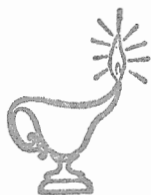


THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Modern Society vs. Growing
Youth

Prayer Is Power

Twins: A Reading

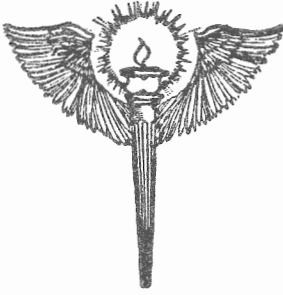
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Rays from the Rose Cross

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JUNE, 1913

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Helpful Hints in Training Children

There is perhaps no subject of greater importance than the education of children.

In their early years children "see" the higher worlds, and they often prattle about what they see until the ridicule of their elders or punishment for "telling stories" teaches them to desist.

The child has the link of mind, but is almost incapable of individual thought activity. It is exceedingly sensitive to forces working along the negative pole of the mind, and is therefore imitative and teachable.

No creature under heaven is more imitative than a little child, and its conduct in after years will depend upon the example set by its parents during its early life. *Everything* in the child's environment leaves its impress for good or evil.

It behooves every parent to remember from morning till night that watchful eyes are upon him all the time, waiting for him to act in order to follow his example.

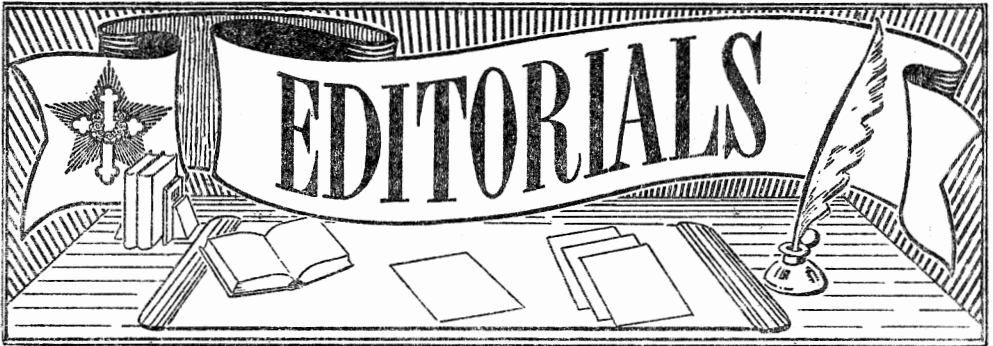
Never give children anything finished (toys) so that they have nothing to do but look at it. That leaves the brain no chance for development, and it must ever be the care and aim of the educator at this time to furnish the means of developing the physical organs harmoniously.

At the seventh year the time begins in which the educator may work on the vital body and help it in the formation of memory, conscience, good habits, and a harmonious temperament. *Authority* and *discipleship* are the watchwords of this epoch when the child is to learn the *meanings* of things.

We should not, if we have a precocious child, seek to goad it into a course of study requiring an enormous expenditure of thought. The child should be allowed to follow his own inclination in that respect.

During the period of adolescence the parent should practice the utmost tolerance, for at no time in life is a human being as much in need of sympathy as during the seven years from fourteen to twenty-one when the desire nature is rampant and unchecked.

The wise parent is also an astrologer . . . In the child's natal chart the strength and weakness of its character can be readily seen. The parents will then be in the best position to foster the good and take appropriate means to repress the evil before the tendencies work themselves out into actualities; and thus they may in a large measure help the incoming entity to overcome its faults.—*Max Heindel*.



Modern Society vs. Growing Youth

EVERY thoughtful parent and educator observing the attitudes and mores of growing children nowadays must surely be wondering if much of what is being offered them in the way of environment, example, education, and social influences in general, is wholesome, or for the best interests of the child and the world of which he is becoming a citizen.

No doubt modern technology has helped to bring about conditions instrumental in encouraging certain questionable youthful predilections with which we are only too familiar, but can we legitimately place all the blame there? Are not the *self-chosen* attitudes of adults actually at the base of our social structure for both young and old? As human beings we do have a measure of free will. Why do we not use it more constructively — and with determination?

Let us examine some of our predominant attitudes. A fully-documented article by Joseph Morgenstern in the February 14 issue of *Newsweek* entitled "The New Violence" presents a terrifying picture of what so much violence shown on TV and movie screens is doing to the consciousness of both juniors and seniors. There seems to have come a passive acceptance by adults of what is offered on stage and screen, as well as in books, no matter how much it may contribute to human depravity. Investigation has shown that without doubt there are detrimental effects upon growing children of so much violence portrayed before them.

Another adult attitude that certainly needs thoughtful consideration is that of pushing our growing children, from a very early age, into experiences several years in advance of what has hitherto been considered naturally best for them. We find them often being taught the mental rudiments at the ages of three and four instead of at five, six, and seven, as well as allowed to own their TV sets and select their programs, and participate in experiences beyond their emotional years. Five to ten-year-olds on TV programs are asked for their opinions on subjects with which most adults find it difficult to cope. The idea seems to be to make children appear precocious, whether they are or not — to make them appear wise beyond their years. There are classes for "intellectually superior" children in which they are encouraged to proceed with learning, not merely at their normal pace but as much faster than that as possible. Is not the spirit of competition, along with innate adult egotism, being used to push children into mental effort incommensurate with their ability to cope

emotionally? All in all, are not the senses and mental skills being activated out of proportion to the child's emotional pace, which cannot be forced — thus paving the way for future inner imbalances?

The teachings of occult philosophy give some extremely pertinent information concerning the constitution of the human being and the phases of growth of his several vehicles (dense, etheric, and emotional bodies, and the mind). The sooner we begin to fortify our social structure with these underlying truths the better for all humanity. It postulates, first of all, that the bodies of man, along with their innate faculties, mature in seven-year periods, and because of this the education of the child during each septenary period should be such as to evoke growth for each of the bodies and its faculties at the pace designed by Nature.

We see, of course, that the dense, physical body is helpless for a long time after birth, and the same is true of the higher vehicles. As the dense body is slowly prepared for the separate individual life within the protecting cover of the womb, so the higher bodies are gradually born and nurtured into activity, and while the times indicated in the following statements are but approximate, they are nevertheless accurate enough for general purposes and show the connection between the Microcosm and the Macrocosm — the individual and the world.

In the period immediately following birth the different vehicles interpenetrate one another, but are *merely* present. None of their positive faculties are active. The vital body cannot use the forces which operate along the positive pole of the ethers. Assimilation, working along the positive pole of the chemical ether, is very dainty during childhood, and what there is of it is due to the macrocosmic vital body, the ethers of which act as a womb for the child's vital body until the seventh year, gradually ripening during that period. The propagative faculty, working along the positive pole of the life ether, is also latent. The heating of the body, carried on along the positive pole of the light ether, and the circulation of the blood are due to the macrocosmic vital body, the ethers acting on the child and slowly developing it to the point where it can control these functions itself.

The forces working along the negative pole of the ethers are so much the more active. The excretion of solids, carried on along the negative pole of the chemical ether, is too unrestrained, as is also the excretion of fluid, which is carried on along the negative pole of the life ether. The passive sense-perception, which is due to the negative forces of the light ether, is also exceedingly prominent. The child is very impressionable and is all "eyes and ears."

During the earlier years the forces operating along the negative pole of the reflecting ether, containing records of past and future events, are also extremely active. In those years children often prattle about what they see in the higher worlds.

It is the same with the forces working in the desire body. The passive feeling of physical pain is present, while the feeling of emotion is almost entirely absent. The child will, of course, show emotion on the slightest provocation, but the duration of that emotion is all on the surface and but momentary.

The child also has the link of mind, but is almost incapable of individual thought activity. It is very sensitive to forces working along the negative pole and is therefore imitative and teachable.

From the first to the seventh year the vital body grows and slowly matures within the womb of the macrocosmic vital body, and because of the greater wisdom of this vehicle of the macrocosm the child's body is more rounded and well-built than in later life.

During its first seven years, while the positive pole of the ethers composing the vital body is developing, the sensitive child is deeply impressed by all that goes on about him. Just as nutritious physical food is necessary for the proper forming of the bones and organs of the dense, physical body, so are harmony, understanding, and love essential for the wholesome patterns in the subconscious depths of the child's emotional and mental make-up. When we realize that, by means of the breath, pictures of all that occurs about us are impressed daily and hourly upon the ether of the vital body, as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed the details or not, and that these remain as the subconscious memory, often prompting us in later years to unsocial behavior, we are in a position to understand more clearly how difficult it is to get away from the circumstances and happenings of early life. Numerous experiments have shown conclusively that when children are loved and cherished in their early years their unfoldment in every way is much more satisfactory than would otherwise be the case.

While the macrocosmic vital body guides the growth of the child's body, it is guarded from the dangers which later threaten it when the unwise individual vital body takes unchecked charge. This happens in the seventh year, when the period of excessive, dangerous growth begins, and continues through the next seven years. During this time the macrocosmic desire body performs the function of a womb for the individual desire body.

The human vital body, when the dense body comes under its sway after the seventh year, makes the latter grow very rapidly, but about the fourteenth year the individual desire body is born from the womb of the macrocosmic desire body and is then free to work on its dense body. The excessive growth is then checked and the force previously used for that purpose becomes available for propagation. Therefore the birth of the personal desire body marks the period of puberty. From this period the attraction toward the opposite sex is felt, being especially active and unrestrained in the third septenary period of life — from the fourteenth to the twenty-first year, because the restraining mind is still unborn.

After the fourteenth year, the mind is in turn brooded over and nurtured by the macrocosmic mind, unfolding its latent possibilities and making it capable of original thought. The forces of the individual's different vehicles have now been ripened to such a degree that he can use them all in his evolution. Therefore at the twenty-first year the Ego comes into possession of its complete vehicle, by means of the blood-heat and by developing individual blood. This is done in connection with the full development of the light ether.

With this basic information in mind parents and educators are better able to select the subjects and procedures best suited for growing children during the different stages of maturing. Following such a plan will insure a more balanced development, which will in turn result in individuals equipped mentally and emotionally to cope successfully with the problems presenting themselves in a changing world. Thus our progress into an age of brotherhood and peace will come about more swiftly and more calmly.

THE Mystic



... LIGHT

The Power of Prayer

COMPILED FROM MAX HEINDEL'S WRITINGS BY A STUDENT

PRAYER is the sincere desire of the Spirit, either uttered or unexpressed. We may liken prayer to an electric power house with wires to houses, each of which contains a switch. When the electricity is turned on, power enters the house, providing light and operating motors according to its laws of manifestation. We may say that God corresponds to the power house, while prayer is the switch whereby we put ourselves in touch with divine Light and Life, allowing them to flow into us and illuminate us for spiritual upliftment.

It is a law that electricity will flow along copper and other metals but is barred by glass. Therefore copper wires are required to get electricity into our houses. Similarly, if our prayers are in accordance with the laws of God, the divine purpose can manifest through us and our prayers are answered. If we pray contrary to God's will, such a prayer naturally would be similar to glass conductors in an electric circuit.

In one place the Bible directs us to pray without ceasing; in another, Christ says that we should not imitate those who believe they are heard for their many words. We must, therefore, pray always, but not necessarily with many words. The poet Emerson wrote:

Although your knees were never bent,
To heaven your hourly prayers are sent.

And be they formed for good or ill,
Are registered and answered still.

In other words, every act is a prayer which, under the Law of Cause and Effect, brings us exactly what we want. Expression in words is not necessary, but sustained action along a certain line indicates what we wish, even if we are not consciously aware of that wish. In time, according to the intensity of our desires, there comes that for which we have prayed. The thing thus gained or achieved may not be what we consciously want; in fact, sometimes we may get something we would rather be without, something that seems to be a curse and a scourge. But the prayer-act has brought it to us, and we must keep it until we can legitimately get rid of it.

If we throw a stone into the air, the act is not complete until the stone has returned to Earth. In this case the effect follows the cause so quickly it is not difficult to connect the two. If we wind the spring of an alarm clock, however, the power is stored up in the spring until a certain mechanism releases it; then comes the effect, the ringing of a bell. Although we may have been sleeping, the reaction, or unwinding of the spring, takes place anyhow. Likewise, acts we have forgotten will at some time or another produce their results, regardless; thus the prayer of action is answered.

God is Light, and even the most mod-

ern telescopes have not found the boundaries of light. Just as we have physical eyes to see and ears to hear, we must cultivate our spiritual eyes and ears in order to perceive Divine Light and hear the voice of the silence, which alone can guide us. Prayer — true, scientific prayer — is one of the most powerful efficient methods of finding favor with our Creator and receiving baptism in spiritual Light which alchemically helps transform the sinner to a saint and place around him the golden wedding garment of light — is one of the most powerful and effi-

Prayer alone, however, will not do this. Our whole life, waking or sleeping, must be a prayer for illumination and sanctification, or our prayer will never reach the divine Presence and bring down upon us the baptism of His power. "Pray and work" is the occult command which we all must obey if we want to succeed. We can find no better illustration of this than the ancient legend of St. Francis of Assisi and the young monk, for it throws light upon the life of one wholly dedicated to the service of God. St. Francis's only thought was God and to do good in His name; thus he was attuned to the divine vibration. It is no wonder that when he went to his regular prayers he was a powerful magnet for divine Light and Life which permeated his whole being.

Those of us engaged in the work of the world and forced to do things that seem sordid often feel hampered and hindered. If we "do all things unto the Lord," however, and are "faithful over a few things," we shall find that, in time, undreamed-of opportunities will come. We must cultivate a yearning for our Father so that our minds turn to Him as soon as we are free from our day's work. This is absolutely essential in preparation for prayer, and our Spirits must fly ahead of our slow-moving bodies in eager anticipation of delights in store for us, just as the magnetic needle of the compass returns to the north when outside pressure is removed. Then we shall find that the Light of His presence and the sweetness of His voice will teach and cheer us

beyond our fondest hopes. If we do not have this spirit, it can be cultivated by prayer.

The place of prayer is of an importance not generally realized even among occult students. Every prayer, spoken or unspoken, every song of praise, every reading of parts of scripture, or teaching, or exhortation, if done by a properly prepared reader who loves and lives what he reads, brings down upon both worshipper and place of worship an outpouring of spirit. Thus, in time, an invisible church is created around the building so that, in the case of a devout congregation, it is beyond imagination or description.

Each one of us cannot have a large and beautiful building for our devotions, nor is that necessary. Christ Jesus told His disciples when they wanted to pray to enter into their closet. Most of us can set aside a small portion of a room for devotion, curtaining it off or separating it from the rest of the room, or we can take a closet and make it a sanctuary. A picture of Christ and a Rose Cross may be hung on the wall if desired, but they are not essential. The nature of the encircling walls does not matter. It is the invisible House of God which we build by our prayers and the divine outpouring we receive from our Father which are important.

It is hardly necessary to say that the whole room or apartment of the successful aspirant is permeated by an atmosphere of holiness, since all thoughts he can legitimately have, apart from the faithful performance of his worldly duties, are of the Heavenly Father. Thus the corner or closet set apart as a sanctuary soon becomes filled with highly spiritual vibrations. Any aspirant who plans to follow the scientific method of prayer should first find a permanent residence. In moving about from place to place he will suffer a distinct loss each time and have to build anew. The invisible temple he built and left gradually disintegrates after worship there has been discontinued.

It is a mystic maxim that "all spiritual development begins with the vital body."

This vehicle, whose keynote is repetition, is the vehicle of habits, and therefore somewhat difficult to change or influence. Once a change has been brought about and a habit acquired by repetition, its performance becomes automatic to a certain extent. This is both good and bad with regard to prayer, since habit will force the aspirant to a faithful performance of his devotions at stated times, even though he may have lost interest and his prayers are only forms. If it were not for this habit-forming tendency of the vital body, aspirants would become aware of their danger as soon as real love begins to decrease, and it would be easier to



make up the loss and keep on the Path. It is necessary, therefore, carefully to re-examine ourselves from time to time to see if we still have the wings and power quickly and surely to lift ourselves to our Father in Heaven. Love and Aspiration are the wings, and they are propelled by intense earnestness. Without these characteristics, as well as the intelligent understanding to direct our prayers, prayers become empty words. When properly used, prayer is a powerful aid to soul growth.

Prayer for temporal things is black magic. We have the promise: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Christ indicated the

limit in the Lord's Prayer, when He taught His disciples to say: "Give us this day our daily bread." We must beware of going farther in requesting temporal things, whether for ourselves or for others. Even in praying for spiritual blessings we must be careful lest selfishness develop and destroy our soul growth. Do we love God for Himself or do we love Him for the delights we experience in sweet communion with Him? If the latter is true, then our affection is just as selfish as was that of the multitude which followed Him because He fed them. If that is the case, He must hide Himself from us. Let us learn the lesson of unflinching faithfulness from the magnetic needle of the compass, which points to the north pole without wavering in spite of rain or storm clouds that hide its beloved star.

What, then, should be our prayer? Generally, prayer should consist of praise and adoration. We must get away from the idea that every time we approach our Father in Heaven we ask for something. Just as we do not always grant our children everything they ask for, so also we cannot expect our Father to grant us that which would do us harm. When we offer thanksgiving and praise we put ourselves in a receptive state in which, under the Law of Attraction, we may receive a new downpouring of the Spirit of Love and Light, thus coming closer to our adored Ideal.

It is not necessary, furthermore, that either words or thoughts continue during the whole time of prayer. When true Love and Aspiration, propelled by our intense earnestness, have brought us to the throne of the Father, there may come, in time, a sweet but silent communion more delightful than any other stage of prayer — the final climax when the soul rests in God, all desire satisfied by the feeling of at-one-ment expressed in the words of Christ: "My Father and I are One." When that climax is reached, the Spirit encounters the purest joy. Then, no matter how sordid the world may seem, or

what dark fate he may have to face, the love of God which passeth all understanding is a panacea. We experience the unity which makes external communication unnecessary, either by words or in any other way, for we feel all that God feels. "He is nearer than hands and feet."

This great height, or purest joy, of prayer, is attained only on rare occasions. If we begin to practice scientific prayer, however, and to cultivate its power, we shall, in time, reap results of which we now little dream.

The Lord's Prayer offers a scientific formula of prayer perfectly geared to the needs of man. In a few short sentences it encompasses all the complicated relationships between God and man.

In the Lord's Prayer there are seven prayers or, rather, three sets of two prayers each, and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold Spirit and its counterpart in the threefold body.

The opening sentence, "Our Father who art in Heaven," may be regarded as the address on an envelope.

The Human Spirit lifts itself upon the wings of devotion to its parent aspect, the Holy Spirit, with the words, "Hallowed be Thy Name."

The Life Spirit raises itself upon the wings of love by addressing the source of its being, the Son, with these words: "Thy Kingdom come."

The Divine Spirit soars with superior insight to the fountain-head, the Father, from which it sprang at the dawn of time, and shows its confidence in that all-embracing Intelligence with the words, "Thy will be done."

Having thus reached the Throne of Grace, the threefold Spirit in man makes its requests for the threefold body:

The Divine Spirit prays to the Father for its counterpart, the dense body: "Give us this day our daily bread."

The Life Spirit prays to the Son for its counterpart, the vital body: "Forgive us our trespasses as we forgive those who

trespass against us."

The Human Spirit prays to the Holy Spirit for its counterpart, the desire body: "Do not let us enter into temptation."

Then all join in a united appeal for the mind: "Deliver us from evil."

The words, "For Thine is the kingdom, and the power, and the glory," were not given by Christ, but constitute a fitting end to the Lord's Prayer.

In this way, the Lord's Prayer states the needs of the various parts of the human constitution, thus showing the marvellous wisdom implicit in that simple formula for the upliftment and purification of man's vehicles.

In addition there is the true mystic prayer, the prayer in which we meet God face to face as Elijah met Him. Not in the tumult of the world, the wind, the earthquake, or the fire, but when all is still, the soundless voice speaks to us from within. The silence required for this experience is not merely a silence of words. We do not think thoughts, or encounter the inward pictures which usually pass before us in meditation. Our whole being resembles a calm, crystal-clear lake. In it Deity mirrors Himself, and we experience true unity with Him.

The mystic supplicant may, at the moment of union, give utterance to one unspoken word, "Father," but he says no more. He makes no requests. Does he not have the promise: "The Lord is my Shepherd, I shall not want"? Has he not been told to "Seek the Kingdom of God and all these things shall be added"? His attitude can perhaps best be understood if we take the example of the faithful dog looking with dumb devotion into his master's face, its love pouring itself out through its eyes. Likewise, only of course with much greater intensity and awareness, does the true mystic look to the God within and express his voiceless adoration. In this way, we may pray inwardly without ceasing while we work as eager servants in the world without. Let us ever remember that we should not dream our lives away. While we *pray to God within*, we must also *work for God without*.

Incentives

CATHERINE ROBERTS

YOU say woodchucks don't climb trees? Meet the one that lived in a den in the rock wall near the barnyard.

Climbing trees wasn't his normal occupation, but it is surprising what can be done when one has the proper incentive. A yapping dog so close behind that the breath parted the fur on his tail, provided this woodchuck with the best of incentives.

There was no cover within reachable distance so the pair spun around the tree twice. Craftily the dog reversed his direction and they met nose to nose. Then, to the dog's frustration, the woodchuck departed straight up the tree. He sat in the lowest crotch, listening triumphantly to the dog volubly expressing his opinion of such unorthodox breaking of the rules.

In an hour or so the dog became bored and wandered off. Actually he was probably relieved at this face-saving turn of events. At his age he would have been no match for a young woodchuck, and knew it.

Other animals on the farm displayed unrealized abilities in unusual circumstances also.

The little black horse was a nice saddle mount, but too short legged to be a jumper. One day he, too, showed that, with proper incentive, he could overcome such an innate handicap. Not only did he jump, but uphill to boot.

With the boss of the herd so close on his heels that her teeth were scraping his rump, he sprinted up the hill. There was no time for maneuvering around obstacles so he soared over the chain stretched across the space to keep the horses from sliding down hill and tearing up the turf. The need of the chaser was not so urgent, so she found the chain too much of an obstacle to overcome and stood, watching her quarry get away.

Cat lovers like to tell how intelligent these animals are. Maybe so, but the

ones that lived in the barn never displayed much more than was necessary to stay alive. In spite of being repeatedly stepped on by the horses, they still wandered carelessly into a stall where it happened again. One would think their feet would have been crushed to a pulp. All this is to explain partially the lack of alertness of one particular cat that provided incentive for a mouse without knowing it.

The oats ran through a chute from the large bin in the loft to a covered box downstairs near the stalls. When this box was opened one day, it was found to be nearly empty of oats, but occupied by a feasting mouse. When he saw that he was being watched he began trying to jump out, but the box was too deep and he couldn't quite make it. A passing cat was picked up and put inside, where she crouched apprehensively. Apparently she felt she was being punished for something and never even saw the mouse. The mouse saw her though, and this time with one super-mouse effort he cleared the top of the box and streaked out of sight. In disgust the cat, who never did figure out what it was all about, was removed.

How like these animal friends we can be! Many times it takes a critical situation in our lives to force us to become active, wholehearted seekers of spiritual truths. When all is going well we feel too busy for the morning quiet time and evening meditation. Our days are too full to practice the Presence and keep our minds centered on God; our thoughts disciplined and positive.

Then we are faced with a serious problem. Suddenly we realize that the spiritual disciplines are actually the essential things. All else falls into proper perspective, and we see that we *can* do those things which before we found impossible;

(Continued on page 205)

Humor - A Spiritual Asset

WILLIAM COROT

"HUMOR implies a sure conception of the beautiful, the majestic, and the true, by whose light it surveys and shapes their opposites. It is an humane influence, softening with mirth the ragged inequalities of existence, promoting tolerant views of life, bridging over the spaces which separate the lofty from the lowly, the great from the humble." — *E. P. Whipple.*

Understood within this context of sensitivity, warmth, and gentle fellow-feeling, a sense of humor is an attribute which should be cultivated by every spiritual aspirant. The relief of tender, light-hearted mirth, affectionately conveyed, can ease the most severe tensions, improve the most hostile confrontations, and lighten the greatest burdens. One who is discerning will find a cheerful aspect to almost everything. If he exploits this aspect properly, he arouses a responsive chord of happiness and kindly feeling in others and, in this fashion, manages to reduce or even remove the explosive and tragic, as well as the merely boring, overtones of the situation for all concerned.

It is important, however, to stress that not all that which commonly passes for "humor" is either spiritually rewarding or ethically acceptable. Humor, for the aspirant's purposes, is not the ability to make fun at the expense of someone else. It is not the sarcasm or scathing wit in vogue today among a certain group of commentators and so-called "entertainers." It is not the harmless but ridiculously pointless slapstick, "pie-in-the-face" type of comedy which delights children but which thinking, seriously-minded adults presumably have outgrown. It is not that perverse self-satisfaction which prompts children to call out to their fellows, "Ha, ha, serves you right!" — an attitude which, unfortunately, also is prevalent among too many adults. It is not

the joke of questionable taste which produces loud guffaws from the audience together, often, with an unacknowledged but underlying sense of being ill at ease.

The sense of humor for which the spiritual aspirant should strive is that which springs from a compassionate heart. Its essence is love rather than denegration, and it seeks to elevate rather than humiliate. It is serene instead of raucous, tender instead of gross. Its intent is to ease the burdens of all at the expense of none and to instill joyous harmony, warmth, and geniality into all it touches.

Kindly, well-intentioned humor of this sort implies, first of all, the ability of the individual to laugh at himself. Anyone who takes himself too seriously or has inflated notions of his own importance finds it impossible to laugh at himself. Consequently he cannot laugh at anything else either, except it be with sarcastic, cantankerous, or scoffing overtones. If we inadvertently make a mistake, forget something, commit a social gaffe, or, without incurring injury, stumble, can we chuckle about how silly it was or how foolish we appeared, or do we immediately worry about who saw or heard our blunder and what their reactions to it are? If we *can* chuckle, we are well on the way to developing a fine sense of humor. If we can laugh at our minor misfortunes, we will be more likely to recognize the lighter side of more significant issues. On the other hand, if we somberly, fearfully, and ponderously place exaggerated emphasis upon common, every-day mishaps, how can we possibly retain a sense of humor in the face of a real crisis?

A sense of humor implies, also, a relaxed attitude. He who is nervous, fretful, worried, afraid, or manifests any of the other emotions which impede the flow of the desire currents is unable to act constructively, whether it be to dispense hu-

mor or in any other way to alleviate the causes contributing to his detrimental state of mind. If he is not relaxed, he is more likely to be morose than mirthful. If he *is* relaxed, this attitude itself will be conveyed to others and the general ensuing climate will be one in which humor can be more easily cultivated.

The image of the stereotyped comedian, with his prepared monologue tailored to fit contrived circumstances, is not ideally suited for the purposes of the spiritual aspirant. It is known, in fact, that certain renowned comedians who convulse their audiences at regularly scheduled times are, in their private moments, pessimistic, anxiety-prone individuals. They can "crack the jokes" which their script writers have created for them, and in other ways artificially preserve their public image of joviality. Off-stage, however, some of the most successful comedians have been so plagued by apprehensions and misgivings that they have become the patients of psychiatrists. Often, interestingly enough, the source of their anxieties is traceable to their very considerable material success.

The aspirant's sense of humor, in contrast, must be founded on confidence and optimism. Only if these attributes are deeply ingrained within him will he be able spontaneously to gladden hearts and bring smiles to tortured faces at precisely those times when such diversion is most needed. He will then not need a script writer who has previously spent hours preparing humorous material, nor will he need the privacy in which to write his own amusing after-dinner speech. He will, instead, and without deliberate consideration of his prowess, be able to assess quickly the nature of any situation in which he unexpectedly becomes involved and to reveal the humor of it accordingly.

Optimism, too, enables a person more clearly to discern how, and what type of, humor will improve a particular state of affairs. It is natural for the optimist to recognize dozens of modifications of, and varying uses for, humor, whereas the pessimist ignores the very existence of this

quality. In this connection, tact and an innate understanding of people are also needed. What seems funny in one situation might appear morbid in another. Sometimes only the mildest pleasantry is therapeutic while more pronounced wit would be unendurable; at other times, in less upsetting or hostile circumstances, more intense jocularly is perfectly in order.

Creativity — epigenesis — is another adjunct to a healthy sense of humor. If the level of an individual's imagination is raised, the level of his humor will be raised accordingly. It does not require excessive imagination to fall purposely over a stage prop, thus eliciting a laugh from that segment of the audience which appreciates such comedy. It does require imagination, however, to compose the verse of an Ogden Nash or the more sophisticated puns of Shakespeare. It requires even more imagination to look on the lighter side of misfortune and, without hurting feelings or discounting that which *is* important, confer upon the situation a certain assuaging quality which makes it, not only pleasantly bearable, but also productive. This is the ultimate criterion of that sense of humor which the aspirant should endeavor to cultivate.

Some poets and philosophers have equated humor and pathos, drawing an almost indistinguishable line between laughter and tears. It is certainly true that the type of humor which Goethe termed "one of the elements of genius" is based on penetrating sensitivity. He who is perspicacious enough to recognize that which affords opportunity for uplifting amusement is also acutely aware of genuine tragedy and heartbreak. Thus, the person who would develop benign humor into an instrument of service — and what lasting good is a sense of humor if it is not used to gladden, refresh, comfort, and elevate? — must of necessity develop the sensitivity that will enable him to apply it judiciously. Conversely, the person who becomes sensitive by living a pure, spiritual life will develop heightened awareness of both the inherently amusing

and the unquestionably pathetic. He will then successfully be able to utilize the former in the alleviation of the latter.

In addition to being a means of service, a sense of humor can be of personal assistance to the aspirant himself to abolishing those attributes of the lower nature to which he still may be subject. Inclinations to aggressive behavior, hostility, temper, jealousy, and resentment can be favorably modified by the application of a sufficient degree of humor, and again we see the importance of the aspirant's ability to laugh at himself. Furthermore, humor enables a person to present in a jovial way necessary directives or opinions which might be resented if conveyed in an authoritarian manner but are more acceptable if given in a cheerful frame of reference.

Max Heindel's associates and students have recorded for us the fact that he possessed a gentle, effective sense of humor. Although overburdened with the work of promulgating the Teachings and establishing Mt. Ecclesia, he found time to gladden hearts with his kindly wit and to encourage and participate in periods of wholesome merrymaking among his co-workers. There is no doubt, also, that once we have attained conscious and continuing communication with the Elder Brothers we will find that they, too, are possessed of humor. Theirs, of course, must be tender and gracious beyond all present human ability to duplicate, but, therefore, all the more effective in spreading and perpetuating the gladness and harmony that are abundantly inherent in all Creation.

An appropriate sense of humor, then, is an indispensable attribute in living a life of service. It eases the burdens of both the aspirant and those with whom he associates, and creates an atmosphere in which brotherly love, happiness, contentment, and the very "joy of living" which is our heritage, can thrive. It, as well as every other honorable characteristic, is refined and purified as the aspirant grows in ability, wisdom, and spiritual stature.

INCENTIVES

(Continued from page 202)

that here is where our strength and help lie.

Thus we learn that an experience which begins as negative can be transmuted and made to yield positive fruit. When the crisis is past we see that our lives are richer when we conscientiously practice the spiritual disciplines.

So we give thanks for everything, for now we have learned that "all things work together for good for them that love God." That which in itself was negative has given us the incentive we needed to bring our lives closer to the Divine Ideal.



EDUCATIONAL AIMS

1. The building of character is the central aim of education: recognition (even though it may be unconscious) of the divinity within and its rights and the development of individual dignity, a sense of responsibility, duty, self-reliance, dependability, cleanliness, honesty, kindness, etc.

2. The acquisition of intellectual and technical skill is subordinated to right living; the ability of the student to get along with his associates in a harmonious, cooperative manner is made a specific aim.

3. Creativeness, rather than imitation is emphasized; guidance of the physical, emotional, and mental activities so that a balanced nature capable of self-control and mastery of circumstances will result; recognition of the continuity of life is evident.—UNESCO COURIER.

May Christ Be Formed in You

A TALK GIVEN IN OUR CHAPEL BY FERN JOHNSTON

TODAY is the first Sunday of Lent. It began last Wednesday with the observance of Ash Wednesday. On this day the priest who conducts the rituals of certain churches makes the sign of the cross on the forehead of the penitent worshipper with the ashes of the burned palms which waved triumphantly on Palm Sunday of the previous year. This symbolizes the failure during the past year to live true to the high ideals to which the Ego aspired the year before. This act of contrition indicates a supreme re-dedication and selflessness and can well be observed inwardly by sincere seekers of any faith.

The Lenten Season is a time of soul searching, inner self-examination, and renouncing discipline, so that we may be more keenly aware of the inflow of the Easter Mysteries. It is a time in which to recognize our failures and weaknesses, our shortcomings, the sins of omission as well as those of commission, and to rout them one by one.

Calendar-wise Lent lasts for forty days preceding Easter Sunday. "In rare instances this might be completed in forty days. It could take forty years or even forty incarnations." The mystic Christian perceives a deep significance in the number forty because it represents a time preparatory to its culmination of some high spiritual endeavor, a time when a goal is sought but not yet accomplished.

The Bible is replete with such instances. The children of Israel wandered in the Wilderness for forty years and the manna was heaven-sent for forty years. Forty days was the period of the Flood and of Goliath's defiance. Jonah's warning to Nineveh occupied forty days. Forty days after the Nativity Mary and Joseph presented themselves in the Temple for purification. Christ Jesus fasted for forty days prior to the Temptation, and after the Cruci-

fixion He was seen by the disciples for forty days before the Ascension from Olivet.

The numerical value of the forty is interesting. The cipher tells us that what is actually accomplished depends upon the effort put forth by the Ego. The number four is governed by Saturn, and if one is found worthy and qualifies in meeting Saturn's strict discipline, the foundation for progress is laid four square upon the principles of responsibility, dedication, purification, and selflessness.

The theme of our Winter School is "Unfolding the Christ Potential." Doing this is the only path by which we can find our way back to the Father. The life of Christ Jesus is in perfect harmony with the great cosmic rhythms of Nature and the changing seasons and the path of Initiation, for man follows the same outline. Spiritual impulses which help man evolve are particularly potent at the time of the spring and autumn equinoxes and the summer and winter solstices, and we would do well to take advantage of these rhythms as we study and meditate upon the life of Christ Jesus.

It is the will of God that each divine spark created by Him will reach perfection before returning to Him, and it is the love of God that has shown us the way. "God so loved the world that He gave His only (alone) begotten Son" as the Great Wayshower.

The events in the life of Christ Jesus from the Annunciation through the Ascension to the throne of the Father at the summer solstice run parallel with the teachings given in the Christian Christmas and Easter Mysteries. They are formulas of Initiation given to all men and to all races through the various religions of the world. The names of the several world saviours are different, but each one brought to the people following Him

the same basic spiritual truths.

However, contemplation of these cosmic mysteries should not be merely to satisfy intellectual inquiry but to induce a more spiritual way of living. Only by realizing their meaning and putting the teaching into everyday practise will they play a vital part in our lives. To do this means letting the Christ be formed within ourselves.

Initiation as it existed before the coming of Christ was a very different process from what it is today. Then it consisted of a ceremonial depicting important events in the life of great world teachers from birth to their resurrection, but a great deal of the work entailed in the development of the disciple was done by the teacher. Christian Initiation still depicts important events in the life of Christ Jesus, but since Christ's coming these must become workable, actual experience within the consciousness and the body of a disciple. As one progresses upon the Path the blood literally undergoes chemical changes and the entire nervous system becomes sensitized. Polarity, balance, or the blending of the fire and water elements in man is the basic work of the Christian Mysteries, so we can see how important an understanding of the Christmas and Easter Mysteries is to the student seeking the upward Way.

These two festivals are closely related. The purpose of the Christmas Mysteries is to guide man along the path leading to the Christed consciousness and the dedication of life to the service of his fellow-man. "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." The Christmas Mysteries correlate to the feminine or water element and are beautiful and tender. The work is centered in love and expectancy and preparation for the Holy Birth.

In the life of Christ Jesus it includes the time from the Annunciation through the Baptism. The cultivation of purity of body, soul, and mind, and control of the emotions is the underlying theme, for if this is not thoroughly accomplished,

participation in the Easter or Fire Mysteries could be even dangerous. That is why Max Heindel reminded students of the Rosicrucian Teachings that man's moral nature must become strong before he attempts occult development. The path to spiritual knowledge and powers also leads to subtle temptations and responsibilities.

To the ancients the word manger meant light. The birth, or awakening, of the Christ Child takes place in the manger of the lower nature stable, but as the purified life force "grows in stature" it



rises to the heart center, and finally to its rightful cradle or manger at the inn of the head between the pineal gland and the pituitary body, and the disciple "walks in the light as He is in the light."

The purpose of the Easter Mysteries is to initiate man into the state of conscious immortality and enable him to gain liberation from the physical body that he may become a conscious invisible helper on the inner planes, as well as on the outer plane while yet dwelling in his physical body. It relates to the masculine column of the temple, or the fire element.

Perfection of the physical body is based upon the survival of the fittest, but growth

of the soul body is based upon the Law of Sacrifice. If we would know that joy of Easter we must first place ourselves on the altar as a sacrificial offering. We have to know what it means to walk alone through Gethsemane, the trials and the crucifixion.

The self-discipline of the Easter Mysteries is strenuous and calls for the development and expression of a firm and concentrated will. "Here the Path narrows and becomes as steep as the church steeple with nothing in sight but the cross." The disciple needs the foundation of purity, love, and faith which he learned through the Christmas Mysteries and the renouncing disciplines of Lent, and to these he must add strength, firmness of purpose, and absolute selflessness. Selfish purpose has no place in this endeavor lest one invoke temptations that are beyond one's capacity to overcome. To live the Easter Mysteries means to contact the power of the Holy Spirit, the third aspect of Deity. This is the source of creative energy that produces manifestation on all levels, physical, mental, and spiritual, and misuse of this sacred creative fire constitutes a sacrilege that must be expiated through the sorrow and suffering of karmic experience. Premature or forced activity of the psychic centers through drugs or certain breathing exercises can bring severe mental or physical disability in this lifetime as well.

When the masculine and feminine or fire and water elements of creativity function in harmony they bring all things into balance and the joy and glory of the resurrection are accomplished.

In the life of Christ Jesus the Easter Mysteries include the time from the Transfiguration through the Resurrection.

There is always an evolutionary assignment followed by the majority of mankind and an esoteric opportunity available to those who respond to the spiritual impulses leading to Initiation. Whether we choose the long way of evolution or the more direct, and shorter, way of Initiation is entirely up to us, but eventually all must follow the Path of the Christ.

Man was given free will so as not to remain a God-guided automaton, and the degree of free will increases with the spiritual unfoldment of the individual. Thus he has the power of *choice*, a most precious possession. John Oxenham has expressed this idea in his poem *The Ways*:

To every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

* * *

THE GREATNESS OF LIFE

It is not enough to endure,
Though that is a goal;
It is not enough to subsist,
Though to some it is so;
But man must have joy on his way,
He must feel he has won
The greatness of life in his soul.

It is not enough to commune
Man to man, day to day,
But a soul must reach out
Into Mind, find a way
To transcend reason and doubt,
Find the ultimate spiritual boon.

It is not enough to see with dimmed eyes,
As he sees now, continually asks,
"What shall I feel or fear?"
"What are my actions, my tasks?"
"What to do in each solar year?"
Let him reach continually better
Communion with God as sole enterprise.

It is not enough to work in his station
With the hands and the brain,
It is not enough to succeed
And rise above matter and pain:

Man is entirely re-born,
Not with his peers must plead,
But recover his place in creation.

—*Iris Bartolot*

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(FIFTH INSTALLMENT)

The Dweller on the Threshold

(Continued)

THIS cleavage of the vital body is not the same in all persons but depends upon the nature of the life lived and the character of the person that is passing out. In extreme cases this division varies very much from normal. This important point was brought out in many cases of supposed spirit obsession which have been investigated from Headquarters; in fact, it was these cases which developed the far-reaching and astounding discoveries brought out by our most recent researches into the nature of the obsession from which the people who appealed to us were suffering. As might be expected, of course, the division in these cases showed a preponderance of evil, and efforts were then made to find out if there were not also another class of people where a different division with a preponderance of good takes place. It is a pleasure to record that this was found to be the case, and after weighing the facts discovered, balancing one with another, the following seems to be a correct description of the conditions and their reason:

The vital body aims to build the physical, whereas our desires and emotions tear down. It is the struggle between the vital body and the desire body which produces consciousness in the physical world, and which hardens the tissues so that the soft body of the child gradually becomes tough and shrunken in old age,



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

Several very important consequences connected with death follow this fact. As it is the chemical ether which cements the molecules of the body in their places and keeps them there during life, when only a minimum of this material is present, disintegration of the physical vehicle after death must be very rapid. This the writer has not been able to verify because it is difficult to find men of high spiritual proclivities who have passed out recently, but it would seem that this is so from the fact recorded in the Bible that the body of Christ was not found in the tomb when the people came to look for it. As we

have said before in relation to this matter, the Christ spiritualized the body of Jesus so highly, made it so vibrant, that it was almost impossible to keep the particles in place during His ministry. This was a fact known to the writer by the teachings of the Elder Brothers and by what investigation he has made of the subject in the Memory of Nature, but the bearing of this fact upon the general subject of death and the after-existence was not known until lately.

The real "Dweller on the Threshold" is the composite elemental entity created on the invisible planes by all our untransmuted evil thoughts and acts during all the past period of our evolution. This "dweller" stands guard at the entrance to the invisible worlds and challenges our right to enter therein. This entity must be redeemed or transmuted eventually. We must generate poise and will power sufficient to face and command it before we can consciously enter the super-physical worlds.

As before stated, a worldly life increases the proportion of the lower ethers in the vital body to that of the higher. When, in addition, a so-called "clean life" is lived and excesses avoided, the health during life is more robust than that of the aspirant to the higher life, because the latter's attitude to life builds a vital body composed principally of the higher ethers. He loves "the bread of life" more than physical sustenance, and therefore his instrument becomes increasingly high-strung, nervous, and delicate, a sensitive condition which greatly furthers the objects of the spirit, but which is a hardship from the physical viewpoint.

In the great majority of mankind there is such a preponderance of selfishness and a desire to get the most out of life as they view that matter, that either they are busy keeping the wolf from the door or accumulating possessions and taking care of them, and hence they have very little time or inclination to undertake the soul culture so necessary to true success in life. The writer has often heard them contend that if they pay the minis-

ter to study the Bible during the six days and give them on the seventh an epitome of what he has found, that should be all that is required to get a ticket to heaven. They subscribe to the church and do the things ordinarily called for in life as honorable and upright; for the rest, they have "a good time." Therefore there is so little that persists in each life of the majority and evolution is so frightfully slow that until one is able to view the act of death from the higher regions of the World of Concrete Thought and, so to say, look downwards, it does not appear that anything is saved of the vital body. This body seems to return complete to the physical body and to hover over the grave, there to disintegrate simultaneously with the latter. As a matter of fact, an increasing part cleaves to the higher vehicles and goes with them into the desire world, there to be a basis of consciousness in, and to live through, the purgatorial and heaven lives, generally persisting until man enters the Second Heaven and unites with the nature forces there in his efforts to create for himself a new environment. By that time, it has been absorbed by the Spirit or almost so, and whatever may remain of a material nature will quickly fade away. Thus the personality of the past life has vanished and the Spirit will not meet with it in the future lives upon this earth.

But there are some people who are of such an evil nature that they *enjoy* a life spent in vice and degenerate practices, a brutal life, and who delight in giving pain. Sometimes they even cultivate the occult arts for evil purposes so that they may have a greater power over their victims. Then their fiendish, immoral practices result in hardening their vital body.

(Continued)

* * *

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.—*Romans 8:18.*

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 opportunities does the First Heaven offer?

A. This heaven is a place of progression for all who have been studious, artistic, or altruistic. The student and the philosopher have instant access to all the libraries of the world.

Q. What can the painter gain here?

A. The painter has endless delight in the ever-changing color combinations. He soon learns that his thought blends and shapes these colors at will. His creations glow and scintillate with a life impossible of attainment to one who works with the dull pigments of Earth.

Q. What satisfaction does the musician find here?

A. The musician has not yet reached the place where his art will express itself to the fullest extent. The Physical World is the world of *Form*. The Desire World, where we find Purgatory and the First Heaven, is particularly the world of *Color*; but the World of Thought, where the Second and Third Heavens are located, is the sphere of *Tone* and heavenly music.

Q. Does such music reach the Earth?

A. Echoes of that heavenly music reach us even here in the Physical World, while in the First Heaven these echoes are, of course, much more beautiful and have more permanency, hence there the musician hears sweeter strains than ever he did during Earth life. The source of such music, however, is in the Second Heaven.

Q. Is there a similarity between music and poetry?

A. Yes. The experiences of the poet are akin to those of the musician, for poetry is the Spirit's expression of its innermost feelings in words which are ordered according to the same laws of harmony and rhythm that govern the outpouring of the Spirit in music.

Q. What does the poet gain in the First Heaven?

A. The poet finds a wonderful inspiration in the pictures and colors which are the chief characteristics of the Desire World. Thence he will draw material for use in his next incarnation.

Q. How do other types benefit here?

A. In like manner does the author accumulate material and faculty. The philanthropist works out his altruistic plans for the upliftment of man. If he failed in one life, he will see the reason for it in the First Heaven, and will there learn how to overcome the obstacles and avoid the errors that made his plan impracticable.

Q. When does man leave this region?

A. In time a point is reached where the result of the pain and suffering incident to purgation, together with the joy extracted from the good actions of the past life, have been built into the seed-atom of the desire body. Then man is ready to pass on.

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

A. Then man leaves his desire body to disintegrate as he left his dense body and vital body. He takes with him the forces only of the seed-atom which are to form the nucleus of future desire bodies and enters the Second Heaven.

—Ref.: *Cosmo*, pps. 118-120.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Initiation of Lazarus

THE exalted initiatory work undertaken through the week of the Passion was inaugurated on the Saturday preceding the Triumphal Entry with the Initiation Rite of Lazarus. Due to the upward course of man's evolution, the ancient phases of Initiation, together with certain aspects of the Jehovistic religion, were passing away. The Christ came "to make all things new." The forces which He released with His coming were necessary to save humanity from losing its way in a materialism which was destined to become darker and denser for many centuries that lay ahead. But in the orderly processes of growth, the new takes over and incorporates the values that have been created in the old. Thus, in the initiatory Rite of Lazarus both the processes that prevailed in the old rituals and those that were now being instigated in the new were combined, the result being the birth of the new Christian Mysteries.

The great power possessed by the early Church — power to heal and to perform miracles — was derived from its knowledge of these Mysteries. Later, as worldly interests encroached more and more upon the Church and materialistic thinking darkened increasingly the consciousness of man, the Church lost contact with its original source of power and fell into relative impotency Not until the truths of Initiation are recovered by the Church can it again come into the power that will enable it to lead mankind in effecting the regeneration required to qualify it for establishing a Christed order on this Earth. There have always been some, both in and out of the Church, who have retained the inner light and conserved for humanity the wisdom of the initiatory teachings.

For example, in the ancient rites of

Egypt and Babylon, rites derived originally from Atlantis, the candidate for Initiation was taken out of his physical body by the supervising Teacher. During a three and a half day period on the inner planes the active desire centers of the applicant made their impress on the centers of his etheric body, these two vehicles having been withdrawn simultaneously for this purpose. Thus a supernormal condition induced by an Initiate Teacher was necessary to achieve this result. With the coming of the Christ this condition was altered, making it possible for man to attain to this development in normal waking conditions which had hitherto been possible only in an abnormal state and with specially supervised conditions under higher guidance.

Materialistic thinking and sensual living tend to interlock the etheric and desire bodies so closely as to make Initiation extremely difficult, if not impossible. Such was the general condition of humanity at the time of the coming of Christ. His work was to set man free from this barrier to higher spiritual attainment. The beginning of this accomplishment is produced by means of concentration and meditation, to which is added the nightly exercise of retrospection, all of which formed a part of the teachings of the Early Church. In concentration the masculine pole of spirit, or the will, is primarily active; in meditation, the feminine pole, or imagination, is the dominant factor. By means of such exercises the centers of the desire body can be impressed upon the etheric without dissociating the latter from the physical body. At the present time, due to the prevailing materiality, the difficulty in severing the two vehicles in the way of pre-Christian times is so great as to be likely to prove disastrous.

(Continued)



Twins: A Reading

WILLIAM COROT

THIS is a reading for twin boys, Andrew and Michael T., born only ten minutes apart on July 26, 1971, latitude 34 N., longitude 118 W., Andrew at 6:35 a.m. and Michael at 6:45 a.m. Both boys have the Sun rising in Leo. The house placements of signs and planets are identical except for slight variations of degree in some instances.

The fixed-fire sign Leo imbues its natives with strength and stamina, and the Sun rising in this sign contributes endurance, vitality, and excellent recuperative power. In the boys' charts, these characteristics are intensified by the solar trine to Jupiter and parallel with Mars — both configurations signifying radiant health and energy — and by the Moon sextile Jupiter, which strengthens the constitution. Nevertheless, particularly in view of a number of other aspects made by the Sun and Mars, these children should be taught principles of healthful living: Mars in Aquarius square Jupiter in Scorpio gives a tendency toward blood and liver complaints, poor circulation, eye trouble, possible heart palpitations by reflex action in Leo, and a proclivity for rich food, with consequent ill affects; the Sun parallel Saturn generally lowers resistance and recuperative powers and, since Saturn is in Gemini squaring Mercury, a tendency toward lung afflictions is present.

Leo natives generally are extroverts —

open, above-board, frank, and honorable. The Sun in Leo trine Jupiter and sextile Saturn indicates considerable integrity and self-control, a masterful, kindly, considerate nature and a sunny, jovial disposition. Jupiter trine Venus and sextile Moon increases optimism, fairmindedness, friendliness, honesty, generosity, and the inclination to participate in philanthropic activities. Uranus in Libra also suggests an attractive personality, and Venus sextile Moon shows a kindly, affectionate nature.

However, other less favorable tendencies also appear in these charts. The Sun in the 12th house signifies the lonely recluse, the individual who feels himself unable to "fit in" or "belong" with family, acquaintances, or associates — a characteristic intensified by the fact that Mercury squares Neptune.

The placement of the otherwise well-aspected Sun in the 12th house will almost certainly limit the children's powers of self-expression in some degree, and prevent the normally exuberant, outgoing Leo personality from fully communicating itself. This will be particularly difficult for the children to bear, since the authoritative, dominant Leo Ego demands expression. In addition, Mercury squares Saturn, warning of a propensity for bitterness and sarcasm at times, which, in turn, may result in ostracism from society, isolation, and melancholia. Furthermore,

Mercury squares Jupiter and Neptune, bespeaking a vacillating, wavering, indolent disposition, and Mars in Aquarius parallel Saturn portends possible bad temper and selfish, harsh, cruel, and unscrupulous behavior. Jupiter in the fourth, square Mercury, also denotes possible lavishness, extravagance, and false pride.

There is no doubt, therefore, that the children will experience strong conflicts in personality and demeanor. On one hand, they are endowed with superb traits of character common to Leo natives. On the other, they will have to work hard in order to overcome adverse trends also strongly indicated in their horoscopes. Fortunately, the Sun, their life ruler, essentially dignified, is well aspected and powerful — except for the 12th house placement — and the Moon, sextile both Venus and Jupiter, is also well aspected. Thus the children *do* have sources of strength to which to turn and, especially with proper guidance early in life, they can learn to subdue the unfavorable tendencies.

Their friendships and personal relationships will, of course, be strongly influenced by their personalities. People with the Sun rising in Leo tend to make firm, lasting friendships, and are ardent in likes and dislikes. They loyally defend those they love and are, in turn, sought after and defended by them. Furthermore, Venus trines Neptune and Jupiter, denoting, respectively, companionships on a high, esthetic level, and social prestige. Nevertheless, the little boys must be careful not to succumb to the adverse influences in order fully to enjoy and profit from positive relationships with others.

It is with regard to influences from Mercury, the planet of mentality, reason, and self-expression, that the children will probably have their greatest difficulties. This planet, in the first house, rises after the Sun and squares Saturn, Jupiter, and Neptune, portending a chaotic mind, poor memory, lack of judgment, and tendencies toward both procrastination and impulsiveness. Mercury is in the fixed sign Leo, however, conferring a measure

of high ideals and standards. The children have other configurations more favorable to mental stability and development, too: Saturn in Gemini trine Uranus points to a deep, one-pointed, orderly, mechanical and scientific mind, the ability to concentrate and plan, and strong intuition and insight. Uranus in Libra also gives intuition, as well as a vivid imagination, which is further strengthened by Venus in Cancer sextile Moon and trine Neptune, and Moon sextile Jupiter. Reasoning faculties, a retentive memory, originality, and inventiveness are also favored by the Moon in Virgo sextile Jupiter in Scorpio, and the Sun sextile Uranus and Jupiter. Thus, again, the children do have alternate resources upon which to draw, although the mercurial limitations will very likely be troublesome.

The Sun and Venus, both well aspected and in the twelfth house, indicate that the boys will probably be most successful in vocations in chemical laboratories, hospitals, institutions, or in other secluded occupations away from the public eye. The Moon in Virgo enhances interest in chemistry and dietetics, and indicates greater success in working for others than in self employment. Uranus in Libra sextile the Sun and trine Saturn portends inventive, artistic, and literary skills, and some ability to receive "messages" from the higher worlds, thus increasing inventiveness. Venus trine Neptune points to inspired musical talents.

Saturn in the tenth house, sextile Sun and trine Neptune, is the mark of a self-made man, giving a good measure of strength, self-reliance, ambition, determination, tact, systematic application to business, and organizing and executive ability. This aspect to the Sun, as well as its trine to Jupiter, denotes possible success in political and judicial positions, mining, agriculture, and government work. These aspects also should help ease the solitary "isolationist" sentiments to which the boys might fall victim, and enable them to cope with "public" aspects of their jobs, as well as with the limitations likely to be imposed by Mercury on their

professional as well as their intellectual endeavors.

Although the Moon in the second house indicates fluctuating finances, this is offset somewhat by the lunar sextiles to Jupiter and Venus. Jupiter exerts further stabilizing influence on financial security through its fourth house position and its trines to the Sun and Venus, indicating general good fortune and the accumulation of wealth. Possible benefits by legacy later in life are indicated by the Sun sextile Saturn.

The well-aspected Venus suggests happy marriages for the boys, and the well-aspected Uranus in Libra indicates that their marriage partners might be endowed with Uranian ideals and characteristics. In view of the presence of an afflicted Mercury in Leo, and of Jupiter in Scorpio square Mars, however, they should be carefully informed and cautioned concerning the proper use of the sacred creative force, and of the danger of indulging the lower nature in sensual pleasures. Considerable help is available in this respect from the Venus-Neptune trine, which indicates an essentially pure, chaste nature.

It will be well for the boys to guard against deception, fraud, slander, and treachery, to which they might be subject as a result of the mercurial afflictions and Saturn's opposition to Neptune. This can be best achieved if they are encouraged to conduct themselves in a morally upright manner at all times and avoid, as much as possible, dealings with undesirable individuals.

The children are blessed with several splendid spiritual aspects from which abundant strength can be derived, and which should be invaluable in helping transmute less desirable proclivities and overcome material, emotional, and mental obstacles. The Sun trines Neptune in Sagittarius and sextiles Uranus in the third house, thus intensifying spiritual vibrations in their auras and conferring inspirational, devotional natures and high idealism, as well as a love of, and ability to comprehend, occult teachings. Nep-

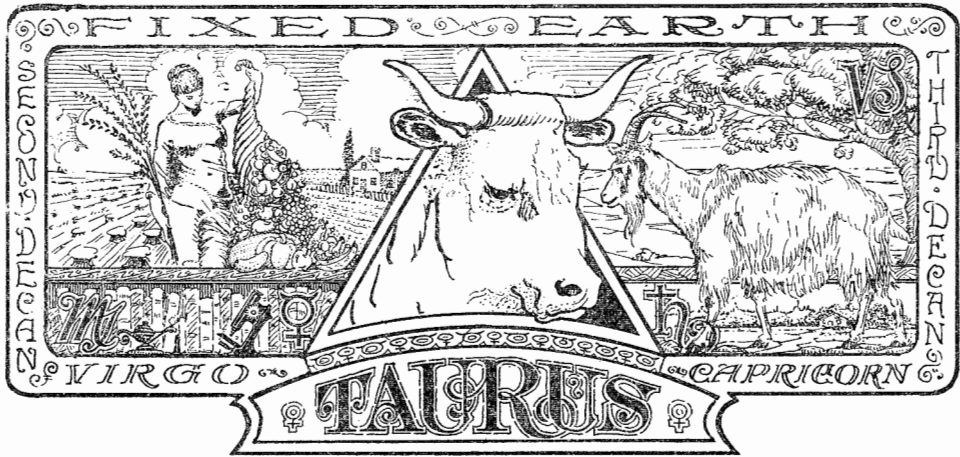
tune's conjunction with Jupiter and trine to Venus in the twelfth further intensify their deeply spiritual natures and inclination for occult study. Spiritual instruction should be given these children as soon as they are old enough to comprehend it, in order that they may make the fullest use of these magnificent aspects.

The Dragon's Tail conjuncts the ASC in the first house of these horoscopes — a saturnine quality signifying troubles and delays in early life, as well as a possible physical or inner affliction. The Sun-Saturn parallel also indicates that obstacles to various endeavors can be expected throughout life. In addition, however, it provides for an abundance of experiences from which soul growth can be made. These factors, together with



the twelfth house placement of the Sun, show that these little boys have debts of destiny to be paid off in this lifetime — debts which will probably take the form of limitations on self-expression and mental activity.

On the basis of work in previous lives, however, they have also earned the help of some excellent aspects to the Sun, Moon, and spiritual planets. In addition, with fixed signs on the angles and the Sun and three planets in fixed signs, they are endowed with tremendous persistence and determination. If these qualities are channeled in the right direction, the boys should be able to cope with whatever they are faced, and to offer much in the way of service to their fellow men, particularly along spiritual and humanitarian lines. Their lives will probably not be easy, but they are capable of making great strides in soul growth which will far outweigh the possible limitations and frustrations to be experienced in their present lives.



The Children of Taurus, 1972

Birthdays: April 20 to May 21

A FIXED, earthy sign, Taurus is the second sign of the zodiac, ruling one's earning capacity. Its natives therefore usually have a strong affinity for material things, along with the ability and desire to acquire and hold them for personal use or benefit. The will is strong and determined, the nature practical, persistent, and not easily dissuaded or swerved from a set goal. Because of these tendencies we find that many successful business men and women of the world have the Sun in Taurus or an otherwise strong Taurian influence.

The harmonious planet Venus rules the sign Taurus, giving a basically kind and amicable nature. However, if repeatedly interfered with, the Taurian is apt to become very stubborn and unamenable to reason. Although he may enjoy company and the social side of life in general, the Taurus native sometimes has a tendency to retreat into solitude and become unduly self-centered. There is a fondness for the opposite sex, a strong personal or family attachment, often to the extent of extreme possessiveness, and a tendency toward jealousy concerning those upon whom the affections have been fixed.

The Taurian enjoys music, art, drama, and all the comforts of life. He is often able to perform capably in one or more of the arts, and usually has a strong, pleasant voice. There is considerable physical strength, frequently accompanied by the desire to demonstrate this to advantage.

The natives of Taurus have the reputation of being exceedingly fond of food, particularly the rich, well-seasoned varieties. Unless frugality is learned and practiced in early years there are apt to be liver and kidney ailments in later life.

Two stellar patterns are in effect all of this solar month: Venus and Mars in conjunction, and Saturn and Neptune in opposition. The former takes place in the mental sign Gemini until the 11th of May, when Venus enters Cancer (with Mars following on the 13th). Since the influences of these two planets are almost opposite to each other, the conjunction serves to modify the effects of both: the venusian influence will be less harmonious, the martian influence will be less strident. Other aspects to the conjunction will of course also further modify the ultimate effect. In this case the effect will be more mental as long as the planets are in Gemini; the emotions will be affected upon their entrance into Cancer.

As the solar month begins, and lasting until May 6, the Sun and Jupiter are in trine, a very beneficent vibration, indicating health, wealth, and happiness. The nature is outgoing, friendly, generous, and hospitable; the mentality optimistic, broad and tending toward the philosophical.

Venus trines Uranus from April 20 to 27, pointing toward mental alertness, quick intuitive perception, and personal magnetism. There is a love for art, music, and poetry, and a happy, sudden marriage is probable. The affections tend toward the platonic.

Also beginning April 20 and lasting until the 27th, Mercury sextiles Saturn, a splendid mental influence. The mind is capable of profound study and thought, as well as of deep concentration. The patient persistence, caution, and diplomacy of these natives pave the way to success, for them. Honest and fair-minded, they make excellent judges.

Another favorable mental aspect: Mercury trine Neptune, operates through the same period as above. This indicates a mind peculiarly adapted to the occult art, so that the native takes readily to the deeper teachings. Ability as a magnetic healer is probable.

A less desirable mental influence, Mercury square Jupiter, begins April 20 and lasts until May 11. A tendency to waver and procrastinate at times is thus indicated. Care should be taken to fulfill all promises and agreements to the letter, and necessary precautions taken when traveling.

A final aspect beginning April 20, and lasting until the 29th, is the trine between Mars and Uranus. This stellar pattern gives an energetic and ambitious disposition, an original, ingenious, and intuitive mind, able to cope with most difficult situations. There is an inventive genius which is apt to express itself along the lines of electricity, wireless, etc. These natives are both visionary and practical, thus often bringing into material reality their dreams and visions.

Mercury and Uranus are in opposition from April 26 to May 6, pointing toward

an eccentric or erratic tendency to the mentality at times. Practice in control of the mental processes (helped by the sextile of Mercury to Saturn) will aid in mastering this aspect.

Beginning May 4 and lasting until the 19th, Mercury and Mars are in sextile aspect, bestowing a keen, sharp, and ingenious mentality. These natives are indefatigable workers, but interested largely in concrete matters. There is a love for argument and debate, along with a remarkable dexterity. Ability in literature and the mechanical arts is favored.

Another favorable mental aspect, Mercury sextile Venus, begins May 7 and lasts until the 18th, bestowing a cheerful disposition and a desire for society. There is ability for music and poetry, and a suave, persuasive personality is favored.

From May 12 to 21 the Sun and Mars are in sextile aspect, auguring a superabundance of vital energy, radiant health, and a strong constitution. There is also abundant determination and courage, and an indomitable will. These natives are inclined to be frank and brusque in their nature, brushing conventionalities aside to accomplish objectives, but they are foremost in accomplishing the world's work.

Venus opposes Jupiter, and Mercury trines Jupiter from May 13 to 21. The former warns against a tendency toward pretense and exaggeration. Self-control and strict honesty should be stressed in training these children. The trine between Mercury and Jupiter gives a cheerful, optimistic disposition, along with a broad, versatile mind able to reason correctly.

From May 16 to 21 Venus sextiles the Sun, calling out the artistic side of the nature. The love nature is strengthened and there is a fondness for music, art, and poetry. Both the health and social popularity are favored.

Saturn trines Uranus from May 17 to 21, giving the ambition and determination needed for a public career. There is the ability to concentrate upon large problems, to exercise authority, and to plan and systematize. The intuition is strong, the mind mechanical.

Readings for Subscribers' Children

LAURA L. R.

Born June 15, 1960, 2:07 A.M.

Latitude 41N53, Longitude 87W48.

Signs on Cusps of Houses:

ASC, Taurus 16.06 4th, Cancer ..26.00
 2nd, Gemini .14.00 5th, Leo ...21.00
 3rd, Cancer ..5.00 6th, Virgo ..27.00
 Libra intercepted in 6th.

Positions of Planets

Venus	22.13	Gemini	2nd
Sun	24.11	Gemini	2nd
Mercury	18.35	Cancer	3rd
Uranus	18.07	Leo	4th
Pluto	3.50	Virgo	5th
Dragon's H. .	19.55	Virgo	5th
Neptune	6.40R	Scorpio	6th
Jupiter	29.20R	Sagittarius	8th
Saturn	16.39R	Capricorn	9th
Part of F.	6.33	Aquarius	10th
Moon	14.38	Pisces	11th
Mars	26.19	Aries	12th

Even though the fixed-earth sign Taurus is on the ASC of this nativity, the position of the Sun, Moon, and three planets in common signs, along with the widely scattered positions of all the planets, indicates considerable versatility and adaptability for this child, as well as varied experiences in life.

The Sun is in Gemini in the 2nd house, in conjunction with Venus,, sextile Uranus in Leo in the 4th and Mars in Aries in the 12th, but opposition a retrograde Jupiter in Sagittarius in the 8th. A bright, mentally alert, energetic, and progressive person is here indicated, along with a love for and ability to perform in the fields of art, music, and poetry. The Taurus ASC accentuates the ability in art and music, as well as increases the strength of the love nature — which is more intense than that of most Gemini natives. Laura's earning capacity is excellent, but the 8-degree square of Venus to the Moon

sounds a warning against inconstancy is the affections, as well as against all negative psychic practices, such as the ouija board and seances.

The Moon in Pisces gives a very receptive mind and a fertile imagination, along with extreme sensitivity, especially to that which stirs the emotions. Fortunately, the lunar orb sextiles Saturn and the ASC, and trines Mercury and Neptune, splendid aspects which serve to counteract the weak square to Venus. Laura has very strong spiritual inclinations and an interest in the occult, along with such admirable traits as self-reliance, system, thrift, tact, patience, persistence, and trustworthiness. She is quite inspirational and is likely to have prophetic dreams and visions. Many spiritual friends will be attracted to her, but the Dragon's Tail in the 11th conjunct the Moon suggests that she may have problems to solve with some of them.

Mercury, planet of the concrete mind, in the watery sign Cancer in the 3rd points toward a clear intellect, a retentive memory, and superlative adaptability. Since this child will greatly value the good opinion of others, she is not likely to act in such a way as to forfeit the good opinion of others. Mercury opposes Saturn, though, so that she is apt to have experiences (with brothers and sisters, neighbors, and professional associates) which will give her the opportunity to learn more complete unselfishness, cheerfulness, friendliness, and truthfulness.

Since Mars rules the 7th house, and is well-aspected in Aries in the 12th, partnerships with active, energetic, sincere, and otherwise admirable people should be a source of satisfaction.

Jupiter is retrograde but strong in Sagittarius, and in the 8th house, sextile Mars and Pluto, pointing to the probability of legacies, as well as fortunate conditions at the time of passing.

A secretarial position in governmental work should provide vocational satisfaction.

RICHARD E.

Born June 5, 1961 0.14 P.M.

Latitude 43N05, Longitude 89W24.

Signs on Cusps of Houses:

ASC, Virgo ..20.43	4th, Sagit. ...19.00
2nd, Libra ..16.00	5th, Capri. ..24.00
3rd, Scorpio .15.00	6th, Aquarius 25.00

Positions of Planets

Neptune9.04R	Scorpio2nd
Saturn29.17R	Capricorn5th
Jupiter6.58R	Aquarius5th
Dragon's T. ...1.07	Pisces6th
Moon13.07	Pisces6th
Venus29.57	Aries8th
Sun14.49	Gemini9th
Part of F. ...19.01	Gemini10th
Mercury7.26	Cancer10th
Mars16.39	Leo11th
Uranus22.16	Leo11th
Pluto5.37	Virgo12th

There are a number of similarities between this chart and that of the previous one; among them: the position of the Sun in Gemini square the Moon in Pisces, Mercury in Cancer, and the scattered planets. Therefore there are similarities in the natures of the two children. However, there are radical differences, too.

This child was born near noon, and consequently, having the Sun near the MC, will no doubt be before the public in his vocational activities. Mercury in the 10th house accentuates this likelihood. Common signs are on the angles in this nativity, however, so that there is an even stronger evidence of adaptability and flexibility, and with the planets scattered throughout eight houses, there will be many types of experiences in the numerous departments of life through which to learn the needed lessons.

The Sun is in the literary sign Gemini in the 9th house, conjunct the MC and the Part of Fortune, sextile Mars and Uranus in Leo in the 11th, trine Jupiter in Aquarius in the 5th, but square the Moon in Pisces (as in Laura's chart) in

the 6th. Here again we have a bright, mentally alert child, progressive, friendly, generous, intuitive, and possessed of much mental energy. The health indications are favorable, although Richard is not really a robust child. The square of the Sun to Moon lessens the power of resistance to disease, and also suggests a hyper-sensitivity and readiness to take offense with or without provocation, which he should be taught to master.

The Moon in Pisces indicates a very receptive mind and a fertile imagination, a fondness for dreaming at times, and a wordiness in oral expression. The trine of the lunar orb to Mercury and Neptune assures a retentive memory, adds to the imaginative powers, and suggests the probability of dreams and visions. However, the square to the solar orb accentuates the tendency toward sensitivity to superphysical forces, so that Richard should be taught from early childhood to keep active and positive in his thoughts and attitude, and to avoid all negative psychism.

Mercury in Cancer in the 10th emphasizes the retentiveness of the memory and the adaptability of the nature. The planet of the concrete mind sextiles Pluto, and trines Neptune and the Moon, pointing toward a mentality that is slanted toward the spiritual side of life. There is a natural affinity for the occult and an understanding of the deeper truths of life which will be of great value to this child.

The mental sign Virgo on the ASC adds to the general inclination toward mental or literary interests, and the ability to analyze is probably considerable, but there is a need to cultivate tolerance and a wider vision.

The conjunction of Mars and Uranus in the fixed-fire sign Leo suggests a tendency toward resentment toward authority and a fiery temper. However, since there is no "affliction" to this conjunction, and it sextiles the Sun and MC, it may prove to be a source of strength for Richard. He can, by asserting his will power in using his natural talents, serve well in some literary capacity that is of a spiritual or uplifting nature.

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.

Telegrapher, Radio M. C.

RICHARD M. F. — Born February 6, 1958, 10:44 A.M. Latitude 42N22, Longitude 74W11. With Mercury, Venus, and Sun in Aquarius in the 10th house, this native will be before the public, and is interested in such New Age manifestations as air and space travel, wireless, radio, radionics, radar, etc. The Sun sextiles Saturn but opposes Uranus, indicating basic stability and trustworthiness, but also a tendency to be erratic at times. Venus and Mercury in conjunction tend toward a cheerful, amiable disposition, but since they square Jupiter and Neptune the mental faculties will not always function smoothly and constructively. The fixed-earth sign Taurus on the ASC gives further stability to the nature and suggests a pleasing personality. Mars in Capricorn, sextile Jupiter and Neptune, promises ambition, courage, perseverance, honesty, probable work before the public, and the ability to take responsibility. Financial prosperity and good health are favored. This native could do best in radio work, telegraphy, salesmanship, or as a catalog worker.

Receptionist, Promoter

RONALD F. — Born August 14, 1956, 9:30 A.M. Latitude 34 N., Longitude 118W. This chart shows the Sun and three planets in the 11th house, indicating that friends will have much to do with the realization of the native's hopes and wishes. Uranus, Sun, and Pluto are in Leo, the two latter in conjunction, sextile Neptune, square Saturn. Neptune in the 1st indicates one sensitive to super-physical influences, but since it squares Uranus, the native needs to avoid undesirable people and conditions.

Saturn and the Moon are in the 2nd,

the trine of the former to Mars helping to offset the square in regard to finances. The Moon indicates fluctuating finances, and its square to Mercury, Jupiter, and Pluto, adds to the unpredictability of affairs in this facet of life; the trine of Moon to Uranus, however, can bring sudden and unexpected material gain. The Moon, ruler of the 10th, conjuncts the Dragon's Head in Aries in the 2nd. Uranus in the 10th must also be considered. This native will be attracted to promotion work, surveying, and auto manufacturing. He could also serve well as a receptionist, club manager, or in radio work.

Musician, Surveyor

CLAY D. B.—Born April 4, 1958, 1:05 P.M. Latitude 42 N., Longitude 83 W. Uranus in the 1st house conjunct the Leo ASC indicates an "unusual" type of person. Since Uranus trines the Sun, but squares Mercury and Neptune, and opposes Mars, this boy is progressive in his ideas but will need to strive for more tolerance, patience, and self-control. The Sun is in the fiery sign Aries in the 9th, 8 degrees from the MC, sextile Mars, trine Uranus, but opposing Moon. There is much vitality and energy here, reinforced by the Leo ASC. Mercury in Taurus conjuncts the saturnian Dragon's Tail, sextiles Venus, trines Pluto, opposes Neptune and Jupiter. The Moon and Jupiter in Libra sextile Saturn, trine Venus, giving a more harmonious side to the nature. Venus in Aquarius sextiles Saturn, MC, and Mercury, trines Moon, Jupiter, and Neptune, opposes Pluto. This boy has both mechanical and musical ability. He could do well in either field, perhaps best in music. Government work, transportation, mechanics, and surveying are other possible fields for his natural talents.

Daily Thought and Guide

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

MONDAY — MAY 1

Splendid lunar aspects to Mercury and Uranus suggest the accomplishment of fruitful, original, mental undertakings this afternoon.

TUESDAY — MAY 2

If we keep busy, we will not have time to gossip, for, "If hours did not hang heavy, what would become of scandal?"—*Bancroft*.

WEDNESDAY — MAY 3

A fine day to be up and about, spreading friendliness and cheer as we go and remembering to do those "little things" for others that always mean so much.

THURSDAY — MAY 4

A possible tendency to react with undue emotion can be calmed by spending a few moments in quiet prayer and meditation.

FRIDAY — MAY 5

We should be receptive to intuitive promptings today. The "inner voice" guides wisely and well, if we will but listen and obey.

SATURDAY — MAY 6

Continuity of purpose and persistence in endeavor are particularly important to the aspirant, for only if he adheres to these principles will he achieve his goal.

SUNDAY — MAY 7

Music is a particularly meaningful part of the worship service. Let us join with thankful hearts in the uplifting hymns of praise and adoration.

MONDAY — MAY 8

Repetition builds the vital body. "It is

of the very highest importance that a spiritual truth should be given utterance again and again."—*Max Heindel*.

TUESDAY — MAY 9

This may be a trying day, but we learn from our defeats and disappointments if we respond positively and graciously.

WEDNESDAY — MAY 10

It would be particularly wise to guard our tempers this afternoon, remembering that our associates, too, might be encountering "stresses and strains."

THURSDAY — MAY 11

With abundant mental and physical energy, we should have a productive day. Enjoyment of music and the arts is favored this evening.

FRIDAY — MAY 12

Epigenesis cannot be unfolded without self-reliance. "It is seldom that we find out how great are our resources until we are thrown upon them."—*Bovee*.

SATURDAY — MAY 13

A few hours of "puttering" in the garden will afford rich rewards of fulfillment and relaxation, and bring us in closer touch with the marvels of Nature.

SUNDAY — MAY 14

Let us give thanks for the abundant blessings and beauties of springtime, praising God anew for the wonders of His Creation.

MONDAY — MAY 15

Purity of mind and character is a cherished attribute. "Blessed are the pure in heart, for they shall see God."

TUESDAY — MAY 16

The true worth of a home lies, not in

the luxury of its furnishings, but in the warmth, cheer, and love to be found within its walls.

WEDNESDAY — MAY 17

Favorable solar-lunar aspects augur a busy, profitable, afternoon, particularly with regard to domestic activities.

THURSDAY — MAY 18

Diplomacy, self-restraint, patience, persistence, and trustworthiness can be ours if we respond to the fine saturnian vibrations this morning.

FRIDAY — MAY 19

This should be a quiet day, a good time to tie up loose ends and plan for a full week ahead.

SATURDAY — MAY 20

Many and mixed vibrations today will keep us on our toes, but Mars, Venus, and Jupiter send helpful, benevolent rays.

SUNDAY — MAY 21

Our benefit from devotional services will be enhanced if we concentrate, not only on their emotional impact, but also on the occult Truths which underlie the rituals of worship.

MONDAY — MAY 22

“Health is so necessary to all the duties as well as the pleasures of life that the crime of squandering it is equal to the folly.”—*Dr. Johnson.*

TUESDAY — MAY 23

It is well to pursue our work seriously, but humor, too, has its place and, when judiciously offered, lightens many a burden.

WEDNESDAY — MAY 24

We should be striving to achieve the balance in all things which marks the truly serene person. Equipoise is our most immediate need.

THURSDAY — MAY 25

Moral courage characterizes an advanced Ego. We must stand up for our principles, remembering to allow others the same privilege.

FRIDAY — MAY 26

“The block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.”—*Carlyle.*

SATURDAY — MAY 27

Sports and exercise, in moderation, not only strengthen the physical body, but also contribute to mental and emotional well-being.

SUNDAY — MAY 28

Let aspiration be our keynote today as we direct our thoughts and prayers heavenward. We will be refreshed with the Father’s responsive outpouring of Light and Love.

MONDAY — MAY 29

A good day to review our plans in the light of what we know to be our duty as spiritual aspirants, making revisions where necessary.

TUESDAY — MAY 30

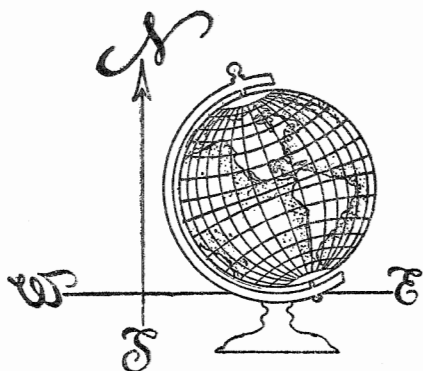
It is even more important to be generous with our time and our *selves* than it is to give handsomely of our money and possessions.

WEDNESDAY — MAY 31

The month ends quietly. We can make the most of the day if we follow the occult injunction to work and pray unceasingly.

* * *

CORRECTION: On page 171 of the April *Rays* the last two lines on the left hand column should read: to count our blessings and thank God for them.



MONTHLY

News

INTERPRETED

Effect of Birth on Mental Development

All of us are mentally retarded to a degree, as a result of slight brain damage at birth. That's the word from Dr. Abraham Towbin of Harvard Medical School, reporting in the *Journal of the American Medical Association*. "Hypoxic and mechanical injury to the central nervous system, in some measure, is inescapable," says Dr. Towbin. Hypoxia (oxygen starvation) is a major cause of neurologic disorder, the report reveals, and can result in cerebral palsy, epilepsy or mental retardation — from mild to severe. According to Dr. Towbin, more than 3,000,000 American adults and children suffer at least minimal brain dysfunction — which could spell the difference between an average child or genius; or brothers — one a skilled athlete, the other awkward. Brain injury is a particularly imminent threat in premature births, according to the report.

—*Science Digest*, November, 1971

The pre-natal period and the moment of birth itself are very difficult times for the Ego. In *Occult Principles of Health and Healing* we read: "... it is a very hard task for the Ego to go through the womb; it taxes all its sensibilities to the utmost..." The health and emotional and spiritual attitude of the mother, and general conditions in the home have as much bearing on the Ego's future equilibrium, character, and well-being as do the physical conditions surrounding the moment of actual birth.

We believe, however, that to impute "slight brain damage" to every birth, without exception, is another instance of the purely materialistic point of view sometimes taken by medical science. Cer-

tainly there are Egos who suffer various forms of structural, mental, or neurological damage at birth because of karmic debts they have incurred. Probably, also, there are instances when such an injury takes place because of, or is augmented by, carelessness or other acts of free will on the part of the attending physician or the parents themselves. Furthermore, it is quite true that premature births, in themselves not a matter of "accident," are in many respects particularly dangerous for the Egos concerned.

We find no spiritual justification, however, for the statement that every one of us has suffered some form of brain damage at birth. Knowing what we do about the operation of natural law and the progress of individual human evolution, we might well ask why, from a spiritual point of view, such a condition *should* obtain.

Because of the Law of Consequence, which assures that everyone ultimately reaps exactly as he has sown, we know that a so-called genius has worked hard over a period of many lifetimes to develop his talents. We know, too, that mediocrity or indifference in previous lives breeds more mediocrity and indifference, or, even, retrogression. We know that certain evil or unworthy acts in one lifetime will result in future mental deficiency. Nevertheless, we find no justification in the operation of this law, or in any other facet of occult teachings, for a statement that *everyone* incurs brain damage, however slight, at birth.

Hands That Hear

A hearing aid with a third "ear-piece" — a vibrator held in the hand — has been developed by the hearing aids department of the Leningrad Orthopedic Factory in collaboration with a training center for speech and hearing in Dnepropetrovsk. The small device resembles a transistor radio; its design is based on the discovery that the palms of the hands and the thorax have exceptionally high tactile sensitivity and speech can be "heard" even when there is a complete loss of hearing. The device is very promising for hearing and speech training and allegedly will sharply reduce deaf-mutism and speech disorders in children with severe hearing defects.

Dr. D. Hughes of the Los Angeles Otorhinolaryngological Group states that the increase in "hearing" claimed by the above item is not to be interpreted as actual hearing, but understood as tactile input which is used to aid the auditory input. A lot of experimentation on tactile input is being conducted in the United States; however, the additional aids have been attached to the thorax and other parts of the body instead of the palm of the hand. It has been found that children respond especially well to this supplementary use of tactile input.

—*Science Digest*, Nov. 1971.

In previous issues of the *Rays* we discussed recent inventions which enable blind people to "see" through their skin. ("Seeing Eye Backpack," May, 1970, and "A Pen That 'Sees'," November, 1971.) These inventions cause vibrations of surrounding objects to appear on a person's skin, thus causing him to "see" them. In the present instance, vibrations are again being used, this time making it possible for the deaf to "hear" through their skin.

Occult teachings tell us that in time to come the senses of sight and hearing will extend over the entire body instead of being localized as they are now. It appears that with the aid of such innovations as these, the beginning of this development is even now slowly taking shape. It is evidently being accomplished with the aid of the tactile sense, which is generally more sensitive in people who have been deprived of sight and/or hearing than in those whose sight and hearing are in good working order. Handicapped persons, we know, compensate for their infirmities by strengthening their unafflicted physical organs. Perhaps a symbiotic relationship

among the senses will present the avenue through which generalized sight and hearing gradually will be introduced into our bodies.

Plants Kill Bacteria

It has long been known that plants have a positive psychological effect on man, reduce the temperature and increase the humidity of the air 18 to 22 percent, absorb up to 26 percent of the sound waves and defuse the other 74 percent, absorb carbon dioxide in the air and give out oxygen, and clean the air of harmful gases. According to Soviet scientists, phytoncides, which are volatile organic compounds emitted by numerous compounds emitted by numerous plants, destroy many disease-causing bacteria, including that of tuberculosis, diphtheria, pyrogenic infections and flu viruses. In a recent experiment it was found that branches of the Siberian fir reduced by one half the total number of microbes in a room with whooping cough patients. The strongest phytoncides are found in Scotch pine, black currant, poplar, eucalyptus whitewood, mountain ash and laurel cherry.

—*Science Digest*, Oct. 1971

Clearly, human life on Earth in its present form would be impossible without the many and varied forms of assistance rendered by the plant kingdom. In addition to the contributions to human welfare which are listed above, plants, of course, constitute our most important source of food. Many plants and plant products and components have antiseptic properties when taken internally. Now we learn of another potential use of plants in sickrooms and for purposes of general hygiene.

Too many among us take plants for granted, regarding them, perhaps, as "pretty flowers" and "beautiful trees" but giving no thought to their tremendous intrinsic value. They form one of the four separate life-waves now evolving on our planet, and have as much "right" to develop (under the direction largely of the Angels) as have the animals or humans. In addition the plant kingdom constitutes a splendid heritage for our enjoyment and use. Let us show our gratitude for this priceless gift by enjoying it, conserving it, and using it wisely.

City Kids Tire Easily

Children age 10 to 13 in Milwaukee's central city district seem to have much less physical endurance than children in other areas, the *University of Wisconsin* reports. A bicyclelike testing apparatus indicated that the central city youngsters were able to do less work than other children before becoming fatigued. Physiologist Michael Maksud, who directed the tests, attributes the lower performance of central city youngsters to lack of endurance exercises such as long distance running, swimming and bicycling.

—*Science Digest*, Nov., 1971

It is certainly true that neither city nor suburban children, in general, get much "endurance exercise." In previous years, children thought nothing of walking or bicycling several miles to and from school: now, public or private transportation is almost always at hand. The hours of sedentary indoor activity at school, followed by more hours of the same type of activity at home, cannot help but take their toll of children's stamina.

With regard to the inner city children involved in this test, we wonder if dietary considerations might not also have been a factor in their early fatigue. Carbohydrates, starches, and sweets all too often form the core of meals in poorer families, who constitute most of any "inner city" population. Nutritionists concede that needed amounts of essential vitamins and minerals are all too often lacking to these people. Exercise is essential, of course, but if children are undernourished, they will not be able to run, swim, bicycle, or perform any other exercise for any length of time, even when they have the opportunity to do so.

Wax as You Clean Birds

The trouble with cleaning oil-covered seabirds is that the detergents used to clean the oil off feathers also remove the waxes which coat the birds' plumage. The waxes are essential for waterproofing and insulation. Until now, the only way to keep a cleaned seabird alive was to keep it warm and dry until it had secreted enough natural wax to coat its whole plumage.

A synthetic wax could solve the problem, but chemists have always found waxes dif-

icult to characterize and duplicate. The waxes produced by seabirds also vary widely from species to species.

Recently, however, reports *New Scientist*, two Swedish chemists came up with a synthetic wax that has the major features of most seabird waxes. Spraying it on the birds' feathers proved infeasible because the birds acquired too much of the substance. So Goran Odham and Einar Stenhagen of the University of Goteborg devised a variation of the "shine as you clean" principle advocated on television commercials for car and floor waxes. They incorporated the synthetic into the detergent.

The cleaning-waxing mixture has already worked well on 75 oily seabirds found in Sweden. The birds were released within two weeks.

—*Science Digest*, October 1971

It is good to learn of this new effort to help our younger brothers who have been so cruelly afflicted by man's carelessness and indifference. The hundreds of concerned people who helped clean oil-soaked birds after the recent notorious oil-spills in various parts of the world were understandably upset when so many of their "patients" failed to respond to their efforts. If the wax invented by these Swedish scientists becomes more widely available, it should be very valuable in the unhappy event of any future oil disasters.

Newspaper Into Wood Again

Engineers at Westinghouse Research Laboratories have succeeded in turning old newspapers into wood. Well, not real wood but hardboard, a wood-like material usually made from sawdust and chemicals. Here's how the new recipe goes: Shred newspaper and mix with an equal weight of urea-formaldehyde flash, a waste material from the manufacture of plastic objects. Then heat the mixture to 300 degrees F. and squeeze it with a pressure of almost one ton per square inch. One of the first batches was turned into a cabinet.

—*Science Digest*, October 1971

Perhaps this form of recycling, too, will become prevalent. The turning of newspaper into "pseudo-wood" will not only help alleviate the enormous trash problem, but might also help conserve one of our most beautiful natural resources — our trees.



BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"Understanding Your Child Through Astrology"

Understanding Your Child Through Astrology, by Dr. John J. Loeper, David McKay Company, Inc., New York, 1970.

IN what is possibly the first book of its kind, the author, who, for many years, has served as teacher, counselor, and elementary school principal, tells how he used the Sun signs of his students in order better to understand and work with them. Dr. Loeper indicates that, while initially skeptical of astrology, he found, over a period of ten years, that by bearing in mind the characteristics typical of the Sun sign of each of his students, he was noticeably successful in his relationships with them. His success was so pronounced, in fact, that his colleagues commented on it and inquired about his "secret". In view of the scorn with which astrology has, until lately, been regarded in many quarters, however, Dr. Loeper heretofore kept his silence.

Dr. Loeper convinced himself that astrology is a valuable tool in understanding people, and that parents have "the right — perhaps even the obligation — to investigate astrology as yet another method of helping you to understand your own children." He does not advocate the use of this science to determine one's every move or to "predict the future." He continues, however, that "I find it easily plausible that cosmic forces may be transmitted to the earth and have a qualifying effect on human behavior. It is consistent with my personal philosophy, which recognizes a harmony and relationship

between every entity in the universe."

Astrology, cautions the author, "tells us what *can* be, not what *must* be." In other words, "the stars impel, but do not compel." Despite what a Sun sign indicates about the innate jovial or melancholy nature of an individual child, *every* child "more than anything else . . . needs **a happy home and loving parents.**" If this is provided, even so-called "problem children" will profit from and thrive on the affectionate atmosphere of acceptance found at home. If it is not provided, "even a domestic Cancerian can learn to hate an unhappy home and a warm Libran can chill in a climate of rejection and hostility."

The book concludes with a chapter outlining "The Ten Astrological Commandments of Parenthood." All children, claims Dr. Loeper, should be reared with these "commandments" in mind, adapted, as much as possible, to their Sun sign characteristics. They include such common-sense admonitions as: consistency, realistic appraisal of the child's abilities, respect for the child, upholding of certain standards and setting a good example, and, perhaps most important, "Know Your Child". It is in this connection, of course, that astrology is most applicable, for if the child's chart is known and the tendencies and proclivities for good and ill indicated therein are borne in mind, parents and teachers can be invaluable in guiding him, during his formative years, along paths which will refine the good and transmute the evil.

It is in this connection, too, that, within the context of the Western Wisdom Teachings, this book does not go far enough. There is no doubt that it offers a splendid initial contribution to the virtually unexplored area of raising children with the help of astrology — and the fact that it has been written by a respected educator is bound to enhance its value and chances of acceptance in academic circles. Dr. Loeper, however, devotes his entire attention to the Sun sign characteristics; the only deviations of character therefrom to which he admits are caused by the proximity of the Sun to the next, or the previous, sign. For instance, the Pisces child born several days before March 20 might also be imbued with Arian characteristics, or, if born several days after February 20, with traits common to Aquarians. Therefore the Piscean child, usually very susceptible to the influence of others, might show great individuality (Aquarius) or “like to be the boss” (Aries).

The rest of the child’s chart is not taken into consideration, however: the fact that planets also appear in the horoscope and, by their configurations and aspects, determine much of the child’s personality and potential, is not mentioned. The occult reader thus is led to wonder how far Dr. Loeper’s familiarity with astrological readings, beyond information about Sun signs, extends. The author stresses the importance of a congenial home atmosphere — which is certainly essential in the raising of a happy, well-adjusted child. A child, however, with a trine involving the Sun, Jupiter, or Venus, might be able successfully to surmount domestic difficulties that *do* exist while a child with, perhaps, a square involving Saturn and Mars or Uranus and few redeeming features, might succumb. Although Sun sign characteristics are undoubtedly important, *every* aspect in a child’s chart must be considered before he can be thoroughly understood and most meaningfully helped to fashion a useful, productive, moral, and spiritual life. The intricate subtleties of character, motivation, spiritual, moral, and voca-

tional propensities, and general attitudes of each individual can be fully defined only after a knowledgeable appraisal of the equally intricate subtleties of his horoscope.

Dr. Loeper, perhaps unknowingly, makes this very point in an example about a Cancerian child who refused to cooperate with his Sagittarian teacher while she, in turn, admitted that she “had to force myself to like him.” He characterizes this relationship as a personality conflict and states flatly that “these two signs simply do not mix, in or out of the classroom.” In this case, evidently, they did not. Cases of lasting Cancerian-Sagittarian friendships, as well as friendships between people of other so-called “incompatible signs,” *are* on record, however. There is, of course, some basic disharmony between natives of opposing signs such as fire and water. The more evolved the Ego, however, and, depending on other characteristics of each horoscope, the disharmony can be completely surmounted to the point where the principals are unaware that it is even “supposed” to exist. Positive statements such as “never” or “always” do not belong in astrology. Tendencies are there, and general statements regarding the characteristics of this or that planet or configuration are, naturally, applicable. Individual differences among human beings are becoming more complex as the race evolves, however, and it *is* to Dr. Loeper’s credit that in most other instances he uses the term “may” to indicate the possible behavior of a child born under a specific sign.

In spite of this shortcoming, the book, as a pioneer of its type, deserves the serious consideration of parents and educators. We are told that in the Aquarian Age teachers will be astrologers and thus most effectively able to guide their charges on an individual basis. The value of astrology to education is only now beginning to be recognized by a far-sighted few, however, and although the forward impetus is being set in motion, it will still take considerable time before every teach-

(Continued on page 229)

Readers' QUESTIONS

Concerning the Sentience of Plants

Question:

Your editorial in the March issue of the *Rays* indicates to me that it would be cruel to eat vegetables and eggs (animals, of course), so what is left? I feel like a criminal when I sit down to dinner. This can't be right. God didn't intend for us to starve or to feel like beasts whenever we eat food. Can you illuminate me, please?

Answer:

We believe you have exaggerated the degree of sentience which the plants possess. The instruments used in the experiments described are able to record very slight vibrations, so that we do not think we should feel badly when we eat vegetables — yet. It does seem obvious from the experiments, though, that the sentience of plants is increasing, and the time will come when we will no longer eat them. Other means of sustenance will be provided as our physical bodies become more etheric.

In *The Rosicrucian Cosmo-Conception*, page 458, we are told: "Our laboratories will some time supply us with chemical food of a quality far surpassing anything that we now have, which will always be fresh."

In Volume 2 of *The Rosicrucian Philosophy in Question and Answers* we are further told: "In the future we shall not digest our food inside the body, but extract the chemical ether and inhale it through the nose where it comes in contact with the pituitary body. This is the general organ of assimilation and promoter of growth. Then our body will become more

and more ethereal, the life processes will not be hindered by clogging waste and consequently will gradually disappear, and life be lengthened. It is significant in this connection that often cooks feel no inclination to eat because the pungent odor of cooking satisfies them to a great extent."

Nature of Invisible Helpers

Question:

What, exactly, is an Invisible Helper? Whom does he help, and in what way? How can he work unconsciously?

Answer:

The Ego has, in addition to its physical body, a vital body, composed of four ethers, a desire body, and a mind. The two lower ethers (chemical and life) of the vital body have to do with growth and propagation; the two higher ethers (light and reflecting) have to do with such matters as sense perception and transmission of thought.

By living a spiritual life of love and selfless service to others, we attract to ourselves continually the substance of the two higher ethers, and thus build what we call the soul body. This is the vehicle in which the Invisible Helper functions at night while out of his physical body.

The basic color of the soul body is a golden hue, the color of the Christ. It is the same shape as the physical body and is practically transparent. When the individual travels on the ground the soul body is upright and he does not walk, but glides. When traveling through the air the soul body is straight, but inclines forward slightly and appears to float. The

soul body has no wings. It is propelled by the power of the Spirit within. The general appearance of the soul body depends on the thoughts of its owner. It may appear to be clothed in ordinary apparel or in a filmy, floating robe, but the shining appearance is always present.

Those Invisible Helpers who are Probationers of The Rosicrucian Fellowship work under the direction of the Elder Brothers of the Rose Cross. They are grouped in bands of twelve, according to their rising signs, and are directed by others more advanced than they. They are assigned to tasks according to their abilities, just as they would be on the physical plane under the direction of a physician.

Their work is quite varied. They work with the sick, and learn to direct the Healing Force into appropriate channels. Since they inhabit etheric bodies, they are not restrained in any way by physical matter. They can, therefore, easily penetrate into the innermost parts of any organ in the physical body, and there perform the manipulations — such as unstopping blockages — necessary to change a diseased condition into one of health. An Invisible Helper can also manipulate the etheric body of his patient, raising its tone or removing diseased portions. He can direct streams of magnetic force to the etheric body, thereby magnetizing it and making it a more efficient vehicle for the inflow and distribution of the life forces. He can also work upon the desire body of his patient by direct contact, calming fears and eliminating other undesirable emotions when necessary.

Invisible Helpers also meet those who pass out of their physical bodies at death, help them realize their changed condition and make the proper adjustment, and acquaint them with their new environments. They also comfort the bereaved left on Earth, with thoughts of love; and they surround malefactors with thoughts of justice, righteousness, mercy, and right action, thus, often, propelling them into better courses of conduct. In war, they work also with those slain in action, for foes continue to fight, sometimes for days,

in the lower region of the Desire World after gaining consciousness there. They help in such instances by bringing a loved one from the invisible plane to separate the combatants and watch over them until they are able to regain their balance.

There are conscious and unconscious Invisible Helpers, and it is quite possible to function in this capacity during sleep at night and be unaware of these activities during conscious waking hours. The unconscious Helper's experiences are stored in the seed atom and will form a part of his life panorama, so that when he leaves the body at death he will see all that has happened during the times he functioned as an Invisible Helper. He will, thus, obtain a knowledge and an idea of what he has done. He will also recognize, in the spirit world, those with whom he had previously worked unconsciously.

Whether he is conscious of his activities or not, whenever an earnest aspirant to service prays, before falling asleep, that he may continue to work in the vineyard of Christ while out of the body, he is automatically borne to the Elder Brothers and accompanies them on their errands of mercy, assisting in their systematized work of relief.

* * *

“UNDERSTANDING YOUR CHILD THROUGH ASTROLOGY”

(Continued from page 227)

er has also learned to be a competent astrologer. In the meantime, a good beginning in astrological guidance can gradually be made (as Dr. Loeper himself competently proved) with the use of Sun sign indicators. Provided that parental and educational authorities bear in mind that these indicators are only *part* of the total picture, and that there is much more to astrology than merely Sun signs, the first use of astrology as a “behavioral science” in the classroom can, in the very near future, become a generally accepted educational practice.



Juice--an Asset to Good Health

DIANA DUPRE

THE raw juices are the life blood of the vegetables, and contain the vital enzymes and digestive factors so important to keep our bodies in a healthy condition." Raw vegetable—and fruit—juices, therefore, should play a far greater role in the average person's diet than they presently do.

This is the opinion of Dr. H. E. Kirschner, author of *Live Food Juices*, a small but informative book dealing with the properties in and prophylactic and therapeutic value of, fruit and vegetable juices. Published by H. E. Kirschner Publications, Monrovia, California, in 1970, this book serves as a handy reference compendium for those interested in using juices either therapeutically or simply as a dietary adjunct.

Quoting Dr. Birchner-Benner, founder of a famous Swiss sanatorium in which raw foods and juices are the basis for treatment, Dr. Kirschner says: "Absorption and organization of sunlight, the essence of life, takes place almost exclusively within the plants. The organs of the plant are therefore a kind of biological accumulation of light. They are the basis of what we call food, whence animal and human bodies derive their substance and energy. Nutritional energy may thus be termed organized sunlight energy." Thus, food energy is derived from sunlight, and the most satisfactory form of this energy

for human assimilative purposes, according to Dr. Kirschner and other medical experts whose opinions he records, is juice.

Raw fruits and vegetables require far less digestion than do their cooked counterparts, and remain in the stomach for a shorter period of time. Further, since all foods must become liquefied in the body before being assimilated, this process is hastened by initially consuming the food energy in liquid form.

The author says that the physicians and nutritionists who have studied and engaged in raw food therapy agree that from two to three *pounds* of raw fruits and vegetables daily are required to sustain optimum health. Obviously, it would be difficult for most people to consume such amounts in bulk, and for this reason, too, it is advocated that the fruits and vegetables be reduced to liquid form. The juice contains all the nutritive elements of the plant, minus the pulp and other excess matter that is not, in any case, utilized by the human system.

Answering the concern of many people that a diet composed primarily of raw fruits and vegetables does not supply sufficient protein. Dr. Kirschner cites the opinions of other experts in the field in support of his contention that adequate amounts of protein are available in some of the juices themselves, or with judicious use of whole grains, legumes, and nuts. He

believes that the current emphasis on a high-protein diet is unnecessary to physical well-being, and that the ingestion of too much protein, particularly from meat, can be harmful. Although he does not discourage the eating of flesh for moral reasons, Dr. Kirschner makes an excellent case, in purely physical and material terms, for a vegetarian diet. Instead of consuming the animal, which itself has been nourished by the plant, "Why not eat the plant that builds the body structure of the animal? Raw fruit and vegetable juices enable us to do just that, and we get our vital elements in their entirety — unchanged and unspoiled by cooking."

Some interesting case studies are cited to show the efficacy of the "juice treatment" in healing debilitating diseases. Two children of the same family, for instance, one born with leukemia and the other who contracted it as an infant, were cured with a diet of intensive amounts of carrot juice. A woman afflicted with arthritis for twenty years, suffering acute pain and helpless during much of that period, "miraculously" recovered after eight months of treatment with carrot, grapefruit, celery, beet, and parsley juices. Completely freed from pain and deformities, she was able to resume a normal pattern of life and, after a time, found that her eyesight, too, had improved so much that she was able to discard her bifocals. There can be no doubt, on the strength of these cases and many other testimonials reprinted by Dr. Kirschner, that the raw juice diet has been instrumental in the recovery of many "hopelessly ill" individuals.

A chart issued by the U.S. Department of Agriculture, indicating the approximate nutritional content of a number of juices, is reproduced in this book. The author also includes a list of major diseases, together with the juices found beneficial in their treatment. These diseases run the gamut from acne to tuberculosis, and include most of the ailments common to "modern, civilized society."

Dr. Kirschner also refers to a report on juice therapy recently issued by the British

Government, which avers that: "The sources of the essential amino acids, the cell building factors, are destroyed by heat and processing and not obtainable in foods thus prepared; juices, therefore, are the only means practical to get these *re-building factors*."

Dr. Kirschner outlines some general suggestions about daily amounts of juices that might be advisable, but points out that individual cases differ and that exact amounts for the treatment of specific illnesses should be prescribed by a physician after consultation.

Of all the suggested juices, carrot juice appears to be highest in overall nutritional value, containing "nearly all the minerals and vitamins that are required by the hu-



man body." It is recommended in the treatment of almost every disease on the author's list. Strawberry juice "is one of the most useful as well as the most appetizing of juices," and other juices highly recommended include celery, coconut, dandelion, lemon, lettuce, onion, pineapple, spinach, and tomato.

This book will be of interest to everyone concerned with proper nutrition and maintenance of the highest possible level of physical well-being. It might also offer hope to many people now afflicted with debilitating diseases, especially those for whom conventional medicines have been of little or no avail.

A remark by Hippocrates, quoted by the author, fittingly summarizes the main thesis of this book: "Leave your drugs in the chemist's pot if you can heal the patient with food!"

Researchers Link Poor Diet to Chronic Ills

Have you ever gone to a doctor for a checkup, told him you're well, and asked how to stay that way?

Chances are he would be at a loss to answer that question, say two researchers at the U. of Alabama's medical school.

The two, Dr. Emanuel Cheraskin and Dr. W. M. Ringsdorf Jr., both nutritionists, are pushing the idea of setting up a series of health institutes that would teach people how to maintain good health.

"There's a need for an institute where you can learn to anticipate rather than identify diseases so that you can learn to stay well," Ringsdorf said. "We want people to say to heck with a medical center, where can I go when I'm well?"

The two scientists . . . recently completed a lay book, "New Hope for Incurable Diseases," in an effort to focus public attention on how to use diet to avoid — and in some cases cure — chronic ailments.

"Nutrition is a big problem today," Cheraskin said. "There are many diseases that are rampant in the United States, and groceries have something to do with it.

"The health patterns of the United States are far inferior to what people think they are. We think we are No. 1, but we're not, in almost every measurement of health."

The book details a theory of Cheraskin and Ringsdorf that foods can basically be broken down into two categories — resistance agents, which tend to help the body fight off disease, and susceptibility agents, which have the opposite effect.

"What we show is that there is a common denominator in virtually all diseases — namely, if you don't want to get any of them the best way to prevent it is to use all the resistance agents and forget the susceptibility agents," Cheraskin said. . . .

"For instance, sugar is bad," he explained. "It's not only bad for the teeth, it's bad for everything."

In virtually all of the dozen diseases dealt with in "New Hope for Incurable Diseases," the authors indict refined sugar and processed white flour, coupled with deficiencies of certain vitamins and minerals, as conditions leaving the body open to chronic illness.

—*Los Angeles Times*, Dec. 19, 1971

"An institute where you can learn . . . to stay well" seems to be a fine and revolutionary concept. If such establishments existed, or if more people were in some other way advised on, and could be persuaded to heed, rules governing proper nutrition and other facets of health care, the need for medical centers would certainly diminish.

The doctors' findings parallel observations already made by other nutritionists, and well known to occult students. Proper food essentials, as well as the absence of harmful additives and what the doctors term "susceptibility agents," have a great deal to do with the maintenance of good health. As we know, the underlying cause of disease is a person's present and past attitudes — and actions. These actions include, near the top of the list, his eating habits and his nutritional intake.

Low Pulse — No Heart Attack?

A low pulse rate protects against heart disease. A study finds that healthy, middle-aged males with a pulse rate of less than 70 beats a minute have twice the chance of avoiding death by a heart attack as healthy men with a pulse rate in the 80s and 90s.

High pulse rate as a "risk factor" emerged in a 10-year study among employees of a Chicago utility. Pulse rate is a measure of heart rate. The beat of the heart sends a wave of expansion among the arteries. This wave can be felt in several areas of the body, but the doctor usually selects for examination the radial artery lying just about the wrist.

Average pulse rate in an adult is about 72, according to insurance figures, but some healthy people have a rate consistently slower or faster than this.

Dr. D. M. Berkson says high pulse rate should be added to other known risk factors for heart disease, including a high cholesterol level, use of cigarettes, blood pressure, obesity and diabetes.

—*Science Digest*, October 1971

The pulse has long been used as an indicator of general physical condition. It certainly appears reasonable that a rapid pulse rate would indicate susceptibility to heart ailments as much as to other diseases.

In this connection, we might also refer again to Dr. Arthur F. Coca's book, *The Pulse Test* (*Rays*, Feb. 1971). The author describes how an accelerated pulse sometimes indicates sensitivity to a particular food or substance — an allergen. Allergens can cause several ailments, such as conjunctivitis, high blood pressure, angina pectoris, and many others. In such cases, when the allergen is removed, the disease ends.



Obedience

IT has been said that we can break ourselves against the law but we cannot break the law. Law operates inexorably and impersonally.

Water is wet and fire burns, whether it is king or peasant who uses them. We learn quickly and easily that this is true. What a blessing if we learned as quickly that the Law of Love, too, is dependable, and we break it at our peril. Love is the great commandment, but difficult to keep.

In *Occult Principles of Health and Healing*, Mr. Heindel writes, "It is disobedience that brings disease. Obedience, no matter whether that involves washing in the Jordan or stretching forth a hand, shows a change of mind, and the man is therefore in a position to receive the healing balm which may come through the Christ . . ."

It is much easier to believe that our illnesses come to us from outer causes; contagion, accident, or a "normal" aging. It is unpleasant to be told that we, ourselves, are responsible, but we must begin to accept the responsibility.

We are not left comfortless. The laws of right living have been given to us, and St. Paul says in Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The spirit of life is certainly a spirit of love. Everyone is familiar with the experiments on plants where identical plants were kept under identical conditions except that one was actively loved while

the other was ignored or sent hateful thoughts. The difference in health and growth was astonishing, and sometimes it was a difference between life and death.

We respond in the same way. Habitual, love-filled thoughts are potent in their effects upon the body; conversely, hate and criticism breed illness and death. The choice is ours. We may "press toward the mark for the prize of the high calling of God in Christ Jesus," or we may turn aside, following our own way, but we may be sure that we cannot set aside the Law. That which we dwell upon in our thoughts, and that which we do, is sooner or later manifested in our experience.—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

May 2 — 9 — 15 — 22 — 30

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OUR PATIENTS WRITE

California—I am happy to tell you that the ear is better than it has been for many months. Thank you.

Missouri—I was so pleased and happy to receive your warm, inspiring letter! How can anyone help but continue improving with such kindness and love? I shall continue to try my best, and thank you again from the bottom of my heart.

California—The inflammation in my eye which I had for years and which caused the scar tissue, disappeared when I applied to you for help and followed the diet you recommended. Thank you for all the help you have given me through all this troublesome time.

Wisconsin—It will soon be thirty days since I ate any meat products. I can certainly note the difference. My blood pressure must be normal because the headaches I had mornings are not part of my awaking any longer. I eat a great deal of fruit, lots of lettuce, parsley, etc., and drink herbal teas. Thank you for your help. I am grateful!

Oregon—I am so much better this week it is really unbelievable. My movement is much better and the pain is much less. I know that your Invisible Helpers and God are working with me to help me. I am working as hard as I can to keep my mind an open channel to the healing vibrations. I still have a little numbness in the mornings but that is better. Am deeply grateful for all your help and time and love.

Pennsylvania — I had my six months' check-up with the doctor on Friday and he said he felt a pulse (very faint, but a pulse) in my foot for the first time in 13 years, and he was pleased to see that the arteries had filled out. I, too, am very happy about this. It is almost like a miracle, and I owe it all to you. It seems like a wonderful beginning and is certainly encouraging. Perhaps eventually the blood clot will be dissolved completely and I will be able to walk again like other people.



MacTavish Makes a Promise

DAGMAR FRAHME

CORNELIUS, who was only three inches tall, sat down on a stone and glowered at MacTavish. Nothing, but *nothing*, he had been able to do or say seemed to penetrate the hide of that stubborn rabbit. There he sat, gobbling up a lovely white petunia blossom that had just opened, as if it were the last edible thing on earth.

He certainly couldn't be hungry! Only that morning he had decapitated a whole row of blue phlox, and then had the audacity to stick his nose as far as he could through the chicken-wire enclosure and chew up part of a beautiful pink daisy.

"Doggone it," thought Cornelius, "if he's going to devour it, he might as well devour it *all*. That poor flower looks terrible just half there!"

MacTavish sank back on his haunches, wiped his mouth with his paw, and burped loudly. He didn't bother to say "Excuse me," but just grinned wickedly at Cornelius and returned to his chewing.

Cornelius, who was very polite, very neat, and very careful never to offend anyone, watched in disgust. "What atrocious manners!" he muttered.

He sighed, got up, and walked back to the geranium whose leaves he had been polishing. At least MacTavish didn't bother geraniums. But something was

going to have to be done. Probably there would have to be a meeting of the Elves' Governing Body; if they couldn't do anything else with MacTavish, they might have to ask him to leave. *That* would be hard to enforce, but the Elves would simply have to make it stick. It was impossible to keep the garden looking nice for Mrs. Drummond with that inconsiderate animal nibbling all the time!

MacTavish finished his petunia and looked around for other blossoms. He did not find any, but noticed that two buds were just about ready to open. He'd have to keep a close eye on them, he thought, to make sure he got his teeth into them when they were at their very freshest.

Then MacTavish wandered over to where Cornelius was working and sat down next to him. He began idly to chew on a blade of grass, making loud sucking noises that he knew would irritate Cornelius.

With his back to MacTavish, and trying hard to ignore him, Cornelius kept on working. His schedule called for him to finish all the geraniums by nightfall, and he still had a lot to do. He was getting more and more annoyed, but did not let himself say anything angry.

Finally he turned to the rabbit and asked, "Why do you get such a kick out

of annoying people?"

"Idunnnowatchertakingabout," replied MacTavish pleasantly, his mouth full.

Cornelius shuddered. The rabbit's manners were positively repulsive. He tried to smile tolerantly, though, and said, "Yes, you do, MacTavish. It's not exactly news to you that neither Mrs. Drummond nor we like to see her petunias, daisies, and almost everything else in her garden gobbled up by a greedy rabbit who has plenty of meadows nearby in which to forage."

MacTavish said something that sounded like "Faugh!" and twitched his round, white tail impatiently. He knew, of course, perfectly well that he should leave Mrs. Drummond's flowers alone. His mother, and every Elf in the brigade, and even Mrs. Drummond herself, had told him that. Like anyone with a guilty conscience, he didn't like to be reminded that he was doing something wrong, especially since he intended to keep right on doing it!

"Well?" prompted Cornelius. "You haven't answered my question."

MacTavish got up. It was no fun bothering Cornelius if Cornelius was going to bother him in return. That was not what he had planned. Rudely hopping away without another word, MacTavish left the garden. Cornelius sighed deeply and continued his work with a frown.

Early next morning, after tossing and turning most of the night, Cornelius took a walk around the garden. Sure enough, the two petunia buds were gone, a number of pansies had lost their heads, and something had been chewing on the marigolds.

"MacTavish sure doesn't lose any time," he grumbled, knocking at the door of the doghouse in Mrs. Drummond's back yard.

"Come in," muttered a sleepy voice, and, after making sure that MacTavish was nowhere in sight, Cornelius went in and said good morning to Cinnamon, the big, gentle Irish setter who was everyone's friend.

"I'm sorry to disturb you at this hour," Cornelius apologized, "but we've got a real problem on our hands, and maybe

you can help."

"That's OK. Time for me to get up, anyhow." Cinnamon wagged his tail and tried unsuccessfully to stifle a yawn behind his paw. "What's the trouble?"

About an hour later, Cornelius stood up. "We all appreciate this, Cinnamon. I realize it's asking a lot of you, but you can understand that desperate measures seem to be in order."

"Oh, I understand that, all right, but I do wonder if I'm the right person for the job. Seems to me that Lawrence Lynx would be much better at it," said Cinnamon.

"Ho!" Cornelius laughed sardonically. "You'd never get *him* to come up here. Besides, he might get carried away and go too far. This sort of thing is *too much* up his alley. You, at least, will know when to stop."

"I'm sure of that," chuckled Cinnamon. "My problem will be going far enough. I won't be acting in character at all, you know."

"I know, Cinnamon, but it's all in a good cause," Cornelius soothed. "And think how happy Mrs. Drummond will be if it works."

Cinnamon, who loved Mrs. Drummond dearly, wagged his tail hard. "That's right," he agreed, "and I'd do just about anything to make her happy. OK, tonight's the night, then. Wish me luck."

"We *all* do," said Cornelius, fervently.

That night, after everyone except Mr. Frog and the Cricket family had gone to bed, Cinnamon and Cornelius met in the thick shrubbery at the side of the garden.

"I had an awful time getting in here," whispered Cinnamon, whose usually sleek, smooth fur was ruffled and full of leaves and little twigs.

"I'll bet you did," said Cornelius, "but you look wild enough now that if he should catch a glimpse of your shadow he'll be more scared than ever. He'd never guess who it really is. Hope you're in good voice."

"I gargled just before I came," Cinnamon made a face. "Awful tasting stuff, but they should be able to hear me way

over in Central City before I get through.”

“Good, good,” said Cornelius. “Now maybe we’d better pipe down. It’ll probably be a long wait.”

For several hours, Cornelius and Cinnamon sat in the bushes. Cornelius was comfortable enough, but Cinnamon, who wasn’t used to such close quarters, kept wriggling and squirming unhappily. Cornelius rubbed his paws to keep them from going to sleep and that helped some, but poor Cinnamon could think of many better places in which to spend the night.

Finally, after what seemed forever, Cornelius nudged Cinnamon. “There he is,” he breathed.

Sure enough, MacTavish, still rubbing the sleep out of his eyes, was making his way into the garden. He bypassed the petunias, which hadn’t had time to grow new blossoms yet, and the marigolds, who drooped so unhappily that Cornelius was not sure they were going to revive at all, and sat down in the middle of the pansy bed.

In the moonlight, Cornelius could see the smirk on MacTavish’s face as he began to nibble around the edges of the biggest yellow pansy. Cornelius smiled grimly and thought, “He’s going to be wearing a different expression before long.”

Cinnamon looked at Cornelius questioningly. “Just a few seconds more,” whispered the Elf. “Wait till he’s completely lost in what he’s doing.”

MacTavish was savoring the pansy, chewing each mouthful with pleasure and saving the juicy center part until last. Cornelius watched a few more seconds, then nudged Cinnamon and whispered, “Now!”

With that, Cinnamon opened his mouth and began to bark as he had never barked before. It was a horrendous noise, mixed up of growls, howls, yowls, and shrieks, and shattered the still night air so terribly that Mrs. Robin’s four babies all woke up and began to cry at once, Mr. Frog abruptly stopped singing and scurried away, two coyotes who at that very moment had started up the hill be-

hind the house changed their minds, and a light appeared in Mrs. Drummond’s bedroom window.

Cinnamon, however, didn’t notice any of this. He was too busy making his dreadful noises, and, for good measure, shaking the bushes with his paws and tail. Poor MacTavish seemed glued to the ground, unable to move, his ears sticking straight up and his fur standing on end. Even the nightmares he often had after eating too much were never this terrifying. He stared, shaking, at the bushes, expecting at any moment to see a monster lurching out of the darkness toward him. Not for an instant did it cross his mind that the cause of that dreadful racket could be gentle, good-natured Cinnamon.

Finally MacTavish could stand it no longer. Somehow, shaking as he was, he managed to stand up. Pansies forgotten, he dashed through the garden, heading toward home as fast as he could go.

Immediately Cinnamon, still making all the noise he could, struggled out of the bushes and took off after him. MacTavish didn’t dare to turn around, and thought that the horrible thing chasing him must be either an apparition left over from Halloween, or an angry dragon. Scared as he was, he felt almost sure that something was breathing fire at him, although Cinnamon, of course, was doing nothing of the kind.

Cinnamon chased MacTavish for almost a mile, up hill and down, through meadows and woods, until MacTavish thought he couldn’t run another inch. He was almost ready to give up, when Cinnamon stopped barking and hurried away. By the time MacTavish realized he wasn’t being chased any more, Cinnamon had disappeared.

MacTavish, peering with fright behind every bush, slowly went home and collapsed on his bed, crying and exhausted. He did not get up for the rest of that day and all that night, and whenever he heard a noise outside his window he began shaking all over again.

Several days later, Cornelius was busy

teaching a group of young worms how to keep the soil loosened among the marigolds, who had perked up just a little. He turned around to see a very pale MacTavish sitting just outside the garden, watching him.

"Hello," Cornelius greeted him cheerfully. "Haven't seen you for days. Where have you been keeping yourself?"

"Cornelius, would you tell me something?" asked MacTavish in a low voice.

"If I can," said Cornelius, dismissing the worm class with a wave of his hand.

"Is this garden haunted?" MacTavish sounded fearful.

"Haunted?" echoed Cornelius. "Of course not. What makes you ask that?"

"Well," said MacTavish slowly, "a



few nights ago something terrible happened here, and I still don't know what to make of it."

As MacTavish described his experience, Cornelius listened as sympathetically as he could, exclaiming things like "Oh, dear!" and "You poor rabbit!" whenever it seemed appropriate.

"I hope you've gotten over the shock now," he said when MacTavish finished — knowing perfectly well that MacTavish hadn't.

"To tell the truth, I really don't feel very well," said the rabbit, "and I seem to have lost my appetite."

"Good!" thought Cornelius, but said soothingly, "Well, I guess it will take a while for your system to get adjusted again. I wonder what that thing could have been."

Cornelius crossed his fingers in his pocket because acting as though he didn't know what had scared MacTavish was a little like telling a fib, and he thought he'd better do something to show that he

understood this.

"I'm kind of afraid to go into the garden now," MacTavish spoke longingly, and Cornelius, who wanted to say "Well, then stay out!" knew that that wouldn't be the right thing to do.

Instead, he said, "I'm sorry to hear that, now that it's so pretty. Quite a few flowers have had a chance to bloom in the last few days, with nothing," he couldn't resist adding, "munching on them."

MacTavish gulped. "I know," he whispered, and sat still a while, looking thoughtful.

"Do you suppose," he finally asked, "that if I promised not to eat anything here again I could just enjoy the garden and that thing would let me stay?"

"It might be worth a try," mused Cornelius. "Whatever it is, it hasn't bothered anyone else — but of course you're the only one who *has* been eating here."

"All right," said MacTavish, turning toward the bushes. "Whoever you are," he said loudly, "I promise never to eat the flowers in this garden again, and from now on I will do all my nibbling in the meadows, where rabbits are supposed to nibble."

There was no response from the bushes, and MacTavish turned back to Cornelius. "Do you suppose it heard me?" he asked.

"I'm sure it must have," Cornelius answered. "Now come on up here and relax."

After that, MacTavish often came to the garden to chat with Cornelius. His manners improved, he even learned to enjoy smelling the flowers, and every so often he thought it wise to repeat his promise loudly to the bushes again. Mrs. Drummond's garden soon became the prettiest for miles around, and everyone who saw it marveled at the rabbit who sat in the midst of the flowers, looking at them with pleasure, but never touching them.



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