

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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The Creative Hierarchies

*Methods of Searching
for Truth*

Computer with a Heart

*"What Happens When
You Die?"*

* * *

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Rosicrucian Teachings, emancipate student from fear of death, CL 9-25; CC 27, 151-154; LS 187 emphasize fact that like attracts like, LS 111 encourage cheerful attitude, LS 231, 233; OPH 229; 2Q&A 39
give transcendent beauty of immaculate mystery birth, LS 11; RM 12
have power behind them, LS 13
have spread over civilized world, LS 191; TI 123
inculcate self-reliance, MGO 23
indicate war turns people to God, LS 225
must be adjusted to understanding, LS 196
must be lived in home and community, LS 123
oppose interference with individual freedom, MGO 151, LS 61
postulate vital principles, GM 176; LS 215
purpose of is to make better men, LS 46
represent wisdom of West, 2Q&A 68
should be disseminated with discretion, LS 68
spread quickly in Western World, LS 13
stress Universal Friendship, F&C 88
students of, imperfect as others, LS 221
teach scientific method of unfoldment, TI 108-121
were given to Max Heindel in Germany, 2Q&A 301
will illuminate world, LS 151; TI 143
Rosicrucian Temple (etheric), 2Q&A 278, 284, 495; TI 162
Rosicrucians, aim to heal the sick, OPH 102; TI 132, 145
are Elder Brothers, CC 523; GM 173
are Hierophants of Lesser Mysteries, RM 10
are special messengers of Christ to Sons of Cain, 2Q&A 447
are teaching method of unfoldment, TI 116
compose a Mystery Order, CC 520; TI 132 220

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

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Contents

"Count Your Blessings —".....	482	Vocational Guidance Advice: Dorothy M.L., David W., Gary P..	508
THE MYSTIC LIGHT —		Daily Thought and Guide	509
The Creative Hierarchies		MONTHLY NEWS INTERPRETED —	
Max Heindel	483	The Seismologist as Seer.....	511
Learning through Observation		A Pen that "Sees"	512
William Corot	487	Computer with a Heart.....	512
Methods of Searching for Truth		Man's Effect on Climate	513
Elsa M. Glover	492	BOOK REVIEWS —	
The Fruitful Word		"What Happens When You Die?"	
Catherine Roberts	494	D. F.	514
Generic Differences..Michael Debner ..	495	READERS' QUESTIONS —	
MAX HEINDEL'S MESSAGE:		Aspects at Jesus Birth	515
The Desire Body (Thirty-fourth		Protection	515
Installment)	496	Planetary Orbs of Influence.....	516
STUDIES IN THE COSMO-CONCEPTION:		Effects of Stellium	515
The Benefits of Purgatory	498	NUTRITION AND HEALTH —	
WESTERN WISDOM BIBLE STUDY:		Health in the News:	
Crowning Works of the Ministry		Doctors Link Ailments to Diet	
(Cont.)....Corinne Heline	499	Deficiencies	517
ASTROLOGY DEPARTMENT —		Increased Interest in Soybean Food	519
Using Astrology in Training Children		HEALING DEPARTMENT —	
(Part 2)....I.J.R.	500	Fulfilling the Conditions (Part 2)	
The Children of Scorpio, 1971.....	504	Catherine Roberts	521
Readings for Subscribers' Children:		CHILDREN'S DEPARTMENT —	
Bruce S., William Y.	506	The Extraordinary Mushroom	
		Dagmar Frahme	522

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"Count Your Blessings--"

Praise God, from whom all blessings flow!—*Old Hymn.*

Bless them which persecute you: bless, and curse not.—*Rom. 12:14.*

Bless them that curse you, do good to them that hate you.—*Mat. 5:44.*

Being reviled, we bless; being persecuted, we suffer it.—*I Cor. 4:12.*

I dimly guess, from blessings known, of greater out of sight.—*John Greenleaf Whittier.*

Our blessings are the least heeded, because the most common events of life.—*Hosea Ballou.*

We mistake the gratuitous blessings of heaven for the fruits of our own industry.—*L'Estrange.*

Prosperity is the blessing of the Old Testament; Adversity is the blessing of the New.—*Francis Bacon.*

Not in rewards, but in the strength to strive,

The blessing lies.—*J. T. Trowbridge.*

And the disciples were always in the temple, praising and blessing God.—*Luke 24:53.*

The cup of thanksgiving which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—*I Cor. 10:16.*

Not rendering evil for evil, nor railing for railing, but instead of these, render blessing; for to this end you have been called, that you may inherit a blessing.—*I Peter 3:9.*

And every creature which is in heaven, and on the earth, and under the earth, and all that are in the sea, and all that are in them, I heard saying, To him who sits on the throne and to the Lamb be blessing, and honor, and glory, and dominion forever and ever.—*Rev. 5:13.*

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before his throne on their faces, and worshipped God.

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power and might to our God, for ever and ever.—*Rev. 7:11,12.*

Blessings be with them, and eternal praise

Who gave us nobler lives and nobler cares! —

The Poets, who on earth have made us heirs

Of truth and pure delight by heavenly lays.

—*Wordsworth.*

Nothing raises the prices of a blessing like its removal; whereas it was its continuance which should have taught us its value. There are three requisitions to the proper enjoyment of earthly blessings: a thankful reflection on the goodness of the Giver, a deep sense of our unworthiness, a recollection of the uncertainty of long possessing them. The first would make us grateful; the second humble; and the third, moderate.—*Hannah More.*



The Creative Hierarchies

Compiled from Max Heindel's Writings

THE Rosicrucian Fellowship Teachings hold that man is a Spirit enfolding all the powers of God as the seed enfolds the plant, and that these powers are being slowly unfolded by a series of existences in a gradually improving earthly body. This process of development has been performed under the guidance of exalted Beings who are yet ordering our steps, though in decreasing measure, as we gradually acquire intellect and will. These exalted Beings, unseen to the physical eye, are potent factors in all affairs of life, and give to the various groups of humanity lessons which will most efficiently promote the growth of their spiritual powers.

In order to understand details as to the progress of man, it is necessary to study his relation to the Grand Architect of the Universe and to God and the Hierarchies of Celestial Beings which stand upon the many different rungs of the Jacob's ladder of attainment that stretches from man to God and beyond.

The Supreme Being, or Grand Architect of the Universe, is possessed of three Aspects, the First of which may be characterized as POWER. From this proceeds the Second Aspect, THE WORD, and from the First and Second Aspects proceeds the Third, MOTION. The First Aspect of the Supreme Being "thinks out" or imagines the Universe before the beginning of active manifestation. This includes everything — the millions of

Solar Systems and the great creative Hierarchies which inhabit the Cosmic Planes of existence above the seventh, which is the field of our evolution. This is also the Force which dissolves everything that has crystallized beyond the possibility of further growth and at last, when the end of active manifestation has come, reabsorbs within Itself all that is, until the dawn of another Period of Manifestation.

Of the six Cosmic Planes above our own, we know nothing save that we are told that they are the fields of activity of great Hierarchies of Beings of indescribable splendor. The Worlds and Cosmic Planes are not one above another in space, but inter-penetrate each other. They are states of spirit-matter, permeating one another, so that God and other great Beings are not far away in space. They pervade every part of their own realms and realms of greater density than their own. They are all present in our world and are actually "nearer than hands and feet."

From the Supreme Being proceed the seven Great Logoi. They contain within Themselves all the great Hierarchies which differentiate more and more as They diffuse through the various Cosmic Planes. There are 49 Hierarchies on the Second Cosmic Plane and 343 on the Third. Each of these is capable of septenary divisions and subdivisions so that

in the lowest Cosmic Plane, where the Solar Systems manifest, the number of divisions and subdivisions is almost infinite.

In the beginning of a Day of Manifestation, a certain great Being designated by the name of God limits Himself to a certain portion of space in which He elects to create a Solar System for the evolution of added selfconsciousness. He includes in His own Being hosts of glorious Hierarchies of immeasurable spiritual power and splendor. They are the fruitage of past manifestations of this same Being and also other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity. In God there are contained lesser beings of every grade of intelligence and stage of consciousness, from omniscience to an unconsciousness deeper than that of the deepest trance condition.

During the present period of manifestation, these various grades of Beings are working to acquire more experience than they possessed at the beginning of this period of existence. Those who, in previous manifestations, have attained to the highest degree of development, work on those who have not yet evolved any consciousness. They induce in them a stage of self-consciousness from which they can take up further work. Thus we see that the Hierarchies who help us to evolve are themselves living to learn.

Later, these most highly evolved Beings turn over their somewhat "unconscious" charges to some of the less evolved entities, who are then able to carry the work a little farther. All the different Beings, however, do not take up their evolution at the early stages of a new manifestation. Some must wait until those who precede them have made the conditions which are necessary for their further development. There are no instantaneous processes in Nature. All is an exceedingly slow unfolding, a development which, although slow, is yet absolutely certain to attain ultimate perfection. Just as there

are progressive stages in human life — childhood, youth, manhood or womanhood, and old age — so in the macrocosm there are different stages corresponding to these various periods of the microcosmic life.

A child cannot take up the duties of fatherhood or motherhood. Its undeveloped mental and physical condition render it incapable of doing such work. The same is true of the less evolved beings in the beginning of manifestation. They must wait until the higher evolved have made the proper conditions for them. The lower the grade of intelligence of the evolving Beings, the more they are dependant upon outside help.

Mankind, too, who may be numbered among the creative Hierarchies of this Day of Manifestation, has within itself the Divine Spark of Godhood, and will in time attain to the glories and abilities of the divine Being in whom each is differentiated. Our *immediate* goal is to realize our potential as Christs-in-the-making.

According to ancient legend, Adam took with him three cuttings from the Tree of Life when he was forced to leave Paradise, and Seth, his son, planted them. One of them was later used to make the staff of Aaron. The other was taken to Solomon's temple with the intention of making it into a pillar, but it would not fit and so was used as a bridge for the brook outside the temple. The third was used for the cross of Christ, and upon it He suffered for our sakes and was finally liberated, drawing into the Earth and becoming the Planetary Spirit of our globe, in which He is now groaning and travailing until the day of liberation.

There is a great significance in this ancient legend. The first cutting represents the spiritual power wielded by the Divine Hierarchs in the days when mankind was in its infancy — wielded then for our benefit by others. The second cutting was to be used in Solomon's temple. No one could appreciate it except the Queen of Sheba, and no place found

for it, for Solomon's temple is the consummation of the arts and crafts and in a material civilization nothing spiritual is appreciated. So it was used as a bridge across the brook. There are always those who have been able to make use of that bridge, which leads from the visible to the invisible, who are able to return to the Garden of Eden, to Paradise, across that bridge. The third cutting from the tree of life formed the cross of Christ. By climbing that cross, He gained liberation from His physical existence and entered into the higher spheres. Likewise we also, when we take up our crosses and follow Him, shall develop our soul power and enter a larger sphere of usefulness in the invisible world. We are all Christs-in-the-making, and when the Christ is truly born within, that Christ will show us the way to the cross where we may attain and advance from the Tree of Knowledge, which brought death to the Tree of Life in the vital body, which brings immortality. Once we have achieved this pinnacle we shall go on to even greater spheres.

There were twelve great Creative Hierarchies active in the work of evolution at the commencement of the Saturn Period — the first evolutionary period in the present Day of Manifestation. The first and second orders of these are said to have passed beyond the ken of anyone on Earth. No information has been given about what they did, except that they gave some assistance at the beginning of our evolution, of their own free will, and then withdrew from limited existence into liberation.

Three other orders of the Creative Hierarchies worked of their own free will to help man during the three periods which have preceded the Earth Period, and then also passed on to liberation; of these, the Lords of Flame, in the Saturn Period, aroused the germ of Divine Spirit and gave the germ of the dense body. Thus man owes his highest and lowest vehicles to the evolution of the Saturn Period and to the Lords of Flame, who helped man manifest although not being under the slightest compulsion to do so.

The Cherubim, in the Sun Period — the second evolutionary period — aroused the germ of Life Spirit. They were the authors of our vital powers, and so must guard them until man is qualified to have control over them himself. The Cherubim are described as guarding the Tree of Life when man was driven out from Eden, lest he eat thereof and become immortal. Only when man has become pure and passionless can he learn the secret of immortality and use its power for compassionate ends.

In the Moon Period — the third evolutionary period — the Seraphim aroused in man-in-the-making the germ of the Human Spirit — the Ego.

Seven of the original twelve Creative Hierarchies, including man, are active in the present Earth Period of evolution. The Lords of Wisdom, who started man's vital body during the Sun Period, now have special charge of the Divine Spirit of man. The Lords of Individuality, who started man's desire body in the Moon Period, now have special charge of the Life Spirit in man. The Lords of Form, who had special care of the germs of the dense, vital, and desire bodies as they were evolving, now have charge of the Human Spirit, and are particularly concerned with human evolution during this Earth Period.

The Lords of Mind became experts at building bodies of "mind-stuff," the densest condition of matter reached during the Saturn Period when they were "human," just as we are becoming experts at building bodies of chemical matter — the densest condition of matter found during our own "human" period of evolution. During the early part of the Earth Period the Lords of Mind radiated from themselves into our being the nucleus of material from which we are now seeking to build an organized mind. The Lords of Mind work with humanity, but not with the animal, plant, or mineral kingdoms.

The Archangels became experts at building a body of "desire-stuff," the densest matter of the Sun Period. They, therefore, are now teaching and guiding man and animal how to mold and use a

desire body. From the ranks of the Archangels, too, come the Race Spirits who have dominion over races of people, guiding them through particular evolutionary experiences until such time as individual members of a race have evolved entire self-control and government. Some of the Archangels, also, are the Group Spirits in charge of individual animal evolution until the animals, in the next Day of Manifestation, will have developed to the point where they will each have an individual in-dwelling Ego.

The Christ Himself, the Planetary Spirit of the Earth and quite literally the "Saviour" of humanity, is the highest Initiate of the archangelic lifewave.

The Angels are thoroughly experienced in building a vital body, for in the Moon Period when they were human ether was the densest condition of matter. They therefore, are properly the teachers of man, animal, and plant with regard to the vital functions such as propagation and nutrition. Jehovah, the highest Initiate of the angelic lifewave and Regent of our Moon, has the task of building concrete bodies or forms by means of the hardening, crystallizing Moon forces. He is the giver of children and the Angels are His messengers in this work.

Finally, there is Man himself, whose mind is now in the first or mineral stage of its evolution. He, therefore, may have dominion over chemical matter ensouled by mineral life, but can exercise no power over plant and animal life. Material scientists have labored for many years in an endeavor to "create" life, but they will not succeed until they have learned that they must approach the laboratory table with the deepest reverence, as they would an altar in a Temple — with purity of heart and with holy hands, devoid of greed and selfish ambition. In the forthcoming Jupiter Period of evolution man will have learned to use the secret of life for the upliftment of the race and the glory of God, and will then be permitted to work with plant life as the Angels do in the present Earth Period. As one of the Creative Hierarchies, therefore, Man is

now helping the mineral kingdom in its evolution and will, in succeeding Periods of Manifestation, assist other lifewaves younger than itself.

Apart from the creative Hierarchies, there are also very advanced Beings who, though part of the human life wave, are acting as the immediate leaders of Earth humanity, having helped man take the first tottering steps in evolution after involution had furnished him with vehicles. These Beings were much farther advanced than Man, and came on their errand of love from the planets of Venus and Mercury. The Lords of Venus were leaders of the masses of our people. They led and guided humanity step by step, and there was no rebellion against their authority because man had not yet evolved an independent will. The Lords of Venus were worshipped as messengers from the Gods — the visible leaders whose commands man obeyed without question.

When, under the tuition of these Beings, mankind had reached a certain stage of progress, the most advanced were placed under the guidance of the Lords of Mercury, who initiated them into the higher truths for the purpose of making them leaders of the people. These initiates were then exalted to kingship and were the founders of the dynasties of divine rulers who were indeed kings "by the grace of God" — that is, by the grace of the Lords of Venus and Mercury, who were as gods to infant humanity. They guided and instructed the kings for the good of the people and not for self-aggrandizement and arrogation of rights at their expense.

The Creative Hierarchies help humanity not only during periods of incarnation upon Earth, but also during interim stays in the heaven worlds. When man is coming down to rebirth, for instance, he is helped by the Hierarchies in the Second Heaven to build the archetype for his coming body, and they instill into that archetype a life that will last for a certain number of years.

In the matter of religion, too, the Hierarchies help humanity.
(Continued on page 491)

Learning Through Observation

WILLIAM COROT

EVERY Ego is born and re-born on Earth in order to learn lessons. He *must* learn them; his evolutionary progress is stymied unless he does. He is given a choice, however, in going about the process of learning. He can learn through personal experience, or he can learn through observation of the experiences of others.

The former method, of course, often results in suffering, frustration, and other unpleasant consequences — as well as, also, in satisfaction and blessings. There is no doubt that personal experience will teach the Ego what he must learn; it is a very thorough instructor. If not selective in his choice of experience, however, the person concerned will probably find the learning process unnecessarily painful and heart-breaking. Furthermore, an unpleasant experience has a way of repeating itself if the person concerned does not initially profit from it, and, in consequence, guard against a recurrence. This, naturally, is part of the teaching process; the lesson, if not learned the first time, is repeated, often more intensely each time, until it is finally mastered.

Young people, particularly, are eager to sample every new activity that comes along, simply in order to see what it is like. They often court experience for its own sake, evidently indifferent to the possible disastrous results or permanent scars which the experience might leave. Most notorious of these activities at the present time is of course the widespread predilection for drugs. Most, if not all, of the young people who do begin to experiment with them have been exposed to anti-drug warnings, and many have seen the effect which drugs have had on their contemporaries, but they chose to disregard the admonitions in favor of the experience. If they permit themselves to continue for too long, of course, they find

that, with addiction, an experience once eagerly embraced has become a nightmare from which they long to escape. Escape then, however, is at best difficult, and frequently impossible. There is little doubt that their agony on Earth, to be followed by the even more horrendous period in Purgatory where they will be unable to obtain drugs and thus be *forced* to withdraw, will influence them sufficiently so that in future lives they will not fall prey to similar temptations. In learning their terrible lesson, though, they will most likely have wasted a lifetime which could have been used for creative activity and progress and, very probably, they will have done untold damage to all four of their vehicles — manifestations of which are bound to occur in future rebirths on Earth. All this for the sake of an experience which they were determined to have, regardless of advice to the contrary.

Drug addiction, or addiction of any sort, is an extreme example of the type of experience that should and can be avoided. We could spare ourselves many lesser torments, too, however, if we would be more careful to shun pitfalls into which others have fallen. So much can be gleaned by watching others, and if we will but take the trouble to do so, and to listen to or read about them, we can avoid many small disasters and major catastrophes which might otherwise befall us.

Even though all experience is, essentially, individual and personal, countless thousands of people have already faced, within their own contexts, many of the problems and possible courses of action with which we, too, are likely to be confronted. Our knowledge of their reactions will help us considerably in making our own choices, and in formulating the manner in which we pursue our own lives.

Naturally, we cannot expect that we as individuals will confront any experience precisely in the same way, or react to it in precisely the same way, as any other individuals. Fundamentals, however, are applicable to all, and in general terms we can decide in advance, often by learning from others, whether or not a certain course of action or a certain experience is potentially beneficial to us.

The degree of astuteness with which we are able to observe has a great deal to do with the degree to which we can profit from the experiences of others. In order to observe most meaningfully, we must know both the other people concerned, as well as ourselves, thoroughly. The subtleties of personality and character, the philosophical, spiritual, and material outlooks, the state and direction of mental and emotional development, and many other similar relevant details, determine the effect which an experience has on any particular person. It is obvious, for instance, that what might be a moment of spiritual fulfillment for a pioneer of the race would have no meaning for a member of a primitive aboriginal tribe. Experiences among contemporaries living in the same city or the same country are likely to have a more or less similar effect, however, after taking into account modified individual differences. Insight into these differences, on the part of the observer, will of course help him determine the effect which an event already confronted by another person might have on him.

Synthesis — the ability to assemble subordinate parts into a whole — is the culmination of observation. If an individual can combine his knowledge of all the details of atmosphere, environment, personality, and the event itself, that constituted a particular experience, and thereby reconstruct in his own mind accurately the conditions that prevailed, he will possess a sound conception of the incident and its ramifications, and be able most meaningfully to relate himself to a similar occurrence. His observation would be far less fruitful were he only to pay at-

tention to fragments of a complete episode, treating them as separate incidents rather than as part of a unified whole.

The admonition "know thyself" is one which the observer would do well to heed. No one knows — or should know — better than he himself of his quirks and deficiencies of character, as well as of his commendable traits, all of which ultimately determine his own reactions to an incident or event. If he is prone to displays of bad temper, for instance, he should, if possible, take himself in hand before going forward to encounter a situation which he knows might trigger his anger. His mild-mannered contemporary, in contrast, might have emerged from the same situation unruffled and calm. Again, if he knows that his desire for something harmful is strong, he should steel himself in advance so as not to fall prey to temptation in a situation in which his neighbor, not burdened with the same craving, was untroubled. In other words, observation itself, no matter how complete and accurate in detail, is *insufficient* unless he can also mentally place himself in the situation and gauge his own potential responses. The more a person is aware of the subtler aspects of his nature and disposition, the more intricate will be his evaluation of his probable behavior in any given situation, and the more effective his decision of whether or not to seek for himself a certain experience.

This is certainly not a plea to avoid all experiences. On the contrary, experience is necessary to progress. It is possible, however, with judicious use of the powers of observation, to choose worthy, beneficial experiences which will contribute to advancement and creativity, rather than harmful, degenerative ones that can result only in trouble and backsliding, or in pastimes having little creative or progressive merit.

Observation of others will also help us to improve upon those experiences which they have that seem worth pursuing ourselves. It will teach us to better that which has already been done, and to transform something already good into something

even better. Building upon what has come before, while simultaneously adding something new, is the secret of evolution. It is known to Western Wisdom students as Epigenesis, and without it individuals, and the lifewave itself, would regress. Epigenesis is essential to creation. As we read in the *Cosmo-Conception*: "The occultist believes the purpose of evolution to be the development of man from a static to a dynamic God — a Creator. If the development he is at present undergoing is to be his education and if, during its progress, he is simply unfolding latent actualities where does he learn to *create*?"

Epigenesis cannot proceed, however, without both experience and observation. We cannot improve something already extant unless we are aware of its features and intricacies; we cannot ascend, in thought, deed, or accomplishment, into lofty heights until we understand the fundamentals upon which that undertaking is based. We do not have to make the mistakes of others in order to profit by them, but we must know specifically what those mistakes are and why they were made. This, of course, requires knowledge based on painstaking observation and study. The more lofty our aspirations, in whatever field, the more precise must be our knowledge of, our feeling for, and even our intuitive concept of, that field.

The successful scientist, professional person, or expert in any area of activity, has not himself personally performed all the experiments or formulated all the theories which his predecessors have worked out in order to bring that discipline to its present stage of development. He has, by study and observation, learned about his profession and then, by building upon what others have already done, made his own unique contribution. So it is, or should be, with all of life. By observation we should be able to learn from the errors and tribulations of others without having to commit and undergo them ourselves, and to profit from and advance even farther than the triumphs and progress which have already occurred

for some members of the lifewave.

Voltaire once asked, "Is there anyone so wise as to learn by the experience of others?" It is to be hoped that, as the New Age approaches, the majority of people will become "so wise." How much time is wasted, how much needless agony endured, how much repetition of non-essentials and objectionables — indeed how much backsliding — has occurred because, until now, the majority of people have been unable or unwilling to accept, as a personal lesson, that which has already happened to their contemporaries or predecessors. How much heartbreak has been sustained by people who insisted that the detrimental effect common to an undertaking of dubious nature or value "is not going to happen to me," and set out to prove, unsuccessfully, that they could surmount experiences which had been the downfall of others, and could rise above their destructive aspects.

The same point was made, in a different way, by George Bernard Shaw, who said, "Men are wise in proportion, not to their experience, but to their capacity for experience." "Capacity for experience" does not seem to mean, in this connection, solely the amount of first-hand physical, mental, or emotional activity that a person can survive. "Capacity," as used by Mr. Shaw, appears to include the ability vicariously to undergo and profit from trials and tribulations, as well as joys and pleasures, which other people must endure in actuality. One could restate Mr. Shaw's comment as follows: "The truly wise man is he whose capacity for experience permits him to undergo in his understanding that which others must endure in actual fact."

The wise man saves himself much time and pain by learning through observation. The advantage of the absence of avoidable pain is obvious. The advantage of time saved, of course, is that it can be devoted to construction, creation, and service, rather than to needless repetition of that which has already been found to be unacceptable, untenable, or evil.

All this should not be construed as

meaning that the man who learns from observation will not make mistakes or experience trouble. He will, because he is only human and is learning just as his fellows are. The difference, however, is that his mistakes and troubles will be rare or even unique, just as his experiences will be. Having profited vicariously from the results of run-of-the-mill activities, and those in which many of his fellow human beings insist upon repetitiously engaging, he will be in a position to raise his own activities to a higher level—a more “rarefied” stratosphere of activity, into which few of his contemporaries or predecessors have as yet ventured. He will, in short, be a pioneer — perhaps exclusively in his particular field of endeavor or, if he is a truly advanced Ego, in the more all-inclusive dimension of “living,” encompassing all physical, mental, emotional, and spiritual, aspects. It is likely, too, that he will have to surmount situations just as difficult and unpleasant as, or even more so than, those faced by the average man who is learning almost solely by experience. His trials, however, will be those of progress rather than those of repetition or regression.

In many instances, what he does now will be emulated later by those coming after him in development and attainment — after he has already smoothed the path a bit and given his successors some idea of what to expect. He, however, will be one of the first to venture into the new area of activity, whatever it might be, and, as trail-blazer, will profit from the newness of his work more than will those who come after and merely copy.

Let us consider for a moment the tremendously beneficial change which would come upon the lifewave, and be manifested in its accelerated development, if a majority of its members were suddenly to begin learning by observation, instead of emulation, of others. Much needless mediocrity in all spheres of activity would disappear; the work of such persons as doctors, lawyers, social workers, and policemen, and of such organizations as Alcoholics Anonymous and drug care cen-

ters, would be reduced or radically revised. The work of educators, religious leaders, government personnel, and even corporation executives would take an upward turn, expressing itself in renewed creativity and enthusiasm, and characterized by a boundless optimism and sense of advancement and upliftment. The endless repetition, in different ways and by different individuals, of all that is average and mundane in society, now contributes highly to what many consider to be the “hum-drum” nature and stagnation of the average life. It would then be greatly lessened.

Of course *some* repetition would be inevitable, for purely geographic reasons if for no other, for it stands to reason that, if observation is to be made, there must be something to observe. Nevertheless, it would not be necessary for thousands of individuals to repeat that which hundreds might have attempted. On the basis of what they have seen and noted, the thousands would, in their turn, carve out *new* channels of endeavor for themselves, building on what they saw was beneficial and discarding that which had no merit.

The prospects for continuing progress — for Epigenesis — under these circumstances are truly fantastic. Not, perhaps, the leaps and bounds of progress such as might be made by a nation of geniuses, but a collective type of progress based on the contributions of thousands of “average” citizens which, taken as a whole, would be a steady, forward moving current of growth, substantially founded on majority rather than minority initiative, and sweeping out of its path the “deadness,” frustration, and sense of futility which afflict so many people in almost all strata of our society today.

The joy of the fresh, the novel, the untried — the satisfaction of creativity and exploration — would be felt by many rather than, as now by few. The phrase, “the joy of living,” would take on new meaning, and every day would offer renewed opportunities for developing the “true self” within each one of us. Not

content to ape that which others have requiring the lash of adversity and pain. done — yet fully cognizant of the individual and collective import of their contributions — the average person would seek to express himself in new ways and add something different to the total consciousness.

The Western Wisdom Teachings emphasize the importance of observation to the aspirant. We know that it is essential to our development in both the physical and the superphysical worlds, yet, as stated in the *Cosmo-Conception*: "Most people go through life blindfolded. Of them it is literally true that they 'have eyes, and see not;...have ears, and hear not.' Upon the part of the majority of humanity there is a deplorable lack of observation." It is certainly to be hoped, however, that with the expanding consciousness of the New Age, this condition will be altered, and that mankind will more and more learn to utilize *all* his senses to the fullest advantage.

Learning by observation requires continual alertness, presence of mind, and the ability to think clearly, to discern, and to synthesize, as well as the application of whatever intuitive power is available to the assessment of any given situation. As with all talents, the ability to learn by observation must be cultivated; no one can expect to perfect the technique without considerable practice. It is well worth the effort, however, and, once mastered, will contribute inestimable benefits and blessings upon the person concerned.

In conclusion, let us again read from the *Cosmo-Conception*:

"Experience is 'knowledge of the effects which follow acts.' This is the object of life, together with the development of 'Will,' which is the force whereby we apply the results of experience. Experience must be gained, but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, reasoning and refining thereon, guided by the light of whatever experience we have already had.

"This is the method by which the occult student should learn, instead of

The more willing we are to learn in that way, the less we shall feel the stinging thorns of 'the path of pain' and the more quickly shall we gain 'the path of peace.'"

* * *

THE CREATIVE HIERARCHIES

(Continued from page 486)

archies are guiding us. All great religions have been given to the people among whom they are found by Divine Intelligences who designed each system of worship to suit the needs of the race or nation to which it was given. A primitive people cannot respond to a lofty and sublime religion, and what would help one race would hinder another. This is why the teachings of The Rosicrucian Fellowship are suited particularly for the mind and temperament of the Western people, who are racially and temperamentally unfit for the discipline of the Eastern school.

The divine Hierarchies who have guided humanity upon the path of evolution from the beginning of our career are still active and working with us from their sidereal worlds. We may be sure that, although they have withdrawn from visible leadership, they are still with us and keep a watchful eye over their former wards, just as we who are parents continue to take an interest in the welfare of our children after they have left home. When we have had our spiritual eyes opened and have learned to distinguish the various classes of beings in the higher realms, that guardianship is one of the most reassuring facts to the observer; for although, at our present stage of development, no one may interfere with the free will of mankind, and though it is contrary to divine plan in any way to coerce a man into doing that which he does not want to do, there is no bar against suggestions along lines which he would be likely to choose. With the help of the divine Hierarchies, we shall eventually be able to accomplish the elevation of humanity as a whole and attain to an individual realization of glory, honor, and immortality.

Methods of Searching for Truth

ELSA M. GLOVER

WE are all searching for truth. Whether our search involves trying to understand ourselves or our neighbors, or trying to figure out whether a certain food is good for our health, or trying to understand God's plan for our lives, or trying to find out something about the basic laws of Nature, we are trying to find out what is true.

In our searching sometimes we use one method and sometimes another. One of us may come up with one answer, while another of us may find another answer. Sometimes we may find that the predictions which we make turn out to be true, while at other times we may find our predictions are not realized.

In order to increase our efficiency in our searching and to increase the accuracy of our description of reality and our predictions, we need to examine the methods we use and learn the strengths and weaknesses of each method. There are two basic methods of searching for truth — the scientific and the religious. Let us consider each of these methods in detail.

The Scientific Method

In science, objective observation is taken to be the source of knowledge. That the observations are objective implies that they are made by comparing the object being observed with some standard independent of the observer. For example, the length of a table is specified by telling how many times a meter stick can be laid along side the table, and a time interval is specified by noting how far the hands of a clock move during the time interval.

After observations have been made, the scientist runs through them in his mind, looking for patterns which repeat themselves. For example, we notice that the Sun rises day after day. We notice that whenever we drop a solid object it falls

straight down toward the ground provided no wind is blowing. We notice that rubbing wool on plastic produces electric sparks provided we rub hard enough. A formal statement of an observed pattern is called a law of science.

Science assumes Nature has uniformity. It assumes that the patterns that are taking place in the present existed in the past and will exist in the future. Thence, from present observations, deductions are made about the past and the future. For example, the past and future positions of the planets can be deduced from their present positions and rates of motion. The age of a river and its future effect on a landscape can be deduced by studying the current rate at which it loosens and carries away material in its path.

Let us next consider the strengths and weaknesses of the scientific method. One advantage of the scientific method is that if the scientist is sloppy in his observations, or forgets to take into account some important factor (such as forgetting the wind might blow when a solid object is dropped), or makes an error in his thinking, the predictions he makes can be shown to be wrong by further observations and thus the original errors can be corrected. Another advantage of the scientific method is that, because the observations are objective, the findings of any one scientist can be fully communicated to and checked by any other scientist. For example, if one scientist claims that the temperature of a room is 80°F, any other scientist can check that claim simply by reading a thermometer placed in the room.

The main weakness of the scientific method is that science assumes that the patterns which are observed to occur, always have and always will occur. Yet irregularities can and do occur. For example, suppose you were interviewing the

people leaving a cafeteria and suppose the first ninety-nine all said they liked the food that was served. You would then guess that the one-hundredth would also like the food, but it would be possible that he might not. The Sun has been shining for many years and we would guess that it will still be shining tomorrow, yet we cannot be certain that it will still be shining tomorrow. The laws of science are the best guesses scientists have been able to make, but these laws are not infallible.

The Religious Method

By the religious, divine revelation (inspiration) is taken as the source of knowledge. That is, there exists a source of universal knowledge (which we may call the Cosmic Mind), and some individuals can put their minds in contact with the Cosmic Mind.

The major advantage of the religious method is that if the contact with the Cosmic Mind be a true contact, the knowledge so received is infallible.

One problem with the religious method is that not everyone can, at present, be successful in using it. To obtain a true contact with the Cosmic Mind, the mind of the recipient must be pure and well-controlled from the very start because there is no immediate way of checking whether a supposed divine revelation is correct. For the untrained mind, the scientific method is safer because with it checks are readily available.

It is not only difficult to tell whether or not you yourself have obtained a true contact with the Cosmic Mind, it is also difficult to know when to believe others who claim to have received divine revelation. Some claim infallibility for the sayings of Christ and the prophets as recorded in the Bible. Some claim infallibility for the saying of certain later prophets. Everyone seems to have a different opinion as to who should be believed.

Another problem with the religious

method is that it is sometimes very difficult for one person who has received revelation to transmit his revelation to another. Since revelation is an experience not had by everyone and (in our current stage of evolution) not reproducible by everyone at will, one cannot show his experience to another (as is possible in science).

The methods of science and the methods of religion are both valid methods of searching for truth and we should all aim to become proficient in both because sometimes one method will be the most feasible and sometimes the other. Also,



in some cases, the two methods can act as checks on one another.

Anyone may make mistakes in the formation of his ideas about truth. Perhaps the worst mistake people make is the mistake of thinking that their ideas about truth are absolute and infallible. To avoid this mistake we should keep firmly in mind the facts that the laws of science are simply statements of observed regularities (and thus fallible if irregularities occur), and that that which seems to be divine revelation may have been distorted if the mind receiving it was not well-controlled and pure. In our present imperfect state, continuous searching is needed and our minds should be ever willing to examine new information and ideas and to re-examine old ideas. But we also need not be discouraged, since we have the promise of Christ, "Seek and ye shall find."

The Fruitful Word

CATHERINE ROBERTS

THE word of praise is a fruitful word and all creation responds to it, the human, the animal, and the plant. It costs nothing to give but is often priceless to the recipient.

Have you ever known a green thumb who didn't love his plants? When cornered, some will admit to talking to them secretly and praising them. A lady whose flower garden was the envy of the neighborhood finally confessed her secret to friends. Besides the ordinary care, every evening she made the rounds, loving and praising each flower. "But I'd never let my neighbors know. They'd think I was crazy," she laughed. Was she? Not according to recently gathered scientific material from carefully conducted experiments.

Why is it that people who love animals get along well with them, while those who dislike them have little if any success? Again the whole attitude of the individual is sensed and reacted to.

There was a brown and white pinto horse who was uncooperative and wary of everyone. Sometime in her early life she had been mishandled and had learned not to trust people. Then she came into the hands of one who loved her. She was petted and praised, her mistakes forgiven. In a short time a rapport was established. The little horse began responding to her rider's wishes in a way that those who had known her previously could scarcely believe. All things hunger for approval and acceptance.

Those who work with children know how they blossom or wither in atmospheres of praise or criticism. The classic example is the neglected child who misbehaves to get attention. Even the wrong kind of attention seems better than being ignored. A successful teacher knows the value of praising freely and generously. This is the way maximum cooperation is

achieved. A willing response and eagerness to learn are fostered in an aura of approval and acceptance.

Because our performance is not always up to standard, obviously criticism is often a necessary part of life. But there are many ways in which to give it. Here is where love and simple kindness and respect for another can rescue the situation. It is not necessary to destroy the person with the product.

There is a great difference between the person who is a good boss and the one who is just bossy. The good boss never puts up with shoddy work, but he handles his employees with tact and kindness and avoids making them feel stupid or incompetent. He is rewarded by better performance and loyalty. We may not be a boss over others, but we do have daily encounters with people. The way in which we handle these encounters and our attitude toward them will largely determine whether they are a happy or unhappy part of our day.

The person who is just bossy usually arouses resentment and dislike, and those who must work with him find their efficiency dropping in spite of their best efforts. We become literally paralyzed in the presence of hostile criticism.

Praise that carries with it a barb, or reminder of a weakness or failing in another area, is a cruelty and really no praise at all. Effusive flattery or undeserved praise is equally unhelpful. But sincere, unexaggerated commendation for work well done brings a glow of gratitude and a renewed effort to do better.

We seek good relationships with others for many reasons, some selfish, some altruistic. If we are trying to walk the spiritual path we are also learning to express love toward others. If we want a good performance from another then, like the animal trainer and the gardener,

Generic Differences

MICHAEL G. DEBNER

THE newly-coined term "generation gap" is heard everywhere today.

What does this usage imply other than the upward sweep of collective awareness in the never-ending spiral of evolution?

It denotes the basic reason for the re-occurring cyclic pattern of birth, growth, maturity, and death underlying the entire scheme in the eternal progression of life. Not only do we see "temporarily forgotten" ideas, distilled from previous lives, replaced with new and better ones during the concentrated education in our youth, but we also see the gradual encrustation of these ideas with difficult-to-break habits as we grow older. This phenomenon is readily explained with the realization that the acquisition of meaningful knowledge, capable of being tested in life and formulated into coherent wisdom, is a laborious task.

It is unfortunate, although necessary, that this was identified with the designation labeled "generation gap." Not only does this provide people with a readily usable term to divide mankind into "two camps" with, but it also enables this division to be driven deeper with individual reaction and identification with one of these "two camps."

Thus instead of having mutual cooperation, with older people lending stability and support to the regenerating ideas of youth, we see hostility and defense of ideas falling under an easily-identifiable label.

We who are consciously aware of man's evolutionary purpose should cringe under this senseless attack and be the first to accept the carefully analyzed progressive ideas of the young. But to do this we must first overcome our own tenacious adherence to previously accepted ideas.

This is not to say that all these new ideas are valid or worthy of our support, but we should carefully evaluate them

and then lend our support to the ones which are.

A mere denunciation is never adequate, for further growth is only achieved if we learn how to nourish and modify previously acquired knowledge and skills to present needs to build for a better future.

So we cannot generally reject assumed harmful new ideas and practices on superficial inspection, but rather we must look to the long-term benefits which are likely to accrue from them and endeavor to re-direct restless youthful urges into the most beneficial channels. And we should not be guilty, as thinking citizens, of dividing mankind into generic groupings on superficial grounds. Instead we should train our minds in precise discrimination and consider every person as a uniquely organized individual. The whole world will be better for our efforts.

* * *

THE FRUITFUL WORD

(Continued from page 494)

we must do that which will bring it for us.

On the spiritual path we learn to equate another's good with our own, so for this reason we try to treat another as we wish to be treated. Paradoxically this is also a selfish reason, for we know that whatever we send out inevitably returns to us.

We all flower under deserved praise and find ourselves able to produce more and better work. It costs no money and very little effort to say the kind and commending word. We who hope to hear, "well done, thou good and faithful servant," should not hesitate to say its equivalent to another. The word of praise brings forth many fruits, for those who give and those who receive.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(THIRTY-FOURTH INSTALLMENT)

Spiritualization of Man's Desire Body



Preparation for the Higher Life (Cont.)

BUT there is another way in which we may help someone near and dear to us, provided we have his cooperation. To make this clear it is necessary to mention first that the coarser the desire stuff in the desire body, the more tenacious is its hold upon a man; therefore expurgation by the force of Repulsion causes great pain, and that is what we feel in the purgatorial experience. If we were perfectly willing to let go and acknowledge our faults when the pictures of them appear in the life panorama instead of trying to make excuses for ourselves or being stirred anew by the anger and hate of the past, then it would involve much less pain to eradicate them from our desire body. If this fact can be impressed on one whom we are anxious to help, if we can get him into the state of mind where he is willing to acknowledge his wrongs and mistakes from the very bottom of his heart, then the process of purgation will be both shorter and less painful, and he will rise to the higher regions where the force of Attraction holds sway in a much shorter time than otherwise.

The same result can be accomplished by prayer; also by kind thoughts, thoughts of upliftment and helpfulness, for these have the same effect on those who are out of the body as kind words and helpful acts have on people who live in this material world.

Devotion to high ideals is a curb on the

animal instincts, and generates and evolves the emotional soul. Cultivation of the faculty of devotion is very essential. In some people this is the line of least resistance, and they are apt to become mystic dreamers. The energies of the desire body are then expressed as enthusiasm and religious ecstasy. There are also some people who develop abnormally the faculty of discrimination, which leads along cold intellectual lines of metaphysical speculation. In either case there is a lack of balance, a danger. The mystic dreamer, because dominated by emotion, may become subject to all sorts of illusion. That, the intellectual occultist will never do, but he may end in black magic if he pursues the path of knowledge for the sake of knowledge and not for service. The only safe way is to develop both head and heart.

Since this ancient time (of Hiram Abiff) the lunar Angels have taken charge principally of the moist, aqueous vital body composed of the four ethers, and are concerned in the propagation and nourishment of the species, while the Lucifer Spirits are singularly active in the dry and fiery desire vehicle. The function of the vital body is to build and sustain the dense body, while that of the desire body involves destruction of the tissues. Thus, there is a constant war going on between the desire and vital bodies, and it is this war in heaven that causes our physical consciousness on Earth. Through

many lives we have worked in every age and clime, and from each life we have extracted a certain amount of experience, garnered and stored as vibratory power in the seed atom of each of our various vehicles.

Thus, each of us is a builder, building the temple of the immortal Spirit without sound of hammer; each one is a Hiram Abiff, gathering material for soul growth and throwing it into the furnace of his life experience, there to be worked upon by the fire and passion of desire. It is being slowly but surely melted, the dross is being purged in every purgatorial experience and the quintessence of soul growth is being extracted through many lives. Every one of us is thus preparing for initiation, preparing whether we know it or not — learning to blend the fiery passions with the softer, gentler emotions. The new hammer or gavel wherewith the master workman rules his subordinates is now a cross of sorrow, and the new word is self-control.

This desire nature has since evolved; the fiery, material substratum of passion and the aqueous lunar basis of emotion have become capable of numerous combinations. As thought furrows the brain into convolutions and the face into lines, so have the passions, desires, and emotions marshalled the mobile desire stuff into curved lines, whorls, eddies, rapids, and whirlpools, resembling a mountain torrent at the time when it is at its greatest disturbance — it is seldom ever at even comparative rest. This desire stuff has, in successive periods of its evolution, become responsive to one after another of the seven planetary vibrations emanating from the Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars. Each individual desire body has, during that time, been woven into a unique pattern, and as the shuttle of fate flies back and forth unceasingly upon the loom of destiny, this pattern is being enlarged upon, embellished, and beautified, though we may not perceive it. As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the

ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us, the hidden side of Nature.

Anything happening in the Physical World is reflected in all the other realms of Nature and, as we have seen, builds its appropriate form in the Desire World. When a true account of the occurrence is given, another form is built, exactly like the first. They are then drawn together and coalesce, strengthening each other. If, however, an untrue account is given, a form different from and antagonistic to the first, or true one, is created. As they deal with the same occurrence, they are drawn together, but as their vibrations are different they act upon each other with mutual destructiveness. Therefore, evil and malicious lies can kill anything that is good, if they are strong enough and repeated often enough. But, conversely, seeking for the good in evil will, in time, transmute the evil into good. If the form that is built to minimize the evil is weak, it will have no effect and will be destroyed by the evil form, but if it is strong and frequently repeated it will have the effect of disintegrating the evil and substituting the good. That effect, be it distinctly understood, is not brought about by lying, nor denying the evil, but by looking for the good. The occult scientist practices very rigidly this principle of looking for good in all things, because he well knows what a power it possesses in keeping down evil.

As man progresses in the school of life, his experiences teach him, and his desires become purer and better. Thus by degrees the material of his desire body undergoes a corresponding change. The purer and brighter material of the higher regions of the Desire World replaces the murky colors of the lower part. The desire body also grows in size, so that in a saint it is truly a glorious object to behold, the purity of its colors and its luminous transparency being beyond adequate simile.

(Continued)

Studies in the Cosmo-Conception

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

The Benefits of Purgatory

Q. Are we punished for our evil acts?

A. There is in the universe neither reward nor punishment. All is the result of invariable law.

Q. How does this law operate?

A. In the Desire World it operates in purging man of the baser desires and the correction of the weaknesses and vices which hinder his progress, by making him suffer in the manner best adapted to that purpose.

Q. How is this related to wrongs he has done to others?

A. If he has made others suffer, or has dealt unjustly with them, he will be made to suffer in that identical way.

Q. Is there a way to avoid such retribution?

A. Yes. If a person has been subject to vices, or has done wrong to others but has overcome his vices or has repented and, as far as possible, made right the wrong done, such repentance, restitution, and reform have purged him of those special vices and evil acts.

Q. How does this affect his after-death state?

A. The equilibrium has been restored and the lesson learned during that embodiment and therefore will not be a cause of suffering after death.

Q. What is the approximate stay in the Desire World?

A. In the Desire World life is lived about three times as rapidly as in the Physical World. A man who has lived to be fifty years of age in the Physical World would live through the same life events in the Desire World in about sixteen years.

Q. Is this an inflexible rule?

A. No, only a general gauge. There are persons who remain in the Desire World much longer than their term of physical life. Others again, who have led lives with few gross desires, pass through in a much shorter period, but the measure above given is very nearly correct for the average man of the present day.

Q. Does a man review his past life again in Purgatory?

A. Yes. Although his past life passes before him when he leaves his dense body at death, he experiences no feeling in relation to what he sees. During his life in the Desire World, however, these life pictures again roll backwards, as before; but now the man has all the feelings that it is possible for him to have as, one by one, the scenes pass before him.

Q. Does he actually experience what he sees?

A. Yes, every incident in his past life is now lived over again. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it.

Q. What does this teach him?

A. When he lives through all the sorrow and suffering he has caused to others he learns just how painful is the hurt and how hard to bear is the sorrow he has caused.

Q. How keenly does he feel this?

A. As already mentioned, the suffering is much keener because the man now has no dense body to dull the pain. Perhaps that is why the speed of life there is tripled — that the suffering may lose in duration what it gains in sharpness. Nature's measures are wonderfully just and true.

—Ref. *Cosmo-Conception*, pps. 107-108.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

The Rite of Cleansing the Temple

And the Jews' Passover was at hand, and Jesus went up to Jerusalem,

And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.—*John 2:13-16.*

According to the first three Gospels, the cleansing of the Temple occurs late in the Master's Ministry; it is placed after His entry into Jerusalem. In the Gospel of John it is described at the beginning of the Ministry. This final cleansing of the Temple of the body in preparation for its use as a pure and holy channel for the things of the Spirit marks a high place in spiritual advancement. John alone mentions the scourge of small cords, referring to a definite process which takes place in the body as the spinal fire is raised.

That this Temple cleansing has an inner as well as an outer significance is shown in the fact that in each of the Gospels it is followed by definite teachings of purity and regeneration. Matthew proceeds with the cursing of the fig tree and the marriage of the king's son; Mark with the vineyard parable; Luke with the story of Zacchaeus; and John with the interview of Nicodemus. Each of these incidents has as its basic note the work of regeneration through purity and chastity.

The external significance of this Temple episode is noted in the fact that the priests received an enormous revenue from those permitted to sell animals in the Temple courts for sacrificial purposes. The deprivation of this revenue augmented their animosity against the great Teacher and led to their concerted efforts in plotting His destruction.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves.

And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

And the blind and the lame came to him in the temple; and he healed them.

—*Matthew 21:12-14.*

The ejection of the money changers is given an important place in each of the four Gospels, as it represents a most important and necessary event in the life of every aspirant. The Temple is the body which, rightly used, is a house of prayer for the indwelling Spirit but which, through the misuse of the sacred life force within for many lives past, has become a den of thieves.

And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. And would not suffer that any man should carry any vessel through the temple.—*Mark 11:15-17.*

When man recognizes his body as the Temple of the indwelling Spirit, he will keep it pure and undefiled. He will not admit into it such destructive emotions as anger, envy, lust, or hatred, knowing that they serve but to defile.

The education of the youth of the New Age will include a psychology which deals with the power of thought to mold or mar this body-Temple of the Spirit, and to the youth will be given the truth that this Temple is the most precious heritage of the Spirit.

The Apocrypha states: "Be ye good money changers in that ye know the true from the false, gold from dross, in an understanding of the scriptures. Ye do, therefore, err, not knowing true things of the Scriptures and for this reason ye are ignorant of the power of God."

(Continued)



Using Astrology in Training Children

I.J.R.

Part 2

AQUARIUS — The children of Aquarius are apt to be sensitive and high-strung, ruled by Saturn and Uranus. Saturn indicates a coldness and a tendency to brood and worry, while Uranus denotes intuition and independence. Since Aquarius is a fixed sign, its children are persistent, somewhat set in their ideas, and difficult to move when they have made up their mind to a certain course of action. A good deal of patience is required to teach the Aquarian child that its elders know best, and yet on the other hand he often yields readily to those he really loves. Aquarius is also an airy, mental sign, so that these children are usually intellectually oriented. Their mentality, under the influence of both Saturn and Uranus, is capable of concentration and persistence, but at the same time is quick, progressive, and has breadth of vision. Many friends are usually attracted to these natives because of their own friendly, rather universal attitude toward others. They should be taught not to ask questions just for the sake of asking them, and also not to ask advice unless they expect to pay some attention to it. Sometimes they have a tendency to do just the opposite of the advice given them.

The planet Uranus is called the *Awakener*, because its influence tends to bring about changes and a higher state of con-

sciousness. It is also sometimes described as the *Homeless Wanderer*, as it is not the sole ruler of any sign. Yet it is co-ruler of Aquarius, and its influence is increasing. The Lords of Destiny are now bringing to birth more Aquarian children than heretofore, so that they may help their fellowmen to respond to the higher vibrations of this unique "mystery" planet. Uranus is the higher octave of Venus. The ray from Venus gives personal love and devotion; the Uranian ray gives compassion and altruism, along with the ability to rise above the love of relatives, to embrace all humanity in its compassion, and live the truly altruistic life. The true Uranian does not love his relatives less but more unselfishly; his love reaches out to all people, regardless of creed, color, or race. Most people desire a return of their love, but those who can respond to the higher side of Uranus neither look for nor expect any return, not even gratitude or recognition. They give themselves to others even to the renouncing of life itself, if need be. They seem to cry out to the world: "Awake! thou that sleepest, lift up thine eyes and behold the rosy streaks of the dawn already showing in the heavens, the presage of the New Age, the Aquarian Age, about to be ushered in!" Though we are now only at the very beginning of this wonderful Age, it is our great privilege and duty to live in brotherhood and teach the young so to

order their lives that they and we may become worthy pioneers in preparing for the glories that lie ahead. Could we have a greater honor than this?

Altogether apart from the fact that we are reaping what we have sown in the unremembered past, or learning new lessons that we could not or would not learn before, are not all the sorrows, privations, disappointments, and restrictions endured in this life more than worth enduring if they but teach us the meaning of life in all its fullness, enabling us to see the Light and recognize the "sign of the times"? This knowledge is usually acquired only through great suffering, heart-searching, and yearning after Truth and Light. This inner longing and vague unhappiness have guided our feet to Rosicrucianism, and in its teachings we have found a satisfying solution to life's problems. Well may we rejoice with St. Paul in tribulation, and work more earnestly to stimulate right thinking in the minds of the young, by both precept and example, for right action must follow right thinking even as light follows darkness.

Pisces — Now we come to the last sign of the zodiac, Pisces — a watery sign ruled by Jupiter and Neptune. Pisces rules the feet. "How beautiful upon the mountains are the feet of Him that bringeth good tidings that publisheth peace." Piscean children, hypersensitive to super-physical vibrations, have much innate understanding, therefore they can understand the wonderful meaning of this thrilling text and appreciate its poetic imagery. Pisces is a negative sign, though, so its children should be carefully guarded from all undesirable influences, visible and invisible. When old enough to be sent out into the world their occupation should be carefully chosen, for they are apt to remain in the one chosen for them whether it be suitable or not. They are not inclined to make effort unless obliged to do so, though usually kind, peaceable, and lovable children. They should be trained early to exert themselves and be given certain responsibilities required to be regularly and systematically discharged.

Dreamy and imaginative, if their imagination is well directed, into the good and true channels, they may become inspirational writers and musicians. Inclined to be fearful of what *may* happen, they should be taught not to meet trouble halfway. An apt adage for them is: "Never trouble trouble till trouble troubles you." Gentleness with firmness is the key to use in training the Piscean child.

* * * *

In the preceding delineations we have mentioned only some of the salient characteristics of the twelve signs. These may be modified or intensified by the aspects of the planets in the horoscope, but even so there are certain basic characteristics of each sign which are easily recognized.

One of the best ways to train the child of any sign is by rhyme and music. Rules and precepts should be put into rhyme whenever possible. The children will thus remember the teaching more readily, and will be amused and interested and learn without having had their antagonism or rebellion aroused. For instance if a little boy objects to getting into his bath, try saying: "Now, Johnny, you are going to be like the little frog that said to his mother, 'Now for a header into the river; In with a splash, and out with a shiver.'" The chances are that Johnny will not only plunge into the bath but will splash the water about to such an extent that one may be tempted to regret having resorted to rhyming! Or when the children have their hands and faces washed, which process most all children dislike, sing while washing their little fingers: "Rub and scrub your hands and face many times a day; If you don't your rosy cheeks and health will fly away." Rhythm helps more than anything else to develop the child's physical and emotional bodies, and although many of the nursery rhymes may not sound very sensible, that does not matter; it is the rhythm which effects the good. The more music the child hears, the more he is taught to sing and respond to musical strains, the more rhythms he repeats, the more fully developed emotionally and physically he will be. (Needless

to say — we hope! — the music referred to is of the classical variety, certainly not jazz, rock, or any of the other distortions of sound.)

One thing in particular should be avoided in training children, especially Virgo children, and that is allowing them to make much of their ailments. These should *never* be dwelt on before a child. "Kind" friends who call and talk all the time about their ailments, present and past, or their husband's or their children's or sisters' or cousins' ailments do an incalculable amount of harm to those whom they visit, as well as to themselves, and especially to the children whose plastic minds they may have impressed. Some children are frightened by such conversation, some like the importance of being ill; both states are very harmful. These lines from Ella Wheeler Wilcox are excellent to teach children:

"Say you are well, or all is well
with you,
And God will hear your words
and make them true."

Another excellent help in the training

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. **RENEWALS** 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, Birth-place, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

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

of children is teaching them to take delight in the study of natural objects and in watching natural phenomena. Botany lessons in which they are taught to study the form and to admire the colors of different flowers and plants should be a part of every child's early training. Observing the habits of different animals can be intensely interesting and exciting, especially if a feeling of love and helpfulness goes along with it. Where possible a small plot of ground for planting and cultivating flowers or vegetables should be given the child, and his interest in all living, growing things thus encouraged. The oneness of all life, the work of the Nature Spirits and the Angels, the wonders of creation itself, can best be taught in direct association with Mother Earth's varied and fascinating animal and plant life. Children born with the signs Taurus, Cancer, and Scorpio strong in their horoscopes usually have a natural love for the many aspects of Nature, but *all* children can be taught to develop that love, even if to begin with they do not evidence much of it.

We recall a family in which the mother gathered her little ones round her when she sowed the flower seeds in the spring, explaining how water, warmth, and care would make them germinate and grow. She also taught them to look at the stars and to point out the Great Bear, the Little Bear, the North Star, etc., using the familiar names of the stars. As the days lengthened and shortened she made a pencil mark at a certain point where the rays of the Sun shone upon the wall, and then told the children to watch the mark each evening at exactly the same time to see how far the Sun had traveled either north or south. This mother did not understand much about astronomy or astrology, but she implanted a love for the heavenly bodies and their Creator in the minds of her children. One boy, unaided, when in his teens made a large telescope, installed it in an attic and called up the whole household in turn to look through it at the stars. Another child became an earnest student of astrology. The father

in this family helped, too, by taking the children into the garden to watch eclipses of the Sun through small pieces of smoked glass, teaching them, also, how focusing the Sun's rays through a magnifying glass generated heat. Surely we need more parents who take the time to instill a basic appreciation of God and His creations in the minds of their children!

It is one of the highest privileges allotted to us to have a little child under our care, and no effort is too great, no expense too much to spend upon the proper training of the Egos committed to our care. How carefully parents and teachers should conduct their lives, for children learn more from example than from precept. It is of no use to teach a child to be truthful and break a promise to it. The teaching will be forgotten, but the broken promise will be remembered.

Astrology is more than worth our study if we put it to no other use than the better and wiser training of the young. It shows the parent and teacher the surest and best way to eliminate the weaknesses and to develop the strong and good points in the child's nature. Already this divine science is beginning to be taught in high schools and colleges, and we can think of no better way to help both teachers and pupils to understand and usher in the New Age ideals of brotherhood, unity, and altruism.

* * *

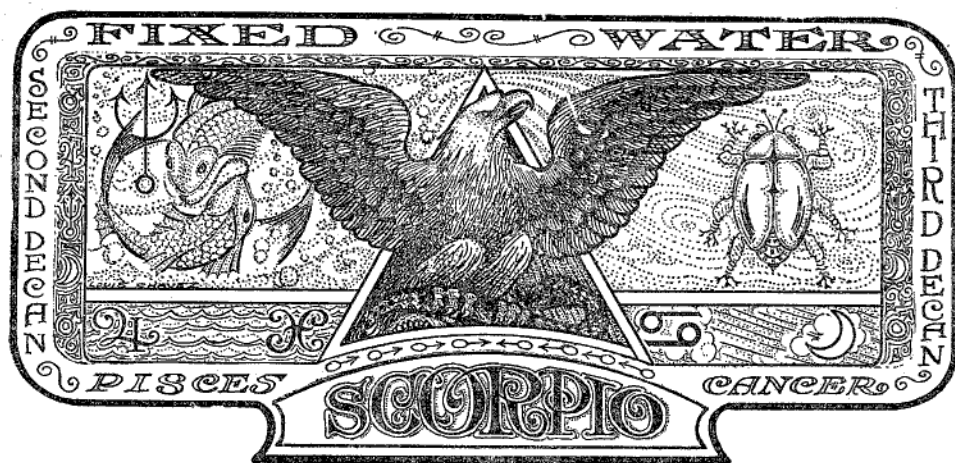
Are You Helping Your Stars?

One not infrequently hears students of astrology express their annoyance at the way the stars work. They complain that the evil directions are always on time and marked in their effect, while very often the good directions seem to have little or no influence, and they wonder why. Have you ever realized that you cannot possibly get something for nothing, any more than you can create something out of nothing? This holds good whether you want a loaf of bread, a position, favors, or anything else. If at any time you seem to get something without paying for it you

will have to settle later, and settle with interest, for it is Nature's Law of Justice that nothing is given for nothing. There must be an equivalent in one way or another; the scales may be tipped in one direction for a long time, but as surely as the pendulum swings equally to each side of the neutral point, so surely will the scales of justice swing, and swing until the balance is reached.

This holds good in astrology. It is said that "God helps the man who helps himself"; you may also say that the stars help the man who helps himself, for they are God's ministers. It should always be remembered that the stars show tendencies, they mark times when opportunities are ripe, but they never under any circumstances compel anyone to act in this, that, or the other manner. But neither are the directions haphazard events. They are lessons and experiences for us, of which we may avail ourselves or not, as we choose, within certain limits. For instance the Moon comes to a square of Mars, and it will bring to us an opportunity to lose our temper and get into trouble thereby; then, when the trouble is over and we sit down to reflect on the occurrence, we will most likely say to ourselves, well, what fools we are to allow a little thing like that to play havoc with our happiness. On the other hand, if the astrological student uses his knowledge in the proper manner, then he should know what the effect of the Moon square Mars will be. He should resolve to be calm beforehand and say: "Here is an opportunity for me to rule my stars. I am going to keep my temper well under control so that no matter what happens, I am going to maintain my equilibrium." Then, when the opportunity comes along to lose his temper he may stand firm. Although he may feel the passions surging within, he may stand outwardly quiet, keep a cool head, and when the danger is past he will have gained a victory and learned the lesson which it was intended that he should learn. Or suppose that it is a square of the Moon to Saturn. This will impel

(Continued on page 519)



The Children of Scorpio, 1971

Birthdays: October 24 to November 23

SCORPIO has two symbols: the eagle and the scorpion, aptly indicating the two general types of people born when the Sun is in this fixed-water sign. One type soars into the heights above materiality, the other revels in the vibrations of the Lucifer-dominated material world.

Mars, planet of dynamic energy, and its higher octave, Pluto (as generally considered), rule Scorpio, so that the natives of this sign are imbued with tremendous energy, which must have an outlet somewhere or somehow. They express the martial qualities, positive or negative, according to the position and aspects to the Sun. Happiest when in the midst of activity, they are usually ready to participate wholeheartedly in an argument or a fight. Since they are strongly sexed, these children should be instructed at an early age concerning the sacredness of the creative function, and be taught how to use their energies constructively in physical, emotional, and mental accomplishment.

People who manifest the higher side of Scorpio have splendid constructive and executive ability. They may be brusque, but are just and honest. Untiring work-

ers, they are always ready to assist others, particularly the oppressed. Those who manifest the negative side of Scorpio are usually stirring up trouble, inciting others to lawlessness and anarchy. These are the social firebrands, dangerous members of a community.

The children of Scorpio usually possess a quick temper and a sarcastic tongue that can bite like the sting of a scorpion. Unless taught kindness and consideration for others, they are apt to bring much unhappiness upon themselves and their associates by inconsiderate speech. They have a penetrating mind, a vivid imagination, a strong will, and considerable personal magnetism, all of which may be very helpful factors in attaining success.

Two aspects are in operation during all of this solar month: Mercury and Venus in conjunction, and Saturn opposing Neptune. The former points toward a cheerful, good-natured, and sociable disposition, as well as ability for music and poetry. If near the ASC, this aspect gives affability and persuasiveness to the personality. The latter aspect suggests opportunities to learn uprightness and complete honesty.

From October 24 to November 10, Saturn and Jupiter are in opposition, indicat-

ing a need to cultivate trustfulness, ability to make decisions, and determination to shape one's life along constructive lines.

Venus and Mars are in square aspect from October 25 to November 13, a strong warning to parents of these children to give them special training in refinement and control of the emotions. They need to be taught from early years concerning the sacredness of the creative function and the deplorable results of uncontrolled desires.

Mars and Neptune are in square aspect from October 29 to November 23, adding to the need for teaching these children refinement, poise, and self-control. Lawlessness and fanaticism are especially to be avoided.

From October 30 to November 13, Mercury squares Mars, indicating mental energy, enthusiasm, and dexterity, but the probability of using these qualities in a destructive manner. These children should have special training in kindliness and consideration for others.

Venus and Neptune are in conjunction from November 1 to 11, suggesting musical ability and a fertile imagination, but aspects from other planets will determine the direction of the conjunction.

From November 2 to 23 Jupiter sextiles Uranus, giving a broad, humane disposition and an inclination toward the occult arts. Honest, sociable, and hospitable, these natives are apt to benefit from influential friends in official positions.

Venus opposes Saturn from November 3 to 13, pointing toward the need to teach these children the unhappy results that come from jealousy, suspicion, and avarice. Impersonal affections, trustfulness, and generosity are the traits to be cultivated from early years.

From November 3 to 23, Saturn and Mars are in square aspect, a planetary pattern that calls for the cultivation of unselfishness, gentleness, self-control, and truthfulness for its transmutation.

Venus conjuncts Jupiter from November 8 to 20, a beneficent influence indicating success and general good fortune. Social prestige, wealth, respect from oth-

ers, and a happy marriage are all favored.

From November 9 to 20 Mercury and Jupiter are in conjunction, another fortuitous stellar pattern. The disposition is cheerful, friendly, and generous, the mind broad, versatile, and able to reason correctly. Success in law and literature is especially favored.

Uranus sextiles both Venus and Mercury from November 13 to 23, indicating that these natives are mentally alert, of quick intuitive perception, and exceedingly magnetic. There is a love for art, music, and poetry, and a happy, sudden marriage is probable. The ideals are lofty and progressive, there is talent also for a literary or scientific career, and many friends are attracted. These aspects point toward the pioneer in various fields of endeavor.

From November 17 to 23 the Sun and Neptune are in conjunction, intensifying the vibrations of the aura, so that the native is sensitive to beings and forces from the superphysical world. However, this is a negative aspect, so that care should be taken to use the will in maintaining independence of thought and action.

The Sun and Saturn are in opposition, and Jupiter and Mars are square from November 18 to 23. The former configuration tends to lower the resistance and to obstruct or delay success, but it gives an abundance of experience which may be used to make rapid spiritual progress. The latter aspect indicates a tendency to gamble, drink, and to act impulsively and unwisely. Unless careful eating is practised, there will likely be blood and liver complaints. Stimulation of the circulation is needed to help avoid these ailments.

* * *

The Physical World is the world of effects; the causes are hidden from our sight, though they are nearer than hands or feet. Force is all about us, invisible and seen by the effects it produces. — *Max Heindel.*

Readings for Subscribers' Children

BRUCE S.

Born May 24, 1961, 5:20 A.M.

Latitude 40N44, Longitude 74W11.

Signs on Cusps of Houses

ASC, Gemini 14.55	4th, Leo	20.00
2nd, Cancer 6.00	5th, Virgo	20.00
Libra intercepted in 5th		
3rd, Cancer 27.00	6th, Scorpio	2.00

Positions of Planets:

Mercury 24.24	Gemini	1st
Mars 9.47	Leo	3rd
Uranus 21.58	Leo	4th
Dragon's H. 1.44	Virgo	4th
Pluto 5.33	Virgo	4th
Moon 22.21	Virgo	5th
Part of F. 4.16	Libra	5th
Neptune 9.20	Scorpio	6th
Saturn 29.41R	Capricorn	9th
Jupiter 7.09	Aquarius	9th
Venus 20.48	Aries	11th
Sun 3.00	Gemini	12th

This little boy's chart shows a wide scattering of planets in both signs and houses, indicating a variety of experiences in many different departments of life. He is by nature both active and adaptable, but perhaps will need to cultivate stability for a more perfect balance.

Bruce is strongly Gemini in nature, the Sun and Mercury both being in this common-mental sign, and it is also on the ASC. The Sun is in the 12th house, sextile Mars in Leo in the 9th, trine Saturn in Capricorn in the 9th, and Jupiter in Aquarius in the 9th, square Pluto in Virgo in the 4th. There is abundant energy here indicated, both physical and mental, along with excellent recuperative powers. Bruce has a cheerful, optimistic, friendly, generous, and kindly disposition, and possesses method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to complete whatever projects are undertaken. Success in

political, judicial, agricultural, and literary positions is favored.

Mercury is strong in Gemini and an angle, pointing toward a mentality that is quick-witted and sharp, along with a liking for change and travel. Bruce is penetrating in his judgment, knowing good value when he sees it, and is not apt to be prejudiced by preconceived, set opinions. Since Mercury sextiles Venus (in Aries in the 11th), and Uranus (in Leo in the 4th), and trines the MC, this child also has ability for music and poetry, and his affable, persuasive personality makes for success in salesmanship and diplomacy. His mind is original, independent, and inventive, too, and his ideas and ideals lofty and progressive. His inventive genius is apt to work out in connection with electricity, but he has definite talent in both the scientific and literary fields. The square of Mercury to the Moon suggests times when indecision and worry may clamor for a place in the mentality, but the positive aspects are much stronger and can easily displace the negative ones.

The Moon in Virgo in the 4th, besides its square to Mercury and the ASC, trines Saturn, pointing toward interest in diet, hygiene, and chemistry; also such traits as self-reliance, thriftiness, and diplomacy. Trustworthy and responsible, patient and persistent (as indicated by the trine to Saturn), Bruce will no doubt gain the esteem of the community in which he lives. Since the lunar orb rules the 2nd house, his finances are apt to be fluctuating, but the trine to Saturn will have a stabilizing effect upon this department of this life.

Neptune in Scorpio in the 6th squares Jupiter and Mars, so that this child should be taught to avoid all negative psychic phenomena and strive for spiritual progress through mental control and selfless service. With this training, he can be a valuable channel for the Higher Ones to use in furthering New Age ideals.

WILLIAM Y.

Born January 19, 1959, 11:45 P.M.

Latitude 41N52, Longitude 87W39.

Signs on Cusps of Houses

ASC, Libra	21.53	4th, Capri.	26.00
2nd, Scorpio	19.00	5th, Aquarius	29.00
3rd, Sagitt.	21.00	6th, Pisces	28.00

Positions of Planets:

Neptune	6.52	Scorpio	1st
Jupiter	27.16	Scorpio	2nd
Saturn	1.41	Capricorn	3rd
Mercury	13.50	Capricorn	3rd
Sun	29.26	Capricorn	4th
Venus	16.11	Aquarius	4th
Part of F.	28.14	Aquarius	4th
Dragon's T.	17.01	Aries	6th
Mars	21.58	Taurus	8th
Moon	5.47	Gemini	8th
Uranus	14.55R	Leo	10th
Pluto	3.38R	Virgo	11th

With the Sun and two planets in cardinal signs, cardinal signs on all the angles, and the planets scattered through seven of the twelve houses, this boy will lead a life filled with activities of various kinds.

Since the Sun is in the last degree of Capricorn, the individuality is rather complex, a mixture of the traits of both the conservative, cautious Capricorn and the following sign, progressive, original Aquarius. The solar orb is in the 4th house, trines the Moon in Gemini in the 8th, sextiles Jupiter in Scorpio in the 2nd, and trines Mars in Taurus in the 8th. Some very fine characteristics are here indicated: friendliness, generosity, courage, determination, and the ability to make one's own way in the world. William is also trustworthy, has executive ability, and is resourceful, so that he is well qualified to handle different problems, as well as help others.

This boy has a super-abundance of vital energy, a strong constitution, ability to endure the harder tasks, dauntless determination, and an indomitable will that

knows no defeat. His zest for life may cause him to be blunt and brusque at times, brushing conventions aside, but the Venus-ruled Libra Ascendant modifies this tendency considerably. He has excellent earning power, and the favorable aspects to Jupiter in the 2nd house indicate financial plenty. However, Jupiter opposes Mars and the Moon, and Mars squares Venus, so that a tendency toward sensuality and unwise spending needs correction.

Mercury, ruler of the concrete mind, is posited in the Saturn-ruled Capricorn, unaspected save for a parallel to Saturn. However, the Moon and Jupiter are also to be considered in measuring the mentality. William has a rather critical, suspicious, and penetrating though wide-awake mind, imbued with a liking for science and literature. He is attracted to the occult, but has a very practical turn to his mentality, also.

Since the Moon and Mars are both in the 8th house, there is likelihood of an inheritance or legacy, though there may be difficulties involved in getting it settled satisfactorily.

The Moon rules the 10th house, so that it is a strong indicator of the vocation. Uranus in the 10th also affects the vocation. It would seem from these two planets, along with the Libra Ascendant and general nature, that salesmanship would be an excellent profession for William. He likes to travel, and has a pleasant, persuasive personality. However, he should be especially circumspect in his behavior that relates to his vocation, or the opposition between Uranus and Venus will bring him grief. There will be times when he will be strongly tempted to display rebellion, impatience of restraint, self-assertiveness, and fickleness in affairs of the heart, but if properly trained in early years, should be able to restrain such impulses.

Neptune in Scorpio in the 1st house sextiles Saturn and Pluto, emphasizing his interest in the occult, and pointing toward a channel through which he can do much to control the undesirable qualities when they crop up.

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.

Merchant, Travel Guide

DAVID W. — Born December 15, 1953, 1:51 A.M. Latitude 41 N., Longitude 92 W. This young man has a rather complex and difficult to handle personality with Neptune and Mars in conjunction in Libra in the 1st house, sextile Sun and Pluto, trine Jupiter, but square Uranus conjunct the Dragon's Tail in the 10th. He is sensitive to the higher vibrations and most of the time will be inclined to respond to them, but there will be times when he will feel suddenly impelled to erratic, unwise actions. Uranus also squares the Moon (in Aries in the 6th) which rules the Cancer 10th house. The Moon is well aspected otherwise, however: sextiles Jupiter and the Part of Fortune, trines Sun, Venus, and Mercury in Sagittarius. Jupiter in Gemini in the 9th indicates a liking for travel, some of which will be pleasant and profitable. There are lessons in poise, balance, self-control, and consideration for others to be learned in vocational pursuits by this native. To the extent that he learns them will he succeed in his work, whether it be in merchandising, tour guiding, or in the more unusual fields of electronics, computerization, etc.

Telephone Opr., Secretary

DOROTHY M. L.—Born April 14, 1938, 3:23 A.M. Latitude 41 N., Longitude 112 W. Here we have a very outgoing personality, with Jupiter in Aquarius in the 1st house, six degrees from the ASC, sextile the Sun in Aries in the 2nd, trine the Moon in Libra in the 8th, but square Mars in Taurus in the 3rd. Jupiter also rules the Sagittarian 10th house, so that this native will be attracted to such work as telephone operating, salesmanship, and

government work. Mercury in Taurus conjunction Venus in the 2nd, indicates a mind that is not soon made up but based upon the thought and reason that make the judgment reliable. Gain through mercurial occupations is favored, and these include clerical and secretarial work (particularly in civil service), as well as the above mentioned. The position of the Sun and four planets in the 2nd house points toward much interest and activity in earning money, with a tendency at times toward extravagance. Saturn in the 2nd, however, helps to stabilize.

Teacher, Stenographer

GARY P. — Born May 4, 1956, 7:14 A.M. Latitude 43N5, Longitude 89W24. A well aspected Venus in Gemini in conjunction with the ASC indicates a pleasant, persuasive personality, which will serve well in any vocational capacity. The Lady Venus sextiles Jupiter and Pluto, trines Neptune, Moon, and MC, pointing toward the ability to express himself well, even in poetry, a liberal mind, tolerance of others, and getting along well with women. The Sun and Mercury in the 12th house (destiny) suggests some limitation upon the expression of the inner thoughts and aspirations, but a mind inclined toward delving into the mysterious and unknown. Moon in the last degree of Aquarius in the 10th, squares Mercury and Saturn, opposes Pluto. Uranus and Saturn, rulers of the Aquarian MC, and Jupiter and Neptune, rulers of the intercepted Pisces in the 10th, all bring diverse influences to bear on the vocation. Literary work of some kind would probably be best; stenography (in civil service), teaching, or research of a literary nature. Salesmanship is another suitable field.

Daily Thought and Guide

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

MONDAY — NOVEMBER 1

It will be well to concentrate on self-control this morning. "No conflict is so severe as his who labors to subdue himself."—*Thomas a Kempis*.

TUESDAY — NOVEMBER 2

Continuity of purpose should be a requisite of all our activity. If our goals are firmly in mind, we can more easily disregard the distractions that are always at hand.

WEDNESDAY — NOVEMBER 3

Everyone profits from sincere words of encouragement and cheer. "Wise sayings often fall on barren ground; but a kind word is never thrown away." — *Arthur Helps*.

THURSDAY — NOVEMBER 4

Mixed aspects abound today, but if we remember our obligations to God and man we will be able to utilize those which are favorable, and resist the temptations that might arise.

FRIDAY — NOVEMBER 5

Considerable headway can be made this morning on projects requiring intuition, imagination, and inventive skill. The truly creative mind will be a hallmark of the Aquarian Age.

SATURDAY — NOVEMBER 6

A good day to catch up on accumulated domestic chores, remembering that, if we feel irritable, other people are also tired after their week's work. A friendly smile often clears the air.

SUNDAY — NOVEMBER 7

Let us join our hearts in praise and thanksgiving to our Heavenly Father. "A grateful thought toward heaven is the most complete prayer."—*Lessing*.

MONDAY — NOVEMBER 8

Spiritual and mental activities are favored this afternoon and evening — a good time to develop both the head and the heart sides of our natures.

TUESDAY — NOVEMBER 9

Another day of mixed vibrations, but benevolent Jupiter helps us begin the morning on a note of optimism, generosity, and nobility. We can retain these qualities all day, if we try.

WEDNESDAY — NOVEMBER 10

The evolved Ego is able to live above temporal law while conforming to it. Independence and anarchy are not synonymous, and the rights of others must not be violated in attaining our own goals.

THURSDAY — NOVEMBER 11

We are likely to encounter frustrations, trials, and disappointments today, but abiding faith and devoted service to others will help surmount all obstacles.

FRIDAY — NOVEMBER 12

If we utilize the splendid solar-lunar configuration this afternoon, we can end the work week with a spurt of activity, finishing that which might have been left undone during the preceding days.

SATURDAY — NOVEMBER 13

The finest qualities of Neptune, Saturn, and Mars are at our disposal late this afternoon. May we use them to good advantage, finding relaxation in earnest spiritual or physical good works.

SUNDAY — NOVEMBER 14

Our minds, hearts, and emotions are all receptive to the splendid spiritual climate which can be created today. If we worship God intensely with our whole selves, His response is gloriously uplifting.

MONDAY — NOVEMBER 15

This is a quiet day, but we can use the time profitably to plan future activities and lay the groundwork for forthcoming projects. A period of meditation is also not amiss.

TUESDAY — NOVEMBER 16

This morning Mars gives us the energy and resolution to embark upon the project we envisioned yesterday, as well as those perhaps distasteful duties about which we might long have been procrastinating.

WEDNESDAY — NOVEMBER 17

"The moral courage that will face obloquy in a good cause is a much rarer gift than the bodily valor that will confront death in a bad one."—*Chatfield*.

THURSDAY — NOVEMBER 18

Students of astrology and the occult teachings can receive insight today into heretofore perplexing aspects of these studies. We must remember, also, to *live* what we learn.

FRIDAY — NOVEMBER 19

This is a good day to renew old friendships and make new ones. Life's beauties and blessings are much more meaningful if we can share each others' joy in them.

SATURDAY — NOVEMBER 20

A hike through the woods in invigorating autumn weather is excellent physical and mental therapy. Attunement to Nature always "restores the soul."

SUNDAY — NOVEMBER 21

Let us rejoice in our worship today, as did St. Augustine: "Thou awakest us to delight in Thy praise; for Thou madest us for Thyself, and our heart is restless until it repose in Thee."

MONDAY — NOVEMBER 22

A sense of humor makes burdens easier to bear, and helps maintain equilibrium in the face of adversity. "Humor is the harmony of the heart."—*Douglas Jerrold*.

TUESDAY — NOVEMBER 23

The Sun, Saturn, and Neptune favor us with beneficial influences this morning. Truly a day "to strive, to seek, to find, and not to yield."—*Tennyson*.

WEDNESDAY — NOVEMBER 24

In the Aquarian Age, we will all have learned to be our brothers' keepers. This afternoon, with help from Uranus and Jupiter, we can take another step forward in developing this awareness.

THURSDAY — NOVEMBER 25

"When gratitude o'erflows the swelling heart, and breathes in free and uncorrupted praise for benefits received, propitious heaven takes such acknowledgment as fragrant incense, and doubles all its blessings."—*Lillo*.

FRIDAY — NOVEMBER 26

Positive spiritual development requires constant attention and care. If we feel ourselves subject to negative influences, prayer can keep us protected.

SATURDAY — NOVEMBER 27

Let us ignore the temptation to gossip or behave irascibly this morning, and utilize productively the vibrations of Saturn and Neptune in the early evening.

SUNDAY — NOVEMBER 28

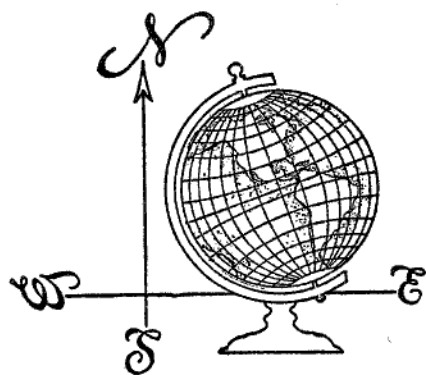
On this Lord's day we can most meaningfully demonstrate our devotion by giving service to those in need, and by communicating hope, encouragement, and cheer wherever possible.

MONDAY — NOVEMBER 29

Those whose work requires mental dexterity can achieve considerable output today. Music or the fine arts will contribute to a restful, spiritually satisfying, evening.

TUESDAY — NOVEMBER 30

Energy and ambition given by Mars today should help us easily to complete month-end chores and prepare spiritually for the coming Holy Season



MONTHLY

News

INTERPRETED

The Seismologist as Seer

Only a few years ago, seismologists were inclined to laugh at anyone who suggested that earthquakes might be predicted or even eventually controlled. But they aren't laughing any more. For thanks largely to massive research on recent major quakes that have convulsed Alaska, Turkey, Peru and southern California, the seismologists now believe they may be on the verge of being able to foretell when a violent spasm in the earth's crust is likely to occur

Earthquakes occur, geologists believe, when two blocks of crustal material make contact and try to move past each other. The force driving the blocks along is enormous, but so is the friction between them. The result is that the blocks may grind against each other for years, even centuries, before the strain becomes unbearable. But finally, the two masses do shift abruptly and an earthquake is born.

Last year, the U.S. Geological Survey decided on a small experiment in what might be termed seismic birth control. To test the premise that a lot of little tremors might ease the strain accumulated along a fault line and thus abort a major quake, the agency took over four 6,000-foot-deep wells in an oil field in the northwest corner of Colorado. As many as 1,000 mini-quakes had been recorded in that area and it seemed clear that the tremors were caused by large quantities of water pumped down the wells into the oil-bearing strata. The high-pressure water was used to force the oil toward the center of the field (where other wells brought it to the surface), but it also had the secondary effect of lubricating the underground rock formations and permitting them to slip by each other.

Geological Survey personnel reversed the process, however, and began pumping out the water. "As we pulled the water out of the ground," says Dr. Barry Raleigh, a Geological Survey geophysicist, "the earthquakes began dying out." Indeed, sensitive instruments on the surface of the oil field have recorded only seven minor tremors

in the past two months, compared with an average of 100 to 150 small quakes when water was being forced below ground. "The conclusion can be made, with some caution," Raleigh adds, "that we have turned off the earthquakes."

The next step, set to start this week, is to turn the tremors back on. The survey team will pump water back down the wells again and then watch for the tremors to begin anew. This off-on cycle is to be repeated three times, Raleigh says, to show a clear connection between the water injections and the quakes

Some seismologists believe water injection may hold great promise as a way of defusing the San Andreas fault in California. As Raleigh envisions it, the system would work somewhat like this: a series of three wells would be drilled along the fault line, each to a depth of about 30,000 feet. Water would be pumped out of the first and third wells, temporarily cementing the fault at those end points. In the second, or middle, well, water would be pumped down into the fault at high pressure. This would "grease" the fault in that local area, allowing the blocks of earth to slip slightly and thus reduce the strain. "With enough wells," says Raleigh, "it could be possible to allow the San Andreas fault to move slowly and gently where it is now locked and thus prevent a giant earthquake."

Not all scientists are persuaded that the scheme would work. Critics say there is a chance that water injection might very well trigger the great earthquake it would be intended to prevent. And if that were to happen, the political consequences might also be of earthquake proportions. "It would be one thing if God caused it," says Dr. Robert Hamilton of the U.S.G.S. wryly, "and quite another if the Geological Survey caused it."

—Newsweek, May 24, 1971.

Although it does appear to be in man's best interest that he learn *safely* to control dangerous factors in his environment, we question the wisdom of such a poten-

tially hazardous scheme as is described here. It is one thing to conduct a controlled experiment in a laboratory; it is quite another to unleash a powerful source of possibly destructive energy into the Earth without, simultaneously, being able to rely upon a foolproof method of holding in check the results of this action.

Along these lines, too, since the pressure of water pumped into the Earth's strata as a result of oil-producing operations was sufficient to induce tremors, might it not be well within the realm of possibility that the far greater pressure exerted during underground nuclear tests could have similar, or worse, consequences?

In recent months we have several times reiterated the very salient and inescapable esoteric Teaching that earthquakes, and all so-called "natural disasters," are the result of man's disregard for natural laws. As long as man proceeds independently of, and at variance with, these laws, he must expect eventually to reap the consequences. Even if he should be able, in time, successfully to "turn off" earthquakes, without, simultaneously, amending his own behavior, we may be sure that, under the Law of Consequence, other calamities will be instituted to take their place. As soon as he learns to control *himself*, the problem of controlling natural disasters will be done away with.

A Pen That "Sees"

Two young women, both blind since birth, are learning to see words printed on a flat page. They "read" with a special type of pen — one that may soon enable the blind to go beyond Braille to enjoy all types of ordinary printed materials.

The pen, recently developed by Dr. Sam L. Sparks of the University of Washington at Seattle, emits a tiny laser beam that scans a fraction of a letter at a time. If the beam hits white space, a reed on the side of the pen vibrates against the reader's finger. When the beam hits black print, the vibration stops. Using the start-and-stop vibrations, the blind person can trace each letter successively.

The girls, both seniors at the university, have been testing the pen since September. Although they can only read large type,

Dr. Sparks hopes to refine the device so it can trace fine print and letters with serifs.

The pens, which will be used by the State of Washington's Department of Institutions next year, should be available nationally by late 1973, Dr. Sparks estimates, at a cost of \$75 to \$150 each. According to the girls, however, blind persons will have some difficulty with those pens at first — most of the blind do not understand the concept of flat patterns on paper ("The alphabet in my head was three dimensional," explains one). Yet they report it's well worth the effort learning to read this way. As one girl put it, "It's so great, just to know what Snoopy looks like!"

—Ivan Doig

—*McCall's*, June, 1971.

Here is another invention that will help the blind to "see" through their skin ("Seeing Eye Backpack", *Rays*, May 1970). Just as the backpack works by causing vibrations on the individual's skin which conform to the configuration of images transmitted by a camera, and thus lets him "see" whatever is in range of the camera, so also does the pen described above, by causing vibrations on a person's skin, allow him to "see" letters.

Again, we refer to the statement in the *Cosmo-Conception* (p. 262) that, in time, the senses of hearing and sight will no longer be localized, as they are now, but will extend over the entire human body. The skin of blind people using these inventions is already now being sensitized to a greater degree than that of individuals who need not rely on their sense of touch to such an extent. These artificial methods of inducing "sight," while of course extremely limited, give some idea of the tremendous range of vision which will be ours once we have truly learned to "see" with our skin.

The Computer with a Heart

Perhaps the computer does have a heart. In California a computer is helping to match adoptive parents and homeless children. The new technique is so effective that it may soon be used to speed up adoptions all over the country.

In a test program begun last year in the Sacramento headquarters of the California Department of Social Welfare, the computer led to these adoptions.

A pretty girl, five, whose mother was Japanese-American. She had been placed with parents, but was then returned to the

adoption agency because she was going deaf. The computer found a home for her 400 miles away with a woman who teaches deaf children.

Two brothers and their sister, ages four, five, and seven, whom the adoption agency staff was determined to keep together. Not many adoptive parents are ready, financially or psychologically, to take on three children at once; but the computer uncovered such parents on a ranch high in the California mountains.

A blue-eyed, fair-haired boy, three, confined to a walker because of a birth defect. His chances for adoption seemed dismal until the computer matched him with a rare family: a mother, father and their three teenage children who had agreed to share in the adoption and care of a child.

These children were among the 150 placed by the computer in the first year of the program — admittedly only a small dent in a great wall. California, with a total of 7,755 adoptions in 1970, places almost twice as many children as New York but still has the largest backlog of waiting babies. Yet the results are encouraging because most of these 150 children had already been passed over, rejected for what adoption workers call "negatives" — parentage of mixed races or health defects . . .

The secret of the computer's success is scope. A vast amount of information on each pair of adoptive parents, forwarded from 55 offices of 36 public and private adoption agencies in California, is fed into the machine. It then sets out to match child and parents. There might be a man and woman in, say, Eureka, along California's remote north coast, who would be happy to adopt a child who has been passed over in Los Angeles or San Diego. While understaffed adoption agencies can't possibly exchange files with all other agencies, they can feed data into a central agency — and the computer takes over from there.

—Neil Morgan in *McCall's*, June, 1971

Evidence of the impersonal nature of computers is rapidly accumulating in the business world, and it is, therefore, heartening to consider the more "humane" uses to which these machines can be put. Certainly children whose appearance or handicaps make them less likely candidates for adoption than their more prepossessing companions have, as a result of the tremendous range of information available to the computer, a much greater chance of being placed in homes where they will be received with love and care. One wonders, for instance, if the little girl and her brothers, now living on the "ranch high in the California mountains,"

would have found a home together under other circumstances.

Perhaps, in time, this or a similar program can be expanded beyond state lines, and it will become easier for people residing in sparsely settled areas, where the call for adoptive parents is not great, to adopt children from more densely populated states, who otherwise might have to grow up in institutions.

Man's Effect on Climate

We may be able to figure out man's effects on the climate in advance with the help of a new computer program being developed by the National Oceanic and Atmospheric Administration at the Geophysical Fluid Dynamics Laboratory in Princeton, N. J. Based on two existing models, one of the ocean and the other of the atmosphere, the all-encompassing model of the earth's "fluid envelope" will reproduce the physical conditions and laws that describe the behavior of the oceans and atmosphere, as well as their interactions. One important use: predicting the effects of pollutants whose source is known.

—*Science Digest*, Sept. 1971.

In view of the unusual climatic changes which appear to be taking place everywhere — extremes of hot and cold weather, increasingly violent storms of various sorts, and other immoderate weather factors replacing formerly predictable and milder ones—it appears high time that man seriously takes stock of his own responsibility in causing these undesirable and dangerous variations. The effects of numerous material experiments and industrial undertakings, ranging from nuclear testing to the excessive amounts of automobile exhaust being produced daily, are playing a decisive role in instituting changes in the Earth's atmosphere — with resultant changes in the weather patterns.

Although it seems as though common sense alone would indicate that "tampering with Nature" in this manner is bound to result in trouble, if not disaster, perhaps man does need even more telling evidence. Let us hope that this program will cause some eyes to be opened.

BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"What Happens When You Die?"

What Happens When You Die?, edited by August H. Wagner, Abelard-Schuman, New York, 1968.

THIS book is a compilation of letters written by eminent scholars, scientists, and other "great minds" in response to the editor's request for their opinions concerning survival after death. All schools of thought are represented, from the materialistic theory that life on Earth is the sum and substance of man's existence, through the orthodox Christian teaching of one Earth life followed by heaven or hell, to the theory of rebirth and ultimate spiritual reunification with the Source.

Several thoughts repeatedly cross the occult student's mind as he pursues these letters, which are arranged alphabetically by the author, thus assuring a continuing variety of arguments rather than a more monotonous placement of all advocates of one theory followed by all apologists for another. The first reflection is to wish that all who unquestioningly regard death as "eternal oblivion," and all who express the wistful hope that death might be the prelude to a finer type of life while at the same time burdened with the doubts engendered in their materialistic minds, could be exposed to — more important, could be led to *believe* — the Western Wisdom Teachings on the true nature of death. There can be no doubt that most of the "skeptics" — all of whom are persons of learning and professional stature — have encountered the theory of rebirth somewhere in their studies. It

seems particularly unfortunate to the occult student who is convinced of the verity of rebirth, and of the fact that the Spirit never dies, that even some of his most mentally proficient contemporaries are not yet ready to accept these facts. It is certainly difficult for him to see how anything approaching a meaningful, satisfactory life can be lived, or any substantial peace of mind can be experienced, by an intelligent member of civilized society who believes that, after this physical existence, there will be *nothing*.

In all fairness, however, it must be added that several such contributors, who labeled themselves either humanists or agnostics, stressed the need to emphasize humane, altruistic traits during the lifetime since, although individuals die and are no more, their deeds live after them. Interestingly, no one who professed that death constituted the "end" used this to rationalize selfish or self-gratifying behavior; this appears to be a small — but perhaps important — indication of the gradually increasing climate of interest in and concern with human welfare which is taking place in the Western World.

The reader, in contrast, is also surprised by the number of people who *do* profess belief in one or another form of the theory of rebirth, or who at least speculate that it might be true, holding it more logical and satisfactory than any other yet propounded. The majority of these contributors are from abroad, however — most notably Britain — rather than from the United States of America.

Readers' QUESTIONS

Aspects at Jesus' Birth

Question:

I have heard that Jesus' actual time of birth is known, and that his rising sign is Libra. Is this correct, and is it possible to see his chart?

Answer:

If Jesus was indeed born at midnight on December 25, then it is very likely that he had Libra rising. The Sun would be at the nadir in the chart, in Capricorn, and if there were no interceptions, Libra would probably be on the Ascendant.

We have, however, no definite information on this subject. We are told (*Cosmo-Conception*, p. 379) that Jesus was born "at about the time stated," but no more precise birth data is given in the esoteric writings. In the absence of this information, it is not possible to erect an exact natal chart for Jesus of Nazareth.

A cardinal point of the esoteric astrology teachings is that the one thing a person's horoscope does not show is the extent to which he will exercise his will. The man Jesus was the most highly evolved member of the human race; otherwise, of course, he would not have been chosen as the vehicle for the Christ Spirit at the Baptism thirty years later. As such an individual, there is no question but that the temptations and pitfalls which plague ordinary humanity had no appeal for him, and that he well knew how to live in accordance with natural law. Therefore, although it might be of some academic interest to know the aspects under which he was born, we can be certain that he "lived above his stars" and was well able to rule them.

Protection

Question:

It is frightening to hear and read about inimical forces evidently at loose in the world which can harm a person. Is there any way in which to protect ourselves from these influences?

Answer:

Yes, there is. "When we live lives of purity, when our days are filled with service to God and to our fellowmen, and with thoughts and actions of the highest nobility, then we create for ourselves the Golden Wedding Garment, which is a radiant force for good. No evil is able to penetrate this armor for the evil then acts as a boomerang and recoils on the one who sent it, bringing to him the evil he wished us."

This, essentially, is the basis for all the protection we need either in the physical or the etheric realm. If our lives, our thoughts, and our actions are elevated, pure, and directed toward service and spiritual advancement, we automatically draw to us the forces of Light and, at the same time, build our own Golden Wedding Garments — the Light from within that surrounds us and gives perfect protection.

The Higher Powers are always at hand to give guidance and encouragement to a sincere seeker upon the Path. If we pray for guidance and help along the way, it will be vouchsafed us. The primary admonition given to each Aspirant under the Western Wisdom Teachings, however, is that he dedicate himself to a life of selfless service to humanity. If he does this, earnestly and with love in his heart, "all other things will be added unto him."

Planetary Orbs of Influence

Question:

The Rosicrucian Fellowship gives the orbs of influence of the planets as 6 degrees, with 8 degrees for the Sun and Moon. In writings of other astrologers, however, I note that much wider orbs are sometimes given, and that the suggested orbs vary among the different planets. Can you account for this?

Answer:

We believe that much of the conflict on this subject could be resolved if we remember two things: that there is an art as well as a science of astrology, and that we are dealing with magnetic fields, for which there is no precise cut-off degree where we can say that an influence either begins or ends. For the sake of what seems to be the necessity for compartmentalizing and focusing in our human thinking processes, we specify a specific orb at which it is absolutely safe to say that planetary influences begin and end. This means that under all conditions of debility — poor sign placement, cadent house placement, interception, general lack of aspects, etc., — an aspect will hold for a planet if within six degrees, and for a light if within eight degrees.

If a planet is dignified or exalted, angular, in a critical degree, and strongly aspected, however, we also allow for greater orbs. The amount of consideration we give an aspect beyond the lower limits suggested depends on several things. Among them are the general tenor of the chart as a whole and whether that agrees with the nature of the aspect we have in mind. Also considered is the strength of character of the person concerned.

As we often reiterate, astrology cannot show the extent to which an individual will exercise his will. Some energetic and spiritually aware individuals can reach out, as it were, and take advantage of planetary configurations which would be beyond the scope of many others. Conversely, the evolutionary status of other far more pri-

mitive individuals will allow them to respond only to Moon, Mars, and Saturn vibrations.

Another consideration is the line of work or thinking in which the person is actively absorbed at the time of the reading. For instance, if he is currently the head of an organization, the aspects made by the Sun should be given special attention and quite wide latitude for orbs, since solar activities are the channel through which the Ego then funnels its energies.

Effects of a Stellium

Question:

I have six planets in my Sun sign. This frightens me. Is it good or bad?

Answer:

There is absolutely nothing to be afraid of. Six planets in one sign and house — such a grouping is called a stellium — means that the person has, in past lives, concentrated his endeavors in one direction; he has specialized to a great extent. This has advantages and disadvantages.

One advantage is that the energies are not scattered, and, once the person has a worthy goal in mind, he has all this concentrated stellar energy at his disposal — a tremendous help. This is especially true when the Sun is involved. The main disadvantage of this kind of grouping is that the person is likely to be one-sided in the direction shown by the sign and house in which the planets are placed. He will have to strive for a well-rounded balance.

We must learn not to be "afraid" of any configuration or aspect in our charts. Even if unfavorably aspected, the planets — rather, the planetary Spirits whose influence is felt — are our friends. They are trying to teach us and help us, and even if we fail to respond properly to their influences, we must understand that all of this is for our own ultimate benefit. Eventually we will learn all the necessary lessons and live, in all respects, in accordance with natural laws. Then we will "rule our stars."



Health in the News

DOCTORS LINK AILMENTS TO DIET DEFICIENCIES

A team of scientists at the University of Alabama Medical Center believes that Americans are suffering from everything from insomnia to cancer largely because they eat the wrong things.

And, according to Dr. Emanuel Cheraskin and Dr. W. M. Ringsdorf, the crisis of malnutrition — not to be confused with undernutrition — is one afflicting the majority, possibly up to 80% of the nation's population.

Cheraskin, chairman of the department of oral medicine in the university's school of dentistry, and Ringsdorf are in complete agreement that the body renders itself susceptible to cancer, heart disease, mental retardation, colds and many other afflictions because of diet deficiencies.

"We believe we can show that people who are well and do not have diseases are the people who eat well," said Cheraskin. "And the people who eat badly are the ones who have diseases."

"We tend to think in our culture that disease comes from the outside from 'bugs.' This is a very nice hypothesis because it takes the responsibility away from the person; he can't help it if he caught a bug. But how can you explain it when people are sitting around breathing the same germs and one comes down with a cold?" Cheraskin asks.

"So it isn't the seed — the germ — it's the soil. And the soil is based largely on diet, along with exercise and other factors."

The problem of malnutrition is complicated by the loss of nutrition in foods because of modern harvesting methods, long-distance shipping, storage, processing and cooking, according to Cheraskin.

"The important thing is to eat as wisely as one can — at least cutting out the things that are bad," said Cheraskin, who adds that a balanced diet is most difficult even for the most nutritionally oriented person.

"There are certain foods to watch out for, such as white sugar and highly refined flour," he continued.

Cheraskin said the average American consumed about 50 pounds of sugar a year at the turn of the century, but the per capita consumption has jumped since then to 115 pounds per year.

He noted a six-ounce soft drink contains three and one-half teaspoons of sugar; four ounces of hard candy 20 teaspoons, and a serving of ice cream seven teaspoons.

"The practical way to eat is to make every calory count," he said. "Eat a square lunch as opposed to that ham sandwich, piece of pie, and soft drink. And, on top of that, also take supplements for the things that are very difficult to get enough of."

The area of vitamin and nutritional supplements is one that government scientists, and at times various federal agencies, have been prone to debate.

"In most instances, the diet cannot be nutritious enough in itself, so this does get to the point of supplements," said Ringsdorf. "You don't in most instances, get from the diet what you should as far as your recommended daily requirements are concerned."

The scientists also point to a study at the Jersey City (N.J.) Medical Center that showed that an average 83% of the patients admitted to the hospital have at least one vitamin deficiency and 63% have two or more deficiencies.

Ringsdorf and Cheraskin claim the majority of practicing medical doctors across the nation are not well acquainted with the demands of a proper diet, and seldom advise patients on nutritional needs.

"We're not indicting doctors, they're indicting themselves," said Cheraskin. "The one thing they seldom do is ask you what you eat."

The statements made by these doctors lend authoritative support to similar opinions expressed in recent years by other

medical and nutritional experts. It is becoming increasingly apparent to specialists, as well as to thoughtful laymen, that an improper or nutritionally deficient diet cannot help but debilitate the body in one way or another so that it will lose natural resistance to disease.

One has only to observe people gulping down meals consisting primarily of carbohydrates and sweets at lunch counters and drive-ins, or consider the overwhelming quantities of soft drinks, white bread, and "processed", "restored," and "refined" (therefore lacking in original natural elements) foods purchased daily in supermarkets around the country, to realize that a substantial number of people *must* be consuming inadequate diets.

Dr. Cheraskin's comments about refined sugar echo similar warnings by other leading authorities (see review of *Low Blood Sugar and You*, RAYS, March, 1971). White flour, too, is coming under increasing criticism, although the white bread, buns, and baked goods made with white flour eaten daily by the public is still a far greater proportion than that made with wheat and other whole grain flours.

It is fortunate that growing numbers of scientists and medical authorities are beginning to publicize the significant connection between proper food and good health, and that their studies and opinions are receiving attention in the news media. During the past year, an increasing number of articles about the importance of good nutrition, and about the activities of one or another group of so-called "food faddists," have appeared in newspapers and national magazines. The more diet conscious — in the positive sense — that the public becomes, the better for general health, and one indication of this consciousness is the growing popularity of fresh, organically grown fruits and vegetables — a phenomenon so remarkable that it is receiving wide national publicity.

It is hardly likely that any thinking or informed person can make a convincing or justifiable case *against* the importance of eating balanced meals. As this article

points out, however, the opposition to vitamin and other nutritive dietary supplements is still high in some quarters. Certainly, it stands to reason that vitamin pills and other nutritive supplements should be taken judiciously, and that physical harm can result from overdoses of vitamins and minerals. Too much of a good thing, nutritionally speaking, is as likely to result in ill effects as is too much starch, cholesterol, or refined sugar. It also stands to reason, however, that, since so many people are dependent upon commercially available rather than home grown foods, they are, even if very careful in food selection and consumption, likely not to receive all the needed nutrients. We know, in addition, that nutritive requirements differ from person to person, although general amounts can be outlined. The problem of assimilation also exists; some individuals assimilate food values more readily than others, therefore some individuals require greater amounts of these substances than others.

For all these reasons, therefore, it is advisable that persons taking food supplements be thoroughly familiar with their own needs and the properties of the supplements concerned, or take them at the advice or under the care of specialists.

If the Alabama doctors' contention that the majority of medical practitioners are not well acquainted with the demands of a proper diet and seldom advise in this regard is true, the medical profession has yet a long way to go before its contributions to general public health will be as all-inclusive as they can and should be. Proper food is fundamental to the maintenance of good health, and any program of medical care that fails to give dietary essentials their proper place in disease prevention as well as treatment falls short of its goals.

In regard to Dr. Cheraskin's reference to "people sitting around breathing the same germs and one comes down with a cold," (par. 5), the occult student at once thinks of the radiation of a healthy vital body driving germs away from its periphery.

Increased Interest in Soybean Food

More and more Americans are talking about soy products. Many are beginning to eat and enjoy them. Modern technology has mastered the trick of converting the protein from soy flour into textured protein which is the base for many foods that taste like meat.

These vegetable proteins can be tailored for cholesterol content, to fit any ethnic or religious requirements or for vegetarian diets. The big question now is: Is there enough solid interest among consumers for them?

"We feel that our company has an obligation to adjust to any change in the life style of the American people. We now feel that the public is beginning to want textured vegetable protein products increasingly, and for several good reasons. Not to an overwhelming degree yet. But enough want them to justify our belief that more will soon follow," reports Kent Kreh, marketing manager for Consumer and Industrial Protein Products for General Mills, which has set up a multimillion dollar plant in Cedar Rapids, Mich., to produce soybean food products for the retail trade.

"Textured proteins are soybean meal spun into a variety of slices, cubes, portions and bits which, when combined with various additives, become analogous in color, flavor and consistency to meat products. They also have as much nutritional value," he says.

Textured products under the Bontrae trademark have been sold to hospitals and restaurants and other institutions for a few years with noticeable success.

"Today we are going for the retail market with our frozen textured soybean products. The customer can be assured that all negative flavor has been bleached out and that the tough consistency is gone. This took lots of research and a great deal of money and time," Kreh says.

General Mills, Kraftco, Swift and other large corporations interested in textured protein food, still have a lot of work to do in convincing the public why they should overcome prejudice and dislike of trying new foods.

"We want them to realize, for example, that lightly cured fresh ham has 22 per cent fat but a soy analogue has only eight per cent vegetable fat." The same holds true with other meats and their soy analogues.—*Ontario Daily Report*, May 12, 1971

It is particularly encouraging to note this interest in the production of vegetable protein products on the part of large food corporations. There is little doubt that such products, once found only in health food stores and similar "exotic" establishments, will soon find their way onto super-

market shelves. This, in turn, could not take place without increasing demand from the consuming public — another sign of the growing trend toward the vegetarian diet, which will become ever more commonplace as the Aquarian Age approaches.

* * *

ARE YOU HELPING YOUR STARS?

(Continued from page 503)

people to worry and look upon the dark side of life, but the astrological student may say to himself when such a configuration is approaching: "No, am not going to worry. Worry will not help matters. It hinders, because it takes from me all my strength, wherewith otherwise I could overcome conditions. I am going to look at the bright side of the matter and see what I can do to remedy the trouble."

As a matter of fact, most of the things we worry about never come to pass, and if the student can learn under this planetary direction to keep his equilibrium, to stop worrying, then he has ruled his stars and learned an important lesson. Thus, if he helps his stars by learning the lessons which they are endeavoring to teach him, the evil directions will not have the same power over him as if he simply sits down and folds his hands, saying: "Well, I cannot help it. I am under evil directions and naturally things are bound to go wrong in every particular."

There is in the horoscope a dominant factor, namely: the Individual Will. Bear in mind that the horoscope shows only tendencies, and it has no power whatever to compel you. Compulsion is from within yourself. You, in the final analysis, are the dominant factors in that horoscope, and can by an exercise of sufficient will-power rule your stars. It is admitted that we are all weak, and therefore not able to exercise the necessary will power at all times, but that it is exactly what these evil directions are sent to us to cultivate: a stronger and a firmer will to do the right thing at the right time. It depends upon ourselves whether we shall be compelled by circum-

(Continued on page 526)

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OUR PATIENTS WRITE

California—Thank you for your continued work with me. There have been subtle constructive changes in some areas, and the diet is proving of great benefit. The raising of my consciousness to the highest is my daily twenty-four hour thought. Again my deepest thanks.

California—I must tell you that my..... is doing wonderfully. She is home from the hospital now and walking around with the aid of a "walker". The doctor is so pleased with this "miracle cure" that he doesn't want to see her for two weeks. Thank you for this wonderful help.

Washington, D. C.—.....has improved in health and has become more interested in God. He says something has changed him, though he does not know what. He is no longer interested in worldly things and mentioned doing something to help others. Praise God! Please keep praying for him.

* * *

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Fulfilling the Conditions

Part 2

AS the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me."—John 15:4.

We have learned that abiding means staying, dwelling, and we are practising the discipline of abiding in the Consciousness of the Christ.

Here His words are again telling us that to achieve certain and lasting results — to bear fruit, He calls it — we must abide in Him.

The fruit we wish to bear is the ability to do, as He says we can, the works that He did. In humility we remember that He said we should do greater works.

This concept is so overwhelming that we begin immediately to make excuses for ourselves, rationalizing that of course this is too much to expect in *this* life. It is, indeed, a great deal to expect, but He has not left us Comfortless, and St. Paul robs us of our excuses when he tells us, "... behold, now is the accepted time; behold, now is the day of salvation."—2 Cor.6:2.

To excuse ourselves in this manner is to misuse the knowledge we have gained from the teaching of rebirth. We have been told that to refuse to learn and advance ourselves to the fullest in this life because we know there are more to come, is poor stewardship. In THE ROSICRUCIAN MYSTERIES Mr. Heindel says, "When we die after one life, we return to earth later, under circumstances deter-

mined by the manner in which we lived before." Thus we see that reaching for the highest we know is not presumptuous but a duty which will further our spiritual development, not only now but in many futures.

It is quite possible to learn to "abide in the vine," the Christ Consciousness, *NOW*. We who are walking this path, with the blessings of this knowledge, must, for the joy and gratitude of what we have been given and the privilege of serving others to the fullest, "... press toward the mark for the prize of the high calling of God in Christ Jesus."—*Phil.* 3:14.

C.R.

* * *

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

HEALING DATES

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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*.



The Extraordinary Mushroom

DAGMAR FRAHME

THE mushroom was very small, very round, and very purple. Jeremy reached out a cautious finger to touch it, and as he did so, the mushroom jumped away. Jeremy stepped back in disbelief, watched the mushroom intently for a moment, and reached out to touch it once more. Again the mushroom jumped away.

Jeremy got down on his hands and knees, crawled around the mushroom, inspecting it from all sides, and scraped some of the dirt away from its stem.

"Stop that!" ordered a small, high, and quite angry little voice, startling Jeremy so much that he fell over.

"Who said that?" he demanded, recovering his balance and looking all around but seeing no one.

"I said that," said the voice, "and I'll thank you not to dig me up."

Jeremy stared at the mushroom. The voice actually seemed to be coming from it — but that was impossible. Or was it?

"Did — did you just talk?" he said to the mushroom.

"Yes, I just talked," it answered, sharply. "I wasn't *singing*."

"But you're a mushroom," protested Jeremy.

"Certainly I'm a mushroom. What do I look like, a snapdragon?" Whatever else could be said for it, it was clear that the

mushroom was not in a pleasant mood.

Jeremy thought of several things to say, but none of them seemed appropriate. He seemed only to be making the mushroom angry, and something told him that this was not a good idea. Finally he said softly, "I'm sorry if I hurt your feelings. I didn't mean to, but I didn't know mushrooms could talk and I'm afraid you startled me."

"Oh, you human beings are all alike," said the mushroom disgustedly. "You think you're the only ones who can talk. Why shouldn't mushrooms talk, too — or any plants, for that matter?"

"But I never heard plants talk," protested Jeremy again.

"That's because you never listened." The mushroom still sounded disgusted.

"So many of you human beings, when you *do* come to the woods, go tramping through making lots of noise, stepping on plants, and not paying any attention to us except maybe to cut us or pick us or even tear us apart. I wish I had a nickel for every boy who ever yelled, 'Look at the mushroom!', and then kicked one of my friends over to see what he looked like underneath."

Jeremy had done just that many times, and now was very embarrassed. He looked down at his shoes and said, "That's why

you jumped away when I tried to touch you."

"Of course," said the mushroom. "I'm lucky, I *can* jump away. Most of my friends can't."

"How come you can jump?" asked Jeremy.

"Because I'm an extraordinary mushroom," it answered simply, and refused to say any more about *that*.

Jeremy and the mushroom looked at each other for a long time, the mushroom sizing Jeremy up, and Jeremy, at the same time, longing to ask many more questions but still feeling very embarrassed. At last the mushroom said, "Since you *can* hear me, you must be a rather unusual human being. Maybe you can hear other plants, too. Shall we visit some of my friends and see if they can teach you anything?"

"Oh, yes," said Jeremy gratefully. "Thank you very much. I'd like that."

"Come along, then," said the mushroom, and began to jump, inch by inch, deeper into the woods. Jeremy had to walk as slowly as he could to keep from getting ahead of the mushroom, but he was busy looking and listening, and several times he was positive that he heard whispering around him. Once a voice distinctly said, "There's the boy who pulled off my cones last year before they were ready to fall, and my branches hurt for weeks after that." Jeremy looked up and found himself directly beneath a tall pine tree from which he certainly *had* pulled quite a few cones last year. His cheeks turned very pink as he remembered that all he had done with the cones after pulling them off was to throw them on the ground.

Jeremy heard other voices all around him, too, whispering things like, "Boys!" and "Sometimes I wish we could lock up the woods and keep people out," and "How come he's bringing that human being in here?" He was beginning to feel mighty uncomfortable by the time the mushroom stopped in the place where Jeremy had often picked raspberries.

"Hi," said the mushroom to the first

raspberry bush. "I brought a friend to see you."

"Why?" asked the bush. "These kids manage to get in here very well by themselves."

"This one's different," said the mushroom. "He can hear you. Maybe you could set him straight on a few things."

The bush looked at Jeremy with new interest. "Can you really understand what I'm saying?" it asked.

"Yes, Sir." Jeremy couldn't have told you why he had said "Sir" to a bush, but for some reason he suddenly felt the way he did when his father talked to him sternly, and "Sir" just seemed to be the right thing to say.

"Then listen carefully," said the bush, sounding more like his father every minute. "We are glad for you and your friends to come pick our berries *if* you can remember a few things. First of all, our berries are very good when they are ripe, but just wasted if you pick them before that. Besides, it hurts when people yank them off too early. Also, we wish that you people would be more careful. You always reach for the biggest and fattest berries, and don't seem to care how many others you squash, or how many branches you break or step on, to get them. Our smaller berries are just as juicy as our big ones, and sometimes they taste even better. There is a right way and a wrong way to pick berries, just as there is a right way and a wrong way to do everything else, and we hope you will remember that, and teach your friends."

"I will, I sure will," said Jeremy, remembering how often he had pulled unripe berries from bushes, or gone out of his way to get the biggest, fattest ones when others were nearer. "From now on I'll see to it that anyone I pick berries with does it the right way."

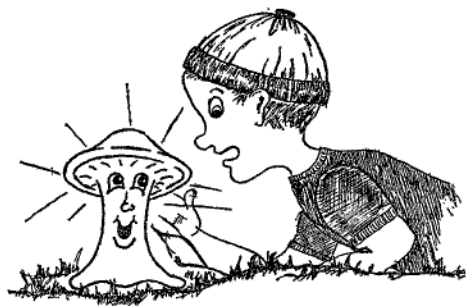
"Let's go on," said the mushroom. "I think by now most of my friends know you are here."

Remembering all the whispers he had heard in the woods, Jeremy was sure of that.

The mushroom jumped on until they came to a little clump of violets growing at the foot of a maple tree that seemed to be bending protectively over them. When the violets saw Jeremy they all shuddered and turned their faces away.

"Don't be afraid," said the mushroom. "He won't hurt you."

"He already hurt our sister," said one of the violets, sniffing just a little, and Jeremy turned red with shame as he remembered what had happened last week when he was digging up some violets for his science project. He dug up one little plant, roots and all, and was about to transplant it into the flower pot he had brought along when he saw a much bigger



plant, with many blossoms, growing nearby.

"Aw, this is no good," he had said to himself, tossing the little plant aside, and he dug out the big one and transplanted it, leaving the little plant lying upside down, its roots drying up in the hot sun.

"I'm sorry about what I did to your sister," Jeremy told the violets. "I didn't know any better then, but I certainly won't do it again."

The violet looked at Jeremy dubiously, and then at the mushroom.

"He means it," said the mushroom. "You can trust him now. And it won't hurt to tell him how we feel about being transplanted."

"Well —" began the violet, still frightened, "we're very happy here in the woods. We have just the right things to help us grow. We have the sun and the rain and the good earth, and Nature Spirits who take care of us, and we'd

really rather live here all the rest of our lives. But, if there are people who really love us, and will take care of us properly, and want to dig us up and take us to their homes or gardens, we don't mind, as long as they really *do* take care of us. And we don't mind if boys and girls take us to school for their science projects, because it's very important that they learn about us. But we do mind very much if we are just dug up and destroyed or left to die. How would you like it if some big giant came to your city and overturned all the houses and took away your food and water and just left *you* to die?" the violet finished in a surprisingly firm tone of voice.

Jeremy gulped. "We — we wouldn't like it at all," he admitted, "and I promise you I'll tell all the people I know about the right way and the wrong way of taking plants from the woods."

"I'm sure he will," the mushroom reassured the violets, who felt just a little better and smiled faintly at Jeremy as the mushroom led him away.

They came, after a little while, to the friendly crabapple tree that Jeremy and his friends found so easy to climb because its branches grew close to the ground.

"I know this young man," the tree said to the mushroom as they approached, "and I know his friends, too. Did you bring him here so he could show you how well he climbs trees?"

"No," said the mushroom. "I brought him here so you could talk to him. He will understand you today."

"Oh?" The tree looked at Jeremy in surprise. "Well, young man, have you any idea what I want to talk to you about?"

"I guess you don't want us to climb you any more," answered Jeremy sadly.

"No, no, that's not it," said the tree. "We trees don't mind boys and girls climbing us — as long as we have grown big and strong enough to stand up under your weight. In fact, we rather enjoy it. But what we do mind most definitely is to have our twigs and bark torn off and peeled off once you're up in our branches and find yourselves with nothing better

to do. Did you ever think that that might not be good for us?"

Jeremy gulped again. "Well — uh — no, I'm afraid I never did. But I guess it's sort of like pulling the skin off ourselves, isn't it?"

"Of course," answered the tree. "Now you come back and climb me whenever you want — and bring your friends, too —" it added, "but remember what I told you, and see that they do, too."

"I will," said Jeremy, "and thank you. You won't ever have to worry about having your bark pulled off again, I promise."

"Good," said the tree, and Jeremy and the mushroom went on their way once more.

Presently they came to the biggest tree in the woods, the old oak who had lived for hundreds of years and had seen the Indians and the pioneers come and go. Its branches were heavy and gnarled, and for some reason Jeremy and his friends had always looked at it with a little bit of awe.

"Hello, my friend," the oak said to the mushroom. "Are you showing Jeremy around our woods?"

"In a way," answered the mushroom, while Jeremy wondered how on earth the oak knew his name. "Jeremy can talk to us today — more important, he can *listen* — and I thought he might learn something from you."

"Well, I'll try to teach him what I can," boomed the tree.

"Jeremy, I have lived for a long time, and have seen many things that your history books tell about, and some things they don't even mention. We've had fires in our woods, and we've had people come in and destroy some of us, and we've had windstorms that did a lot of damage. But the most useless destruction is the kind that is all over my trunk. Look at it, and tell me what you see."

Jeremy looked, and saw what he had often looked at before without seeing. The trunk of the old tree was covered with carved initials, dates, hearts and arrows, and even a few words. Some had been there for years, and the latest, initials and

a date, had been carved by Jeremy's brother only a few weeks before.

"Well, Jeremy?" prompted the tree.

"I see lots of carving," whispered Jeremy, squirming. It was silly, he told himself, but he was just a little bit afraid of that tree.

"Do you think I started out this way?" boomed the tree again.

"No," whispered Jeremy.

"No," repeated the tree. "People did that to me. People with pocket knives. It looks bad, and it feels bad. You might not believe this, but whenever someone digs a knife into me it hurts all over again. All the oak trees in this wood are my children and grand-children and great-grandchildren. Some of them are marked up, too, but maybe I can spare the younger ones all this pain and unsightliness. Do you think you could do us a favor, Jeremy, and ask the people not to do this to us? We like to have them visit our woods, and we like it when they relax in the shade of our branches or have picnics at our feet, but every time we see one coming along we can't help wondering if he has a knife tucked away in his back pocket."

Jeremy was so astonished at the idea of the tree asking him a favor — it looked quite capable of snatching him up in its branches and shaking him hard — that he said nothing for a minute. Then he looked at the tree again, and suddenly a wonderful feeling came over him. That tree wanted to be his friend — all the plants in the woods wanted to be friends — if only Jeremy would cooperate and be friendly too.

"You bet I'll ask the people not to cut you up any more," he said enthusiastically. "All the kids, and some grown-ups I know, too, need lots of educating about the woods, and I'm going to see that they get it!"

"I'm glad, Jeremy," said the tree in a deep, quiet voice. "And come back to see me soon. This is the coolest spot around in summer, you know."

Jeremy waved to the tree, and followed the mushroom as it started to lead the

way out of the woods. It was getting dark, and Jeremy would have lost his way without the mushroom's guidance.

That evening, Jeremy's family was very surprised as he began to lecture them about proper behavior in the woods.

"I'm very happy to hear you say all these things," his father said at last, "but I wonder how you came to such conclusions. I can hardly believe that you thought them out yourself."

Jeremy only smiled. They probably wouldn't believe him if he did tell them about the extraordinary mushroom, and someone was bound to say, "Aw, come on, you know trees can't talk." He'd just make sure everyone he knew treated his friends in the woods the right way. The rest would be his secret.

Jeremy never saw the extraordinary mushroom again, but often after that, as he walked in the woods, he heard whispers all around him. "There's Jeremy," they said. "He's our friend."

* * *

ARE YOU HELPING YOUR STARS?

(Continued from page 503)

stances from without or by our own will from within. Surely that is the proper way. Astrological students, above all other people, ought to be able to guide their lives safely amid the rocks and shoals of existence, because they have proper warning, they know what is coming, and they should prepare for it.

On the other hand, it is asked: Why do the good directions not bring a corresponding measure of benefit? And the answer to that question is, for the very same lack of co-operation; it is as absolutely necessary to help our stars in one direction as to hinder them in another. Are you out of a position with, perhaps, the family exchequer running low and no means in sight wherewith to replenish it, but with your hopes centered upon a strong favorable direction such as, perhaps, a trine of the progressed Moon to the ruler of the sixth house or the Sun? Under these conditions you feel sure, from an astrological standpoint, that you are

going to obtain a good position which will put you on easy street. Very well, you may be sure that the opportunity will come, but do not expect it to be laid in your lap without a single effort upon your part. If a thing is worth having, it is worth going after, it is worth making the very best efforts to get it. Do not neglect any detail: dress yourself carefully but not showily when you go to see the person who has it in his power to bestow the favor. Remember, first impressions are important. Have all your ammunition ready in the shape of recommendations and everything else that you would have were you not depending upon an astrological aspect to help you get the position. Use every proper means of impressing the prospective employer with your ability and you may depend that your effort will be successful, for you have helped your stars; you have grasped your opportunity.

Or, are you about to embark on a business venture with someone else, feeling very confident because the Moon is trine to the Sun and Venus in the seventh house? Be careful that you do not lay aside your caution on that account, thinking that under such a direction no one can come into your partnership who is not all right. If you do, you neglect your part and you will have no reason whatever to blame the stars if later on it is shown that the person is not all you expected him to be. Nothing is needed in the world today in the same degree that we need common sense (or discrimination?), and this applies to the department of astrology, as well as to every other department of life. Opportunity may be likened to a toboggan slide between ourselves and our desires: it is necessary for us to make an adequate initial effort in order to launch our sled upon this incline, but once we have done our part, then everything will go along swimmingly under favorable directions; then the stars are with us to impress others on our behalf, or to strengthen our penetrative power so that we may know what is best for us.

(Rays, March, 1916)

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