

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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*Motherhood: The Madonna
Image*

*Mercury: Messenger of the
Gods*

"Lone Woman"

*Herbal Preventatives and
Remedies*

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Woman's Role in Our World

In time everyone will learn that only as we regard woman as the equal of man can mankind truly be elevated, for under the Law of Rebirth the Spirit is born alternately in both sexes, and the oppressors of one age become the oppressed of the next.

The fallacy of a double standard of conduct which favors one sex at the cost of the other should be at once apparent to anyone who believes in the succession of lives whereby the Spirit progresses from impotence to omnipotence. It has been amply proved that, far from being inferior to man, woman is at least his equal and very often his superior in many of the mental occupations.

So long as we hold woman in bondage, deny her her rightful place in the world as the helpmate and companion of man, so long do we retard the race and our development. This is the esoteric reason why full equality must come about.

Woman has the positive vital body, and as a result is intuitively in touch with the spiritual vibrations of universe. She is more idealistic and imaginative, taking a great interest in all the things which make for the moral upliftment of the race, and as it is only by the moral and spiritual growth that humanity can advance at this time, she is really the prime factor in evolution. It would be of an enormous benefit to the race if she were given an equal right with man in every particular. Not until then can we hope to see reforms brought about that will really unite humanity.

It sometimes happens that for certain reasons an Ego must appear as a male for several incarnations, and then, of course, when he takes upon himself the female garb, it may jar considerably. In that case we have a very masculine woman, perhaps a suffragette of a militant nature. On the other hand, a Spirit may sometimes have been embodied for several incarnations in a female garb and then may appear as a man of a very effeminate nature.

Woman has been the arbiter of the world's destiny in past civilizations, while man has had his way in others as is now the case. We are now on the eve of a transition to a New Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come. This is called the Aquarian Age by occultists.

The creative energy of the Spirit is bi-polar: Will and Imagination. As the Spirit returns day after day, or life after life, to the Great School, it becomes more and more soulful and consequently more capable of expressing its two qualities simultaneously and in an even manner. Thus by degrees the man finds the finer feminine qualities in himself, and the woman finds the noblest traits of the man. In time the perfect balance comes.—*Max Heindel.*

THE Mystic ... LIGHT



Motherhood -- The Madonna Image

LOUISE SAMMONS

AND the Angel said unto her, Fear not, Mary; for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

"And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. And Mary arose in those days, and went into the hill country with haste, into a city of Judah."—*Luke 1:30-31; 38-39.*

The Madonna and child theme is ageless. It holds for mankind the supreme ideal of perfected motherhood — as embodied in Mary, the immaculate mother of Jesus, who was the bearer of the Christ.

In the earliest days of human civilization the first mystery temples were instituted in the land of Lemuria. Ages passed. Lemuria disappeared and Atlantis rose above the waves. The Atlantean Mystery School became the basis of mystic teaching.

Then came the birth of our present fifth root race. During its development the guardians of humanity have given each rising civilization a religion perfectly suited to the development of the people, and each one of these world religions has been blessed by a high feminine Initiate who became the Immaculate Mother of that enlightened Being who came to the race as a way-shower. The last of these religions, the culmination of them all,

arose with the coming of the Christ. To this religion we owe the incarnation of the most glorious Master-Initiate who ever came to Earth in a feminine body: Mary of Bethlehem, mother of the Christed Jesus.

Mary was the daughter of Hanna, a woman of noble birth, and Joachim, who was a high Priest in the Temple. Both parents were initiates of high degree in the Essenian Order of Israel, the mystic Christians of that day. The Dead Sea Scrolls have thrown some light on these devout people — which has confirmed Max Heindel's findings and also the research done by Corinne Heline and set forth in her *New Age Bible Interpretation*.

The Essenians were divided into two groups — the householders and the Temple Initiates. The Householders married and set up homes in the villages and cities in the usual way of life — where they made practical demonstration of the Holy Temple Teaching of the Immaculate Conception, preparing themselves through strict spiritual discipline for the sanctity of parenthood, with the object of attracting advanced Egos from the heaven world who should further the work of the Order and of humanity generally. The more esoteric group comprised the Initiates who had taken the vow of perpetual virginity and held themselves unspotted from the world, living usually in isolated monastic

communities where they could devote their whole lives to the things of spirit. Some of these, however, were also found in the towns and cities where a special work was to be done, and some lived in the Temple precincts in Jerusalem itself and performed duties necessary to the Temple worship according to the demands of custom and tradition.

When Mary was but a year old she was dedicated by her parents to serve in the Temple at Jerusalem. Later, while she was still quite young, her parents again took her to the Temple where she was admitted as a Temple maiden — there to study and develop her spiritual powers. It has been written that when the



High Priest saw her he prophesied: "The Lord God of Israel shall bless thy name, Mary, for in thee he hath revealed the redemption of the people."

The cloistered walls of the Temple were a sanctuary reserved for those highly evolved Egos who were given the secret Teachings. We can therefore understand that Mary's Temple service was a time of probationary discipline in preparation for the high initiations to follow.

When the period of esoteric training was completed, Luke states in his Gospel, the virgin Mary was espoused to a man whose name was Joseph.

In that supreme initiatory text book, the Bible, there are frequent hidden references to initiation. The four Gospels, in particular, are occultly recognized as setting forth the paths to spiritual heights. In other words, they are the keys to the

degrees through which a neophyte passes to gain supreme discipleship. When the boundaries between Earth and the higher planes fall away, the highly evolved disciple is enabled to read in the Memory of Nature records of events past and also portents of things to come.

In the Mystic School of the Essenes, Mary and Joseph, as well as other Initiates of temples of spiritual learning, had no doubt become skilled in tracing the evolution of man in the Memory of Nature. All were cognizant of the way in which man had forfeited his right to live in the glorious edenic realms, how man literally fell therefrom into the dense physical conditions of material existence, and how he had bartered the state of immortality and life of joy and contentment for the present limited conditions in which poverty, old age, and death are in varying degrees the common lot of all humanity.

They could also read in the Memory of Nature the shadow of things to come — how the Christ, the supreme Initiate of the Archangelic Hierarchy, was to surrender His heavenly estate and descend to Earth for the redemption of mankind. All these events were clearly pictured in the heavenly scroll, and the holy ones of the Mystery Schools were looking forward to this blessed fulfillment of prophecy.

At the Annunciation, the great panorama which all Initiates had often seen must have flashed before the eyes of the little Virgin, and she understood the role she was destined to play in the mighty cosmic drama pertaining to heaven and Earth. She realized that she was the vehicle chosen to become the mother of the most perfect Master ever to take embodiment in the human race; his name was to be Jesus, and he was to become the bearer of the Christ.

Kneeling there, before the Angel Gabriel, she murmured in great humility, "Lord, be it done according to Thy Word."

Mary and Joseph were Temple Initiates

and, having learned all lessons belonging to the objective life, they had committed themselves permanently to Temple service. To further the divine plan, however, they renounced Temple life and returned to the lay world to become householders. Thus they thought to secure a proper environment during the formative years of the child who was to be known as the Master Jesus.

Mary of Bethlehem was chosen by the Masters who guide human evolution to bring to Earth the holy mysteries of the Immaculate Conception. She is the ideal woman, and has become the perfect pattern for every prospective mother. The Scriptures reveal the beautiful rapport between her and her son before his birth — an image of motherhood yet to be recognized.

Teaching the prenatal effects upon an incoming Ego will be an important phase of education in the New Age, and this is slowly coming to pass. The past few years have shown a growing trend in this principle of youth training. Classes in child care and parenthood have been opened as a regular curriculum in some schools. Medical scientists and psychologists have come a long way in ferreting out some of the reasons why prospective mothers are nervous and unpredictable in emotional reactions to inconsequential things. Until the prenatal effects of parenthood are actually understood from an esoteric standpoint, however, the doctors will no doubt continue with their present practice of pills and shots to remedy effects set up by unseen causes.

Max Heindel has probably done more research along these lines than any other teacher of the past half-century. He has outdistanced the medical scientists without the convenience of X-rays or computers. Of the effects upon the mother of an incoming Ego, he has brought forth a revolutionary discovery. An Ego often hovers around its future mother for months, sometimes even years, before the opportunity for re-embodiment occurs. The decided change that takes place at

such a time in a woman's taste and disposition may often be traced to the influence of the incoming Ego that hovers near. Through his investigations, Mr. Heindel learned that the incoming Ego remains within the aura of its chosen mother for about eighteen to twenty-one days after conception has taken place. During this time the desire body of the mother works on it. Then it enters her body and begins to assist actively in building its new vehicle. Although in the present stage of our unfoldment, he says,



the Spirit does very little conscious work on the incoming vehicle, it is present all the time and helps unconsciously in the task of providing its instrument.

An inquisitive scientist just recently spied on an Ego nestled in its mother's body. He took an X-ray picture which, when developed, showed the little fellow sucking his thumb. Apparently he was perfectly at home and satisfied with his parents.

Reaching into the higher place where the archetypes sing their song, Mr. Heindel saw that the new body of a child is formed in complete harmony with the archetypal pattern in this higher realm. This archetype is fashioned in conformity with forces set into motion by the Ego itself in previous lives upon Earth.

Negative forces externalize as inharmonious patterns in form and features, while constructive forces build harmonious lines that favor general health and a congenial environment. We should be eternally aware that every action possesses a far-flung significance. The Spirit's faults of today crystallize into the body's ailments of tomorrow. Spirit is always the builder, and the mind shapes the destiny. Furthermore, when an Ego returns to Earth life, it is drawn to a certain family because it can there get the environment calculated to further its progress, and where it may liquidate a certain amount of the fate generated by itself in previous existences.

Inharmonious relations between the parents which sometimes rear their ugly head often constitute the last straw that makes an Ego feel it cannot enter such an environment. Therefore, it cannot be too seriously impressed upon prospective parents that during this gestatory period it is of the utmost importance that everything should be done to keep the mother and the home in a condition of contentment and harmony. It is a very hard task for the Ego to go through the womb; it taxes all its sensibilities to the very utmost, and inharmonious conditions in the home it is entering are, of course, an added source of discomfort.

When prospective parents make radical changes in their lives, or if an inharmonious relationship suddenly develops so that the Ego would not be able to get its experience, or liquidate its fate, the child is usually withdrawn and sent to another place where it can get the right conditions for its growth at that time. Or it may be withdrawn for a few years and reborn in the same family when it is seen that the conditions can be obtained there at a later time.

Conversely, there are also occasions when a Spirit, being through with an old environment, comes into a new sphere of action as a ray of sunshine and comfort to parents who are fitted to receive that blessing by their previous actions.

With the preparation for the coming of the Christ to Earth a new ideal was given to mankind. In the Arian Age only a few advanced Spirits were taught that the act of generation might be performed without passion, as a holy sacrifice, thus attracting a more highly evolved Ego to Earth. Today again it is revealed to those who are ready to accept the teaching, that only by parents who are wedded in a high and holy love can the act of generation be performed consistent with that ideal, and every Ego thus born is immaculately conceived. When prospective parents prepare themselves by prayer and lofty aspirations to bring a child into



Earth life, the conception may be immaculate.

It is evident that it is not the physical virginity that counts as a virtue, for everyone is at that stage during the early years of life. It is the purity, the chastity of the soul, which makes the pure virgin. This has been the inner teaching of Christianity during the Piscean Age, the ideal which it was the mission of those Initiates, Mary and Joseph, to demonstrate, in preparation for the coming of the Christ Spirit to Earth.

The Master Jesus and the Blessed Mary were the purest and most advanced Egos ever to come into incarnation. They are the perfect type-pattern of perfected man and woman, for both were immaculately conceived. Their birth reveals the divine plan for the birth of all men in that future age when a Christed race has come into manifestation, and the Madonna Image is enshrined in every mother's heart.

Spiritual Self-Sacrifice

DAGMAR FRAHME

USUALLY, when the word "sacrifice" is used, it implies a loss of something much desired or cherished. It represents a giving up of something useful, pleasurable, or otherwise valuable to the individual concerned. It has to do with *things*, with *conditions*, with *privileges*—with commodities or items which are external to that individual, and without which he may feel himself in some way deprived.

Spiritual sacrifice, however, involves far more than giving up some cherished belonging or condition. It is very intrinsically an internal matter, and only incidentally concerned with externals. Spiritual sacrifice is the giving of *self*, completely and unconditionally, day in and day out, in loving service to others and in devotion to sublime principles and to God Himself. It is, in other words, practical dedication to a life of selfless service, spiritual humility, and consecration. Certainly this includes the renunciation of *things* and conditions, but it involves much more than that of a positive rather than a negative nature. More than the giving up of treasures, spiritual sacrifice involves the *taking on* of duties. More than the denial of desire, spiritual sacrifice involves the acknowledgment of responsibility to others and to the Christ within. More than deprivation, spiritual sacrifice involves acquisition — of spiritual qualities and soul power which blossom in exact proportion to the degree of sacrifice. More than loss of pleasure and of free time idly spent, self sacrifice involves building the soul body without which we will be unable to meet the Christ in the ethers when He comes again.

Looked at in this light, sacrifice becomes, not a burden, but a blessing. By spiritual sacrifice we purify ourselves, we cause the Christ within to awaken and manifest, we hasten the progress of our

own evolution and, through service, help others to better their conditions, and draw closer to our eventual union with God. In this context, the word "sacrifice," defined in the usual way, becomes a misnomer. We gain far more than the temporal, ephemeral things that we might lose, and although the worldly deprivation might be large, in material terms, the permanent and ultimate rewards are immeasurably greater.

If we still cannot rid ourselves of the notion of sacrifice as bereavement, let us think of self-sacrifice as delivering up that which is detrimental to spiritual progress. Again, we find the positive emphasized over the negative, and that in this context, too, self- or spiritual sacrifice works to our ultimate benefit. We are not asked to give up anything of permanent value. We *are* asked to give up things which will do us no spiritual good whatever, no matter how much we desire them or how tenaciously we may try to cling to them. We are asked to give up things of this world: selfish pleasures; sometimes material possessions by which we set great store but without which we can get along just as well; idle hours which we might have used to dream away, or fill with meaningless so-called "amusements." We are asked, more and more as we advance upon the Path, to surrender time which has heretofore been wasted or spent in leisure or idle pursuits, and things which have only material worth. We are asked to give up attitudes which place attainment of our individual, personal desires as the paramount aim in life, and the fulfillment of our ambitions to fame and fortune as overriding all consideration of the conditions of others. All these things, although perhaps once essential to us while we were still in process of mastering the physical world, are detrimental to spir-

itual progress and, therefore, it is ultimately a blessing to us to be rid of them.

We are asked to exchange these things, conditions, and attitudes which have outlived their usefulness for a new state of mind and of being — one which will impel us more and more into loving, self-forgetting service, engaged in willingly and cheerfully in spite of the pressure of outside temptations that might seek to draw us back into our former patterns of life. Eventually — granted, *after* exercising considerable persistence and will-power and experiencing torturing remorse and prayerful rededication — the inclination toward selfless service and the accompanying feelings of brotherly love and compassion toward one's fellow man become so strong and dominant that what were once temptations no longer arouse even the vaguest longings, and the desires to serve God and man, and to develop fully the Christ within, become the overriding facet of life. This spiritual, evolutionary progress constitutes all that is of permanent value, and this is what all the so-called sacrifices have been building toward. This development no one can take from us, and it is the essence of growth and progress — the one thing that we are never asked to sacrifice.

Some will argue that a sincere attempt to live the life of loving, self-forgetting service on a continuing basis, with no regressions or departures from the Path, will result in the giving up of friends, of strong, affectionate family relationships, and even, sometimes, of time once devoted to intellectual self-improvement or meditation. They will say that such surrender *does* constitute sacrifice of something which is of permanent value to us. At first glance, of course, it seems as though they are right. The joy and the benefic feelings experienced between true friends or close family members certainly is of more worth and lasting satisfaction than are possessions or other "trappings" of the material world. Likewise, time spent on intellectual and spiritual self-improvement also is of more permanent benefit. Nevertheless, the surrender of

even these things, at the right times, also represents the giving up of something that impedes spiritual progress. If we must give up friends or family in order to follow Christ — if they are not yet ready to accept our Teachings and our ideals and we are forced, therefore, into the choice of leaving them behind or remaining behind with them — we do not lose them for good. They do not now understand why we must do what we do, but eventually they will and will, themselves, follow suit. They, too, are evolving — they, too, are moving toward the truth, in their own way, and some day — perhaps in this lifetime but surely in another — we will be reunited with them in harmony and in even greater joy. Thus even the surrender of close ties with people — one of the most painful of the so-called "sacrifices" which we are called upon to make — is not a permanent loss. Some day we will be at one, not only with those who are presently near and dear to us, but also with all mankind, and the wonderful felicities of friendship as we know them now will be dwarfed by the far greater blessings of universal brotherhood.

As far as self-improvement, both intellectual and spiritual, is concerned, if we are truly to follow Christ we must recognize at the outset that even this desirable condition must not be gained at the expense of our service to others. If it is so gained, then it does not constitute a type of improvement that will benefit us permanently. If we can unfeelingly refuse to perform a specific act of service, especially when the need is great and obvious, and excuse ourselves by saying that we will be too busy engaging in our own mental projects or spiritual endeavors, we have not yet learned the meaning of loving, self-forgetting service. It is nothing but sheer callousness to attend to private tasks — cultural, intellectual, or creative though they might be — when there is someone who needs help that we can give. Of course this does not mean that we must continually chase about looking for sociological projects in the manner of some well-meaning but in-

effective "do-gooders." Once we are spiritually astute enough to have become Aspirants, however, our consciences can be depended upon to tell when an act of service is required for which a personal undertaking should be postponed or set aside. If we listen to that inner voice and do give up the undertaking, again, we are sacrificing only that which impedes our spiritual development. Again, therefore, we are giving up nothing of permanent value.

Thus we see that sacrifice, in the context of spiritual advancement, does not mean the relinquishment of anything that is of lasting value, or of anything that, in and of itself, is necessary to our continuing evolution. On the contrary, it means the relinquishment of only that which stands in the way of our spiritual progress — which obstructs our road back to God. Therefore, spiritual sacrifice means nothing more than the surrender of everything that we basically do not want, that clutters our lives, that is unnecessary, undesirable, evil, useless, or diverting from our ultimate evolutionary objectives.

As Aspirants, we know, intuitively if not through common sense and reason, exactly what these things are. Again, that still, small voice within — our conscience — will tell us what must be given up and when, and we will do well to heed it. Of course there will be many unnecessary things and many comforting and comfortable attitudes that we will, at first, want to cling to. It is anathema to our lower — or selfish — nature suddenly to be deprived of those things which have nurtured and developed it. With the lower nature struggling desperately to survive we will, at the outset, have to exercise considerable will power to still the selfish urgings within and follow our conscience, our reason, and — hopefully — our hearts, giving up that which must be given up, in order that we may better give that which must be given, and serve in the way that we should serve.

Part of the process of spiritual sacrifice might be likened to cleaning out an attic

or a storage closet. It is human nature to hold on to things which we no longer use but which might come in handy some day. Still, after the initial regret of having thrown away a once-favored article has passed, there is usually a sense of relief at having disposed of useless material that was simply cluttering up the house. Likewise, as we become increasingly stronger Aspirants on the Path, our old habits, objects of affection, and ideas of what is important, little by little are — or should be — less used. Some soon become relegated to the storage closet of our personality, to be pulled out only in moments of backsliding. When they are again used — much like an old appliance or piece of clothing resurrected after a period of disuse — we find that they are not nearly as satisfying as they once had been, or that their performance now leaves much to be desired. The new attitudes and habits we have substituted become us in a way that the old never did, and we are uncomfortable with the old ones. Therefore, we are finally convinced that there is far more satisfaction to be gained from throwing them out completely, once and for all, than from retaining them in our private storage closets to be used in moments when we are not as watchful or diligent as we might wish to be, and ordinarily are.

Spiritual sacrifice, then, is a positive rather than a negative condition. In no respect does it connote the surrender of anything which we — or at least our Higher Selves — need, want, or can usefully employ for our, or other, human evolutionary betterment. It does connote, of course, anguish to our lower natures, caused by the sorrow of parting with the trappings of materialism, selfish indulgence, and egoism. Once the lower nature has been subdued, however, even partially, the surrender of such things leaves the Higher Self with a sensation of lightness, of relief, and of renewed ability to forge ahead unhindered by that which obstructed and deterred it in the past.

What is perhaps even more difficult than the giving up of material things is

the acceptance of ever-increasing responsibility for our actions and, in one sense, the actions of others. Self-sacrifice is not merely a passive state in which we *surrender*, but nothing more. On the contrary, it is a highly active state in which we must force ourselves to think and act positively, constructively, responsibly, and compassionately in even the most minute phases of our lives. That is, we must *force* ourselves to do so as long as our Higher Selves are not yet strongly developed. After a time, however, "forcing" becomes less necessary and we find, perhaps to our astonishment, that it has become a pleasure to think and act perpetually in a way that is conducive to spiritual advancement, and that backsliding to act in any other way — although perhaps momentarily pleasant — ultimately fills us with dissatisfaction, repugnance, and self-dislike. As we gradually gain spiritual strength, we find that we *want* to do that which our consciences tell us is necessary and evocative of right and truth.

It is at this point — when we find ourselves *wanting* to do that which is right and deliberately renouncing that which is wrong or which hinders — that we find that the concept of spiritual sacrifice is most completely at variance with the common definition of sacrifice which exists in most peoples' minds. We now begin to regard spiritual sacrifice as a pleasure. We know that we would be uncomfortable and ill at ease if we did not renounce that which must be renounced — therefore, we renounce it gladly. We know that we would be conscience-stricken and regard ourselves with disgust if we, even as a momentary digression, resume one or another of our former bad habits or indulged, after long abstinence, in the gratification of an old whim or desire. We know that at the time of Retrospection in the evening we would suffer pangs of remorse and contrition for having thus slipped up — therefore, we try very hard not to do so. Most important, however, we are continually conscious of the service we are

rendering, and the numerous opportunities for service which as yet remain unexplored. This awareness of things that need doing that is ever with advancing Aspirants more and more restrains us from wasting our time with selfish pursuits and indulgences. We know that there is much to be done, and our consciences hurt us when we willfully, through self-indulgence, make it more difficult for ourselves to do these things. Therefore we voluntarily avoid self-indulgence, in order that we may have more time in which to serve. The sensation resulting from our self-restraint is no longer resentment — as it once might have been — or even the self-congratulatory one which unavoidably befalls a person who has, through effort of will power, given up something that he thinks he really wants. It becomes, instead, one of satisfaction and pleasure, resulting from the fact that we now *want* to do that which we know is right.

Once more, then, we are doing what we want to do, just as we did before starting to tread the spiritual path. The *nature* of what we want to do, however, has radically changed. Instead of being that which gratifies the lower self, it has become that which enhances spiritual progress and develops the Christ within. It is just as satisfying as it was before — in fact, it is actually far more satisfying and gives far more pleasure. Self-indulgence is always accompanied by some degree of trouble, or, at least, dissatisfaction, whether those who engage in it realize this or not. At worst, it results in addiction or in the commission of crimes. At best, it results in a vague feeling of emptiness, dissatisfaction, and, perhaps, boredom. The wish has been granted, the innocent pleasure has been enjoyed — but now what?

Assumption of the responsibilities attendant to spiritual growth, and concomitant rejection of that which hinders this growth, however, has no such objectionable side-effects. That which does have them has been sacrificed by the

(Continued on page 211)

The School of Life

ELSA M. GLOVER

THERE are many similarities between the set-up here on Earth for the training of children, and the school of life in which we all are students. By considering the operation of the schools for children we may be able to deduce principles which are more broadly applicable and which will help guide our activities in the school of life.

A child cannot learn in one day or even one year all the lessons which he should learn in school. Thus the child returns to school day after day and year after year, with the appropriate rest periods in between each interval of learning. Similarly, man cannot learn all the lessons of material existence in one incarnation, but must incarnate time after time, resting and assimilating his experience between each of his incarnations.

A school teacher can tell a child facts which the child then memorizes, but when the child leaves school many of the facts about the world may have changed, making the original facts learned of little use. It is of more permanent value to the child to learn to organize facts, to learn to judge the self-consistency of any set of supposed facts, and to learn to use things which are known to solve new problems. Similarly in the school of life, knowing facts is of little value in itself. At the end of a day of manifestation all creation is dissolved, so that knowledge that creation had such-and-such a form, or that it obeyed such-and-such laws will then be completely useless. ("Whether there be knowledge, it shall vanish away.") It is only the knowledge which was put to use to solve problems and thence to help develop the creative power of man which has permanent value.

A school teacher may ask a child questions to stimulate his thinking and may set goals for a child, but the child himself must do the learning. Similarly,

in the school of life it is man himself who must learn the lessons of life. The school teacher, being able to foresee (at least in part) the problems the child will face when it grows up, is sometimes even more concerned about the child learning lessons than the child is himself. Similarly, the teachers of humanity at times put more effort into trying to lead humanity than humanity does in trying to follow their lead. But the teachers can do nothing without the pupils making an effort.

The children in school are grouped in classes and given exercises according to their ability. Likewise in life the guides of humanity see that each person is placed in the environment which will be most conducive to his development. If a child does not pay attention in class and does not learn the lessons that the others in the class are learning, he will not be allowed to advance to the next grade level with the rest of the class. In life there are also stragglers who do not keep up with their life wave and must delay taking some major advancement. But in both cases a straggler may be able to catch up by added effort.

Another situation in which a child would fall behind his class would involve circumstances and conditions in which the child became so attached to one textbook that he refused to read any other book. Once the lessons had been learned which that book had to offer, the child's future progress would be halted until he could be persuaded to move on. With school children such an attachment rarely occurs, because children's minds are generally flexible and the children are generally eager to go on to something new. However, in the school of life people do sometimes cling to old philosophies and religions, old laws, and old ways of doing things long after the time when they would be capable of moving on to something higher. Men in the school of life

must learn to become as little children in this respect.

While still in school, the learning activities of the young person are carefully directed by the teacher. After the young person leaves school, he must direct his own learning activities. If someone quits school before he is capable of directing his own learning, his progress will be seriously hampered. In the school of life the learning situations which men are confronted with are carefully directed and controlled by the Lords of Destiny. At graduation from the school of life (usually called initiation) man must be prepared to take control of his own evolution. Initiation of someone before he was fully capable in this respect could seriously hamper his evolution. The initiate must have developed the ability to see the state of his own soul, so that he can know what parts need refining and what debts of destiny he has yet to pay. He must have the will power to carry out the refining process (however much it may "hurt"), and to pay the debts of destiny (however unpleasant the tasks may seem).

Some children become impatient with school and want to go out and see for themselves what the world is like. Some want to get out of school so that they can feel grown up and command the respect of others. But yielding to such impulses before sufficient maturity has been reached can result in much suffering. Some men in the school of life also become impatient. They have heard of soul flights and visions in the inner worlds and want to experience these "thrills". They also sometimes desire the respect that others would give them if they could tell tales of what they had experienced in the inner worlds. But in indulging in these childish desires they take little thought of the responsibility that would accompany their added freedom.

To test yourself to see if you have the will power needed by the initiate, you may ask yourself if you could keep yourself in harmony with the rest of the universe even if there were no external forces

keeping you in line. For example, suppose you had the ability to avoid feeling physical pain, would you still follow the rules of health as carefully as you do? Suppose you had the ability to make yourself invisible, would you still face up to your mistakes when you got yourself into a difficult situation? Suppose you had the ability to give yourself all material comforts, would you still work just as hard without any economic pressures? Suppose you knew that in order to pay a debt of destiny you had to spend the rest of your life caring for a raving maniac (or some other task which would take a long time and which you would not find



pleasant), could you force yourself to do your duty without having that duty forcefully thrust upon you?

We each certainly have some self-control, but how many of us yet have enough self-control to graduate from the school of life and take charge of our own evolution?

When a youth has fully completed his schooling he is not only prepared to direct his own future learning, but he can also now be a more efficient contributor to the welfare of others. Similarly the initiate with his vision in the inner worlds can see the needs of others and the means by which to help them far more effectively than he could before he developed this vision. The only truly justifiable motive for desiring to graduate from school (either kind of school) is to desire to have expanded opportunities for service.

The Mission of the Flowers

BESS FOSTER SMITH

MOTHER Nature put on her spectacles and took a good look at her calendar. March, April, May — yes, it was May!

"How time does fly!" she sighed. "It is time the flowers were awakened, and it seems only yesterday that they were just coming up!"

She took a peep around at her precious flower buds, all tucked down snug and tight in their green covers. Just then the Wind came racing by pellmell. He was chasing the Sun who was dodging this way and that behind a floating cloud. They acted for all the world like a couple of school boys playing tag.

"Here, you young rascals," she called. "Do not be so noisy! My flowers are still asleep."

"Oh, do let us awaken them," they cried out at once, dancing about her.

"I will," said Mother Nature. "In fact, I was just going to call you, when you came bursting in; but you must be gentle about it or you will frighten them. Moreover, you will spoil their sweet dispositions."

"Dear Mother Nature," sighed the Wind in his softest, most appealing voice, "you can trust us. We will be very careful. I will whisper to each one: 'I love you'."

"And may I kiss each one on the top of its head?" asked the Sun.

"Yes, you may," answered the good dame. "That is the proper place to kiss babies."

So the Sun and the Wind tiptoed about among the flowers, which gently stirred and stretched their pretty heads up to the light. Mother Nature busily arranged their fresh frocks and bathed their faces in morning dew.

As she was buttoning up the Dutchman's Breeches, and tying the last of the

ladies'-slippers, she saw Mr. Toad hopping about her feet.

"Mercy me!" she cried. "What are you doing out? It isn't going to rain, is it?"

The toad hopped to a safe distance and replied: "My dear Madam, as you may well know, Wisdom is more to be desired than great beauty, and since you saw fit to give me brains instead of beauty, I feel it my duty to warn you of things that are going to happen."

"Like what?" asked Mother Nature.

"Like children! The children of people who come picking wild flowers. Ill-behaved children that seem to think everything belongs to them. They will soon make an end of your precious beauties."

Mother Nature knew that what the toad said could be only too true. She always dreaded to see children coming. It wasn't that she begrudged them a few flowers, but she did hate to see them carelessly pick and pull up the flowers wherever they found them, only to toss them away to wither and die.

Although she was grateful to the toad for his intended kindness, still she was sorry to have her flowers hear this. They had already begun to tremble and hide their faces in fright.

The toad himself was sort of horrible to look at, and then his words were so frightening! The poor little trembling flowers were just about to burst into tears when Jack-In-The-Pulpit arose, and being a "man of the cloth," he waved his arms and made a sermon of his words.

"My dear Flower Friends," he said in a comforting voice, "fear not! God sent you to spread your beauty and bring happiness wherever you can. He gave you Mother Nature to take care of you, and the Sun and Wind to bring you what you need. So no matter what happens it

is well if only you are spreading happiness where it is needed. Now let us sing!" he concluded.

They all sang a soft hymn of praises and joy, accompanied by the Wind, and all became quite happy once more. The toad hopped away muttering, "Well, they can't say I didn't warn them."

"My dear," Mother Nature said, later in the day, when all the flowers were bobbing their heads about in a merry wishing game, "I will have to run over my accounts. Father Time has allowed us so much daylight lately that I am afraid it is going to waste. I certainly do not like to be called extravagant! Be good children and look your very prettiest while I am away."

No sooner had the Flowers been left alone than there did come a whole flock of children. They shouted to each other and sang out in high glee, "Oh, I found a violet," "And I have some buttercups!" "This bunch of Dutchman's Breeches are all mine!" And so on. They ran in every direction bouncing from flower to flower picking them off as they ran.

When Mother Nature returned and saw what had happened she was so overcome that she sat down and wept. "Oh, my poor, poor, dears! What has become of them! Those horrid children *did* come! I see their tracks everywhere. They have picked the flowers and no doubt they have thrown away along the roadside to die."

"Oh, Mother Nature," cried the Sun and Wind who could not stand to see her in trouble, "do not weep! We have news for you. Listen! Just now as we came by the road we saw a group of children with their arms full of flowers so we followed them. They went into a tiny house at the end of a lane. We peeked in at the open sunny window, and if you will come with us, we will show you a sight that will make you glad."

So they led Mother Nature to the open sunny window in the tiny house at the end of the lane. There she did see a sight that touched her heart and brought

tears of tenderness to her eyes.

On a cot lay a poor child. She looked pale and sick. She was lifting her thin arms toward a big cluster of fragrant wild flowers held in a soft green bowl.

"Oh," Mother Nature sighed, her eyes lighting up, "The children were not so bad, after all. I feel better already."

"Jack-In-The-Pulpit was right," she said to the Sun and Wind, wiping her spectacles. "Come, we must get busy. There are many more new buds, and it is time to awaken them."



Flowers preach to us if we will hear.—
Rossetti.

Lovely flowers are smiles of God's goodness.—*Wilberforce.*

Flowers are the beautiful hieroglyphics of Nature, with which she indicates how much she loves us.—*Goethe.*

Underneath large blue-bells tented
Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not.
—*Keats.*

Not a flower but shows some touch, in freckle, streak, or stain, of His unrivaled pencil. He inspires their balmy odors, and imparts their hues.—*Cowper.*

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-EIGHTH INSTALLMENT)



Man's Desire Body in the Invisible World

Higher Beings as Factors (Cont.)

THERE are three steps by which this work (*union with the Higher Self*) conquers the lower nature, but they are not completely taken one after the other. In a certain sense they go together, so that at the present stage the first receives the most attention, the second less, and the third least of all. In time, when the first step has been wholly taken, naturally more attention can be paid to the other two.

There are three helps given in attaining these three stages. They can be seen in the outside world, where the great Leaders of humanity have placed them.

The first help is Race Religions, which by aiding humanity to *overcome the desire body*, prepare it for union with the Holy Spirit.

The full operation of this help was seen on the Day of Pentecost. As the Holy Spirit is the Race God, all languages are expressions of it. That is why the apostles, when fully united and filled with the Holy Spirit, spoke with different tongues and were able to convince their hearers. Their desire bodies had been sufficiently purified to bring about the wished-for union and this is an earnest of what the discipline will one day attain to — the power to speak all tongues. It may also be cited as a modern, historical example, that the Comte de St. Germain (who was one of the later incarnations of

Christian Rosenkreuz, the founder of our sacred Order), spoke all languages, so that all to whom he spoke thought he belonged to the same nation as they. He also had achieved union with the Holy Spirit.

The effect of this (Ancient Initiation) was to produce a race having the proper degree of laxity between the dense and vital bodies; also to wake the desire body from its state of lethargy during sleep. Thus a special few were made fit for Initiation and were given opportunities that could not be given to all. We see instances of this method among the Jews, where the tribe of Levi were the chosen Templars; also in the case of the Brahmins, who were the only priestly class among the Hindus.

When the blood flowed from the centers, the great Sun-Spirit Christ was liberated from the physical vehicle of Jesus and found Himself *in the Earth*, with individual vehicles. The already existing planetary vehicles He permeated with His own vehicles and, in the twinkling of an eye, diffused His own desire body over the planet, which has enabled Him thenceforth to work upon the Earth and its humanity from *within*.

At that moment a tremendous wave of spiritual sunlight flooded the Earth. It rent the veil which the Race Spirit had hung before the Temple to keep out all but the chosen few, and it made the Path of Initiation free thenceforth to whom-

soever will. So far as concerned the spiritual worlds, this wave transformed the conditions of Earth like a flash of lightning, but the dense, concrete conditions are, of course, much more slowly affected.

Like all rapid and high vibrations of light, this great wave blinded the people by its dazzling brilliance, therefore it was said that "the Sun was darkened." The very opposite was what actually occurred. The Sun was not darkened, but shone out in glorious splendor. It was the excess of light that blinded the people, and only as the entire Earth absorbed the desire body of the bright Sun-Spirit did the vibration return to a more normal rate.

In the Sun Period, the lowest of the Globes was in the Desire World, and therefore the Archangels have the desire body as their lowest vehicle yet; but Christ has gone beyond. He has raised Himself higher, so He has the Life Spirit as His lowest vehicle today, and ordinarily uses no denser vehicle. Only by the power of the Life Spirit can the national tendency be overcome and a universal brotherhood of man become a fact. The vehicles pertaining to the World of Thought, the Ego, and the mind, make for separateness. They have that for their characteristic. But the Life Spirit is the unifying principle in the universe, and therefore Christ is the only one fitted to bring about brotherhood.

Christ, as an Archangel, had learned to build down to the desire body, but the vital body and the dense body He had never learned to build. The Archangels had worked on humanity *from without* before, as Group Spirits do; but that was not enough. The help had to come *from within*. That was made possible by the combination of Christ and Jesus, and therefore it is true, in the very highest sense, in the most literal sense, when Paul says:

"There is but one mediator between God and man — Christ Jesus, the righteous."

On the other hand, the Initiates have progressed and evolved for themselves higher vehicles, discontinuing the ordinary use of the lowest vehicle when the ability to use a new and higher one has been attained. Ordinarily, the lowest vehicle of an Archangel is the desire body, but Christ, who is the highest Initiate of the Sun Period, ordinarily uses the Life Spirit as lowest vehicle, functioning as consciously in the World of Life Spirit as we do in the Physical World. The student is requested to note this point particularly, as the World of Life Spirit is the first *universal* world, as explained in the chapter on worlds. It is the world in which differentiation ceases and unity begins to be realized, so far as our solar system is concerned.

Christ could not be *born* in a dense body, because He had never passed through an evolution such as the Earth Period, therefore He would first have had to acquire the ability to build a dense body such as ours. But even had He possessed that ability, it would have been inexpedient for such an exalted Being to expend for that purpose the energy necessary for body-building through an antenatal life, childhood and youth, to bring it to sufficient maturity for use. He had ceased to use, ordinarily, vehicles such as would correspond to our Human Spirit, mind, and desire body, although He had learned to build them in the Sun Period, and retained the ability to build and function in them whenever desired or required. He used all His own vehicles, taking only the vital and dense bodies from Jesus. When the latter was thirty years of age Christ entered these bodies and used them until the climax of His Mission on Golgotha. After the destruction of the dense body, Christ appeared among His disciples in the vital body, in which He functioned for some time. The vital body is the vehicle which He will use when He appears again, for He will never take another dense body.

(Continued)

Studies in the Cosmo-Conception

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

The Sub- and Super-conscious Memory

Q. How does the sub-conscious compare with the conscious mind?

A. The record in the sub-conscious is much more important, for the memory to which we have conscious access is made up from imperfect and illusive sense-perceptions and is the voluntary memory.

Q. How do we form the involuntary memory or sub-conscious mind?

A. In a way altogether beyond our control at present. As the ether carries to the sensitive film in the camera an accurate impression of the surrounding landscape, taking in the minutest detail whether the photographer has observed it or not, so the ether contained in the air we inspire carries with it an accurate and detailed picture of all our surroundings.

Q. What becomes of these pictures?

A. When taken into the lungs through the air we breathe they are injected into the blood which carries them to every part of the physical body and impresses them upon the negative atoms of the vital body to serve as arbiters of the man's destiny in the *post-mortem* state.

Q. Are these pictures only of objective things?

A. They are not only of material things but also the conditions existing each moment within our aura. The slightest thought, feeling, or emotion is transmitted to the lungs where it is injected into the blood.

Q. Which memory relates to our present life?

A. The memory (or so-called mind), both conscious and sub-conscious, relates

wholly to the experiences of this life. It consists of impressions of events on the vital body.

Q. What other kind of memory is there?

A. There is also a super-conscious memory. That is the storehouse of all faculties acquired and knowledge gained in previous lives, though perhaps latent in the present life.

Q. Where is this record found?

A. This record is indelibly engraven on the Life Spirit.

Q. How does it manifest in our present experience?

A. It manifests ordinarily, though not to the full extent, as conscience and character which ensoul all thought-forms, sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire.

Q. How is such operation possible?

A. In many women, in whom the vital body is positive, and in advanced people of either sex where the vital body has been sensitized by a pure and holy life, by prayer and concentration, this super-conscious memory is occasionally, to some extent, above the necessity of clothing itself in mind stuff and desire matter in order to compel action. Sometimes, in the form of intuition or teaching from within, it impresses itself directly upon the reflecting ether of the vital body.

Q. Is this desirable?

A. Yes. The more readily we learn to recognize it and follow its dictates the oftener it will speak, to our eternal welfare.

—Ref.: *Cosmo-Conception*, pp. 91-92.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

CORINNE HELINE

A Song of Planetary Rhythm

THE Gospel of John begins with the attainment of the Transfiguration.

And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth—(*John* 1:14).

After the transfiguration the great unifying Principle, the Cosmic Christ, is comprehended and realized as the Word made flesh. The first chapter of John is an ecstatic address expressing a realization of the oneness of all life. This necessitates a contact, attained in the Transfiguration, with the realm of super-consciousness.

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 comprehended it not.

John, the great mystic, in a state of high spiritual ecstasy touched the very heart of God, the Feminine or Wisdom Principle of Creation, the Word or Logos. This Logos is the rhythmic or formative power, through and by which all things are brought into manifestation. Every planet sounds its keynote; so, too, does every atom. The music of the spheres is a reality. Upon reaching a certain stage of development one is able to hear Nature's music, to catch the rhythms by which all things are created, to listen to the symphonies of the forests, waters, and winds. Such has been the sensitiveness of great musicians and poets.

A yet higher consciousness embraces

the music of the planets in their rhythmic dance around the Sun. This was the attainment of Plato.

Rhythm is the basis of all creation. The Word is the formative rhythmic Love Principle, without which was not anything made that was made. Through the unifying Love Principle comes the realization of the oneness of all life. This power was with God in the beginning and was a part of God. The Feminine Attribute voluntarily sacrificed itself by lowering its vibratory rate (the province of the feminine is ever that of loving sacrificial service) in order that the Spirit of God might move upon the Spirit of Water to create.

Cosmically, this was the first blending of Fire and Water or the Masculine and Feminine Principles, the Immaculate Conception of the Cosmos, the prototype of the Immaculate Conception in man. The primal manifestation or product of the union was *Light*. In the beginning was God. In Him was Life (the Masculine and Feminine). This Life was the Light of men. It is the proper union of these two Principles that produces the Light of the World and the light *within* man. This is the reason for the early alchemists' repeated use of the symbols of the Sun and Moon. Their work was to discover the proper method of blending the dual Principles, as it involves the secret of turning base metals into gold on every plane of being.

The Gospel of John contains many incidents which deal with the mystery of combining the opposites, Fire and Water, and thus presents a higher phase of spiritual knowledge than do the other Gospels. The secret of blending the Fire and Water Principles is given by Christ to Nicodemus, as described by John; also

to the woman of Samaria. Its power is again in the raising of Lazarus.

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The work of Initiation is concerned with the awakening of this dual force, its control, and finally, its transmutation. The Father aspect (*Power, Masculine, Fire, Sun*) and the Son aspect (*Word, Feminine, Water, Moon*) are within man. Through their proper amalgamation by the activity of the Holy Spirit (*Motion*), Light is born. This is the Light which now shines in the darkness (materiality) and the darkness comprehends it not.

Hermes in his *Book of Pymander* states: "The difference between the form of man and animal is in the latency and activity of *fires*." This vital fire or light (Cosmic Christ emanation) is latent in every atom of the universe. The awakening of this inner fire into dynamic activity produces evolution. Superman will differ from the ordinary man in that he will have awakened, controlled, and transmuted this inner fire.

Again we read in the *Book of Pymander*: "Nature being commingled with man brought forth a wondrous miracle — the harmonious co-mingling of the essence of seven and her own through fire, or Spirit." Herein lies the mystic code of the Initiate. The entire Gospel of John as an initiatory study follows this mystic code.

In practically every religion, man worships a God of Fire. Jehovah is an all-consuming fire to His devotees. Christ Jesus becomes the Light of the World and the Light of men. The supreme prayer of the mystic Christian must ever be: "Let there be Light."

(Continued)

SPIRITUAL SELF-SACRIFICE

(Continued from page 202)

Aspirant, and as a result, he knows only the rewards of days spent in selfless service, the satisfaction of worthwhile work, and the pleasure of knowing that he is ever more conforming to the ideals brought to all humanity in the Teachings of Christ Jesus. What he *wants* to do now equates with what he *should* do. He wants to make the so-called sacrifices necessary to spiritual growth, and by making them he achieves far greater pleasure and satisfaction than his former indulgences ever afforded.

Let us, therefore, from the very beginning, look upon spiritual sacrifice not as a burden, a chore, or a hardship. Let us, instead, regard it as an avenue to evolutionary progress, which in its own right eventually engenders the deep contentment sought by every human being who struggles with the illusion of materialism, and which, when it is faithfully, devoutly, and lovingly made, hastens our ultimate development and the perfection of our Golden Wedding Garments.

* * *

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Mercury--the Messenger of the Gods

A. L.

ASTRONOMICALLY, Mercury is the planet nearest the Sun. With the exception of the asteroids it is the smallest of the heavenly bodies in our solar system. It performs its revolutions around the Sun in the shortest time of any of the planets — 88 days. It is never above the horizon more than two hours before sunrise, which is the reason it forms no aspects to the Sun but the conjunction and parallel.

All the planets except Mercury shine in the heavens with a steady light. We are told that the twinkling of the fixed stars from without our solar system is the pulsation of spiritual impulses sent forth by the guardians of the Greater Mysteries. The Gods of Wisdom, the Mercurians, send out similar impulses pertaining to the Lesser Mysteries. Hence Mercury twinkles like a fixed star.

Astrologically, Mercury is the planet of reason, the light bearer of the material man. It is the lower octave of Neptune, the planet of divinity, which is light bearer to the spiritual man.

Mercury, signifying the lower concrete mind, is the connecting link between the two triangles: first, the Moon, Mars, and Saturn, representing the lower nature of man, his personality; second, the Sun, Venus, and Jupiter, representing the higher nature, his individuality. Thus Mercury is a veritable "go-between," a

messenger of the gods to man, for it has no expression of its own, but depends upon its aspects to the other planets for its effect. Therefore, if one's Mercury is lacking in aspects in a horoscope that person will have difficulty in expressing his feelings or in sharing his knowledge with others. Such a person usually suffers in silence. Even a so-called evil aspect is better than none, for it will at least help to bring out something which may struggle for expression.

When Mercury is well aspected to Venus, we have the artistic, poetical, musical, or literary type of mind. Well placed in relation to Jupiter, it gives a philosophical, scientific, religious, benevolent mind. In aspect to Mars, we have the person of active mentality, the enthusiast. In good aspect to Saturn it gives seriousness, depth, concentration, profundity, prudence, honesty.

When Mercury in a horoscope goes *before* the Sun, i.e., is in a lower degree or in a sign ahead of where the Sun is placed, as for instance when Mercury is in 25 Taurus and the Sun in 7 Gemini, it brightens the mind considerably. It is then truly a torch of reason, illuminating our way. But when it is placed after the Sun, as when the Sun is in 25 Taurus and Mercury in 7 Gemini, it loses some of its good influence, so that the person learns more by afterthought than forethought. When Mercury is retrograde,

the reasoning faculty is not so keen as otherwise.

Mercury is strong in the intellectual signs Gemini, Libra, and Aquarius, also in Virgo where it is exalted.

When Mercury is the well-aspected life ruler it gives a keen, quick-witted mind with an absorbing thirst for knowledge and ability in all mental endeavors, science, and literature. It gives dexterity and makes people fond of traveling. When it is afflicted, people are untruthful, dishonest, clumsy. Confidence men, thieves, and cunning criminals come under this influence.

Mercury's color is violet; and its day is Wednesday. Its symbol, representing the wisdom religion, is the caduceus, consisting of two serpents twining around a staff. The downward black spiral shows the *involution* of man, when the divine spark within him became more and more incased and buried in materialism. The white serpent symbolizes *evolution*, or the upward path, which brings man eventually within reach of divinity. The central staff represents the short path of Initiation through Epigenesis, which is trod only by those who are willing to sacrifice personality for Altruism, Love, and Service.

In the case of the great mass of humanity, the emotions are easier to follow than the mind, and here is the explanation. In the early Atlantean Epoch the Lords of Venus and the Lords of Mercury were sent to Earth to help in the development of infant humanity. The Lords of Mercury, who worked with the mind, were not able to make such a generally strong impression on the people as the Lords of Venus, who influenced the emotions. With most people, it still *hurts to think*. The increasing mercurial influence during the remaining three and one-half revolutions of the Earth Period, however, will work more strongly and directly upon the personality, spiritualizing it and thereby freeing the Ego from the hampering restrictions of the dense body and fitting him for mastery over himself; also later for

mastery in a creative way over the other kingdoms. God's plan is evolution, and the goal of evolution is perfection.

In Greek mythology we have the idea of the astrological Mercury expressed in the story of Mercurius, or as the Greeks called him, Hermes. He was more intimately connected with the everyday life of the people than any other of their gods. The streets and roads were plentifully marked by statues of him. As the messenger of the gods, he was always represented in art as carrying a herald's staff, with wings on his heels and a low crowned hat with a broad brim on his head. The statues always pictured him in the act of running. The winged Mercury signified *speed*, hence indirectly training grounds for athletes, etc.



He was also the patron of thieves. According to the story in the "Hymn to Hermes" he set the example of thievery in his early infancy by stealing the oxen of Apollo. It is possible that this story is a legendary corruption of the astrological sign Gemini (children), ruled by Mercury, coming *after* Taurus the Bull.

Some of the duties of Hermes were to bring dreams to mortals and to conduct the Spirits of the departed to the next world. A peculiar function of his was to secure fertility to flocks and herds and generally to preserve health. Streets and roads were under his special care, and he was thus the patron of travelers, merchants, and commerce. All this points to the rulership of Mercury over the third and sixth houses.

Through all these myths we find the attributes of the astrological Mercury, whose rays of pure reason will eventually blend with the Uranian altruism and Neptunian spirituality, which will speed the day when Universal Brotherhood of man will be a reality on Earth.

SATURN — FRIEND OR FOE?

SATURN, that dark, mystical planet in one's horoscope! What does it mean in your chart — despair, or your salvation? It can mean either, depending upon the use of your will and spiritual discernment.

The obstructing, limiting qualities of Saturn are not easy to overcome, and in order to defeat its perverse power we must use its basic positive qualities: patience, perseverance, and steadfastness. A tiny drop of water, in time, will wear away a stone, and in the continuous day by day practice of rigid will power we can likewise wear away the stony nature of Saturn's limitations.

The best motto for a person bound by a limiting Saturn is the biblical proverb, "Resist not evil, but overcome evil with good." One of the finest examples of this is given in the Book of Job, for Job had the mental quality needed for overcoming the perverse saturnine vibration.

One of the keywords of Saturn is obstruction, but note that the word itself does not indicate finality. An obstruction can be removed. Wherever Saturn is placed in an individual's chart indicates the place of his or her greatest lesson in life. It is the point of vulnerability where strength must now be built up. The seed atom of our former lives contains the essence of our spiritual consciousness on this plane. We are evolving Egos, given free will to discern between good and evil. Where we have failed before we must learn *now*, or return again and again until we do learn our lesson, thus wasting precious time on our evolutionary path.

When the great clock of cosmic time marks our descent into matter, we bring with us this saturnine influence wherever we need it to help us progress. Thus we waken to heavy responsibilities, dull labor, or physical handicaps; material matter is to be transmuted into spiritual substance.

One of the first adverse characteristics of Saturn that comes to mind is self-interest or selfishness. If we manifest this trait and do nothing to overcome it, then assuredly we have done nothing to transmute matter into spirit. Self-love is the mark of a "young" soul and a particularly disagreeable characteristic because it fosters so many other lesser undesirable qualities. If you notice, a selfish person never hesitates to be rude, is often sarcastic, always inconsiderate unless he sees some gain for himself.

The only way to combat any undesirable trait is to practice its exact opposite, and concentrate one's energies on attaining the desired goal. The antithesis of selfishness is selflessness. To change a selfish nature into a selfless one is perhaps the greatest struggle for any Ego. It is a spiritual fight in which one cannot look to another for help. But perhaps because it is one of the hardest of all spiritual struggles it is also one of the most remunerative in spiritual gain. Even the first overcoming of self for others will bring a joy that one has never experienced before, and each victory gained will bring greater depths of understanding. The true meaning of life as the Master Initiate gave it to us is found only in a truly selfless life.

Perhaps because Saturn rules our safety urges in life is the reason why selfishness is so difficult to overcome. However, if we constantly remind ourselves that the only real security is spiritual security, we can overcome, thought by thought, step by step, day by day, Saturn's tendencies and transform the negative pole of selfishness into the positive pole of selflessness.

Another basic negative characteristic of Saturn is fear, and fear itself is the parent of so many lesser faults: suspicion, pessimism, mental depression, and the inferiority complex. Truly, never more eloquent words were spoken than: "We have nothing to fear but fear itself."

Fear is a crystallizing emotion; it paralyzes mental as well as physical functions and dries up the wellspring of our At-oneness with God.

The opposite of fear is courage, and by courage the saturnine quality of fear can be overcome. The best method of starting on this work is through planned action. One must, by quiet persistence, work up a mental attitude that is in tune with God and His plan of one's own existence. When worries and fears crowd upon us we should sit down and reason quietly as to the best method of procedure. Know first that any evil that comes to us is *not* a punishment from God or any other source but only a reaping of seed we have sown ourselves. Remember that life is made for experience, and we should not be afraid of its pain!

When we look back over the past in our meditations we find that many of the things we feared most never came to pass. We should study carefully the trials that came, and how we met them. What did we learn from them? If we are honest with ourselves we shall begin to see the *why* of past events, and our understanding will give us faith and fearlessness for the future. When fears persist, let us remember that a continued thought will crystallize into matter, and we are only drawing calamities toward ourselves rather than overcoming the fearful thought. When dark trials do come, let us know that all things work together for good even when our mortal understanding cannot encompass the Great Plan of Life.

If our negative Saturn indicates selfishness, we have free will to make it selflessness. If we are fearful, we can be fearless. Let us give the positive qualities of Saturn a chance, those qualities that are among the best in the world: patience, persistence, thoroughness, determination, and endurance. If we work with our Saturn rather than against it, we shall find construction where obstruction has been before. Let us remember that the evil resulting from Saturn is not in fail-

ing, but in giving up!

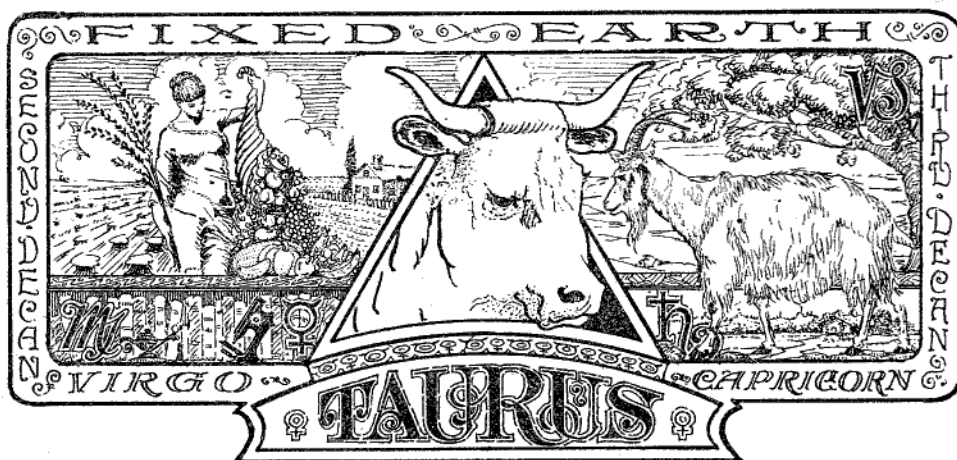
A basic natural characteristic of Saturn is materialism. The great danger in this worldly trait is that the Spirit is apt to become so immersed in matter that its higher qualities will be crushed out.

The strongly saturnine person often is so wrapped up in business and the pursuits of worldly affairs that he gives no thought to the higher life. He may be honest and upright to a high degree, walking in honor and wronging no person, yet his whole attention is centered on worldly security. For this type of person meditation on the thought: "There is no security but spiritual security," should develop the knowledge that will guide him to a higher life.

There is no argument that we do not need the necessities for daily life. We do, but the temptation to let them become the foremost interest in life is a danger to the Spirit. To put material things in their rightful place and to recognize them only as labor saving devices which give us leisure so that we may have more time to raise our thoughts toward spiritual realities should be our goal, and not passion for possessions.

One of the most pitiful things about the materialist is that he firmly believes everything ends with so-called "death". When he does pass on and finds that consciousness does not end with cessation of breath, he is indeed in a lamentable state. Because he has immersed himself so deeply in materialism, he is almost beyond help and suffers in the lower regions of the Desire World much longer than do other people.

Since there are many examples of conquering Spirits here on our Earth, we cannot doubt that Saturn's obstructions *can* be overcome if we persist patiently. To consider Saturn an evil is to take a one-sided view. Such seeming evil is only good in the making. Let us not yield to the defeatism of Saturn, but build so persistently that we, too, overcome evil with good — transmute material matter into spiritual good.



The Children of Taurus, 1971

Birthdays: April 21 to May 22

SINCE Taurus is the fixed sign of the earthy triplicity, those born when the Sun is in the Venus-ruled sign have the individuality focused, so to speak, through a lens of materiality. There is a definite awareness of the material things of life, and usually the ability and desire to acquire and hold these for personal benefit or use. The will is strong and determined, the nature practical, persistent, and not easily dissuaded or swerved from a set goal. Because of these tendencies we find that many of the successful business men and women of the world have a strong Taurian influence.

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

These people enjoy art, music, drama, and all the comforts of life. They are often able to perform capably in one or more of the arts, and usually have a strong, pleasant voice. There is considerable physical strength, frequently accompanied by the desire to demonstrate this to advantage.

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

Jupiter and Neptune are in conjunction all during this solar month, indicating for children born during this period, an inspirational, mystical nature, and success in an occupation connected with an occult order, if not afflicted from other planets.

From April 21 to 25, the Sun and Mercury are in conjunction, favoring the mentality and memory when the orb of aspect is three or more degrees.

Venus trines Neptune from April 21 to 30, suggesting the inspirational musician. The imagination is fertile, the emotions deep, and the nature inclined to be pure and chaste.

From April 21 to May 2, and again

from May 17 to 22, Mercury squares Mars, making the native quickwitted, sharp, and alert, but quick-tempered and impulsive. These children need special training in truthfulness and kindness to others. The power of the spoken word should be made clear to them.

Saturn and Mars are in trine aspect from April 21 to May 4, giving a capable, determined, and energetic nature. The executive ability, dominant forcefulness, and endurance of these people are remarkable, and they are constantly accomplishing what others cannot achieve. General good health is favored.

From April 23 to May 2 the two benefics, Venus and Jupiter, are in trine, one of the best signs of success and general good fortune. The accumulation of wealth and the enjoyment thereof, as well as a happy marriage and social prestige are strongly favored. The native is optimistic, generous, and hospitable, and interested in all philanthropic, uplifting activities. The mind is liberal and tolerant, and there may be talent for music.

Venus opposes Uranus from April 27 to May 7, suggesting the need to cultivate balance and a poised attitude. Opportunities for doing so are apt to come through close relationships among family and friends.

From April 28 to May 20 Mars sextiles Neptune, intensifying the emotional nature and giving a leaning toward mysticism and occultism. Ability to penetrate into the invisible worlds is strengthened.

Jupiter and Mars are in sextile aspect from May 1 to 20, pointing toward a noble, sincere, generous, and straightforward nature. There is much constructive ability and zeal to complete projects undertaken. Travel, outdoor sports, and games are favored, as well as strength, endurance, and general good health.

From May 7 to 22 the Sun and Saturn are in conjunction, suggesting that these natives should take care of their health — exercise moderately in fresh air, eat wisely, and dress warmly.

Venus and Mercury are in conjunction

from May 9 to 22, making the native cheerful, companionable, and good-natured. There is ability for music and poetry, as well as for salesmanship.

From May 11 to 22 Mars trines Uranus, indicating an energetic and ambitious disposition, an original, ingenious, and intuitive mind which is resourceful in the highest degree. The inventive genius of these natives is apt to express itself along electrical lines, aviation, or other unusual directions.

The Sun opposes Neptune and Jupiter from May 15 to 22, a strong indication of the need for these natives to cultivate a positive attitude, stressing self-control, thrift, and honesty. All negative psychic influences should be avoided.

From May 19 to 22, Venus and Mars are in square aspect, stressing the need for these children to have special training in refinement and control of the emotions. There is a tendency toward extravagance, too, which needs to be curbed. The sanctity of the creative force and its use should be taught these children from early years if ill health and other suffering are to be avoided.



To the ancient alchemists, the Angels from the Moon, which rules the saline tides from the sea, were designated by the term "Salt." They had found that a certain amount of salt in the blood is necessary to the mental processes, also that excess of salt in the blood produces insanity, as best proven by the experiences of shipwrecked sailors when they became lunatics after drinking water containing the lunar element salt. Thus also they established a connection between the Moon and the mind.

Readings for Subscribers' Children

JOANNE S.

Born July 10, 1959, 6 A.M.

Latitude 41 N., Longitude 74 W.

Signs on Cusps of Houses:

ASC, Cancer 22.40	4th, Libra4.00
2nd, Leo12.00	5th, Scorpio .10.00
3rd, Virgo ...5.00	6th, Sagitt. ..19.00

Positions of Planets:

Mercury13.35	Leo2nd
Uranus14.52	Leo2nd
Mars23.49	Leo2nd
Venus1.32	Virgo2nd
Pluto2.18	Virgo2nd
Moon8.37	Virgo3rd
Part of F. ..13.53	Virgo3rd
Dragon's H. ..7.58	Libra4th
Neptune4.13	Scorpio4th
Jupiter22.16R	Scorpio5th
Saturn2.43R	Capricorn6th
Sun17.24	Cancer12th

The fact that all the planets except the Sun (which is only five degrees from the ASC, in the 12th) are beneath the horizon points toward a primarily subjective life for this little girl. The inner life will be much more important to her than the outer life.

The Sun and ASC, both in the psychic, emotional sign Cancer, trine the great benefic Jupiter in Scorpio in the 5th, so that Joanne is quite sensitive and strongly emotional, but also sympathetic, conscientious, friendly, trustworthy, and understanding. She has more vitality and recuperative power than many Cancerian natives, and is inclined to use her considerable abilities to help others, possibly through religious and governmental channels, though inclined toward the domestic life, too.

Mercury in the fixed-fire sign Leo in conjunction with Uranus points toward high ideals and aspirations, a strong and persevering intellect, organizing ability,

and the faculty of leadership. There is also originality, independence, and progressiveness, all conducive to a successful literary or scientific career. Material gain will come to her through mercurial occupations.

Mars is also in Leo in the 2nd, but square to Jupiter, perhaps the weakest link in the chain of this child's life. Strict honesty, total abstinence, and control of the appetites are the traits to be emphasized in her training, even though she has an abundance of fine, constructive traits to counteract the undesirable ones.

The Moon in Virgo in the 3rd conjuncts Venus and Pluto (in the 2nd) and the Part of Fortune (in the 3rd), sextiles Neptune in Scorpio in the 4th, trines Saturn in Capricorn in the 6th, adding to both the desirable mental and spiritual facets of her nature. Self-reliant, systematic, thrifty, tactful, patient, and trustworthy, Joanne will fully merit the esteem she is likely to receive in her community. She has a vivid imagination, is quite inspirational, and has a keen interest in the occult, so that she can write along lines that will appeal and uplift. She also has musical ability and a tender concern for the sick.

Saturn is strong in its own sign, Capricorn, and although it is retrograde and in the 6th house (of health), it is well aspected: sextile Neptune, trine Pluto, Venus, and the Moon, bestowing such splendid traits of character: as honesty, integrity and stability. Joanne will be able to handle employees, or children in a school room, with quiet efficiency, her manner eliciting both respect and obedience.

If this child is guided wisely through her teenage years, she will flower into a splendid woman who can be a fine channel for the Higher Ones who are ever seeking those who have the ability and the desire to help them carry out their high purposes for humanity.

ADAM L. B.

Born September 5, 1969, 9:39 A.M.

Latitude 41 N., Longitude 74 W.

Signs on Cusps of Houses:

ASC, Libra. 19.37	4th, Capric. 23.00
2nd, Scorpio 17.00	5th, Aquarius 26.00
3rd, Sagitt. 19.00	6th, Pisces 26.00

Positions of Planets:

Neptune26.00	Scorpio2nd
Mars20.48	Sagittarius3rd
Dragon's H. 21.46	Pisces5th
Saturn8.47R	Taurus7th
Moon3.19	Cancer9th
Venus8.51	Leo10th
Part of F. 10.09	Leo10th
Sun12.47	Virgo11th
Pluto24.20	Virgo11th
Uranus3.00	Libra12th
Jupiter9.07	Libra12th
Mercury9.39	Libra12th

The Sun is in the mental sign Virgo in the 11th house in this child's chart, squaring Mars in Sagittarius in the 3rd, but trining Saturn in Taurus in the 7th. Adam is quick intellectually, and has an abundance of physical and mental energy, along with the faculty of leadership. However, he should be taught to use his energies constructively, as the trine between Sun and Saturn urges him to do. Saturn is the great Stabilizer, and this aspect points toward sincerity of nature, method, foresight, and organizing, executive, and diplomatic ability. Success in political and judicial positions is favored. If this child's parents will train him to practice self-control, keep poised, and resist impulsive thought and action, they will greatly fortify him for handling his most difficult problems in life.

The Moon, in the watery, emotional sign Cancer, in the 9th house, sextile Saturn, square Uranus, Jupiter, and Mercury in Libra in the 12th, shows a very different side to this little boy's nature. There is a strong tendency to be emotionally erratic at times, as well as conceited,

intolerant, indecisive, extravagant, and forgetful, so that here again are warnings to the parents to train Adam in self-control from early years. Fortunately, Saturn's stabilizing influence may be used here, too, for its sextile to the lunar orb points toward self-reliance, system, carefulness, diplomacy, and thriftiness. The importance of these traits in building character should be stressed in every way possible as soon as the child is old enough to understand, so that he will learn to work with them and thus lessen the strength of the undesirable traits. The 9th house position of the Moon indicates travel, probably by water, as well as dreams and visions. Adam might even wish to follow a vocation governed by the Moon and Cancer (since that sign is on the 10th cusp), especially in his younger years. Venus in the 10th, though, in Leo, also needs to be considered in his vocation. Art and music, too, are suitable fields for his vocational endeavors.

The conjunction of Mercury with Jupiter, and its sextile to Venus in Leo in the 10th, promises such favorable mental traits as cheerfulness, sociability, breadth of vision and versatility. Talent for poetry, music, and art is also indicated by this configuration, which is further strengthened by the Venus-ruled sign Libra on the ASC.

Neptune in Scorpio in the 2nd, unsuspected save by the sextile to Pluto, and trine to the MC, suggests gain by things in which water plays a prominent part, as well as by occult and mystical societies. Mars rules Scorpio, though, on the cusp of the 2nd, so that a tendency toward extravagance should be guarded against.

Saturn's position in the 7th house, favorably aspected to both the Lights, suggests assistance through partnership. However, care should be taken to see that jealousy and stinginess are not allowed to mar this relationship.

In regard to health, Adam will need to watch his diet and control his emotions. Simple, easily digested foods containing plenty of vitamins and minerals should be the rule.

VOCATIONAL GUIDANCE ADVICE

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

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

Salesman, Accountant

JOSEPH S. — Born March 15, 1955, 10:32 P.M. Latitude 41 N., Longitude 81 W. This native has Sun in Pisces in the 4th (near cusp of 5th), trine Saturn in Scorpio in the 1st, trine Jupiter and Uranus in Cancer in the 9th — a grand trine which includes the ruler of the Leo 10th house, the Sun. This all points toward such fine traits as dependability, friendliness, sincerity, and a progressive attitude in general, favoring success in life through the vocation. The Sun and Moon are in square aspect, however, which may bring difficulties on the way to the fullest accomplishment. The Moon in the 2nd house suggests fluctuating finances, but its sextile to Venus will help; the ruler of the 2nd, Jupiter, trines Sun and Saturn, and that will help, too. Saturn in the 1st tends to give seriousness and soberness to the personality, but since it trines Sun, Uranus, and Jupiter, these traits should not be excessive. Mercury in Aquarius trines Neptune, giving a progressive, spiritually inclined mind. Salesmanship (footwear), accounting, interpreting, hospital work, and acting are all suitable fields for this native's talents.

Engineer, Credit Manager

BRUCE D. S. — Born November 6, 1941, 6:25 A.M. Latitude 38 S., Longitude 146 E. In this chart, too, the sign Leo is on the 10th house, so that its ruler, the Sun, is a strong indicator of the vocation. Here it is in Scorpio, intercepted in the 12th house, square the MC and Pluto, suggesting some limitation in the vocational activities. They may be carried on in a secluded place, away from

the gaze of the public. Mercury is also in the 12th, but in Libra, sextile to Venus in Sagittarius and trine to Jupiter in Gemini in the 7th. A cheerful, versatile and reasoning mind is here indicated — broad and interested in music and literature. The Moon in Gemini, well aspected, adds to the literary ability and spiritual understanding. Venus in the 2nd suggests good earning capacity, but possibly a tendency to spend too freely. Saturn rules 20 degrees of the 2nd, helping to stabilize the earnings. This native could use his natural talents to advantage as an engineer, credit manager, trouble shooter, insurance agent, or in dentistry.

Teacher, Reporter

JOHN M. B. — Born May 25, 1955, 6 P.M. Latitude 46 N., Longitude 74 W. Here again we find Leo on the cusp of the 10th house, with the Sun a primary indicator of the vocation. Pluto posited in the 10th, sextile Neptune, Mercury, and Mars, will also need to be considered. This boy has the Sun in the literary sign Gemini in the 7th, sextile Moon and Jupiter. Mercury, the Dragon's Tail, and Mars are also in Gemini, in conjunction in the 8th, sextile Pluto, trine Neptune. Scorpio is on the ASC, with Saturn in this sign in the 1st, unaspect save by a square to the MC. The Moon is in the first degree of Leo in the 9th, conjunct Jupiter and Uranus (in Cancer), sextile Sun, square Venus, Neptune, and the ASC. Teaching would seem an excellent choice of vocation for this native. He could also serve well as a secretary (possibly in a law office), editor, or reporter.

Daily Thought and Guide

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

SATURDAY — MAY 1

Splendid uplifting forces are being released today via Jupiter and Neptune. Recreation can be most rewarding when combined with helping our fellowmen.

SUNDAY — MAY 2

Mercury going direct today may provide just the impetus needed to forge ahead with constructive ideas. Worship God "in spirit and in truth."

MONDAY — MAY 3

How truly Goethe spoke when he said: "From every power that holds the world in chains, Man frees himself when self-control he gains."

TUESDAY — MAY 4

Favorable solar-lunar vibrations encourage a happy blending of the individuality and personality in accomplishment today. "They can conquer who believe they can."

WEDNESDAY — MAY 5

Saturn's stabilizing influence may be used to advantage today. Patient persistence will in time bring one to his goal, no matter how high it may be.

THURSDAY — MAY 6

Carlyle told us: "Music is well said to be the speech of Angels." This is a favorable day for listening to and profiting by such music.

FRIDAY — MAY 7

We may make this Venus-ruled day a momentous one by exercising our divine power of Epigenesis. New *causes* may be set in motion which will in time bring us a rewarding harvest.

SATURDAY — MAY 8

"Thou hast made us for Thyself, and

the heart never resteth till it findeth rest in Thee."—*St. Augustine.*

SUNDAY — MAY 9

True worship of God is more than turning our thoughts to Him on Sundays. Each day must be lived in recognition of His love and care for us.

MONDAY — MAY 10

"Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul." —*Stevens.*

TUESDAY — MAY 11

Under the combined influences of Jupiter, Mars, and Neptune, this may be a day of unusually high accomplishment. But it is well to remember that God helps those who help themselves!

WEDNESDAY — MAY 12

"The more loyally we follow the dictates of the Higher Self, the more certainly shall we vanquish the lower nature and win the only war worth winning." —*Max Heindel.*

THURSDAY — MAY 13

Mental vibrations are being stimulated this morning. "A mind once cultivated will not lie fallow for half an hour." —*Bulwer-Lytton.*

FRIDAY — MAY 14

Through the exercise of initiative and the power of the will we can transform our lives. Goethe well said: "He who is firm in will moulds the world to himself."

SATURDAY — MAY 15

The combined influences of Sun, Moon, Saturn, and Pluto should make for a day of deliberate but substantial progress in whatever one chooses to do. Choose well!

SUNDAY — MAY 16

Unusual ideas may be contacted today. Perhaps they will come from the pastor of your church — or another responsive to the higher truths being liberated at this time.

MONDAY — MAY 17

The pace may be slow today, but persistence can bring the progress desired. Remember, though, that "the virtue lies in the struggle, not in the prize."

TUESDAY — MAY 18

"If thou wouldst find much favor and peace with God and man, be very low in thine own eyes; forgive thyself little, and others much."—*Leighton*.

WEDNESDAY — MAY 19

Moderation in all activities is favored today. Epictetus advised: "Fortify yourself with moderation; for this is an impregnable fortress."

THURSDAY — MAY 20

Energy for undertakings is available today. However, care should be taken to keep calm and poised in the face of unexpected events.

FRIDAY — MAY 21

Mixed influences today may present us with opportunities for exercising the inner power that insures equilibrium. Equipoise needs be sought.

SATURDAY — MAY 22

Pleasing music or a literary program could be a part of today's activities. Those talented in these fields do well to share their art with others.

SUNDAY — MAY 23

A day to rejoice in the comforting and uplifting things of life: opportunities to love and serve, God's eternal Presence, the vision of a better day.

MONDAY — MAY 24

The New Moon in 2.43 degrees of Gemini today opposes Jupiter and Neptune in Sagittarius, stimulating literary endeavor of a spiritual nature, as well as travel. However, avoid exaggeration.

TUESDAY — MAY 25

Today's mixed vibrations offer us varied opportunities for expressing the strongest and best in our natures. "Strength alone knows conflict."

WEDNESDAY — MAY 26

Diverse influences continue today, with the emotions activated to some extent. Combine these with the will to accomplish whatever goals are set.

THURSDAY — MAY 27

Early morning hours are infused with favorable influences from Venus and Mercury, so begin the day's activities ere these vibrations pass. Expression, oral and written, should come easily.

FRIDAY — MAY 28

Favorable influences from Saturn and Pluto help to make this a day of valuable, solid accomplishment. "We must take the current when it serves, or lose our ventures."—*Shakespeare*.

SATURDAY — MAY 29

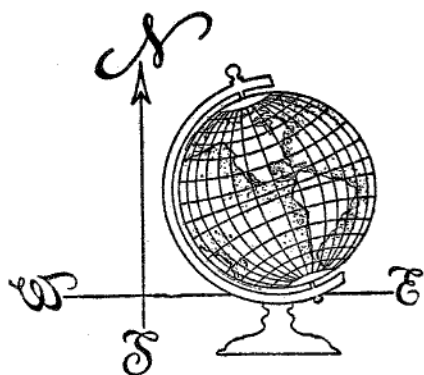
Valuable intuitive "flashes" may come to those who are awake during the early hours this morning. These may take the form of guidance for the rest of the day.

SUNDAY — MAY 30

"Build thee more stately mansions,
O my soul!
As the swift seasons roll.
Leave thy low-vaulted past!"
—*O. W. Holmes*

MONDAY — MAY 31

"The more we sympathize with excellence, the more we go out of self, the more we love, the broader and deeper is our personality."—*Chapin*.



MONTHLY

News
INTERPR

Future of American Family

An article in *Time* entitled "The American Family: Future Uncertain" (Dec. 28, 1970), discusses the changes taking place in family life today. It quotes a number of authorities who paint a dim picture of the current status and function of the family unit and its resultant impact on society, and states: "The question, of course, is not whether it (the family) will 'survive' The question is whether it can survive in its present form. All the evidence shows that in order to do so, it needs help."

The article states further:

"Throughout most of Western history, until the 20th century, society as a whole strongly supported the family's institution. It was the family's duty to instruct children in moral values, but it derived those values from church, from philosophers, from social traditions. Now most of these supports are weakened, or gone. Yet politicians and other prophets often blame the family for decline in morals and morale — as if the family could be separated from society. The forces that are weakening the U.S. family structure are at the very heart of the changes that are taking place in American civilization."

The most significant of these changes, the author believes, include: increasing mobility, as a result of which the average family unit now includes only parents and young children, whereas previously grandparents and other relatives — all in a

position to contribute help and advice in times of family need — also lived with, or close to, the family; the changing role of women, who appear increasingly drawn by the lure of employment and activities outside the home; the fact that the child has become the center of the "tiny nuclear family" and that much effort is directly related to providing his needs and wants, often at the expense of those of the parents; and a condition of "limited usefulness" resulting from the preemption, in varying degrees, of many traditional family functions — economic, educational, recreational, and social — by schools, government, industry, and other institutions.

The article continues:

"In three areas of traditional family life there has been little erosion: reproduction, child care, affection. As a matter of fact, many experts believe that the affectional function is the only one left that justifies the continued support of the family as a social institution. As 'community contacts' become more 'formal and segmental,' says (Sociologist Reuben) Hill, people turn increasingly to the family 'as the source of affectional security that we all crave.'"

"But the insistent demand for affection without the traditional supporting structure has dangers of its own. The pioneering sociologist Edward Westermarck observed that 'marriage rests in the family and not the family in marriage.' The corollary used to be that the family existed for many practical purposes beyond love. To base it so heavily on love — including

the variable pleasures of sexual love — is to weaken its stability."

The article goes on to describe the alternatives to family life which "Americans by the thousands," "dissatisfied with the traditional family setup or simply unable to cope with it," are choosing. Of these, the communes appear most common, and have an appeal, not only for the so-called "hippie" element, but also for "many middle-class citizens" who find that a form of urban communal life simplifies their problems of baby sitting and the performance of domestic chores. Not surprisingly, however, residents of communes are finding some of "the same old problems" of family life from which they had hoped to escape. Paramount among these is "the tug of war between individualism and submission to the group." One former commune member wrote: "If the intentional community hopes to survive, it must be authoritarian, and if it is authoritarian, it offers no more freedom than conventional society. Those communes based on freedom inevitably fail, usually within a year."

The article presents a number of suggestions for strengthening the small family unit as it stands today. Sociologist Margaret Mead, for instance, has proposed the establishment of "a kind of universal national service" which will shelter and train adolescents who do not seem to "fit" into their home environments and "keep them occupied" until they mature, thus, hopefully, diminishing the number of teenage marriages. Other authorities have underscored the responsibility of business and industry to create flexible work schedules, reduce demands for travel and social obligations on their employees, concern themselves with the living conditions of their workers, and otherwise assist their employees in meeting family obligations.

A concluding paragraph reads:

"For all of the family's ills, the U.S. is still probably the most marriage-and-home oriented nation in the modern world. In the 1960s the number of U.S. families grew at a greater rate than the

population: 87% of Americans live in families that include both parents Thus, the nuclear model will undoubtedly remain the basic family structure in the U.S. But that does not mean that it will function as a healthy institution unless ways are found to strengthen its concept and spirit."

There is no doubt that family life has undergone tremendous changes during the span of a single generation. As recently as World War II, family patterns were considered relatively stable and sociological upheavals such as those enumerated in the *Time* article had only barely, if at all, begun to make themselves felt. The sudden altering of family patterns, however, appears to be only a part of the overall universal revolution in traditions, concepts, and values heralding the end of the present age and the advent of the new.

In order to conform to the higher standards of human behavior — of evolution — destined to mark the Aquarian Age, the traditional concept of family life *must* change, and the fact that changes are now taking place is not the unmitigated tragedy seen by some contemporary authorities. A minority of people always seem to seize upon a period of fluctuating mores as a time in which to indulge in extremes and excesses of behavior, which immediately attract far-reaching attention. Thus, these extremes and excesses tend to be magnified out of all proportion in the public mind. We do not believe, however, that the immoderate conduct indulged in by a certain segment of society, which is receiving such widespread publicity today, is typical of grass-roots America, nor can we agree with those prophets of doom who are currently forecasting both the complete deterioration of family life and the consequent collapse of American society.

Two ultimate changes in family life must eventually take place to conform with the spirit of the new age, and we see evidence that these changes are already underway. One is that cooperation among

all family members must completely supplant the traditional patriarchal system, which has already lost much of its hold in many homes. The sensible goals of those who seek to "equalize" women, the increasing participation by fathers in domestic activities, and even the reasonable and supervised participation of children in family councils, are all earmarks of the increased cooperation which is gradually displacing the authoritarian rule of the *pater familias*.

The other essential change — perhaps harder to achieve and longer in coming — is that the present Venusian love of family members for each other must be expanded into the universal Uranian love which regards all men as brothers and, in a sense, as "family." Again, a start in this direction has been made, as witness the increasing numbers of families who invite lonely strangers to share their homes during holidays, who adopt children or "sponsor" children through organizations established for that purpose, or who otherwise, as a family unit, take part in charitable and humanitarian endeavors of various sorts.

Although the modern family is certainly not what it used to be, and, perhaps, does not correspond to many people's ideas of what it should be, and although certain current facets of the family context are disturbing, we are sure that the "crisis" — if it is a crisis — will be weathered successfully, and that the family unit of the new age will have so evolved that it will become a powerful instrument of moral strength and of sociological and spiritual growth.

* * *

Motherhood Still Essential

The suggestion that women should have "two babies, period" and are "polluters" if they go beyond two is an insult, contends a woman psychologist, the mother of two and the wife of an obstetrician.

"It overlooks the diversity of feminine capabilities and personality," she says. "Many women would be far happier and more useful to society with no children at

all, and other women are such gifted mothers that they should have more than two."

Dr. Niles Newton of the Northwestern University psychiatry department says many women produce a "token baby or two" for social status purposes or because there is no opportunity for them in the outside world. The child is raised with resentment and in turn may grow up to be rebellious and resentful. On the other hand, women who are gifted in the art of mothering need credit and approval for having a brood of children.

The slogan, "babies are pollution" is destroying the feeling of self-worth of many women, Dr. Newton asserts. "Their whole bodies are built to produce babies. Babies are their main achievement, their reason for being different and their special claim to fame. And now they are told repeatedly that far from helping the world, their childbearing hinders it."

—*Science Digest*, February, 1971.

Certainly, women should be permitted to participate freely and without restriction or stigma in the business and professional worlds, as well as in government and all other walks of life. Occult science teaches that every Ego is inherently bisexual, and that eventually both the male and the female sides of our natures will be equally developed. Furthermore, since all Egos incarnate alternately as male and female, there exists, in actual fact, no preeminence of either sex. Thus to deny women equal participation in all phases of activity is to retard the evolution of the entire race.

Nevertheless, the current tendency, in some quarters, to downgrade motherhood in favor of occupations outside the home, is deplorable. Until the lifewave learns to create new bodies as the Adepts do, thus making childbirth unnecessary, women will continue to bear children. This is the only way that Egos can presently incarnate on Earth for their needed experience. Women are biologically endowed to bear children. They are also, by temperament, particularly well qualified to care for and guide them in their tender years, as stated on page 371 of Q & A, Vol. I.

Anyone who fully understands the nature and purpose of evolution as outlined in the Western Wisdom Teachings will realize that motherhood is not only a

(Continued on page 232)



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"Lone Woman"

Lone Woman, by Dorothy Clarke Wilson, Little, Brown and Company, Boston, 1970.

ELIZABETH Blackwell can indeed be aptly characterized as a "lone woman." She was a pioneer in medicine — the first woman to receive an M.D. degree, one of the first doctors in the United States to insist upon cleanliness and hygiene as adjuncts to medical care, the first to establish an infirmary solely for the care of indigent women patients by women doctors, founder of the first medical college for women which could be considered on a par with men's medical schools, an early anti-vivisectionist, and the first to provide a "visiting nurse service."

In addition, however, she was also an advocate of women's rights at a time when the idea of professional women in any field was regarded with horror. She was an ardent abolitionist and a champion of freedom for all men. She instinctively understood the then as yet unknown science of psychiatry, and treated people as individuals with highly diversified motivations and characteristics. She was an obviously advanced Spirit whose life was dedicated to selfless service to those who could have obtained help in no other way. Her concerns always revolved around others: around inhabitants of metropolitan slums where filth, brutality, poverty, infant mortality, and death in childbirth were commonplace; around the other pioneering women of the period who engaged in the growing movement

to emancipate woman from her position as chattel and domestic; around the ugly, sensitive, unwanted, orphan girl whom she adopted and raised into a radiant, intelligent, loving woman who would remain her devoted lifelong companion; and around the members of her own unusual family, whose advanced notions matched hers and who all, in one way or another, were engaged in movements of reform and progress.

Elizabeth was born in Bristol, England, in 1821, daughter of a progressive sugar-manufacturer who insisted that not only his sons, but also his several daughters, be educated in such subjects as French, geography, and metaphysics, as well as reading, writing, and arithmetic. Their creative talents were also encouraged. The Blackwell children were weaned on the political and other problems of their day, permitted to express their opinions and listen to those of others. Samuel Blackwell, whose reforming zeal and courage so strongly influenced his children's lives, saw to it that the idea of social conscience was instilled into them from early childhood. As a result of all this, Elizabeth and her siblings remained "social minded," creative, and progressive throughout their lives.

Elizabeth was a shy child who found it difficult to communicate even with parents who loved her — although she loved them deeply in return. Paradoxically, she exhibited her considerable persistence and strong will even when very young, and it seemed to be this dichotomy of shyness

and persistence which caused her, all her life, to feel herself the "odd one," the one left out, even within the confines of her unique and perhaps, eccentric family.

Her family were "dissenters" from the Church of England, although after her father died, Elizabeth converted to Episcopalianism. This conversion, however, was in turn temporarily abandoned for a number of years, during which Elizabeth affiliated with the Unitarian Church. Always, however, the beauty of religion, rather than its dogma, was the important factor for Elizabeth. She identified with Nature, and whenever possible tried to be outdoors in the fresh air. Taking walks was one of her principal pleasures, and a ten mile hike was nothing for her at a time when other "genteel" ladies, with their tightly laced corsets and "delicate natures," would have considered such exertion fatal. Her belief in the restorative power of fresh air was a significant factor in her credo of prevention as a primary goal of medical skill.

Financial reverses caused Samuel Blackwell to move his family to the United States, and it was here, in time, that Elizabeth became acquainted with many progressive individuals active in social reform, and developed a particularly close friendship with Harriet Beecher Stowe. It was here, too, that a friend dying of cancer, who believed her agonies to be intensified because she had to be examined by a male doctor, first urged Elizabeth to become a physician. Elizabeth's initial reaction was reluctance, but she eventually determined to pursue medicine as a career.

Considerable soul-searching preceded this decision, and even during the first months of training with private physicians she was unsure. In a moment of particular despair, however, ". . . suddenly, overwhelmingly, she was conscious of a Presence. Nothing visible . . . but somehow it flooded her soul with a brilliant light. All doubt as to the future, all hesitation as to the wisdom of her choice, left her. She *knew* that, however insignificant her small individual effort might be, it was

in the right direction, in harmony with the purpose of that divine Will attempting to direct human progress. It was . . . her sole revealed awareness of truth. . . . It would remain with her for the rest of her life."

The idea of a female medical student was unheard of, and Elizabeth was rebuffed by many schools before being accepted at the Geneva (New York) Medical College, by vote of the students themselves. Although welcomed by her classmates (her presence seemed to transform a group of rowdy students into gentlemen!) she faced constant opposition and innumerable obstacles as a student — as well as throughout her medical career — because she was a woman.

She trained in an almshouse in Philadelphia, and here first formulated the fundamentals of medical approach that were to be her lifelong norms: "It is better to prevent disease than to cure it. And: Nature, with its God-given remedies of fresh air, cleanliness, sunshine, exercise, is the world's best doctor."

While studying at the Maternity Hospital in Paris she contracted an infection which caused the loss of one eye, and forced her to abandon her plans of becoming a surgeon. She eventually established herself in private practice in New York, however, and went on to make medical history.

This book is both a stirring biography by a sensitive, perceptive author of numerous books on religious subjects, and a dramatic presentation of medical conditions and the social history of the period. It is a tribute to one "years ahead of her time" who had, it seemed, a specific mission to perform in life, and performed it outstandingly. Dr. Blackwell truly understood the meaning of both "compassion" and "service," and acted accordingly. She never permitted the considerable personal hardships under which she constantly labored to stand in the way of accomplishment — of Epigenesis. The dedication and steadfastness with which she responded to the world's needs as she saw them can be an inspiration to us all.

Readers' QUESTIONS

Punishment of Parents

Question:

When a person is born with a diseased body through the Law of Inheritance, how does that work itself out with the Laws of Consequence and Rebirth? Would it not seem that the parents were being punished on account of being required to give birth to a diseased child in order that the child could work out its own destiny, when the parents were not to blame for its trouble?

Answer:

Before a child comes to birth, with the assistance of the Recording Angels it selects its future parents, so as to enable both the child and its parents to discharge some of their debts of destiny.

Egos coming into the world can have a dense vehicle only of the sort to which they are entitled by their actions in previous lives. If these lives were lived in accord with cosmic law, then the Ego is entitled to a healthy, well-formed body; but if it has violated this law it has not earned a healthy body and is therefore born into one which is neither diseased nor susceptible to some kind of physical ailment.

Children are always attracted to parents who can give them exactly the kind of body to which they are entitled. If the destiny of an incoming Ego requires that it be born into a body susceptible to disease, then it comes to rebirth through parents who already have that disease or some similar weakness which may be transmitted to the child.

Generally speaking, the relationship of child and parents is determined by association in past lives. We all owe debts

of destiny to other individuals by virtue of their having rendered service to us in former lives, in many cases having been our parents. Therefore, when the time comes for some of these individuals to select their parents, the Law of Destiny often requires us to serve them in that same relationship.

At the present time this is the general condition that prevails. Later on in the course of evolution, when a greater portion of our debts of destiny have been paid, the Law of Destiny will not operate in such an inflexible manner as it does at the present time. Then each Ego will be allowed a greater range of choice in the selection of its parents, for that selection will not depend so entirely upon past associations. The element of Epigenesis will enter in to a considerable extent.

According to the foregoing, it is evident that the parents of diseased children are not punished for something for which they are not responsible. In previous lives they, too, sinned in various ways, and the fact that a diseased child comes to them is only an opportunity for them to pay some debt of destiny which they previously incurred in relation with that particular Ego. There is no injustice in Nature. If there were, the cosmos could not endure, for an unbalancing of the forces of destiny, which are cosmic in nature, would produce chaos in the evolutionary scheme.

Justice in the process of evolution is achieved through the activity of the great beings known as the Lords of Destiny, who see to it that all causes generated by all evolving Egos are kept in a perpetual state of equilibrium. This they do with the help of their innumerable assistants on the invisible planes, bringing exact justice to every individual.

Inharmony in the Family

Question:

Why is it that some children, more especially where there are several in a family, seem to delight in being unkind, and often intensely scornful of each other, much to the grief of the parents?

Answer:

During each Earth life, individuals contract many undesirable debts of destiny, most of which are the result of unkind acts toward their fellow man. These differences the Lords of Destiny endeavor to reconcile by bringing certain Egos into the same family in the relationship of brother and sister, parent and child, or husband and wife. Living in this close family relation and united by ties of blood, the Egos have a better chance to reconcile former differences. Ofttimes, however, such individuals refuse to be reconciled to each other, as in the cases you mention. Nevertheless, the time must come when these differences will be adjusted. If this is not accomplished in one life, in later lives the Egos will be again placed where they will have to live in close proximity to each other, until they do finally overcome their mutual antagonism.

Whenever two individuals are brought together, by being born in the same family or neighborhood, and from the first show that antagonism exists between them, it may be accurately judged that something related to the past is the cause of the present ill feeling. However, it is a condition that the individuals themselves have to work out and all that friends can do is to strive to teach them the truth. The change must come from within in each case.

Children Helped by Deceased Mothers

Question:

Is it possible for a mother who has passed into the invisible world to help her children directly or indirectly? Does

she make hands of flesh with which to work, or in what way does she aid them?

Answer:

In a number of cases investigated, it has been shown that a deceased mother has materialized in order to save her small children from disaster or accidents. There is no doubt that many young mothers are earthbound for a long time by the love they bear their small and helpless children. We feel certain that if they were able they would often manifest to give them help and comfort, but the seed atom having been ruptured at the time of death, they are not generally able to draw to themselves even the most attenuated gaseous matter that would make them visible, except in a very few cases where the need is so great that it begets in a mother a desire of such dynamic intensity that for a moment or two it compels the physical atoms to marshal themselves into her body and enables her to do that which she desires. Thus she performs a magical feat without knowing how she has done it, and of course she cannot repeat it unless similar circumstances occur.

Stillborn Infants

Question:

Does a stillborn infant, who never really has a separate existence, return to the Desire World for special instruction as do other Egos who die in childhood?

Answer:

Yes, any Ego who dies between the quickening, which occurs approximately four months after conception, and age fourteen, returns to the upper region of the Desire World termed the First Heaven, there to receive certain instruction and await rebirth. The instruction, in spiritual matters, is ordinarily given to compensate for the loss of the life panorama in the Ego's preceding life on Earth.



Herbal Preventatives and Remedies

DIANA DUPRE

ANOTHER in the growing list of books about herbs as medicine and food is *The Healing Power of Herbs*, by May Bethel. Published by the Wilshire Book Company, North Hollywood, California, in 1970, this little volume offers a general, yet concise, compilation of the many medicinal uses to which herbs can profitably be put.

From the outset, the author makes it quite clear that herbs, although the safest and generally the most effective form of treatment of common as well as rare ailments, cannot attain their full medical potential unless the patient — or the person seeking to remain healthy — cooperates by eating a sensible, balanced, nutritional diet. Most diseases, claims the author, including even the dread multiple sclerosis and muscular dystrophy, can be traced to dietary deficiencies. The most efficacious way to keep from getting sick is to obtain proper nutrition and observe the other precepts of good health as acquisition of sufficient fresh air and exercise. Many people now know this, but, unfortunately, not everyone faithfully practices such a regimen.

The author also warns against the use of drugs for medicinal purpose, pointing out the dangerous side-effects that more often than not seem to follow their consumption. Because of its particularly hazardous component, acetylsalicylic acid,

a coal-tar product, she refers to "the dangerous drug aspirin" as "probably the worst remedy ever foisted upon the public." Pain and headache, perhaps the most common symptom for which aspirin is taken, can be relieved much more safely says Miss Bethel, by judicious doses of herbal teas and other natural foods which she specifies.

Use of herbs in the treatment of disease ranging from anemia and arthritis through varicose veins and whooping cough is described. In her discussion of various illnesses, the author also mentions some surprising, if not obscure, facts. She says, for instance, that "It has been proven that active muscular work is almost a panacea in cases of epilepsy in which the brain has not been damaged." Again, "epilepsy is not incurable," and diet, including the use of certain specified herbs, is instrumental in conquering this disease. With regard to polio, Miss Bethel suggests that more isolated incidents of this disease occurred after administration of polio vaccine than is generally known. Polio, too, however, can be controlled by proper diet, the author claims. She refers to the work of Dr. Benjamin Sandler who "stopped a North Carolina polio epidemic by going to the newspapers and television with a special diet. Worried parents followed his diet faithfully. The polio cases dropped almost magically."

This book also includes chapters on the use of herbs in pre-and post-natal care, and in the care of infants and older children. There are explanations of the work of the adrenal, thyroid, and other glands, and of the lymphatic fluid. The use of herbs in obtaining natural sleep, in caring for the hair, and in cosmetics and perfumery, is also described in some detail. There is an alphabetical listing of herbs with their specific properties and uses, and instructions on growing and gathering of, as well as cooking with, herbs. In a list of miscellaneous items, such interesting information as the following comes to light: "For snoring, take six drops of olive oil and a pinch of dry mustard just before getting into bed."

After perusing this and other similar books about herbs, perhaps the reader will conclude that too much work is required in the use of these natural foods. Most of Miss Bethel's suggestions call for mixtures of several herbs, and it may seem easier to purchase a bottle of prepared medication than to obtain and mix "one part of this and three parts of that with a cup of water." In our day of packaged foods and "instant cooking," when, as one food authority has claimed, "many young housewives are afraid of the sight of a raw potato" because they don't know what to do with it, the process of mixing and brewing herb teas may be regarded by some as tiresome.

We are convinced, however, that the result certainly justifies any effort expended. The use of herbs as medicine is far superior to the use of drugs, both in immediate and in long-range results. There should no longer be any question in the minds of those who have studied natural medicine, and simultaneously informed themselves on the dangers of drug use, as to which remedies are preferable. Furthermore, more and more health food stores are springing up around the country, and as the current proclivity for natural foods and organic gardening continues to spread, it should become increasingly easy to obtain herbal teas and herbs in other "easy to use" forms.

The Harvard Health Plan

One of the nation's most important community health programs has now finished its first successful experimental year, demonstrating the feasibility of all-inclusive, non-government, privately supported community health programs. Such programs could be built on a national scale to meet the health problems of 200 million Americans, over half of whom are now poorly cared for by inefficient hospitals and competing medical services.

The Harvard Community Health Plan is an outgrowth of the belief that medical schools have an obligation to provide not only medical training and research but also leadership in delivering quality medical care. The Harvard University medical faculty started this program for the surrounding community a year ago with the aid of the Ford Foundation plus Federal and state funds.

Families of any size pay up to \$51 a month; a single person, \$18. The subscribers receive around-the-clock coverage at the plan's central office and clinic from a staff of 26 part and full-time physicians, who receive salaries of from \$20,500 to \$40,000, depending on their specialty and experience. Each subscriber chooses his own physician who serves as a family doctor, makes house calls and arranges for hospitalization and home nursing care when needed. Except for a few nominal charges, such as \$1 for an eye examination, etc., subscribers receive comprehensive coverage for illnesses lasting months or years. Patients pay for outpatient prescription drugs, but those given in the hospital are covered under the medical plan. Officials say it is the first capital system to offer comprehensive care to Medicaid groups.

The project has been so successful that little doubt remains about how prepaid medical services could be made available in every American community where the doctors are willing to cooperate and business leaders give their support. Because the American Medical Assn. has opposed all prepaid plans in former years (or even group practice), the progress of such a comprehensive system will depend to a considerable degree on the new generation of doctors, most of whom are already exhibiting more humanitarian and less commercial attitudes toward the science of healing.

—*Between the Lines*, Jan. 1, 1971.

If plans such as that adopted by Harvard University were sponsored by medical schools throughout the country, a significant contribution to the national welfare could certainly be made. This is particularly true in large cities, many of which boast at least one medical school, and all of which have their share of people re-

ceiving inadequate medical attention and care. The very fact that doctors under this plan make house calls is noteworthy at the present time when the old, reliable family doctor, always on call, has largely been replaced by the specialist who consults only in his office or at the hospital itself.

Most important, however, is the humanitarian nature of the new plan, calling, as it does, for the cooperation of those doctors willing to make financial and other sacrifices in order to carry their healing ministrations to a wider strata of the population. The fact that many young doctors, interns, and medical students now exhibit "less commercial attitudes" toward their profession — as do their contemporaries in legal, educational, and other fields — is yet another augury of the approaching New Age in which selfless service to humanity will become the keynote of all worthwhile endeavor.

* * *

VEGETARIAN CHOW MEIN

Saute 1 cup chopped onions (or rings), 1 cup fresh mushrooms, sliced, and 1 cup vegetable protein (sliced Proteena, Nutee-na, etc.) in 3 Tbsp Safflower or other vegetable oil. Add 1½ cups chopped or sliced celery, ½ lb. fresh bean sprouts, ½ cup fresh or canned (5 oz. can) bamboo sprouts, and 1 cup sliced green beans. Continue sauteing about 3 minutes, stirring constantly. Sprinkle 4 Tbsp flour over vegetables and mix lightly. Add salt, soy sauce, and a dash of paprika if desired. Cook until vegetables are sufficiently tender. May be served with rice or crisp noodles.

SOYBEAN OMELET

Beat yolks of four eggs until thick and lemon-colored; add 1½ tsp vegetable salt, 4 Tbsp certified raw milk, and two cups soybean pulp. Beat egg whites until stiff and fold into egg mixture. Pour two Tbsp sunflower seed oil into skillet over low

heat; pour in egg mixture; cook about five minutes until omelet is puffy and brown on the bottom. Bake in 350 degree F. oven for ten to fifteen minutes. Fold in half and serve at once. Serves six.

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.

* * *



MOTHERHOOD STILL ESSENTIAL

(Continued from page 225)

duty, but also an honor and a privilege. There is truly no greater responsibility—nor one that, well performed, carries with it more blessings — than to provide a means of ingress, and a home, for another Spirit coming to Earth for the purpose of continuing his evolutionary development. One can only speculate on the feelings being experienced by the many Egos now waiting to be born as they view the present reluctance on the part of so many potential mothers to bear children. To make motherhood a status symbol, or to refuse to have children simply for the sake of prestige and "appearance," or in order to avoid responsibility, is to pervert a sacred obligation into a purely materialistic function to be performed only if convenient.



Prenatal Conditions

WE will be greatly helped to a more adequate understanding of the complexity and profundity of healing and disease by first considering the prenatal conditions under which an Ego works preparatory to entering upon another incarnation in a new physical body. This initial work commences with the creation of the archetype in the likeness of which the physical body is formed. This living, vibrating, celestial pattern determines the size, form, and general appearance of the body, and also the length of the life.

The quality and the strength of the archetype are dependent upon the Ego's previous Earth lives. It is formed of the life forces generated in the past by the Spirit itself, these forces being a synthesized extract of the individual's previous Earth experiences. When an Earth life has been lived under limited, negative, and inharmonious conditions — and this would include all manner of lack, evil, and disease — the essences drawn therefrom will be of corresponding quality. Since it is of this force that the new archetype is formed, it will of necessity be composed of elements that have been generated in the past and the fruits of which will reappear in the next physical body used by the Ego.

We have but to observe the average human vehicle to realize how unwisely humanity as a whole has treated its physical instruments and how little it recognizes thoughts and deeds as causative

factors of health or disease in the body. As a man thinks, so is he. The law of reaping as we sow obtains on all planes of being. We are what we are because of what we have been, and we can be what we will to be when we come into a realization of the creative power of thought and acquire the ability to direct it as we will. There is no limitation placed upon man but that which he imposes upon himself. When people generally will have come to accept understandingly the Law of Rebirth from this viewpoint a new, emancipated race will come into being.

(Continued)

* * *

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

HEALING DATES

April..... 1 — 9 — 16 — 22 — 29
May..... 6 — 13 — 20 — 26

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*.

ROSICRUCIAN BOOKS

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The Rosicrucian Cosmo-Conception.	\$4.50
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Complete Index of Heindel Books..	4.50
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Mysteries of the Great Operas.....	3.50
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OUR PATIENTS WRITE

New York—It's with a grateful heart that I am writing to report how much better I am feeling, both mentally and physically. The hemorrhoids are much improved — no more bleeding or discomfort. Am still using the remedy prescribed by you. Thanks again and God bless you all.

California—The baby is fine. My grandmother is so much better physically that we are trying to find a hobby for her so the days won't drag. When she first came here all she could talk about were her pains. You certainly do work miracles!

England—Thank you very much for your letters. Am grateful for all your help. I am still following your suggestion in regard to taking fresh fruits and vegetables — and the vitamins. I avoid all the foods you advised me to avoid. Am doing my best to cleanse my blood stream. May God bless all of you.

Florida—This past week has been quite good. When comparing my condition now with that of last year at this time, can see much progress. More improvement is certain in the future. God bless you all in your great work for humanity!

Oklahoma—Since having your help with my hip am feeling like a million dollars! Thanks to all the helpers and the Elder Brothers.

Minnesota—I purchased a blender today and intend to use more fresh vegetable juices in the future. Am so happy about my progress. All my friends have noticed it. Now have pep and strength to accomplish things sadly missed before. Thank you.

Washington—How can a person thank you enough for the wonderful diet you sent? My condition has improved tremendously in the last ten days, but am resting and following the diet as closely as possible. Find the olive oil and lemon very helpful for the liver and kidneys. No more coffee! Only herb tea from now on. That Comfrey tea did a great job for me. God bless you.



The Dreaming Crystal-Spirits

MARGA FISCHER

HIS real name was Till Upahn. But ever since he went to work for the old gardener, Jules, the people in the village called him Tulipan (little Tulip Blossom). He helped in the nursery, took care of the young plants in the greenhouses, and made the most beautiful bouquets one could imagine.

Although he liked his work very much, there was something that he liked even more, and that was playing marbles. Whenever a few boys got together, they let their marbles roll in a flat place, and whoever was quickest was the winner. When they were playing, Tulipan got angry if he was called back to work.

Finally, he did his work only reluctantly, his thoughts already on the next game. Often he let the water in the sprinkling cans run over, or walked right into the seed beds, because he was thinking only of marbles. Jules didn't like this over-enthusiasm for a children's game, and he warned the boy not to neglect the plants. Then Tulipan was very sorry and promised to do better, for he really had a good heart and loved his flowers very much.

One day a strange boy came up to Tulipan and his friends as they were playing. He didn't ask if he could play with them, but simply took a transparent glass agate out of his pocket and threw it

among the plain marbles. Tulipan was completely bewitched by the gleaming agate and stared at the colored threads inside the glass, so mesmerized that he lost all his marbles. Finally, as he tried to pick up the strange agate, it sprang from his hand and hopped away. Tulipan forgot all about the game and the garden, and ran after the rolling agate.

But don't think that he was able to catch that glass agate! The land around him was as flat as a washboard, and when he turned around he could see only the church tower in the village. The agate went on and on, and it looked to Tulipan as though it was getting bigger. Over the brook it went, and through the fields of potatoes, and still on and on it rolled — sometimes nearer, sometimes farther from him. Once Tulipan came so close that he almost caught it. But to his astonishment, he saw that it was no longer transparent, but gray and as big as a cannonball.

It's hard to believe, but the agate even sprang upwards, along a steep, stony path, where the boy had never before been.

Soon he found himself in the midst of strange mountains, surrounded everywhere by dense, disheveled pines. The Sun was already setting, and Tulipan became frightened. Then suddenly the agate jumped up as high as a tree, and van-

ished. The boy was so bewildered that he stumbled over the root of a tree. He was just barely able to grab hold of the trunk to keep from falling down the precipice. He was so scared that he began to scream loudly.

Suddenly he heard loud laughter, and as he looked up, he saw an amazing apparition sitting on a knotted root. Its whole body was covered with long, smooth hair, its face was as round as an onion, and its eyes shone as the mountain lake.

"Hollerjullo," said the little man, and drew his mouth back up to his ears. "I'll bet you came to play marbles with me!"

Tulipan had lost his voice. He finally succeeded in pulling himself back up on firm ground, and then he stood there, staring at the little man just as disconcertedly as he had stared at the agate.

"Hollerjullo," the apparition laughed again. Then the little man suddenly made himself very thin and appeared before Tulipan as the strange boy who had brought the marble.

"Learn what you can from that," thought Tulipan to himself, and remained as silent as a flounder.

"Now you know who brought you here," said the strange boy, and changed himself back into the Mountain Spirit.

"Where is the pretty, colored glass agate?" said Tulipan finally.

"You'll get to see it later," answered Hollerjullo. "First you will stay with me until the Moon has changed seven times. I need someone like you. You can make yourself useful and cut trees for me."

"Now isn't that something!" said the boy angrily to himself. He turned on his heel and wanted to leave, but he found himself stuck on the root again.

So there remained nothing for him to do except to enter the service of Hollerjullo. That was hard work! Cutting the firm, hard pines took strength and endurance. But he learned to know many unusual herbs which cured diseases.

Sometimes, too, he found little animals which had been hurt, and he helped Hollerjullo make them well. Soon he was calling them all by name, loved each

one in his own fashion, and understood their language as well as his own.

After the Moon had changed for the seventh time, Hollerjullo said to him.

"You have done your work well, and because you are good-hearted you may make a wish before you go."

"Aaah," said Tulipan, "I don't want to hear about leaving. But there is something I would like!"

Hollerjullo smiled, because he could read the thoughts of his helper, but asked him what he wanted.

"I wish I could see the rolling agate again, that can jump and grow," said Tulipan, and looked at the little man.

"Your wish will be granted," the Mountain Spirit nodded. "But you must know that there is a great mystery concealed in that stone. If you want to find out what it is, you must find the way to it yourself, and remain for all time a child of the Mountain Spirits, serving them."

The boy looked at the old man in astonishment, for he could not imagine what sort of a mystery could possibly be concealed in the gray stone that the agate had turned into. But the prospects of staying forever with the merry Mountain Spirit made his heart beat with joy. Most of all, however, he was very curious.

Hollerjullo had been watching him silently, for he first wanted to test him. As he saw Tulipan's eyes light up, he laughed softly to himself, for he had again guessed the boy's thoughts.

"Tonight, when the Moon is exactly in the East, pick the blue flower that I showed you — the one you can look into like a well. It will show you the way to a high mountain that looks like a cone of sugar. There the fairies will let you see the mystery in the gray stone."

Tulipan thanked Hollerjullo, and as the Moon rose in the East, he picked the blue flower and started off, without knowing where he was going. However, as soon as he held the blue flower high in the air, he began to walk in a definite direction and hiked the whole night through, without getting in the least bit tired. The higher he climbed, the colder

it grew, and soon an icy wind chilled him to the bone. Shivering, he held the flower close to his chest, and at once warmth streamed through him.

Near morning it began to snow; soon trees and the path were unrecognizable, and the pine trees farther off were lost in fog. Just as he began to think that he could go no further, he saw dimly, through the flying snow, a mountain that rose up like a huge sugar cone. Along its steep sides where the snow could get no foothold the rocks were blue-black, like gleaming metal. Behind a precipice, Tulipan discovered an opening in the rock large enough for him to squeeze through.

Inside there was a pleasant twilight, which soothed his eyes. The cave was low and no larger than a chicken coop. In the rear there was a passage-way, which ended after a few steps. Tulipan sighed with disappointment, because he gladly would have gone farther into the secret mountain. Perplexed, he placed his hands against the rock wall. It was very cold and he rubbed his fingers to warm them. Then he noticed that the wall gave way, and he found himself in a gleaming blue, enchanted, ice cave.

The whole chamber was lit by an invisible sun, and strange forms spread out on all sides like ghostly, frozen sheets. A frozen waterfall gleamed with a thousand lights, and ice flowers were to be seen on all the walls.

Never had Tulipan seen anything so beautiful and, overcome by all the beauty, he instinctively knelt down. Then the frozen forms began to move themselves before his eyes. It happened very slowly without the slightest sound. The white sheets stirred, the waterfall made new waves, and the network of ice flowers grew into thick foliage.

Suddenly the wall opened, and a wide stream of emerald light flooded the chamber. In the midst of this, a lovely apparition appeared. A filmy veil of glittering snow crystals surrounded the figure, and strong light issued from her face. She didn't speak, but only smiled and pointed to the ground. There was a friendly in-

itation in this gesture, and as Tulipan followed her glance, he saw that he was kneeling on a carpet of colored crystals. With precision they had formed together in a variety of points and prisms, which gleamed more brightly than all the diamonds in the world. Then a dazzling flash of light shot through the ice cave, the apparition disappeared, and everything was again motionless in the twilight.

Tulipan realized that he had witnessed the growing of the crystals. He thought he heard a tender, glorious melody, and his heart beat with overwhelming joy. He bent over his blue flower, hoping it would help him some more and bring the clear light back. Then such a bewitching scent overcame him that he stretched out on the ground and fell asleep.

He dreamed that he was again running after the stone. It leaped into a hole in the rocks that was filled with many similar stones. He was so perplexed about this that he woke up with a start. To his horror, he found himself in the same hole that he had dreamed of.

Just as his courage was about to fail him, he saw, to his great relief, the friendly Hollerjullo, who sat comfortably on a rock, grinning. Tulipan decided that the blue ice cave had been a dream too, and said, "I've been dreaming about a fairy and the most beautiful gem."

Hollerjullo smiled and shook his head.

"No, my boy," he said, "you didn't dream that. It really happened. I was nearby, but you didn't see me. It was the Mountain Fairy, who, together with the Earth Spirits, takes care of the gems. They are by no means lifeless and stiff! They grow very, very slowly, though, so that people don't believe they grow at all. But your eyes were opened by the beautiful fairy. You will still learn more."

"I do want to," said Tulipan determinedly, and fastened the blue flower to his jacket. It amazed him that it hadn't wilted long ago, but animals and plants have long life when they are with the Mountain Spirits.

"Look here," said Hollerjullo, picking up a round stone. "This is your gray

stone! Do you want to know its secret?"

Tulipan nodded eagerly, and while he was still looking at the stone, trying to decide if it was really the right one, it suddenly seemed, with all its grooves and veins, to become especially beautiful. Gently he stroked its surface, and hesitantly brushed the blue flower under it.

With that, the stone broke in half, and inside glowed countless crystals of amethyst. A deep violet color spread about the hole, in the midst of which the luminous Mountain Fairy suddenly stood.

Tulipan, awestruck, didn't know what to say, and in confusion bowed to the floor. This seemed to please the lovely creature. She clapped her hands, and immediately from all the clefts in the rock came other earth men. They welcomed the boy and behaved in such friendly fashion that he lost all this shyness and chatted with them as if he had always been doing so.

"Today is a special day," whispered Hollerjullo and motioned to the boy to be still and attentive.

The violet light had become stronger and shone like an unearthly ray into the heart of the opened stone. Silently, the largest crystal in its center grew taller and became transparent. A little face suddenly appeared within it, so tender and lovely that Tulipan held his breath in astonishment.

The dainty creature in the clear crystal lay motionless, as if dreaming. And now Tulipan could see clearly; in all of the crystals tiny little creatures were sleeping, as if in glass cradles.

Silently the Mountain Fairy moved to his side and touched his shoulder.

"Little crystal-spirits are sleeping in all stones, just as this one," she smiled.

"Millions of years will go by before they wake up and become similar to plants, but some of them will advance ahead of their brothers and sisters, and that happens every thousand years. We know that such a moment is near, when one of the many may awaken. It was for this that Hollerjullo brought you to our country, for a human child with a pure heart is to

help the little Crystal Spirit at the moment of his first look at the earth."

When the Mountain Fairy finished, deepest silence reigned in the cave. Only the bright violet stream of light strengthened its ray over the amethyst.

Tulipan had bent tenderly over the crystal, as if he wanted to pet a little animal. Then the dainty creature in its glass cage opened its eyes, and unearthly music sounded through the cave like a soft breeze. For one precious moment the dainty little Crystal Spirit breathed — and then it closed its eyes again and smiled in its dreams.

Tulipan was not sorry, for from that moment on he could understand the mysteries of the laws of Nature and read the thoughts of the Mountain Spirits. Because of this, he knew that the little, dreaming creature in the amethyst had made a great step forward toward the day when it was to awaken fully to life, and become a flower.

So he said farewell to the Mountain Fairy and the little earth men, thanking them heartily, and set out with Hollerjullo for their mountain home.

From then on, no one had to call him to work. He did everything with joy, and the two of them were so merry that even the shy marmots who are usually so shy, came out to play with them.

Once a month, when the Moon was full, Tulipan collected all manner of herbs, which he dug up by the roots, and carried them in a basket to the old gardener Jules. He planted them carefully and with them was able to help many sick people. Soon many people in the countryside knew about this.

But no one in the village ever saw little Tulipan again, for he came softly at night when all were asleep. Who could know that the boy would stay with the Mountain Spirits forever?

Tulipan and Hollerjullo often visited the blue ice cave in the sugar cone mountain, and, together with the Mountain Fairy and the little earth men, watched as the little Crystal Spirits smiled in their dreams.

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