the young that Graham directs to the kids’ parents . . .

Like the fragile flower children before them, the real Jesus people may disappear as fast as they emerged, victims of adults who are looking for new bodies to fight old religious wars for spiritual survival. “There’s going to be a final showdown with Satan,” Rich Weaver warns. “In fact, it’s already begun.”

—*Newsweek*, March 22, 1971.

The “Jesus Movement” among our young people has achieved tremendous proportions throughout the country, if the attention it is receiving from many national magazines is any criterion. It certainly appears to be a phenomenon unexpected even as recently as a year ago. It would seem that certain Egos among our young people have realized, either intuitively or because of their own physical or mental suffering, that the “drug scene,” far from being conducive to spiritual or any other kind of evolutionary advancement, is actually most detrimental. They have found an alternative to the “highs” and escapism from harsh material reality once received from drugs in the form of a religious intensity that is startling and perhaps a bit unnerving to many of their elders.

It is undeniable that the young people involved in the "Jesus Movement" have approached it with the frenzy, determination, and wholeheartedness with which teen-agers attack whatever they consider worthwhile. It may well be that this fervor will level off as they mature; nevertheless, participation in a movement such as this can result only in good.

The strict regimentation in the communes in which some of these converts live, their respect for law, their abstinence from drugs, and the fact that promiscuity is not sanctioned, all call attention to the clean moral lives which these youths seem to be trying to lead. It is certainly quite in contrast to the lax standards advocated by some of their contemporaries.

The externals of their "new" faith — the "hip" language in speaking of religious experience, the extreme exuberance, or the informality of worship — may alienate individuals who still believe that religion should be spoken of in hushed tones and with long faces, and that worship cannot take place without ritual. It seems, however, that these young people are experiencing Christianity as part of their daily lives, not merely as an activity to be engaged in on Sundays and at other prescribed times, otherwise to be set aside.

Many of the young people attracted to the "Jesus Movement" are undoubtedly endowed with the "Uranian" or "pre-Aquarian Age" consciousness which renders them particularly sensitive to the humanitarian ideals of brotherhood and service propounded in the teachings of Christ Jesus. There is every reason to believe, therefore, that in this movement the fundamentals of true Christianity will remain paramount, unencumbered by contrivances of form and dogma that, during preceding centuries, have beclouded comprehension of what the Christian religion is really "all about."

"What Can We Do?"

Loneliness for the elderly is one of the side effects of our modern life style. With families scattered (the average American family moves every five years), housing

smaller and scarcer, many persons living much longer, there is less space for the older generation to live with the younger. And with Social Security, the older people can maintain their own lives — as wasn't possible when few old people had any income at all. (This absolute dependence on one's children wasn't much fun either — in fact it was something many people dreaded above everything, even though old people were often useful in households when almost everything used was made at home.)

Today, old people much prefer to be independent, to have their own homes as long as they are physically able. And geriatric specialists as well as social workers agree that they are better off staying in their own homes as long as possible. (This is borne out by statistics on the number who die within a week, a month or a year after being moved to an old people's home or nursing home.)

But loneliness envelops most older people because: They're alone in their own homes. They've outlived their families or friends of their own age. They find changes in mores, attitudes and philosophy too hard to understand or accept. Public transportation isn't as available as in the past when frequent trolley cars rattled all over town, and anyway it's harder to get around when one is older or handicapped . . .

In Boston a group from the Women's Educational and Industrial Union has a special service unit called *Companions Unlimited* which helps to get people together as friends — the elderly, the handicapped, the chronically ill of all ages, those who are alone in the world. In its three years of activity, volunteers have worked on a friend-to-friend basis, currently reaching 777 clients, with 3,863 visits in '70.

Three widows in their 50's, all in wheelchairs from polio, found each other through a Harvest Fair put on by a *Companions Unlimited* group. Now the three are fast friends, visiting by telephone daily, seeing each other often through CU, comparing notes on all their interests. One was inspired to paint part of her apartment; another is a great knitter; the third an avid reader. So they bring different horizons to each other.

Some discouraged persons don't want to step outside their apartments — so CU begins by enticing them out for visits to flower shows, concerts, picnics, local amusements, or for car rides around the area to landmarks, parks, beautiful roads. Others need to be taken to clinics or doctors — or just out shopping.

Volunteers for the *Companions Unlimited* program are carefully trained by consultants who are specialists in their fields: social service workers from hospitals; professional educators for the blind, the handicapped, the elderly; rehabilitation and therapy specialists and medical technicians.

Volunteers include young and old, stu-

(Continued on page 420)



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"America the Beautiful"

America The Beautiful. The Reader's Digest Association, Inc., Pleasantville, New York, 1970. \$11.95.

HERE, in magnificent photographs and revealing verbal portraits, is a rare tribute to scenic America. The editors of *Reader's Digest*, assisted by some fifty contributing authors, have compiled an unforgettable profile in landscape of the United States that extends from coast to coast and encompasses some of the most beautiful natural phenomena in the country.

Each of the fifty states is represented with one or more of its most spectacular natural features. Grand Canyon is there, of course, photographed in startling contrasts of light and shadow and presenting the sensation of infinitude almost as clearly as does the view from the rim itself. The awesome crags of the Grand Tetons are shown as solemn background to colorful aspens, willows, and cottonwoods peacefully growing in the lowlands before them. The Rocky Mountains appear in many moods, and one of the most glorious pictures shows a stand of aspen, their golden autumnal foliage highlighted by the sun, viewed in stark relief against the dark and somber peaks. Our shorelines, too, are represented, from the Maine Coast, with its stern rocks and pines, to the more gentle sands of Cape Cod and the isolated beauty of the South Carolina islands, and from the ice-encrusted coast of Alaska to the vanishing Monterey pines on the California shore.

Lesser-known, but no less idyllic, spots

are also pictured. Sunlight playing on the delicate evergreens and ferns in Ohio's Hocking Hills State Park presents a scene that could have been portrayed by an impressionist artist. A bright red covered bridge in Connecticut evokes romantic memories of travel in less hurried days. A bluff overlooking the Missouri River near St. Louis provides a vantage point for a view of hazy green foliage in the distance and a riot of brilliant yellow and orange leaves in the foreground. The Pine Barrens of New Jersey are anything but barren, and one page is devoted to several closeup shots of some of the colorful and unusual plants gracing its soil. The tow-path along the Chesapeake and Ohio Canal, famed for its own beauty and for the distinguished national figures who have hiked there, wends its narrow way between the Canal and the Potomac River. Gigantic sand dunes in Colorado appear unexpectedly among the Rocky Mountains. The cyprus swamp in southern Delaware, its clear water colored amber by tannic acid from the trees, is as impressive in its own way as are the mysterious and more familiar Everglades.

The national landscape is shown in every season: the flaming brilliance of fall in Vermont; the wintry whiteness and stillness of Yosemite; the profusion of azaleas and dogwood along the Blue Ridge Parkway in spring; bear grass blooming in summer in Glacier National Park. The reader feels the very heat of the desert in the pictures of Death Valley and the Arizona mesa country, and is refreshed

by the azure blue of Oregon's Crater Lake. Every illustration boasts of supreme color, whether it is one of the scenes of brilliant, contrasting shades, or the picture of the summer squall over Lake Michigan in which only blue, black, and white appear.

Equally colorful accompanying articles enhance even more the enjoyment of this unusual volume. The contributing authors, some of whom are native to the places of which they write, and all of whom are obviously outdoor lovers, add considerable historical and geographical information, as well as human interest and local color. Even the more technical information is a delight to read, and the purely descriptive passages are eloquent.

One writer, for instance, said of a walk in the Allegheny National Forest: "To stand beneath (the trees) in perfect silence, to be willingly dwarfed, to sense rather than to see their grandeur is a chastening experience. Among these ancient inhabitants of the earth, our mortal pretensions are so out of place that we forget them. They dissolve into the silence and the twilight, and we stand alone and honest and humble among those that take their sustenance from earth and sky."

Another author described the coming of fall in Aspen, Colorado: "Turning from pale summer green to gold molten with sunlight, these white-stemmed trees stand like angels against the naked blue of the fall sky. They pour down the slopes in sheets of fire colors, and troop, brilliant and whispering, through the somber masses of silent spruce and fir."

Then, moving from the sublime to the ridiculous, there is the account of the tourist in the Great Smoky Mountains National Park who was severely injured while trying to push a bear into his car. He wanted to photograph the bear behind the steering wheel, seated next to his wife!

This handsome volume will be enjoyed by the armchair traveler, by one who is planning a trip almost anywhere in the country, or by the seasoned voyageur who has visited the places described and whose emotions will be stirred anew at the splen-

dor of what he has already seen. In these days of growing emphasis on the problems of pollution and other environmental disgraces it is refreshing, and a relief, to read of the unspoiled natural beauty that yet remains for us to enjoy.

One author, describing the Southwest, urged the modern traveler, attuned to haste, to slow down and enjoy his trip. His admonition would apply to any vacation out-of-doors: "Slow down. Perhaps simply stop and stay awhile. There is no need to dash about trying to cover it all. There is always tomorrow, or the next visit, or the one after that. . . . The slowing down comes first. Imperceptibly it claims you, an easing of tensions. You begin to look about with new vision."

When reading this book and, even more, when enjoying the superb photographs, the reader cannot help but think, in awe and gratitude, of the Divine Wisdom under Whose auspices such remarkable beauty has come into being. He is reminded of the words of the Dutch author Hendrik van Loon, after viewing the Grand Canyon — words which could easily hold true for any and all of the natural wonders portrayed: "I came here an atheist, and departed a devout believer."

* * *

MONTHLY NEWS INTERPRETED

(Continued from page 418)

dents, busy professional people, retired executives and teachers . . .

Here's an activity that every community needs. Even if there are some efforts along this line already being made in your area, more friendship is always needed for the old, the ill, the handicapped or the lonely and depressed.

—*Between the Lines*, April 1, 1971

Human contact is one ingredient necessary to our well-being that cannot be mass-produced, packaged, and stored for future use. It rests, instead, on the willingness of each of us spontaneously to

(Continued on page 425)

Readers' QUESTIONS

Effect of Interment Immediately after Death

Question:

We are told that it is best to wait until 3½ days after physical death before cremation or burial, so that the Ego can view its panorama in peace. What happens in the case of Egos in tropical countries, where burial often takes place on the day of death?

Answer:

Tropical countries do not generally have the use of "cold rooms" to preserve the body for 3½ days, and as heat decomposes the body quickly, disposition must be made without delay. If the body is not burned and there are no loud lamentations to distract the Ego, being placed in the earth soon after death should not prevent the Ego from viewing the panorama. The vital body, however, is strongest right after death, and its strength diminishes fairly quickly. If the panorama is not etched clearly, then the person concerned will have to be reborn soon, die as a child, and thereupon receive the special instruction in the desire world which is given to those who had been unable to view clearly their post-mortem panoramas.

Rebirth and Reincarnation Not Synonymous Terms

Question:

I notice that the term "rebirth" rather than "reincarnation" is used in Rosicrucian Fellowship literature. Is there any special reason for this?

Answer:

Yes, there is a very good reason why

the term "rebirth" is preferred to "reincarnation." The two words are not synonymous. It is quite possible, for instance, for a disembodied Spirit to oust an Ego from its physical body and incarnate in or take possession of, it. Such a Spirit has then reincarnated in the stolen vehicle. This is what is usually called obsession. Use of the term "reincarnate" might also mean that an Ego has been born in the regular way. "Reincarnate," therefore, has two meanings, and its use might at times prove quite confusing.

The term "rebirth", however, has no such double meaning. "Re" when used as a prefix denotes *again, or back to a former state*. "Birth" means the act of bringing forth. Hence the word "rebirth" has only one meaning, and that is to return to a former state through the avenue called birth.

Misuse of the Creative Force

Question:

With specific reference to the *Cosmo-Conception*, page 468, why is misuse or abuse of sex energy the one sin that is not forgiven, but must be expiated?

Answer:

Sex force is divine creative power necessary to start the building of a physical body for a waiting Ego. It was never meant to be used promiscuously, but should now, and eventually will be, used for creative, spiritual purposes.

Misuse of this force, however, is "unforgivable" only in the sense that the person misusing it is compelled to live later in an impaired body, because he has wasted the vital force which would have been available to build a perfect body. There is no idea of punishment involved,

except as the person punishes himself.

When an individual passes out of the body in death and enters the purgatorial region, his evil desires are torn out of the desire body by the forces of repulsion. This purgatorial experience must precede the heaven existence; that is, the individual cannot enter into the heaven life until this is finished. It is quite possible, however, that someone who has abused the sex function may, later in the same lifetime, progress in his evolution to the point of completely eradicating his desires in connection with it. Therefore, when he passes out of the body in death, he escapes purgatorial experience as far as sex is concerned. When he returns to Earth life through rebirth, however, he will still have to undergo the experience of living in an impaired physical body, until he learns to generate and conserve the vital force to build a better one.

Concerning the Archetype

Question:

Suppose a person steps on a rusty nail and contracts tetanus. Unless he receives prompt medical attention he will probably die within a couple of days, but if he does receive help he may continue to live for years. My question concerns the person's archetype in this case. Since I doubt if the medicine given could add more energy to the archetype and thus extend its life, we must assume that the disease somehow drains years of energy from an archetype in the space of a few days (minutes in the case of an unattended rattlesnake bite). Is this right, or is there another explanation? If a person would refuse medical help in such a situation would that constitute suicide? What would the difference be between refusing the help and just not being able to get it in time? In either case it seems that years of potential energy are being drained from an archetype in an unbelievably short time, and if this is so, the person dies years before he should have.

Answer:

We believe that special cases such as you mention would have to be considered individually, for there are various personal factors involved in each which might be quite different from others and therefore result in different conclusions. The spiritual status of the person would need to be considered. If a person refuses medical aid because he has complete faith in spiritual help and because he does not wish to pollute his blood stream with the medicine offered, his *motive* in refusing might be a factor in his receiving spiritual help. Another person might refuse material help because he wishes to die, and if he did pass on it would seem that he himself would be a contributing factor.

However, in general the archetype determines the length of life, and this should be considered, no matter what the immediate cause of death. Max Heindel points out though that: "Man, on account of his divine nature, is the only being who has the prerogative of causing disorder in the scheme of his unfoldment, and he may end his own life by an act of will, so may he also end the life of a fellow creature before its time has come. The suffering of the suicide would also be the suffering of the murdered, for the archetype of his body would keep on gathering material which it would be impossible for him to assimilate; but in his case, the intervention of other agencies prevent the suffering (of the murdered) and he will be found floating about in his desire body, in a comatose state, for the length of time that he would ordinarily have lived."

From this we conclude that energy is not drained from the archetype in case of sudden death. If the time for death has not yet come, the archetype will continue to function after the passing. As for the use of medicine, the person may be kept for a while beyond the time for the archetype to normally expire, but we do not believe that this would be for long. Needless to say, it is far better to allow a person to pass over at the proper time than to keep him just barely in the body.



"Plough the Watery Deep"

CATHERINE ROBERTS

HAVE you ever thought of becoming an ocean farmer? Yes, it is being done. Only a little now, but the future looks interesting. If you like to be in on the ground floor with new developments, this might be for you.

The sea promises increased food for the world. Its potential appears greater than the land, although at this time it supplies only 2% of man's food, because man is still hunting it instead of harvesting it.

All major plant families have salt-resistant relatives. These are called halophytes. Research on halophytes could bring about new breeds of plants that could be farmed in salt-water marshes and marginal lands that are now useless because of the salt content. There would be new tastes and new products, possibly cheaper to raise than on land.

Equipment for water harvesting would not cost more, and might cost less, than the expensive machinery used for land farming. Cut plants float, and the water is the carrier. In land farming we need fertilizer, we have to cultivate, and sometimes irrigate. In the sea the plants get all their food from the water, and neither irrigation nor drouth is ever a problem.

Each tide brings a renewal of food minerals and trace elements. The water maintains a more constant temperature and the plants float free, without the pull

of gravity. The result is faster growth. In our imagination we can see products that would be impossible on land. Kernels of grain as large as grapes, berries the size of apples, and melons bigger than beach balls. All with a wonderful flavor and tang from the sea.

While it is not necessary to fertilize the sea, the flow of nutrients could be stimulated. The mineral rich water on the bottom along the coast could be stirred up by pumping compressed air through tubes to the deep-sea layers. The rising air bubbles would carry nutrients up with them.

Plankton netted in shallow waters and in the Sargasso Sea have been found to contain 55% protein, 15% carbohydrates (sugar and starches) and 4% fat, with minerals and vitamins. It could be a nutritious supplement to diet. Some of the problems are that it may be in low concentration, and great quantities of water must be filtered to get enough for food. Also some of it is poisonous.

Both of these obstacles can be overcome by cultivating plankton in tanks or ponds. Experiments of this kind are now going on. Temperature and light are controlled, minerals added to the water and carbon dioxide is bubbled through. Algae crops like these can be harvested every three days. Corn takes nine to thirteen

weeks. An acre pond yields thirty tons of algae a year. An average acre of wheat yields one ton.

Algae can be artificially flavored to taste like meat or vegetables. There is a new white algae that has a pleasant flavor and when it is dried it resembles flour and can be baked into cake or bread.

An algae farm on a space ship would both purify the air and serve as food.

Nearly two dozen edible seaweeds are being harvested by the Japanese. Some are cooked, some are used as food wrappings to add flavor and nutrition to other foods. Seaweed is also powdered and sprinkled like salt, and some of it is even made into candy.

A widely used marine algae is red algae, or *Porphyra*. It is used in soups and as condiments. Most of this is exported from Japan. Some of it is sold fresh but the bigger part is sun-dried.

Kombu is a standard food of Japan. It is made from various kelps which are harvested by fishermen, dried and then sent to manufacturers for conversion into powder. The algae is boiled for a few minutes and then spread out one by one in flat wooden presses. The whole mass is compressed as tightly as possible, dried, and then shredded or powdered.

A gelatinous substance called agar is obtained from the red algae *Gelidium*. Most agar comes from Japan but the production of it in the United States is on the increase. Its uses are many. That best known is its use as a solidifying agent in certain food products, as sizing material, mucilage, and in clarifying liquids.

The red algae called Irish moss is also a source of a gelatinous substance which is used widely in industry. It is dried and bleached before it is sold to manufacturers. It is used as an agent to help keep substances in suspension, as in hand lotions, chocolate milk, coating for photographic film, and paints.

The jellylike substances which are obtained from the brown algae known as kelps are called alginates, salts of alginic acids. Alginic acid is used in making rubber tires. It is widely used in ice cream

where it keeps the water in the milk from forming crystals. It is used, too, in salad dressings, chocolate milk, aspirin, and other foods and drugs.

Yellow, brown, and green shades of the coastal waters come from the minute algae and other microorganisms found in abundance there.

The Red Sea and the Vermillion Sea owe their names to the reddish or brown pigments which at certain seasons cause the "red water" known from ancient times in many parts of the world.

Extensive stands of the giant kelp, *Macrocystis*, are found along the coast of southern California and most of that extracted and sold in the United States comes from there.

For centuries countries which are on the sea coast have harvested seaweed for their own use as medicine, food, and fertilizer.

The average person is unaware of the importance of algae in the economy of nature. Most algae contain chlorophyll and so are primary producers of the food that is vital to all aquatic animal life. It is estimated that planktonic algae, called the grass of the sea, carries on about 90% of all photo-synthetic activity on earth.

Brown algae is found in colder waters while the red algae prefer warmer temperatures.

The penetration of light into the water is a primary factor in determining the depth at which algae grow. The more vertical rays of the Sun in tropical and sub-tropical latitudes often permit it to grow as far as 300 to 600 feet below the surface. In the higher latitudes where the Sun's rays are more slanted, the lowest depth is 105 to 180 feet. Evidence has been found that a few certain algae can grow deeper than the 1000 feet to which the light penetrates. It is assumed that they utilize the "rain" of decomposing matter from the lighter levels.

Some algae can be cultivated in fresh water. *Chlorella* is one of them. It is a one-celled, green algae, which, under favorable conditions, can increase eight-fold in one day. The dry weight yield

can be as high as 100 pounds per acre per day or 17.5 tons per acre per year. Interestingly, this algae can be cultured in such a manner that the cells have either a high fat or high protein content.

Unfortunately, at this time there are engineering problems to the cultivating which bring the cost too high to be practical.

Since algae commonly inhabit surface waters they can be a bane instead of a blessing. They are often a source of pollution in the water supply, producing disagreeable odors and fishy tastes, and clogging the filtration machinery.

Kelps and rockweeds are rich in potassium and iodine and at one time were important sources of these minerals. However, the discovery of natural deposits which can be recovered more economically has replaced the use of algae in this area.

The sea is rich in minerals. Many important ones that are becoming scarce on land can be found there. In places on the sea floor "nodules" are found. These are mysterious, potato-sized lumps of manganese, cobalt, iron, and nickel. No one really knows how these nodules are formed. They are around bits of clay, sharks teeth, or the ear bones of whales. Engineers are designing vacuum cleaners with hoses three miles long to sweep up the millions of dollars worth of nodule deposits.

The land farmer can benefit from the sea by using fertilizer found there to increase his production. When an inexpensive way is found to distill sea water, whole areas now desert will become available for agriculture.

At present the need for harvesting the waters is not too pressing, but with the expanding population it may become so. We don't know too much about it at this time, but we know enough to start, and the rest can come with research and experience.

The Mother Sea from which life emerged is still a source of life and nourishment. Finally man is returning for her bounty and blessing.

MONTHLY NEWS INTERPRETED

(Continued from page 420)

sacrifice his time, his pleasures, and *himself*, so that someone else may enjoy the companionship without which life generally loses much of its meaning. All the miracle drugs, instant foods, and inventions of modern science cannot replace the warmth, the comforting handclasp, and the expression of interest and concern of a fellow human being which do so much to brighten lonely days and ease aching hearts.

The aged, because of their frailty, and because they are more likely to have become crystallized and disapproving of change, are the ones who need human companionship most, yet the very characteristics which cause this need are the ones with which younger, more active and alert people tend to be most impatient. It is precisely for this reason that Companions Unlimited and similar organized and informal groups throughout the country are significant.

The presence of students and other young people in this group is particularly encouraging. Old people benefit by surrounding themselves with the enthusiasm that comes naturally to youth, while the excessive exuberance of the young can be profitably curbed and channeled along positive lines as a result of the caution and forethought best expressed by older people. In this way, a mutually beneficial relationship can be promoted between young and old.

The training program which this group offers to its volunteers is also important. Important as compassion in itself is to the success of any program such as this, it can be greatly augmented with a knowledgeable approach to specific problems besetting the individuals concerned.

Here is another opportunity for spiritual aspirants to extend themselves in service in their communities. As the article implies, there cannot be too much real *friendship*.

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FROM OUR PATIENTS

California—All goes well. My progress exceeds the doctor's expectations.

Massachusetts—We are happy to report that we went through the winter without having a cold. Last year we had a bad case of laryngitis toward the end of the year.

Canada—Am very pleased to report that my condition has improved dramatically in the past week. My breathing is nearly normal and the congestion seems to be decreasing every day. Have been up walking so should start to gain back strength; also my appetite is good. Thank you once again for your faith and prayers.

New York—My heart is full of gratitude and hope. The progress of my dear friend is great; despite tension and fatigue the will power was victorious. Thank you so much, and God bless your work.

California—Am doing fine; my health has improved. Thanks to God.

Florida—Thank you for all you are doing for me. May God bless you and your work.

California—I can feel improvement each week. I try to do as I am asked to.

Oregon—Am feeling very well, and my "lump" seems to be decreasing in size. I keep trying to maintain a state of equipoise. Some of my failures are spectacular, but they are certainly educational experiences. Thank you all for your help and inspiration, and God bless You!

Illinois—I cannot express in words what your letters and true concern have done for me. I have a peace now within me that I have never felt before. Because of you the feeling of helplessness is no longer with me. I know now that my tomorrows are born of my todays, and my todays are truly different from my yesterdays — being filled with the thoughts of doing my best as a human being unto myself and unto others. Each morningg I now awaken from a truly restful sleep to greet eagerly whatever the day holds for me. All this I owe to you.



The Healing Attitude

(Continued)

WE know that all of creation responds to love and praise. Many experiments have been made with plants showing the helpful effects of love. Those who work with animals are well aware that love and praise bring the desired results more quickly than any other method. Why, then, should not our own bodies, which we have shaped in the first place, respond to the same kind of treatment? The answer is that they do.

Speaking in love, one praises the ailing part of the body and thanks it for the many years of service it has given. If, for instance, an arm or an organ is giving trouble, we send loving thoughts to flow over that area, blessing and thanking it for the many years it has served uncomplainingly.

If we truly desire to help another who is suffering we will control our sympathy, never, with a long face, commiserating or clucking over a problem. We will think and talk cheerfully of something that will lift the patient into healing vibrations. We will remember that, as stated in the *Cosmo-Conception*: "Even at the present time man molds matter both by thoughts and voice, as instanced in scientific experiments where thoughts have created an image on photographic plates, and where the human voice has created figures in sand, etc."

The highest good we can do, then, for

ourselves and for others, is to keep firm control of our thoughts and words. Keeping our thoughts centered in the Light and Love of God and refusing to voice that which we do not want manifested are high and holy means of being positive forces for good. What a responsibility is ours when we realize the extent to which we can help or hinder! What a privilege and a joy to be contributing factors in releasing healing power into the world!

* * *

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

September 6 — 12 — 20 — 27

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*.



Butch and the King

DAGMAR FRAHME

Part I

BUTCH stalked noisily through the underbrush, switching his tail impatiently from side to side. As long as he could remember, he had been taught to sneak quietly through the jungle, but today he was in a very bad mood, and didn't care who heard him.

Butch, of course, wasn't his real name. His real name was Leo, but there were so many Leos around it was too confusing. His father was named Leo, and he had two uncles named Leo, and his teacher was named Leo (although Butch called him "Mr. Lion") and even the King was named Leo IV (but of course everyone called *him* "your Majesty").

One day, when Butch was still a tiny baby, his father had watched him lying in his crib, already switching his tail impatiently from side to side. "Butch! That's the perfect name for him." From then on he was called Butch, and as he grew older, almost everyone agreed that Butch was, indeed, the perfect name for him.

Even though it was Saturday, Butch had not had a good day. First he had to go to the dentist, and although the dentist found his teeth in perfect shape, Butch let out one of the loudest roars he had ever roared in his young life. His

mother was not at all pleased that he had roared at a time when it was not polite to roar (most cubs his age, she said, knew better) and she scolded him all the way home. Then, just as he had finished putting on his old clothes and was finally about to go outside and play, his grandmother came over, and his mother made him sit down with her and tell her about school. And then Grandmother said she would just love to hear Leo (Grandmother never called him Butch) play the piano, and so, with one thing and another, he did not get outside at all.

The worst thing happened after lunch, when Butch thought that surely at last he could go out and play. He was already half way down the driveway when Father called, "Butch, I want you to rake the leaves before you go." This was too much for poor Butch, and although he knew better, and a little voice kept saying "No, no, no!" he turned around, put his paws on his hips, and said, "I'm not going to rake the leaves. I've been trying to play all day and now I'm going to. And besides, I'm a lion and nobody tells a lion what to do!"

You can imagine what happened! I won't even try to tell you how angry Father was, and how disappointed Mother

was, and how Grandmother kept saying things about the "impertinent younger generation." It's enough just to tell you that after it was all over, Butch was sent to his room and told to stay there for the rest of the day.

Butch sat looking out the window, feeling very sorry for himself. He could hear his friends playing, and from the noise, knew that Ed Elephant was wrestling with that new Hippopotamus kid, and pretty soon somebody was going to come out and tell them to be quiet.

"That's just the trouble," said Butch to himself. "Somebody is always telling us what to do. Maybe that's okay for elephants and hippos, but nobody tells a lion what to do! And I'm going to show them, too!"

With that, Butch opened the window, climbed down the giant banyan tree next to the house, and ran off into the jungle as fast as he could go. He wasn't sure what to do next, but he was definitely going to show everyone that nobody tells a lion what to do!

The more Butch thought about what had happened, the more impatiently his tail twitched. He growled a few times, and was about to roar an especially angry roar when he thought he'd better wait till he got farther away from home, or his mother would hear him. So he went deeper into the jungle, making as much noise as he could, simply because he felt like making noise, and nobody tells a lion what to do!



"Awk!" suddenly said a hoarse voice. "What are you doing out in the jungle by yourself? You're making as much noise as a herd of elephants. Didn't your parents teach you any better?"

It was Pete Parrot, who liked to tease the lion cubs because he knew they could never catch him. Someday, Butch had often promised himself, he *would* catch Pete and ruffle up his feathers a bit, and then he wouldn't be so fresh any more.

"It's none of your business," said Butch rudely, "and I can make all the noise I want. Nobody tells a lion what to do!"

"Awk! You're headed for trouble, Butchie. Better go home."

Butchie! If there was anything Butch didn't like, it was being called Butchie. He watched Pete fly off. "That parrot had better watch out, or he'll get more than his feathers ruffled when I catch him," growled Butch.

Butch went on, tearing leaves off with his teeth and leaving them scattered all over the ground. His father had often told him not to do that, either, but nobody tells a lion what to do! His bad mood was getting worse, and he wasn't looking where he was going, and suddenly he walked right into something thin, hard, and covered with spots. Butch looked up — and up — and up —. It was Mrs. Giraffe, nibbling the leaves of a tall tree, and looking at him coldly out of two small eyes.

"What are you doing out here, Butch, and why are you making so much noise? I'm sure your parents don't know what you're up to," she said, in that grown-up voice which always meant, my-what-a-bad-boy-you-are.

"I'm here because I want to be, and I'm doing what I want to do, and I don't care if my parents know it or not." Even Butch had never talked to the mother of his friends like that before, and he was pretty sure that Georgie Giraffe wouldn't be allowed to play with him any more. He was just a little bit scared, but squared his shoulders, looked up into Mrs. Giraffe's cold, beady eyes, and said firmly, "And besides, nobody tells a lion what to do!"

Mrs. Giraffe blinked, chewed her leaf slowly, and looked at Butch so steadily that it made him squirm. He knew she was thinking what a bad boy he was, and that she would probably go right home and tell his mother, but he swallowed hard, gave a rather squeaky roar, and stalked on through the underbrush. *Nobody* — not Mrs. Giraffe or anyone else — tells a lion what to do!

Butch went on, twitching his tail, tearing leaves off here and there, and kicking at small plants, so that it looked almost as though a hippopotamus had crashed through the underbrush. Suddenly he found himself at the river where Mr. Crocodile and his family lived. Butch had always been a little bit afraid of Mr. Crocodile — probably he was so big and Butch saw him so seldom — but Father said that if you didn't annoy crocodiles, they wouldn't annoy you. Actually, the Crocodile family had never had anything to do with Butch, and paid no attention to him the few times he had come to the river. Now, however, Butch decided that this would be the perfect time to make it very clear to the crocodiles, once and for all, that nobody ever tells a lion what to do.

He picked up a large stone and threw it into the water. Nothing happened. He threw several more stones, and still nothing happened. Finally he picked up the biggest rock he could lift and hurled it into the river with a mighty splash. A large head rose slowly from underneath the bank, opened its huge mouth, and showed two rows of tremendous sharp teeth that made Butch step back just a little.

"Stop throwing those stones, youngster. You're disturbing my sleep," said Mr. Crocodile.

Youngster! That was almost as bad as being called Butchie!

"I'm not a youngster, I'm a lion, and nobody tells a lion what to do!" Butch tried to sound fierce, but Mr. Crocodile thought he only sounded silly.

"Does your father know you're here?" he asked.

"No, and what difference does that make?" Butch was very much annoyed. Why did people always have to ask if his parents knew what he was doing? "I'm a lion, and I can do what I want."

"Well, I'll tell you one thing you can't do," said Mr. Crocodile with an angry jerk of his tail, "and that is to come around here and disturb my sleep. If you throw one more stone, or make a nuisance of yourself in any other way, I will chase you back into the jungle and tell your father." Mr. Crocodile deliberately showed his teeth, and Butch stepped back a little bit more.

"I'm a lion," he began in a quavery voice, "and nobody tells a lion —"

"*I'm* telling *you*," interrupted Mr. Crocodile, and, lashing the water with his tail, he lumbered up the bank much faster than Butch thought a crocodile could move. "Now get yourself home, if you know what's good for you, or I'll have you for supper!" Mr. Crocodile opened his mouth wide and rushed straight toward Butch.

Butch didn't wait to see if Mr. Crocodile was pretending. Forgetting that he was a lion, and that nobody tells a lion what to do, he turned and raced back into the jungle, not stopping until he was out of sight of the river.

After he caught his breath, and brushed angry tears out of his eyes with his dirty paws, he said to himself, "Someday I'll show that crocodile! He won't push me around when I get to be a grown-up lion and have a big mane and a roar that will *really* scare everybody."

"Why do you want to scare everybody?" said a stern, deep voice, and Butch looked up to see the biggest lion in the whole world standing right in his path. He was almost twice as big as Butch's father and had a mane so thick it must have taken hours to brush it. Although Butch had never seen him before, he knew that this must be the King — Leo IV!

"Your — your Majesty — I mean — you *are* your Majesty, aren't you?" Butch stammered.

"Yes," said the lion calmly, "I am the

King. Why were you annoying Mr. Crocodile?"

"I wasn't — that is — but — I — he —" Butch couldn't seem to stop stammering, so he stopped talking. The King waited, and finally Butch blurted out, "I wanted to show him that I'm a lion and nobody tells a lion what to do."

"Oh?" said the King. "And why did you leave that trail of torn leaves and broken plants all through the jungle?"

"Because — because — I wanted to," said Butch in a very soft voice.

"Oh?" said the King again. "And why were you so rude to Mrs. Giraffe?"

"Gosh," thought Butch, "does he know *everything*?" He was getting more and more frightened, but even though he suddenly felt that this was not a good answer, he whispered, "Because I'm a lion, and I wanted to."

"Ah," said the King. He looked thoughtfully at Butch, and then said, "Young man, I think you'd better come with me."

"But — but — your Majesty —" Butch was stammering again, "I — I think my — my parents want me at home."

"You haven't thought about what your parents want all day, and it's rather late to use that excuse now. Come with me."

(Continued)

* * *

PROOFS OF REBIRTH

(Continued from page 400)

than the recall of some events of a past life in a historical sense.

This may seem to infer that we cannot recall previous lives in the manner of remembering what we did yesterday. The fact is we cannot recall a past life easily. If the Ego elects to impress upon the conscious mind some events of a previous life, for some wise reason, he can do so. It is not possible for the personality, of itself, to recall events of a life it has never lived.

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