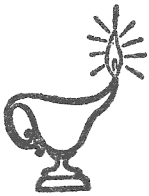
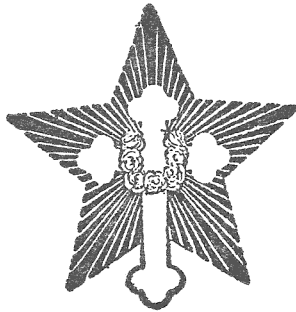


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

.....

Renewing Our Minds

The Aspects

"The Greening of America"

Soul Searching

.....

30c a Copy

JULY, 1971

\$3.00 a Year

Summer School at Mt. Ecclesia

July 26 through August 20, 1971

The 1971 Summer School classes at Mt. Ecclesia are scheduled to begin Monday, July 26, and last through Friday, August 20. Morning classes will be held from 9:30 to 10:30, and 10:45 to 11:45 A.M., and 1:30 to 2:30 P.M.

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THE ROSICRUCIAN FELLOWSHIP

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

The Rosicrucian Fellowship Magazine Rays from the Rose Cross

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"Coming Events Cast Their Shadows"

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

True Religion embodies both Science and Art, for it teaches a beautiful life in harmony with the laws of nature.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity. There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples, but it was necessary to the better development of each that they should separate for a time.

Religion held sole sway in the so-called dark ages. During that time it bound Science and Art hand and foot. Then came the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

Such a state cannot continue. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious order of the Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by The Rosicrucian Fellowship.

THE Mystic . . . LIGHT



Renewing Our Minds

DAGMAR FRAHME

THEREFORE, my brothers, I implore you by God's mercy to offer your very selves to him: a living sacrifice, dedicated and fit for his acceptance, the worship offered by mind and heart. Adapt yourselves no longer to the pattern of this present world, but let your minds be renewed and your whole nature thus transformed. Then you will be able to discern the will of God, and to know what is good, acceptable, and perfect." (*Rom. 12:1-2.*)

"Let your minds be renewed and your whole nature thus transformed." Here, very simply, we have the key to the whole problem of adjusting our behavior to meet the demands of spiritual evolution. Paul tells us that we should no longer adapt ourselves to the pattern of the present world. We should, in other words, attune our thinking, and ourselves, to the spiritual world — or, if you will, to the world of the future. We should begin now to anticipate that time when material, selfish, personal considerations will no longer influence men's desires, and when that which is true and permanent will have replaced, in our consciousness, that which is fleeting and illusory.

Renewing our minds to function in that advanced state of awareness and being is a challenge which, once the ultimate gains are understood, should be eagerly confronted. The task will not be easy, but the sooner it is begun, the sooner do the rewards of that renewal begin to mani-

fest themselves to us, and the sooner do we commence to rise above the petty considerations of self-interest that are presently hampering and confining so much of the human race.

The process of mental renewal begins with our awareness of, and our dissatisfaction with, the obstructive nature of the materialistic outlook. Once a person grows conscious — emotionally or intellectually — of the limitless horizons which beckon in the spiritual realms, he cannot help but become dissatisfied with the restrictions of the physical world. That which can be examined by the five senses is gradually looked upon as only part — and a small part at that — of all possible experience, and the individual soon yearns to transcend the physical barriers and participate in cosmic activity. There is no doubt that increasingly more people *are* gaining this sensitivity with regard to the "other worlds," and, unfortunately, many of them are approaching the situation from a selfish standpoint, whether or not they realize this. The "trips" so cherished and sought after by members of the drug cult are truly very personal endeavors to escape the responsibilities, duties, and unpleasant situations which must be experienced on the physical plane, and enter into other mysterious and beckoning realms.

The renewal of which Paul speaks naturally continues along entirely different

lines. Paul declares that we are to present ourselves as living sacrifices, offering worship of both mind and heart. If we constantly remind ourselves that we are, or should be, living sacrifices — a condition of selflessness — mental renewal, once embarked upon, will automatically take its proper direction.

In *Teachings of an Initiate* we read: ". . . the mind, which is the link between the Spirit and the body, is the path or bridge, the only means of transmission of soul to Spirit . . . at length there comes a time when the yearnings of the Spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the bridge of mind."

Mental rebirth does indeed imply an awareness of the Higher Self. Equally important, and coincidentally — because the two cannot be separated — it implies discernment of the will of God. We may be sure that the will of God, by definition, must necessarily be an all-encompassing phenomenon, which leaves no room for individual self-interest. We know, therefore, from the outset, that if we are to proceed as Paul would have us do, self-interest should play no part in our endeavors.

How, then, should we renew our minds? What can we do to harmonize ourselves with the pattern of the spiritual world rather than "this present world" and make ourselves more receptive to that which is "good, acceptable, and perfect"?

First, it is essential continually to remember our ideal status as "living sacrifices," and to regard everything we do as an act of service. This pertains even to such seemingly personal activities as individual study. This attitude in itself is already one of the primary attributes of that mental rebirth toward which we aim. We should be ready at any time to use whatever we learn, whatever mental and spiritual enrichment we might acquire, for the enlightenment, betterment, or succor of humanity. To hoard it within ourselves, or to use it for selfish purposes, is to misuse it and, ultimately, to direct it against us. Obviously, this applies most

particularly to those pioneers among humanity who have already been granted insight into the higher Teachings. As Mr. Heindel so often reminded us, "To whom much is given, from him much will be required."

Another step in the process of mental renewal is very consciously to set aside those "things of this world" which we can do without. Naturally, there are certain physical essentials which must be obtained or attended to, and all but perhaps the most advanced among us require some periods of leisure and relaxation. Even leisure pursuits, however, can and should be selective, and there are active and passive, productive and unproductive, forms of leisure. A case could be made, for instance, for getting physical exercise, or relaxation, by gardening, rather than by playing a game of golf.

In the main, however, that person who is seriously intent upon "renewing his mind" will endeavor to estrange himself as much as he can from the things of this world — that is, insofar as he can do so without causing undue hardship to himself or discomfort to others. He will, instead, devote every moment not needed for legitimate material activities, and for service, to study of and meditation on spiritual matters. One who has thoughtfully studied the Rosicrucian Teachings, for instance, has certainly begun to "discern the will of God," albeit this is only a minute beginning. We are not likely to know fully the will of God until that time in the Vulcan Period when we will have attained highest spiritual consciousness, the mind will have become purified, and mankind will be merged again with the universal One. Every moment spent in the pursuit of spiritual knowledge, however — as long as it is not obtained at the expense of needed service to a fellow human being — helps qualify the aspirant for further advancement. Just as a child cannot understand higher mathematics without first mastering the fundamentals of arithmetic, so also, the aspirant will not be able to comprehend the greater cosmic Truths known to the

Elder Brothers and, even more, to the members of advanced life waves, without first understanding the essentials such as those presented in the *Cosmo-Conception* — and, it may be added, the refinements of these essentials which become clear only after repeated and thoughtful re-readings of, and meditation upon, the facts presented in the *Cosmo*.

The study of spiritual astrology, too, and its use in service to the life wave, is an essential facet of mental renewal. The role played by the planetary Spirits in our lives, and our consequent conscious or unconscious reactions to the promptings or influences of these Beings, explain, to the knowledgeable astrologer, so many of the seeming imponderables and "injustices" with which we are faced. The more we learn to understand the functionings of these great Entities, to synthesize in our minds the effects of their collective influence upon each individual whose chart we read, and, by using this knowledge, to guide and help other members of the life wave, the more we will find ourselves working in harmony with the spiritual forces and learning more of, as well as *doing*, God's will.

Of course, to renew our minds, without at the same time renewing our hearts, is one-sided, and would defeat the very end toward which we strive. Paul admonished us to offer worship by "heart and mind," and true worship acceptable to God, as we well know, is active, and involves our relationships with others, as well as our relationship with God Himself. We know that we must develop heart and mind equally, and it is not sufficient to possess a mind attuned to spiritual realities without having, at the same time, a heart that *feels* these realities and that extends the compassion required of all truly evolved Egos. If our whole natures are to be transformed, as Paul says, the transformations must be emotional as well as mental. In any consideration of mental rebirth, this requirement is a present, if unspoken, qualification.

We learn from the Western Wisdom Teachings that our minds are our most

undeveloped vehicles — as yet only cloud-like in substance and form. How far we have yet to go in mental development may be judged from the following statements in the *Cosmo-Conception*: "The mind is the most important instrument possessed by the Spirit, and its special instrument in the work of creation. The spiritualized and perfected larynx will speak the creative Word, but the perfected mind will decide as to the particular form and the volume of vibration, and will thus be the determining factor." Again: "At the present time, however, the mind is not focused in a way that enables it to give a clear and true picture of what the Spirit imagines. It is not one-pointed. It gives misty and clouded pictures At the best, we are able to shape through the mind only such images as have to do with Form, because the human mind . . . is now in its form, or 'mineral' stage, hence in our operations we are confined to forms, to minerals To create life is beyond man's power until his mind has become alive. In the Jupiter Period the mind will be vivified to some extent and man can then imagine forms which will live and grow, like plants. In the Venus Period, when his mind has acquired 'Feeling,' he can create living, growing, and *feeling* things. When he reaches perfection, at the end of the Vulcan Period, he will be able to 'imagine' into existence creatures that will live, grow, feel, and *think*."

At our present stage of evolution, we cannot even begin to comprehend what this means, or what mental powers it will entail. We *can* be sure, however, that we have much work ahead of us before we can arrive at this pinnacle of godhood, and the sooner we begin, the better for us. No matter how much work we do along the lines of mental development, however, it will not result in ultimate benefit to us unless we maintain the correct attitude. Certainly it is essential to perform exercises aimed at strengthening the mind — and how many of us still find the relatively simple exercise of morning concentration difficult? — but unless

these cold, purely intellectual activities are supplemented with activities involving warmth and feeling, such as scientific prayer and loving service to humanity, again our development will be one-sided.

To renew our minds in dedication to God and in the search for our higher selves also involves the very basic practice of positive thought. If we seek no longer to adapt ourselves to "the pattern of the present world," where negativism and pessimism abound, but to adjust ourselves to the pattern of the higher worlds, we must remember the very considerable effect of thought power for good — or for evil. In dedicating ourselves as living sacrifices to God, we admit to His essential perfection and the perfection of His Plan. To admit this is to acknowledge that, in the ultimate, all will work out for the best. Furthermore, it is self-evident that, since all is to end well, nothing can be gained by hindering the eventual outcome with negative or pessimistic demonstrations in any form. Clear and enthusiastic reaffirmation of our dedication to the higher life takes place with every determined effort to conquer the lower nature, with every assertion of ultimate spiritual triumph, and with every rejection of anything that seeks to undermine the eventual implementation of God's will. "If God is for us, who, then, can be against us?"

Renewing our minds, then, is a many-aspected process. It begins with wholehearted dedication of ourselves to God, for without that, complete spiritual revival cannot take place. It means the acceptance of our dual natures and, at the same time, our determination that the Higher Self will triumph no matter how stubbornly selfish interests attempt to retain hold of our personalities. It means the conscious rejection of unessential material interests, objects, and activities. It infers, at least to the fullest extent possible for each individual, the simultaneous development of the "heart side" so that cold, intellectual ability may not go forward in the absence of the warmth and love needed in order that knowledge

may be transmuted into productive wisdom. It presupposes the utilization of every available minute for purposes of either service or spiritual study, meditation, or prayer. It is underscored by the unquestioning acknowledgment that God's plan is perfection, and that all our efforts should be directed toward hastening the attainment of that perfection. It demands determined, thoughtful, and faithful performance of exercises designed to strengthen the mind. It means, in essence, regarding life from the spiritual point of view — an approach as yet foreign to so many of our contemporaries to whom life and all activity are primarily material and physical.

If we embark upon a program of mental renewal in the sense that Paul intends, we will eventually achieve that transformation of our natures of which he speaks. We will discover, and establish ourselves in, new vistas of thought, activity, emotion, and contemplation. We will, in time, rise to hitherto undreamed of heights of accomplishment. We will align ourselves ever more closely with the spiritual forces at work around us, and slowly perceive an ever clearer impression of the true nature of God's will, both applied to us personally and, in the broader sense, as it pertains to the life wave and to all evolution. We will experience a freedom as yet virtually unknown — not simple freedom from restrictions, but that soul-satisfying, soaring sensation of lack of encumbrances which blesses all men who have learned to live above the law in a state in which the things of the world no longer move them. We will learn gladly to dissociate ourselves from more and more of the material illusions now so important to us, and to concentrate on the worthwhile, lasting objectives relevant to human development which should be occupying us as the Aquarian Age approaches. Finally, as we become increasingly more sensitive to both spiritual realities and human needs, we will become truly better men and women, able, in turn, to avail ourselves of even more of the puri-

(Continued on page 297)

What Became of the Lucifers?

MARY FORD

WHEN the Lucifer Spirits withdrew from Jehovah's Plan, they found a refuge on the planet Mars, but no information has been given as to what sort of evolution they underwent there. Just as Jehovah and His Angels worked with human, animal, and plant forms on the planet Earth, so, one presumes, did the Lucifer Spirits work with the life forms on the planet Mars; and as our race religions on Earth came from Jehovah's archangelic helpers, so also on Mars, which has two moons, certain archangelic helpers must at one time have been active in evolving religions on that planet. According to sacred literature, the Christ has as His mission not only to redeem fallen humanity but also to redeem Lucifer and His Angels. When Messiah comes, said the kabbalists, all evil would cease, every memory and every scar would be expunged, and Lucifer-Samael would be restored to his throne in heaven with the other celestial Hierarchs.

But in the Hyperborean Epoch, at the end of which Earth separated from the Sun, the Christ Mission was far in the future, and the Lucifers had their work to do on and from Mars. In this they had the assistance of the Lords of Form from Scorpio who have charge of most of the form-building activity of the Earth Period. Astrologically, the planet Mars "rules" both Aries and Scorpio. Aries is the sign of "the Lamb of God," and the Christ appeared on Earth toward the end of the Arian Age. Max Heindel says that the Lucifers assist man in the work of regeneration, when the lower nature is brought under control.

"During the first three and one-half Revolutions of the Earth Period Mars held sway, polarizing the iron, preventing the formation of the red blood and keeping the Ego from immuring itself in the body until the latter had attained the

requisite degree of development," Max Heindel also says (*Cosmo*, p. 274). During all this time the principal workers on the threefold body were the Lords of Form from Scorpio. Having charge of the three seed atoms, they worked on man's bodies in every Revolution. In the Third or Moon Revolution of the Earth Period they assisted the Archangels and the Lords of Mind in dividing the desire body into two parts, in the higher of which the Lords of Mind implanted a germinal selfhood preparatory to giving the germ of mind in the Lemurian and Atlantean Epochs of the Fourth Revolution.

At the close of the Third Revolution the solar system returned to "Chaos" for a night of rest. Then dawned the Fourth Revolution, in which we are now evolving. Once more the nebula appeared, the former work was recapitulated, but not until the end of the Hyperborean Epoch was the Earth set out in space, followed shortly by Venus and Mercury. Both the Polarian and Hyperborean Epochs took place while Earth was still part of the central solar mass. The Lemurian Epoch followed the Hyperborean, and early in this Epoch the Moon was thrown off from the Earth.

In this connection we note that "When the division of the Sun, Moon, and Earth took place, in the early part of the Lemurian Epoch, *the more advanced portion* of humanity-in-the-making experienced (again) a division of the desire body into a higher and a lower part. The rest of humanity did likewise in the early part of the Atlantean Epoch" (*Cosmo*, p. 394). The lower part of the desire body, like the lower part of the vital body, remains with the physical body in sleep, while the higher portion may leave with the Ego, when it has attained a certain development.

We note that in the Moon Period there were no centers in the desire body. These developed in the Earth Period, and in the majority they are still scarcely more than feeble eddies in the desire stuff of that body. Not until they are strongly developed is it possible for the Ego to leave the body consciously, either in sleep or Initiation. These therefore belong to that "upper part" of the desire body as mentioned above, in which the Lords of Mind first implanted selfhood, and which explains why the Ego identifies so strongly with his desire nature. The lower part of the animal desire body is controlled



by the archangelic Group Spirits of the animal species. They work with the purely animal desires, in their role of Group Spirits.

The Lords of Form in Lemuria awakened the Human Spirit in those stragglers who had not had this done by the Seraphim in the Moon Period, but they gave no seed atoms. Like Jehovah they had had nothing to do with awakening the Human Spirit in the Moon Period; now this work fell to their lot. They have charge of the Human Spirit for the duration of the Earth Period, and also of the seed atoms of the threefold body, and in this work they collaborate with Jehovah God.

Their work is extremely important in the perfecting of man's vehicles in the Earth Period. That they have also a very

intimate and mysterious connection with the human Ego is self-evident, yet very little is said about this in occult literature. They will continue to be the dominant Hierarchy in the Third Heaven during the Earth Period.

Note that the "germs" of man's vehicles came from but four Hierarchies: the germ of the dense body from Leo; the germ of the vital body from Virgo; the germ of the desire body from Libra; and the germ of the mind from Sagittarius; while from Scorpio came the impulse of the germinal brain development of the Earth Period, considered as apart from the mind. This work of brain building, we are told, was accomplished through diverting part of the life or sex force upward, which necessitated dividing the human race into male and female. Eventually the whole life force will be directed upward into the brain, heart, and spiritual centers of the body, and thus regeneration will be accomplished and the deathless body of the Adept will appear for all men in the end-time of the present Earth Period.

It was not until the germ of mind was given to the pioneers in Lemuria that the Lucifer Spirits were able to penetrate man's consciousness — which was still focused in the Desire World — and entice him away from Jehovah God and the Hierarchies. From this time on it was more difficult for the Hierarchies to lead mankind, but they still work consciously with us in the Second Heaven, and clairvoyants are seemingly able to communicate with them on the inner planes where their work is largely done.

Due to the Luciferic influence, mankind became more tightly enmeshed in the desire body than had been intended in the Cosmic Plan; so Jehovah invoked the Venusians and Mercurians — called the Lords from Venus and Mercury — to aid in human evolution. The Lords from Mercury established the Mystery Schools, so that man might be liberated from the strangle-hold of the physical body and its corresponding materialistic drives and desires. The Venusians and

the Mercurians came from the moons of Venus and Mercury, which they occupied as stragglers in their portions of the life-wave; but by their service to mankind they were able to return to the primary planet, and the moons disintegrated. The Lords from Venus and Mercury today are no longer "stragglers." We may speak of "the Venusians" and "the Mercurians" indifferently as members of their respective portions of the life-waves.

When the lower nature is overcome to a degree and the work of regeneration seriously under way, man has the help of the Lucifer Spirits in the work of transmutation (*Letters to Students*, pps. 44-46). The masses are still responding to the low Luciferic impulses, however, and have far to go before they can work consciously with the Lucifer Spirits in the spiritual laboratory.

It is interesting to observe that the outer planets were all differentiated in the very dawn of the Earth Period. Uranus was separated out in the nebula in the twilight hours of "Chaos", when the World Globes were first externalized.

Saturn was next, while the nebula was still dark. Jupiter followed, when the nebula had begun to glow. Mars was next, at the very opening "hour" of the Earth Period, three and one-half Revolutions before the opening of the Lemurian Epoch (*Cosmo*, p. 268). No more planets were differentiated from the solar mass during the next three Revolutions. At the end of the Hyperborean Epoch, in the middle of the Fourth Revolution, Earth was set out in space, followed by Venus and Mercury. In the early part of the Lemurian Epoch, the Moon was differentiated.

The war between Lucifer and Jehovah ended with the descent of the Christ Archangel upon the Earth. Those Lucifers who aid man now must do so under the influence and guardianship of the Christ. Some may have to return to Chaos and start evolution anew, but some are continuing with mankind until the end of the Earth Period, finding their redemption in redeeming and serving mankind.

RENEWING OUR MINDS

(Continued from page 294)

fied desire matter with which the Christ continues to envelop the Earth, to become ever purer and stronger mentally, emotionally, and spiritually, to follow more readily the dictates of the Higher Self, and to become the "self-conscious channels" of spiritual activity which, as we remind ourselves daily, is the immediate goal of all aspirants.

Once we have become so transformed, we will, indeed, know what is "good, acceptable, and perfect," and be able to attune our every thought and deed to the implementation of that which will bring these ultimates about. In fact, we ourselves will become good — in the sense of excellence — and acceptable unto God — in the sense that we will participate ever more knowingly, actively, and constructively, in His Plan. In time, also, we will become perfect. Indeed, if one can speak of *stages* of perfection, we will even now, at this period of evolution, achieve a certain degree of perfection commensurate with our development.

Almost 2000 years have passed since Paul first presented us with the challenge of mental renewal, and we can only deplore the fact that even now only a relative handful of men and women have fully accepted the challenge and acted on it. The advent of the New Age, however, is causing widespread re-appraisal of values, and it appears that humanity, in far greater numbers than ever before, is beginning, unconsciously as well as consciously, to experience the mental and spiritual rebirth necessary to further progress. As students of the advanced spiritual Teachings of Esoteric Christianity — and, consequently, as individuals entrusted with particular responsibility to guide and help our fellow men along the Path — it certainly behooves us to make every deliberate and conscious effort to renew our minds, transform our natures, and attune ourselves to the higher life.

The Words of Our Mouths

CATHERINE ROBERTS

"BUT I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be condemned."—*Matthew 12:36.*

Such a statement causes us to pause and give serious thought to the habits of speech into which we have fallen. We know that we are indeed held accountable for the words we speak. Are we not told that "In the beginning was the Word...." and "All things were made by him...."

We are aware that all of creation is in its present form because of the rate at which it is vibrating. Even the energy of our thoughts sends forth creative vibrations. When these thoughts are spoken, the vibration is strengthened.

All thoughts and words are creative. The power may be weak because of lack of purpose or feeling, or strong when we are emotional and purposeful. Thus we see the great responsibility which rests upon us. We are at all times contributing to the world around us. What are we creating?

If we wish to live in a world free of resentment, bitterness, and gossip, the place to start is with ourselves. Our moment by moment thought and speech is building around us the atmosphere in which we abide. Who of us does not want to live in the clear, pure atmosphere of Love?

We are becoming very conscious today of the problem of pollution, but are we aware that we, too, may be guilty of pollution of the most virulent kind? When we indulge in unkind discussion of another we are polluting the world around us. When we criticize, or even when we allow ourselves to drift into idle talk, we are mis-using the creative power of the spoken word.

Perhaps we justify ourselves by pointing out the greater sins of another, or

feel that we have been dealt with unfairly and should not have to put up with such treatment. Many times this is true, but when we think of the Cross, we realize that that was unfair, too.

The thought of the Cross leads us into a meditation on the way in which Christ Jesus handled that situation. We see, as we think of it, that He spoke very little during the time of His trial and crucifixion. It has been said that the reason for His silence was because, in His great love, He did not want His captors to say things that would add to their guilt. Had He argued with them, many more words would have been spoken, each to be accounted for. Some of the few words He spoke were, "Father, forgive them." Here we find no desire for revenge, no effort to "get even," no attempt at self-justification. Here, too, we find a pattern for our own lives. Whatever happens to us, however black the lies and false accusations, it is doubtful that we shall ever be required to suffer to the extent of a crucifixion. Shall we not then refrain, too, from arguing with our accusers? And more, from discussing them unfavorably with others?

Often the main wound we receive is to the little personality. We find it unbearable that others prefer a way different from the one we are advocating, or we feel a lack of appreciation and a wish to be reassured as to our worth and cleverness. If self-examination shows that this is our problem, we give thanks that it has been revealed to us and begin to work to change ourselves. By such things we see the points at which we need to grow.

The Psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple." (*Ps. 119:130.*) Is this not a goal worth working for? What joy to know that when we spoke our words were bringing light and under-

standing! Surely this is worth whatever striving it takes

We know from experience how great the effort is to achieve such a goal. All of us have tried many times — failed, and tried again — to bring our speech into harmony with the Divine Ideal. We may take heart, knowing that each attempt helps to form the pattern and lift us closer to our objective. When we fail, we do not wallow in the mire, we lift ourselves promptly, asking forgiveness, and return to the path.

Daily we pray, "Let the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Ps. 19:14.)

The only words for which we are responsible are our own. If someone offends us with unkind or false words, this is his problem, not ours. It becomes ours only if we repeat the words to others. Idle words spoken in unkind discussion of another are as a deadly poison to the one who utters them. If we cannot feel enough compassion for our brother to restrain us from such talk, then, for our own sakes, we must learn to discipline our speech for, as the Psalmist says, "... the talk of the lips tendeth only to penury."

In the daily rush of life it is easy to become careless in speech. As we learn the importance and power of words, we realize the value of cultivating habits of positive, loving speaking: of being "wise as serpents and harmless as doves" in word as well as in deed.

The use of words to express thought is the highest human privilege and can be exercised only by a reasoning, thinking entity like man. . . . In the Jupiter Period an element of a spiritual nature will be added, which will unite with the speech so that words will invariably carry with them understanding — not misunderstanding, as is frequently the case now. For instance, when one says "house," he may mean a cottage, while the hearer may get the idea of a tenement flat building.

—Max Heindel.

THE HILLS

*The hills roll away beyond my sight, but
not beyond my longing —*

A blue haze against the sky.

*Morning mists rise ghost-like from
the peaks.*

*Soon the Sun will steal dew-diamonds
from the grass and kiss the hills with
rosy lips.*

*Its Midas-touch upon the brook will make
it flow liquid gold.*

*Dawn is swift, its beauty rare, only for the
eyes of those who truly see.*

—LILLIAN S. ROTTMANN



THESE THINGS I HAVE KNOWN

*Oh, I have known the heady thrill
Of earth new-turned in spring,*

*I've been enraptured by the flash
of red on a blackbird's wing,*

*I've watched with awe, the fragile shoots
Come bursting through the sod;*

*'Mid these awakenings of life
I've known kinship with God.*

*In the pounding surf on battered rocks
Along some lonely shore,*

*In the weird heart-disturbing cry
of restless birds a-soar;*

*In the beaten look in a beggar's eyes
of life and hopes downtrod,*

*And in my own despairing nights,
I've known the need of God.*

*But the warming clasp of a friendly hand
When I thought me all alone,*

*And the pure unselfish love that asks
No answer to its own,*

*Makes a deep emotion well in my heart
Leaving me stilled and awed,*

*Possessed of transcendent Love, and now
I know that I've found God.*

—CARRIE FRANK O'NEILL

Witnessing a Transition

R. B. H.

ALL my life there has been the pulling to things of the occult. I seemed to absorb, unconsciously at times, the positive knowledge that man lived after he threw off his material body and winged his way to realms unknown. I clung to this belief in spite of my material, scientific education, which only aimed to develop more nearly perfect the five physical senses, and entirely omitted any thought of things beyond what the eyes and ears and intellect might tell us.

However, at the time I was able actually to witness the flight of the Spirit from the body at the moment of the actual physical death, there was still some doubt in my mind as to continuous living, whether in or out of the physical body. Therefore the following incident changed the entire course of my reasoning and knowledge of life; I now know that our limited life here on Earth in the physical body is but a moment's duration compared with all the time in eternity wherein we may continue to develop that indestructible part of ourselves—the soul.

With no idea of my aunt's immediate passing, I had merely called because of personal interest and love for this one who represented all I had left of my mother's family. She was seventy-three years old and presented very decided symptoms of cancer. While she had been suffering severe pain she seemed unusually strong and filled with vitality for one in her condition, so I had not thought of any immediate danger.

When I first dropped in to see her this day she seemed rational and strong. Her heart was beating rhythmically and normally. She appeared in quite good condition. But after I had been there for a short while I seemed, entirely by intuition, to sense a change in her physical condition. I became aware that her transition was not many hours away.

Then the symptoms of physical dissolution presented themselves so that the physical part of me, the educated five senses, might know and understand that physical life was in danger. I am happy to recall now that I knew first, without intellectual reasoning, entirely through spiritual perception, that her span of life was finished.

I detected the rapidly failing pulse, irregular shallow breathing and all the attendant symptoms of failing organism. I saw that the physical expression was changing, the tired lines in her face seemed to increase in prominence, and the violent slashing to and fro because of the pain commenced to diminish in intensity. Thus the physical part of me knew that "death" was imminent.

Then we called those who were near and dear to us and sat at the bedside awaiting that inevitable angel whose visit we have learned to fear and dread.

The transition covered a period of many hours. The process of death on one plane and birth into a higher one was a thing which progressed very slowly so that I was indeed much privileged at this time to watch, with the physical and spiritual eye, all the many details of the change.

Beginning signs of death occurred at ten in the evening. The last travails of the physical body did not cease until seven the next morning. All that night was spent in the borderland between the physical and spiritual, while I underwent one of the most amazing experiences of my whole life.

I saw the separation of the spiritual element of the body from the physical envelope; the formation of the cord that joined the ethereal body with the physical. I saw the growth of the higher bodies from vague indistinct foglike substance into the living beautiful angelic body of my aunt in the vigor of her life. I saw

pulsating waves course through the spiritual cord that connected the two bodies, and then the cord was severed and the new life in the new world had begun, even as death in the physical plane had claimed the physical body.

I watched closely each process of the "Death" which miraculously turned into a "Birth." Life was there, and still is; I saw not death but merely the transition from one plane of life to another.

The first thing I detected with my spiritual eye as I sat at the bedside of this loved one, was the gradual formation of the etheric body apart and separate from the physical one. Immediately above the pain-wracked physical body I detected a vague hazy outline of mistlike substance which resembled nothing physical so much as a fog or a bit of condensing steam. I watched this form with interest and amazement. It seemed to possess life that was apart from any outline of cloud that I had ever witnessed before.

This substance seemed to form itself about two feet above the bed and over the physical counterpart. It seemed to elongate itself until it was as long as the physical body. Then it commenced molding itself into definite outlines.

First appeared the coarse general outline of a body; next came the growth of spiritual draperies. Then the beginning of features and the outline of expression upon the face. I was seeing a mirrorlike reproduction of my aunt's physical body except that here was expressed youth and beauty and peace and content. The eyes were closed in unearthly sleep; nothing was suggested except peace and repose.

As I looked at the emergence of this spiritual body it all seemed such a natural thing, as though there could be nothing of the struggle and pain that I had seen. My eyes opened wider in wonderment as the spiritual form took on more intensity and life.

Then my spiritual vision seemed to be transferred, through no volition of my own, to watching the physical body. I saw the silver cord which was still connecting

the two bodies, furnishing the means of transferring life from the physical to the spiritual.

This cord seemed to be about two feet in length, composed of a soft glistening silver radiance that was almost luminous, so bright did it shine out before me. It protruded from the physical body at the base of the skull at the occipital protuberance. Then it passed up and away from the physical body where it joined the spiritual counterpart at the same place at the base of the head in the spiritual body.

The cord itself seemed to be composed of small silverlike strands, each separate and distinct and yet all molded into a ropelike substance. Where the contact was made with the physical body I could see that the strands had separated and become flat so that they attached themselves to the physical body as a single flat surface.

As I watched this miraculously grow before me I could see the pulsations of spiritual energy that coursed through the cord to give more life to the spiritual body. As the energy was transferred into the immortal part, so was life lessened in the physical. The freeing of the spiritual essence from the incumbrance of the physical constituted death of the inanimate clay. Thus was given to me the knowledge of the primary attribute of spiritual matter which is essentially the Activator.

At this time I opened my eyes more fully to the spiritual life which was round and about me. I glanced up and saw the spiritual actuality of my beloved mother who had years before made the transition. Then I saw the form of my uncle, the husband of my aunt who was about to cross over and meet her loved ones. I saw, too, the son, my cousin who had long ago gone on to new adventures. Others, also, I saw round about me there gathered into that little room that had suddenly become for me a shrine, a sacred place, where I might more nearly come into the presence of Life Eternal. I was awed and pleased with the presence of

these unexpected visitors.

Again my attention was called to the spiritual body of the one who was about to enter the new plane of existence. Now the spiritual counterpart was more real than the physical; a radiance hovered over it now and life was more nearly manifested there. The expression of the face had changed and the mouth had assumed a radiant smile. The draperies were bright with the soft light of the astral. The cord connecting the two bodies glowed more brightly. I knew that the transition was almost completed.

I watched the group of loved ones gathered there; they seemed happy beyond any happiness possible in the material. I saw them place a wreath of flowers on the head of the bed, a wreath of red roses having hue and tint impossible to describe. Their beauty could compare with no material flower. Each blossom radiated a splendor superior to anything I had ever before beheld.

As I looked at the scene before me I was struck by the extreme naturalness of it. It all seemed so very logical and ordered. I had watched and assisted at many physical births, and the comparison came very naturally to me.

The death on the physical must certainly mean birth to a new mode of life. All nature led me to believe that. And the birth into the new life would be just as natural, or more so, as a birth into the physical. Then what could be so strange about the fact that those who were vitally interested should come and be the assisting inspiration? I accepted all of this then in a conviction of absolute knowledge.

Now I heard joyful voices chanting. I knew it was the welcoming song calling the loved one into her new home. Then, even as I looked at the bed where lay the poor pathetic form, the white covers of the bed vanished as there came into vision the sight of soft dark red rose petals as they were scattered there by those who were waiting with the heavenly welcome.

A voice, quite softly at my ear, said, "Only twelve minutes more!"

I repeated those words to the watchers at my side. I held my watch expectantly as the minutes ticked on recording the twin process of birth and death.

Again my attention was called to the silver connecting cord. I watched the strands of which it was formed. I saw the first strand snap and curl back, just at the connection to the physical body at the base of the brain. Then another strand snapped and curled back even as does a taut string when it is cut away from its support. Thus during those long twelve minutes was the preparation made for the loosening of the final earthly connection with the freed etheric body.

Now the time was almost up. The actual time for the severance of the last connecting link of the two bodies was at hand. I was about to witness the final casting off of earthly ties and the winging of the Spirit onward and upward into new experiences that she could not gain while held fast to the physical body.

Then I saw the severance of the last strand of the cord, and the Spirit was free.

The "spirit body" slowly righted itself and floated to an upright position. The expression took on a look of consciousness and animation. The eyes slowly opened and glowed with life and love. The face now was transfigured with joy and radiant happiness.

Then the true spirituality began to present itself. Where before there had been retained some of the appearance of old age and care, now this seemed to drop away. I was looking at a being in all the majesty of its prime. I was seeing youth and yet the full maturity of experience. I was seeing the zenith of the Spirit who had completed a life of service and self-denial for others. I was seeing the spiritual rewards for a well-spent life.

Never could I sorrow or wish her back with me to fight again the bitter battles of earth-life. Never could I grieve over the absence of the physical presence. Never could I allow the picture of the spiritual birth and awakening to dim itself in my spiritual eyes.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(THIRTIETH INSTALLMENT)



Man's Desire Body in the Invisible World

Unreliability of Desire Body (Cont.)

THERE are a great many people who associate spirituality with a great show of emotionalism, but this idea has absolutely no foundation in fact. On the contrary, the kind of spirituality which is developed by and associated with the emotional nature of the desire body is unreliable in the extreme. This is the variety that is generated in revival meetings where emotionalism is brought up to a high pitch, causing a person to make a great splurge of religious fervor which soon spends itself and leaves him exactly as he was before, much to the chagrin of the revivalists and other people who are engaged in evangelical work. But what else can they expect? They set out to save souls with drums and fifes, with rhythmic revival songs, with appeals made in a voice which is raised and lowered in harmonic waves, all of which are as powerfully effective on the desire body as storms which stir the sea to fury and then subside.

When the newspapers start out to inculcate certain ideas into the public mind, they do not expect to accomplish this by a single editorial, no matter how powerfully written, but by articles of daily recurrence they gradually create the desired sentiment in the public mind. The Bible has been preaching the principle of love for two thousand years, Sunday after Sunday, day after day, from hundreds of thousands of pulpits. War has not yet

been abolished, but the sentiment in favor of universal peace is growing stronger as time passes. These sermons have had but a very slight effect in so far as the world at large is concerned, no matter how powerfully a particular audience might be moved for the time being; for the desire body is that part of the composite man which was impressed at the time and was stirred thereby.

The desire body is a later acquisition than the vital body, hence not so crystallized, and therefore more impressionable. Because it is of a finer texture than the vital body, it is less retentive, and the emotions so easily generated are also easily dissipated.

It is sometimes contended that hypnosis may be used benevolently for the cure of drunkenness and other vices, and it is readily admitted that, viewed solely from the material standpoint, that appears to be true. But from the viewpoint of occult science it is far otherwise. Like all other desires, the craving for liquor is in the desire body, and it is the duty of the Ego to master it by will power. That is why he is in the school of experience called life, and no other man can do his moral growing for him, any more than he can digest another's dinner for him. Nature is not to be cheated; each must solve his own problems, overcome his own faults by his own will. If, therefore, a hypnotist overpower the desire body of a drunkard, the Ego in the drunkard will have to learn its lesson in

a future life, if he dies before the hypnotist. But if the hypnotist dies first the man will inevitably turn to drink again, for then the part of the hypnotist's vital body which held the evil desire in check gravitates back to its source, and the cure is nil. The only way permanently to master a vice is by one's own will.

The desire body is the perverted expression of the Ego. It converts the "Selfhood" of the Spirit into "selfishness." Selfhood seeks not its own at the expense of others. Selfishness seeks gain regardless of others. The seat of the Human Spirit is primarily in the pineal gland and secondarily in the brain and cerebrospinal nervous system, which control the voluntary muscles.

The desire body, which we sense as our emotional nature, is always seeking something new. This desire for change of condition, change of scene, change of mood, love of emotion and sensation is due to the activities of the desire body, which is like the sea in a storm, full of waves, tossing hither and thither, at random and without design, each one powerful and destructive when unbridled and without allegiance to the central directing power.

The mind, indeed, is the focus through which the Spirit endeavors to subdue the lower personality and guide it according to the ability acquired during its evolutionary period. But at the present time it is so vague a quantity that among the great majority of people it cannot be reckoned with, and they are therefore led principally by their feelings and emotions, without much amenability to reason and thought.

Recognizing the great and wonderful power of the emotional body and its amenability to "rhythm," which may be said to be its keynote, progressive theology has addressed itself to and focused its efforts upon appeals to this vehicle. It is this part of our nature which enjoys the entertainments of the sensational vaudeville pastor. This vehicle it is that sways and groans under the rhythmic rant of the revivalist, itself vibrant with emotion, ris-

ing and falling in the well calculated measure of the speaker's voice. Unity of pitch is soon established, a state of actual hypnosis where the victim can no more help going to "the mourner's bench" than water can refrain from running down hill. They realize powerfully for the time being the enormity of their sins and they are equally anxious to start a better life. Alas, however, the next wave of attraction to their emotional nature washes away all the preacher has said, as well as all their resolutions, and they stand exactly where they were before, much to the chagrin and sorrow of the evangelist concerned.

Thus all efforts to elevate humanity by work upon the unstable desire body are and must always prove futile. This the occult schools of all ages have recognized and they have therefore addressed themselves to the changing of the vital body by working with its keynote, which is repetition.

(Continued)



CONCERNING RITUAL

Before a ritual can have its maximum effect, those who are to grow thereby must become attuned to it. This involves work on their vital bodies while those vehicles are still in the making.

It follows, therefore, that if we would change the tendency of the world to pursue pleasure and sense gratification to the exclusion of religion, we would do well to begin with the small children. If we gather them at the altar and teach them to love God's house and incorporate certain universal prayers and parts of the ritual in their forming vital bodies, we shall by degrees build around the physical structure an invisible temple of Light and Life.—*Max Heindel.*

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.

When Death Occurs

Q. What takes place when death occurs?

A. When that moment arrives a separation of the vehicles takes place. As his life in the Physical World is ended for the time being, it is not necessary for man to retain his dense body.

Q. How is the vital body separated?

A. The vital body, also belonging to the Physical World, is withdrawn by way of the head, leaving the dense body inanimate.

Q. Does this withdrawal apply to all the higher vehicles?

A. The higher vehicles — vital body, desire body, and mind — are seen to leave the dense body with a spiral movement, taking with them the *soul* of one dense atom. Not the atom itself but the *forces* that played through it.

Q. What does this atom contain?

A. The results of the experiences passed through in the dense body during the life just ended have been impressed upon this particular atom. While all the other atoms of the dense body have been renewed from time to time, this permanent atom has remained.

Q. Does this apply just to the present life?

A. This atom has remained stable, not only through one life but it has been a part of every dense body ever used by a particular Ego.

Q. How is this accomplished?

A. It is withdrawn at death only to reawaken at the dawn of another physical life, to serve again as the nucleus around which is built the new dense body to be

used by the same Ego. It is therefore called the "seed atom."

Q. Where is this seed atom posited in the body?

A. During life it is situated in the left ventricle of the heart, near the apex.

Q. How does it leave the body?

A. At death it rises to the brain by way of the pneumogastric nerve, leaving the dense body, together with the higher vehicles, by way of the sutures between the parietal and occipital bones.

Q. Are the higher vehicles at once entirely severed?

A. When the higher vehicles have left the dense body they are still connected with it by a slender, glistening, silvery cord shaped much like two figure sixes reversed, one upright and one horizontally placed, the two connected at the extremities of the hooks.

Q. How is this silver cord attached?

A. One end is fastened to the heart by means of the seed atom and it is the rupture of the seed atom which causes the heart to stop. The cord itself is not snapped until the panorama of the past life, contained in the vital body, has been reviewed.

Q. Does all feeling in the dense body cease with the rupture of the seed atom?

A. No, therefore care should be taken not to cremate or embalm the body until at least three days after death, for while the vital body is with the higher vehicles and they are still connected with the dense body by means of the silver cord, any *post mortem* examination or other injury to the dense body will be felt, in a measure, by the man.

—Ref: *Cosmo-Conception*, pp. 97-98.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

The Initiation of Nicodemus

Nicodemus was a student following the mental path. He seeks Christ "by night" or, in other words, in the darkness of human consciousness or mortal mind. Nicodemus first sought the spiritual light through reasoning about it: "We know thou art a man of God for no one else can do these miracles." As a result of his increasing enlightenment, when the Sanhedrin wished to destroy the Christ, Nicodemus stood forth bravely against them all and championed the despised cause.

The last biblical view of Nicodemus is on the night of the Crucifixion when he brings myrrh and one hundred pounds of aloes to embalm the body of his Lord.

The one hundred pounds of aloes symbolize the unbounded measure of love and service which characterized Nicodemus' life after his great illumination. The myrrh represents both the pain and the sweetness of transmutation. Wise men (Initiates) brought myrrh to the Nativity. Nicodemus, a newly made Initiate or Wise Man, brought myrrh for the Mystic Death Rite.

There is an apocryphal Gospel of Nicodemus which is rich in esotericism. In it he relates an initiatory experience described as the descent of Christ into Hades (purgatorial realms). He saw Christ enter Hades to the chanting of the twenty-fourth Psalm: "Lift up your heads, ye gates, that the King of Glory may come in." He saw Christ overcome the Angel of Death, bind Satan in adamant chains in the abyss and leave His holy cross there in Hades as a sign of victory, after which He was led by the Archangel Michael to the prophet Jeremiah. Twelve thousand (who had completed their purgation) ascended with Him from the lower regions into heaven.

What was Nicodemus that he merited

this revelation of the descent of Christ into Hades? He was one who had been "born again," as Christ had instructed him.

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the spirit is spirit.

Marvel not that I said unto thee, ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is everyone that is born of the spirit.—*John 3:3-8.*

Man's physical body is built through the action and reaction of Fire and Water manipulated by the celestial Hierarchies, particularly the Angels and Archangels. Later in his evolutionary development, through this same action and reaction of Fire and Water, he learns to build for himself a new body of spirit — the living stone of Revelation.

Initiatory Processes

The work for humanity done by the Fire and Water Hierarchies:

Aries — gave the initial power of motion.

Leo — awakened the Divine Spirit in man and gave the germ of the dense body.

Sagittarius — Gave the link of mind.

Cancer — Awakened the germ of the Christ Spirit.

Scorpio — Originates form.

Pisces — Rules the Virgin Spirits for whom the work of evolution in our solar system is being done.

(Continued)



The Aspects

J. D. M.

THE astronomer with his telescopic vision, scanning the vaulted arch of heaven for some new star or wandering comet, or searching in vain for the central orb in space "around which comets sweep and systems whirl," finds a joy and delight in his quest by the side of which mere mundane pursuits pale into insignificance. But the astrologer who endeavors to *interpret* the vibrations of the celestial symphony catches a faint melody of the "music of the spheres" and experiences a thrill of joy and eagerness, an enchantment of anticipation and adoration that "makes every star a Divinity, and lights all space with a prophetic vision." But the more intense his efforts and the greater his sincerity to interpret the mystic language of the heavens, the more does he realize the almost insurmountable difficulties that stand in the way.

The mystic astrologer is not so much concerned with the reason for certain influences ascribed to the various configurations as is the more occult type of astrologer. The mystic astrologer is content to tabulate the *effects* of planetary influences and use this knowledge to assist his fellow men. But the occult astrologer is not content until he knows the *cause* which produces these effects. Back of this mystery he sees Nature's challenge to his ingenuity, and dauntlessly he accepts the challenge. Some day he will win the victory just as Nature intended he should. But not until such time as he learns to

combine his mental seeking with the true mystical attitude of reverence will he accomplish this or find the key that will open the hidden secrets of astrolore.

In the interpretation of the various aspects in the chart the scientific astrologer meets his first Waterloo. It is generally taught that the sextile and trine aspects are beneficent in effect while the square and opposition are malefic. Yet some ancient astrologers expressed doubt of this rule always holding good. Also it has been stated somewhere that the sextile angle is more efficacious than the trine because the greatest weather changes happen when the Moon forms her last sextile to the Sun previous to their conjunction.

Taken from the purely mathematical viewpoint it would seem that the square of two planets, such as Mars and Saturn, would tend to neutralize the effects of both and so would not be as evil as a square of one of them to Jupiter, because in the latter case the benefic influence of Jupiter would be lessened. From the same viewpoint it has been suggested that the sextile is a more powerful angle than the trine, yet most astrologers attribute the stronger influence to the latter. Until we know more of the fundamental principles underlying the cause of these assigned influences, we are not going to be able to decide the degree of truth in any one of them.

The reason generally given to explain the influence of the aspects is that it is

due to the angle at which two planetary rays meet. If this were the only explanation, however, there should not be the existing divergence of opinion. There are times when we are likely to find that a square is quite responsible for many of the so-called good things it is supposed to deny. This cannot be explained by the inadequate theory of planetary aspects which considers only the "angle of the rays." Neither can it be accounted for by the overworked phrase "ruling our stars." There must be, and is, a more scientific solution, as will be shown later.

Just as the angle of the ray of any planet relative to the ASC at the moment of birth determines the department of life through which its greatest influence will be felt, so also does the angle at which two or more streams of vibration meet upon the Earth at the time of birth determine largely how we are most likely to respond to their combined influence. This impelling planetary force, however, works out largely through mundane affairs; and the farther we separate ourselves from the purely material life, the less we are apt to be influenced by the "angle of the ray."

In order thoroughly to understand what is to follow, it will be necessary to remember the distinction between the occultist and the mystic (the Mason and the Churchman). The former type is symbolized by the fiery triplicity (positive) and its negative pole, the airy triplicity. The latter type is symbolized by the watery triplicity (positive) and its negative pole, the earthy triplicity.

The fiery and airy signs (occult) are positive to the watery and earthy signs (mystic). Within themselves, however, the airy signs are negative to the fiery signs, and in like manner are the earthy signs negative to the watery signs. It might be well to remember that only the fiery signs are absolutely masculine or positive, and only the earthy signs are absolutely feminine or negative. In this connection we know that between the fiery trigon and the earthy triplicity there is neither sympathy nor antipathy, chem-

ically at least. Not until the amalgamation of the two great cosmic principles within man, the occult and the mystical, will he be able completely to rule his stars.

It is generally considered that the conjunction is the strongest aspect, followed next by the opposition, then the trine, then the square, and, last of all the major aspects, the sextile. The parallel is a position and not an aspect. By some the parallel is considered equivalent to the conjunction; by others it is considered inferior to it save as regards health. A few seem to place it as inferior to even the sextile. But be its relative strength and dignity what they may, it is hoped some light may be thrown on its influence later on.

An intensive study of the influences of the angle of incidence of the planetary rays as recorded by various astrologers seems to reveal the following truths:

The opposition is separative. It signifies a tearing apart, but it is adjustive. It offers an alternative of two forces; if we are strong enough we may blend and retain the best of the influences of both planets. It signifies the completion of a half cycle. Under the influence of an opposition one may become very sensual and later have to purify himself by the fires of remorse (the force of repulsion in the lower Desire World), or he may attune himself to the nobler impulses and emotions and thus get a new impetus for the latter half of the cycle. Or, the Ego who is far along in the scheme of evolution may consciously and scientifically work with the laws of attraction and repulsion and literally "take heaven by storm" by assimilating all the lessons of the entire cycle by the end of the first half cycle. But this latter process must not be understood to mean "ruling one's stars"; it is only working scientifically with them, which we must first learn to do before we can actually rule them.

The square aspect is disintegrative, destructive; but like the opposition it is also adjustive. It will tolerate only that which is perfect. From the lowest in evolution

to the more advanced of our leaders it shows no favoritism. Just as man must remain on the cyclic rounds of death and rebirth until he learns to create a perfect body, so also must he remain under the destructive influence of the square until all that is imperfect is rejected and disintegrated and only the perfect is left. So it may be seen that while the square is destructive as regards the imperfect, it is at the same time constructive in the very highest sense because it is building a superstructure from the extracted essence of the disintegrated evil.

The square works on the physical body in a more or less vandalistic way and so deserves to be looked upon as destructive. But when we realize that from the disintegrated elements there is derived the essence of the lessons that were contained therein, then are we able to realize that the square is *adjustive*. On the physical plane it is disintegrative, destructive. On the spiritual plane it is selective, creative, and constructive. It is more radical in its adjustive qualities than the opposition.

The sextile is harmonizing but less discriminating than the trine. By some astrologers it is thought to be more powerful than the trine. And if figured solely from the mathematical angle, it might be logical to assume it the stronger of the two, since more importance is attached to weather changes when Sun and Moon are in sextile than when they are in trine, as we noted before. When we consider the cosmic influence of the configurations, however, we shall see why the sextile is inferior in strength to the trine aspect. From the cosmic point of view the sextile and trine are in harmony with mystic development, and work under etheric laws and upon the vital body; while the square and opposition are mileposts on the path of occult development, and work with the laws of attraction and repulsion in the Desire World and upon the desire body. This is patent to anyone who is familiar with the Rosicrucian conception of the cosmos and especially the information given by Max Heindel in *Freemasonry and Catholicism*. When we

have studied the aspects from the macrocosmic viewpoint, we shall be able to see more clearly, it is hoped, the truth of this statement.

Had man developed along conventional lines, he would not now be floundering around so helplessly with his squares and oppositions — only the harmonizing and creative sextiles and trines would now wield their influences over the patient, submissive “Sons of Seth.” The fact remains, however, that man did not follow conventional lines and so became a sort of anomaly in Nature having to be held within certain definite bounds by the resistance and the adjustive elements of the opposition and squares. Max Heindel tells us, in effect, that because of this we shall in time come to be of a higher order than we would otherwise have been, due to the polishing effect produced by rubbing against the resisting forces of adverse aspects.

A proper understanding of these truths is explanatory of the fact that the mystic (who *pours himself out through love* and adoration) can find comfort and solace by the aid of prayer; and likewise it explains why the occultist (who seeks to *know* and in his efforts *draws in* — the reverse of *pouring out*) can find no such balm in the practice of prayer. The methods of one cannot meet the emergencies of the other; and until such time as amalgamation of the best in the two opposing classes of mankind is accomplished, each class will find fault with the principles and practices of the other. The mystic can largely overcome his oppositions and squares by pure living and recourse to prayer and devotional exercises. The occultist must use other methods. He knows that he must meet every trying circumstance from some angle, but his creative instinct inherited from Tubal Cain prompts him to choose the angle at which the trial shall be presented; further he knows that it is the manner in which he responds to the opposing forces that determines the degree of purifying he receives. So the occultist does not seek to block his squares and oppositions, but

he seeks to choose how he will profit by them, since they offer great steps in spiritual advancement — greater by far than if he circumvented or side-stepped their unpleasant but essential lessons.

In the zodiac, the creative force — the positive idea — is credited to the fiery signs; the airy, mental signs are their complement or negative pole. The imaginative, receptive force, the negative idea, is credited to the watery signs; the earthy materialistic signs are their complement. The first group fosters occult principles, and the second group mystic principles.

Considering the aspects from the signs the planets are in, we note that planets in partile (exact) conjunction are always in the same sign. If in partile trine they are in the same trigon. This shows the conjunction and the trine to be very strong aspects since they are from harmonious signs. In like manner the partile sextile of two planets must be from compatible signs, but in this case the aspect is from a positive to a negative sign. (Remember that the positive airy signs are negative to the fiery signs, and that the negative watery signs are positive to earthy signs.)

If a positive planet be in a positive sign and a negative planet in a negative sign, the influence will be much different from what it would be if the positive planet were in the negative sign and the negative planet in the positive sign. Only by the combination of reason and intuition, prompted by sincerity of purpose and an attitude of prayer, are we able to disentangle the web of destiny as revealed in the scroll of life, the horoscope.

The partile opposition is also from signs of harmony just as the sextile is, but there is this difference: the angle between the two rays by sextile is harmonious, while the angle of the opposition is inharmonious. The latter is a separative influence coming from harmonious signs. To those who are living in their lower nature it is a very evil configuration because the opposition is next in strength to the conjunction. To those who are living in the realm of their higher ideals the opposition offers a very good oppor-

tunity for spiritual advancement and soul growth. It affords us the opportunity to learn either by experience or by observation of the reactions of others who are having experiences.

The opposing influence must be contacted in some way, however, whether it be directly or through others intimately connected with us.

The most difficult of all afflictions is the square. The partile square cannot be from signs that are compatible — it is either from fiery and watery signs, fiery and earthy, airy and earthy, or airy and watery. Also, the square is malefic because of the angle between the two rays. So from the square we have the greatest problems with which to contend. The square is most intense from fiery and watery signs because of the greater antipathy between these signs; it is not so malefic from airy and watery signs; it is even less so from airy and earthy signs; and it is least of all evil from fiery and earthy signs because there is neither sympathy nor antipathy between signs, and hence the angle between the rays is practically the sole force to consider.

If the square be from fixed signs, it is indicative in a large measure of payment in this life of debts which had their origin in some past incarnation, and the best we can do is welcome it as an opportunity to balance the account and take a step onward in evolution. This experience will further the development of the Divine Spirit and promote conscious soul growth.

If the square be from cardinal signs, it indicates more the payment of debts created in this particular incarnation. Here the native has the greatest opportunity to assert himself and apply Epigenesis. Of course, all that develops in any incarnation is determined in a good measure by past lives; but to a certain degree the cardinal signs give the effect in the same life that the cause is made manifest — "Pay as you go," Max Heindel states it.

If the square is from common signs, the native may "pay as he goes," as with

cardinal signs, or he may pile up debts of destiny for future liquidation through fixed signs. Through the common signs the square and opposition find a purpose for action, so that the native becomes awake and aware as to the why and wherefore of his afflictions. The progressed Ego will see in himself the source of his afflictions, while the less advanced may see the cause in others; in either event, both find some purpose back of all that is. Through the common signs the native may develop spiritual aspiration, he may strive for mental preferment, or he may fall very low in material cravings, but in any case he has created a purpose to justify his strivings. This is a foreshadowing of Epigenesis which is ruled by Neptune.

What has been said of the square relative to the fixed, cardinal, and common signs applies in large measure to the opposition; that is, from fixed signs the opposition indicates debts brought over from a past life; from cardinal signs the exciting factor is largely developed in the present incarnation; and from common signs it may produce lack of initiative for material success and cause one to seek mental preferment or spiritual development — but he will find a purpose, either real or fictitious, whereby to justify his efforts.

It is to be noted that the partile square is the only aspect that can occur from incompatible signs. It is the only one that is inharmonious both by angle and sign position. It is not so strong as the conjunction, opposition, or trine, but it is decidedly malefic. Its purpose is the bringing about of harmony between the two natures in man; the amalgamation of heart and mind, intuition and intellect, the mystical and the occult. The sextile, trine, and opposition are builders of character and destiny; the squares are the means of fitting one for Initiation. And just as all inharmony cannot be overcome until after Initiation, so is it true that the partile squares (always from inharmonious signs) cannot be harmonized until Initiation. This does not mean that

we may not even now modify, correct, and improve certain phases of the square's effects, but to say we have "overcome" our squares implies that every phase of their influence in this life and lives to come has been mastered, which is not true of anyone less than an Initiate of high degree.

The parallels, conjunctions, and oppositions are easiest to manage; the squares are much harder. When any individual has overcome his squares, he is a human being who has no moral, mental, or physical limitations. Criticism, fault-finding, nagging, loss of temper, sickness, financial limitation, and all kindred defects will have vanished. The horoscope of that person cannot be read by even the most competent astrologer.

It has been found that certain parallels are good and certain ones are adverse, while others are variable. In the light of what has been said on the harmony of signs, however, we cannot draw any hard and fast rules for the parallels. The Moon parallel Neptune is considered good by some astrologers. If the Sun and Neptune are parallel from harmonious signs

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. RE-NEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

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

NOTE: We give horoscope readings ONLY in this magazine.

and not heavily afflicted, the parallel may be considered as favorable; however, if the Moon and Neptune are parallel from a fiery and a watery sign and any way debilitated, they would be considered as adversely configured. Even a parallel of Mars in Capricorn to Saturn in Aries (Mars and Saturn are in mutual reception with Mars exalted and Saturn in his fall) is not as unfavorable as from certain other signs. If the parallel is from a fiery and a watery sign, however, it is very malignant. The parallel of malefic planets is always unfavorable, but if they are parallel from signs of the same triplicity the malefic influence is lessened because of the harmony of the signs holding the planets. Similarly Saturn parallel Mars in Cancer is not very malignant since they are in the same sign.

So far we have considered only partile (exact) aspects. Suppose now that we consider a platic (not exact) aspect between Venus in Scorpio 26, trine to Neptune in Leo 2. This aspect is from a watery to a fiery sign. Would we consider the aspect good or evil? We know that the trine is harmonious but that the signs Leo (fire) and Scorpio (water) are in antipathy to each other. We know that Neptune in Leo will give an eccentric love nature, and that the planet Venus exerts an attracting influence but is not discriminating. In this case she will attract things colored by the forces of the martial sign Scorpio. This is decidedly an unfavorable condition if other configurations occur. If it were a square from these signs there would be a likelihood of venereal disease as well as a general lack of harmony in all associations indicated by these planets. With the harmonious trine there is less likelihood of venereal disease, yet it might cause one to revel in sensuality and be ignorant of committing any great wrong. More especially would this be true if Neptune were in the 5th house and Venus in the 7th, or if either planet were in the 12th house while ruling the 5th.

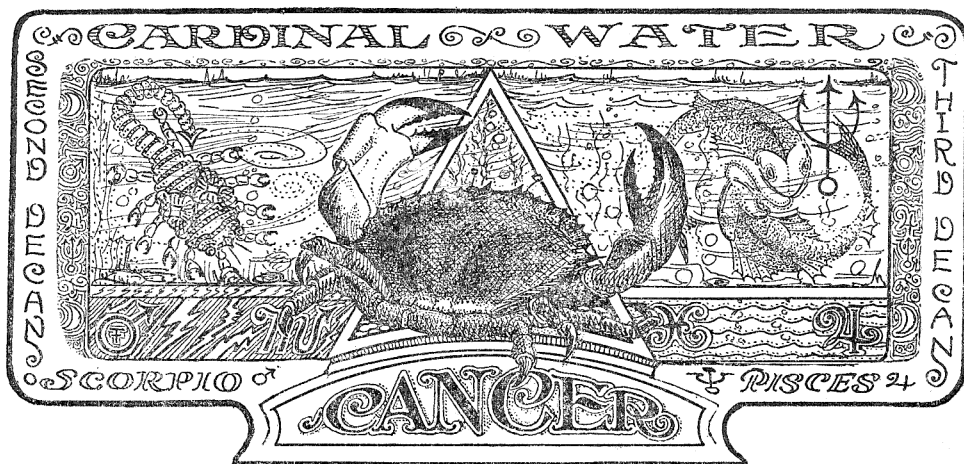
Again, in the case of the trine aspect which we are considering, it is quite prob-

able that the native would miss the real while grasping at the shadow. In other words, there is offered the opportunity for the realization of platonic ideals that can be equaled only by those on the fictitious Isle of Utopia, for the advanced Neptune, ruling as it does the pineal gland, placed in the creative sign Leo where consciousness is transferred from head to heart, and the suave Venus placed in Scorpio, the sign of regeneration, would surely tend to attract spiritual opportunities much to be desired. In all probability, however, the natives having such a configuration would express it through the lower phase of the creative force in Leo, and through the generative note of Scorpio, for Scorpio is the sign of generation as well as of regeneration.

Again, we might consider a platic square between Venus in Pisces 2 and in the 10th house, and Uranus in Scorpio 28 and in the 1st house. Here it must be noted that the square is from compatible signs, both planets are exalted by sign and by house (angular), and Venus is elevated and within orb of a critical degree. Such a configuration as this might be easily overcome by one having a determined will or by one not having any additional malefic testimonies. But for one to feel he has proved conclusively that squares can be overcome because this sort of configuration has been mastered shows his lack of astrological understanding.

To the average man, the stars may seem too remote and dim to disturb his sense of freedom. Yet to the astrologer who has tested them they reveal their secrets and show him how majestic astrology is. To him the distance which separates us from the stars "is neutralized by the sense of a joint tragedy."

In the words of Oliver Ames Gould, "No grander or more soul-ennobling theme was ever presented to the human intellect than the philosophy and language of the starry heavens. It opens to our inspection an endless volume of sublimated grandeur. It comprehends the incomputable in number, the immensity of space, the duration of eternity."



The Children of Cancer, 1971

Birthdays: June 22 to July 24

RETIRING and sensitive, children born while the Sun is in the cardinal-water sign Cancer have active, changeable feelings, and are apt to become introverts if allowed to give way to their varying moods. Although often appearing outwardly to be passive, they have keen sensibilities and sympathies, to a degree all-inclusive, due perhaps to their protective instincts and awareness of kinship with all life.

Most natives of Cancer have an innate respect for culture, tradition, and the ties of home and family. Industry, appreciation of human needs, and a generous measure of prudence make these natives excellent homemakers, innkeepers, hotel managers, and social workers. Although often reserved and fond of isolation, they can also be hospitable and gracious, manifesting their best side when in the role of parent, host, or hostess. They are usually loyal friends, but may become autocratic with their close associates. The higher type takes responsibility seriously and never betrays a trust.

Plenty of rest and sleep are essential to the well being of the Cancerians, since their constitution is rarely vigorous, and

unless guarded they may expend too much energy through the emotions. Also necessary as safeguards against upset digestive functions are material security, domestic harmony, and a sensible diet.

All children born during the solar month of Cancer this year will have Jupiter and Neptune in conjunction squaring Saturn, suggesting that parents would do well to give them special training in constructive activity, purpose in accomplishment, decisive thinking, and trust in others. If taught the truth of rebirth, along with that of the Bible adage: "As ye sow, so shall ye reap," they will be better prepared to meet in a constructive way possible loss by deception or fraud.

From June 22 to 27, the Sun and Jupiter are in opposition, pointing toward the need for these children to have self-restraint, thrift, and honesty emphasized in their training. Religion too, should be included in their bringing up.

Venus trines Uranus from June 22 to 25, making the person mentally alert, of quick intuitive perception, and exceedingly magnetic. Many friends are attracted and there is a love for art, music, and poetry. A happy marriage is favored.

From June 23 to July 10, the Sun squares Uranus, suggesting a tendency

toward nervousness and uncontrolled emotions. Deliberation in manner, reliability, and patience under restraint are all traits needing to be stressed in training these children.

Mercury squares Uranus from June 23 to 28, a configuration indicative of a rather erratic mentality. Self-control is the keyword for transmuting this aspect into a harmonious vibration. Those possessing this stellar pattern do well to practice counting ten before speaking.

From June 24 to July 5 Venus trines Mars, giving an ambitious, aspiring, and adventurous nature, extremely demonstrative in its affection, and very fond of sports and pleasures. There is an abundance of energy and business acumen, so that the earning capacity is excellent. However, a tendency toward too free spending should be curbed, and control of the emotions practised.

Jupiter and Mars are in square aspect from June 30 to July 24, a configuration that will need the practice of honesty, uprightness, and self-control for its transmutation. Proper exercise and the use of massage will be required to stimulate the circulation and help to avoid blood and liver complaints.

From July 1 to 8 Mercury trines Jupiter, one of the finest assets in life, for it gives a cheerful, optimistic disposition, always ready to look on the bright side of things. The mind is broad, versatile, and able to reason correctly, so that success in law and literature is strongly favored. Travel for both business and pleasure will bring benefit and enjoyment for these natives.

The Sun and Jupiter are in trine aspect from July 11 to 24, a strong indication of health, wealth, and happiness. The nature is jovial, friendly, generous, and kindly, so that many friends are attracted. Their good judgment, executive ability, and trustworthiness fit them well to help others, as well as to accumulate wealth that results from legitimate activities. Conservatively religious, they shine particularly in governmental affairs.

From July 15 to 24, the Sun trines Nep-

tune, and Mercury opposes Mars. The first of these aspects intensifies the spiritual vibrations in the aura and thus favors the possibility of developing the higher faculties. If Mercury gives the requisite dexterity these natives may become inspirational musicians of a high order. The second of these two aspects tends to make people quick-witted, sharp, and alert, but also impulsive, and excitable. These children should have truthfulness and kindness stressed in their training from early years.

Saturn and Uranus are in trine aspect from July 17 to 24, indicating ambition, determination, and power of concentration so that success in a public career in an official position is favored. The intuition is strong, the mind mechanical and ingenious.

From July 18 to 24, the Sun sextiles Saturn, giving foresight, method, and organizing ability with the moral stamina required to carry chosen projects to a successful conclusion. The native is honorable, kindly, considerate, sincere, and just, so that he is able to fill with distinction positions in the political, judicial, and agricultural fields.

Mercury squares Jupiter from July 19 to 24, pointing toward the need to cultivate decisive thinking and acting, complete uprightness in association with others, and carefulness in making contracts and agreements, as well as in travel.

From July 22 to 24 Mercury squares Neptune, suggesting that these children be given special training in memory and constructive activity, along with a positive mental attitude. All negative psychism should be carefully avoided.

Venus and Jupiter, the two great benefics, are in trine aspect on the 23rd and 24th of July, one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life. A successful and happy marriage, social prestige, and respect from associates are also favored. The nature is optimistic, generous, friendly, tolerant, and hospitable, and there is a talent for music.

Readings for Subscribers' Children

KATHY H.

Born November 24, 1968, 11:45 A.M.

Latitude 43 N., Longitude 83 W.

Signs on Cusps of Houses:

ASC, Cap ...29.16	4th, Taurus ..24.00
Aquarius intercepted in 1st	
2nd, Pisces ..18.00	5th, Gemini ..16.00
3rd, Aries ...27.00	6th, Cancer ..5.00

Positions of Planets

Moon3.22	Aquarius1st
Part of F.0.10	Aries2nd
Dragon's H. ..6.33	Aries2nd
Saturn19.24R	Aries2nd
Pluto24.39	Virgo8th
Uranus3.03	Libra8th
Mars9.21	Libra8th
Mercury25.31	Scorpio10th
Neptune26.28	Scorpio10th
Sun2.28	Sagittarius ...10th
Venus11.51	Capricorn12th

A prominent feature in this chart is the position of the Sun and two planets in the 10th house, which indicates at first glance much activity in the public eye, as well as objectivity in the nature.

The solar orb is in the aspiring sign Sagittarius, in conjunction with Neptune and Mercury in Scorpio, sextile the Moon in Aquarius intercepted in the 1st house, sextile Jupiter, Uranus, and Mars in Libra in the 8th. This is an unusually well aspected Sun, and shows that this child has so lived in past lives as to build up some very fine traits for herself. She has much innate ability and will no doubt rise to positions of trust and responsibility because of her own efforts and her friendliness, kindness, generosity, good judgment, executive ability, and progressive attitude. Kathy has a mentality naturally attuned to the mystical and occult truths and is apt to be a teacher or leader in the religious or spiritual field. An abundance of vital energy is indicated by the sextile

of Sun to Mars and Jupiter, along with the trine of the former to the Moon, and also splendid traits as determination, courage, and a strong will. A zest for life will no doubt be joyfully displayed by this child from her early years.

Mercury in Scorpio indicates a keen, shrewd, quick-witted mentality, as well as a boldness and resourcefulness of nature. Besides the conjunction of Mercury with the Sun and Neptune, there is its sextile to Jupiter, Pluto, and the Moon, pointing to an exceptionally fine mental apparatus: versatile, broad, expressive, able to reason correctly. Kathy could be a very able linguist, since she has a retentive memory in addition to her other qualities. She is fond of travel, has a flair for both law and literature, and could be successful as a lecturer, writer, or publisher — perhaps following several occupations at once.

The Moon in Aquarius gives a very vivid imagination, a well-developed intuition, and a kindly, courteous, and sociable disposition. In the 1st house, the lunar orb indicates a sensitive nature, one fond of roving about, accentuated by being in conjunction with the ASC. The six favorable aspects (to Sun, Neptune, Mercury, Jupiter, Uranus, and Mars) to the Moon insure a strong mind in a strong body, lofty ideals and a fruitful imagination, personal magnetism, originality, and independence.

In view of this array of splendid aspects, one may be tempted to ask if there are no difficulties in this life for Kathy. Yes, there are, indicated by the position of Venus in Capricorn in the 12th squaring Mars in Libra in the 8th. There is a strong tendency to jealousy in this child's nature, as well as to sensuality, and it is here that she will need careful training and guidance. However, she has the strength to handle this configuration, if she will do so, and should be an excellent channel in ushering in the New Age.

ROBERT C. L.

Born September 12, 1966, 10:38 P.M.

Latitude 38 N., Longitude 122 W.

Signs on Cusps of Houses:

ASC, Gemini 19.32	4th, Leo27.00
2nd, Cancer ..11.00	5th, Libra0.00
Virgo intercepted in 4th	
3rd, Leo3.00	6th, Scorpio ..9.00

Positions of Planets:

Jupiter27.41	Cancer2nd
Mars11.51	Leo3rd
Moon28.15	Leo4th
Venus5.23	Virgo4th
Pluto18.14	Virgo4th
Uranus20.01	Virgo4th
Sun20.02	Virgo4th
Mercury22.40	Virgo4th
Dragon's T. ..19.47	Scorpio6th
Neptune20.00	Scorpio6th
Saturn26.44R	Pisces10th
Part of F. ..27.45	Taurus12th

In this little boy's chart we find the Sun and four planets in the common-earth sign Virgo intercepted in the 4th house. The Moon, also, is in the 4th, but in the sign Leo. From this massive placement of stellar bodies it seems likely that Robert will be much concerned with home affairs, and especially toward the end of his life, when success will be most marked.

The Sun in the mental sign Virgo conjuncts Pluto, Uranus, and Mercury, sextiles Neptune in Scorpio and Jupiter in Cancer, opposes Saturn in Pisces intercepted in the 10th. Here are indications of a strongly mental type, with a great flair for detail. The native is inclined to be progressive, acquisitive, intuitive, friendly, generous, sympathetic, and ready to serve others. He has a rather clear, logical, discriminating, intuitive, critical, and scientific mind, and is fond of the study of hygiene and diet, even to the point, perhaps, of being a food faddist. There is considerable understanding of the mystical and occult side of life, which should serve him well in avoiding an oversensitiveness to suggestions of ill health,

as well as a tendency to act wilfully and selfishly.

The Moon in Leo has an illuminating effect on the mind, suggests self-reliance and aggressiveness. Its conjunction with Venus and placement in the 4th house points toward a fruitful imagination, affection, oratorical ability, love for music and art, psychic experiences, and changes in the home. The square to Neptune indicates a negative psychic tendency, so that Robert should be trained from early years to keep a positive attitude and to avoid seances, ouija boards, and all other negative psychism.

Jupiter in Cancer in the 2nd, sextile to Mercury, Sun, and Uranus, and trine to Saturn, is a very strong and beneficent configuration. It points toward such traits of character as kindness, courtesy, contentment, a vivid and fruitful imagination, and a lover of the mystical and occult. Robert will dream utopian dreams, but at the same time will be practical enough to insure success in investments (houses, lands, mines) and to attain worldly success. This configuration also bestows strength of character, a philosophical mind, a benevolent disposition, and a strong sense of justice. He will prosper financially by his own efforts, may also inherit goods from his parents, and become a pillar of society. There is a love for the pleasures of the table, but it will no doubt be held in check by means of the Virgo characteristics.

Mars in Leo is unaspected, but tends toward fearlessness, independence, a high sense of honor and responsibility, directness and forcefulness of manner, and ardency in the affections.

Neptune, the planet of spirituality, is unusually strong in this chart, sextiling the Sun and three planets, trining Saturn, but squaring the Moon. This shows much spiritual progress made in past lives and the inclination and ability to continue in this direction. Robert can be an excellent channel for the Higher Ones in furthering the progress of humanity on into the ideals of the New Age.

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.

Beautician, Salesman

MARLENE B. — Born April 12, 1936, 9 A.M. Latitude 42 N., Longitude 88 W. This chart shows Venus, Sun, and Mercury in the enterprising sign Aries, Venus in the 10th, Sun and Mercury combust in the 11th, trine Moon and Jupiter in close conjunction in Sagittarius intercepted in the 6th. Pisces is on the cusp of the 10th, and Saturn is in the 10th, square the Moon (7 plus degrees), opposing Neptune. The 1st degree of Cancer is on the ASC, and Cancer is also on the cusp of the 2nd. With Moon ruling the 2nd, earning rewards are apt to fluctuate. This native no doubt receives help from friends in her vocational endeavors. She would probably give her best service in merchandising, the millinery business, salesmanship (footwear, in particular), or as a beautician.

Electrician, Surveyor

ROBIN H. — Born February 17, 1952, 6:13 A.M. Latitude 41 N., Longitude 73 W. The progressive, New Age sign Aquarius is on the ASC of this horoscope, and Mercury and the Sun are combust in the 1st house, trine Neptune and the Part of Fortune, opposition Pluto. The Moon and Mars are in close conjunction in Scorpio in the 9th, trine Uranus retrograde in Cancer in the 5th. Since Sagittarius covers the 10th house, its ruler, Jupiter, is a key factor in the vocation. The great benefic is posited in Aries in the 2nd, squares Uranus, opposes Saturn in Libra in the 8th. This native is no doubt attracted to electrical work of all kinds, and has quite a bit of ability along this line. He has considerable spiritual

understanding, too, which should help him handle the problems that may come in connection with his vocation and earnings. As an electrician, surveyor, salesman, or radio repairman he should be able to use his natural talents to advantage.

Travel Guide, Manicurist

BARBARA S. T. — Born November 24, 1929, 2 P.M. Latitude 40 N., Longitude 97 W. This native seems to be quite versatile, and will probably try several vocations during this lifetime. With Mercury, the Sun, and Mars all in the long-journey sign Sagittarius, and Jupiter, its ruler, and ruler of the 10th, in the sign of short journeys, Gemini, the most satisfying vocation will likely be one that involves travel. The Sagittarian planets trine Uranus in the 1st, giving an interest in new, progressive ideas, and the likelihood of embodying them in the vocational pursuits. This is accentuated by the sextile between Uranus and Jupiter (the latter ruling the 10th). Saturn is in the last degree of Sagittarius in the 10th, trine to Neptune in Virgo in the 6th, favoring worldly success, so long as the native's business methods are above reproach. Since Taurus is on the cusp of the 2nd, and its ruler, Venus, sextiles the Moon and Part of Fortune, and trines Pluto, the earning capacity should be satisfactory. The presence of the jupiterian Dragon's Head in the 2nd is further help in that direction. This native could use her natural talents in merchandising, teaching, clerking, inspecting, selling, and shipping, as well as in tourism and manicuring.

Daily Thought and Guide

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

THURSDAY — JULY 1

On this Jupiter-ruled day, let us seek to cultivate the blessings of friendship. "The only way to have a friend is to be one."—*Emerson*.

FRIDAY — JULY 2

This is likely to be a quiet day. If we look for the best in our fellow men, we will realize the truth of St. Paul's words: "Love is the fulfilling of the law."

SATURDAY — JULY 3

Splendid solar-lunar vibrations in the late morning will help us undertake new projects or finish things previously begun. A "day off" can also be a day of worthwhile activity.

SUNDAY — JULY 4

"Where the spirit of the Lord is, there is Liberty."—*II Cor. 3:17*. A day to meditate on expanding national interests into a consciousness of universal brotherhood and love.

MONDAY — JULY 5

Uranus may bring inventive insight today to those who are receptive. "Science is a first-rate piece of furniture for a man's upper chamber, if he has common sense on the ground floor."—*Holmes*.

TUESDAY — JULY 6

This day may seem to begin slowly, but Mars brings us renewed energy later. A walk through the park or other outdoor activity after supper is always rewarding to body and spirit.

WEDNESDAY — JULY 7

Intellectual, literary, oratorical, and imaginative activities are all highly favored this morning. An understanding heart will channel them constructively.

THURSDAY — JULY 8

Let us quietly go about our tasks today, remembering that "Human improvement is from within outward."—*Froude*.

FRIDAY — JULY 9

Early risers today are helped by Jupiter to accomplish abundant good works, and the restraining hand of Saturn augurs well this afternoon for matters requiring diplomacy and caution.

SATURDAY — JULY 10

A day of rest is in order. Nature beckons in all her glory; she rewards those who love her with peace and tranquillity.

SUNDAY — JULY 11

This day may pose some problems, but it is a day when many send their prayers to the Father. "They never sought in vain that sought the Lord aright."—*Burns*.

MONDAY — JULY 12

With the Moon in Pisces today, imaginative powers are likely to be accelerated. "Keep the imagination sane — that is one of the truest conditions of communion with heaven."—*Hawthorne*.

TUESDAY — JULY 13

Benevolence, gratitude, and spiritual aspiration form a perfect combination to use in directing our activities on this fine day.

WEDNESDAY — JULY 14

Let us be careful of thought and deed on this day of mixed vibrations. Mental endeavors are particularly favored this afternoon.

THURSDAY — JULY 15

If we remember to think before we act

and use our energy wisely, we can experience an active, constructive, and lively day.

FRIDAY — JULY 16

Artistic and musical pursuits will be particularly soul-satisfying on this Venus-ruled day. "Music is well said to be the speech of angels."—*Carlyle*.

SATURDAY — JULY 17

It will be well to watch our tempers early in the day. Excellent solar vibrations encourage happy work and play this afternoon.

SUNDAY — JULY 18

This is a quiet morning for meditation, contemplation, and prayer. We can use originality to good purpose this afternoon.

MONDAY — JULY 19

There might be considerable activity today, and much can be accomplished. Remembering that "well begun is half done" is a good way to begin a busy week.

TUESDAY — JULY 20

"The best is not to be explained by words. The spirit in which we act is the chief matter. Action can only be understood and represented by the spirit." — *Goethe*.

WEDNESDAY — JULY 21

"There is no royal road to anything. One thing at a time, all things in succession. That which grows fast withers as rapidly; that which grows slowly endures."—*J. G. Holland*.

THURSDAY — JULY 22

Neptune's spiritual influence is strongly felt this afternoon. Let us strive to lift ourselves, and our brothers, ever upward along the Path.

FRIDAY — JULY 23

Uranian vibrations contribute to unusual and fruitful ideas early this morn-

ing. If we listen to the "still, small voice within," many doors will be opened to us.

SATURDAY — JULY 24

Let us not overdo on this day of mixed vibrations. "Take rest, a field that has rested gives a bountiful crop."—*Ovid*.

SUNDAY — JULY 25

"Whatsoever a man soweth, that shall he also reap." May we sow sincere thoughts of praise, thanksgiving, and love on this Lord's day.

MONDAY — JULY 26

"Look to your health; and if you have it, praise God, and value it next to a good conscience."—*Izaak Walton*.

TUESDAY — JULY 27

Neptune, the Sun, and Saturn are well aspected today. We can be in touch with true wisdom if we take some time for quiet meditation; then use what we have learned to advantage in solving problems and making headway in our work.

WEDNESDAY — JULY 28

Another quiet day, when we can faithfully perform our duties and look about us to find where we can be most useful to our fellow men.

THURSDAY — JULY 29

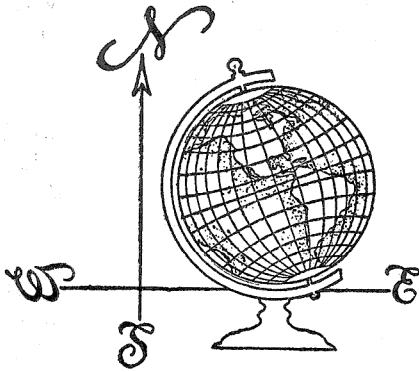
Venus and Jupiter combine to bless us abundantly today. But we do well to remember that "All who joy would win must share it,—Happiness was born a twin."—*Byron*.

FRIDAY — JULY 30

Patience and persistence in well-doing are the keys to success in life. Let us chart our course well today, and follow it.

SATURDAY — JULY 31

With poise, inner harmony, and love in our hearts, we can end the month on a high note of aspiration and service.



MONTHLY

News
INTERPRETED

Soul Searching

When Arizona copper miner James Kidd mysteriously disappeared in 1949, he left behind a will that bequeathed his \$175,000 estate to anyone who could prove scientifically that the soul survives the body after death. The will was not discovered until fifteen years after Kidd's disappearance, and it took a Phoenix court three more years — during which it heard from 103 claimants — to award the windfall (now worth more than \$250,000) to a local research center called the Barrow Neurological institute.

Barrow's officers won the money in the first place by testifying that they would use it to study the central nervous system. Now, however, the Arizona Supreme Court has ruled that this was not the kind of soul searching James Kidd had in mind. In his order instructing a lower court judge to withhold the funds from Barrow and place them instead with one of four more psychically oriented claimants, Arizona's Chief Justice Fred Struckmeyer wrote a sermon on souls worthy of any evangelist. "Kidd was not deluded by modern secularism into assuming that the Christian view of the world is so dull and pointless that it is not worth investigating," wrote the justice, an Episcopal layman who only occasionally goes to church. "The affirmation of God as taught by the Christian creed . . . is more satisfying to the intellect and more enriching to the human personality than its etiolated substitute, scientific humanism, the pursuit of which has led to materialism and the lack of moral responsibility."

Justice Struckmeyer may not have the last word, however. Barrow's lawyers have already demanded a rehearing — which could mean that ultimately the U.S. Supreme Court will be called upon to decide how best to prove the existence of the soul.

—*Newsweek*, February 8, 1971.

It is not to be expected that the existence of the "soul" — or the Spirit, as it is termed in the Western Wisdom Teach-

ings — will ever be "proved" in material terms or through avenues of purely material research. The Spirit, which is part of God and therefore immortal, is spirit, and its existence consequently, can be "proved" only in a spiritual context. Those whose minds are as yet oriented solely along material lines will not concede the existence of anything outside the material plane, regardless of arguments and evidence presented by psychic researchers or proponents of orthodox religion or esoteric philosophy.

There is no doubt that, once science and religion unite — as they will in the Aquarian Age — many laws and facts peculiar to the etheric and spiritual worlds will become evident to scientists and the public at large. In the meantime, however, we believe that the expanding field of psychic research, now claiming the attention of an increasing number of serious and responsible scholars, will continue to uncover considerable evidence of life after death. Furthermore, as ever more people develop their sixth sense — the ability to see in the higher Worlds — they will discover for themselves that their friends and relatives *do* live on after physical death.

If the present ruling awarding the research to a "more psychically oriented claimant" is allowed to stand it appears likely that a more substantial contribution along lines evidently intended by James Kidd would be made than if an institution representing strictly material science were to receive the funds.

Crime and Weak Vocabulary

CRIME AND WEAK VOCABULARY GO HAND IN HAND according to a report by the National Advisory Commission on civil Disorders — verified by the statistical bank of the Johnson O'Connor Human Engineering Laboratory, which has been accumulating human aptitude measurements and correlations for nearly half a century. The data show, Mr. O'Connor reveals, "that crime predominates among those who score low in . . . recognition vocabulary . . . without appropriate handles, abstract ideas — justice, honesty, personal property, law, courtesy and thoughtfulness for others — seem impossible to comprehend." The unique laboratory, which specializes in guiding people to proper slots in industry and society, made headlines some years ago with the discovery that high vocabulary was a common denominator of nearly all top executives and leaders. "English vocabulary can be taught," O'Connor points out. To get at the roots of violence, he recommends that the teaching of Latin be reinstated in our schools and that greater efforts be made in vocabulary training with the new word-building machines now available to schools.

—*Science Digest*, January, 1971.

It appears obvious that communication is one of the essential features of progress, or so-called "civilization." The more extensive the vocabulary, the more successfully can the give and take of ideas — particularly the abstract ideas which convey humane and spiritual values — be accomplished. Even though he may feel some of these concepts within himself, the person whose vocabulary is limited can neither express himself concerning them, nor increase his knowledge of and sensitivity to them as a result of verbal contributions from his contemporaries. Certainly he is not in a position to understand the considerable store of philosophic, religious, and esoteric literature which savants through the ages have written on these subjects, or to listen profitably to ministers, educators, commentators, or even fellow-workers and neighbors who might air their views on these matters. Since such a person is unable to comprehend others from whom he might learn, or meaningfully to express his own reaction or convictions, it follows that he quite likely will fail to interest him-

self in such matters, or quickly lose whatever glimmering of interest might have stirred within him.

An extensive vocabulary is not absolutely *essential* to a kindly, humane, or even spiritually inclined person, for we all know of "uneducated" people whose compassion far surpasses our own, just as we know of singularly erudite individuals strikingly lacking in humanitarian characteristics. Nevertheless, a good, working vocabulary is an invaluable requisite to, and tool of, communication, perception, and discernment, and it is certainly to be hoped that educators of even the youngest children will stress this fundamental subject, particularly within the framework of the moral and spiritual values so necessary to human development.

Astronomical Mystery

Soon after Caltech astronomers began aiming long-range radar beams at Venus in 1962, they made an unexpected discovery. They found that the earth's cloud-shrouded neighbor spins not only more slowly than the other planets, but also in the opposite direction.* Long puzzled by Venus' eccentric behavior and dissatisfied with previous attempts to explain it, Geophysicist S. Fred Singer has now come forth with an ingenious theory.

Most scientists have attributed the peculiar spin of Venus to huge tidal bulges created long ago on the surface of the planet by the sun's gravitational field. Such bulges would have acted like brake shoes on the rim of a flywheel; eventually they could have slowed the planet's rotation and perhaps even reversed it. Singer, the Interior Department's deputy assistant secretary for scientific programs, considers this explanation totally inadequate. The solar tidal effect, he says in *Science*, would have been far too small to account for even Venus' current rate of rotation only once every 243 earth days. Thus it certainly could not have caused an actual reversal of rotation.

Looking for a better solution, Singer recalled an old suggestion by Nobel Laureate Harold Urey, who argued that in the early days of the solar system the inner planets were accompanied in orbit around the sun by many moonlike bodies. Because only one of these ancient "moons" remain (the earth's), it seems quite likely that most of the others eventually collided with the planets. Singer dismisses the possibility that a direct hit by a moon could have reversed Venus' spin; the moon

would have been much too small. But his calculations indicate that a near miss by a moon traveling counter to the direction of Venus rotation might have turned the trick.

Initially, the momentum of the errant moon would have carried it beyond Venus. Then, as Venusian gravity pulled it back, it would have again sped by the planet—but this time not so far out into space. Eventually, as the tidal forces between the two bodies increased during this strange celestial courtship, the moon would have been drawn into an increasingly smaller orbit around the planet. At the same time, Venus' spin would have been greatly retarded and eventually reversed; the planet's surface would have become searingly hot from the friction of the tidal movements, and volcanoes would have erupted—giving off the thick clouds of gases that still envelop Venus. Finally, after about 100 years, the moon would have come crashing into Venus, leaving the slow, backward spin as the legacy of a primordial celestial drama.

** The only exception: Uranus, whose backward rotation is an astronomical mystery.*

—Time, January 18, 1971.

These speculations, of course, are all being made from the materialistic point of view. Occult students know that moons belonging to any planet indicate that certain beings on that planet were unable to keep up with their contemporaries in evolution and were thus sent to dwell on moons some distance away, where they would not hinder the development of their fellow-beings. If it is true that moons once revolving around the inner planets have disappeared, it means that the beings who had lived on them had been able again to catch up with their contemporaries, and were thus permitted to return to the main planets. The moons, no longer needed, were sent into space and, eventually, disintegrated. The suggestion that Venus might have been hit by a "wandering moon" is pure conjecture, and, we believe, highly unlikely.

"The Sleep Machine"

An article in *Newsweek* ("The Sleep Machine," May 17, 1971) describes experiments in "electrosleep therapy" to

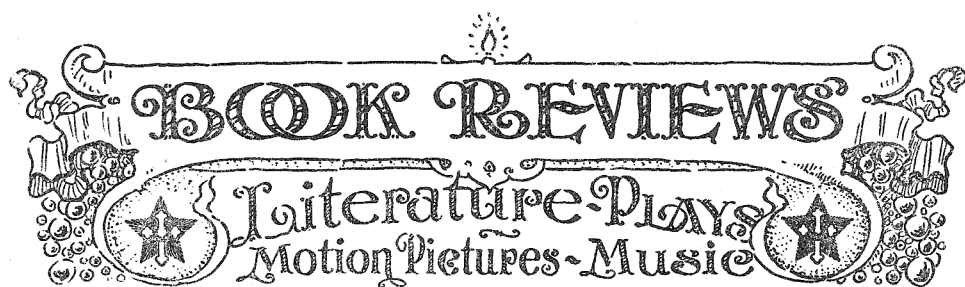
help "anxiety-prone" insomniacs "who have failed to respond to more orthodox forms of treatment."

"Essentially, electrosleep therapy (generally involving a course of five sessions) consists of passing mild electric currents through certain portions of the brain . . . The patient is wired up, with two electrodes on his eyelids and two on the back of his neck, to a device about the size of a table-model radio . . . this machine delivers a series of short, barely perceptible pulses of electric current to the patient's brain. The effect of the pulses in most cases is simply to relax the patient . . ."

Physicians and psychiatrists involved in these experiments report success in lowering the "levels of anxiety and depression" in a number of patients, thus enabling them to relax sufficiently to be able to fall asleep, without the aid of tranquilizers to which they had become accustomed. An official of the program admits, however, that the therapy "certainly doesn't work for everybody, and we've had plenty of patients for whom it hasn't worked."

Although some patients reportedly experienced a "sense of euphoria and a lack of worry," and although the article stated that "the feeling seemed to resemble nothing so much as a marijuana high," the official emphasized that the treatments do not seem to be addictive and that electrosleep "appears so far to be harmless." The researchers admit that they do not know how electrosleep works, or what the precise effect of the electrical impulses on the brain might be.

Electrical stimulus applied to any part of the body could induce artificial change, and it is questionable whether such application to an organ so delicate as the brain would, in every instance, be "harmless." Although any "relaxant" might minimize the patient's present problems and make his daily life easier, he must still, in this lifetime or some other, learn to overcome, within and by himself, the conditions causing his physical and emotional anxieties.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"The Greening of America"

The Greening of America, by Charles A. Reich, Random House, New York, 1970.

Revolution by consciousness is taking place in the United States — a revolution of individuals and of culture, non-violent, but so powerful that it can ultimately change the structure of society far beyond what has been achieved by military or political revolutions of the past. So believes Charles A. Reich, who teaches law at Yale University and has observed American life and institutions with unusual perception and insight.

Three types of consciousness prevail in the United States, according to the author. Consciousness I is characterized by belief in competition, individual initiative, morality, ruthless conquest of nature, material success, hard work, and self denial — the consciousness of the pioneers, now typical of small town America and outdated in modern, organized technological society. Consciousness II holds that what man produces by reason — the state, laws, technology, and manufactured goods — constitutes true reality. Consciousness II is deeply cynical about human motives and good intentions and regards the institutions of society — primarily government and private business — as necessary to "administer" man, who is by nature too brutish to do it himself. Consciousness II encompasses diverse categories of people, including liberal intellectuals, technicians, businessmen, labor union leaders, middle class suburbanites, and some blue collar workers, all of whom believe that

the richness, satisfactions, and joys of life are found in power, status, recognition, popularity, and material rewards, and who ignore awe, wonder, mystery, or failure and accidents.

Consciousness I and Consciousness II, collectively and as a result of the ideological conflict between them, have brought about the rise of the corporate state which now reigns supreme, using technology for its own ends and controlling people at all levels of society with power and with the rewards of status. The corporate state, Mr. Reich believes and convincingly illustrates, has "cut man off from his sources, cut him off from his values and from knowledge." Authority and power, not controlled by human values, are indifferent to them, and technology has become the master, rather than the servant, of man. A man's work is no longer expected to be satisfying, and exists only as an oppressive and artificial means to an end. The joy of a job well done is virtually unknown. In our passive culture, also engendered by the state, we wait to be entertained; challenge, adventure, imagination, and that which is spiritual, have been lost. The corporate state continues to grow by using advertising media to promote material dissatisfactions among the populace. Once the craving for one desire or commodity has been satisfied, another is tantalizingly offered, and false, empty goals and values replace meaningful, lasting ones. The human being becomes an automaton, a robot, manipulated by the state for its own purposes,

passive, gullible, and seemingly uncaring about the loss of his individuality.

In his considerable elaborations upon and probes into this barren context in which he says we live, Mr. Reich makes it abundantly clear that no room exists within it for self-expression, creativity, brotherhood, exploration, new experiences, and, simply, the "joy of living." We would be faced with a bleak future indeed, were it not for the recent emergence of Consciousness III, found in such profusion among our young people.

Although Mr. Reich does not characterize it as such, the occult student recognizes Consciousness III as a response to the Uranian influences of the New Age, to which the younger generation is already reacting with incredible receptivity and enthusiasm. Consciousness III stands for all that appears to be missing in our "civilized" society. It begins with self, and seeks to give expression to *individual* philosophy, culture, life-style, and values. It believes in the worth of every human being, and in brotherhood, and welcomes each person for himself. It places no barriers before friendship with and affection for people who chose to express themselves differently, recognizing that the world is big enough for each person to "be himself" while living peacefully and respected among his fellows. It embodies a sense of universal "togetherness" far superior to the more common, limited conception of that word. It values honesty — with self and with others — and has no patience with those who, laboring under fear or inertia, espouse one course of action while secretly longing to take another. It insists that work be relevant and creative — not a stultifying experience engaged in simply in order to be able to purchase more "things." It espouses a new awareness and consciousness of all worlds — not merely the physical — and continually accepts new challenges and creates new experiences. It seeks restoration of the non-material elements of man's existence and to develop the aesthetic and spiritual side of his nature. It demands restoration of science

and technology to their proper place of service to, rather than domination of, humanity. It asserts the right and power of every individual to choose his own life style. Contrary to popular belief, it is not founded on anarchy, but rests on an advanced concept of law, which tolerates far-reaching individuality while implying agreement on a few major values such as: honesty, preservation of the environment, equality of opportunity for self-expression, an end to individual exploitation and harrassment, and an intense feeling of community and brotherhood.

The corporate state, Mr. Reich warns, cannot be changed by legal, political, or power methods. It can only be changed if the individual lives of our average citizens are drastically altered. The economic motive, now of primary concern, must take a back seat to those interests which the economic and organizational parts of society have failed to supply — those very interests which, the occult student knows, are essential to human progress. Only by the revolution of consciousness — the continuing penetration of Consciousness III into American thought and activity — can the operations of the corporate state be diminished and the lives of average Americans again become meaningful, hopeful, happy, and constructive.

This is a profoundly disturbing, as well as a hopeful, book. Mr. Reich's characterization of our environment is likely to horrify readers who have not already perceived its sterile nature. The spiritual aspirant will be particularly troubled by the author's several favorable references to marijuana as a mind- and sense-expanding medium, and will rightly argue that, although the development of powers of observation — one of the goals of Consciousness III — is necessary, it must be achieved naturally, without the aid of any artificial stimulants which, in the long run, can do only harm.

In the end, however, if he is at all receptive to the dynamic attributes of

(Continued on page 329)

Readers' QUESTIONS

Color in the Desire World

Question:

It is stated that the Desire World is a world of color, where "form" changes in the twinkling of an eye. Yet, when I am asleep, I don't see anything special about color in my dreams. I see people and places as I would almost while awake, although a bit blurred, nothing more. Is there any explanation, for this.

Answer:

You have not yet developed your ability to see color in the Desire World. This comes through increased sensitivity—a by-product of spiritual efforts.

The origin of all color is sound, and every sound produces a certain vibration. Therefore color depends on vibration, the rapidity of the rate, and the length of the wave. For instance, red has a much longer wave length and a slower rate of vibration than violet, which we find at the opposite end of the solar spectrum.

The tones which are heard in the World of Thought are not the same tones which we hear with physical ears in the dense physical region; nor are the colors of the Desire World the same as those we see about us. We know that the ultra-violet ray is too high in vibration to affect the optic nerve of the majority of people, for instance. Where it can act upon this nerve, however, due to a supernormal sensitiveness in the individual, the person may see many colors not visible to the majority of people. In an analogous manner, tone and color in their respective heaven worlds are of a higher vibration than are their mundane counterparts, and travel in a medium the vibration of which

is too high to be cognized by means of the five senses. As we develop spiritually, however, we raise our sensitivity and develop new senses which can and do register such high vibrations.

* * *

Unconscious Invisible Helpers

Question:

In the Rosicrucian Fellowship literature, it is stated that some people work as unconscious Invisible Helpers. How can anyone be of help if he is unconscious of what he is doing?

Answer:

At night, when the individual is in a sound, dreamless sleep, the real man, the Ego, clothed in the desire body and mind, withdraws from the dense body. The vital body remains with the dense vehicle, and is then given an opportunity through the agency of the solar energy which flows through it to restore the broken-down tissues that have been depleted during the day.

If the person has lived a life of loving service during the day, inspired by high aspirations and a desire to serve humanity, and if he has controlled and directed his desires along constructive lines of energy, then, when he leaves his body at night, he is free to gravitate very soon to the higher realms. He is now at liberty to begin his work as an Invisible Helper on the higher planes.

The unconscious Invisible Helper may not remember, when he awakens, what

he has done during the night. He is, however, perfectly well aware of what he is doing while he remains out of the body in the higher planes. His activities there are as much a part of his total experiences as are his "conscious" activities when awake in the physical world. His work as Invisible Helper is recorded on the seed atom of the heart and forms a part of the life panorama. His recollections of this work will not be quite the same as if he had gone through the same experiences consciously, but he will, nevertheless, obtain from the life panorama a knowledge and idea of what has been done.

It is true that the conscious Invisible Helper is in a position to exercise great responsibility on both visible and invisible planes. Since he is able to lead a continually conscious existence, he reaps the highest benefit of all the conditions which make for more rapid advancement to ever higher positions of trust in service to and upliftment of the race.

Unconscious Invisible Helpers are also needed, however, and can be of considerable assistance and service. The extent of their usefulness will depend upon the degree to which they have been able to purify and sensitize their vehicles during daily life on Earth. The person who shirks his duties in the visible world cannot be expected to fulfill the duties of an Invisible Helper on the other side. The man who cannot control his temper on Earth, where he is, in a measure, held in check by dense, physical matter, is more likely to lose his temper on the other side where, removed from the restraint of physical matter, it can wreak even more harm.

Knowledge is also requisite to the aspiring Invisible Helper. Unless he has studied conditions after death and is familiar with the scheme of evolution, and has a comprehensive idea of the constitution of man and similar subjects, it is hardly possible for him to assist in healing the sick, or in instructing others.

Finally, the Invisible Helper must be imbued with an all embracing love of

humanity. He cannot be callous to the sufferings of his fellow creatures here, and at the same time be filled with love and a desire to help in the other world, any more than a man who does not know a note in Earth life can become a proficient musician by the mere fact of dying. In order to become an Invisible Helper *there*, it is essential that we first qualify by helping *here*.

* * *

Inability of Archangels to Build Dense Bodies

Question:

Christ was the highest Initiate of the advanced archangelic life-wave, yet was unable to build a dense body. Does this not indicate that the members of this exalted life-wave lack certain essential knowledge?

Answer:

These Beings are not lacking essential knowledge, because it was never necessary for them to build or function in physical bodies. They have never passed through a stage of evolution such as the Earth Period; therefore, they never required vehicles for use in such a stage.

The only exception to this is the Christ Himself, Who using the unifying Life Spirit as His lowest vehicle, needed a physical body when, voluntarily, He came to Earth to help humanity. Even if He had possessed the ability to build one, however, it would have been inexpedient for such an exalted Being to spend the time and energy necessary for body-building through ante-natal life, childhood, and youth, in order to bring it to sufficient maturity for use in His lofty purposes. Thus, a special provision was made, and for three years the Christ used the physical body of the man, Jesus, which had been highly perfected as a result of lifetimes of pure living.



Organic Cosmetics

DIANA DUPRE

ALTHOUGH cosmetics are regarded by the public largely as adjuncts to material appearance and, thus, basically tools of vanity, considerations of health also enter into the use of these commodities. Certainly from the point of view of skin and hair care, as well as general well-being, the current trend toward organic cosmetics is to be welcomed.

An article in *Time* magazine entitled "Sweet Smell of Success" (January 18, 1971) takes note of the increasing popularity of skin and beauty aids derived from fruits and vegetables. Although, as the title indicates, its primary emphasis is on the financial rewards accruing to the manufacturers of these products, several passages are worth noting.

The article reads in part: "Organic materials have been used in cosmetics for years, but only in small amounts . . . and always with a chemical preservative added to extend shelf life. Today, as a direct by-product of the back-to-nature health-food boom and the growing concern about ecology, beauty products of purely natural ingredients are being marketed at an ever-increasing rate. Explains Los Angeles Cosmetologist Gwen Seager Taylor: 'Regular commercial products may not be harmful, but they are like eating white bread with preservatives added. Natural cosmetics, like whole-grain bread, give you back what nature gave you.' Whereas

a year ago cucumber cleansing cream was obtainable only in a health-food store or an esoteric pharmacy, now there are scores of brands to choose from, all available in the natural-cosmetics shops that have sprung up across the country and in many drugstores and major department stores as well."

Consideration is then given to a certain brand of lipsticks "naturally colored with extracts of carrots, beets, eggplant, raspberries and blueberries," and face powder that is "a translucent blend of rice and corn." Furthermore, "Of particular benefit to smog-bound skins are the natural-enzyme creams . . . that 'literally digest pollution' by dissolving toxic oils. Sallow, freckled or fading complexions are promised brighter days with . . . a lotion of organic cucumbers and lemons."

Another cosmetician suggests for his customers a daily regimen including "strawberry-juice cleanser, grapefruit-juice moisturizer, a lubricating cream of blended peanut, sesame and sunflower oils, wheat germ and avocado . . ." Still another advises "a dough mask (made daily of wheat germ, oil, and elder flower) for skin that 'needs badly to breathe', yeast for acne, potato juice for oily skin, and rosehip tea for broken capillaries." None of these products have added preservatives; thus they should be refriger-

ated and used within a reasonable period of time.

Finally, the cosmetician remarking on the success of a certain brand of castile soap attributes it to "... the hippies. They wash their hair with it, and their bodies, and they even brush their teeth with it."

It is significant that the increased use of organic cosmetics stems from growing public interest in both health foods and ecology. Taken together, these considerations represent a renewed concern with individual and national well-being which, if continued, should bring about favorable and necessary changes in the habits of the general public.

Although one authority is quoted as believing that artificial, as opposed to natural, cosmetics "may not be harmful," numerous instances have been recorded of allergic reactions to, and other unfavorable side-effects from, such products. Many people with sensitive skin have certainly been harmed by harsh cosmetic products, and many others have suffered even more severe ill effects after using them. Natural cosmetics, however, just as natural foods, when used in moderation, are not harmful. Herbal, fruit, and vegetable extracts are among the oldest and most effective beauty preparations. They *do* contribute to youthful, healthy appearance because they contain ingredients essential to good health, and, in their natural state, no harsh additives to damage, harden, or otherwise "age" body tissues and organs.

Naturally we do not favor the use of cosmetics for purposes of excessive adornment, or to satisfy a sense of conceit. Women who daily spend hours before their mirrors applying this, that, and the other preparation to their faces surely lose much time which could be devoted to other, more practical, if not humanitarian or spiritual, purposes. The moderate use of natural cosmetics and beauty aids, however, can be as desirable, from the standpoint of general health, morale, and pleasing appearance, as the daily bath or the consumption of nutritious meals. "Feeding" skin or hair products

which will preserve them in a state of glowing health is no more reprehensible than feeding our bodies the food essentials they need, provided that the purpose of health and well-being, rather than vanity, are being served.

It is particularly interesting to note the reference to the use being made by "hippies" of soap. The public is not yet accustomed to considering a penchant for cleanliness as particularly characteristic of these young people. Yet it is precisely these young people who are spearheading the trend toward natural foods and who are expressing such sincere concern with the conditions of our environment. Their dissatisfaction with the artificial trappings of "civilization," of which cosmetics, in its most familiar, materialistic, context, certainly is one, led, seemingly, to a renunciation of useful values, as well. Now, however, it appears that the tide may be turning.

Modern young people — even those who are careful in appearance, grooming, and dress — do not generally apply cosmetics in the exaggerated manner or excessive amounts fashionable in previous years. It appears that the trend toward moderate use of natural cosmetics may be as much a part of the "new age culture" as are other elements of the "back-to-Nature" movement. Certainly, from the standpoint of health, these products are far to be preferred over their artificial counterparts.

Hot + cold = cavities

If you eat something hot, don't drink something cold immediately afterwards. A paper presented at a meeting of the American Dental Association in Las Vegas indicates that the teeth can suffer "thermal fatigue" when subject to constant hot and cold cycling.

The tiny vertical cracks that appear in the enamel surface probably collect food, invite decay and even increase the possibility of fracture. The cracks occur, engineers Wayne S. Brown and Harold R. Jacob of the *University of Utah* explain, because the enamel contracts when the temperature

drops suddenly but the dentin beneath the enamel does not. The stress between enamel and dentin produces cracking.

—*Science Digest*, February, 1971.

Food is intended as an aid to body building and maintenance, but even the most nutritious of foods can lose some of their intrinsic value, or do harm to the body, if they are prepared or consumed in the wrong way, or in mutually-detrimental combinations. The above warning, which appears almost to be a matter of common sense, is, nevertheless, worth repeating. Most people combine hot and cold foods and beverages indiscriminately in their meals — as witness the hot main course followed by the cold dessert, or the ever-popular combination of ice cream and hot coffee. It would seem reasonable that, not only tooth enamel, but also the stomach and other sensitive internal organs, are likely to suffer from the effects of “constant hot and cold cycling.”

Reclaiming Protein from Cellulose Wastes

A high percentage of the solid wastes discarded by modern societies is cellulose — including newspapers, magazines, corncobs, rice husks and sawdust — and scientists have long sought economical ways to convert the wastes to protein.

Scientists at Louisiana State University have announced that the addition of a second cellulose-metabolizing bacteria to earlier single-bacteria cellulose-to-food cultures has resulted in a four-fold increase in production of a protein with a nutritionally favorable selection of amino acids.

Dr. Charles E. Dunlap reports that adding a micro-organism, *Alcaligenes*, to the earlier cultures of *Cellulomonas* caused the increase in productivity. For each liter of culture medium more than six grams of the protein-high single-cell mass was produced.

The first goal of the researchers is to develop an economical animal feed. Then they hope to further refine the product for human consumption. Present cost estimates indicate the material will be cheaper than fish protein concentrate.

—*Science News*, January 16, 1971.

Although it is of course too early to speculate on the possible contribution to

human nutrition which might be derived from protein developed from cellulose wastes, it is encouraging to learn of experimentation now being done along these lines. If these scientists do succeed in refining a protein product fit for human consumption, they will have made two significant contributions. First, of course, they will have found a way to utilize a good portion of our waste material, the disposal of which is becoming ever more of a problem. Secondly, they will have derived an inexpensive meat substitute which, conceivably, could be made available to all segments of the population, particularly to undernourished people in poverty areas.

We know that in future years more and more people will become vegetarians. We also know, however, that protein will long continue to be a necessary factor in our diets. Thus, the development of an easily available, inexpensive, and nutritionally sound non-animal protein is to be welcomed.

* * *

THE GREENING OF AMERICA

(Continued from page 324)

Consciousness III, and at all cognizant of the tremendous latitude for Epigenesis, spiritual development, and soul growth existing in the atmosphere of humanitarianism, brotherly love, enthusiasm, and general expansion already created among the adherents of Consciousness III, he will be exhilarated by prospects for the future. Not everyone will view favorably all aspects of the “youth culture” of which Mr. Reich is a persuasive advocate. The very enthusiasm of the Consciousness III generation for living, for self-expression, and for freedom from meaningless technologically-imposed restraints, however, is, in itself, contagious. As a forerunner of the glorious Aquarian Age, and as an alternative to the present fettered existence which many people in all walks of life appear to lead, Consciousness III is actively to be welcomed.

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OUR PATIENTS WRITE

Arizona—Am feeling much better. My chest is almost well now. Thank you very much for your prayers.

California—I sensed almost immediate help after writing to you last week, long before you received my letter, and have been improving since. The lump is smaller and the ear is now much better.

New York—Have been making remarkable strides toward recovery since going on your healing list in 1969. In September of 1970 the physician where I was employed, using his stethoscope along the respiratory area, injecting a T.B. vaccine, and testing my blood, found everything well enough for me to be employed by the company. Please continue your help.

California—I had a beautiful experience this morning. Woke up "rejoicing as a strong man to run a race" and feeling a new interest in living which I haven't felt in the last two years. Thank you so much for your help.

Illinois—Since I made the request to be placed on your healing list, there has been considerable improvement in my foot. The whirling motion caused by the improper balance in the ear has virtually disappeared. The Invisible Helpers have intervened, and there are no words to convey my utmost appreciation for your help. May the gracious Father in heaven bless all of the members working in union to help those in need.

California—Am making very good progress. The pain is gone; the knee is operating almost normally and was able to take care of my whole program at the hospital Tuesday! Thank you!

Oregon—There have been many improvements in my well-being. I can't recall ever having felt better! The lump still remains on my throat, but does seem to be decreasing in size. Thank you all for your marvellous help.

California—Am almost completely recovered and am so grateful! The doctor thought it was a miracle that the break healed so rapidly at my age. Thank you for your help.



Prenatal Conditions

(Continued)

WHEN, for instance, the high music of a trine between the Sun and Neptune is sounded in the heavens, if the Spirit has not yet awakened the latent qualities making it capable of responding to the lofty inspirational impulse which, when appropriated and made manifest in the individual life, leads to the exalted state we speak of as initiation, nothing of consequence happens in terms of consciousness. The effect of this failure to respond when such a tone was sounded will be an absence of such planetary tendency in the archetype of the next Earth embodiment.

If, by way of further example, a person reacts to the forces of a square between the same two planets, and experiences its effects in conditions of negative psychism and mediumship, tendencies to re-manifest these conditions will appear in the next Earth life. If the temptations to yield to negativity under such an aspect be mastered, and consciousness raised to levels where it maintains itself untouched by the undesirable manifestation of the square, a similar aspect will not have to be met in the next Earth life. If it has not been mastered it will reappear, since the weakness remains to be overcome. Earth life is a school, and the Planetary Spirits before the Throne are among our celestial teachers. They do not compel us to live thus or so, but they

do impel us to live in harmony with their ordered ways and in obedience to the laws of universal good.

As is our life, so is the signature of the stars. Whatever be the design formed by the lines of force which we have admitted and directed within our being, it is impressed upon our present archetype and will be transferred from it to the next. This pattern is reflected in our physical body where it is expressed as health or disease, depending on whether the forces have been drawn into patterns of beauty and harmony or of ugliness and discord. — *Healing and Disease in the Light of Rebirth and the Stars*, by Corinne Heline.

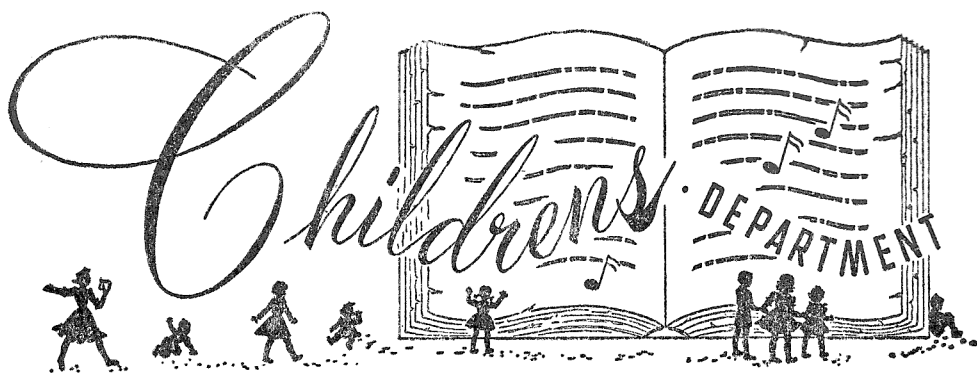
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Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every 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:

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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*.



Gregory Grows Up

DAGMAR FRAHME

Part 2

"**Y**OU'RE welcome. Now listen to me very carefully. Dragons do not eat people. There are a few bad dragons who do bad things just like there are a few bad people who do bad things, but most of us are very nice. I am not going to eat you and I am not going to hurt you, and you had better stay with me now because this is a big, deep woods and you're only going to get more lost than ever if you go on by yourself. When it gets light I will take you to my house and then my parents will help you find your mother. I can't take you now because I can't breathe fire and it's too dark to see where we are going without it." Gregory had never made such a long speech in his life, and he was a little surprised at how determined he sounded. Just like Father, he thought.

Mary was very quiet for a minute. Then she said, "If you can't breathe fire you can't be a dragon. All dragons breathe fire."

"Well, I *am* a dragon and I can't breathe fire," said Gregory, getting disgusted again. "My mother and father and sister breathe fire but I don't know how. But that doesn't make any difference now because I won't need any fire

to get home with when the Sun comes up."

"I don't believe you're a dragon," said Mary, "and I want my mother and I want to go now."

"I am *so* a dragon," said Gregory. "Didn't you fall over my tail?"

"I don't think it was your tail. I think you're just trying to scare me, and I'm not going to stay here any longer. I'm going to find my mother," said Mary in a rather shaky voice.

"Well, go ahead," answered Gregory, "but you won't do anything but go around in circles." Gregory was so disgusted that he took a deep breath and blew it out as hard as he could. Then he jumped back and stared. There in front of him was a long tongue of bright orange fire that stayed in the air a few seconds before it disappeared.

"What was *that*?" whispered Mary, fearfully.

"I think — I think that was *me*," said Gregory, whispering too.

"But you said you couldn't breathe fire," gasped Mary.

"I couldn't — before. Gosh, I wonder if I could do it again!"

"It might be too dangerous —" began Mary, shaking.

But Gregory took another deep breath, held it for a long minute, and blew hard

again. Another tongue of bright orange flame appeared.

"Whoopee!" shrieked Gregory. "I can do it, I can do it!" He jumped up and down, flailing nearby trees with his tail and almost, accidentally, hitting Mary.

"Careful!" she yelled, jumping aside just in time.

Gregory stopped jumping at once. "I'm sorry," he said. "It's just that I never thought I'd be able to breathe fire and act like a real dragon and now I can." He breathed another tongue of flame happily, and then looked at Mary. "Well, I'm going to go home right away, now that I can see where I'm going. Do you want to change your mind and come with me?"

"Yes, if you'll take me. I'm sorry I said you weren't a dragon. Now I can see that you are — you *really* are. You know, you're the first dragon I've ever seen, and you look exactly like a dragon should look."

"Of course," said Gregory, matter-of-factly, although inside he was very, very pleased indeed. "Well, let's get going."

They started off through the woods, Gregory and his bright orange flame leading the way. He wasn't really too sure in which direction to go, but now that he could breathe fire he suddenly knew that he could find his way home and do all kinds of other things too. Pretty soon he saw, not far away, the shape of a big willow tree where he and his family often used to have picnics. After that, the way home was easy. They had to stop and rest several times because Mary was very tired after her long night in the woods. They were resting, having gone up a rather steep hill, when Gregory saw several small fires shining in the distance.

"I'll bet they're looking for us," he said, jumping up. "Here we are," he called, forgetting for a minute that he could make fire too, "over here!"

Then he remembered and, taking an especially deep breath, he blew it out in a dazzling bright golden blaze that could be seen from a great distance. He did it again two more times, and then sat back

to watch the other flames come closer and closer till he heard the sound of feet crunching through the leaves.

"Gregory, is that you?" he heard his father's voice after a while. "Where are you?"

"Here, over here," called Gregory, and once more sent out a brilliant golden flame.

"Who's with you?" asked his father, panting as he hurried up, followed by two other dragons who, Gregory saw, were his neighbors.

"That's Mary. She's lost, and I said you'd help her find her mother."

Father Dragon breathed a bright flame and looked at Mary. "Hello, Mary," he said, extending his paw. "We already met your mother, and she is waiting for



you at our house. I hope Gregory took good care of you."

"Er — how — how do you do, Mr. Dragon," said Mary, shaking hands. For a minute she was just a little bit frightened again because Father Dragon was really a very, *very* big dragon, but then she saw that he was smiling at her in a very friendly way and she felt better. "Yes, Gregory did take good care of me. I'd still be lost if he hadn't found me and made me stay with him."

Then Father Dragon looked at Gregory. "Are you all right, Son?" he asked.

"Sure," Gregory grinned broadly. "I'm righter than I ever was!"

"But who was making the fires?" Father Dragon looked around, puzzled. "There's no one else here."

Gregory smiled harder than ever. "We didn't need anyone else," he said, almost bursting with excitement, and then he blew a particularly big flame.

Father Dragon stared in amazement. "Did — did *you* do that?" he asked.

"Sure," grinned Gregory, and did it again.

"Well, well, well," Father Dragon beamed, "You've learned at last. Greg, I'm proud of you!" He gave Gregory an affectionate slap on the back. The two other dragons shook Gregory's hand and congratulated him, and he felt very grown-up indeed.

"Now, young lady," said Father, turning to Mary. "Have you ever ridden on a dragon's back before?"

"No, sir," said Mary, surprised, and wondering what *that* would be like.

"Well, how about trying it now? You deserve a ride the rest of the way, and I think you'll find that if you settle down right between two scales you'll be quite comfortable."

Obediently but doubtfully Mary climbed up Father Dragon's back. She thought his scales were very rough and bumpy, but once she got settled between two of them in the middle of his back she found that he was right — it really was quite comfortable.

"Greg," said Father, "would you go ahead and light the way for us? We've been breathing fire all night and are rather tired, I must admit."

Gregory, feeling proud enough to burst, went ahead, followed by Father with Mary on his back and the two other dragons. They made a loud procession as they went through the woods, Gregory breathing just a little more fire than was absolutely necessary to see by — but you can't really blame him, can you?

It didn't take too long to get home, and soon Gregory could see his house and yard up ahead.

"Mother," he heard Drucilla's voice

calling, "they're coming! I can see a big flame. Nobody breathes fire the way Father does!"

Gregory wiggled all over with excitement when he heard that, and breathed the biggest flame of all.

"Wow," he heard Drucilla exclaim. "That was big even for Father!"

"Throckmorton," Mother called, rushing out of the house followed by a lady who must have been Mary's mother. "Did you find him?"

"Yes, he found me, and we both found Mary, and do you have any fires you want lit?" Gregory shouted, and made another flame.

Mother stopped in her tracks and blinked her eyes. Then she began to laugh and cry at the same time. She hugged Gregory, and Mary's mother hugged Mary who had slid down from Father Dragon's back, and Drucilla just stared at Gregory with her mouth open. "Did *you* make all those flames?" she finally asked.

"Sure," said Gregory, as if it was the most natural thing in the world — which, after all, it was.

After everyone had calmed down a bit they went into the house, and Mother fixed a breakfast of pancakes with lots of maple syrup. Gregory, of course, lit the fire. Mary and Gregory were especially hungry and Mother had to cook a second batch of pancakes just for them.

Drucilla had been very quiet during breakfast but finally she asked, "Greg, how come you can suddenly breathe fire like that?"

Gregory put down his fork and thought for a minute. "I'm not sure," he said, "but maybe it's because I never had to do anything grown-up before. Then when I found Mary, and made her stop crying and listen to me because I talked like Father, that was kind of grown-up. And after that, the fire just came by itself. I guess after you learn to do one grown-up thing, other grown-up things aren't so hard any more."

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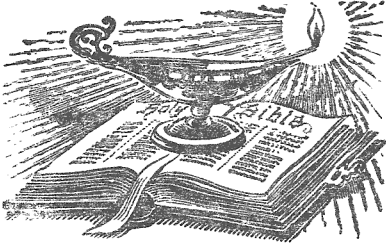
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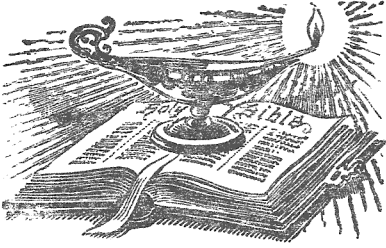
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