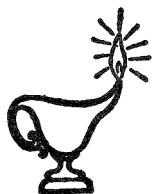


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Renaissance for Angels

*"And the Light Shineth in
Darkness"*

J. R. R. Tolkien: A Reading

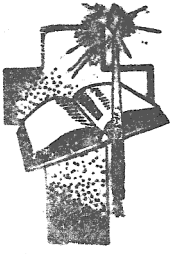
Age of the Moon

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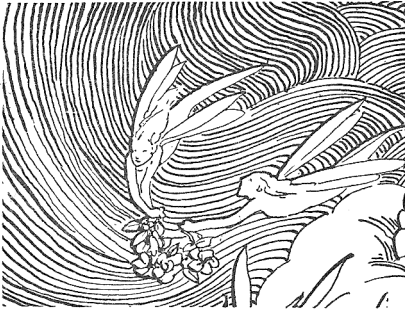
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THE VERITY OF RESURRECTION

In the Easter Sun which at the vernal equinox commences to soar into the northern heavens after having laid down its life for the Earth, we have the cosmic symbol of the verity of resurrection. When taken as a cosmic fact in connection with the Law of Analogy, it is an earnest that some day we shall all attain the cosmic consciousness and know positively for ourselves by our own experience that there is no death, but that what seems so is only a transition into a finer sphere.—*Max Heindel.*



Renaissance for Angels

STUDENTS of the occult are sometimes puzzled at the attitude toward Angels evidenced by many people professing to accept the Christian teachings. Both Old and New Testaments are, of course, full of references to Angels and their strategic appearances and accomplishments, but an actual acceptance of their reality among orthodox Christians is rather rare. True, not everyone has *seen* an Angel, and since the rise of modern materialistic science has tended to lessen belief in anything not cognized by one or more of the physical senses, and to place such things firmly in the realm of imagination or the "subconscious," those who have seen an Angel, or thought they did, have been unable to inspire in others a real credibility. However, it seems that now we are in for a renewed interest in these superphysical Beings, according to a recently published book titled *Men and Angels* written by Theodora Ward. A review of this book appeared in *Time Magazine* for December 26, 1969, and begins with the following paragraphs:

"Even the entirely godless — provided they are not entirely artless — know that Christmas began with an angel. The soaring radiance of medieval and Renaissance art turned again and again to the Annunciation and the astonishing moment when Gabriel first appeared to Mary with the slightly scandalous news that she was about to become the mother of Christ. Multiplied and modified by commerce, these and kindred images — of angels flying, angels tootling on long trumpets, angels simply adoring — have become as much a part of worldly Christmas as street-corner Santas. And when the New Year comes, they seem as swiftly and easily forgotten.

"They deserve better, even from 20th century man, says Critic and Biographer Theodora Ward. Modest, scholarly, at times profoundly thoughtful, her new book traces the story of angel visitations through theology, philosophy and art from angelic beginnings in Jewish and Christian scriptures up to the present. Miss Ward's conclusion: angels are in for a renaissance."

It is not really surprising to the students of the deeper truths that there should be a renewed interest in Angels and other superphysical Beings at this time, for the vibrations coming to us from the Aquarian Hierarchy as the Sun by precession moves nearer this sign are beginning to direct the attention and interest of the human mind

into the general direction of phenomena hitherto called imaginary. People in general are becoming more and more prepared to believe that things and beings may exist in a less-dense state than we are accustomed to viewing with our physical eyes, or cognizing with any other of our physical senses. In addition, the increasing number of human beings who are able to see objects made of ether has made many others realize that it may be possible for everyone to develop this ability. Books and magazine articles on psychic experiences and phenomena are flooding our bookstores and market places, so that skepticism of the actuality of the superphysical is becoming less and less.

What are the facts concerning Angels as revealed by occult teachings? How real are they, and what relation do they have to the human family? Why be concerned about them at all? It is an intriguing and inspiring subject, one that invites an intensified reverence for the wisdom of our Creator and His loving care for His creatures.

The Angels, as described in the Rosierucian Philosophy, are etheric Beings belonging to a life wave one step higher than the human life wave. Contrary to the generally accepted belief among materialists, there are other life waves than the four we see about us here on Earth: mineral, plant, animal, and human. Those above the human are in bodies made of finer substance invisible to ordinary physical eyesight, but are no less real because of that. The occult student has discovered — many from first-hand knowledge — that he has faculties he can unfold which enable him to become aware of beings clothed in substance not cognized by the physical senses. One of these faculties is etheric vision, developed by sensitization of the optic nerve. This faculty is to be a common possession by humanity in the Aquarian Age some six or seven hundred years from now.

On the great Ladder of Evolution there are countless groups of beings, or life waves, which have been brought into manifestation by our solar God and are evolving according to His Divine Plan. One step above the present humanity, as previously stated, are the Angels, a great host of double-sexed Beings who were the humanity of the Moon Period, the third Great Day in our septenary journey toward the complete unfoldment of our divine potentials.

Among the hosts of Angels there are many degrees of development, just as there are among the six billion Egos allotted to evolutionary development on our Earth. Some are much more advanced than others and can therefore fulfill duties of a most complicated nature. They live in the etheric region but are said to be located on the moons of our solar system. From the vantage point of our Moon they direct the tides of Earth's seas and control the forces that ebb and flow with the New and full Moons.

Since the stream of life ensouling the plant kingdom started its evolution in the Moon Period, when the Angels were "human," they worked with the plants then as we are now working with the minerals, and there is thus a special affinity between the angelic life wave and the plant kingdom. The Angels are *builders* of ether and direct the evolution of the plant kingdom. They cause the wheat, grapes, and other grains and fruits to grow or wither, directing the innumerable sub-human Nature Spirits (gnomes, sylphs, undines, and salamanders) to

perform the particular kind of service necessary to accomplish their goals. Individuals possessing etheric vision have seen majestic Angels on strategic positions in certain localities radiating their powerful and wondrously beautiful emanations into all the surrounding countryside as they impelled the lesser beings in the performance of Nature's mysterious activities.

For the human kingdom the Angels also perform much loving service. As far back as the Hyperborean Epoch (of our present Earth Period) they helped the Lords of Form clothe man with the vital etheric body. They helped him to build the physical brain, although they did not know how to use such an instrument and could not speak directly to a brain being. They became the Family Spirits, hovering about the particular Egos that comprise a family, controlling their propagation — placing the seed atom in the womb of the mother for every human being, and making the connection between the vital body and the sense centers of the brain. Then they help to build, by the force of love or the Law of Attraction, the body of the incoming Ego, the Laws of Assimilation and Growth also being under their wise administration.

In the higher worlds the Angels instruct the Ego in building archetypes and help it to choose the panorama of life before it comes to Earth life again. Four of these mighty Individualities, called the Recording Angels or Lords of Destiny, see that each nation is provided with the religion proper for its spiritual unfoldment; our Christian Bible came to us through their instrumentation. They administer the Law of Rebirth, with their helpers making sure that each Ego is born where it should be and among the right associates to fulfill some degree of its destiny and have the opportunity to unfold its divine potentials. They guide the stellar influences under which a child is born, in accordance with its needs, even to the extent of overriding the free will of the individual in cases where ripe destiny must be met. The Recording Angels may rightly be thought of as the celestial lapidaries, constantly endeavoring to remove the rough coat of materiality and the lower self from the consciousness of the indwelling Spirit, much as the covering of a newly-mined diamond is removed and the stone polished into a sparkling gem. The grindstone of experience may bring pain and suffering, but it awakens the Spirit and impels it to seek the higher life — and eventually re-union with God, its Creator.

These wonderful Beings get their knowledge without reasoning; having experienced no division of the soul-powers as did man, they can send out the dual soul-force of Will and Imagination without selfish reservation. By sending out their whole love, without selfishness or desire, they make possible the inflow of Cosmic Wisdom. Though unable to communicate with brain beings mentally, they make their power felt through the force of love.

Do the Angels sing and play musical instruments, as depicted in Renaissance art, and corroborated by many possessing etheric vision? Occult science avers that they do, and, along with other celestial Beings, especially at such cosmic events as the equinoxes and solstices. In describing the descent of the Christ Life in the fall, Max Heindel writes:

“ . . . a harmonious, rhythmic vibratory song, not inaptly described in

(Continued on page 159)

THE Mystic ... LIGHT

"And the Light Shineth in Darkness"

A TALK GIVEN IN OUR CHAPEL ON PALM SUNDAY BY VIRGINIA KURTH

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehendeth it not.

THE Rosierucian philosophy tells us that these sublime first verses of the Gospel of St. John describe the activity of the Supreme Being at the very dawn of creation. Before the beginning of active manifestation, the first aspect of this great Being, Power, thinks out all that is in the universe: It imagines all the seven cosmic planes, and all the creative hierarchies which will inhabit them, and all the millions of solar systems. Then the third aspect of the Supreme Being, Motion, awakens the Cosmic Root-substance from its normal state of inertia and sets the countless inseparate atoms spinning on their axes, and places these axes at varying angles to one another, giving each a certain measure of vibration. Then the second aspect of the Supreme Being, the Word, marshals and uses these atoms, speaking into being the various planes and the myriads of kinds of forms which inhabit them.

As above, so below. The great being we call God, the God of our solar system, is also three-fold in manifestation. At the dawn of our being, God limits Himself to a certain portion of the spirit-essence we call space, and as God the Father thinks out — imagines — all the worlds below Him, and all the creative hierarchies, including ourselves, which will inhabit them. As the Holy Spirit, He moves over the sea of sleeping, inert, virgin matter, stirring it to action, which manifests first as heat and then as light. He enunciates His Creative Word, and as the Christ principle He preserves, maintains, nourishes, and keeps alight by His love all that is created.

Let us move even closer in time to another point when a new manifestation of the Godhead is taking place. It is almost two thousand years ago. The great composite Being whom we know as Christ Jesus is nearing the end of His earthly journey in a physical human body. He knows He is near the end, for He is about to enter Jerusalem on the day equivalent to today, Palm Sunday. We will let St. Luke tell us what He did as He saw Jerusalem:

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

The twelfth chapter of St. John continues this part of the sublime tragedy:

... much people that were come . . . ,
when they heard that Jesus was coming
to Jerusalem,
Took branches of palm trees, and went
forth to meet him, and cried, Hossanna:
Blessed is the King of Israel that
cometh in the name of the Lord."

Afterward commenced His passion, and we hear Him lament,

Now is my soul troubled, and what shall
I say? Father, save me from this hour:
but for this cause came I unto this
hour."

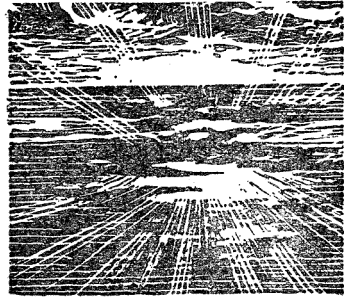
The rest needs no detailed recounting: we are all familiar with the betrayal, the trial, the tormenting, the crucifixion, the flooding of the Earth with His glorious Spirit, and the resurrection.

Now what do these three towering dramas have in common: the creation of our universe, the creation of our solar system, and Christ's entering a city where He knew He would be killed? One overwhelmingly vital thing, from which other parallels naturally follow: in each case a divine Being was deliberately, consciously, and voluntarily placing Himself in conditions of limitation for the sake of increased consciousness for orders of life below Him. The Supreme Being limited—if our minds could ever conceive of such a condition for so vast a consciousness — His field of action, and concentrated and separated other fields of action within Himself by the rate of vibration He gave them. He specialized force within Himself by stirring inert atoms to action. The resulting vibration manifested gradually as heat and then as light — which shineth in the darkness that has been separated from it by rate of vibration, and therefore comprehendeth it not.

In similar manner the God of our solar system limited Himself to a certain portion of the spirit-essence we call space. He created the various worlds, with rates of vibration which are progressively slower as we proceed from finer to den-

ser. Finally, in the physical world, the densest of our field of evolution, He in His wisdom separated the beings under His charge from the central source of His life according to the degree of heat and light — rate of vibration — best for their particular development: He threw off the planets from the Sun. If we, for instance, were any closer to the Sun, the great vibration would kill off our forms too fast for us to make any appreciable progress.

Active manifestation and the development of consciousness on any plane depend upon the limitation of Life by Form. Life and Form are but the positive and negative poles of the same Universal Spirit, yet active Life must work



in and upon inert Form, must be limited, specialized, separated for a time, must be made of labor, leaven, even grind, if you will, in and upon that which is much more comfortable left asleep. The resulting vibration manifests as heat, which in turn gradually becomes light — which shineth in the darkness which has been separated from it by rate of vibration, and therefore comprehendeth it not.

In a similar manner this voluntary limitation of divine Life by Form is shown in Christ: in His taking human form in the first place, in His travels in that form to hostile or indifferent and erring peoples, in His efforts to enlighten in the most literal sense those who had fallen into the lower vibration patterns of materialism — into darkness, in other words. But certainly is the principle of the voluntary limitation of di-

vine Life by Form shown in Christ's entry into Jerusalem, and in His voluntary submission to the temporal rulers, that His Life and Light might be set free in the darkness of Calvary, and that He might confine them again in our Earth each year from Christmas until Easter for the literal enlightenment of ourselves and our heavy ball of darkness.

Let us examine this Life and Light a little more. The four Gospels can help us, but particularly does St. John. In the eighth chapter Christ Jesus says, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Those are the words: the light of life. And we know that he that followeth Christ is the one that follows Christ's example: He says, "I am the *way*, the truth and the life." What was Christ's way? It was an active one, full of good works, of healing where asked, teaching where any would hear, and counseling by word and deed. If we follow His example, and *do*, then we truly build that light of life which He promises, the soul body, as it is known in Rosicrucian literature.

If we study a little further on light and its symbolism down through man's history, we find even more food for thought. We are told that the divine Hierarchies active in ancient Atlantis taught man to aspire to light. His spiritual sight was then on the wane. He was just finishing the work of body-building by receiving the last of his vehicles to be added, the mind. The Ego gradually came completely inside all these vehicles, and its attention became more focused on the gradually clearing physical environment. But man sorrowed for the loss of guidance from spiritual sight, for before, though physical things were very hazy in outline to him, he at least could perceive spiritually their essence and know whether they meant him good or ill. Thus he was able to avoid harm. To compensate for this loss and to guide man further on his path of unfoldment, the Tabernacle in the Wilderness was given to the ancients,

and a spiritual light descended upon the altar of this Tabernacle. And this light, concentrated as it had never been before to man, drew the worshipping masses.

But note that this altar on which the light shone was an altar of sacrifice. Man had to give up cherished possessions for every transgression. He had to slay his animals and give up his crops to a God Who appeared as a hard taskmaster, because man had not enough light in him then to learn any other way.

Yet Paul tells us that this Tabernacle was but a shadow of better things to come. Christ Jesus now says, "*I* am the way, the truth, and the light. *I* am now the light of the world. This is my body, this is my blood, given for you."

Thus in the Tabernacle in the Wilderness we were given the ideal of sacrifice, and in Christ the ideal of *self-sacrifice*.

Well and good, and well understood. Most of us have heard this many, many times. Perhaps some of us have heard this *so* many times that we are inclined a little to close our ears when we hear it coming again. For we *apply* the principle of self-sacrifice, we believe. We work hard, we push ourselves when we don't feel well, and we do favors for others when it really isn't convenient to our schedules. Fine. We have the beginnings. But they are only the beginnings — the forms. For just as the sacrifice of physical possessions was the form, the practice, we might say, for a greater kind of sacrifice to be practiced later on, so the sacrifice of our physical comfort and convenience is only the form, the practice, for a still greater kind of self-sacrifice which is now demanded of us.

This brings us from an examination of the light to an examination of the darkness, as it exists for us human beings. Throughout our literature there are phrases such as "the darkness of our physical conditions," and the fact that "men loved darkness rather than light." Note further that we are told that this "darkness of our physical conditions" became greater than it had ever been

before in our history at the time when the Ego had drawn entirely inside its vehicles and man became conscious of *himself* as separate from everyone else.

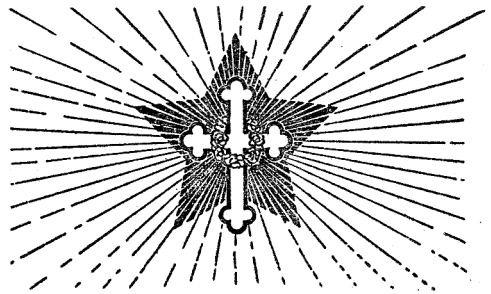
Probably lost in the hoary past of the English language are the origins of such phrases as "to go out of one's way" for someone, or "to put oneself out." Yet this is exactly what we must all now strive to learn to do. We must truly put ourselves, our little personal selves, out — out of any consideration at all. Again this is something we may readily assent to, but again perhaps without knowing what we are really assenting to. Just as the Universal Spirit has its positive and negative, so does our Spirit, for as the Bible poetically tells us, man was created in the divine image. It is this negative side of selfhood which we must also learn to sacrifice if we are truly to practice self-sacrifice. Yet as we mention some aspects of the negative side of self, you will see that they are not so much what need to be sacrificed and what need to be transmuted, just as the great beings we mentioned earlier did and are doing in their creative and redemptive work.

As things do in the lower worlds, the same kind of spirit or principle may take many different forms. Here are a few of the forms the negative side of self may take, and what we must transmute if we are truly to practice self-sacrifice:

1. Self-pity. Have we had hard lives? Has someone hurt us, or rather, our concept of ourselves or our mission in life? Are we undergoing misfortunes, physically, mentally, or emotionally? It is a temptation, as such conditions seem to crowd in on us, to become so harassed and immersed in what is not going our way (and that is really why we are distressed, that things aren't going the way our little selves hoped they would) to give up trying and begin to pout and complain in various ways. If we do, we are turning attention in on a negative and making it grow, stifling constructive action, and closing the door to the

light which is all around us.

2. Self-righteousness. Here is a snare of a subtlety and of a danger that increase with our intelligence and our book-learning. Do we criticize another for his beliefs? Might as well blame a geranium for not being a rose. Besides, it is always just possible that our *concepts* of our own belief are the geranium while the other person's might have all the fragrance, at least, of the rose. Mr. Heindel tells us in his book, *Teachings of an Initiate*, in so many words, that "we may not with impunity deery the religion of another," for if there are mistakes they will become manifest in due time, as the person is ready to see the light. The Sun shines on saint and sinner alike, and so ought our attitude



to be. Furthermore, as Saint Thomas a Kempis said, "If thou thinkest that thou understandest and knowest much, yet know that there be many more things which thou knowest not."

Curiously enough, another form self-righteousness can take is a warped version of the very self-reliance we are taught to cultivate. Here in essence is what all too often happens in the occult student who believes he is truly trying to be self-reliant: he says in effect, "I am going to do this or that by myself, and I don't need anyone else's help." So that's just what happens. He gets no one else's help, perhaps not even that of the Elder Brothers or other agents of the Light. We know that they wish us to stand on our own two feet as much as possible; but that is not what is at

issue here. The student we are talking about is the one who has not even stopped to consider whether his scheme is in harmony with the evolutionary development of whatever it affects, or whether, if it is, it is the right time for the move he contemplates. He has not prayed for guidance with an open mind; he has not said "Not my will, but Thine be done." Thus he may not be the "self-conscious channel for the beneficial workings of our Elder Brothers in the service of humanity" which we say we pray to be. He is self-conscious, all right, and a channel, but perhaps a channel for his mortal self in all its tricky aspects.

3. Self-glorification. Though there are many ways this aspect of the negative self can manifest, we will mention only one of them. Perhaps we do not do our alms for the express purpose of being seen of men, but do we tell others about our good deeds afterwards? If we do, except for the purpose of illustrating a larger point, we have our reward. "Him who doeth in secret shall I reward openly." We must further remember that Christ said, "The Father within, He doeth the works."

You will be able to identify many other subtle snares of the negative side of selfhood. We have but started the list here. And these snares are waiting every minute to catch each and every one of us.

What hope have we of escaping or transmuting them, then? Again St. John gives us our light at the end of the tunnel. He says of John the Baptist that he "came for a witness, to bear witness of the Light . . . That was the true light, which lighteth every man that cometh into the world." And we are told that each of us has within him the Christ Principle, this second aspect of the Godhead, at least latent. And how could it be otherwise, since we are sparks of the Divine? When he is "born" — or should we say awakened — within us, we should contact and consult Him more and more, for as any child, He grows with nurtur-

ing care.

But what are the attitudes with which we should approach this care? Well, perhaps the most important of all is shown by the three examples of the working of the positive aspect of spirit on the negative with which we began today. In each of these examples, the creative work of the Supreme Being, the creative work of our solar God, and the entry of Christ into the city of His crucifixion, the negatives were the raw materials out of which greater light and glory and consciousness were to come. So it is with limiting and potentially distressing negatives in our lives: these can be the raw materials, the very substance, which we can transmute to greater glory.

And here we have the reason—if your mind craves a reason — why we should praise and adore our Author and Maker not only no matter what the conditions are in which we find ourselves, but also more especially when we find them the *least* comfortable for our little selves. *For the greater the misfortunes and problems and limitations, the greater amount of raw material, of negative spirit, with which we have to work.* In such conditions, we should be able to say from the fullness of a love-filled heart. "O Thou wondrous and glorious One, Who madest heaven and earth, praise be to Thee and Thy name. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee, for the night shineth as day, for the darkness and the light are both alike to Thee."

Then we are assured that such an adoring song will call down a great outpouring of the Spirit such as will nourish and encourage our Light of Life to burn brighter. Our good words and works will make it grow larger and brighter, and our transmutation of all negative aspects of self — complete self-sacrifice — will separate all darkness from our light, which will shine in the darkness.

Easter and the Race Religions

MAX HEINDEL

BEFORE the Christ all religions were race religions, and all were given by Jehovah. These race religions are to be superseded by the universal religion of the Sun Spirit Christ, which will unite all men into one brotherhood. The change from one to the other and the fact that the religion of the lunar God Jehovah must precede the religion of the Sun Spirit Christ are symbolized by the manner in which Easter is determined.

The rule in present use for determining the time of Easter is that *it falls on the first Sunday following the Paschal Full Moon*. This was the original time adopted by the earliest Christians, who had knowledge of and regard for the occult significance; but very soon ignorant people started schisms and fixed it at different times. This occasioned no little controversy.

In the second century a dispute arose on this point between the Eastern and Western churches. Eastern Christians celebrated Easter on the 14th day of the first Jewish month or moon, considering it to be equivalent to the Jewish Passover. The Western Christians kept it on the Sunday *after* the 14th day, holding that it was the commemoration of the Resurrection of Jesus. The Council of Nice, 325 A.D., decided in favor of the Western use, branding the Eastern practice with the name of heresy. This, however, only settled the point that Easter was to be held not on a certain day of the month or moon but *on a Sunday*. The proper astronomical cycle for calculating the occurrence of Easter was not yet determined, but they finally deferred to the ancient method of fixing the festival by the Moon, and so the ancient custom was finally revived.

Thus Easter is now held upon the same day as required by the occult traditions, as is necessary to symbolize

properly the cosmic significance of the event. In this respect both the Sun and Moon are necessary factors, for Easter is not merely a solar festival. The Sun must not only go past the equator as it does on the 21st of March, but the Full Moon after the vernal equinox must also be passed, and then the following Sunday is Easter, the day of resurrection. The light of the vernal Sun must be reflected by a Full Moon before Easter Day can dawn on Earth.

There is, as said, a deep meaning hidden behind this method of determining Easter, namely, that humanity was not sufficiently evolved to have the religion of the Sun, the Christian religion of universal brotherhood, until they had been fully prepared through the religions of the Moon which segregated and separated humanity into groups, nations, and races. This is symbolized by the annual rise of the Sun Spirit at Easter being deferred until the Jehovistic Moon has thrown back and fully reflected the light of the Easter Sun.

All the founders of race religions: Hermes, Buddha, Moses, etc., were Initiates in the Jehovistic Mysteries. They were Sons of Seth. At their initiation they became ensouled by their particular Race Spirit, and this Spirit speaking through the mouth of such an Initiate gave *laws* to his people, as for instance, the decalogue of Moses. These laws manifested sin because the people did not and could not keep them at that stage of evolution. So they made a certain debt of destiny in consequence. This destiny the human Initiate-founder of the religion had to take upon himself, and so had to be born again and again to help his people.

Christ, on the other hand, did not need to take birth in the first place. He came of His own free will to help hu-

(Continued on page 180)

Renunciation

A TALK GIVEN IN OUR CHAPEL ON CHRISTMAS MORNING BY MARY SCHAUMBURG

PERHAPS the most "unwanted" word in our language is Renunciation. It conjures a bleakness which repels us because it means "giving up" something we want to keep. Obviously there is no renunciation when we *want* to get rid of something.

Occult students have a definite goal, but to reach it means a long drawn out trial and error experience — which, incidentally in our personal terms seems endless. If, however, we know a few short cuts, the "pain" may be sharper, but it will also be briefer.

Our title indicates we give up one way of living for another. It is interesting that it is necessary to give up a way of life we know for one in which we are more or less comfortable, for one we know very little about, and which in the process, more often than not, proves to be very uncomfortable. Every step we take in the new way is an adventure, taking us into unfamiliar fields to which we respond without knowledge of possible results; we are never sure we are pursuing the right path (even though our motives are above reproach) until the fruits of our efforts are visible to our own critical inner eye.

Dag Hammarskjöld kept a sort of diary, a succession of notes set down over a period of 35 years (now published under the title *Markings*), in which he recorded the secret of his spiritual struggle. They reflected his growth and conclusions which could very well be a guide to many aspiring souls. In one he quotes the great mystic Meister Eckhart: "The soul that would experience this birth must *detach* herself from all outward things: within herself be completely at one with herself . . . You must have an exalted mind and a *burning* heart in which nevertheless, reign silence and stillness." Why do noise and pur-

poseless activity attract us so much? Why do we shrink away from that utter stillness within ourselves, preferring distractions of the moment? How can we expect to hear the voice of the Ego, the three-fold Spirit in such confusion?

We take for granted that each candidate for spiritual enlightenment has an Ideal, even if it gleams only intermittently. All habits which conflict with the Ideal (including those so ingrained that we do not see them when told) eventually have to be recognized and eliminated.

Christ Jesus said we must give up such relationships as father-mother, sister-brother, etc., a renunciation extremely difficult for some. The present relationships were established during previous embodiments, and these Egos hold such a special personal place in our emotions that it is difficult to see them as "people" who have private rights and privileges, whose inner problems are just as urgent as ours, and who must have our respect for their ideas.

Many of us are closely tied to members of our family, especially those with whom we are united by debts of destiny. An ignorant man cannot free himself from such because he doesn't know the cause, but an occult student is aware that the unhappy ties have been forged in pain — and the scar keeps reminding him of that tie. Harmonious relationships have been earned, usually by constant consideration of other's needs.

There are times when past enemies become so much a part of our pattern of life — their abrasive qualities demanding protective habits to preserve our composure — that we drown in a negative, suppressed attitude which prevents expression of the Spirit. As habits have fingers of steel, this attitude is hard to relinquish, but it has to be done, for the sun of the Spirit cannot shine

through such grey clouds.

Renunciation of this "family belonging" is necessary to free us from the Jehovistic sphere of influence, away from the family and tribal spirits, and to give these Egos in such close proximity the freedom we allow acquaintances and friends.

Jesus' baptism was a symbol to us that we "wash away," emerge from the domination of the Race Spirits, presumably having mastered to some degree the quality of the third aspect of our God. We have a tendency to think of our family, our nation, our race, as *superior* — we use them as anchors or props to support us against the challenge of "not belonging." To renounce these securities upon which our *personalities* depend is not a light thing — as anyone permanently moving away from his country of birth can tell you. But when the moment comes when we can say and *mean* "I relinquish", we are on the road to freedom from the jealous influences of Jehovah and His Angels — who, we must remember, aided our evolution, and are still very active, but who brought separation and the great "I". Such renunciation is achieved slowly, bit by bit. The Christ Spirit must dominate our thinking, although even thinking itself is separative. Spiritualised thinking is our aim, the cohesive creative thinking which leads to constructive living.

The wise occultist is always asking: "What have I to learn, how do I 'recompense' for the situation which *originally* tied me to my present destiny?" That is the *beginning*. The long hard pull which permits a "change of heart" sears the consciousness until the satisfaction of the job well done brings relief. Destiny has no favorites: our debts have to be paid so that we may be free to decide what we want to do.

The family ties which are based on love must take second place, too; there is no room for personal preferences. Even the magnificent figure of Christ-Jesus is seen seeking consolation from

His spiritual friends in Gethsemane, but through them come the terrible grief of being rejected — what a sad word! — and being utterly alone. But again, we eventually turn to the Glory of our Creator.

Perhaps one of the most difficult acts of renunciation we ever make is that of accepting separation from a loved one. Not by death, we have no choice about that. By our continued effort to reach a spiritual Ideal we are sometimes permitted to be with an Ego of a long-ago happy association, one who has tasted renunciation of the self. A time comes, however, when we shall be expected to renounce this kind of happiness, to turn *all the self* into the work of the Divine Creator, to work separately, knowing that each is active in the same field, yet finding the old treasured companionship vested in the greater spiritual love which must be expressed in participation with the Divine Idea.

You may say: "Indeed, for that I'd give up everything," but the decision and renunciation come first, and after that the heartbreak, the tests and yearning for compatible companionship which have to be completely sublimated before we can experience the ecstasy of working consciously with the Divine Forces.

All ideas which foster crystallization, traditions which no longer serve a good purpose; all behavior which restricts the legitimate actions of others, which imprisons and denies full expression of their own (disciplined we hope) nature, must voluntarily be cast aside unless we are gluttons for punishment. We have to cease feeding our own selfish domination of others. How can they learn from experience (which is the purpose of our physical embodiments) unless we permit that freedom? (Children are excepted of course.)

Another point: why do we seek the approval of others? Haven't we enough back-bone to stand on our own two feet after we have done the best we can, *without having someone say*, "great job?" This urge for approval of those

in our environment is like a hunger which is hard to appease. It is a "natural" need which is rarely sated. Is it possible that there is a subconscious acknowledgement that we fall short of the spiritual self, and another's approval is a sop for our inner wounds?

But this is a need which has to be recognized and renounced — given up — and our yearning for approval centered toward our Creator. Here we face a different situation; instead of the frequent "well done," we find we are expected to work without approval, and to be tested in the bargain. This is no undertaking for the immature. The result is a quiet assurance, an inner dignity which marks all behavior. There are seldom ruffled feelings because we enter into a security which is hard to breach. The lower self cannot be served under such conditions; if we crave satisfaction of our personal *desires*, we know we are not even interested in God's eventual approval.

One of the subtler habits which must be given up is that of casual thinking. This is really a troublesome matter and most of us have to be taught in the "evolutionary sense" for it to be accomplished. The "everyday" thinking which is never brought into fruition — the endless useless thoughts which create nothing but cloudy vaporings around us, which color our auras with futility — must be replaced by purposeful thinking. To have a goal in mind, to study and think, to bring into being (creating) the object of thought is an expression of a divine quality—even if temporarily that expression is destructive. Such thought control, using desire and vital energy in a constructive manner, could benefit others if we are service minded.

It is an interesting fact that as Virgin Spirits on the journey of Involution, we received from Great Hierarchies gifts of the seeds of our vehicles, as well as the guidance of other Exalted Beings working for our Creator to bring us to the point where we could handle our own development. We accepted the ability

to "acquire" and this is demonstrated in a material way by desiring possessions, by receiving gifts, by "accepting" from other people.

We now have to learn not to want these possessions, these marks of preference (as we think): to give them up willingly for the at present ephemeral dream which lures us with such promises as: "To him that overcometh — I will give him a crown of life."

This upward evolutionary path is one of renunciation, but because we "give up" for spiritual reasons, we gain a far more permanent joy. Eventually our very vehicles used by the Spirit will be "given up," for the more readily we react to the subtler vibrations, the less likely are we comfortably to use these coarser bodies. Christ's lowest vehicle is the desire body, but He functions in a body composed of Life Spirit; He can use His desire body should it be required, but His great spiritual state makes it more natural to live and work in the unifying Life Spirit. There is no sacrifice attached to such disuse of a lower vehicle, but we have to learn to use our vehicles as a means of spiritual expansion until we have achieved satisfactory adjustment in a higher vehicle. Our sloughing away of everything detrimental to our at-one-ment with our Creator is, at present, renunciation.

Our wilful reluctance to give up corroding habits, thoughts, and possessions (on whatever level tempts us) shuts us away from the very goal we seek, so renunciation is an idea which can free us from the chains which prevent our freedom.

There is a point which we should keep in mind: as there are levels of spiritual consciousness, there must be levels of renunciation. We cannot possibly expect the faltering neophyte to be aware of the subtleties of spiritual renunciation. A beginner has rather elementary work to do, unless there is great moral refinement. An advanced aspirant reaches a point where fine discrimination only decides what should be renounced, and

such devotion to a goal raises his vibrations to the point where he can become at home in the spiritual vibrations of the Teacher.

As it was possible for our human life wave to produce an Ego (Jesus) capable of sustaining the Christ vibration for three years, so there are other Egos ranging from our status to that of the Disciples. Their early willingness to forego the demands of the lower will and renounce everything for a promised glory made it possible for them to act as guides and be examples for the rest of humanity. When we try to follow their lead we begin to have a faint idea of their courage. All we have to do is to make up our minds to try, to face discouragement and perhaps some self-disgust, but at least we do have the freedom to try. In the cruder past man had to incarcerate himself in a monastery and swear away all freedom—unless he had his own private means.

We, in this more fortunate time, have at least elementary occult treatises to stimulate our interest in a goal outside ourselves. There is less excuse for our not succeeding because the present universal climate is more in our favor. This very point, however, invites a certain laxness and we make excuses for our weaknesses. Renunciation breeds strength, a required factor before we can be trusted with spiritual power.

May we reverse the coin for a moment? Imagine ourselves as watching from the inner planes as an aspirant struggles with his lower will which wants to hang on to familiar material belongings, to his "debts of destiny," to his loved ones, to his bad habits. We will be filled with compassion for the Spirit who is blinded to the beauty and joy of serving with the Divine Powers. We would send streams of encouragement and love to the struggling one only to see them non-received, hovering, waiting for an opportunity to inspire at a moment when the lower will was not so dominant.

So a good question to ask ourselves

is: how do we respond to these patient leaders? At our stage, do we have an inner voice, a conscience so lively that it is too uncomfortable not to reach out toward that loving help?

In 2nd Corinthians we find:

Verse 1: Therefore seeing we have this ministry, as we have received mercy, we faint not;

Verse 2: But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Verse 6: For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the Glory of God in the face of Jesus Christ.

Verse 7: But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

RENUNCIATION: the act of giving up dross for spiritual fulfillment.

* * *

RENAISSANCE FOR ANGELS

(Continued from page 149)

the legend of the Mystic Birth as a 'hosanna' sung by an Angel choir, fills the planetary atmosphere and acts upon all as an impulse to spiritual aspiration." He also tells us, concerning the Holy Easter Season:

"For those who have chosen to work knowingly and intelligently with cosmic law, Easter means the annual liberation of the Christ Spirit from the cramping confines of the Earth and His joyful ascent into His true home world, there to remain for a season resting in the bosom of the Father. And if their eyes are truly open they behold the angelic hosts waiting, ready to accompany Him on His heavenward journey; if their ears are attuned to heavenly sounds they hear celestial choirs chanting His praise in glad hosannas to the risen Lord."

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(FIFTEENTH INSTALLMENT)



Man's Desire Body in the Invisible World

Causes of Infant Mortality (Continued)

THIS is readily apparent as soon as we consider the gentle action of the vital body and contrast it with that of the desire body in a fit of temper, where it is said that a man has "lost control" of himself. Under such conditions the muscles become tense, and nervous energy is expended at a suicidal rate, so that after such an outbreak the body may sometimes be prostrated for weeks. The hardest labor brings no such fatigue as a fit of temper; likewise a child conceived in passion under the crystallizing tendencies of the desire nature is naturally short-lived.

The desire body becomes the arbiter of man's destiny in Purgatory and the First Heaven. The pains caused by expurgation of evil and the joy caused by the contemplation of the good in life are carried over to the next life as conscience to deter man from perpetuating the mistakes of past lives and to entice him to do more abundantly that which caused him joy in the former life.

When those next of kin to a dying person who are present in the death chamber burst into hysterical lamentations at the time the Spirit passes out, and keep that up for the next few days, the Spirit which is at that time in exceedingly close touch with the Physical World will be much moved by the grief of the dear ones, and will not be able to focus its attention closely upon the contemplation of its past life. Thus the

etching made in the desire body will not be as deep as it would if the passing Spirit were left in peace and undisturbed. Consequently the sufferings in Purgatory will not be as keen nor will the pleasures in the First Heaven be as great as otherwise. Therefore, when the Ego returns to earth life, it will have lost a certain part of the experience from the previous life. That is to say, the voice of conscience will not speak with the same emphasis as would have been the case had the Ego been left undisturbed by lamentation.

In order to compensate for this lack, the Ego is then usually brought to birth among the same friends who lamented over it, and it is then taken away from them while yet in the years of childhood. Then it enters the Desire World, but since a little child has not committed any sins that need to be expurgated its desire body and mind remain intact. It then goes directly into the First Heaven to wait until a new embodiment offers, but this waiting time is used to school it directly in the effect of the different emotions, both good and evil. Often a relative meets it and takes it in charge, having the task of teaching it that which it had lost through the lamentation that person indulged in, or else it is taught by others. At any rate, the loss is more than made up, so that when the child returns to the second birth it will have as full a moral growth as it would have had under ordinary circumstances had

there been no lamentation at the time when it passed out.

When a person passes out under untoward circumstances, such as fire or a railroad accident, or suddenly as by a fall from a building or a mountain, or on a battle field, or when lamentations of relatives around the bedside of the newly dead make it impossible for him to concentrate upon the life-panorama, then the etching in the two higher ethers, the light and reflecting ethers, and their amalgamation with the desire body does not take place. Man does not then lose consciousness, and because there is no etching on the finer vehicles such as is normally the case, he has no purgatorial existence; that is to say, he does not reap what he has sown, there is no suffering in consequence of his wrong-doings and no feelings of joy on account of the good he has done. The fruitage of the life has been lost.

To offset this great disaster the Spirit on entering its next Earth life is caused to die in childhood so far as the physical body is concerned, but the vital body, the desire body, and mind, which do not ordinarily come to birth until the bodies are seven, fourteen, and twenty-one years old, respectively, remain with the passing Spirit, as that which has not been quickened cannot die. Then in the First Heaven the Spirit stays from one to twenty years, receiving such instructions and object lessons as will teach it that which it would otherwise have learned by the accident which terminated it. So it is reborn, ready to take its proper place on the path of evolution.

In the Desire World it is easy to give object-lessons in the influence of good and evil passions on conduct and happiness. These lessons are indelibly imprinted upon the child's sensitive and emotional desire body, and remain with it after rebirth, so that many a one living a noble life owes much of it to the fact that he was given this training. Often when a weak Spirit is born, the Compassionate Ones (the invisible Lead-

ers who guide our evolution) cause it to die in early life that it may have this extra training to fit it for what may be perhaps a hard life. This seems to be the case particularly where the etching on the desire body was weak in consequence of a dying person having been disturbed by the lamentations of his relatives, or because he met death by accident or on the battle field. He did not under those circumstances experience the appropriate intensity of feeling in his *post-mortem* existence. Therefore, when he is born and dies in early life, the loss is made up as above. Often the duty of caring for such a child in the heaven life falls to those who were the cause of the anomaly. They are thus afforded a chance to make up for the fault and to learn better. Or perhaps they become the parents of the one they harmed and care for it during the few years it lives. It does not matter then if they do lament hysterically over its death, because there would be no pictures of any consequence in a child's vital body.

(Continued)



No occult development is possible until the third part of the silver cord has been developed, but after that event the Ego may leave its dense body and roam the wide world, either consciously after proper training and initiation, or unconsciously, with the help of others, or accidentally, as a sleepwalker leaves his bed and returns unaware of where he went or what he did. In either case the third part of the silver cord, which is made of ductile, elastic mind stuff, serves as a link with the lower vehicles. The quality of the consciousness of the Ego when thus away from its dense body depends upon whether it has formed a soul body of Light and Reflecting Ether. —*Questions and Answers*, Vol. II, p. 429.

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.

Evil in the Desire World

Q. What is the consequence of a lie in the Desire World?

A. Anything happening in the Physical World is reflected in all the other realms of nature and builds its appropriate form in the Desire World. When a true account of the occurrence is given another form is built, exactly like the first. They are then drawn together and coalesce, strengthening each other.

Q. What occurs if the details given are not true?

A. If an untrue account is given, a form different from and antagonistic to the first, or true one, is created.

Q. How do these differences operate?

A. As the true and the false deal with the same occurrence, they are drawn together but as their vibrations are different they act upon each other with mutual destructiveness.

Q. What is the consequence of this opposition?

A. Therefore evil and malicious lies can kill anything that is good, if they are strong enough and repeated often enough.

Q. What can be done about this?

A. Conversely, seeking for the good in evil will, in time, transmute the evil into good.

Q. What important point should be kept in mind?

A. That if the form that is built to minimize the evil is weak, it will be destroyed by the evil form, but if it is strong and frequently repeated it will have the effect of disintegrating the evil and substituting the good.

Q. How is this to be done?

A. That effect, be it distinctly understood, is not brought about by lying, or denying the evil, but by looking for the good.

Q. How does this apply to the occult student?

A. The occult scientist practices very rigidly this principle of looking for the good in all things, because he knows what a power it possesses in keeping down evil.

Q. What illustration would clarify this policy?

A. There is a story of the Christ which illustrates this point. Once when walking with His disciples they passed the decaying and ill-smelling carcass of a dog. The disciples turned in disgust, commenting upon the nauseating nature of the sight, but Christ looked at the dead body and said: "Pearls are not whiter than its teeth."

Q. What did He have in mind?

A. He was determined to find the good, because He knew the beneficial effect which would result in the Desire World from giving it expression.

Q. How does the conflict between the good and evil forms in the Desire World affect our lives on earth?

A. From the battle of the twin forces — Attraction and Repulsion — results all the pain and suffering incident to wrong-doing or misdirected effort, whether intentional or otherwise.

Q. What should this teach us?

A. It should teach us how very important is the *feeling* we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves. If we love the good we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding.

—Ref.: *Cosmo Conception*, pp. 43-44, 47

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

CORINNE HELINE

Qualities and Attributes of the Twelve Disciples

PETER is the man of action; John, the man of prayer; Thomas, the skeptic; James, the aspiring; Nathanael, the dreamer; James, the methodical; Andrew, the humble; Philip, the commonplace; Thaddeus, the courageous; Matthew, the servant of Rome; Simon, the rebel against Rome; and Judas, the betrayer.

Twelve is the most important number of the New Testament, for twelve is the perfect number of Deity in a cycle of expression. The new Holy City as portrayed in Revelation has twelve gates that are never closed. With the ending of the cycle of twelve a new manifestation of life begins on a higher round. Thus the incidents in the life of every Teacher who brings a cosmic message to humanity parallel the passage of the Sun through the twelve zodiacal signs.

There always have been twelve physical and twelve spiritual powers manifesting in humanity, corresponding to twelve spiritual centers in the body, which, when awakened, are symbolized by twelve lights, or the "flowers that bloom upon the cross." These centers are to be awakened as man progresses into higher phases of development; they represent the divine consummation of God's great plan for the entire human family at the end of the present Earth Period.

The following table correlates the Twelve Disciples with attributes of character and with the twelve signs of the zodiac.

James — Hope — Aries.

Andrew — Strength — Taurus.

Thomas — Doubt — Gemini.

Nathanael — Intuition — Cancer.

Judas — Passion — Leo.

James (son of Alphaeus) — Method
— Virgo.

Thaddeus — Courage — Libra.

John — Regeneration — Scorpio.

Philip — Spiritual knowledge —
Sagittarius.

Simon — Enthusiasm — Capricorn.

Matthew — Spiritual Will —
Aquarius.

Peter — Faith — Pisces.

The twelve cosmic principles manifesting in the universe may be correlated with the twelve Disciples thus:

1. Will — James — Hope.
2. Wisdom — John — Love.
3. Activity — Peter — Faith.
4. Contraction — Thomas — Doubt.
5. Expansion — James, the Less —
Growth of Spirit.
6. Attraction — Andrew — Strength.
7. Repulsion — Simon — Zeal.
8. Crystallization — Matthew —
Custom.
9. Construction — Thaddeus —
Courage.
10. Destruction — Judas — Passion.
11. Addition or Increase — Nathanael — Intuition — Imagination.
12. Reflection (As above, so below)
— Philip — Spiritual Knowledge.

(Continued)



J.R.R. Tolkein: A Reading

F. W.

THIS analysis is of the horoscope of J. R. R. Tolkein, author of *The Lord of the Rings*, a classic mythological trilogy portraying, among other things, the danger of power (reviewed in our *Rays*, November, 1968). His birthplace and date — Bloemfontein, South Africa, January 3, 1892 — were obtained from reference sources. Since the time of birth is unknown, this reading is based entirely upon sign position of the planets and the aspects between the planets. House positions have not been taken into consideration. Still, a good deal of insight into Mr. Tolkein's character, personality, and amazing abilities can be obtained from this type of analysis of his birth chart.

A preponderance of planets in airy signs indicates the literary inclinations and talents which are Mr. Tolkein's. These inclinations are heightened by the position of Jupiter (which rules the higher mind) in Pisces, where it is essentially dignified, and its sextile to the Sun and trine to Mars, as well as by Mercury (ruling the concrete mind) in Capricorn, sextiling both the Moon and Uranus.

The astounding depth of feeling, insight, sympathy, compassion, humanness, and spirituality evident in Mr. Tolkein's writings can be accounted for by a variety of influences in the chart. Of particular interest in this regard are

Jupiter, the planet of benevolence, and Neptune, the planet of spirituality. Jupiter sextiles the Sun in Capricorn, trines Mars in Scorpio, but squares Pluto and Neptune, which are in conjunction in Gemini. Neptune, in addition to the square to Jupiter, trines Saturn in Libra and Venus in Aquarius. Jupiter, the inspirer of lofty thoughts, brings forth such high ideals as justice, mercy, generosity, and compassion. These ideals are intensified by Jupiter's favorable aspects to Mars and — especially — to the Sun. Certainly, a reading of *The Lord of the Rings* shows these ideals to be at the forefront of the author's consciousness. The magnificent portrayal of the triumph of all that is highest and best could have been envisioned and written only by one who feels such a triumph in the very heart of his being.

Another configuration that helps account for Mr. Tolkein's remarkably imaginative and highly sensitive nature is the Sun-Uranus sextile. This is the hallmark of the out and out idealist, one who is intuitive, inventive, and original. Since Uranus — here exalted in the sign Scorpio, which rules the secret forces of Nature — rules the ethers, it is quite possible for a person so favored to attract and interpret vibrations in the ethers for human benefit. It would not be surprising if Mr. Tolkein did, indeed, either consciously or unconsciously, ob-

tain the basic idea for his inspired trilogy in this manner. In the process of penning his powerful, perceptive epic, he was undoubtedly responding to the influence of Neptune trine Venus, which indicates a fertile imagination and deep emotions, as well as to the sextile of Mercury to Uranus, which betokens a pioneer in thought who is possessed of exceedingly lofty, progressive, and inspiring ideals, along with a kindly sympathetic nature.

The position of Venus in Aquarius brings about the blending of the Uranian qualities of independence, originality, and uncompromising sincerity, with the Venusian quality of love. Certainly the element of love, on a high level, appears as one of the prime motivating factors in the plot of the trilogy — at least, as it pertains to the activities of its most elevated characters. The Moon in Aquarius assures a vivid imagination and a well-developed intuition, the power to call images before the mind's eye in such a manner that they seem almost tangible. This, too, undoubtedly helps explain the "lifelike", albeit imaginative, qualities of Mr. Tolkein's characters, who seem almost literally to step off the pages and into the reader's immediate environment.

In addition to the Sun-Uranus sextile, two other aspects also point toward spiritual and occult inclinations: Saturn trine Neptune and the position of Jupiter in Pisces. The Jupiter-Neptune square warns of sensitivity to low psychic influences and negative psychism, but, from what can be surmised about Mr. Tolkein in a perusal of his writings — positive and elevating as they are — it does not appear that he has permitted such influences to take hold in his life. His characterizations of the evil forces who are antagonists in his epic are undeniably vivid and horrifying, however, and it is possible that the effect of the Jupiter-Neptune square had something to do with enabling him so effectively to portray these demons.

What seems to be Mr. Tolkein's basically humane, sympathetic, noble, and sincere nature is indicated by the well aspected Sun in Capricorn: sextile Jupiter, Mars, and Uranus. The first-mentioned, particularly, bespeaks a jovial, sunny disposition, along with an inclination to help others. Mr. Tolkein, in his capacity as university professor, is certainly in a position to help others. It cannot be denied that his writing, too, serves as inspiration, and thus as a source of help, to those who are receptive to it.

A certain amount of energy, vitality, endurance, and enterprise is also required in order to author a work of this magnitude with its detail, precision, and obvious forethought. This Mr. Tolkein seems to have in abundance, as evidenced by the well-aspected Sun in Capricorn, as well as by Mars dignified in Scorpio — which also provides a keen, sharp, forceful mentality — and its sextile to the Sun and trine to Jupiter. Saturn, exalted in Libra, trine Pluto and Neptune, further contributes to the care, prudence, and persistence which were

Your Child's Horoscope

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We do not read horoscopes for money and we give astrological readings only in this magazine.

required in the formulating and writing of this author's classic work.

This horoscope shows a fairly even division among planets in cardinal, fixed, and common signs. The Sun, Saturn, and Mercury are in cardinal signs, indicating abundant activity, both mental and physical. The Moon in the fixed sign Aquarius would seem to negate some of the lunar orb's restless, changeable influences, and the presence of Venus, Uranus, and Mars also in fixed signs points further to stability and power of endurance. Jupiter, Neptune, and Pluto in common signs signify the changeability and versatility needed for a well-rounded nature. All in all, it would appear that an even balance of temperament, activity, emotional stability, and "levelheadedness" is indicated in this chart.

Mr. Tolkein's trilogy is a highly readable, spellbinding, literary epic which has met with much unqualified success — particularly, and very significantly, among the "hard to reach" teen-age and young adult generation. He has been able to combine the finest idealism of our most sincere and upstanding "starry-eyed youth" — many of whom are receptive to the altruistic Uranian Ray as is also, evidently, the author himself — with what is most beneficial and essential in the qualities of conservatism, prudence, and caution characteristic of the older generation. To merge these two extremes, which appear to some people so far apart in present worldly reality as to seem incapable of reconciliation, into a rational although imaginative and inspirational masterpiece of literature, required special sensitivity and talents which could only have been manifested in a person endowed with the favorable spiritual, progressive aspects which appear in Mr. Tolkein's chart.

Were the exact birth hour of this remarkably talented writer available, it would of course make possible a horoscope that would yield even more fascination to the study of the stellar pat-

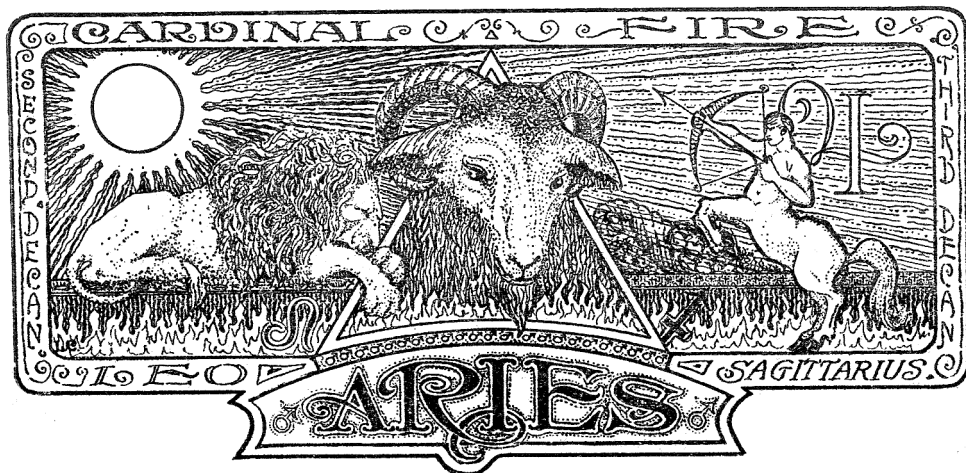
terns created by one who has evidently been very busy on the path of spiritual progress in past lives.

Sign position of planets: Sun, Capricorn 12.27; Venus, 8.38 Aquarius; Moon 23.33 Aquarius; Jupiter, 13.54 Pisces; Dragon's Head, 23.45 Taurus; Neptune, 6.45 Gemini; Pluto, 7.04R Gemini; Saturn, 0.07 Libra; Uranus, 5.27 Scorpio; Mars, 16.30 Scorpio; Mercury, 0.29R Capricorn.



ARE YOU HELPING YOUR STARS?

It is said that "God helps the man who helps himself." We may also say that *the stars help the man who helps himself*, for they are God's ministers and it should always be remembered that *the stars show tendencies; they mark times when opportunities are ripe, but they never under any circumstances compel anyone to act in this, that, or the other manner.* But neither are the directions haphazard events; they are lessons and experiences for us of which we may avail ourselves or not, as we choose, within certain limits . . . There is in the horoscope a dominant factor, namely, the individual will. Bear in mind that the horoscope shows only tendencies and it has no power whatever to compel you; compulsion is within yourself. You, in the final analysis, are the dominant factor in that horoscope, and by an exercise of sufficient will power rule your stars. It is admitted that we are all weak, and therefore not able to exercise the necessary will power at all times, but that is exactly why these evil directions are sent to us — to cultivate a stronger and firmer will to do the right thing at the right time, and it depends upon ourselves whether we shall be compelled by circumstances from without or by our own will from within.—*Max Heindel.*



The Children of Aries, 1970

Birthdays: March 21 to April 20

WHEN the Sun crosses the point where winter and spring meet, it enters the sign Aries and begins a new cycle. Here in the home of the fiery, dynamic Mars, the Sun is strong and exalted. Like a welcome, honored guest in congenial surroundings, he is able to pour forth with unrestrained generosity the living energy which is the life of every growing, animated thing. It is the opening of this flood gate of energy that so powerfully impels each creation to manifest in its own way. Much inert matter must be acted upon in launching infinite numbers of plants and animals upon a new cycle of living, and the time seems far too short. Were the Sun less lavish with his life-giving forces, less ebullient in his desire to see life manifest, the miracle of Spring would be an impossibility.

It is not surprising, therefore, to find that those born while the Sun is in Aries are extremely energetic and filled with an insatiable urge to *do*. Just what is done is apparently more or less inconsequential to Arians, just so long as it is done and done *now*. Intense, vigorous action is their delight — their great

necessity. The more they do and experience, the more aware they become of themselves as living beings. Without things to do, to overcome, to begin, existence would lose much of its meaning to the Arian. They have all the energy and courage required to assert themselves and can be very aggressive in following aims and desires. They may be impatient with interference and restraint, impulsive and whole-hearted in pursuing whatever excites their interest, highly enthusiastic over what holds their attention at the moment, hasty and hot tempered, but not inclined to hold grudges. Desire for victory over obstacles or people is often an end in itself.

Enterprising and resourceful, the Arians find little interest in a routine environment and are almost irresistibly impelled to pioneer in some direction or other. At the head as leaders or trail blazers, they move unhesitatingly, tirelessly, in answer to dynamically active inner urges, where the less adventurous are expected to follow. Unless capable of considerable self-discipline, they are likely to become good beginners but poor finishers. Patience, persistent effort, consideration for others, and control of

impulses will enable the Arian to make the most constructive use of his great energy.

As the Sun enters Aries this year, and lasting until the 31st of March, it conjuncts Mercury, favoring the memory and a quick, keen mentality on the days when the orb of aspect is three or more degrees. During the same period until the 29th of March a spiritual tendency is added through the trine of Sun to Neptune. The spiritual vibrations of the aura are intensified and there is an intellectual love of the occult which should be balanced by cultivation of brotherly love and compassion.

The Sun opposes Uranus from March 21 to April 4, pointing to the need for these natives to cultivate poise and control of the emotions. Regard for the conventionalities, particularly in regard to human relations, should be taught these children from an early age.

As the solar month opens and lasting until March 25, Mercury is trining Neptune, giving a mind that is peculiarly adapted to the occult art. A supernormal faculty may be developed.

Saturn and Jupiter are in opposition from March 21 to April 9, suggesting the need for these children to be given special training in honesty, decisiveness, and trust in others.

Also beginning March 21, but lasting only until the 27th, Saturn conjuncts Mars, tending to strengthen the vitality and the ability to earn money. However, it emphasizes the need to cultivate honesty, truthfulness, and self-control.

Mercury opposes Uranus from March 22 to 28, pointing to the need to cultivate kindness and concern for others. Poise and moderation are other qualities to be brought into action.

Venus and Mercury are in conjunction from April 2 to 20, making the native cheerful and companionable, good-natured and sociable. There is ability in music and poetry and a flair for salesmanship.

From April 1 to 10 Venus opposes Jupiter, giving luxurious likings but

limiting the ability to satisfy them. Simplicity, honesty, and faithfulness in the affections should all be emphasized in bringing up these children.

From April 4 to 11 Mercury opposes Jupiter, showing a mental attitude that needs to be directed into positive, constructive channels. Carefulness in associates and in travels should be exercised, and no extravagant promises made.

Venus and Saturn are in conjunction from April 5 to 16, suggesting a tendency toward jealousy and avariciousness. Frankness and honesty, kindness and generosity need to be cultivated.

From April 7 to 16 Mercury conjuncts Saturn, in Taurus, giving depth to the mind, along with forethought and power to concentrate. However, there may be a tendency toward melancholia and timidity at times, so that cheerfulness and joy should be emphasized in training these youngsters.

Mars squares Neptune from April 11 to 20, pointing to the need for special training in refinement, thoughtfulness, and self-control for these children. The unhappy results of a fanatical attitude and lawlessness should be impressed upon them from early years.

From April 14 to 20 the Sun and Jupiter are in opposition, calling for special emphasis on self-restraint, thrift, and honesty in training these children. Inculcation of idealistic religious principles can be of much help in directing their lives to advantage.

Mars and Uranus are in trine aspect on the last two days of this solar month: April 19 and 20, giving to those born during that time an energetic and ambitious disposition. The mind is original, ingenious, alert, intuitive, and resourceful, so that these natives can cope successfully with the most extraordinary situations. There is considerable inventive ability, which is apt to express itself chiefly along lines dealing with electricity, aviation, etc. These children may be dreamers, but they are also practical, and can bring their dreams into actual manifestation.

Readings for Subscribers' Children

GABRIELLA C.

Born November 9, 1961, 11:30 P.M.

Latitude 40 N., Longitude 3 E.

Signs on Cusps of Houses:

ASC, Leo ...23.54	4th, Scorpio .17.00
2nd, Virgo ..17.00	5th, Sagitt. .22.00
3rd, Libra ..14.00	6th, Capr. ..25.00

Positions of Planets:

Uranus0.14	Virgo1st
Pluto9.52	Virgo1st
Part of F. ..13.05	Virgo1st
Venus28.27	Libra3rd
Mercury28.46	Libra3rd
Neptune11.18	Scorpio3rd
Sun17.20	Scorpio4th
Mars27.04	Scorpio4th
Moon6.31	Sagittarius ..4th
Saturn24.43	Capricorn5th
Jupiter0.46	Aquarius6th
Dragon's T. .22.54	Aquarius6th

With the Sun and three planets in fixed signs, and fixed signs on all the angles, this horoscope indicates a basically stable character, but the position of the Moon and two planets in common signs further points toward the adaptability that is necessary for growth and progress. All the planets being beneath the horizon, her life will be deeply subjective.

The solar orb is in the fixed-water, Mars-ruled sign Scorpio, in conjunction with Neptune, sextile Saturn in Capricorn in the 5th, sextile Pluto and the Part of Fortune in Virgo in the 1st. By endeavor in past lives Gabriella has acquired such fine traits as method, foresight, and organizing, executive, and diplomatic ability, with the moral strength to carry any project determined upon to a successful conclusion. She is inclined to be honorable, kindly, considerate, sincere, and just, but also very determined in pursuing any course of action she believes is right. Success in political, judicial, mining, and agricultural activities is favored. Naturally in-

terested in Nature and all that has to do with her secrets, this child is sensitive to superphysical vibrations and therefore will be attracted to the occult. However, she should be given careful instruction in regard to following the path of positive spiritual development — the path of independence and selfless service to others.

Mars is also in Scorpio, sextile Saturn and Jupiter, square the ASC and Uranus. Very strong emotions are here indicated, as well as a keen, sharp, forceful mentality. Ingenious and mechanical, courageous and energetic, Gabriella can be selfish and blunt at times, too, in obtaining her goals, so that she should be taught to cultivate the also-present inclination to be considerate and helpful.

Mercury, planet of the concrete mind, is in conjunction with Venus in Libra in the 3rd house, sextile the ASC and Uranus, square Saturn and Jupiter. Here is indicated a mentality that is basically cheerful and companionable, sociable and good-natured, inclined toward art and music. However, the square to Saturn and Jupiter points toward areas of selfishness, deceptiveness, and indecision in her consciousness which need to be transmuted into their opposites. Careful training can accomplish this.

The Moon in Sagittarius in the 4th, sextile Jupiter in Aquarius in the 6th, square Uranus and Pluto in the 1st, adds alertness to the personality, a liking for physical exercise and travel, animals, and the study of religion and philosophy. Optimism, sociability, and interest in the occult are also present, along with a tendency toward quick temper and conceit. The inculcation of high ideals and the wisdom of attaining self-control should receive priority in bringing up this child. Love and affection, coupled with positive discipline, should be the basic attitude in guiding her toward the accomplishment of her highest potentials.

SEAN S.

Born February 29, 1968, 8:38 P.M.

Latitude 41 N., Longitude 74 W.

Signs on Cusps of Houses:

ASC, Libra ..15.25	4th, Capr. ..18.00
2nd, Scorpio 13.00	5th, Aquarius 21.00
3rd, Sagitt. .14.00	6th, Pisces ..21.00

Positions of Planets:

Dragon's T. .20.50	Libra	1st
Part of F. ...6.05	Scorpio	1st
Neptune ..26.33R	Scorpio	2nd
Venus	Aquarius	4th
Mercury17.24	Aquarius	4th
Sun	Pisces	5th
Moon	Aries	6th
Mars	Aries	6th
Saturn	Aries	6th
Jupiter ...29.39R	Leo	11th
Pluto22.06R	Virgo	12th
Uranus	Virgo	12th

This little boy has the Sun in the common-water sign Pisces in the 5th house, aspected only to the MC and Part of Fortune (in Scorpio in the 1st) — trine to both. Thus we judge that basically he is psychic, very sensitive to the mental atmosphere about him, subject to varying moods. He is also inclined to be peaceable, dependable, kindly, sympathetic, fond of good food, and somewhat averse to physical activity. The parents of this child should endeavor by precept and example to teach Sean the simple life, frugality and control of the appetites, use of his will, and accomplishment of daily tasks.

Fortunately, to counteract the Piscean inertia we find another side to this child's nature, as evidenced by Moon, Mars, and Saturn in conjunction in the fiery, aggressive sign Aries—in the 6th house. The lunar orb trines the spiritual Neptune in Scorpio in the 2nd, increasing to a superlative degree the faculty of imagination and adding to interest in and successful practice of the occult arts. This is also further evidence of an inspirational, kindly, and sympathetic side to Sean's nature. There is the opposition of Moon to Uranus, though, which calls for the need to cultivate self-control, as well

as calmness and poise in thinking and acting.

The sextile of Mars and Saturn (in Aries) to Venus and Mercury in Aquarius bespeaks ambition, aspiration, a fondness for sports and pleasures, good earning capacity, faithfulness, honor, and simplicity of taste. Good health is favored, and the mentality is independent, original, and capable of profound concentration. This boy is apt to have advanced and unconventional ideas; a belief in universal brotherhood, and a flair for astrology, science fiction, and higher mathematics. He is also attracted to music and art and could develop ability in these fields.

Neptune in Scorpio in the 2nd sextiles Uranus, trines Moon, and squares Jupiter. Gain may come to Sean through things in which water plays a prominent part, and also through mystic and occult matters and societies. The sextile between Uranus and Neptune is further proof of this child's occult inclinations and abilities. He will no doubt feel a closeness to the invisible worlds and may have prophetic dreams and visions. His intuitive faculty is so strong as to amount almost to mind-reading, but he could surprise his associates by manifesting excellent executive and organizing powers as practical aids in realizing his hopes, wishes, and ambitions.

Jupiter in Leo in the 11th suggests abundant friends, but since it makes only a square to Neptune, Sean's parents should guide him during childhood into forming friendships with stable and desirable associates.

Libra on the ASC of this chart, and the Dragon's Tail in conjunction therewith in the first, and the ASC opposing Saturn and Mars, may indicate a timidity and reticence that will take time to overcome. Nevertheless, with the help of his parents through childhood he can make a great deal of spiritual progress in this life and contribute substantially to the betterment of the world. Writing, in connection with occultism, would probably be his best vocational field.

VOCATIONAL GUIDANCE ADVICE

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

Educator, Publisher

CONRAD A. E. — Born August 15, 1931, 12:01 A.M. Latitude 42 N., Longitude 88 W. The Sun, Venus, and Jupiter in Leo, the first two in the 4th house, trine Uranus in the 12th, indicate a strong, determined, progressive, and warm nature with high ideals. Neptune, Moon, and Mercury are in Virgo, the last two in conjunction in the 5th house, trine Saturn in Capricorn in the 8th. Mars is also in the 5th, in Libra. The literary Gemini is on the ASC, and its ruler, Mercury, strong in Virgo. Uranus ruler of the Aquarian MC is in Aries in the 12th, trine Sun and Venus, square Saturn and Pluto. This native could do well as an educator, publisher, or editor of a magazine or newspaper.

• • •

Surgeon, Engineer

JOSEPH S. — Born January 11, 1954, 7:05 A.M. Latitude 46 N., Longitude 16 E. This chart shows Venus, Mercury, and Sun in conjunction in Capricorn in the 1st house, sextiling Mars in Scorpio in the 10th, indicating a strong, ambitious urge to "reach the top". The Moon in Aries sextile Jupiter adds to the aggressiveness and initiative, but its square to Venus and Mercury calls for persistence in vocation. Since the strong Mars, ruler of the Scorpio MC, is in the 10th in conjunction with the MC, it is the chief indicator of the profession. Surgery, dentistry, engineering, and law enforcement are all fields which would provide ample opportunity for this native to use his natural abilities.

• • •

Milliner, Beautician

MARLENE S.—Born February 5, 1940, 9:38 A.M. Latitude 38 N., Longitude 119 W. This native has Sun and Mercury in conjunction in Aquarius in the 11th house, sextile the ASC and Mars, indicating many friends who will help her realize her hopes and aspirations. With Aries on the ASC, however, and Jupiter, Mars, and Saturn all in that enterprising sign, she will have plenty of energy and inclination to forge ahead on her own initiative. The Moon in Capricorn in the 10th sextiles Venus in Pisces in the 12th, trines Uranus in Taurus and Neptune in Virgo, squares Mars and Saturn in the 1st. This young woman could use her natural talents well as a beautician, milliner, or for the government in foreign service.

Nurse, Photographer

VIVIAN M. T. — Born January 18, 1945, 3 A.M. Latitude 15 N., Longitude 120.30 E. Here we find another strongly Capricornian influence: Mercury, Mars, Part of Fortune, and Sun all in this ambitious, persistent sign. The solar orb trines Jupiter in Virgo in the 10th; Mercury conjuncts Mars, squares Neptune, opposes Saturn. The Moon and Venus are in conjunction in the compassionate sign Pisces, in the 4th, sextile Mars, square Uranus. Sagittarius, ruled by Jupiter, is on the ASC, and common signs are on all the other angles. Neptune is in Libra in the 10th, trine Uranus, but square Mercury, Saturn, and Mars. Dietetics, nursing, photography, and printing are fields of activity which should appeal to this native.

Daily Thought and Guide

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

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

WEDNESDAY — APRIL 1

Favorable influences between Sun and Moon help to make this a good day for accomplishment, though Saturn's ray may slow up the pace somewhat. Avoid impulsiveness in later hours.

THURSDAY — APRIL 2

Both literary and artistic pursuits are favored today. These can be used to develop the intellectual soul.

FRIDAY — APRIL 3

Saturn lends his aid in persistent effort today. The race is not always won by the swift!

SATURDAY — APRIL 4

Goethe left us an excellent motto for this Saturday: "He who is firm in will moulds the world to himself."

SUNDAY — APRIL 5

Poise maintained in the early hours paves the way for a Sabbath that can reward one richly for all extra effort made to worship God "in truth and in spirit."

MONDAY — APRIL 6

"Well begun is half done," some one has said. This is the day to begin the week, or new projects, with faith and assurance that divine help will come in accomplishing anything good.

TUESDAY — APRIL 7

With Moon, Mercury, Venus, and Saturn in conjunction in Taurus today one's work should proceed harmoniously and with good judgment. Ruskin advised us: "Work first, and then rest."

WEDNESDAY — APRIL 8

Plan carefully today, then proceed deliberately to carry out plans. "Haste makes waste," and impulsiveness may do likewise.

THURSDAY — APRIL 9

Strive for clear thinking at the beginning of this Jupiter-ruled day, and listen keenly for the voice of intuition in solving your problems.

FRIDAY — APRIL 10

Basically favorable vibrations make this a time for completing the week's work with energy and determination. Actions today prepare conditions for tomorrow.

SATURDAY — APRIL 11

A day spent by the seashore, in the mountains, or with trees and flowers could bring needed inner peace and physical healing. "Nature is a volume of which God is the author."—*Harvey*.

SUNDAY — APRIL 12

Some very beneficent vibrations make this a precious Sabbath Day to invite the Divine Efflux through wholehearted praise and gratitude to our Creator.

MONDAY — APRIL 13

Mixed vibrations today give us opportunities for making our own choices and using our will to abide by them. George Eliot reminded us that "The strongest principle of growth lies in human choice."

TUESDAY — APRIL 14

"Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."—*Heindel*.

WEDNESDAY — APRIL 15

A day to seek peace and harmony. Rewarding fulfillment must come in their wake.

THURSDAY — APRIL 16

Fine, energizing influences are abroad today, but we should be careful to use them with care and deliberation. Yield not to impulsiveness.

FRIDAY — APRIL 17

Steady attention to duty during the morning hours will prepare one well to reap joy and success in the latter part of the day.

SATURDAY — APRIL 18

“ 'Tis nobleness to serve; help them who cannot help again; beware from right to swerve.”—*Emerson*.

SUNDAY — APRIL 19

Inspirational thoughts, if sought, can begin this day on a high spiritual plane. Later hours make possible inner satisfaction from intuitional whispers.

MONDAY — APRIL 20

“The keen Spirit seizes the prompt occasion — makes the thought start into instant action, and at once plans and performs, resolves and executes.” — *Hannah Moore*.

TUESDAY — APRIL 21

With the Full Moon conjuncting the benevolent Jupiter today, there should be many opportunities for bringing sunshine into the lives of those about us.

WEDNESDAY — APRIL 22

“When moral courage feels it is in the right, there is no personal daring of which it is incapable.”—*Leigh Hunt*.

THURSDAY — APRIL 23

With effort we may invite the inspiration of Neptune today, as well as the

intuitive revelations of Uranus in the later hours.

FRIDAY — APRIL 24

“Happy is the man who renounces everything which may bring a stain or burden upon his conscience.”—*Thomas à Kempis*.

SATURDAY — APRIL 25

A day for relaxation from the week's labors, for seeking that inner quiet and peace that rejuvenates the Spirit.

SUNDAY — APRIL 26

Excellent vibrations from Sun and Saturn today invite both spiritual exaltation and firmness of purpose. Attendance at worship is in order.

MONDAY — APRIL 27

Harmonious vibrations from Mercury make this a favorable day for literary pursuits. The later hours incline toward art and music, but care should be taken to keep plans “within bounds.”

TUESDAY — APRIL 28

Early hours today carry over the artistic influences, followed by energetic mental and intuitional urges. We do well to “swim with the tide.”

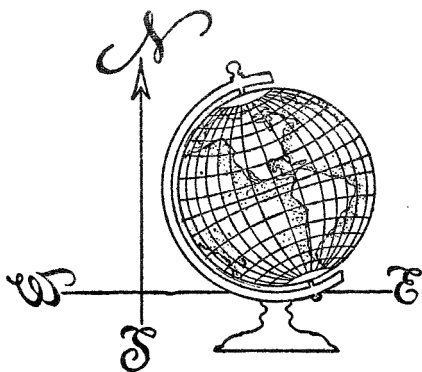
WEDNESDAY — APRIL 29

Shakespeare wrote: “A friend should bear his friend's infirmities.” Emerson exclaimed: “Oh, be my friend, and teach me to be thine!” Do we invite friendship?

THURSDAY — APRIL 30

On this Jupiter-ruled day, as we end the month of April, let us follow the path of duty. “New occasions teach new duties.”—*James R. Lowell*.





MONTHLY

News

INTERPRETED

Age of the Moon

The age of the Moon is still raising questions. The following account from *Newsweek*, Dec. 22, 1969, gives an interesting view of the problem:

Shortly after Apollo 12 Comdr. Charles (Pete) Conrad and co-pilot Alan L. Bean landed on the moon last month, they radioed back to Houston that their site looked far different from what the Apollo 11 crew saw. Last week, scientists at the space agency's Manned Spacecraft Center in Houston confirmed that snap judgment: Apollo 12's Ocean of Storms moonfall is different indeed from the Sea of Tranquillity where Neil A. Armstrong and Edwin E. Aldrin made the first landing on the moon last July. Although the two plains—called "maria," or seas in Latin—are only about 950 miles apart, it now appears that they may be anywhere from 500 million to 1 billion years separated in age.

Dr. Oliver Schaeffer of the State University of New York told a news conference at Houston that his analysis of the relative amounts of argon and potassium in the rocks brought home by Conrad and Bean indicated that the Ocean of Storms was between 2.3 billion and 2.5 billion years old. The same tests were applied last summer to the Tranquillity rocks scooped up by Armstrong and Aldrin and they suggested that the age of that plain was roughly 3 billion years. A subsequent, more refined experiment made Tranquillity's age still more ancient—as much as 4.6 billion years old—dating it back to the start of the solar system, and similar tests may add almost 1 billion years to the Ocean of Storms. But the fact will probably still remain that man's second lunar landing site was formed at a much later time than his first.

In occult science it has been taught that not only Earth and Luna but our entire solar system has had several "re-

incarnations"; appearing, melting away into "Chaos", then reappearing in new form and substance.

Therefore the occultist speaks of proto-suns, proto-planets, and proto-moons; and even of a proto-nebula, all of which belonged to previous conditions of cosmic evolution. The germs, or nuclei, of all celestial bodies existed before our current physical solar system appeared in dense, physical matter. The proto-sun and proto-planets did not necessarily exist in our immediate neighborhood of space; for our Sun has been circulating with other stars around the center of the Milky Way Galaxy, and so it has changed both in nature and position.

It is not surprising then to discover that many puzzles exist, and that things are not always what they seem at first analysis.

A Program for Parolees

Our prisons are overcrowded and most of those released are in worse mental, physical and moral condition than when they were convicted. Parole board staffs are overworked and unable to supervise adequately those released during the first decisive weeks.

But in Florida more than 2,000 citizens have found a way to become their brother's keepers—by helping hundreds of paroled convicts, many of them teen-agers, to stay out of prison. These volunteers work in a statewide program as aides to professional parole workers; their work is saving the state an estimated \$200,000 annually. More important, it is saving the future for many convicts. This effort, known as the Com-

munity Service Department, is operated under the direction of the State Probation and Parole Commission. It has a corps of 2,036 volunteers who help with the work loads of 177 parole officers who are responsible for 11,000 ex-convicts.

Usually some 80 or 90 per cent of unsupervised parolees and probationers end up back in prison. But it is now estimated that about 80 per cent of the volunteer-supervised freed prisoners won't go back.

This person-to-person effort helps parolees find jobs and places to live, shows them how to budget their money and guides them through the maze of civilian responsibilities that confuse ex-prisoners. Some of the hardest working volunteers are business people who aid their parolees after hours. One woman who owns a cafe takes time to be a friend to ex-prisoners.

Whether there's a prison in your community or only a local jail, the chances are it's overcrowded...Why not find out what you or your club or church group can do to help the released prisoners?

—*Between the Lines*, Dec. 1, 1969

This is certainly a field in which spiritual aspirants can be of great service to humanity. Although much praiseworthy reform has been accomplished in the field of penology in recent decades, much still remains to be done. As appears to be the case in humanitarian endeavors everywhere, there is always more work to be done than people to do it. One of the greatest needs the world over is for dedicated men and women who respond to people in trouble and understand how to help them.

The Florida program for assistance to and supervision of parolees seems to be a step in the right direction. It has long been recognized by sociologists, psychologists, and criminologists, that the environment in the average prison has an adverse effect on many inmates and often stimulates rather than decreases their desire to continue to lead lives of crime after release. This is especially deleterious, of course, to relatively young offenders incarcerated for the first time.

Until it becomes possible to establish more "model" prisons, where a more positive atmosphere can be maintained, it is particularly important that newly released inmates be given every possible assistance in channeling their thoughts, energies, and activities into morally and

socially acceptable directions. These people, more than almost any other group of individuals, are desperately in need of human encouragement, succor, and guidance, until they, by their own experience, have been able to learn the wisdom, advantage, and blessing, of leading constructive, law-abiding lives.

Human nature being what it is, it is all too easy for a parolee to slip back into the habits of his former life — especially if he finds his past being held against him to the point where friendship, trust, and the very means of earning a livelihood and of proving his worth as a human being, are withheld by a "callous society." Here is where the "human touch" pays its significant dividends. A parolee who finds himself befriended by one who is respected in society and helps him get a job, encourages him to stay out of trouble, and is ready to listen and advise him about the many problems, doubts, worries, and fears which are bound to confront him when he first "goes back into the world," cannot help but respond to such trust and affection. If he knows that someone cares and is there to help, he will try much harder.

To help even one fellow human being to keep from repeating past wrongs, and to help him establish and maintain himself as a productive, morally upstanding individual, is truly to "serve the divine essence hidden within."

Tidal Cataclysm Separated Moon from Earth?

Analysis of the lunar soil samples supports the theory that the moon once was part of the earth and became separated in a cataclysmic geological tidal wave, according to a space scientist.

Dr. John O'Keefe of the National Aeronautics and Space Agency said the theory would explain why both the earth's crust and the moon are deficient in precious metals and nickel and cobalt. It also would explain indications of intense heat in the moon's formation, he said.

O'Keefe explained in a lecture at Northern Illinois University that iron containing nickel and cobalt is concentrated in the core of the earth, where it settled when the planet was a molten mass. Iron and other

metals associated with it are apparently more evenly distributed in other celestial bodies, he said.

"The fact that precious metals are missing on the moon suggests that the moon came out of that part of the earth that had been deprived of those precious metals and of nickel and cobalt. Therefore, the moon was produced by breaking off from the earth," he said.

O'Keefe said the earth-origin theory would account for the intense heat that was once present on the moon, and for the lack of a "core" in the moon similar to that of earth.

"The easiest explanation is that the moon was formed from the earth after the core of the earth had separated from the mantle," he said.

O'Keefe is assistant chief in the branch of theoretical studies at NASA'S Goddard Space Flight Center in Greenbelt, Md.

—*The San Diego Union*, Nov. 5, 1969

The theory that the Moon was once a part of the Earth seems to be gaining credence in the scientific community as a result of information gathered from the recent Moon probes. Occult teachings, of course, reveal that the Moon was indeed once a part of the Earth, and was thrown off in order to keep the backward and too-rapidly crystallizing life forms thereon from hindering the progress of the more forward-moving members of the human lifewave. Max Heindel has not revealed the exact nature of the upheaval that separated Moon from Earth; it is certainly possible, however, that a cataclysmic tidal wave might have caused the separation.

Dr. O'Keefe's conjecture that the Moon was formed from the "mantle" of the Earth after it had separated from the Earth's core is interesting. It may well have been that, at the time of the separation, the degenerate life forms were resident only on the outer portion of the Earth, and that it was necessary for only that portion to be removed.

The important thing, however, from the occult point of view, is not the means by which the Moon was ejected, but the fact that it *was* ejected, the reason for the ejection, and the present nature of the Moon and its influence on humanity. It is to be hoped that the time will soon come when scientists will be able to extend their inquiries so as to include not

only the physical, but also the esoteric, facts surrounding the Moon, and will understand the need for doing so.

Bursts of Radio Energy from Earth

The Earth is shooting great bursts of Radio Energy into space, a lot like those from the mysterious spots on Jupiter. They were spotted by the radio astronomy satellite "Daddy Longlegs," orbiting some 3,640 miles in space. The bursts seem to emanate from a region of the upper atmosphere, over a point midway between New Zealand and the Antarctic continent. No explanation for the phenomenon has been determined as yet.

—*Selected News*, July, 1969

Ever since radio astronomy came to the modern world of astronomy Earth men have been seeking eagerly for some meaningful arrangement to the outbursts of radio energy reaching Earth from outer space. It was soon realized, or assumed, that the radio energies coming from the planets nearby in our own solar system showed little hope of any such meaning or codes; and the radio energy coming from the spots on the great planet Jupiter, it seemed, were obviously not in any way readable as a code or message. Still, hope persisted. Now that it has been discovered that our own planet is sending out similar bursts of radio energy, and we do know that our own planet is sending out similar bursts of radio energy, and we do know that our own humanity is clearly not responsible for them, the hope that radio messages are coming from outer stellar bodies grows dimmer. The radio energy being sent out from our planet, according to scientific news, emanates from the Earth's upper atmosphere, not from its surface or from its interior, over a point midway between New Zealand and the Antarctic continent. No explanation has yet been offered by astrophysicists, and the imagination can supply a number of interesting possibilities. Still, one can only wait for more evidence even to make an educated guess as to what these bursts of energy really are which are entering space from Earth's atmosphere.



BOOK REVIEWS

Literature - Plays -
Motion Pictures - Music

"Kinship with All Life"

Kinship with All Life by J. Allen Boone, Harper & Row, Publishers, New York, 1954.

SOME incredible human-animal relationships which the author has observed or in which he has participated are described in this short, charming book. The premise throughout is "that harmonious relationships are possible only after they have first been made so mentally," and that they can exist between human and animal just as well as between two human beings.

Much of the book is devoted to Mr. Boone's experience with the German shepherd dog Strongheart, a "movie personality" of several decades ago for whom he was caring. This remarkable animal, evolved, evidently, almost to the point of individualization, first made Mr. Boone aware of the fact that animals are able somehow to sense human thoughts and unspoken emotions, and react accordingly. Instance after instance is cited in which the dog knew what the author, and others, were thinking, and showed pleasure, cooperation, or displeasure in response. Twice, when he encountered men whose public reputations were unblemished but who, investigation later proved, were actually guilty of reprehensible behavior in their dealings with others, the usually friendly dog attacked, and was restrained only with difficulty. It seemed that Strongheart, by some invisible evidence, recognized the men for what they were, de-

spite the fact that they had been able to deceive their fellow human beings.

Mr. Boone determined to learn to communicate more effectively with the dog, and he describes the experiments, successful and unsuccessful, through which he was eventually able to perfect this communication. He discovered that, by directing intelligent thoughts — questions and comments — to the dog just as if he were talking to a person, and then making himself mentally receptive, he would receive a response as if from the dog. Later, he deduced that "... we were being *communicated through* by the Mind of the Universe. We were being used as living instruments for its good pleasure. That primal, illimitable and eternal Mind was moving through me to Strongheart, and through Strongheart to me. Thus I came to know that it moves through everything everywhere in . . . harmonious kinship."

Mr. Boone describes a hike taken with Strongheart, in which the dog led the man, with obvious premeditation, to the top of a mountain from which a magnificent view was to be had. The dog sat looking attentively and at length, presumably at the view, but Mr. Boone than realized that "... Strongheart was not watching anything *below* him at all. His gaze was focused on a point in the sky considerably above the horizon line. He was staring off into fathomless space. Out there beyond the ability of my human senses to identify what it was, *something* was holding the big dog's at-

tion like a magnet! And it was giving him great satisfaction, great contentment, great peace of mind." Mr. Boone speculates on what that "something" might have been, and concludes that "Strongheart's real identity extended far out beyond his physical appearance." How close Mr. Boone comes to identifying the Group Spirit, with whom Strongheart seemed to be in conscious communication!

There is considerable difference, believes Mr. Boone, between *training* and *educating* an animal. In training, emphasis is placed on the physical — the animal is expected to be subservient to the trainer, pay attention, and obey orders. No provision is made for independent "intelligent" response on the animal's part; in fact, the possibility of such response is not even considered. In educating, emphasis is placed on the mental — the animal is believed to be capable of independent development and expression, a capability which is not restricted in the educational process.

Other instances of human-animal communication described in the book involve creatures as different as earthworms, horses, skunks, rattlesnakes, ants, and a house fly. It has been proven that rattlers do not attack Indians because Indians fearlessly and respectfully regard the snakes as "younges brothers" fulfilling their own functions and as worthy of respect as is all other life. Rattlers *do* attack white men because the latter approach them with fear and loathing, emotions to which the snakes respond in kind. Miss Grace Wiley, proprietress of a private zoo, was able to tame the most vicious of snakes so that they became pets, allowing themselves to be stroked and fondled. She did this by mentally "talking" to the creatures, quite literally assuring them in her thoughts of her love and respect for them, and of their own worth. Thus she proved that "good is latent in every living thing, and simply needs to be called into active expression through the gracious application of re-

spect, sympathetic understanding, gentleness and love."

Mr. Boone once returned home to find his back porch and kitchen swarming with ants making their way to an icebox stocked with food which had been left open. Suppressing at the last moment his initial urge to poison them all and thus rid himself of the "pests," he mentally addressed them, telling them they were in the wrong place and asking them to leave, or face the consequences. He then went out, and returned several hours later to find not one single ant, although the icebox door was still open and the food was still there. He was never again bothered by ants.

Freddie the Fly was perhaps Mr. Boone's most incredible "non-human" friend. The friendship commenced when Freddie landed on Mr. Boone's shaving mirror one morning, and before the day was over the man, by directing friendly thoughts toward the insect, had made almost as much a pet of it as he could have of any dog or cat. The fly appeared whenever Mr. Boone sent out a mental invitation, crawled on his hand when this was extended in friendship, rode about on his shoulder, and learned to get his attention by doing aerial acrobatics directly in front of his nose. A famous actor, hearing of this "humanized" insect, asked to see it, but Freddie, although continuing to come at Mr. Boone's mental request, refused to go near the actor. To the actor's amazement and chagrin, however, he found that once he abandoned his very human reaction of repulsion and began directing sympathetic thoughts toward the fly, it behaved in as friendly a fashion to him as it did to the author.

The spirit of this book is summed up in the author's eloquent foreword where, referring to the many animals and insects he has encountered in his lifetime, he says: "They taught me that perfect understanding and perfect co-operation between the human and all other forms of life is unfailing whenever the human really does his required part."

Readers' QUESTIONS

Words of Jesus on the Cross

Question:

It is stated in the Bible that Jesus on the Cross cried, "My God, my God, why hast thou forsaken me?" Why, after making the sacrifice He knew was His mission, should he feel forsaken?

Answer:

This question has long puzzled Christians. The answer seems to be the fact that the Aramaic words used by Christ Jesus have been mistranslated. Dr. George Lamsa, ethnologist and Aramaic language authority, states in his book, *Gospel Light*:

"The Aramaic word *shbakthani* is derived from *shback*, which means to keep, reserve, leave, spare, forgive, allow, permit . . . The last letter of the word *shbakthani* indicates first person singular. *Eli, Eli, lmana shbakthani* reads, 'My God, my God, for this I was kept' or 'spared', that is to say, it was my destiny to die this kind of death. It does not mean, 'My God, my God, why hast thou forsaken me?' as translated in the King James version . . . The Aramaic words 'forsaken me' are *taatani* derived from *taa*, to forsake or forget . . . and *nashatani* from *nasha*, to forsake or forget . . . If Jesus had meant that he was forsaken by God, he would no doubt have used the word *taatani* or *nashatani* and the people near the cross would have understood. The Galileans who were present knew he actually meant his destiny was fulfilled. This is why none of the apostles have commented on his saying. Had Jesus meant forsaken, St. Paul at least would not have missed its significance."

Why the Rosicrucian Fellowship Does Not Read Horoscopes

Question:

Why does the Rosicrucian Fellowship refuse to read horoscopes for people when it teaches astrology by correspondence, gives readings for children in the magazine, and also uses it in connection with healing?

Answer:

The object of astrology is to help humanity. There are those who require our help because of physical ailments, and in such cases we read their horoscopes, find, thus, the cause of their trouble, and act accordingly. Then there are children, too young to study this science themselves, who may be trained in helpful habits during their period of growth. For them we give delineations each month in the *Rays from the Rose Cross*. We also give vocational readings in the magazine to help people decide on their life work.

The Rosicrucian Fellowship is pre-eminently a school of philosophy and astrology, and our refusal to read horoscopes is the result of the stand we take for the positive path of development as compared with the negative. By so doing, we encourage our students and friends to work for themselves, rather than to depend on others for assistance. To read horoscopes for other people is to take from them the incentives to study astrology for themselves. Nothing of value can be gained without some effort, and the great value which a knowledge of astrology gives us requires much effort for its attainment. The positive method of development aims to teach others to so live and learn that they may

become conscious channels for our Father's work on this and other planes. Thus, rather than reading horoscopes for other people, we would urge them to take up the study of astrology so that, in time, they may learn to read their own horoscopes.

"In God we live and move and have our being." If we wish to become true disciples of the Christ, we must leave all self behind and follow Him. We will then cease striving to discover just exactly what the future holds in store for us. If we live in faith and love and perform our daily duties well, the inner voice will soon become so insistent in guiding us in every step of life that we will no longer need astrologers or any other type of prognosticator to guide us aright upon the path. We will know beyond a doubt the true solution to the problems confronting us. As helping others casts a powerful light upon the straight and narrow path of progress, and as astrology is one of the means by which we can help others, it behooves every one of us to learn this science.

The Comforter

Question:

What is the meaning of the words of Christ Jesus: "I will pray the Father, and He shall give you another Comforter"?

Answer:

God, the Supreme Being, has three aspects: Will, Wisdom, and Activity. These manifest through our solar God as the Father, the Son (Christ), and the Holy Spirit, or Jehovah. Christ Jesus was referring to Jehovah in the statement mentioned. This great Being has two sides. One phase of His work is done from the outside as a Giver of law, and law, when it is supplied from without, is a taskmaster that drives us to do this or that, or prohibits us from doing other things. It demands an eye for an eye and a tooth for a tooth. This is

Jehovah, the author of the law, but when the time comes that we have *received the law within*, and are not driven from without, the taskmaster becomes a Comforter. The whole universe is governed by law; everything in the world rests upon law, and laws are our safeguards as well as our taskmasters.

The moral laws given by Jehovah upon Mount Sinai were designed to bring us to the Christ, and when Christ is born *within*, the law of the Holy Spirit also enters in. Then the Holy Spirit is the Comforter because we do *willingly* the things which are prompted by the inner urge.

* * * * *

EASTER AND THE RACE RELIGIONS

(Continued from page 155)

manity, to abrogate the law that brings sin, and to emancipate humanity from the law of sin and death. The race religions of the lunar God Jehovah conveyed the will of God to mankind in an indirect manner through seers and prophets. The mission of these religions was to prepare mankind for the universal religion of the Sun Spirit Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we beheld His glory as of the *alone begotten* of the Father" when He taught the Gospel of Love.

The Christian religion gives no laws but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it, and so Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions. When He appears (again) it will be in a body made of the two higher ethers, the Golden Wedding Garment called *soma psuchicon* by Paul.



Optimism -- Nature's Wonder Drug

DIANA DUPRE

"**A** HOPEFUL mind is the greatest of all medicines," said Max Heindel, "and a constant reiteration of a resolution to overcome the present ills is better than all the medicine in the world." Optimism is one of the most significant factors in the maintenance of health, and one which is generally not given the attention it deserves by patients — although medical authorities have long acknowledged the value of a positive attitude of mind as an adjunct to good health.

Optimism is truly a cosmic quality. Evolution, the Rosicrucian Fellowship Teachings tell us, is constantly moving upward, onward, and forward, and there is nothing — not even so-called evil — which does not ultimately work for good in the Divine Plan of Creation and Evolution. Optimism, therefore, is the attitude of mind in harmony with evolution itself, aiding, as it does, physical and spiritual progress and upliftment. Pessimism and its attendant emotions of worry and fear serve only to thwart, delay, hinder, and obstruct the good which is destined eventually to manifest anyhow, regardless of the hurdles put before it. Since we know that it is God's will that good eventually triumph, why not hasten it with optimism rather than obstruct it with pessimism? This applies

to our personal health, as well as all other facets of life.

In *Occult Principles of Health and Healing*, p. 179, Mr. Heindel said: "It is well known to physiologists that joy will sometimes bring the patient out of the sick room quicker than any medicine. If something has happened to give his affairs in the world a sudden upward turn, so that he becomes optimistic, disease seems to disappear as if by magic . . . Thus the truth of the Savior's teaching that 'As a man thinketh in his heart, so is he,' is amply demonstrated in practical everyday life."

If a man thinks himself well, he is more likely to *be* well, or get well quickly, than if he broods over real or fancied ailments and, by so doing, makes them worse. To quote Mr. Heindel again: ". . . thoughts are things and good thoughts are more powerful than evil since they are in harmony with the trend of evolution . . ." These powerful good thoughts — of health and healing, of progress, and of the Divine Light with which we are constantly surrounded — if continually maintained and sincerely believed, will have more salubrious effect on our well-being than will the most loudly acclaimed, or expensive, of "wonder drugs." Even if we are in the throes of a painful, debilitating disease which appears to be a karmic

debt which *must* be undergone, an optimistic attitude of mind, coupled with an understanding that illness is the result of our own malfesance, can help in unbounded measure to make the ailment more bearable, and to impress upon us the necessary lessons to be derived from this experience. Pessimism in the face of such an ailment will only serve to intensify it, cloud our minds with regard to the lessons we should be learning, and dampen our outlook on other factors — both physical and spiritual — which might brighten our days despite the illness.

The most noteworthy example of the value of optimism as against the futility of pessimism was given to the world at



the time of the Crucifixion. Never had things appeared so black as during the ensuing hours — spiritually to those who were spiritually sensitive, and physically to the materially minded who were simply frightened by the disconcerting manifestations of weather and darkness. Yet at that very time, when the worst seemed to be happening, the Christ Ray of life, light, and love was penetrating the Earth, making it possible for the first time for man to progress spiritually of his own free will. What greater boon to humanity, short of Creation itself, has ever been granted? Should not those seemingly black hours, then, have been the occasion of joy rather than fear?

It is so very true that "things always seem darkest before the dawn," in great matters as well as small. The first Easter dawn, bringing with it the message of

the Resurrection, was preceded by despondency and despair, even on the part of the initiate Apostles themselves. What had been, to them, the greatest of evils — the "death" of Christ Jesus—proved actually to be the greatest of blessings. The despair that had filled their hearts was groundless. Events worked themselves out far more beneficially than they could possibly have dreamed.

And so it is with regard to all other things, our health included. Why despair? Granted that it may be very difficult to remain optimistic in the face of pain or severe physical impairment. Yet we know that the condition, in the great scheme of evolution and progress, is but of a moment, and it has befallen us in order that we may learn an inevitable lesson. How good that we are experiencing it now, and will then have the pain and suffering behind us! Let us think that we will soon be well; let us keep ourselves surrounded with the divine healing light; let us continue cheerfully in service and good works as best we can — even if it is only to greet visitors with a smile and to bless those who care for us. The blackness of the present moment *will* be transformed into light, we *will* learn our lessons and be healed, and we will then have taken another step forward along our path to God.

Optimism is also a tool, or weapon, if you will, which doctors, friends, and relatives can wield against the illnesses of patients and loved ones. The positive, cheerful attitude of a doctor is as important to his patient as are the medicines he prescribes. Optimism — like pessimism — is contagious, and the sick person is sensitive to both. Unfortunately, since during the time of an illness a person is less self-assertive and more negative than at times when he is in good, robust health, a sick person is even more receptive to worry, fear, and despair than he is to uplifting, forward-looking emotions. We do him a great disservice, therefore, by showing distress or worry over his condition; we

give him immeasurable help if we remain cheerful and hopeful — both in his presence and, apart from him, when thinking of him. Our positive thoughts will help him regard his illness in the same way, and he will be strengthened; our negative thoughts will add that much more to the burden he already bears.

Astrologically, Jupiter is the planet of optimism, and the position of Jupiter in a chart shows how well an individual has developed the characteristics of optimism, benevolence, humaneness, and good cheer in previous lives. One who is blessed with a well aspected or elevated Jupiter shows that these qualities are not new to him, and that he has already performed good service by incorporating the Jupiterian qualities into his own character and spreading them to others. One whose Jupiter is negatively aspected or in some other way obstructed has yet to learn to adopt the uplifting influences of this planet for himself, and to convey them to others. Both these individuals would profit from dispensing optimism among, and for, those who are ill — the former in order to retain the blessed Jupiterian characteristics, the latter in order to develop them.

Optimism, then, is one of the most powerful ways we have of hindering, alleviating, and eliminating disease. To be effective, it must be more than a mere surface manifestation. It is necessary sincerely to believe in the efficacy of optimism, and in ultimate triumph of health, well-being, and the Good. To say, "I'm going to get well," without being fully convinced that is indeed the case, will be of little avail. To try to surround a sick friend with the Healing Light and with positive thoughts, while at the same time harboring secret doubts and fears about his condition, will not be as effective as directing unequivocally optimistic thoughts and vibrations his way. All progress is based on optimism, and the more hope and faith we have, the sooner we shall all be in perfect health — physically, emotionally, and spiritually.

ROSICRUCIAN PRINCIPLES

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

FOXY FACTS

Putting on weight is the penalty for exceeding the feed limit.

It's easy to stick to a diet these days; just eat what you can afford.

It's a happy home where the only scraps are those brushed off the dining room table.

Mark Twain's advice: "The only way to keep your health is to eat what you don't want, drink what you don't like, do what you'd rather not."

A wife may find the way to a man's heart through his stomach, but she may also be saddled for life with his maintenance and upkeep when his health breaks after she has fed him an unwholesome menu.

Dr. William Mayo stated: "The aim of medicine is to prevent disease and prolong life; the ideal . . . is to eliminate the need for a physician."

A pessimist is one who feels bad when he feels good for fear he'll feel worse when he feels better.

—*Today's Food*, Autumn, 1969

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

OUR PATIENTS WRITE

Idaho—Thank you for your kind service to me during the past months. The improvement in the condition of my back has been truly amazing.

Arizona—Am steadily improving—going places and beginning to take part in things again. I am so grateful for all your help and prayers. Please continue to pray for me.

Ohio—After only one week on the diet my weight has been reduced five pounds, and there has been a definite improvement in both my physical and mental well being. There has also been at least a twenty per cent reduction in pain from the arthritis hip and also in the limbs when walking.

Arizona—I thank God and the Invisible Helpers for helping me to give up my old ways of eating. I feel better and better, though a little tired at times. I look better and my whole attitude toward life has changed; am happier, healthier, and not so nervous as I used to be.

Washington, D. C.—Am feeling better. God bless you and thank you for your guidance and prayers. Please pray for my brother and sister. They think drugs are the answer to their health.

Idaho—I am feeling fine and doing well. Am very happy and grateful for all the help and attention I have received from you.

California—I feel just as good this week as I did the last time I wrote you. What doctors couldn't do you have done, and for that I thank you and all the wonderful people at Mt. Ecclesia. God be with you.

Minnesota—I feel so restored to health that you may remove my name from the healing list. Now instead of being served by the Invisible Helpers I hope and pray that I may serve as an Invisible Helper and help to restore others to health as I have been restored. God bless the Elder Brothers, the Invisible Helpers, and you all — abundantly.



The Healing Christ

CHRI**S**T Jesus was a perfect channel for the divine Healing Force, but even though a person be accorded the blessing of His all-powerful ministrations, he had to indicate a spirit of cooperation before he could be healed. He had to give some sign of admitting that he had transgressed and was willing to change. Hence we find the Healing Christ saying: "Stretch forth thy hand," "Take up thy bed and walk," "Go and bathe in the pool of Siloam," etc. As Max Heindel pointed out:

"Those who were healed by the Christ would not have been affected unless they had obeyed and had done as they were bidden. This is a law of Nature that is absolutely sure. It is disobedience that brings disease. Obedience, no matter whether it 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, or through a healer of one kind or another as the case may be. Primarily, in all cases, the healing Force comes from our heavenly Father, who is the Great Physician.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be per-

formed through him when opportunity presents a patient of a properly receptive and obedient mind."

Christ Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." We are each a Christ-in-the-making, and we therefore each have the golden prerogative of sharing in His blessed ministry — and of being healed ourselves.

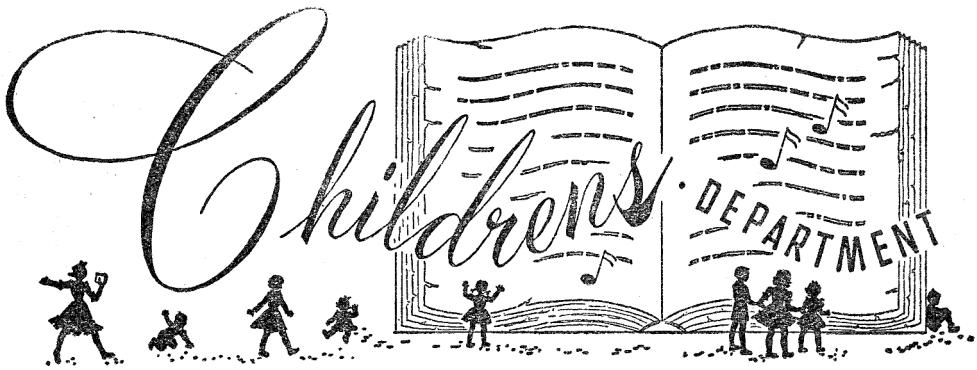
* * *

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

March..... 2 — 8 — 15 — 22 — 29
 April..... 5 — 11 — 19 — 25

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



Baby Easter Lily

DAGMAR FRAHME

"**W**HATEVER is going on in — Oh! It's you, Mr. Rabbit!" Mrs. Hen blinked in surprise as the beam of her flashlight revealed two long, pointed ears bending over one of the nests.

"Er — hello there, Mrs. Hen," Mr. Rabbit straightened up and tipped his hat politely. "I — I hope you'll forgive me for breaking into your shed like this. I guess I should have asked your permission, but I didn't want to wake you up."

"That's all right, I'm sure," said Mrs. Hen doubtfully, "but is there something I can do for you?"

"Well, I do have a terrible problem, and I'm not sure there's anything *anyone* can do. We don't have enough eggs."

"Oh, dear," Mrs. Hen snapped on the overhead light and turned off her flashlight. "How many do you need?"

"We need just a few, for little Susie who lives in that old house in the woods with her mother. You know her, don't you? The little girl who has to wear old clothes to school, and just barely has enough to put in her lunch box, and who never gets a birthday present because her mother is so poor."

"Of course I know her!" exclaimed

Mrs. Hen. "She's the sweetest child around. She's always smiling, always has a kind word for us animals, and never chases us, the way some of those city children do. Remember how she fixed Sam Sparrow's broken wing last year and took care of him till he could fly again? And you mean you don't have any eggs for *her*?"

"No," said Mr. Rabbit sadly, hanging his head. "The Easter baskets are already filled, and my helpers have taken them to the storage places in each neighborhood, where I'll pick them up and bring them to the different houses. I thought I had counted the eggs carefully, but when I started fixing Susie's basket I discovered that there were none left. What am I going to do? Such a thing has never happened before, in all the years I've been Easter Rabbit!"

"Don't be so hard on yourself," said Mrs. Hen soothingly. "These things happen to all of us. I only wish," she went on, "that it wasn't *Susie's* eggs. With any other child it wouldn't matter quite so much. They will get all kinds of other things for Easter anyhow, but Susie won't get *anything*. Oh, I wish I had kept just a few of the eggs, instead of giving them all to your helpers. Then we'd have some."

"I know, I know," sighed Mr. Rabbit. "What can we do?"

The Easter Rabbit and Mrs. Hen sat for a long time, their chins in their hands, trying to think of something they could do, and feeling gloomier and gloomier. Finally Mrs. Hen got up.

"Well," she said, "we certainly won't get any ideas sitting here. Let's go outside. It will soon be dawn, and you will have to be on your way, even if you don't have anything for Susie."

"Yes," Mr. Rabbit sighed again, "you're right. Oh, I've never felt less like making Easter morning rounds in all my life."

They went out, and saw that the stars were getting fainter in the sky. Soon the light of morning would start to peep over the horizon. Mr. Rooster was already up, clearing his throat and getting ready for his first crow.

"What's the matter with you two?" he asked when he saw their glum faces. "Don't you know this is Easter morning, when all the world should be glad?"

He listened as Mr. Rabbit told him the sad story of Susie's eggs, and then his face, too, looked glum. "That's terrible," he said. "Can't anything be done?" "Say," he went on after a minute, "how about asking Dorothy Duck if she has any extra eggs? I know you don't usually use duck eggs for Easter, but this is an emergency."

"It's worth a try," said the Easter Rabbit. "Thanks!" He and Mrs. Hen hurried off toward the pond, not stopping to say good-by to the rooster, who watched them mournfully. "I sure hope she has some," he said to himself.

When they got to the pond, Mrs. Duck and her family were still sound asleep. Mrs. Hen shook her gently. "Um — umph — what?" said Mrs. Duck, blinking her eyes.

"I'm sorry to waken you like this, Dorothy," said Mrs. Hen, "but this is an emergency. Do you have any extra eggs?" She quickly told the story, and Mrs. Duck looked more and more unhappy as she went on.

"Oh, Henrietta," she said when Mrs. Hen had finished, "I'm so sorry, but I haven't a single egg left. I had some yesterday, but Mrs. Raccoon came by and bought the last ones for her children. Oh, dear, I wish I had known."

"So do I!" said the Easter Rabbit. "You were our last hope."

A loud splash made them all look up. Mr. Frog was sitting in the shallow water near the shore, swallowing indignantly. "Gurrk!" he exclaimed. "I had just gotten to sleep after croaking all night long. What's all the commotion?"

"I'm sorry we woke you, Ferdinand," said the Easter Rabbit, "but this is an emergency." He quickly told the story of Susie's eggs, and Mr. Frog's melancholy face looked even more melancholy when he finished.

"Sure wish there was something I could do," said Mr. Frog. "I like that little Susie. She stopped some boys from throwing stones at me the other day. Say — you don't suppose the geese have any extra eggs, do you?"

"Mmmm, I don't know," mused Mrs. Duck. "They'd be awfully big."

"We can't be choosy at this point," said Mrs. Hen.

"No, indeed," agreed the Easter Rabbit. "Come on, let's go find out."

They all hurried around the pond to the Goose family's home, Mr. Frog hopping ahead of them. Mr. Goose was already outside, cleaning his feathers, and Mr. Frog breathlessly told the story.

"Greta, come out here a minute," Mr. Goose called to his wife when Mr. Frog had finished. Mrs. Goose came out rubbing her eyes, and Mrs. Duck repeated the story. "Oh, Greta, do you have *any* eggs?" she asked when she had finished.

"I don't have a single one," said Mrs. Goose. "I had some yesterday that I foolishly left on the table, and one of the children knocked them off and broke them. Oh, I am so sorry."

"Well," sighed the Easter Rabbit. "That's that. It's certain that no one *else* would have any eggs. Poor little

Susie. She's going to be so unhappy."

For a few minutes everyone looked at the ground, and no one said a word. Then a sweet voice called out, almost in a whisper, "What's the trouble over there. Can we help?"

They all turned around, and for the first time noticed a group of beautiful flowers growing nearby. "Oh — good morning, Mrs. Easter Lily," said Mr. Rabbit, politely tipping his hat again. "We didn't see you and all your friends there. My, you look lovely this Easter morning."

"Thank you," smiled Mrs. Easter Lily, and then she frowned. "But I certainly can't say the same for any of you. Whatever is the matter?"

As Mrs. Hen told the story, all the Easter lilies drooped their petals lower and lower, and a few had to brush the tears away. "Poor little Susie," said Mrs. Easter Lily, "she's such a dear little girl. Every day last week she came by here, to see if we were going to be open for Easter. She even watered us twice — because there hasn't been too much rain. Yesterday, when she saw that we were almost open, she was so happy it made us feel wonderful all over. How I wish we could do something for her!"

"So do we all," said Mrs. Duck. "Easter is such a special, loving, time. Susie loves us all year long, and now we certainly should do something to show how much we love *her*."

"But what could we possibly do?" asked Mrs. Goose.

"I know what to do," said a little, high voice from somewhere near the ground.

Everyone looked down, and there, almost hidden among all the big, stately flowers, was a tiny Easter lily just starting to open her petals. She was the youngest of the lilies, and every bit as beautiful as the others, but she was still very little.

"Let me go to Susie as her Easter present," said the baby Easter lily. "I know this is my first year as an Easter lily, and I'm not very big, and I'm not

very experienced, but I love Susie very much, and I'd like to live with her in her house and make her happy. I know I could do it."

Everyone stared at the baby lily.

"Well, my goodness, gracious!" exclaimed Mrs. Easter Lily, looking hard at her baby. "That's — that's not a bad idea at all. Baby Lily is just the right size for a little girl, and she is very pretty, if I do say so myself."

"Oh, she is, she is!" everyone agreed, and Mother Easter Lily couldn't help smiling. She really was very proud of her baby.

"Then you'll consent to it?" asked the Easter Rabbit.

"Yes, I will. I'll miss Baby, of course. We all will." The other lilies nodded agreement. "But I'd be very pleased to know that she is living in our dear Susie's house and making her happy.

"Oh, that's wonderful" said Mrs. Goose. "I'll get my best flower pot and we can put Baby Easter Lily into it."

"And please hurry," said the Easter Rabbit, looking at the sky anxiously. "It's getting terribly late."

Mrs. Goose soon returned with the flowerpot, a garden trowel, a large white ribbon, a pen, and a white card. "Now, Dorothy," she said, "while the others are digging up Baby Easter Lily and putting her in the flower pot, help me make a bow out of this ribbon and write a message on the card."

Mrs. Hen and Mr. Frog carefully dug up Baby Lily and planted her gently in the pot. Mr. Goose brought some water in a sprinkling can, so that she would have plenty to drink before Susie had a chance to water her again. Mrs. Goose and Mrs. Duck tied a lovely bow on the flower pot, and Mrs. Duck, in her best printing, wrote on the card: "To our Dear Susie, a very Happy Easter from all her friends in the woods." Then they all signed their names.

Meanwhile, the Easter Rabbit was pacing up and down, looking at the sky and getting very nervous. "Please, please hurry," he begged. "I've never

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started on my Easter rounds so late before.”

“We’re almost finished,” said Mrs. Hen. “Look at Baby Lily. Doesn’t she look nice?”

The Easter Rabbit stopped pacing and looked at the little lily. She was standing straight and tall in her new pot, all her petals had opened, and she smiled and nodded her head happily, looking down at the white ribbon and the card, and then at her mother.

“I feel so *good*,” she said. “And I can’t wait to see Susie’s face when she sees me. Won’t she be surprised?”

Mother Lily smiled at her baby, but a tear trickled down one petal and she couldn’t hide it.

“Don’t cry, Mother,” said Baby Lily, her smile fading a little. “I’ll miss you too, but just think of all the happiness I can bring Susie, and how unhappy she would be if I didn’t come. Remember all you taught me about being loving and kind to everyone. I think the most loving thing I could do this Easter is to be Susie’s Easter present.”

Mother Lily sniffed just a little and then smiled. “Of course, Dear, you are quite right. And I’m very proud of you for remembering so well all the things I told you, and for *wanting* to do this wonderful thing for Susie. The most important part of being kind is *wanting* to be kind. Everything else is easy.”

Just then Mr. Rooster crowed that first crow that he had been clearing his throat so hard for. The Easter Rabbit jumped. “Oh, oh,” he wailed, “I should be in town by now. I’ll never get all those baskets delivered.”

“Say, I’ve got an idea,” said Mr. Frog. “It’s probably not according to the rules, but since it is so late, how about all of us helping you. We could each take some of the baskets, and then they’d still be delivered on time.

“That’s a marvelous idea, Ferdinand!” shouted Mr. Goose, slapping Mr. Frog on the back. “Why didn’t I think of that?”

“Yes, yes,” said the others, jumping

up and down and laughing in their excitement. "Do let us help you, Mr. Rabbit," said Mrs. Duck, "It would be fun."

The Easter Rabbit looked at them thoughtfully, and then chuckled. "Well, as far as I know, there have never been an Easter Frog, an Easter Hen, an Easter Duck, and two Easter Geese before, but I don't know why there can't be now. All right, come along. I'll be very grateful for your help, believe me."

The Easter Rabbit carefully picked up Baby Easter Lily in her flower pot and started down the road. The others followed along behind, waving good-by to the lilies, who stood nodding their heads and smiling.

Several hours later, a little girl ran excitedly out the door and down the steps of an old house in the woods. She looked around for a minute, and then stopped and stared. There, in the middle of the yard, was a flower pot decorated with a white ribbon, and holding the prettiest, most dainty Easter Lily she had ever seen.

"Mother, Moth-ER!" called Susie. "Look what the Easter Rabbit left."

Susie's mother came out, and they both exclaimed over the beautiful lily, and the card with all the names on it.

"Oh, I'm so happy. That's the nicest Easter present! I'm going to put the lily in my room and water it and take care of it always. It is the most beautiful thing I have."

Susie took Baby Easter Lily inside. Her mother sat down in the sun on the steps to warm herself and rest a while. Suddenly, to her astonishment, she saw a rabbit, a frog, a hen, a duck, and two geese coming down the road, talking and laughing. She watched them, surprised, and as they went by the house, she was sure that the rabbit winked at her.

Then suddenly she understood, and her tired, worried, face was transformed by a tender smile. "Bless you all," she said softly, and they turned and waved to her before they passed out of sight.

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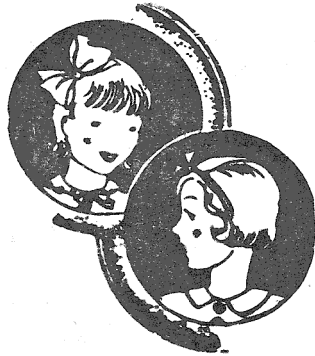
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