

THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

* * *

Call to Liberation

**"... Because He First
Loved Us"**

Our Planetary Teachers

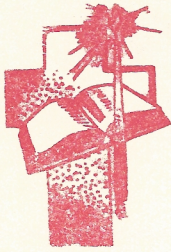
Health in the News

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AN EVENT OF MYSTIC SIGNIFICANCE

By MAX HEINDEL

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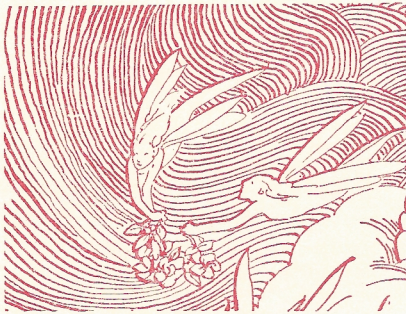
THE ANNUAL impregnation of the Earth with cosmic Christ life: a symbolic *inbreathing* at Christmas and *outbreathing* at Easter.

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Rays from the Rose Cross

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Thoughts for Easter



All is truly ruled by Divine Love.

Endlessly wells the Divine Love.

Though all religious systems differ outwardly the kernel of all is love.

Love is the unifying force in life, and according to the higher teachings we are required to love our kin, but to extend our love natures so that they may also include everyone else.

The Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter.

Love cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness.

Though we have all knowledge and can solve all mysteries we are but as tinkling cymbals unless we have *love* and *use* it to help our fellow man.

Love, the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purposes of God.

Christ taught that Love is superior to Law. Perfect love casteth out fear and emancipates humanity from race, caste, or nation to universal brotherhood, which will become a fact when Christianity is *lived*.

Once the neophyte has thoroughly felt in his being the love of the Father he is a changed man.

No matter what our creed, we are all brethren in Christ, so let us rejoice. The Lord has risen! Let us seek Him and forget our creeds and other lesser differences.

The "nails" which bound the Christ to the Cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the Earth and imbues it with renewed life.

Let us attune our hearts to this great cosmic event; let us rejoice with the Christ, our Saviour, that the term of His annual sacrifice has once more been completed. Let us feel thankful from the very bottom of our hearts that He is now about to be freed from the Earth's fetters, that the life wherewith He has now endued our planet is sufficient to carry through the time till next Christmas.

—Max Heindel





Call To Liberation

LIBERATION is a word embodying an idea that has had a strong appeal for mankind for ages past, stemming basically no doubt from the inner urge of the indwelling Spirit to free itself from the bonds of materiality and selfishness in which it became enmeshed in its journey to unfold its latent powers. As far back as historical records go we have evidence of man's rebellion against outer rulership.

Today the idea of liberation seems to have gained incredibly in its intensity and breadth of application. Young people are manifesting their determination to be liberated from parental dominance, from school authorities, from dogmatic religious direction, from all established ways of thinking and doing which vary from those they are finding more acceptable and appealing. Women everywhere are seeking liberation from the confinement of social, economic, and governmental practices which they feel have limited their full and independent expression. Men of science are daring the hazards of interplanetary travel to escape the limitations of Earth life. Many people, both young and old, male and female, all over the world are striving for liberation from ignorance, poverty, racial bondage, and some from autocratic government. All of these conditions from which freedom is sought of course pertain largely to the outer life in the material world.

Such manifestations are not surprising to students of the deeper truths, though they often become perverted under man's direction and cloud the desirability of the spiritual impulse back of them. The increasingly strong vibrations from the zodiacal sign Aquarius, and its ruler, the planet Uranus, are steadily impelling mankind in the direction of outer individual fulfillment and independence. "Behold, I make all things new," is the message that comes from the divine Hierarch pictured as the Water-bearer.

There is another side to this liberation process, however, which pertains more to the spiritual side of man than to the physical, although the two cannot be entirely separated. It involves a process of inner activity and growth which goes on in the consciousness of all human beings continuously, though differing widely among the numerous types of people. From the primitive types to those exalted ones known as Adepts, there is a surging upward of the indwelling Spirit toward freedom from all the limitations of the lower self and the material world. This is the type of liberation to which we are called at the Holy Easter Season.

To orthodox Christians in general the Resurrection and Ascension of the Founder of the Christian religion constitute a vibrant promise of eternal life — a promise which, even though considered only from an orthodox viewpoint, must infuse a richer meaning into the daily activities of anyone who accepts it. "He is not here, but is risen," are magic words which reach deeply into the soul-consciousness of any sincere follower of the Christ.

To the student of esoteric Christianity, however, Easter is a great cosmic event, a major solar festival, a time when the Sun of our Solar system "commences to soar into the northern heavens." It is the "final act in the cosmic drama involving the descent of the solar Christ Ray into the matter of our Earth, which is completed at the Mystic Birth celebrated at Christmas, and the Mystic Death and Liberation, which are celebrated shortly after the vernal equinox when the Sun of the New Year commences its ascent into the higher spheres of the northern heavens, having poured out its life to save humanity and give new life to everything upon Earth." At this time the atmosphere all about us is permeated with the exquisite music and songs of the celestial hosts, Angels and Archangels, as they welcome the great Christ Spirit back to the higher worlds where a rejuvenation of His Life Spirit vehicle takes place. Thence He returns in the autumn in order to revivify the Earth and all the kingdoms of life evolving in and upon it.

According to the Law of Analogy as stated in the ancient maxim, "As above, so below," the human being, the microcosm, "enters his vehicles in the daytime, lives in them and works in them, and at night is a free Spirit, free from the fetters of the dense body." Without this periodic revivification of his bodies, man suffers and eventually perishes. So, too, would all on the Earth suffer and perish without the annual infusion of Divine Life and Love brought by the Christ."

Occult philosophy teaches that man is truly made in the spiritual image of his Creator, God, and possesses in potentiality all of His powers. Thus the Human Spirit is threefold as is God Himself, His Divine Spirit aspect corresponds to the Will aspect of God; his Life Spirit aspect to the Love-Wisdom aspect of God; and his Human Spirit aspect corresponds to the Activity Principle of his Creator. From this we see that the Christ Principle is *within* man, and its counterpart is the vital or etheric body. To evolve the Christ within that it may shine through the material darkness of our present time and our physical body as the Golden Wedding Garment is the special work of this age.

The Life Spirit has indelibly engraven upon it the record of all faculties acquired and knowledge gained by the threefold Spirit in previous lives. This record, the superconscious memory, manifests as conscience, character, and counsellor, sometimes compelling action even contrary to reason and desire. Sometimes it impresses itself directly upon the reflecting ether of the vital body, the message being carried by the blood to the heart, and then flashed to the brain by way of the pneumogastric nerve. This is the intuitional impulse, which brings into the human "vesture of decay" the high vibratory rate of the World of Life Spirit, impelling the personality to obey the Law of Love, which is the Way of Liberation.

The intuitive power is astrologically under the rulership of Uranus and Aquarius, and people with this sign or planet, or both, strong in their horoscopes are noticeably intuitive. They have striven in past lives, to some extent, at least, to cultivate an interest and a love that goes beyond

the family, community or state, to embrace all human beings, regardless of caste, creed, or color. It is the particular work of the Western peoples at the present time to evolve, to strengthen, to intensify the intuitive impulse, because it is to replace reason as man's highest tribunal. This will in considerable measure help to solve many of the problems of today which have resulted from man's slavish obedience to the selfish desire-impregnated mental faculties.

To understand clearly how to unfold the faculty of intuition, one first needs to know the main facts about the vital body, which is the counterpart of the Life Spirit. It is composed of four ethers and interpenetrates closely the atoms of the physical, dense body. The two lower ethers are the avenues for the forces that result in assimilation, growth, and propagation. The two higher ethers, the light and reflecting ethers, are built anew each life, and are attracted to the individual by selfless service to others. By prayer, purity of thought, and concentration, we purify the desire body and sensitize the vital body, and as we love and serve our fellow men we weave the luminous soul body of the two higher ethers, which is the link between the Life Spirit and the heart. The larger and more luminous the soul body, the stronger the intuitive urge. It is in this shining garment that we function when out of the dense body, either when asleep, or consciously while awake; it is by means of this same vehicle that the human body is "resurrected" and may "ascend" into the higher worlds for further experience. Thus by following "in His steps" we develop the inner voice, fashion the Golden Wedding Garment, and attain liberation in the truest sense of the word.

It is of particular importance to those seeking to unfold the intuitive power to note that in the Lord's Prayer, which is an algebraical formula for the upliftment and purification of all the vehicles of man, the petition of the Life Spirit for its counterpart, the vital body, is; "Forgive us our trespasses as we forgive those who trespass against us." This prayer teaches the doctrine of the remission of sins in the words *forgive us*, and the Law of Consequence in the words *as we forgive*, making our own attitude toward others the measure of our emancipation. He who would woo the guidance of the Life Spirit must therefore assiduously cultivate the forgiving attitude.

At some future time, when humanity as a whole has sufficiently unfolded its collective powers, the Christ will be free to withdraw permanently from the Earth and pursue other activities in God's great Kingdom. In like manner, whenever an individual has developed his inherent God-powers sufficiently, he can leave his lower vehicles and perform a wider work in the invisible realms, clothed in the shining Wedding Garment, or soul body. The Spirit has then transmuted its illusory creation, the personality, and effected its emancipation from the material world and the lower Desire World.

Thus the Easter Season is not only the time of Liberation for the indwelling Spirit of our planet, an event which should evoke our deepest gratitude and worship; it is also a soul-satisfying assurance to every human being that he, too, as a Christ-in-the-making, may be liberated from the prison of the dense body and the lower self. The indwelling Spirit which is man may, during innumerable sojourns upon the planet Earth, learn to live in harmony with God's immutable laws, transcend the life of the senses, and enter into the freedom of a glorified and illumined consciousness.

THE Mystic



... LIGHT

"... Because He First Loved Us"

DAGMAR FRAHME

"**W**E love Him, because He first loved us." What tremendous scope for meditation exists in this magnificent passage from St. John's Gospel (4:19)!

We are told in the *Cosmo-Conception* that: "For many centuries before He actually came into our midst, the Christ Spirit worked on the Earth from the outside, to purify the Earth's desire body that we might gain materials wherefrom to build purer and better desires and emotions."

Thus, for eons before He appeared in physical guise upon the Earth and revealed His true identity to those illumined enough to comprehend, the Christ was aiding us in our evolution. During all the years of Jehovistic rule, as recounted in the Old Testament, it may be assumed that the Christ was in the background, already then contributing as much of His spiritual luminosity as He could — as much as humanity was then able to bear — from without. Long before even the most advanced among mankind had any conception of this glorious Entity, He was already giving of Himself for our sakes.

The determination that He would eventually enter the Earth to become the indwelling planetary Spirit and diffuse His desire body throughout the planet and its surroundings, thus further intensifying and purifying the Earth's vibrations, was not made overnight. Long years of prepara-

tion preceded this event, years during which the Christ was already favoring mankind with His beneficence. Biblical prophecies foretelling the coming of the Messiah were made generations before His advent. The Ego who came to be known as Jesus spent many lifetimes in perfecting his vehicles that they might be fit instruments for the use of the Christ.

In short, it seems safe to say that there has not been a time in all of recorded history, and even long before man began to keep records, that the Christ has not been giving of Himself, in some measure, for us. His supreme sacrifice, of course, began when He assumed the dense and vital bodies of Jesus and first promulgated on Earth the fundamentals of what will eventually be the universal, unifying religion for all humanity. When Christ Jesus was subsequently crucified, the blood which had been the vehicle of the Race Spirit flowed and was cleansed of the contaminating influence of racial separatism and intolerance. In this way, the stage was set for the gradual development of worldwide altruism and brotherhood.

When the Christ Spirit entered the Earth, a wave of spiritual sunlight flooded the planet, blinding the people and tremendously intensifying the Earth's vibrations. From that moment on, He has continued to infuse the Earth from within with His radiant spiritual emanations, furnishing us with infinitely pure desire

stuff with which to fashion our own vehicles. His sacrifice continues unabated: each year He voluntarily restricts Himself to the physical confines of the Earth, at a cost of suffering and agony which we human beings, chained as we still are to materiality, cannot possibly begin to imagine.

Before His advent, human evolution had come to an unfortunate impasse indeed. Under the Jehovistic rule of Law and fear, we had all piled up monstrous debts in accordance with the Law of Consequence. Man did not know — he could not comprehend — enough to substitute altruism and love for self, and racial aggrandizement. Human evolution would have been long delayed, and many lost to our life-wave altogether, if help had not been forthcoming. By entering the Earth and working upon its atmosphere from *within*, the Christ provided us with the spiritual substance that is enabling us in increasing measure to awaken the Christ within ourselves. Because Christ is the first incoming of a direct spiritual impulse, all who *will*, all who are prepared to make their own spiritual self-sacrifices, may now advance to initiation. Thus, because of His all-encompassing love, the Christ endured, not only the rejection and suffering attendant to His physical manifestation, but also the continuing agony of annual earthly imprisonment, in order “to seek and to save that which was lost” among mankind. Only through His intervention, prompted by His impersonal, cosmic love, have the stragglers been given another chance, and those who might once have been in danger of facing eons of evolutionary retardation may now, by availing themselves of His sustenance, cause the necessary improvements in their vehicles and join the ranks of those striving toward spiritual advancement.

An innovation brought by the Christ regime is the state of grace, which, while not superseding the Law of Consequence, permits its purpose to be served in a way that does not always require the payment of debt in kind. Under the rule of law,

man was punished for his sins, and there was no escaping the consequences of even the slightest mis-step contrary to the infinite rules and regulations under which he was controlled. Under the rule of love brought by the Christ, however, although man is not exempt from the consequences of his sins, latitude for the cleansing effect of genuine remorse is given. With the exercise of sincere repentance, and consequent restitution and reform, a person can now achieve the state of grace, and actually make evolutionary progress while thus expiating his misdeeds. Remorse, or repentance, which was not generally provided for under the Old Dispensation — although there were undoubtedly advanced Egos, such as the Essenes, who had evolved sufficiently to understand and feel this emotion — becomes, under Christianity, a keystone upon which progress may be built. One who is genuinely sorry for his sins, and undergoes the severe flailings of contrition administered by his Higher Self, determines not to repeat the errors. If he can keep this resolve he reforms, and takes a step forward in character development. If, in addition, as a result of his remorse, he succeeds in making restitution, either to the person actually wronged or in some other way, he pays off a karmic debt which will otherwise plague him and retard progress in a future lifetime. Again, then, because Christ first loved us, He made it possible for us to arrive at a state in which even our mistakes, our “sins,” can be transmuted into stepping-stones of progress.

The Christ is in truth our Saviour, although perhaps not in precisely the same way as is taught in the orthodox churches. By infusing His desire vehicle throughout the planet, He cleansed the *world* of its sins. He did not take away individual sin; it is still up to us to do that. But He made it possible for us, by our own efforts, to surmount the very sins that once would have served only to contribute further to evolutionary backsliding.

One of the greatest services that the

Christ performs for us consists simply in His existence as the ultimate personification of His teachings. As example, He is without peer, and since it is our own destiny to become Christ-like, we can do nothing more fruitful than to emulate Him in every respect. How far we have yet to go in this regard is obvious to anyone who gives even superficial thought to His achievements on our behalf.

Consider, for instance, our relationship with the life-waves evolving behind us, remembering, at the same time, that the Christ is a member of the archangelic life-wave and therefore, at least within these terms of reference, as far removed from us in evolutionary development as



we are from the members of the plant kingdom. How many of us would be willing to make — or would even consider the possibility of making — the type of monumental self-sacrifice for *plants* that He made for us? Naturally, the circumstances are dissimilar: plants are neither individualized nor sentient, and human beings are in no position as yet to make cosmic contributions to their welfare. Nevertheless, would the willingness on our part to make such a sacrifice exist, should it be possible? Do any of us possess enough cosmic love that we would give of ourselves so completely for another life-wave?

Or, to bring the matter closer to home, consider our relationship with the animal kingdom. Of course, most of us love our

pets, and many of us are attracted to other birds and mammals for which we feel a certain affection or which we find interesting or intriguing. Rare indeed, however, is the person who can regard an invasion of his home by ants with equanimity, to say nothing of *love*, even though he knows that reverence for all life should include “crawling things” as well as the more “attractive” animals. Yet humanity at large must have been far from “lovable” when the Christ first came to Earth — as well as much more reprehensible. Although some progress in the cultivation of redeeming characteristics has been made in the intervening 2000 years, the human race as a whole still cannot truly be described as “lovable.” The Christ, however, with His cosmic compassion penetrated and disregarded the “unprepossessing exteriors” of the entire race, and, aware of the “divine essence within” each human being, made His supreme sacrifice so that the ability to cultivate cosmic love might be brought within our reach. How far we still are from regarding one another with similar compassion!

In addition to the Christ, of course, many other highly evolved Entities have made substantial contributions to human evolution. From the beginning of this cosmic Day of Manifestation, members of all the Creative Hierarchies about which we know, including some who have passed into liberation beyond the range of our solar system, have given us the substance for our various vehicles and have aided us in building them. The Angels and Archangels continue to be of immeasurable help to us. In fact, were we to tally the cosmic “debt” that we owe to all the Beings who have made our evolution to this point possible, the list would be long indeed. Many of these Beings *voluntarily* gave of themselves, and all, we may be sure, performed their services as a labor of *love*. Love is the guiding principle of the Universe, and the more we contemplate the work which has been done for us on a cosmic level, the more we will be able to comprehend

the ramifications of this principle. When we more fully understand the extent to which the Creative Hierarchies have all given of themselves, we will also be able to say of them: "We love them, because they first loved us."

The continuing sacrifice made by the Christ is the most all-encompassing and certainly the most truly *sacrificial* act of service performed on our behalf of which we are aware. It marks the culmination of all the service to humanity that had previously been rendered, for, without Christ's help, much of mankind would have been retarded in their evolution and, if this had happened, the assistance given by the other Hierarchies would not have been as effective in terms of "scheduled" progress.

When the Christ was present on Earth in the person of Christ Jesus, few people were ready to accept the teaching of brotherhood and self-sacrifice that He came to promulgate. Having lived for centuries under the domination of law without recourse, mankind at large could not, in three short years, comprehend or absorb the significance of the New Dispensation. Both fear and selfishness were too ingrained in humanity, and although the new Teachings undoubtedly had tremendous appeal even then, only a relative handful of people in the then known world joined to create the core of what was eventually to become the Christian Community. The words of Christ Jesus at the Crucifixion, "Father, forgive them, for they know not what they do," recall, perhaps more than any other incident in His ministry, the condition of mankind at that time. Truly, they did *not* know what they did in rejecting, scorning, and reviling the One Who, because He first loved us, had come to lay the foundations of a new religion, a more perfect way of life, and a Path of Salvation for the human race. These people have been condemned down through the centuries by "practicing Christians" — wrathfully by the righteous, and sorrowfully by those inclined to judge the scene with more tenderness and understanding. There is

a general tendency now to insist that "I wouldn't have reviled Him if I had been there," or, "I would have defended Him."

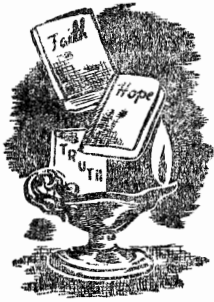
But before we join this indignant outcry, let us think about our behavior right now, almost 2,000 years later. How many times a day do we, for whom the plea "they know not what they do" certainly does not apply, deny the Christ? No, we who like to think of ourselves as "civilized" do not throw stones at people or scourge them — although the urban violence of recent years presents another side of even *this* coin — but in many subtler ways we are guilty over and over again of disavowing the great Being Whom we at other times so ardently revere. Every unworthy thought, every base emotion, every selfish whim, every angry word spoken in haste, every display of temper, is contrary to the essential facets of His Teaching and, thus, a rejection of His continuing sacrifice.

All that He did and continues to do for mankind is framed in love. So, too, should be all of our activities. It is probably too much to expect that we at this point in time should be able to incorporate universal Uranian love in all our activities. Is it really too much to expect, however, that we should be better able to subdue our lower natures and retain around ourselves at all times the aura of pure and selfless living? In embracing the Western Wisdom Teachings, we have indicated ourselves ready for spiritual advancement. We acknowledge the leadership of the Christ and, presumably, are familiar with the true nature of His mission. We subscribe in theory to the notion that the reign of love and grace is superior to the reign of law and punishment. Yet, often, we fail to show that superiority in terms of our own behavior.

Individual responsibility on the part of each human being is the ingredient which will eventually make the religion of the Christ universally "workable." The Christ continues to give unstintingly of the material with which we can fashion more perfect vehicles. The responsibility for making use of His great gift, however, is

solely ours. Only we can practice the self-discipline, the purity of life, and the devotion to service, which will awaken the Christ within each one of us.

Signs of progress *are* encouraging, too, in spite of the pessimistic, frightening, discouraging nature of many newspaper headlines, TV commentaries, and first-hand evidence in city streets. There is no doubt that occult students, members of the orthodox churches, and those who consider themselves humanists or agnostics — in other words, representatives of all persuasions and walks of life — are becoming imbued with an intensified sense of responsibility toward their fellow men. This is manifesting itself as service of many kinds and on many levels, and



it is the foreshadowing of the impersonal Uranian love which will, in the Aquarian Age, be the foundation of all worthwhile activity. The young people, particularly, are concerned with human welfare to a degree unknown in any previous generation. Other evidence that men are becoming more concerned with the principles of brotherhood and the unity of all life includes the growing universal opposition to war, and the mounting campaign, spearheaded largely by young people, against killing animals either for food or for fur.

Thus, when the unpleasant, unsavory, and deplorable sides of political and social life intrude themselves too much upon our consciousness, it would be well to remember that it always seems darkest just before the dawn. There is no doubt that the dawn of a New Age is approaching,

an Age in which the principles of Christ Jesus' Teachings will become universal in practice, as well as in theory. We have seen the first faint rays of that dawn appear among humanity in recent years, and they are becoming noticeably stronger with the passage of time. The day will come when we will have learned to love one another with the same intensity of devotion which prompted the Christ to come to our aid — "because He first loved us."

The Christ, as Lord and Light of the world, will be the great unifying Leader of the Sixth Epoch of the Earth Period. He will then fill the dual office of King and Priest, and shall rule over a purged and glorified humanity which has risen from possessive love to universal love. Men will then have developed their soul bodies to the extent that they can levitate the Earth, and the Christ will be freed from confinement. The religion of the Son — the rule of love — will have replaced all other creeds, faiths, dogmas, and doctrines. Wisdom, goodness, and self-sacrificing concern for all men will be the hallmarks of human activity. Science and religion will have been joined so that, instead of being at variance as now, they will complement and augment one another, and ever-greater fields of cosmic investigation will offer continually expanding horizons. Mankind will have been raised to a high, noble, and lofty state of spirituality in which the divine spark which is each Ego will have been awakened into active participation in cosmic progress.

Then the great sacrifice of the Christ, His continuous concern with our welfare, and His centuries of confinement as Indwelling planetary Spirit, will have come to fruition. Because He first loved us, we will finally have attained to that pinnacle of evolutionary achievement which will permit us to divest ourselves of all materiality — even our confining physical bodies themselves — and to turn our attention to the greater tasks and glories which await us in our ascent toward godhood.

Unity with God

JACK SNIDER

UNITY, by definition, is: oneness, the state of being one, in harmony, in complete agreement, concord, or being part of, or whole. Unity, therefore, might be described as integrated wholeness.

Max Heindel, as the result of proficiency in three exercises — or three states of mind — achieved an extensive first-hand knowledge of unity. The three states of mind are: concentration, meditation, and contemplation. In concentration, thought is focused on a single object, much like a view through a magnifying glass. In time, the object becomes a living thought-form. In meditation, preceded by concentration, the history of the thought-form is retraced, and imagination is brought to bear upon the object.

Concentration and meditation deal largely with things, or externals. After much practice, a degree of proficiency is achieved, and we are then ready to proceed to the exercise of contemplation, in which the "living soul", as it were, of the object speaks to us. In contemplation there is no reaching out as there is in the previous two exercises. Instead, the underlying life within the object makes itself known to us.

In the *Cosmo-Conception* we are told that the investigator who becomes sufficiently skilled at contemplation has impressed upon him "the supreme fact that there is but the One Life — the Universal Life of God, in Whom it is an actual fact that 'we live, and move, and have our being.' Mineral, plant, animal, and man — all, without exception — are manifestations of God . . ."

The statement "In Him we live and move and have our being" appears in the Bible, Acts 17:28. The Apostle Paul was contending with the men of Athens, who were prone to talk much of philosophy. They found Paul's doctrine strange, however, and called him a babblers of strange

foreign divinities. Paul, however, courageously defended his position, and gave the following beautiful discourse on unity: "God, Creator of heaven and earth, is not confined to the shrines of men, but gives to men life and breath, for He is not far from each one of us, for in Him we live and move and have our being, as even some of our poets have said, for we are indeed His offspring."

This picture of oneness with God was not foreign to the men of Athens, for in the 6th century B.C. the Cretan prophet Epimenides had also said, "for in Him we live and move and have our being." Thus we see that the idea of unity with God was found not only in early Christian doctrine, but also in ancient Greek philosophy and in the thinking of the Cretans and many others in the Mediterranean regions.

The Rosicrucian Philosophy, however, adds a clear and scientific interpretation of this unity. We understand from the Rosicrucian Teachings that the great Being known as Christ, who comes to us from the World of Life Spirit, brings the wonderful unifying influence from that very high and lofty plane.

Before the great events of Christ's annual pilgrimage to Earth and sacrifice took place for the first time, man was not far enough advanced to follow his own inner voice. Man was under the control of Archangels or Race Spirits, who guided him from without. At that time, we had very little control over our desires, so we do owe the Race Spirits a debt of gratitude for their direction. The predominant influence of the Race Spirits is separatist, however, resulting in conflict and war among tribes and nations. Many people are today still subject to this influence.

Before the advent of Christ, spiritual influences from the Sun reached us only

indirectly by way of the Moon, through Jehovah and his Race Spirits. Evolutionary progress had come almost to a halt. The most advanced member of the human life-wave, Jesus of Nazareth, prepared to relinquish his dense and vital bodies so that the great Sun Spirit, the Christ, could come to Earth and work with and upon mankind. At the Baptism, Christ entered into the body of Jesus, and for a few short years He taught, healed, and lifted humanity by His unifying presence. At the Crucifixion, as the blood flowed, the Christ Spirit entered into the Earth. The Light became so intense that it temporarily blinded humanity, and a great purification of the Earth took place. As a result of this great sacrifice, the Christ became the planetary Spirit of the Earth, Who works upon us from within.

The unifying Christ now influences us from within, and frees us from the Race Spirits who have served us so well. Each year the cycle is repeated. Each autumn the Christ Spirit re-enters the Earth's atmosphere and by Christmas Eve He has returned to the center of the Earth, and we say that He is born anew. Then, at Easter, the great annual sacrifice once again completed, He is resurrected and ascends once more to the World of Divine Spirit, rebuilding His Life Spirit vehicle with which He is to rejuvenate the Earth and the kingdoms of life evolving in and on it. This sacrifice will continue year after year until all mankind is free from the divisive forces. Once this happens we will all be guided by the Christ within. We will be building, through lives of purity and service, our Golden Wedding Garments, composed of the two higher ethers.

When, at last, enough members of the human race have become sufficiently purified to levitate the Earth, the Christ Spirit wonderful day that will be!

King and Priest, for the Age. What a

The next step upward will be con- will be liberated, and we will meet Him in the ethers, there to dwell with Him as conscious recognition of Divine Spirit, which

interpenetrates not only our solar system, but interstellar space itself, including many solar systems. The museum on Mt. Wilson in Los Angeles looks like a chapel, and it could well be. The views of Sun, stars, and distant galaxies on display there inspire reverence. It is possible to experience a sense of the presence of Divine Spirit when looking at, and meditating upon, the beauty and magnificence of these stellar bodies.

While thinking of these things we are made aware of the greatness of the Macrocosm, God, in Whom we live and move and have our being. Are we not miniature expressions of this Divine Being? As above, so below; as below, so above. Is not the microcosm, man, a type in miniature of the macrocosm, God? Does not the same divine quality exist in man, in potential, as it does in God Himself?

Let us consider the relationship of the acorn to the oak. Some will say, surely there is not an oak tree within this acorn — but, surely, there is. As an acorn is to an oak, so man is to God. The potential is all there.

In the March, 1970, issue of the *Rays*, in an article entitled "Unfolding the Divinity Within," we read as follows: "Man possesses the power of divinity within him. Stop and think for a moment exactly what this means. It means that at some far-future time each one of us will be as omnipotent as that Great Being to whom we refer as God, that we will perform the deeds of the Christ 'and greater than these,' that we will live permanently unburdened by the weight of a physical body or the encumbrance of matter, and that, having learned the lessons of evolution, we will know both good and evil, will have aligned ourselves with the Good, and will have become so pure that evil will be unable to touch us. It means all these things, of course — but they are so remote from us at the present time as to be almost unfathomable."

Man is, indeed, a God in-the-making.

What unity, what wonderful oneness, we have with Him, in Whom we live, and move, and have our being.

Happiness Through Spiritual Growth

BETTY SACHELLI

HAPPINESS is a tonic you can never buy in a bottle, tube, or capsule, but taken even in small doses, it is the best medicine known to psychiatrists.

Webster defines happiness as enjoyment without pain; bliss, satisfaction; good luck, or good fortune. On the material plane happiness may come from innumerable outer things, different for each person, but *real* happiness comes from peace of mind through spiritual growth.

Positive or right thinking is essential for spiritual growth. Thought is a form of energy, and the energy released through the mind is powerful. Thus, the moment we begin to channel thought power in the right direction, spirituality begins to awaken within. The air we breathe is filled with vibrations of every kind of thoughts. We may turn our mental dials to negative thoughts of hate, envy, greed, and intolerance, or to positive thoughts of love, health, happiness, and success.

Every invention on the market was first a thought. *Everything* begins with thought, so, if you want happiness you must think happily, for happiness is a state of mind. One must be able to love oneself, for if you, the Spirit, cannot love yourself, how can you "love your neighbor as yourself?" Therefore positive thinking begins with self-love, self-tolerance, self-acceptance. There is a magnetism in thought that attracts what is "sown to the wind." "As ye sow, so shall ye reap." Thoughts "sown to the wind" materialize and return with interest to the sender, be they good or bad.

Just as "like attracts like," thoughts of similar character are attracted to each other and form their own channel or wave-length. Love, peace, contentment, happiness, and success are all on the same wave-length, while hate, gloom, greed, fear, and poverty form another wave-length. Our human "broadcasting systems" are free to tune in to these various

wave-lengths of thought which print the "patterns" for our lives.

Faith is a basic requisite to happiness and spiritual growth. "Believe and you shall receive." This "belief," this "happy state of mind," may be induced by auto-suggestion. When the subconscious is told anything often enough and with sincere feelings, it attracts other thoughts in kind which strengthen the original thought. If worry over poverty is your chief concern, then poverty is what you will attract.

Right thinking is the first step in the development and growth of the Inner Self. There is no greater means of spiritual growth than through kind thoughts — thoughts of goodness and love. Through such thoughts you will be led to your own Inner Kingdom where peace and harmony reign. In this Inner Kingdom you will find health, harmony, and happiness.

Right use of the mind-power strengthens and builds soul power. It brings one closer to the God within, and gives one the deep sense of His love and presence.

In *Letters by a Modern Mystic*, Frank C. Laubach wrote: "God, be the thought in my brain, and be the thought in every brain in the world, so that no thought save the thoughts of God shall take birth in any human mind. And this will be heaven!"

We are prone to rush about in a mad search for happiness, looking for it in every place but where it really is—*within*. "The kingdom of heaven is within," but if it is buried within, then it becomes useless. Ampedocles said: "We would have inward peace but will not look within."

It is impossible to get something for nothing, for one *gets* only what he *gives*. Give nothing and you get nothing. Give love — even a little — and watch it return to you. When there is love in the heart, there is a heaven within — and happiness.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

FOURTH INSTALLMENT

The Christ Within — The Memory of Nature

(Continued)

WHEN a seer examines one who is about to become ill, he will find that the vital body is actually becoming more attenuated, and when it has reached a point of tenuity where it can no longer support the physical body, the latter commences to manifest signs of what we call disease. Again, some time before we see physical recovery, the vital body gradually becomes more dense in structure; then the period of convalescence commences. It is also patent to all who have to do with victims of accidents that they do not suffer as keenly just after the accident as later; this is because the vital body at the time of the accident is uninjured, and therefore the whole effect of the accident is not felt until this vehicle has become attenuated and unable to support the vital processes. Thus we see that there are changes in the ether of a human being; and according to the mystic axiom, "As above, to below," and vice-versa, there are also changes in the planetary ether which constitutes the vital body of the Earth Spirit. As the conscious memory of recent events which is strong in the human being gradually fades, so also the etheric record, which is the lowest aspect of the Memory of Nature, fades in time.

In the highest sub-division of the Region of Concrete Thought, just on the border line between pure spirit and matter, an impress is made of the things and



events in this world which is relatively much clearer and more lasting than the etheric record, for while events inscribed upon the etheric record fade away in spots in a few hundred years, and even important events may last only one or two thousand years, the record found in the highest sub-division of the Region of Concrete Thought lasts for the Earth Period. While the records made on the reflecting ether may be read by the un-instructed who have just a little spiritual sight, several initiations are required before it is possible for any one to read the records kept in the higher region noted above. You will readily understand the relation of this record to the one made in the ether, and also to the absolutely permanent record which is inscribed in the World of Life Spirit, if you examine diagram No. 1 on page 52 of the *Cosmo*. Paracelsus calls the record made in the ether, Sidereal Light; and Eliphas Levi, the great Kabalist, speaks of these records as being kept in the Astral Light. This is in a sense correct, for though they have nothing to do with the stars, as the name would seem to imply, they are found in the Etheric Region outside the earth's atmosphere. The medium or hypnotic victim who leaves the body by negative processes under outside control, levitates towards these realms as naturally as our physical body gravitates towards the earth.

As stated in the *Cosmo* in connection with the constitution of our planet, the path of initiation goes through the earth

from circumference to center, one stratum at a time, and though our physical bodies are drawn that way by the force of gravitation, their density prevents trespass as effectually as the force of levitation which repels the uninstructed class spoken of from sacred precincts. Only when by the power of our own spirit we have left our dense body, instructed by and because of right living, are we able to read the etheric record to best advantage. At a farther point of progress the "water stratum" in the earth is opened to the Initiate, and he is then in a position to read the record of past events permanently engraved in the living substance of the Region of Archetypal Forces, where duration and space are practically non-existent, and where all is an eternal Here and Now.

"The Dweller on the Threshold"
Earthbound Spirits

While we are studying "The Web of Destiny, How Made and Unmade," it is expedient that we devote some time to the mysterious "Dweller on the Threshold," a subject that is quite misunderstood. Our investigations of the previous lives of a number of people who have applied to the Fellowship headquarters for relief from so-called obsessions, have proved that their trouble is due to one phase of what has been mistakenly called by previous investigators, "The Dweller on the Threshold." When cases are examined merely by the use of spiritual sight or by reading in the etheric record, such a mistake may very easily be made as to confuse that apparition with the true Dweller on the Threshold. But as soon as we look the cases up in the imperishable records contained in the Region of Archetypal Forces, the matter is at once cleared up and the facts developed in these investigations may be summed up as follows:

At the moment of death when the seed atom in the heart is ruptured which contains all the experience of the past life

in a panoramic picture, the Spirit leaves its physical body taking with it the finer bodies. It then hovers over the dense body which is now dead, as we call it, for a time varying from a number of hours to three and one half days. The determining factor as to the time is the strength of the vital body, the vehicle which constitutes the soul body spoken of in the Bible. There is then a pictorial reproduction of the life, a panorama in reverse order from death to birth, and the pictures are etched upon the desire body through the medium of the reflecting ether in this vital body. During this time the consciousness of the Spirit is concentrated in the vital body, or at least it should be, and it has therefore no feeling about this matter. The picture that is impressed upon the vehicle of feeling and emotion, the desire body, is the basis of subsequent suffering in the life in Purgatory for evil deeds, and of enjoyment in the first Heaven on account of the good done in the past life.

These were the main facts which the writer was able personally to observe about death at the time when the Teachings were first given to him, and when he was introduced by the help of the Teacher to the panoramic reproduction of life when persons were going through the gate of death, but the investigations of later years have revealed the additional fact that there is another process going on during these important days following death. A cleavage takes place in the vital body similar to that made by the process of initiation. So much of this vehicle as can be termed "soul," coalesces with the higher vehicles and is the basis of consciousness in the invisible worlds after death. The lower part, which is discarded, returns to the physical body and hovers over the grave in the great majority of cases, as stated in the *Cosmo*.

(Continued)



Studies in the Cosmo-Conception

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

The First Heaven

(Continued)

Q. What is the state of children in the First Heaven?

A. The children lead a particularly beautiful life there. If we could but see them we would quickly cease our grief.

Q. Does a child go to Purgatory?

A. When a child dies before the birth of the desire body, which takes place about the fourteenth year, it does not go existence.

any higher than the First Heaven, because it is not responsible for its actions. Therefore the child has no purgatorial

Q. What becomes of the child's desire body?

A. That which is not quickened cannot die, hence the desire body of a child, together with the mind, will persist until a new birth, and for that reason such children are very apt to remember their immediately preceding life.

Q. How long do children remain in heaven?

A. For such children the First Heaven is a waiting-place where they dwell from one to twenty years, until an opportunity for a new birth is offered. Yet it is more than simply a waiting-place, because there is much progress made during the interim.

Q. Who takes care of these children?

A. When a child dies there is always some relative awaiting it, or, failing that, there are people who loved to "mother" children in Earth life who find delight in taking care of a little waif.

Q. Is their life there all play?

A. No, not entirely. The extreme plasticity of the desire-stuff makes it easy to form the most exquisite *living* toys for the children and their life is one beautiful play; nevertheless their instruction is not neglected.

Q. How is this instruction carried out?

A. They are formed into classes according to their temperaments but quite regardless of age. In the Desire World it is easy to give object-lessons on the influence of good and evil passions on conduct and happiness.

Q. How permanent are the impressions these make?

A. These lessons are indelibly imprinted upon the child's sensitive and emotional desire body and remain with it after rebirth so that many a one living a noble life owes much of it to the fact that he was given this training.

Q. When is such training especially valuable?

A. Often when a weak Spirit is born, the Compassionate Ones (the invisible Leaders who guide our evolution) cause it to die in early life that it may have this extra training to fit it for what may be perhaps a hard life.

Q. What might cause such weakness?

A. This seems to be the case particularly where the etching on the desire body was weak in consequence of a dying person's having been disturbed by the lamentations of his relatives or because he met death by accident or on the battlefield.

—Reference: *Cosmo*, pps. 117-118

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Legends That Usher in the New Dispensation

REFERENCES: MATTHEW 24; MARK 13;
LUKE 21.

NO one can fail to observe that many of the signs herein described are now in evidence upon the Earth. Coming decades will produce the manifestation of many of them, as the great travail increases that will only "be shortened for the elect's sake."

In the light of the hidden wisdom, the Holy Land becomes the focal center of spiritual vibrations released upon the Earth. Palestine was prepared by Initiates for the mission of Christ Jesus vast cycles of time preceding His coming. Their work is still being carried on through the channels of various Initiatory Temples. The spiritual currents are being concentrated for such purposes by the Master Jesus and the Disciples from their center in the spiritual realms above the city of Jerusalem, in preparation for the rebuilding of that New Earth which must presage the Second Coming of Christ.

There are numerous references to this higher Jerusalem. Peter in his revelation says: "We have created the upper Jerusalem above the waters which are above the Third Heaven, hanging directly over the lower Jerusalem." And Paul writes (Galatians 4:25,26): "Now this Hagar is Mt. Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother."

These truths were familiar to the early Christian communities, hence the custom of praying with faces turned toward Jerusalem.

Reading in the Memory of Nature, Christ Jesus showed His most advanced Disciples, Peter, James, John, and Andrew, the signs that accompany the closing days of the present age. Chaos and

confusion, both in the working of Nature and in the life of man, must herald such a great disintegration.

Many shall come proclaiming themselves the great Teacher, and promising deliverance from this chaotic condition. The teachings of the Bible are clear and definite on this subject. The Christ will never return to Earth again in a physical body. A sufficient number must qualify to meet Him in the air of the New Earth, and such will behold Him coming in the clouds with great power and glory.

This generation (age, Earth-day) shall not pass until these things are fulfilled. The present Earth shall pass away (with the end of material manifestation) but the words of the Christ are the precepts of eternal Law. The Christ taught the eternal progression of the Spirit through and beyond all time and space. Not even the Angels or Archangels, of whom the Christ is chief, may know the time of His return, for that depends solely upon the progress of man. Man's failure to keep pace with the evolution prescribed for him by the Lords of Destiny evoked the first coming of this great Being Who offered Himself as the Lord and Saviour of the world. The time of His second Coming waits the awakening of the Christ powers within man himself and their demonstration outwardly.

The esoteric truth concerning the Christ and His mission, a clearer understanding of what it is that man must do to speed His return, is the gospel that first must be published among all nations. The Christ came as the Redeemer of the world. He belongs to no one nation, race, or creed. His mission is universal and in Him was realized that for which all previous Teachers labored: "What I say unto you I say unto all, Watch."



Our Planetary Teachers

N. P.

IN training His children (the members of the human life wave), our Creator has placed them under the care of seven Teachers, whose mission is to enforce the laws governing the universe, seeing that all human beings live up to them. The planets are the visible bodies of these great Teachers, who circle around the throne of God and minister to humanity under His supreme direction. They radiate to us influences according as they are deserved by us. There is nothing evil in God's good universe. What may so appear to us is due to our imperfect perception.

All things in Nature tend to a progressive, upward, and onward movement, culminating in a far-off "Divine Event" as was planned by the Originator. An examination of the symbolism of the planets and their mutual aspects, the Cross, the Square, the Compass, the Circle, and the Half Circle, will reveal to us great lessons as to the mission of the planets relative to humanity. The Planetary Spirits deal with mankind through their ambassadors, and we shall briefly study their purposes.

The Sun is the center and the heart of the whole system, therefore it is analogous to the human heart. Its ambassador to the Earth is the Archangel Michael. Its symbol is the circle spirit sign, indicating our essential nature. Its keyword is *Life*, and its mission to man is to give

him individuality, to remind him of his royal parentage, his divine sonship, and to make him conscious of the dormant powers within him which await the master touch to awaken them into life. It creates the "I" consciousness and makes us masters of self and the outer world.

Next in order from the center is the beautiful and twinkling Mercury, so close to the Sun that he is said to be in the bosom of the Father. He is called the messenger of the Gods, and his ambassador to Earth is the Archangel Raphael. His symbol is the spirit circle with the soul-sign, a half circle, above, and the matter sign, a cross, beneath. The influence of this planet is most potent in the present phase of human evolution, as may be seen from his keyword, which is *Reason*. His mission is to cultivate this faculty in man and thus assist him to emancipate himself from the bondage of matter under which he is now groaning; to help him to gather knowledge and gain soul growth by observation, thus avoiding painful experience. He unfolds to us the wonders of Nature and of ourselves and hands us the key to the storehouse of the world's wisdom. He initiates his faithful pupils into the sublime Arcane Teachings, and trains us in the cultivation of the omniscience hidden within us.

Next we have the beautiful Venus, whose ambassador to Earth is the Archangel Anael. Her symbol is the spirit

sign (circle) overriding that of matter (cross), thus indicating the conquest of the evanescent by the eternal. She is called the Goddess of Love, her gentle influence awakening us to the realization of the unifying bond between all members of the human family, in whatever relationship they may be placed. With silken cords she binds man to man, and man to woman, in bonds of affection. Therefore her keyword is *Coalition*. She kindles and tends within the human heart the love which ever seeks to serve and alleviate the suffering of humanity through harmony, beauty, and music.

The domineering Mars sends his fiery ray from beyond our Earth's orbit, having given us *fire* and *iron*. Without him Mankind would lack its enterprising and conquering energy. The dominant pride which brooks no obstacle, and the daring, fighting, constructive forces which are constantly accomplishing the tasks of progress owe their birth to the interference of the Lucifer Spirits, the dwellers on Mars. The ambassador of Mars to Earth is the Archangel Samael, whose counsel to our ancient mother Eve was the cause of our fall as well as our premature perception of good and evil. The symbol of Mars is the cross above spirit, indicative of the subjection of the call of the higher nature to the selfish, self-assertive spirit of the lower self. Mars' keyword is *Dynamic Energy*. He awakens in man the lower passions: lust, anger, pride, and selfishness, but he contributes to the creative instinct in man.

Circling in his orbit beyond Mars is the giant Jupiter, the mighty Jove, the giver of gifts, and the favorite god of all mankind. His ambassador to us is the Archangel Zachariel, and his symbol is the soul sign (half circle) above the cross of matter, showing the sublimated essence extracted from experience in the school of life. His keyword is *Expansion*. He inclines man to high ideals, nobility of character, philosophy, and religion. He is the spirit of optimism, opulence, and generosity. Under his beneficent ray mankind lives in plenty, but Jupiter is also a

refiner. He chastens his children in order that they may be the more deserving of his bounty. This aspect of Jupiter is well illustrated by Shakespeare, the great poet-initiate and master astrologer, in his mystic drama *Cymbeline*. Leonatus Posthumus, condemned to die the following day, is asleep in his den. He dreams that Jove descends on the back of an eagle and places a tablet on his breast. He listens to a conversation of Jove with his departed parents, and in an answer to the supplication of the parents for the release of their dear son, Jove, or Jupiter, replies:

Whom best I love, I cross to make my gift,
The more delay'd, delighted. Be content;
Your low-laid son our godhead will uplift,
His comforts thrive, his trials well are
spent;
Our jovial star reigned at his birth.

Jupiter is also called *Thunderer* in ancient Grecian mythology in reference to another of his aspects. With his mighty hammer he forces the base nature of human passions into the refined form of love and compassion.

The dreadful (seemingly) Saturn, or Satan of the Scriptures, God's mighty Minister of Justice, stands with hourglass and scythe in his hands. With strict justice, with no touch of mercy, and punctual in time, he cuts down both high and low, good and bad, when each has lived out his sands. He is named *Grim Death*, and his ambassador to Earth is the Archangel Cassiel. He is symbolized by the cross (of matter) above the half-circle (soul), showing the limitations set by him on human aspiration. His keyword is *Contraction*. All delays, disappointments, and defeats are to be attributed to his ray. Yet pause before you pronounce a word of curse upon him. In the Book of Jude the Angel Michael, when tempted to rebuke Satan, declares that Satan is a mighty minister of God and that reverence is due him.

In immortal Goethe's masterpiece, *Faust*, Mephistopheles, the human incarnation of Satan, declares himself as the Spirit of Negation, which though scheming ill, yet does good. This is an appro-

priate illustration of his character. Satan's mission is to set obstacles in the path of mankind, who under the beneficent influence of the other planets would live in comfort and luxury and not apply themselves to the fulfillment of their particular mission in life, which is experience and soul growth. Saturn is the brake on the smooth wheel of Life. To change the metaphor, his whiplash awakens man to duty, to the realization of the needs of his fellowmen, to a realization of the evanescent nature of all earthly treasure and earthly glory. He is the friend of those who renounce the world. By his obstructive tendencies he teaches us mentally: concentration, caution, forethought, and diplomacy; morally: self-control and chastity; physically: method, order, and system.

The Moon, the satellite of our Earth, and not a "true" planet, circles nearest, and the rays from the previously named planets have to pass through her sphere before coming in contact with humanity. Therefore the Queen of Night is the planet of fecundation. She waters into fertility the benefic or malefic influences

radiated by the higher gods. Accordingly, her mission is of great importance, and the position she holds in a human horoscope should be carefully noted. Her ambassador to Earth is the Angel Gabriel, whose mission as recorded in the Scriptures is to announce the birth of Spirits upon the Earth plane. Her keyword being *Fecundation*, she has government over conception, gestation, and childbirth. All female functions are within her rule.

The seven planets (considering the Moon as one) which we have studied concern Man's growth and perfection in the School of Life. They are our Teachers who mold our characters to conform to the requirements of the laws of evolution. The world is a huge grinding machine in which the rough diamond, the undeveloped man, is shaped into many facets and polished so that it may shine forth in its glory, radiating beautiful colors from its fiery heart.

But after a long period of subjection to outer forces, the Spirit of man having thus been schooled and polished in repeated embodiments, there appears before him a greater Teacher than heretofore known. His name is Uranus and his Ambassador to Earth is the Archangel Ithuriel. Uranus is called the *Awakener*. His symbol is the double soul sign, held together by a band indicative of the communion of Spirits, which it is his high mission to bring about. His keyword is *Altruism*, the selfless, sexless love — love which is sacrifice, atonement, and self-immolation for the sake of others; love which gives for the joy of giving and suffers for the good of others. Uranus awakens the slumbering Spirit to the consciousness of its royal descent, stirs within it the "Divine Discontent", and urges it to new aspiration and enterprise; after this the term of slavery for the Ego is over. From spiritual childhood under the rulership of teachers, the Spirit has come forth into spiritual "adulthood." It is no more bound by law but is a law unto itself. Saturn is the lawgiver, and Uranus is said to be his father. Under the influence of Uranus man resents all re-

Horoscopes for Subscribers' Children

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

NOTE: We give horoscope readings **ONLY** in this magazine.

straint, all customs, rules, and regulations laid down under Saturn's regime. He makes man conscious of his immortal divine self. He shows that man is an eternal chooser, that within him is the divine prerogative, *free will*, and that nothing in Nature can bind, obstruct, or limit him. Ella Wheeler Wilcox describes this state in the beautiful lines:

There is no puny planet, sun or moon,
Or zodiacal sign which can control
The God in us. If we bring THAT to bear
Upon events, we mould them to our wish.

Uranus is therefore our friend who leads us from the thralldom of matter to the freedom of spirit; leads us out from the kindergarten of God, the Earth, and gives us admission to the University of the Universe; leads us from being the obedient pupil of God to being a friend and equal. The sublime forces of the human Spirit which perform these marvels are Love and Altruism. Uranus stands for the Christ Principle within us. He is the initiator of man into the higher degrees of mystic masonry and raises us from the degree of man to that of super-man, master, and Adept.

This, briefly, is the role of our Planetary Teachers; this the much-to-be-envied lot of man, though in his present ignorance he does not realize the infinite capacities latent within awaiting unfoldment. Well might the poet, wakened to the sublime consciousness of these capacities, cry forth:

Lord of a thousand worlds am I,
And I reign since time began;
And night and day in cyclic sway
Shall pass while their deeds I scan;
And time shall cease ere I find release,
For I am the Soul of Man.

* * *

CORRECTION: We regret that in the chart for Christopher J. F. which appeared in the February *Rays* the positions of Pluto and the Dragon's Head and Tail were reversed: Pluto should have been 20.09 of Virgo, and the Dragon's Head in 15.58 of Aries.

ARIES

The first sign, Aries, governs face and head; Mars is its ruler, and its color red.

Its natives are impulsive, quick to learn,
Have flaming tempers, and resent and spurn

Another's leadership; they wish to lead,
And conquer heights unconquered; and they need

Humility and patience, and to feel
That "All are one upon the mighty wheel."
Romantic lovers, passionate and rash,
They woo their mates with vigor and with dash.

Their minds and wits are quick,
endurance strong;
Though independent, quickly forgive
a wrong,

Stretching out helping hands to friend
and foe,

Hurt in their pride, "Why does life treat
me so?"

They ask, for with its karmic rod
Life whipped the Ram, until he knelt
to God,

And humbly, chastened, Aries learned
to pray:

"Lord, show me *Thy* will, day by day!"

— *Minna Frances H. Nehrling*

* * *

ZODIACAL DRAWINGS

Artistic and informative drawings of the 12 signs of the zodiac. Give keywords of signs and their ruling planets, as well as parts of body ruled by each sign. 8½x11 inches. 25c each, or the entire set for 52.75.

THE ROSICRUCIAN FELLOWSHIP

P.O.Box 713

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The Children of Aries, 1972

Birthdays: March 21 to April 20

SURGING through the cardinal-fire sign Aries is the third or Activity Principle of the Creator. The urgency of this God-power inculcates those with the Sun in Aries a feeling of having great possibilities in many directions. These individuals usually exhibit boldness in action, coming from a deep conviction of innate ability and strength. However, they are apt to be inclined to diffuse their energy over a number of objectives in life rather than confine it definitely to one main object.

"I can, and I dare," is a motto expressing these natives well, initiative being their dominant trait. Endowed with dynamic energy and enthusiasm, they usually possess some qualifications for leadership. Out of their abundance they infuse enthusiasm into others, so that they succeed in getting things done, even though their self-assertiveness and aggressiveness may tend to irritate others.

Poise, persistence, and consideration for the feelings of others are traits most Arians need to cultivate.

Saturn and Neptune are in opposition during the entire solar month, so that all the children born in this period should

be given special training in utmost honesty and loyalty in dealings on the physical plane. They should also be taught to follow the positive spiritual path of mental concentration, independent thought, and unselfish service to others. Seances, the ouija board, and all other negative psychic phenomena should be studiously avoided.

Beginning March 21 and lasting until the 31st, the Sun sextiles Saturn, endowing the native with such fine traits as method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry to conclusion any projects determined upon. The nature is inclined to be kindly and considerate, honest and honorable. Success in political, judicial, mining, and agricultural positions is favored.

A less desirable solar aspect is the square to Jupiter, lasting from March 21 to April 4. This calls for special training in self-restraint, thrift, and honesty. There is a tendency to scoff at religion, but the memory of a devout mother may alleviate this.

Also beginning March 21, and lasting until April 1, is the sextile between the Sun and Mars. This stellar pattern indicates a superabundance of vital energy,

a strong constitution able to endure the harder tasks, and the courage and determination to face the greatest odds. The disposition is frank and blunt, with an inclination to ignore the conventionalities, but these are people of action and dominant factors in the world's work.

A final solar aspect during this period is the trine to Neptune, lasting until April 2. It intensifies the spiritual vibrations in the aura, favoring the possibility of developing the spiritual faculties and living the higher life. Inspirational music is favored.

From March 21 to April 1 Mercury and Uranus are in opposition, a mental influence which will require persistent practice in self-control, poise, and constructive thinking for its transmutation into a positive quality.

Saturn and Mars are in conjunction from March 21 to April 10, an aspect indicating the need to master a tendency toward selfishness, harshness, and quick temper. The favorable solar aspects can be used to advantage in mastering these inclinations.

From March 26 to April 13, Mars opposes Neptune, calling for the cultivation of refinement, self-control, poise, and respect for law.

The Sun and Mercury are in conjunction from March 27 to April 4, favoring the memory and mentality on the days when the orb of aspect is three or more degrees.

From March 28 to April 20 Mercury squares Jupiter, so that these children should be given special training in decisive thought and action. Extreme care should be taken in making agreements or contracts.

Mercury trines Neptune from March 30 to April 20, giving a mind peculiarly adapted to the occult art. A supernormal faculty may be developed, and there is magnetic healing ability.

From March 31 to April 14 the Sun opposes Uranus, suggesting a tendency toward impulsiveness and unreliability. Self-control, poise, and respect for proper conventions are traits to be cultivated

by these natives from early years.

During this same period Venus conjuncts Saturn, calling for special training in trustfulness, generosity, and consideration for others, especially in relations with the opposite sex.

Venus conjuncts Mars from March 31 to April 20, tending to strengthen the passionate nature, but also to increase the kindly, polite side of the nature. Favorable aspects to Venus or Mars from other planets during this period will be of help in controlling the conjunction.

From April 2 to 20 Mercury sextiles Saturn, an excellent mental aspect, giving seriousness and depth to the mind, along with the power to concentrate well. Persistence, caution, tact, diplomacy, and good reasoning ability, are indicated by this configuration.

Also beginning April 2, and lasting until the 13th, Mercury sextiles Mars, bestowing a keen, resourceful mentality, along with the ability to enthuse others. The native is practical, fond of argument and debate, can be sarcastic and witty, and has remarkable dexterity.

Venus opposes Neptune from April 3 to 15, pointing toward opportunities to learn balance and happy relations with partners and other close associates.

From April 5 to 13 Venus and Mercury are in sextile aspect, making the native cheerful and companionable, good natured and sociable. He has ability for music and poetry, especially if either planet is on the ASC. The personality inclines to be suave, affable, and persuasive.

Mars trine Uranus from April 11 to 20 bespeaks an energetic and ambitious disposition, an original, ingenious, alert, and intuitive mind which is resourceful in the highest degree. These natives are quite inventive, their genius expressing itself usually along electrical lines, aviation, or other unusual directions. They are dreamers but also doers, so that they usually make their dreams come true. Their vision is wide and the nature noble, their ideas tending toward the cosmic in breadth and depth.

Readings for Subscribers' Children

JIRA M. H.

Born November 20, 1964, 9:15 A.M.

Latitude 33N59, Longitude 117W23.

Signs on Cusps of Houses:

ASC, Capri.3.57	4th, Aries	23.00
2nd, Aquarius 10.00	5th, Taurus ..	20.00
3rd, Pisces19.00	6th, Gemini	13.00

Positions of Planets:

Saturn	28.38	Aquarius	2nd
Jupiter	20.08R	Taurus	5th
Moon	13.16	Gemini	6th
Dragon's H.	25.13	Gemini	6th
Part of F.	18.48	Cancer	7th
Mars	7.26	Virgo	8th
Uranus	14.28	Virgo	8th
Pluto	16.00	Virgo	8th
Venus	24.42	Libra	10th
Neptune	17.57	Scorpio	10th
Sun	28.25	Scorpio	11th
Mercury	17.26	Sagittarius	12th

Here we have a Scorpio native, the Sun being in the 11th house square to Saturn in Aquarius in the 2nd, opposition Jupiter (8 degrees) in Taurus in the 5th. This child has chosen to come into an Earth life that will offer her an abundance of experience by means of which she can learn some valuable and necessary lessons. Delays and obstacles are apt to appear in all departments of her life, so that there is a need to learn patience and willingness to submit to the Divine Will. Inclined to be pessimistic and selfish, this little girl should be taught to cultivate an optimistic attitude, faith, and consideration for other people. Jira needs to learn early that it is one's *reaction* to a situation that really matters, not the condition or situation itself, or the people involved. The study of occult philosophy will provide the knowledge needed to begin early in transmuting these aspects

into positive ones. The fact that Saturn is in Aquarius, where its better side manifests, promises better times in the later years if the ways have been mended.

Also, there are favorable aspects to Saturn, providing avenues for transmuting the square. It sextiles the Capricorn ASC, which it rules, and trines Venus in Libra and the MC. This configuration indicates such fine traits as faithfulness, a strong sense of justice, method, and loyalty, qualities which make for success in all departments of life. Earning capacity may be somewhat limited, but there is a tendency to save and invest wisely. Also indicated are simplicity of taste, honesty, and a high moral sense, bringing the esteem and trust of associates. The health is favored, too, so that Jira has considerable resistance to disease.

Since Venus is strong in the 10th house, and in Libra, which it rules, and makes no unfavorable aspects, this child's experiences in public life will very likely be the most pleasant in her life. She has a liking for music and art, as well as ability in these fields, and should have training in one or both.

The Capricorn ASC, ruled by Saturn, suggests a personality that is ambitious, persistent, and probably at times suspicious. Outdoor amusements, reading funny stories, and other efforts to cultivate a sense of humor are recommended to help Jira become more joyful and constructively oriented.

Probably the most difficult part of this chart is to be found in the Moon's position in Gemini in the 6th, squaring Uranus, Pluto, and Mars, and opposing Mercury in the 12th. This sign position of the lunar orb gives needed adaptability, but since it is in the house of health and makes no favorable aspects, Jira's parents should see to outdoor exercise and other health precautions. Poise, thoughtfulness of others, and self-control also need to be cultivated.

TIMOTHY C. N.

Born May 15, 1958, 8:28 P.M.

Latitude 33N59, Longitude 118W04.

Signs on Cusps of Houses:

ASC, Sagit.17.20 4th, Aries3.00
 2nd, Capri.21.00 5th, Taurus2.00
 3rd, Aquarius 28.00 6th, Taurus ..27.00
 Pisces intercepted in 3rd

Positions of Planets:

Saturn24.22 Sagittarius1st
 Mars14.00 Pisces3rd
 Venus11.52 Aries4th
 Moon25.51 Aries4th
 Mercury29.04 Aries4th
 Dragon's Tail .1.12 Taurus4th
 Sun24.49 Taurus5th
 Uranus7.58 Leo8th
 Pluto29.48R Leo9th
 Jupiter23.24R Libra10th
 Neptune2.50R Scorpio11th

The presence of the great benefic, Jupiter, in the 10th house of a horoscope and well aspected, augurs well for general success and esteem from the community. In this child's chart it is posited in the Venus-ruled Libra, pointing toward a kindly, sympathetic, sociable, and benevolent side of the nature. Although Jupiter is retrograde and opposes the Moon and Mercury, it sextiles Saturn, Pluto, and the ASC, showing that there will be traits of character to improve as well as those to appreciate. The trine to Saturn, which is in Sagittarius in the 1st house near the ASC, is a very stabilizing factor, indicating strength of character along with a strong sense of justice and fair play. As Saturn is unafflicted, Timothy can easily use the positive Jupiter-Saturn aspect to overcome the opposition of Jupiter to Mercury and the Moon by striving to develop his powers of concentration and decisiveness, as well as his reasoning ability. Careful circumspection in all public affairs and dealings is essen-

tial if the reputation is to be kept unblemished.

Saturn, too, is retrograde, but in addition to its sextile to Jupiter, it trines the Moon, Mercury, and Pluto. This is a splendid Saturn, giving the mind seriousness and power to concentrate, along with forethought and the patient persistence which insures success in any line of endeavor. There is also self-reliance, system, thriftiness, tact, good reasoning ability, and trustworthiness. The position of this well-aspected Saturn on the ASC suggests a personality that is rather quiet and subdued, but thoughtful, determined, and dependable. The highly-placed Jupiter will modify this somewhat.

The Sun in Timothy's chart is in the fixed-earth Taurus in the 5th house, but is unaspecting save for a square to Pluto in Leo in the 9th. The depths of this child's nature are not easily expressed, and he should be encouraged to bring out his inner feelings and thoughts as much as possible. He may be quite stubborn at times, determined to have his own way, but should respond to a loving, interested attitude from parent or teacher. Venus, ruler of Taurus, trines Uranus and the ASC, which helps to bring out the affectionate, kindly side of his nature, and thus offset the innate selfishness and possessiveness of the afflicted Taurian.

The position of Venus, Moon, and Mercury in the fiery, cardinal sign Aries suggests a measure of aggressiveness and independence, which may be quite helpful in balancing the strong Saturn. Since the Moon and Mercury are in conjunction, however, and oppose Jupiter and Neptune, it would be well to stress deliberation in speech and action in training this little boy. The trine from Saturn to Moon and Mercury offer much help.

Mars in Pisces makes no aspect to other planets, so that Timothy may need to be "prodded" sometimes to "get into action." He can make much progress in this life, if he will, and be a most useful citizen, using his talents as an interior decorator, librarian, architect, lawyer, or secretary.

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.

Machinist, Surveyor

LESLIE S. — Born November 30, 1956, 6:40 P.M. Latitude 37 N., Longitude 93 W. With the sign Cancer on the ASC, Pisces on the MC, and the Moon and two planets in Scorpio, this chart shows a strong influence of water. However, Saturn, Sun, and Mercury are all in the common-fire sign Sagittarius, and Uranus is in the fixed-fire sign Leo, which gives considerable drive to the nature. The Sun and Saturn are in conjunction in the 6th house, and trine Uranus in the 2nd. Uranus squares Venus and Neptune in Scorpio in the 5th. Mercury in Sagittarius in the 6th makes no aspects except a square to the MC. The Moon in Scorpio in the 5th sextiles Jupiter in Virgo in the 4th, trines Mars in Pisces in the 10th. This boy has quite a bit of mechanical ability, and since Mars, although not well placed in the watery sign Pisces, is in the 10th house of vocation, he would very probably be most satisfied in a Mars profession: machinist, electrician, surveyor, oil station operator (Neptune is co-ruler of Pisces, the sign on the 10th cusp). Army or navy training in one of these professions may attract him.

Salesman, Advertiser

CORTLEIGH C. B. — Born December 1, 1948, 6:37 A.M. Latitude 41N52, Longitude 87W39. This chart is rather unusual in that it shows the Sun, Moon, and three planets on the ASC and in the 1st house. The solar orb is in Sagittarius in the 1st in conjunction with the ASC and Mercury in the 12th, sextiles Neptune in Libra in the 10th, trines Pluto in Leo in the 9th, squares Saturn in Virgo in the 9th. Aspiration and a liking for travel are very strong in this native's nature.

The lunar orb in the 1st sextiles Neptune, trines Pluto, adding to the spiritual side of the nature, as well as the desire to travel — to explore the far fields. Jupiter and Mars are in close conjunction in Capricorn in the 1st, sextile Venus in Scorpio in the 11th, trine Saturn, opposition Uranus in Gemini in the 7th. This configuration indicates considerable drive, persistence, and dependability, but there are apt to come times of erratic behavior, too. The chart shows adaptability, so that several vocations are likely. Salesmanship, advertising, importing and exporting, guiding tourists, and acting as advance agent are all suitable vocations for this native.

Newscaster, Telegrapher

JAMES M. — Born December 30, 1938, 6:20 P.M. Latitude 43N01, Longitude 83W41. Here we find Mercury, Moon, and Sun — three most important points in the horoscope — in the fiery, travel-loving sign Sagittarius, in the 6th house of service. The solar orb sextiles the Great Benefic, Jupiter, in Aquarius in the 9th, adding to the innate traits of benevolence, generosity, friendliness, and love for travel. The Moon and Mercury are in conjunction, trine to Saturn intercepted in Aries in the 10th, square Neptune in Virgo in the 4th. The memory should be retentive, and the mentality able to cope with problems requiring deep thought and concentration. Mars in Scorpio indicates considerable energy, which should be used in mental and physical exercise. Since Neptune sextiles Venus, there should be some musical ability, too, so that this native could well use music as an avocation. For a vocation, though, this young man would probably do best to select newscasting, telegraphy, promoting (businesses), directing travel, or surveying.

Daily Thought and Guide

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

SATURDAY — APRIL 1

A quiet day on which to meditate upon the spiritual meaning of the events of this holy Easter season.

SUNDAY — APRIL 2

“Let us rejoice with the Christ . . . and let us feel thankful from the very bottom of our hearts that the life wherewith He has now ended our planet is sufficient to carry through the time till next Christmas.”—*Max Heindel.*

MONDAY — APRIL 3

Mixed aspects today will bring a variety of experiences from which to learn and grow.

TUESDAY — APRIL 4

A solar-lunar trine this morning can help us set the stage for an active, rewarding day of work, study, and service to our fellow men.

WEDNESDAY — APRIL 5

“Weep not that the world changes — did it keep a stable, changeless state, it were cause indeed to weep.”—*Bryant.*

THURSDAY — APRIL 6

If we must stay up late tonight, let us particularly guard our tempers. Fatigue sometimes causes us to speak and act rashly, when we would otherwise not do so.

FRIDAY — APRIL 7

Should gloom intrude upon us today, we can dispel it by taking a few moments we have learned our lessons, and rededicate ourselves to God's work.

SATURDAY — APRIL 8

Splendid lunar aspects to Mercury, Mars, and Venus augur a good day for travel, athletic activity, and enjoyment of the fine arts.

SUNDAY — APRIL 9

This is God's day, a day to seek that inner communion which brings a true realization of our oneness with Him.

MONDAY — APRIL 10

It would be well to keep our emotions in check today, remembering that, whatever difficulties seem to befall us, “this, too, shall pass.”

TUESDAY — APRIL 11

Let us attend to our routine duties, striving always to do our best and profit from every experience.

WEDNESDAY — APRIL 12

The Moon makes many aspects today, and we can learn valuable lessons if we remain alert and true to our ideals.

THURSDAY — APRIL 13

“Is it not God's will that we should press steadily on to our goal in obedience to Him . . . whether in sunshine or shadow, in the cheer of spring or in the chill of winter, neither detained by pleasure nor deterred by pain?”—*Maltbie Babcock.*

FRIDAY — APRIL 14

A splendid evening to enjoy the company of those whom we cherish, remembering to thank God for the blessings of true friendship.

SATURDAY — APRIL 15

Rest and peaceful recreation are in order today. A walk in the country, absorbing the beauties of early springtime, will bring its own rewards.

SUNDAY — APRIL 16

This is a day for worship and prayer. Our Heavenly Father knows our needs and what is good for us. Let us trust in His wisdom, love, and care.

MONDAY — APRIL 17

We have many possibilities for self-expression and the expansion of consciousness. Only if we use them will we learn creativity.

TUESDAY — APRIL 18

“The fountain of tranquility is within ourselves; let us keep it pure.”—*Phocian*.

WEDNESDAY — APRIL 19

It would be well to tread carefully this morning, remembering that “A soft answer turneth away wrath, but grievous words stir up anger.”

THURSDAY — APRIL 20

We might feel somewhat lacking in initiative this afternoon, but high ideas and ideals come to the fore later in the day if we are responsive.

FRIDAY — APRIL 21

An abundance of creative, imaginative energy could be ours this evening. A fruitful period for artists, authors, and musicians.

SATURDAY — APRIL 22

Now we have an opportunity to review the preceding days, judge whether or not we have learned our lessons, and rededicate ourselves to God’s work.

SUNDAY — APRIL 23

Let us join in spiritual fellowship with others of like mind today, uniting in our prayer, and glorifying God.

MONDAY — APRIL 24

Let us guard our tempers this morning. Others are entitled to their opinions, too, and we must learn to live in harmony with all.

TUESDAY — APRIL 25

This evening, Saturn and Neptune help us handle any “touchy” matters diplomatically and with insight.

WEDNESDAY — APRIL 26

“Hope is like the Sun, which, as we journey towards it, casts the shadow of our burden behind us.”—*Samuel Smiles*.

THURSDAY — APRIL 27

With a prayer of thankfulness in our heart for God’s goodness, and the determination to perform our duty, we will satisfactorily deal with all things.

FRIDAY — APRIL 28

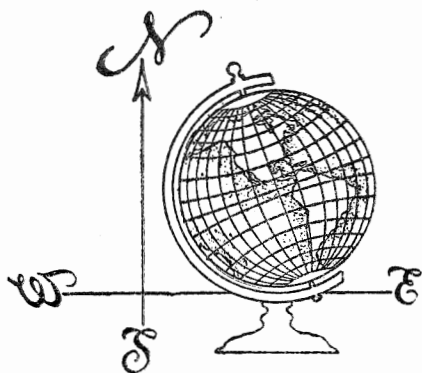
The Sun, Moon, and Jupiter combine their rays to spread cheer, benevolence, good-will, and optimism. Let us express these qualities where they are most needed.

SATURDAY — APRIL 29

This quiet Saturday is a good day for tying up loose ends, resting, and enjoying quiet pastimes.

SUNDAY — APRIL 30

“No other gift, dear God, we ask, but only sense to see how best the precious gifts to use we *have* received from Thee.”—*The Rosicrucian Prayer*.



MONTHLY
News
 INTERPRETED

Church Attendance A Gauge of Health

Dr. George Comstock of Johns Hopkins University recently conducted exhaustive tests on 567 men. The results proved that men who attended church regularly stood twice the chance of avoiding fatal heart attacks, cancer, tuberculosis, chronic bronchitis, suicidal tendency and cirrhosis of the liver. NHF does not involve itself in religion, but this test, which was investigated by us, is so conclusive that we are reporting it. Apparently, the psychic or emotional response to a religiously oriented life in church relieves stresses that otherwise have a deleterious physiological effect on our bodies. An original survey on which the study was based included 91,000 persons.—*National Health Federation Bulletin*, October, 1971.

Church attendance alone, of course, does not guarantee immunity to physical ailments, nor can it be said that everyone who does not participate in formal divine worship is necessarily subject to them. Every denomination, however, posits a code of ethics which leads to some degree of moral, spiritually-oriented behavior on the part of those who sincerely try to live up to it. As the occult student knows, physical, as well as mental and emotional, health depends upon the extent to which the individual lives within the confines of natural law. Thus, those who try to live reasonably pure, "good" lives are indeed more likely to be blessed with better health than their contemporaries — church-going or otherwise — who behave in flagrant disregard of God's laws.

There are relatively few sources of moral direction in the world today, apart

from the esoteric and the orthodox religions. True, some strong Egos among us need no external imperatives to spiritually acceptable behavior. They are sufficiently advanced that their exemplary conduct is regulated by conscience, or by what the occultist knows to be the awakened Christ within. These people, sadly, are still relatively few and far between. Many of the rest of us still require the type of impetus to virtuous behavior that stems from regular religious observance and/or from the thoughtful study of religious and philosophical literature.

Some people are sufficiently sustained by solitary worship, in the privacy of their rooms or, perhaps, in the seclusion afforded by Nature. To many others, however, the presence of their fellow worshippers also engaged in prayer and praise, the beauty of the church itself, and the music of the service, bring an added fruitful dimension to their religious observance. These adjuncts to worship extend solace, encouragement, and alleviation to many.

What we are *within*, of course, is the ultimate determinant. No amount of participation in religious services will avail us if we are not striving to better ourselves. If we are helped to do so by church attendance and the rituals of organized worship, however, this is all to the good.

If it were possible to make a similar study based on people's internal attitudes rather than on the statistics of their church attendance, there is no doubt but what the results would show that those

who strive to worship God by living the life are "psychologically better adjusted" than are those for whom the material side of life and personal gratification are the overriding considerations.

* * *

An Earth Twin For a Rock from the Moon

Some geologists hope to unravel the earth's early history by exploration of the moon, where the record has not been so obliterated by subsequent events. Although the moon rocks returned so far are composed of the same common elements as are earth rocks, there are essential differences in the abundance ratios of the elements, the amount of volatiles they contain and their oxidation states.

One example is the anorthosites. Anorthosites are plutonic rocks made up primarily of plagioclase, a common mineral composed of the aluminum silicates of potassium, sodium and calcium. On earth most of the plagioclase is rich in sodium; the plagioclase in the anorthosite returned from the moon by Apollo 15 (dubbed the Genesis Rock) is rich in calcium.

But now an earth twin to the lunar rock has been found. Last week at the annual meeting of the Geological Society of America, J. V. Smith of the University of Chicago presented the results of analyses he and F. B. Windley of the University of Leicester, England, have conducted on rocks from the anorthosite complex called fiste-naeset in West Greenland. These rocks, unlike most earth anorthosites, have the same high-calcium, low-potassium and low-sodium content as has the lunar anorthosite.

"At this point in the investigation," says Smith, "one can't tell the lunar plagioclase from the terrestrial plagioclase...."

The origin of anorthosites puzzles geologists because the melting temperature of anorthosites is some 200 to 300 degrees C. higher than the melting temperature of other igneous rocks. They have theorized that during the early history of the moon, for example, the outer shell melted while the interior was still relatively cool. Through some process, the plagioclase crystals separated from a melt in which several minerals were crystallizing. This anorthositic material solidified to become the lunar crust

"If we could find on earth evidence of similar processes as we believed may have occurred on the moon," says W. C. Phinney of the Manned Spacecraft Center in Houston, "we would have an important key to

understanding the accretional history and the initial crustal formations of the planets

—*Science News*, Nov. 13, 1971

It is interesting to note that some geologists hope to learn more about the early conditions of the Earth from their study of the Moon. It may be that this approach to their consideration of both entities ultimately will help instill in them the understanding that Moon and Earth originally were a single unit.

Occult teachings inform us that the Moon was thrown off from the Earth late in the Hyperborean Epoch — billions of years ago — to serve as a habitat for those members of the human life-wave who were failures and unable to continue in evolution with their peers.

At the time of the separation, much of the Earth was in a soft and fiery condition. The portion occupied by the failures, however, had been crystallized by them to such a degree that it was as a huge "cinder" in the planet, thus forming an obstruction. In order that this obstruction might not hinder the planet in its development, therefore, the "cinder," with its inhabitants, was thrown off into space beyond recall.

Thus we see that the Moon has been an uncommonly crystallized vehicle for eons of time; we are told, furthermore, that the forces now emanating from the Moon continue to be crystallizing in nature. Calcium is a crystallized mineral. This may well account for the fact that it is more prevalent in the Moon anorthosites thus far studied than it is in most Earth anorthosites.

* * *

Free College Courses

Response to a recent News Bulletin article on the Donovan Scholarships which offer elderly persons tuition-free courses at the University of Kentucky has been "tremendous," reports Dr. Earl Kauffman, director of the Council on Aging at the University of Kentucky. "We received 200 letters the first week and they're still coming in," he said.

Five other colleges are offering similar courses. The University of Connecticut waives tuition for accepted persons over 62

Persons over 65 are allowed to audit courses free, without receiving academic credits at Boston University

Providence College offers retirement scholarships to persons over 65 for audition or leading to A.B.

Free courses are offered at the University of Rhode Island to persons of retirement age

Utica College offers free registration for credit courses to persons 65 and over.

—*AARP News Bulletin*, Sept., 1971

It is encouraging to see this practical use to which the advice in the old adage, "It's never too late to learn," is being put. Many people are retiring earlier than has been the norm, and many are living years — even decades — longer than did members of previous generations. Some of these people find that they cannot engage in prolonged physical activity, and others are freed, in one way or another, from household and home maintenance duties of the type which occupied their parents. Thus, our senior citizens now find considerable free time available to them — time which must be put to constructive use if they are not to regress in development during their last years.

Among the most beneficial uses of time are intellectual activities such as college courses. The more mental stimulation in which older people — or anyone else — engage, the greater will be the mental development which they can "chalk up" for themselves in the present life. This is as true of professionals and scholars as it is of those whose life's work has been along mechanical, agricultural, or other lines. The more we can develop our minds now, the more mentally alert we will be in our next lives. Those who complain that they are "too old" to participate in intellectual endeavors miss the point that positive mental activity, no matter how late it is undertaken, is never wasted. The essence of any mental stimulation or discipline mastered will be incorporated in the seed atom and serve as background for the next life.

It is, therefore, to be hoped that other institutions of learning will follow the example set by these colleges and universities, and that many older people with "time on their hands" will avail themselves of increasing opportunities to learn and improve their minds.

* * *

THE CASTLE

My thoughts shall not go wandering off
to valleys of despair;
My Mind shall not abide therein,
I have no business there.
My thoughts will build a castle, tall
and splendid; halls of gold;
For Mind, in building on the Christ,
has treasure-bricks untold.
My thoughts shall stay on Thee, dear One,
and as a princess dwell
Where all is peaceful, most serene,
a House where all is well.

—*Veda Burnaugh Collins*

* * *

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These artistic, informative drawings of the signs of the zodiac have been designed for the benefit of all students of the stellar science. They show the keyword of each sign, its planetary ruler, and the part of the body ruled by each. 8½x11 inches in size; on white paper.

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"Schweitzer"

Schweitzer, by George Marshall and David Poling. Doubleday & Company, Inc., Garden City, New York, 1971.

THIS biography, written five years after Albert Schweitzer's death, is an introspective, scholarly study of his life, thought, and achievements. The doctor is presented, not as a myth or legend as he is often regarded, but as a complex, sensitive, compassionate, immensely talented, yet sometimes fallible and despondent human being, who found himself the center of controversy as well as of adulation, and who numbered among his acquaintances detractors as well as admirers.

Schweitzer was born in Alsace in 1875, and at thirty had achieved renown as a musician, scholar, philosopher, and theologian — accomplishments more than sufficient for any ordinary lifetime. In the midst of fame and international esteem, however, Schweitzer was dissatisfied. Always an advanced thinker, questioning the orthodox interpretations of the very faith in which he was ordained, and, from early childhood, a consummate humanitarian, he found that the comfortable but limiting circumstances of his professional life were not sufficient to offset "his need to give humanity service; the staleness and safety of traditional teaching that held for him no ultimate challenge; and the necessity he saw to faithfully pursue his own intellectual curiosity and retain the academic integrity which would be considered heresy if he

stayed where he was."

After reading of the need for medically trained personnel in Africa, Schweitzer suddenly saw clearly the new path which his life must take. Amid protests from friends and associates, and supported in the venture only by his wife, he brought his professional activities to a virtual halt and enrolled in medical school, intending eventually to go to Africa as a physician. In making this so-called "great renunciation," Schweitzer acted according to his own dictum: "I often had to recognize that the need 'to do something special' was born of a restless spirit. Only a person who feels his preference to be a matter of course, not something out of the ordinary, is capable of becoming a spiritual adventurer. There are no heroes of action, only heroes of renunciation and suffering."

As the world knows, Albert Schweitzer eventually did fulfill his intentions, and the renowned hospital at Lambarene stands as tribute to his vision, dedication, patience, wisdom, and deeply ingrained compassion. The hospital, singular, and criticized by some because it is not the modern edifice shrouded in sterility and silence to which westerners are accustomed, helps Africans on their own terms, not in the framework of European customs. The uniquely African social and cultural factors bearing on health were as much considered in its establishment and maintenance as was disease itself. Schweitzer said: "At first I wanted to build a hospital like those in Europe, but

two simple African laborers convinced me that conditions here were different. Therefore, I have built an African hospital for Africans." Its simple justification is, that it has worked.

In his personal life, and in spite of the legend of invincibility that has grown up around him, Schweitzer expressed despair as well as triumph. He suffered a nervous breakdown after internment during World War I from which it took five years fully to recover; his wife, who experienced the same ordeal, never fully regained her health and could remain in Africa with him only for short periods at a time. Although surrounded with people, he was an essentially lonely man, and the pessimism occasionally revealed in lectures and writings show a deep agony of Spirit. "Two perceptions cast their shadow over my existence. One consists in the realization that the world is inexplicably mysterious and full of suffering; the other is the fact that I have been born into a period of spiritual decadence for mankind."

Much of Schweitzer's life was spent within the context of two world wars and the birth of the nuclear age. He was deeply concerned with what he felt to be the decline of Western civilization which permitted the horrors of the times to dominate. Civilized man, he believed, was approaching irrationality in both behavior and thought. "Wars," he said, "are not the result of organized intensive campaigns to create them, but are the result of a slow drifting *laissez faire*, so imperceptible that before anybody realizes it, war is forced upon them . . . the nature of warfare and civilization has changed so much that it can no longer be absorbed by mankind." One wonders if he foresaw, and could take any comfort from, the spiritual and humanitarian revival now taking place in the Western world.

Schweitzer believed fully in the power of reason and the need for absolute verifiable truth, and was unimpressed by intellectual sophistry. Liberal in religious and philosophical outlook, and often at

odds with orthodox scholars, "he found the motivations of Stoicism more helpful than those of Christianity." The universe, he believed, was neither "good" nor "bad;" rather, man, who alone is capable of morality, has the power to make life meaningful and consistent. Each man is personally responsible for his own actions, and he said of himself, "I am only a person living his religion." Again: "My life is my argument."

He wrote, ". . . the essence (of) the Kingdom of God . . . consists in the rule of the Spirit." He believed that the Sermon on the Mount was the fulfillment of the ethical imperative by which he guided his life — the imperative to love. "Christian theology has found it difficult to come to terms with my thought, though Christians have not." His was a humanistic, individualistic philosophy, buttressed by purposeful self-sufficiency, reverence, and a deep sense of appreciation and gratitude for the bounty of life.

He did not concern himself overmuch with theological considerations of immortality and the like. Instead, he devoted his whole being to the principle of *service*, and it is here, of course, that his true greatness lies. He "lived the life" espoused in the Western Wisdom Teachings far more fully than almost anyone else in recorded history. His credo, "Reverence for Life," extended itself far beyond concern for his human contemporaries alone. He was always deeply disturbed that in the process of saving lives, other lives — even such as those of disease-bearing microbes — had to be destroyed. He had developed compassion and brotherly love to a degree consistent with what it universally will be in the Aquarian Age, saying "We belong to one another." The love and tenderness with which he treated his patients were as essential as the medicines he prescribed.

Albert Schweitzer was an advanced Ego in whom both head and heart had been extensively developed. Through hard work in previous lives, he obviously earned his superior intellect and manifold

(Continued on page 190)

Readers' QUESTIONS

Pioneers and Stragglers in Sixth Epoch

Question:

Please give me your opinion as to whether I am right or wrong in the following:

According to the Fellowship Teachings, the entire Earth will be etheric in the Sixth Epoch, the New Galilee, including humans, animals, plants, and minerals. In fact, the process of etherealization is already going on, we having passed the nadir of materiality "a few millions of years ago." This means that even the human stragglers, who will not have developed the soul body at the time of the Second Coming, will also be etheric, having only the two lower ethers (Chemical and Life) in their vital body. Otherwise the entire Earth would not be etheric. The pioneers, on the contrary, will have the higher ethers only, making up their soul body, and will inhabit the atmosphere of that future all-etheric Earth, and thus they will be able to "meet the Lord in the air."

Answer:

We do not believe that the human beings who have not evolved a soul body (of the two higher ethers) will be allowed to remain on the Earth after the Sixth Epoch has arrived. It seems to have been made rather clear in the Fellowship Teachings that the soul body, the Golden Wedding Garment, will be essential if human beings are to live in the New Galilee. The following, taken from *Gleanings of a Mystic*, gives some very pertinent information on this subject.

"It has been taught in our literature that four great epochs of unfoldment

preceded the present order of things; that the density of the Earth's atmospheric conditions, and the laws of Nature prevailing in one epoch were as different from those of the other epochs as was the corresponding physiological constitution of mankind in one epoch different from those in others.

". . . Flesh and blood would have shriveled up in the terrible heat of that day (Lemuria), and though suited to present conditions, Paul tells us that they cannot inherit the Kingdom of God. It is therefore manifest that before a new order of things can be inaugurated, the physiological constitution of mankind must be radically changed, to say nothing of the spiritual attitude. Aeons will be required to regenerate the whole human race and fit them to live in ethereal bodies.

"On the other hand, neither does a new environment come into existence in a moment, but land and people are evolved together from the smallest and most primitive beginnings. When the mists of Atlantis commenced to settle, some of our forbears had grown embryonic lungs and were forced to the highlands ages before their compeers. They wandered 'in the wilderness' while 'the promised land' was emerging from the lighter fogs, and at the same time their growing lungs were fitting them to live under present atmospheric conditions.

"Two more races were born in the basins of the Earth before a succession of floods drove them to the highlands; the last flood took place at the time when the Sun (by precession) entered the watery sign Cancer, about ten thousand years ago as told Plato by the Egyptian priests. Thus we see that there is no sudden change of constitution or environment for the whole human race when a

new epoch is ushered in, but an overlapping of conditions which makes it possible for most of the race by gradual adjustment to enter the new conditions, though the change may seem sudden to the individual when the preparatory change has been accomplished unconsciously."

In *The Mystical Interpretation of Christmas* Max Heindel also says: "As the Atlanteans whose lungs were underdeveloped perished in the floods, so will also the new age find some without the 'wedding garment' and therefore unfit to enter until they shall have qualified at a later time."

Changing Roles of Planets and Signs

Question:

Why do Jupiter, Mars, and Saturn each rule two zodiacal signs of apparently divergent nature, while the other planets are said to rule only one sign each? Also, in *Simplified Scientific Astrology*, Mercury is indicated as being in its fall in Leo, while in astrology lesson 19A, Mercury is shown in its fall in Pisces. Why this discrepancy, and which is correct?

Answer:

These are related questions, and the answers to both involve the same principle: the solar system is evolving, and the beings on each of the planets are becoming more sensitive to higher influences.

Thus, although Jupiter is definitely regent of Sagittarius, he is, as it were, also holding Pisces partly in trust until such time as the spiritual rays of Neptune can be felt and used positively by more people. The process is gradual, and there is at present no definite point at which we can say that Jupiter no longer will exercise any rulership over Pisces, and that Neptune will have completely "taken over." In the same way, Mars rules Aries and also Scorpio, but the influence of

Pluto over Scorpio is gradually becoming more noticeable. Similarly, Saturn is regent of both Capricorn and Aquarius, but Uranus is gradually "taking charge" of Aquarius.

Besides the fact that beings on the various planets are gradually growing and becoming more responsive to higher influences, it is also true that some planets are becoming more active than they have previously been. This is true of Mercury which, occultists tell us, is now emerging from a cosmic rest. This helps to account for the increasingly pronounced intellectual interest and endeavor on Earth during recent centuries.

In older systems of astrology, the sign Aquarius did not have a planet exalted in it. The characteristics of Aquarius are now becoming more prominent, as the Aquarian Age approaches, and many present-day astrologers believe it likely that one of the planets has now achieved exaltation in this sign. What more likely planet, they speculate, than the intellectual Mercury now coming "into its own." Since a planet is always in its fall in the sign opposite that of its exaltation, if Mercury is exalted in Aquarius, it would be in its fall in Leo. The writers of *Simplified Scientific Astrology* and of the lessons were familiar with both the old system and the new ideas about Mercury and Aquarius. They were caught, as it were, in the time of transition, so both ideas were featured in their writings. Although there is, thus, a seeming discrepancy between the two references, each one is correct in its own context.

* * *

O Risen Christ! O Easter Flower!

How dear Thy Grace has grown!

From east to west, with loving power,

Make all the world Thine own!

—Phillips Brooks



Health in the News

THE HEALTH FOOD HABIT

Beginning with its edition of June 20, 1971, the *Los Angeles Times* has offered several Sunday supplements on nutrition and health. The supplements contained articles on a variety of related subjects: the nature of "health foods" and refutations of popular misconceptions concerning them; differences between natural and synthetic food supplements; organic gardening; the relationship between natural health and ecology; organic cosmetics; an explanation of health food stores and their products; the preferability of raw certified milk over the pasteurized product; the danger of pesticides; a review of a radio-TV series entitled "Viewpoint on Nutrition" which considers nutrition more extensively than ever before on the air; and comments from well-known movie personalities who are "health food buffs."

This is almost certainly one of the first such series to appear in a newspaper of national prominence, and is another indication of the rapidly growing popular "discovery" of natural foods and other natural health aids. The articles were objectively written, facts were stated fairly and concisely, yet the authors appeared sympathetic to the new concepts of health and nutrition which they have researched. A few random quotations are of interest in showing the similarity between the thought of their authors and the nutri-

tional teachings and suggestions advanced by The Rosicrucian Fellowship.

"Remember that you are an individual and that your needs will not be exactly the same as mine. If something doesn't agree with you, don't eat it. There is no indispensable food — only indispensable nutrients."

"Use wholesome foods as near their natural state as possible. This is the secret of good nutrition . . ."

"Do not use refined white flour and sugar. Substitute whole grains and honey."

"Unless every item included in the formula (of a bottled or canned food or juice) had been produced according to natural law only — no synthetic substances such as super-phosphate synthetic fertilizers, poison dust and sprays, artificial colors or even sugar coatings on tablets — they couldn't possibly be organically produced or grown."

". . . While you may now be able to find an occasional organic cucumber in a supermarket, only health food stores offer a complete selection of poison-free fruits and vegetables."

"Vitamins are synthesized for the simple reason that synthetic vitamins are cheaper to produce than natural vitamins. However, though the isolated factor may appear identical, there is one undisputed difference between a natural and a synthetic product. Natural vitamins are derived or condensed from natural foods. In these natural foods many factors oc-

cur together: vitamins, minerals, amino acids and enzymes, which help the body utilize absorbable nutrients."

"Quality of food is more important than quantity. It makes nutritional sense to eat a variety of foods but the portions certainly need not be large."

Obviously, attention to proper nutrition and natural foods is no longer a "fad," but a growing concern in the minds of more and more people. Those who have begun to eat properly marvel at their newly-found energy, enjoyment of life, and general well-being. As the popular movie star Ryan O'Neal, who switched to health foods some years ago, told an interviewer: "Besides looking and feeling better, healthful living is just a lot more fun."

MELODY-MAKING MUSCLES

Music movements can be made to produce a sound and a "muscular melody," according to Russian researchers. They believe crippled patients, athletes and skilled workers will be able to improve their motor skills by memorizing and "playing tunes" with their muscles.

A biomedical signal from each muscle is passed through an amplifier and detector to actuate its own sound generator at a certain frequency. The muscle, like a key on a piano, acquires its own unique voice.

An individual wanting to acquire or perfect a certain skill would listen to the melody recorded on tape by a master of that skill and then try to reproduce it as closely as possible with his own movements.

Victims of severe bone fractures, whose muscles have become atrophied, will be helped by hearing the faint sounds of seemingly hopeless muscles. The doctors will be able to judge how recovery is proceeding.

The machine, called the myophone, was developed by Igor Ratov, chief of the biomedical laboratory at the Moscow Scientific Research Institute of Physical Culture, Moscow.

—*Science Digest*, Nov. 1971

Music — or sound — is the very keystone of creation. Just as the magnificent harmony of the spheres is the basis of all evolution, so also, we may say, the harmony — or disharmony — of our own individual vehicles is the basis of our own individual evolution. Just as, further-

more, every sound produces a different formation, so also is it true that we cannot change the effect which a certain sound produces without changing the sound itself.

In the light of this occult knowledge, it should not be surprising that our muscles, too, produce sounds indicative of their condition, and that sounds made by healthy or skilled muscles differ from those produced by diseased or unskilled ones. The use of these sounds as aids to diagnosis, therapy, and training, however, should represent a significant advance in methods of both healing and education.

EXERCISING THE EYES

Specific cells in the brain control various forms of vision (vertical, horizontal, movement, etc.). If these cells are not used they do not make the proper connections and they become nonfunctional. Colin Blakemore of the Physiological Laboratory in Cambridge, England, has shown this in his experiments with cats. He reported this work last week in Washington at the first annual meeting of the Society for Neuroscience.

Cats were raised in a special visual environment. With a device around their necks, to keep them from seeing their bodies, the cats saw light only when they were placed in cylinders painted with either vertical or horizontal lines. When placed in a normal environment the cats responded to either vertical or horizontal stimulation, depending on the type of condition they had received. For example, a vertically reared cat could detect a vertically positioned object. When the object was put into a horizontal position it became invisible to the cat.

This, says Blakemore, has implications for child rearing. Children should be raised in a visually varied and stimulating environment. This will exercise all of the cells involved in vision and keep them from becoming nonfunctional. The same, he presumes, holds true for all of the senses.

—*Science News*, November 6, 1971

The ability to observe accurately is essential in the development of a spiritual aspirant, since without it, equilibrium cannot be achieved. In *Christianity Lectures*, pp. 177-8, we read: "It is of the highest importance to our development that we observe the sights and scenes around us *accurately*, otherwise the pic-

tures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day . . . In proportion as we learn to observe accurately we shall gain in health and longevity . . .”

It is noted in the *Cosmo-Conception* that city life is particularly hard on the eyes of children, since they see practically everything close at hand. The eye muscles used to observe objects in the distance are seldom used, with resulting near-sightedness a common affliction. It would seem that children who are compelled to do close work in school all day and then spend their evening hours immersed in homework or television programs are particularly vulnerable in this regard. Recently, a doctor observed that the currently favored practice of carrying babies “papoose style” could severely hinder their eye development, since it provides them with no vista to look at save the close and limited one of the parent’s back and head.

That city children, for various reasons of health, should be offered frequent excursions to the country is now generally accepted by knowledgeable persons concerned with their welfare. The salubrious effect of such visits on their eyes presents yet another reason to free them as often as possible from the confines of city life.

Mr. Blakemore is certainly correct in assuming that varied stimuli are needed for the full unfoldment of all senses.

Regardless of the verity of the findings revealed by Mr. Blakemore, we cannot condone his use of animals in his experiments. The unnatural circumstances under which the cats were kept and the devices around their necks restricting vision can only be described as torture, no matter how humanely the cats might otherwise have been treated. Because of the experiments, the cats were forced to develop abnormally with impeded sight. In other words, certain evolutionary progress which they might have been expected to make during their present lives was

interfered with because of man’s manipulations, and there is no doubt that those who have been working with the cats in this way have, as a result, engendered unpleasant karma for themselves.

Occult students know that the animals are our younger brothers in evolution and that it is incumbent upon the human race to defend and protect them rather than to kill them for sport or food, or to cause them anguish for scientific, or any other, purposes. In *Questions and Answers*, Vol. II, we read: “In future aeons . . . the human race, which now abuses the animals, will then have to act as their servitors, aiding them to attain the very utmost from the school of evolution . . . (they) will become our pupils, and it will be our duty . . . to help them grow and propagate the life we now deprive them of.”

The use of the cats in these experiments is particularly lamentable because the matter at issue appears to be so self-evident. Any muscle that is not used, or any bodily function that is not exercised, will naturally, in time, become non-functioning. Likewise, it appears that brain cells which are not used would also not be able to function properly. The occultist cannot help but question the “need” to torture animals in order to substantiate a fact which is already so obvious. Perhaps the researchers could make some amends by now permitting the cats to live as “normally” as possible, and seeing whether or not their vision improves.

ROSICRUCIAN PRINCIPLES

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



Healing Miracles

OFTEN as the result of prayer, a sudden and spectacular healing will occur. There is great rejoicing and thanksgiving and the person lives in the glow and wonder for many days. We can but rejoice at these events which bring such blessing to the recipient. Truly they are wonderful and a feeling of the miraculous fills us.

On second thought, we realize that what we are calling miraculous is actually the operating of a higher law than we usually contact. The universe is run by strict and unchangeable law. It could not be otherwise without chaos. What, then, happens when one of these apparently out-of-law healings occurs? At that moment we have reached into another realm, a realm of greater harmony and purer love than the one of which we are ordinarily aware. The miracle is that we do not do it oftener.

But then, often we find that after a time there is a slipping back. Either old conditions return, or something else comes along that is just as unpleasant. Why?

If, after a healing, we continue to live in the same manner as before, acting, speaking, and thinking in the same old way, we can expect nothing else. The conditions which produce the illness in the first place are still present. The same cause has the same effect.

In Matthew we read that Jesus said, "Repent: for the kingdom of heaven is at hand." The word "repent" means to

change our thinking. To be aware of the kingdom of heaven — which is within us — we must surely change our habits of thinking. Most of the time our thoughts are quite unheavenly!

An obligation comes with a miracle. It is the first step, but it must be followed by many other steps on the path of pure and righteous living, or we may find ourselves sinking back into old patterns with the same old results.—C.R.

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

HEALING DATES

April..... 5 — 12 — 18 — 25

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*.

OUR PATIENTS WRITE

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The Rosicrucian Fellowship

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

New York—Your diet has done much for me. My rash has cleared up and I am convinced that my smoking habit is at long last over.

California—Am so happy to tell you of the wonderful healing I am having. My foot is healing so fine, and I am able to get around as I wish to. Am not sick in the mornings any more. I stay on liquids, fresh fruits, and vegetables, and pray each day. I am so thankful to all of you. I know God's blessings are with you.

Washington—I want to let you know that I am gaining my strength at last. My wrist is getting better, although I had a foolish little accident and almost got a cracked rib. The muscle is sore, but it will heal with your loving prayers. I do have faith in your healing prayers and want to thank you for the help you have given me. God bless all of you.

California—Am feeling better and better. I thought not drinking coffee would be a very big sacrifice, but I don't even miss it. Enjoy my herb tea! Please go on praying for me. Thanks from all my heart.

Arizona—Praise be to God! I have had a complete healing. All the day before surgery and on my way to the operating room I had a strong feeling of support and complete security which I feel certain was emanating from your powerful work. Everything came out clean and clear. My heart overflows with thanks to you and the healing power of God. Bless you and your good work.

Utah—Words cannot express the gratitude I deeply feel for the wonderful healing I have received, not only for the gastric ulcer, but for the return of excellent health and strength to my whole physical body through the restoration of the forces of my vital body transmitting this. This healing is greatly due to the ministrations of the Invisible Helpers who answered my call for help, and to the dietary advice and the words of encouragement from you workers at Headquarters. To all of you I express my deep gratitude and thanks herewith.



Egbert's Easter

DAGMAR FRAHME

"**H**AVE you *any* suggestions, Nicholas?" asked Mr. Rabbit, rubbing his very cold paws together. "I won't be able to make my rounds in this snow, and it would be the first time I've had to disappoint the children."

Nicholas sighed. "I know, I know," he said, holding out a pitcher. "More hot lemonade with honey? You need it in this weather."

"Yes, thank you," answered the rabbit. "On top of everything else, I think I'm catching cold. I've been sneezing all morning and my throat is sore."

"That will never do," Nicholas frowned. "We've got to keep you well. Try some of this slippery elm bark. It will make your throat feel better."

"Thanks," said the rabbit, popping some into his mouth. "My state of health isn't going to matter much, though, if this weather keeps up."

"Well, I'll see what I can do. Easter is still two weeks off. Now you get back to your burrow and stay in bed till you're completely well. Are your helpers fixing the baskets?"

"Oh, yes, no problem about having everything ready on time. But I don't see how I'm going to make deliveries."

"Just leave that to me, and cheer up. Everything will work out," said, Nicholas,

handing Mr. Rabbit his muffler and escorting him to the door.

Nicholas felt far from cheerful himself, though, as he watched his friend hop gingerly through the deep snow. He scowled. This was the worst spring he could remember, and he had been Head of the Fairies for many, many years. It was so cold that he didn't dare let even the crocuses come out yet, to say nothing of the Easter lilies and daffodils. What kind of Easter was it going to be without flowers?

Suddenly the door burst open and Nicholas shivered in the blast of cold air. "For pete's sake, shut the door!" he snapped, without looking up.

"I'm trying, I'm trying," came an equally impatient answer, and Nicholas turned to see Egbert pushing as hard as he could before slamming the door firmly in the face of a determined wind.

Egbert took off his mittens and earmuffs and stamped his feet hard to warm them. He was one of Nicholas's most hard working assistants — although there had been a time when none of the Fairies except Nina had thought that he would ever amount to anything — and Nicholas was a bit ashamed of the way he had spoken.

"I'm sorry I was impatient, Egbert,"

he apologized. "I didn't know the wind was blowing again."

"That's okay," smiled Egbert, pouring himself some hot lemonade and sitting down. "It just started a few minutes ago."

"Are you warm enough to make your report now?" inquired Nicholas.

"Guess I'm as warm as I'm going to be for the rest of the winter — except the calendar says winter is over." Egbert made a wry face. "Anyhow, there are no buds on the trees. The ice on the pond started to melt yesterday but froze again during the night. The snow on the north slope is still two feet deep, and it's getting cloudy again. The only good thing is that the helicopters dropped bales of hay in the meadow this morning, so the deer have something to eat again. Their food supply was down to nothing."

"Thank goodness people are learning to help us at last!" said Nicholas. "That's one load off my mind."

"I hate to say it, though," said Egbert, "but you've got another problem. Looks like somebody disobeyed orders. The crocuses are out. A couple of them are blooming already, and I don't know *what's* going on under the drifts."

"Oh, no!" groaned Nicholas. He had given strict instructions that the crocuses were to stay underground until it got warmer, and now it looked as though they had taken matters into their own hands and come out anyhow. Well, in a way he couldn't blame them. It was time for them to come out!

"That settles it," Nicholas said at last, getting up. "I'm going to have a talk with the Sylphs and Undines — and," he hesitated, "the North Wind. You want to come along?"

"I sure don't want to see you face the North Wind alone!" said Egbert loyally.

"All right, then, we'll leave in half an hour. And we'd better take Nina, too. Go tell her, will you?"

"Nina!" echoed Egbert, horrified. "You think it's safe?"

"I think" said Nicholas slowly, "that she might be able to talk to them better

than we could. You're not experienced enough yet, and — well — you know how impatient I get. Nina has such a nice way of saying things, and I think she'll probably be safer with the Sylphs and the North Wind than we will."

And so, half an hour later, wrapped in their warmest fairy cloaks, Nicholas, Nina, and Egbert were gliding through the sky on their way to the North Pole. Nicholas was trying to figure out exactly what to say, and Egbert was worried about how the North Wind would act when he saw them. Only Nina, smiling and cheerful as always, was enjoying herself.

"Look at all those stars!" she said to Egbert. "They're so much brighter up here in the far north. Aren't they beautiful?"

"Um," answered Egbert, looking but not seeing.

"Oh, poo!" said Nina. "Stop worrying! I'm sure the Undines and the Sylphs and even the North Wind will listen to reason — if we don't make them angry." She looked at Nicholas out of the corner of her eye, but he seemed to be paying no attention.

"And how do we *not* make them angry?" Egbert wanted to know.

"We think nice thoughts about them, and we tell them very politely why it's time for them to stop winter, and we might even tell them how pretty the snow was that they sent us."

"Huh?" said Egbert. It had never occurred to him that *that* might be the way to speak to the North Wind.

"Nina," Nicholas said suddenly. "Would you like to do the talking for us? Everything I think up to say sounds too angry."

"So you were listening after all, were you?" smiled Nina. "All right, I'll do my best. It shouldn't be too hard."

Egbert frowned at Nicholas, who ignored him, and they glided on in silence. It was getting colder and windier, and they knew they must be near the North Pole.

"Ha!" A loud raucous laugh from in-

side a cloud startled them, and, looking closely, they saw a young Sylph, dressed in the uniform of the North Pole Guards, watching them with a not-too-pleasant smirk on his face. "What are you guys doing here? Why aren't you home holding hands with your petunias?"

Egbert frowned and started to say something, but Nina touched his arm warningly. "Good afternoon, Sergeant Sylph," she said. "We *should* be home — we have a lot of work to do. But we can't start our spring chores until winter stops, and that's why we'd like to talk to the North Wind. Would you take us to see him, please?"

Sergeant Sylph looked at them, wondering what to do. Nicholas stood tall and stern, Nina smiled sweetly, and Egbert had his fists clenched and looked as though he were itching for a fight. "That Nicholas is nobody to tangle with," thought the Sylph. "I'd better take him right to the North Wind. And Nina's too nice — I couldn't do anything to her. But I'd love to get Egbert off somewhere and throw a few snowballs at him!"

"O.K., I'll take you. I'd kind of like to see what he does to you!" The Sylph smiled darkly. "Hope you can fly through a blizzard. Or maybe you'll like to wait here where it's safe, Eggie, old boy?"

Egbert rushed threateningly toward the Sylph, but Nicholas caught the end of his cloak and pulled him back. "Behave yourself!" he commanded softly. Then, loudly, "Yes, we can fly through a blizzard; we expected to."

And so, led by the Sylph, they flew through the worst snowstorm any of them had ever seen. They saw hundreds of Sylphs and Undines swooping through the sky, shouting with glee as the snow grew thicker and the wind stronger. Finally, when the snow was so thick they could hardly see, and the wind so cold they could hardly move, they found themselves inside a giant iceberg. Suddenly the noise of the storm was gone. It was icy white, very still, and bitter cold.

"What are *they* doing here, Sergeant Sylph?" boomed a terrifying voice in the

erie silence.

"They asked to see you, Sir," answered the Sylph in a strangely abashed tone, "and since Nicholas is Head of the Fairies I thought I'd better bring them."

"What do you want, Nicholas?" boomed the voice again.

"We'd like for you to stop winter," Nicholas answered, calmly.

"Oh HO!" laughed the voice. "You *would*, would you? Why should I? I'm enjoying myself, and so are my Sylphs and Undines."

"Mr. North Wind," Nina stepped forward, "we know that you enjoy making winter, and we really do thank you for that lovely white snow you and your workers sent us. It was a beautiful winter, and the woods were magnificent in their white cover — even though the wind *was* awfully cold at times."

The voice chuckled.

"You can be very proud of your Sylphs



and Undines," continued Nina. "Their job was to make winter, and they made a perfect one. But now, Mr. North Wind, I'm sure you understand that we Fairies have our jobs to do, too. We have to get things ready for Easter, but winter is so powerful we haven't got a chance unless you help us. Won't you, please?"

"Hmmm," hummed the voice. "So you thought our winter was pretty good, eh?"

"The *best*," said Nina enthusiastically, while Egbert squirmed and the faintest smile appeared on Nicholas's stern face.

"Well," said the voice, "since you are obviously a lady of good manners and excellent taste, I'll help you out this time. It won't hurt my workers, or me either, to take a rest. We'll need our strength

for next winter" — Egbert shuddered — "so I'll order them to take it easy for a while. Make the most of spring and summer while you've got them, but don't think we aren't going to do a better job than ever next winter!"

"Thank you very much, Mr. North Wind," Nina smiled her sweetest smile, "and maybe you and your workers could come visit us once we have spring started — just to see why we're so grateful for your cooperation."

"Now she's *really* overdoing it!" Egbert thought, but Nicholas said, "Yes, indeed, North Wind. We'd like for you to look at spring. You might even like it."

"I doubt that," snorted the voice, "but we'll see. Start them on their way now, Sergeant. I have a few orders to give."

When they left the iceberg, they found that the blizzard had stopped and the sun was shining. Hundreds of Sylphs and Undines were lined up in straight rows, watching them intently as they glided away.

At home, the snow was melting in the warm sun. Nicholas went at once to inspect the crocuses, and found them well and happy. "Looks like spring is here now," said one. "You don't have to worry about us."

* * *

Two weeks later, Nicholas, Nina, and Egbert were resting under the old apple tree, whose buds were just beginning to show.

"Ahhh," Nicholas leaned back, sighing contentedly. "Good to have a day off. Those were two mighty busy weeks. Well, hello there!" as Mr. Rabbit hopped up. "Sit down. Mission accomplished?"

"Perfectly!" answered the rabbit. "It was so warm this morning I started earlier than usual, and had plenty of time to hide all the baskets in some pretty unusual places. Those kids are going to have fun! It sure was good of you to make old North Wind see the light."

"Oh, you can thank Nina for that," Nicholas smiled.

"Yes, you certainly can," boomed a

familiar voice behind them, and the four friends turned to see that the North Wind and dozens of his workers had arrived.

"Welcome, welcome," Nicholas jumped up. "Glad to see you! I must say, North Wind, I never knew you could get around so quietly."

"Fooled you, didn't I?" The North Wind seemed very pleased with himself. "Nice layout you've got here. Those flowers are not bad looking at all, but how come they cringed when I went by?"

"Can you blame them?" muttered Egbert, but Nicholas said, soothingly, "They don't know about your mild side. They only know about what you do in winter, and I'm afraid that scares them."

"Ah ha!" The North Wind didn't seem at all sorry, although he promised, "Well, I'm not going to blow on this visit. By the way — uh — Happy Easter! We brought a present. Open it, Sergeant."

Several Sylphs brought forward a large box, and the Sergeant opened it to reveal a tiny, fluffy, white cloud.

"This is really for Miss Nina," said the North Wind. "Your ground is still pretty damp from the winter snow, but you're going to want a spring rain after a while. Some of my Sylphs and Undines will stay here with the cloud, and when you're ready for rain, tell them. They'll enlarge the cloud and take care of everything."

"Thank you, Mr. North Wind," said Nina. "This is very thoughtful of you. They — they will keep the rain gentle, won't they?"

"Oh, yes," North Wind looked meaningfully at his workers, "they'll keep it gentle. Now, Nicholas, are you going to show us around your domain?"

"It would be a pleasure," said Nicholas "Let's start with the crocuses, down this way. They're not very afraid of you."

As the North Wind and his workers, escorted by Nicholas, Nina, and the Easter Rabbit, started off, Sergeant Sylph went up to Egbert and stretched out his hand.

"Happy Easter, Eggie, old boy," he said, grinning broadly. "Think we can be friends?"

Egbert winced, then suddenly smiled and shook hands. "Happy Easter to you, Sarge. Looks like we'll *have* to be friends, if our bosses are going to be! Anyhow, that's what Easter is all about, isn't it?"

"Sure is," agreed the Sylph. "I've got a present for you, too, by the way. Here."

"Oooof," exclaimed Egbert, as he felt a wet, mushy snowball being pressed into his hand. "Sarge, if that's your idea of — —"

He broke off, looked at the grinning Sylph, and began to laugh. In another moment, the two of them were laughing as though they would never stop.

"Happy Easter, Sarge!" exclaimed Egbert, finally.

"Happy Easter, Eggie!" laughed the Sylph, and, hands on each other shoulders, they hurried off after Nicholas and all their friends.

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* * *

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* * *

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