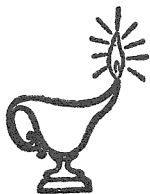
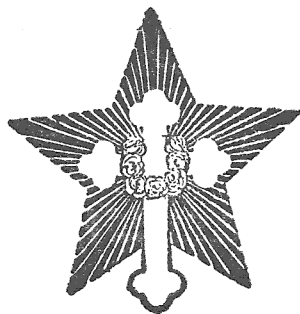


THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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"Count Your Blessings —"

Western vs. Eastern Thought

The Prenatal Epoch

Gardening without Poisons

* * *

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By MAX HEINDEL
Christian Mystic and Occultist

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Rays from the Rose Cross

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The Blessing

*Sometimes I feel restless, and thoughtlessly pray,
 "O Lord, please do send me a blessing today!"
 And I endlessly list all my grievances sore
 And act as if no one had troubles before!*

*And my Lord (knowing well what that "blessing" should be)
 Just finds someone burdened and sends him to me.
 And He whispers, "My child, you know just what to do —
 Just tell him what my belov'd Son means to you!"*

*So I of Christ Jesus, His love and His grace,
 And shortly a smile drives the gloom from my face,
 And my heart gladly sings (as my Lord wisely knew),
 For all I've been saying applies to me, too!*

*In helping that other one my selfishness melts,
 And makes ME a blessing — to somebody else!
 So whate'er may betide, I'll not be on the shelf;
 God can make me a blessing in spite of myself!*

*Now I'm endlessly counting the blessings He's sent,
 And I know the true meaning of peace and content;
 Now I know God can use me, and daily I pray:
 "Lord, make ME a blessing TO SOMEONE today!"*

—AUDREY MIRETTI



"Count Your Blessings"

AN old hymn tells us to count our blessings, to "name them one by one." It goes on to predict that it will surprise us "what the Lord hath done." Truly, how prone we are to take our blessings for granted!

A blessing, the dictionary tells us, is a beneficent gift, a means of happiness or welfare. In general we are accustomed to think of a blessing as some desirable thing or condition bestowed upon us by our Creator purely as a gift. Sunshine, fresh air, beautiful trees and flowers and other beauties of Nature, we regard as blessings freely given by our heavenly Father. When we realize, however, that these, and other seemingly desirable things do not exist for *all* people, nor all the time for anyone, we may wonder if anything comes to us wholly as a gift.

Perhaps we need to have in mind some idea of the purpose of life before we can judge accurately as to what really constitutes a blessing. As occult Christians we believe that we are here to unfold our latent spiritual qualities and powers so that the self-consciousness of our Creator Himself may be increased, and in the light of this belief, whatever helps us to accomplish that objective must be a blessing. It may be the proverbial "blessing in disguise", but a real blessing, nevertheless.

Francis Bacon, that shining intellectual and spiritual light of the nineteenth century reputed to be a Rosicrucian Initiate, said that "Prosperity is the blessing of the Old Testament." As with much else that he said, there is more wisdom in this statement than first meets the eye.

During Old Testament times we were under the regine of Jehovah, the great Being who has charge of the various races and nations. It was quite in order at that time for man to aim to secure "much possessions" — cattle, sheep, lands, etc. During this period of his evolution man was given specific laws, summed up in the Ten Commandments, for his conduct, principally to teach him to control his desire body, and when he disobeyed these laws, as he did again and again, he was punished by having his possessions taken from him by famine, droughts, plagues, etc. For those who obeyed Jehovah's injunctions there came the blessings of prosperity: material security, numerous progeny, and long life.

However, this state of affairs was based largely upon self-interest and separativeness, the idea of "me and mine." It served its purpose, but a change had to be made if men were to progress on the ladder of evolution.

This change required the replacing of selfishness and egotism by

altruism. Instead of thinking in terms of "blessings" for himself and family only, man had to begin to be concerned for the welfare of his neighbors, also — for *all* humanity. This impulse for unfolding his inherent spirit of unity, brotherhood, and unselfishness came to man through the Christ, the Ray of the Cosmic Christ, which on Golgotha entered into the Earth and became its indwelling Planetary Spirit.

From a knowledge of the Rosicrucian Fellowship Teachings we know that the coming of the Christ into the Earth as its Planetary Spirit was man's Supreme Blessing, making possible, as it did, the cleansing of humanity's lower desires and the unfolding from within of the latent Christ Principle and its correlative, the Golden Wedding Garment, or soul body, composed of the two higher ethers. Without this help we could not have gone on in our evolution; a state of stagnation was beginning and retrogression would have followed. We can hardly imagine what a tremendous blessing — and gift — His coming was.

By bringing the soul-unfolding Love-Wisdom Ray to bear upon humanity Christ stirred to activity the innate quality of unity that dwells in every human Ego. The altruistic impulse began to awaken, and mankind started on the long road of replacing selfishness with self-lessness in his nature. The ideal of *service* to others slowly began to make an impression upon man's consciousness.

As occult students we well know that one of our greatest blessings is the privilege of serving others. A basic tenet of the Western Wisdom Teachings is: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." As we proceed to follow this injunction, we are not only returning to a full union with our Creator, taking to Him the treasure of added self-consciousness, but we are also acquiring for ourselves the priceless soul body. This etheric vehicle is an essential acquirement for ability to function in the coming Sixth Epoch, or New Galilee, under the reign of the Returned Christ.

We prove ourselves to God and the Elder Brothers by our service to others. As we think of our fellow men and women with genuine interest and try to help them, we gain mastery of the selfish, egoistic side of our natures. At the same time that we are gaining self-mastery and selflessness, we are becoming better able to serve truly and in broader fields. Such service brings spiritual strength and renewal; it makes us more tolerant, more enduring, possessed of a greater measure of that spiritual jewel, compassion. Service always opens up new avenues for the Spirit's expression, brings to it a new grandeur and majesty.

We need to learn discrimination in serving though, so as to serve wisely. Whether we are serving physically or spiritually, our efforts should be to help others help themselves, to encourage them to unfold their own divine potentialities. When we are able to inspire others with hope, courage, or determination to try harder, then we are serving on a high plane; we are encouraging those we serve in this way to go upward on the spiral of evolution. This can be done in fullest measure only if service is rendered in an entirely selfless manner, with no thought of gain or repayment. This is the true *spirit of service*, and carries with it a real blessing to both the recipient and the giver.

A high type of service may be rendered by the example we set. This type has contributed much to the progress of the race, for surely there are few who have not been spurred to new heights of achievement by

the example of some noble man or woman. Reecords of the lives of Jesus, Saint Francis, Dr. Schweitzer, and countless others are among the most priceless written treasures possessed by the human race. When we think of Max Heindel and how he labored, first to make himself a channel usable by the Brothers of the Rose Cross, and then during the years when he performed the difficult pioneer work of establishing the Rosicrucian Fellowship, we must surely feel an urge to give ourselves more totally to the Great Work, as he did.

The nature of our thoughts and feelings determines the kind and degree of service we can render. Unless we are truly concerned about other people and what is happening to them we cannot give them the best service. It is imperative to cultivate a feeling of spiritual relationship with *all* people. When we think and feel in terms of the trials and tribulations of our fellow men and women and how we may aid them, we charge our thoughts with a power that enables us to serve forcefully and successfully. An expansion of consciousness imbues every thought-form we send out with a subtle influence which can comfort and lift those in need.

When Francis Bacon observed that "Prosperity is the blessing of the Old Testament", he also observed that "Adversity is the blessing of the New Testament." To many people it may seem odd that spiritual progress as Christians comes largely through adversity, but occult students are taught to fathom a depth of meaning in the sayings of the wise that are not discerned by the casual reader. Nevertheless, any thoughtful person must surely realize that adversity is a blessing in that it provides opportunities for the human Spirit to rise to a challenge and express a degree of strength and ingenuity which it, probably, did not suspect it possessed.

Actually, most of humanity makes spiritual progress only under duress, overcoming obstacles only when forced to do so. One can never be quite sure that he will not falsify, for example, until he has steadfastly refused to take opportunities presented for falsifying — with no one the wiser. In one of his wonderful *Letters to Students* Max Heindel explains why the spiritual aspirant is subjected to adversity, or given trials. He says:

"The aspiring soul should realize that the adverse conditions happen for good according to a firmly established law of Nature whereby God aims to aid him in the Quest. Trials are a sign of progress and a cause for great rejoicing. This is how the law acts: During all our past lives we have made ties and have incurred debts under the Law of Causation. These debts continue to increase so long as we live the usual selfish, hap-hazard lives, and we may liken each debt to a drop of vinegar. When the turning point comes and we cease to make vinegar, the Law of Justice requires that we take our medicine. But we are allowed to determine whether we will take it in large doses and have it over with quickly, or whether we prefer to take it in very small sips and string it out over a number of lives. This choice is not made by words but by acts. If we take up the work of self-improvement with enthusiasm . . . and live the life we profess, the Recording Angels give us a stronger dose of vinegar than they would if we merely talked about the benefits of the higher life. They do that to help us toward the day of liberation from our self-made bonds and not to harm or hinder us."

What better time than *now*, the beginning of another New Year, to count our blessings, and also to resolve to show our appreciation of them by striving harder to *live the life*? The world needs our best efforts.

THE *Mystic* ... LIGHT



Western vs. Eastern Thought

WILLIAM COROT

A conference of leaders of the ten major world religions was held at the Harvard Divinity School, October 11-13, 1971. This conference, hailed as "the first of its kind . . . in the United States," was organized to explore means by which advocates of all the major faiths can work together to halt the evidently global problem of a considerable public exodus from organized religion.

It is generally recognized that, because of the preponderant emphasis by virtually all established religions on creed, ritual, and hierarchy, they are losing their capacity to reach people. Certainly in the Western world — and this is evidently true in Eastern nations also — traditional orthodoxy bears decreasing relevance to the problems and issues of the times. This is not surprising, in view of the present tremendous global upheavals, and of the evolutionary advances prophesied for all humanity which are destined to take place in the Aquarian Age. Although the Age is still several hundred years distant, its cosmic influences are already making themselves felt, and responsive Egos sense the need for a consequent change to more affinitive and relevant religious and philosophical principles and rules of conduct than have heretofore been commonly accepted.

Students of the Rosicrucian Philosophy believe that the Western Wisdom Teachings, or Esoteric Christianity, have been

prepared by those highly evolved Adepts, the Brothers of the Rose Cross, especially to meet the spiritual requirements of the Egos who are ready to dispense with the separative influence of the Race Spirits, and that these Teachings will constitute the dominant religion of the Aquarian Age. They believe, also that, under the direction of the Recording Angels, every Ego is born into that religion for which he is ready and the experiences of which he requires. When he is prepared for more advanced spiritual concepts, they will be brought to his attention. Finally, the Rosicrucian student believes that Christianity is the religion for the Western world and that adherence to Eastern religious practices is dangerous for Egos inhabiting the differently constituted Western vehicles.

For these reasons, although we well understand the yearning and the need, particularly on the part of young people, to seek a meaningful and relevant religion, we can only deplore the present growing tendency of many Westerners to associate themselves with various forms of Eastern mysticism. To be sure, many Eastern religions teach rebirth (or reincarnation), the principles of vegetarianism, meditation, and certain modes of behavior which do seem to raise their practitioners above the materialism and haste prevalent in the world and, in this sense, render them more "spiritual." The particulars of these

teachings, however, are often at complete variance with, and promulgated in an entirely different context from, what might at first glance appear to be similar tenets in the Western Wisdom Philosophy.

Perhaps the most essential difference is that the Western Wisdom Teachings strive from the outset to make the student completely independent, and teach him to make his own decisions within the framework of the universal natural laws under which we all must operate. The Teacher in the Western Wisdom School gives encouragement and guidance, but the student is permitted — and expected — to develop awareness of responsibility, independence of will, and competence of judgment. The Eastern Teachers give directions which the students are expected, unquestioningly, to follow. The Western Ego who becomes dependent upon an Eastern Teacher, therefore, when he should be cultivating his own initiative and engaging in positive self-mastery, is regressing instead of progressing.

Another difference between the Rosicrucian and the Eastern Teachings is that the former is based upon the principle of loving, selfless service to others as the most efficacious means of spiritual fulfillment. Responsibility to our fellow men and development of compassion in the truly Christian sense of that word is the essence of what is required from the Rosicrucian student. To be sure, various exercises, which include scientific prayer, meditation, contemplation, and adoration of the Supreme, are also endorsed in the Teachings, and the daily practice of retrospection and concentration are obligations assumed by every Probationer. These exercises alone, however, will not achieve the spiritual satisfaction, knowledge, understanding, and elevation for which the aspirant yearns. They must be accompanied by, and superseded with, active, self-sacrificing service to humanity. "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God" is a major precept of the Western Wisdom Teachings, and the student is specifically warned against attempt-

ing to retreat permanently from society or abandoning his family and other obligations merely in order to devote himself to self-centered "spiritual activities."

In contrast, the Eastern religions, although certainly not negating the principle of service, place far more emphasis upon spiritual attainment by meditation and, if possible, withdrawal from the world. In some instances, to be a "holy man," living as a hermit, dependent on charity, and spending all possible time in contemplative exercises, is considered an honorable and enviable estate. Within Eastern terms of reference, it is generally conceded that the more successful a person becomes at isolating himself completely from worldly events and *all* material considerations, the more spiritually perfect he will become. Obviously this type of approach is neither materially nor spiritually practical for, or rewarding to, the more advanced Western Ego whose awareness of and positive reactions to universal need and suffering are, or should be, causing him to desire urgently to participate in alleviatory measures.

Furthermore, although the Eastern Teachings do include the doctrine of karma, destiny, or the Law of Cause and Effect, Christianity enables this principle more fully to meet present human needs by positing, in addition, the doctrine of the forgiveness of sins. The state of grace — or law tempered with love — not known in Eastern religions may be achieved, within the Christian context, after sincere repentance and restitution of, and reform from, sin. If we thus expiate sin, there is no need for retribution.

Finally, Eastern religions are race religions, under which separation of nations and peoples is maintained. The all-embracing Christian religion espouses true universal brotherhood. According to the esoteric Western Teachings, the Christ came in order that the nations might be broken up into individuals, who will, in time, join together in universal unity and love — surely a more exalted state than anything yet achieved by mankind or envisioned in the Eastern philosophies. The

culmination of true Christianity will then have been achieved, and it is toward this end that advanced Egos everywhere will be working as the Aquarian Age approaches.

For all these reasons, therefore, it seems obvious that the young people of the Western world, who are becoming evermore imbued with the emerging Aquarian-Uranian consciousness, are ill-advised in seeking the answers to their spiritual quest in Eastern philosophy. The Western Wisdom Teachings offer logical, satisfying



answers for questions concerning the mystery of life and being, as well as safe instruction to guide these young people along the path of spiritual and evolutionary advancement of which they are capable, and help them perform, through the most constructive and efficient channels, the service to humanity which they are so eager to render.

Certainly, we applaud the exchange of ideas and increased mutual understanding which results from conferences of the sort held at Harvard. We believe it imperative, however, to stress repeatedly the occult maxim that Eastern Teachings are intended only for Egos indigenous to that part of the world, while the Western

Teachings, with their esoteric, Christian precepts and practices, have been given especially for the Egos born in the Western world.

The *Cosmo-Conception* tells us that: "The Christian teaching of the New Testament belongs particularly to the pioneer Races of the Western World. It is being specially implanted among the people of the United States, for as the object of the new Race of the Sixth Epoch will be the unification of all the Races, the United States is becoming the "melting-pot" where all the nations of the earth are being amalgamated, and from this amalgamation will the next 'chosen people,' the nucleus, be chiefly derived."

By all means, therefore, let us keep the channels of communication open among representatives of all faiths and all nations, for only in this way can we achieve the mutual understanding which must precede universal brotherhood. At the same time, however, let us remember that while it is laudable and essential to understand, sympathize with, and try to help, those Egos who may not yet respond to the Christ Ray, it will serve no useful purpose, and, ultimately, be self-defeating, for those members of the human race who are ready to be freed from the Race spirits to subscribe to and immerse themselves in the practices and beliefs which are appropriate to the development of those still needing the direction of the Race Spirits.

* * *

"The great Recording Angels, who give to each nation the religion best suited to its needs, placed us in a Christian land, because the Christian religion will help us in soul growth. Even admitting that it has been obscured by creed and dogma, we should not let that prevent us from accepting those teachings which are good, for that would be as foolish as to center our attention upon the spots in the Sun and refuse to see its glorious light."—*Max Heindel*.

Cosmic Conundrum

CATHERINE ROBERTS

THERE is a theory about amongst scientists which says that the universe began with a "big bang." There was a cataclysmic explosion of an extremely dense primordial atom and all of the billions of galaxies of stars, including the Milky Way, are still rushing outward from this original big bang.

The galaxies exert a gravitational pull on one another which, according to the astronomers, is slowing down this outward rush.

And now we have a mystery. The calculated mass of the galaxies in the universe is only about one-tenth the amount required to produce this rate of deceleration. What has become of the missing mass?

Cosmologists Alastair G. W. Cameron and James Truran of Yeshiva University, New York, feel that the missing mass may be hidden away in a completely invisible form, inside the so-called "black holes" in space.

Here we come to theory again. Black holes are the theoretical residue of extremely massive stars whose thermonuclear fuel has been exhausted. The gases were supported by heat and radiation in the shape of a mammoth, distended globe. As the fires went out the gases began to fall inward toward the star's center of gravity. In a massive star the imploding gases gain so much momentum as they fall that they virtually crush themselves out of existence at the star's center.

Black holes are so named because nothing can be ejected from them and no light can escape from them. Anyone trying to measure the depth would find the measuring stick being chewed to bits as it was lowered. Anything that fell into a black hole would lose its identity, leaving only its mass, electrical charge, angular momentum, and linear momentum.

If someone should wish to observe what

happens to matter when it falls into a black hole, and followed it down, he himself would be torn apart by indefinitely increasing tidal forces. Once he crossed a certain critical surface known as the "horizon," nothing could keep this from happening to him. Final collapse after passing this surface is inevitable.

If he watches the collapse from a safe distance, then he can see only the beginning. No information from the later phases of collapse ever escapes.

Neither mass nor electromagnetic radiation can escape from a black hole. However, it does appear that under certain circumstances rotational and electromagnetic energy can be extracted.

It has been shown that if a particle should fall into the event horizon and the outer surface of a certain type of black hole it could split in half, one part falling into the black hole and the other escaping with more energy than the incident particle. The event horizon is an inner surface from which no light or mass can escape. There is also an outer surface known as the stationary limit.

Thus we see that it is theoretically possible for black holes to be a source of energy, but it is not known whether this property is of any astrophysical importance or not.

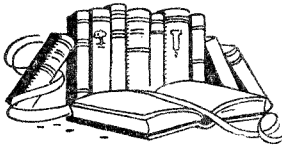
Einstein's theory of general relativity predicted the existence and discovery of black holes. By using his theory those studying the subject predict that as the star shrinks toward oblivion, the rules of physics which are known now may be violated. The star's mass becomes infinitely dense, yet occupies no space. The pull of gravitation from it becomes so intense that no light or other radiation can escape from it. For this reason the star cannot be detected by conventional observations. It becomes a black hole, or in the words of Cameron, a "collapsar."

If a space ship ever came close enough to such a cosmic abyss it would be drawn into it and vanish from sight.

Since they can't be seen it has not yet been proven that black holes actually do exist, but many astrophysicists are convinced they will be found. There is indirect evidence to support their conviction.

Einstein's theory predicted the gravitational collapse of our universe itself. The black holes constitute a small-scale model of what may happen. They also imply a form of stellar evolution. For these reasons they are interesting to investigators.

Cameron and Truran speculate that as much as 90% of the universe's mass exists in this strange form. Here is the solution



to the mystery of the missing mass. Their theory is that in the early times the mass of the universe probably was formed by clusters of huge superstars. These primordial giants could be as much as 100 times as massive as our Sun. Eventually they collapsed and disappeared as they cooled.

Cameron's suggestion that the missing mass is in the form of black holes is based on the indications from the chemical history of the universe that the earliest generations of stars were so massive that black holes would be the expected end state of their evolution.

Theoretical work done by Remo Ruffini and John A. Wheeler at Princeton University, Werner Israel at Alberta University, and Brandon Carter at Cambridge University is concentrated on the properties of the black holes. They are finding that black holes are apparently characterized by only three parameters — mass, charge, and angular momentum. Their view is that other identifying properties of matter, including the quantum properties of elementary particles, are lost during the formation of a black hole. One could

not distinguish a black hole made of anti-matter from one made of ordinary matter.

A black hole may have been discovered in our galaxy as the secondary star of the binary star system Epsilon Aurigae. This secondary component has never been observed but is known to be about 23 solar masses and gives rise to unusual spectra when it passes in front of the primary star during an eclipse. The most likely explanation according to Cameron, is that this star is a black hole with a disk of stellar debris in orbit around it.

Astrophysicist Robert M. Hjellming of the National Radio Astronomy Observatory at Green Bank, West Virginia, advances the theory that there are holes that are completely opposite from black holes.

A question that has been bothering scientists is that if matter really disappears inside black holes, where does it go? Some-time ago Roger Penrose theorised that the missing matter may pop out someplace else in the universe — or even in an entirely different universe.

Hjellming goes on from the point at which Penrose left off and says that the point of re-emergence in the other universe would be a white hole. This passage of matter would be in two directions; it would leave the other universe and appear in ours also as white holes. So the balance of matter would be kept. He admits that this sounds strange, but says that some evidence already exists that this happens.

The amount of energy which astrophysicists know about seems to be greater than they can account for by known physical processes. If this theory of the exchange of matter and energy from another universe could be proved it would solve that problem.

So man continues in his search for knowledge. If he but remembered the admonition, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you," would not his search be more accurate and fruitful? He who obeys the Law of Love at all times is given what he needs, when he needs it.

Friendship

A LECTURE GIVEN IN OUR CHAPEL BY JACK SNIDER

WHAT is friendship? Why do we address each other as friends? The dictionary defines friendship as "the state of being friends." This word is derived from the old English word "freon," meaning love, and is akin to another old English word "freo," meaning freely given. Thus we have the origin of the word friend: love, freely given.

In its more modern connotation, friendship indicates a relationship of affection and esteem, a relationship with someone with whom we are acquainted and who is, so to speak, "on our side." The old English definition appears to be much closer to the ideal of friendship as expressed by philosophers and by Christ Jesus Himself. The modern connotation has become too broad and all-inclusive.

In his *Letters to Students* (p. 9), Max Heindel says: "In a religious movement it is customary to address one another as 'sister' and 'brother,' in recognition of the fact that we are all children of God, who is our common Father. Brothers and sisters are not harmonious at all times, however. Sometimes they are even misguided enough to hate one another, but between friends there can be no feeling but love.

"It was a recognition of this fact which prompted the Christ, our great and glorious Ideal, to say to His disciples: 'Henceforth I call you not servants . . . but friends' (John 15:15). We cannot do better than to follow our great Leader in this as in all other things. Let us, therefore, be content not merely with the fraternal relationship, but let us endeavor to be friends in the very holiest and most intimate sense of the word.

"The Elder Brothers, whose beautiful teachings have brought us together upon the Way of Attainment, honor their disciples in the same way that Christ Jesus honored His apostles, namely, by giving them the name of 'friend.' If you persist

in the way upon which you have started, you will sometime stand in their presence and hear that name uttered in a voice so soft, so kind, and so gentle that it beggars description or even imagination. From that time there will be no task you would not perform to deserve that friendship. It will be your one wish, your one aspiration, to serve them, and no earthly distinction will appear worthy of comparison with that friendship."

As we honor one another with the word friend, then, what do we mean? Let us hope that we are closer to the old English meaning of love freely given — love without strings attached.

Ralph Waldo Emerson, the American mystic, entitled one of his most famous essays *Friendship*. He considered two elements essential to friendship: truth and tenderness.

A friend is a person with whom a relationship can be conducted in truth — in sincerity. In the presence of a friend it is possible to discard the garments of dissimulation, artificial courtesy, and second thought, and be completely natural and honest. In our contacts with one another, true sincerity is a luxury seldom found and eagerly sought. Normally, we enjoy the luxury of true sincerity only when we are alone. At the entrance of a second person we begin to parry, seeking his attention or approval with compliments, gossip, amusements, or other artificial stratagems. We cover up our innermost thoughts. Thus, when two people can be completely natural in each others' presence, and know that there is no dissimulation on either side, this is the truth that fulfills.

The second element of friendship, according to Emerson, is tenderness. So many of our inter-relationships with others have to do with business. Consider the amount of purely material inter-action

occurring daily between ourselves and those we work with or for, or those who work for us, between students and teachers, storekeepers and customers, landlords and tenants, and even among relatives, and members of the same households. Are we friends, or are our relationships simply functional, activated by necessity? Do we not often violate the true meaning of friendship when establishing modish and worldly alliances?

Tenderness — implying some impressionability, softness, sensitivity, and genuine interest in and concern for others — is a too rare quality in our relationships. One of the criteria underlying this quality is the ability to listen, with interest and attention, to what the other person is saying, while completely forgetting, for the moment, our own affairs. We must even learn to do the courtesy of listening without giving advice. Contrary to common belief, we do our friends no favor by giving advice. A true friend never interrupts the joys of his friend's heart with advice. Advice should not be given unless asked for, and even then, cautiously. A condition implicit in friendship of the highest, most sublime, nature is that it can be maintained without the unilateral or mutual giving of advice.

We are all familiar with the saying: "A friend in need is a friend indeed." To many, unfortunately, the idea of friendship seems to be: "He will be my friend when I have a need; then he is a friend indeed." How wrong is this approach! It is like the relationship of the vine to the tree, clinging and selfish. A person who thinks this way has not matured and is incapable of true friendship.

In order successfully to sustain a true friendship, a person must first have the self-esteem, individuality, and ability to thrive alone which will enable him to stand on his own two feet. Furthermore, he must have cultivated the virtue of genuine concern for the well-being of others. Only then is he ready to enter into a meaningful friendship. To him, "A friend in need is the other person to whom I can be of service, and only then

am I a friend indeed." Thus it is most important that we learn self-reliance, taking great care not to intrude upon another. His affairs are his own; his life is his own. At the same time, however, we must be ever alert, when he reaches out for help, to hear him and uplift him. This is true friendship.

Consider the friendly pet dog. He is of no particular breed. He is shaggy and brown, with big brown eyes and drooping cocker ears. When his master returns home after a day's work he barks eagerly and his tail is almost a blur in the speed of wagging. His master looks into the depths of those eyes and sees a spark of the divine. Here is a life wave not as advanced as our own, not even fully individualized — yet here is friendship. How can we better serve these faithful and friendly fellow creatures? By love, of course. Even our presence can be uplifting to them, because they do assimilate and learn from human association. It is so much better for them, however, when conditions of friendship exist.

In the garden will be found a multitude of entities of other life waves. In drawing upon the intelligence of the various great Beings who guide them, the Archangels, the Nature Spirits express intelligence in their own way. Without their labors, our flowers, fruits, and vegetables would not exist. Can we not send love to these varied beings as well, and show our appreciation for beauty wherever it is found?

Let us also look in the other direction, to life waves well in advance of ours, and read what Christ Jesus had to say to us: "This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit

and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you. This I command you, to love one another" (John 15:12-17).

Here we have one of the most noble expressions of friendship. The scene is the Last Supper, and Christ Jesus is very much aware of the events to take place before daylight, and of the crucifixion to follow. Does He wring his hands, however? Does He burden His disciples with fears and anxieties? No. Instead, He delivers a beautiful discourse on love and friendship. He tells us all, future disciples and followers, that "no longer do I call you servants, for the servant does not know what the master is doing, but I have called you friends."

He shares the truth with us, a great truth indeed, and thus we begin to understand the true meaning of the word, "friend." Because of His words, we are inspired to become the friends we wish to be.

* * *

FAITH

*Where is your faith, O burdened one,
Bowed with the weight of care?
Shut within the weary being
The Spirit yearns to be free.
Fling wide the doors within,
Set free the bound desires,
Unchain the heart from ancient bonds
To soar as God requires.
Roam in the wind and rain,
Seek out the wood and rill,
Find music in the ocean's roar,
Or the desert's evening chill.
List' oft to the songbird's call,
Watch in the animal's stall,
There He lives and there He talks;
There is the Spirit free to walk
In sweet serenity and calm,
And peace of mind is mine.*

—Elizabeth Bede Masterson

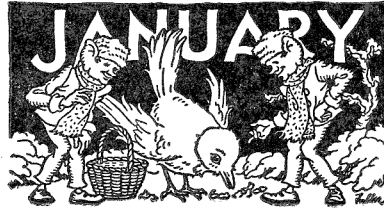
A LITTLE WHILE BE SILENT

*A little while be silent
And listen, far apart
From the noisy market place,
To the message of your heart.*

*Leave now undone the task before you —
It will not run away.
You are never nearer the answer
Than when you fast and pray.*

—Aubrey F. Howard

* * *



THERE IS A PLACE

*There is a place whose crystal atmosphere
Is filled with music, and all harmonies
There run the gamut, from soft melodies
To crashing diapasons, loud and clear;
And lambent colors range from warm
to cold,
Such hues as artists dream of, but as yet
No mortal ever mixed on his palette;
And over all, a light like powdered gold.
Too, there are still, tall trees; the dusk
beneath
Is carpeted with violets, and with moss;
A soft and fragrant spot, arching across;
Fern fronds—brown velvet and jade lace
— bequeath
A trysting place, guarded by gnomes . . .
and elves,
For seekers, who at last, have found
themselves!*

—Frances M. H. Nehrling

Conscious Musical Experience

CHRISTINE LINDEMAN

TO one who truly concentrates on it, music can convey a power and a strength unbelievable to the average, casual listener. Most people hearing music only "half-listen" at the very most, and often are only barely aware of it as a background to something else they are doing or thinking of. Even more serious music lovers, when attending concerts or hearing classical records, listen to the music for its melodic and harmonic beauty and its rhythmic qualities, but often fail to obtain the full potential of its inherent force and influence. Only those who consciously and intensely concentrate on the music, banishing all else from their minds, allowing the musical vibrations quite literally to flow through them, and remaining keenly aware of every nuance of tone, every subtle variation of timbre, and every slight inflection of intonation, will reap the full and tremendous benefit which can result from an exalted, spiritual musical experience.

Naturally, the foregoing refers only to classical music—that type of music which appeals to the divinity within, and brings out the highest and noblest responses of the Spirit. It would be spiritually useless, as well as dangerous, to attempt to gain such an experience from the discordant, strident, and depraved noise that passes for music in much of the modern — especially youthful — world.

The Christmas season is of course a particularly good time to feel the power of music. The joyous, sweet, melodic, and inspiring sounds of the Christmas carols and the magnificent cantatas and oratorios lend themselves particularly to the fulfillment of a sublimated musical experience. This is especially true when the music is sung by trained choirs and played by full orchestra or versatile pipe organ, thus permitting the nuances of tone, texture, and harmony to be fully manifested. It

cannot be argued that much of the classical Christmas music has been divinely inspired, and some, including *Silent Night* and excerpts from Handel's *Messiah*, it is said by those who claim acquaintance with such matters, were derived from angelic melodies. What better selection of pieces, and what more propitious time of year, than these!

But the experience can be sought any time and will always, if approached in the proper frame of mind and entered into with appropriate intensity, be fruitful. The classical repertoire is vast, and the many types of music, from Schubert's romantic *Lieder* to Beethoven's magnificent and exalted choral *Ninth Symphony*, all have their own particular type of strength, power, and, if needed, healing force.

Concentration is the one essential element necessary to the full realization of this musical experience. In order to feel completely the power, strength, and spiritual upliftment innate in the music, the music itself must be the only element permitted to enter the consciousness. Extraneous sounds, objects, people, startling colors, or anything else of a distracting nature in the immediate vicinity, and even fleeting thoughts of material matters, will detract from the full effect of the music. It is usually best to be alone at such a time, although listening to the music in company with a friend with whom relations are particularly harmonious and whose inclinations and attitude toward the music parallels one's own could enhance the experience. Results can best be obtained in a private location, listening to radio or record. A concert hall with even the most receptive, sensitive, and attentive audience has its visual and audible distractions which cannot help but take away some of the power of the music. On the other hand, of course, the concert hall does afford a sense of immediacy and

thrill of live communication between orchestra and listener that cannot be matched on any recording, however good.

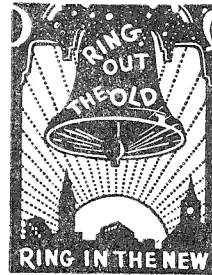
Try to have the body as relaxed as possible; lying down helps some achieve the utmost concentration although this is not essential. Dimming or extinguishing lights and closing the eyes are also helpful. Make the mind as much a "blank" as possible before the music begins, and then let whatever pictures will, form themselves. The actual process of concentrating on the music cannot be described, and no recipe for achieving this utmost directing of attention can be given. As in all concentration, it means complete involvement in the matter at hand — in this case the music. It is quite literally possible to feel the vibrations of the music flowing through one's whole being, and, if the music is of particularly elevating or spiritual nature, to experience the sensation of soaring to the heights to which the music itself is reaching.

A formal musical education is not prerequisite to the achievement of such an experience. In fact, it might be argued that those who can call by name the dominant, tonic, major, and minor sounds they hear, who know that a certain transition is rare or "unacceptable" harmonically—regardless of its possible musical power — who are, in short, well-versed in the mechanics of harmonics and composition, might, if not also sufficiently oriented toward the spiritual ramifications of the sounds they hear, become lost in the particulars of the music rather than in its vastness, scope, and majesty.

What is necessary is an appreciation and love of music or, if that is as yet only partially developed, the desire to cultivate it further and investigate what music has to offer. Those whose evolutionary status is such as not to be receptive to western classical music will not be able to obtain the same results from such concentration as will their more advanced brethren. Their reactions — depending on their individual degrees of development — might range anywhere from dislike and bafflement to an admission that the music pos-

sesses certain technical virtues or is "interesting." Western music, as western religion, is primarily for Western ears and Western progress.

The average westerner, if he would but try to listen to classical music and give it a chance, should be able to respond favorably to it and learn to "like" it. Exposure to classical music from childhood on will strengthen intellectual, emotional, and spiritual reaction to it. One of the saddest results of the "communications miracle" of radio, records, and TV is the fact that so many young children and teen-agers are continually subjected to the din which characterizes so much modern "music," grow to enjoy it, and regard classical music, when they do hear it, as



"square," or whatever the current derisive adjective might be.

The results of a period of intense concentration on truly lofty, inspiring music can be astounding. Even the most exhausting and debilitating type of fatigue can be eased, and strength to work and accomplish more will be forthcoming. To listen to music in this way as preparation for a particularly difficult task is highly recommended. No matter how discouraged, disheartened, or worried may be the outlook concerning the forthcoming task, if thoughts of it can be erased from the mind and replaced with concentration upon uplifting music, and if this can be done just before the chore is to be performed, it will be surprising how much easier the chore will have become. If the concentration is properly done, the negative emotions will have been swept away,

and fear, hesitation, or whatever, will be replaced with optimism, confidence, strength, and determination to see the job through. It is important to remember, however, that the individual concerned must *want* to gain this strength and reassurance, and must consciously strive to forget the pessimism that may have been plaguing him and allow the musical vibrations to do their work.

Another result of such a musical session is the renewal and strengthening of faith. It is impossible to listen, wholeheartedly and intently, to spiritual, uplifting music and not gain a sense of the existence of a higher Power, of a magnificent world beyond the physical, and of the presence of light, color, and beauty of a radiance unknown in material surroundings. If the person listening happens to be of a spiritual nature anyhow, his feelings of reverence, devotion, thankfulness, and ardor will be refreshed, heartened, and restored. If he is not of a particular devotional inclination, but does possess a certain sensitivity and love of beauty transcending the ordinary — which he almost has to have in some measure in order to be able to immerse himself in the music in the required manner — he will almost surely experience a compelling “something” from the spiritual worlds which will eventually lead him, perhaps even without his realization, closer to the divine Power sustaining us all.

Books have been written about the power of classical music to intensify beautiful emotions and soothe savage ones, and of the use of music as a healing, restorative agent. Much of this writing, however, concerns itself with music as a background element “stealing in” upon the hearer, not with music consciously and intently listened to in order fully to benefit from its regenerative, uplifting, properties. If music casually heard has the power which its adherents, and even, lately, professional men such as doctors and psychiatrists, claim for it, think how much greater its effect must be, not only upon the physical and emotional nature, but also upon the very indwelling Spirit, when it is absorbed

consciously, intensely, and earnestly.

Music has been called a “universal language” — and this means more than just a meeting-ground of communication among human beings. Music is truly the language of the spheres — the language of creation — and the more we can consciously attune ourselves to its higher forms, the more receptive we will become to its spiritual inspiration and illumination. The more we learn to *listen* to music, not just to hear it, the more we will be strengthened, animated, and advanced in our own spiritual progress.

* * *



“... the World of Thought, where the Second Heaven is located, is also the realm of tone, as the Desire World is the world of light and color, and the Physical World is the world of form. The artist gets his color-schemes and his light-effects from the Desire World, but the musician must draw upon the more subtle World of Thought for his inspirations, and in this fact we have the reason why music is the highest art we possess. The painter draws upon a world closer at hand, and is therefore able to fix his creation once and for all upon canvas, there to be seen at any time by all who have eyes. Music cannot be thus fixed; it is more elusive, it must be re-created each time, and at once vanishes into silence. In return, however, it has so much greater power to speak to us than even the greatest painting, for it comes directly from the heaven world, fresh and fragrant with echoes from the home of the Ego, awakening memories of and putting us in touch with that which we so often forget in our material existence. Therefore music, above all other human arts, alone has power to still the savage breast and affect us in a way that nothing else can.”—*Max Heindel.*

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(FIRST INSTALLMENT)

Spiritual Research



ALTHOUGH considerable new light and much information was given upon this subject in *The Rosicrucian Cosmo-Conception* and our subsequent literature, letters have been coming to Headquarters from students at various times, requesting more light upon such subjects as obsession, mediumship, insanity, abnormal conditions of character, etc. These have given the writer cause to investigate the subject more deeply than heretofore. The maxim that "practice makes perfect" holds good in research of the spiritual realms as well as in physical things. Therefore it is hoped that the light upon this subject, which will be contained in the following pages, may help the student to see more clearly into the causes that are productive of effects in this life.

In order that we may thoroughly understand this subject, it will be necessary to begin at the beginning, to realize that the first fundamental facts of existence are the continuity of life and that action is the expression of life in manifestation. As soon as the Spirit has taken its first action, it has thereby generated a cause which must have its effect. This is an absolute necessity in order that the equilibrium of the universe may be maintained. If this action was physical, that is to say, performed by a Spirit in a physical body, the reaction must of necessity be physical also. If this be granted, then it follows as a matter of course that we must take birth in this world from time to time, for it is a matter of observation patent to everyone that we all generate causes in

this world from day to day which cannot and do not have their adequate reaction, and if we cannot reap what we have sown in this body, we must certainly come back to reap in a new body or else the law is invalidated. If the Law of Cause and Effect is true, periodical rebirth is a matter of absolute logical necessity. Thus, whether we realize it or not and whether we relish it or not, we are in a circle of necessity, and because of our own past actions, bound to come back to act and to react until we develop a power greater than the one that is now swirling us about. What this power is, Goethe, the great German mystic, indicated in the few words:

"From ev'ry power that holds the world
in chains
Man frees himself when self-control
he gains."

As knowledge is power, it is evident that the more thorough our understanding of the operation of the twin Laws of Consequence and Rebirth, the easier we shall find the way to liberation, and also better know how to help others.

Science is to be much commended for the ingenuity, the patience, and the persistency it displays in the invention of instruments wherewith to ferret out the secrets of Nature. But while it can thus successfully deal with *matter*, the secrets of spirit and of life are to the savants a closed book, as Mephisto says with fine sarcasm to a scholar who knocks at the door of Faust, seeking admission to the college:

"Whoe'er would know and treat of
 aught alive
 Seeks first the living spirit thence
 to drive.
 Then are the lifeless fragments in
 his hand,
 He lacks, alas! the vital spirit band."

There is only one instrument which is adequate to investigate the things of the Spirit, and that is the Spirit itself. Just as it is necessary to train a man for scientific research in the physical world, so also is a long and slow process required to fit oneself for investigation of the spiritual world. As the man of science must pay the price of his knowledge in months and years of unflinching, unremitting labor, so also the mystic investigator must give years of his life to understand and be capable of investigating by methods of the Spirit.

That which is now the *physical body* was the first vehicle acquired by man as a thought-form. It has undergone an immense period of evolution and organization until it is now the splendid instrument which serves him so well here; but it is hard, set, and difficult to act upon. The next vehicle acquired was the *vital body*, which has also gone through a long period of development and has condensed to the consistency of ether. The third vehicle, the *desire body*, has been comparatively lately acquired and is in a state of comparative flux. Lastly, there is the *mind*, which is only as an unformed cloud, not worthy of the name of vehicle, being as yet but a link between the three vehicles of man and the Spirit.

These three vehicles, the physical, vital, and desire bodies, together with the link of mind, are the tools of the Spirit in its evolution, and, contrary to the common conception, the ability of the Spirit to investigate the higher realms does not depend upon the finest of these bodies as much as upon the denser. The proof of this assertion is close at hand, and indeed, anyone who has ever seriously tried has had this proof himself. If not, he may have it forthwith simply by following the

directions for changing the condition of his mind. Let us say that a person has formed certain habits of thought which he does not like. Perhaps after a religious experience he finds that in spite of all his desires these habits of thought will not leave him. But if he decides to cleanse his mind so that it shall contain nothing but pure and good thoughts, he may do this by simply refusing to admit impure thoughts. He will find that after a week or two his mind is noticeably cleaner than at the commencement of his effort; that it holds by preference the religious thoughts he is seeking to generate in it. Even a most abnormally degenerate mind can be thoroughly cleaned inside of a few months. This is actual knowledge to many who have tried it, and anyone who wishes and is sufficiently persistent may have the same experience and enjoy a clean mind in a very short time.

But while clean thoughts take us a long step on the path of attainment, the emotions and desires of the desire body are not so easily subdued, for that vehicle is already considerably more set than the mind. While the regenerate mind readily agrees to the idea that we should love our enemies, the desire body, the emotional and passionate nature, aims with every fibre of its being to get even, to get an eye for an eye and a tooth for a tooth. Sometimes, even years and years after we think that the sleeping serpent is subdued, that we have at last gained mastery over it, and that it cannot mar our peace, it may suddenly rise and overthrow all our hopes, take the bit between its teeth, go on a rampage, and vow vengeance for some real or fancied wrong. Then it takes the whole power of the higher nature to subdue this rebellious part of our being. This, the writer thinks, is the thorn in the flesh which Paul besought the Lord thrice and was given the answer: "My grace is sufficient for thee." It certainly does need all the grace one can command to overcome, and eternal vigilance is the price of safety, so let us "*watch and pray.*"

(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.

Living Our Purgatory Here and Now

Q. Of what benefit is foreknowledge of Purgatory?

A. There is an inestimable benefit in knowing about the method and object of purgation after death, because we are thus enabled to forestall it by living our Purgatory here and now day by day, thus advancing much faster than otherwise would be possible.

Q. How is this done?

A. It is done by faithfully practicing an exercise, the object of which is purification as an aid to the development of spiritual sight. It consists of thinking over the happenings of the day after retiring at night.

Q. Is a particular method followed?

A. We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits.

Q. How does this practice relate to Purgatory?

A. By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for Purgatory and be able to pass to the First Heaven directly after death.

Q. Are there other benefits?

A. Yes. If in this manner we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

Q. Do we note only our wrong actions in this review?

A. By no means. In reviewing the day's happenings and blaming ourselves for wrong, we should not forget to approve impersonally of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Q. Are there other aids in relation to Purgatory?

A. Repentance and reform are also powerful factors in shortening the purgatorial existence, for Nature never wastes effort in useless processes.

Q. How do these operate?

A. When we realize the wrong of certain habits or acts in our past life and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the subconscious memory and they will not be there to judge us after death.

Q. What occurs if it is not possible to redress a wrong?

A. Even though we are unable to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even", or to take revenge. Recompense may be given to our victim in other ways.

Q. How far-reaching are the benefits of this practice?

A. Much progress ordinarily reserved for future lives will be made by the man who thus takes time by the forelock, judging himself and eradicating vice by reforming his character. This practice is earnestly recommended. It is perhaps the most important teaching in the present work.

—Ref., *Cosmo-Conception*, pps. 110-112.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

Inner Realm Teaching

Let not your heart be troubled: ye believe in God, believe also in me.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

And whither I go ye know, and the way ye know.—*John 14:1-4.*

The many mansions spoken of in this passage are the different realms of the heaven world wherein Spirits learn various lessons befitting their development between Earth lives. The Master had taught His disciples the way of attainment unto this high plane. Thomas, Philip, and Jude were among those receiving the deeper instructions. He replies to them: "I am the way, the truth, and the life; no man cometh unto the Father but by me!"

Only as the Christ is awakened within can the aspirant become the true disciple who demonstrates the promise of the Christ: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it" (*John 14:13, 14*). The mystic key which explains why so few have been able to realize this promise is contained in the Master's next words: "If ye love me, keep my commandments." To love the Christ calls for more than lip service; it means keeping His commandments, or *living the life* as He has outlined it in the principal steps of His ministry. The priceless spiritual compensation to such an one is the fulfillment of the most precious of Christ's loving promises, that whatsoever is asked in His name shall be granted.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him;

for he dwelleth with you, and shall be in you.

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—*John, 14, 17.*

But when the Comforter is come, whom I will tend unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me.

—*John, 15:26.*

The Comforter is the law that has been tempered with love; it is the external concepts that have found inner sanction and the reasoning mind that has become illumined by the light of the heart. The Comforter is the inner guidance which lighteth every man that cometh into the world, that light which so long is obscured by mortal mind but which, when awakened, leads to the fulfillment of all Truth. "He shall teach you all things and bring all things to your remembrance." Through the awakened Christ Power within, the storehouse of wisdom and understanding becomes accessible for daily living.

I will not leave you comfortless: I will come to you.

Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.—*John 14:18, 19.*

Material man, bound by the limitation of the physical senses, cannot know the glory of the Christ, whose all-enveloping radiance and harmony are discernible to those who have eyes to see and ears to hear; such know always that infinite aura of peace which nothing else can give.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."—*John, 14:27.*

"Abide in me, and I in you" for "without me ye can do nothing." Often the Master reiterates the great truth which is to become fundamental in New Age religion — the Christ must be born within man himself. Let "the Christ be formed is you," says Paul. (Continued)



The Prenatal Epoch

M. B. S.

(Part I)

THE primary principle of the Prenatal Epoch has been stated by Max Heindel in *The Message of the Stars*, where he says that the body is the product of lunar forces and that the position of the Ascendant, or its opposite, at birth, is the Moon's position at conception. The keyword of the Moon is fecundation or fertility, and it is Jehovah and the lunar Angels that preside at the birth of a child. This is stated in the *Cosmo-Conception* and other works of the Rosicrucian Philosophy. We thus see that the Moon has primary influence over the formation of the physical body, and that the Ascendant represents merely the transference of the Moon's position from conception to birth.

This law was known to the ancients as the "Trutine of Hermes," from Hermes Trismegistus, who first correctly formulated and stated the law as follows: "The place of the Moon at conception becomes the birth ascendant or its opposite point."

"But this proved to be but one-half of a very important law, for while the Ascendant at birth was the place of the Moon at a certain Epoch, the Ascendant or its opposite point at this Epoch was the place of the Moon at birth — a very remarkable interchange of factors."—E. H. Bailey.

According to the Ancient Wisdom, "The World-Breath has a definite and periodic pulsation, a systole and diastole

action, whereby birth and death are controlled." This idea of periodicity, well established by modern science, furthers the idea that birth can take place only in respect to any single locality at intervals, that these intervals are in accord with lunar motion, and that only every seventh impulse of the World-Breath permits of human births.

The modern version of the Prenatal Epoch was first established by the English astrologer known to the astrological world as Sepharial, in the year 1886. It was published by him in 1890. In this he had the collaboration of a trained and veteran scientist, a doctor, who helped him to establish the primary laws of the Prenatal Epoch by years of painstaking research and actual experiments. This doctor was an expert obstetrician and proved the laws of the Prenatal Epoch by actual first-hand data.

These laws have been further verified, extended, and complemented by the painstaking researches of E. H. Bailey, to whom great credit is due for his many and exact proofs of the Prenatal Epoch. His book upon this subject is considered standard authority, and we are in the main following his very worthy contribution to the subject and are extending him full credit.

One of the primary uses of the Prenatal Epoch is the correction or rectification of the birth time when only the approximate time is given. Another is its utility in determining correctly the sex of the native.

Finally, it gives sidelights on the character and inner nature of the individual as fundamental as those of the birth chart.

"As births are brought about in exact harmony with lunar laws, it is shown that intra-uterine life is in direct relation with the sidereal world without, that the great fact of maternity is capable of purely astronomical measurement and rule . . . The law is nothing less than a mathematical measurement of human life, a stupendous natural fact; nothing more exactly mathematical and matter of fact is to be found in the records of scientists than this record of intra-uterine life, for only through its study will the laws of generation be fully understood."—*Sepharial*.

"In the measurement of the intrauterine period we actually measure the whole future of the individual; alter this one fact — the moment of conception (or its spiritual counterpart, the Epoch) — and you change the whole course of the progeny's destiny. If we accept the occult theory that the Prenatal Epoch is the descent of the Ego to the Desire World, then it must show the inherent character of the Ego about to incarnate. It may be stated that the Epoch has a more intimate relationship with the individual than the horoscope at birth, the latter appearing to reflect the personality and its heredity and environment. In other words, the Epoch represents the man about to manifest in the flesh, the horoscope denotes actual personal conditions and environments into which he is born. Every birth is directly connected with the Epoch, and every authentic natural birth will, within the limits of an error of observation, yield an Epoch in accordance with the rules to be given."—*Bailey*.

For summary, let us restate the fundamental principle of the Prenatal Epoch known as the *Trutine of Hermes*: "The Ascendant at birth is the place of the Moon at a certain Epoch, and the Ascendant or its opposite point at Epoch was the place of the Moon at birth."

This yields the:

FOUR LAWS OF THE EPOCH

1. When the Moon at birth increases in light, it will be on the ascending degree of Epoch, and the Moon at Epoch will be on the ascending degree at birth.

2. When the Moon at birth decreases in light, it will be on the decreasing degree at Epoch, and the Moon at Epoch will be on the descending degree at birth.

3. When the Moon at birth is (a) increasing in light and below the horizon, or (b) decreasing in light and above the horizon, the period of gestation is longer than the norm.

4. When the Moon at birth is (a) increasing in light and above the horizon or (b) decreasing in light and below the horizon, the period of gestation is shorter than the norm.

From these four laws we deduce the following:

FOUR ORDERS OF EPOCH

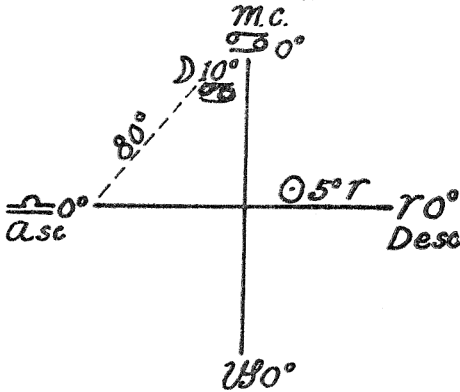
1. Moon above horizon and increasing in light 273 days minus x.
2. Moon above horizon and decreasing in light 273 days plus x.
3. Moon below horizon and increasing in light 273 days plus x.
4. Moon below horizon and decreasing in light 273 days minus x.

It is to be understood that the 273 days referred to in the above table is the normal period of gestation, or nine solar or ten lunar months. This normal period is increased or decreased in accordance with the distance of the Moon from either the Ascendant or Descendant, and "x" is a certain number of days corresponding to this distance obtained by dividing the distance in degrees by thirteen degrees, the latter being the average daily motion of the Moon.

When making the count, count to the Ascendant (AC) when the Moon is increasing in light, and to the descendant (DC) when the Moon is decreasing in light. Another more definite way of stating this would be: In orders Nos. 1 and 4 the distance in degrees of the Moon from the horizon last crossed (AC or DC),

divided by thirteen, gives "x", or the number of days by which this period is decreased; and in orders Nos. 2 and 3 the distance of the Moon in degrees from the horizon which it is approaching, divided by thirteen, gives the number of days by which this period is increased. These rules are illustrated by the following examples:

FIGURE 1.



ORDER No. 1.

Moon above the horizon and increasing in light. Period of gestation is 273 days minus "x".

Increasing — hence "count" to AC.

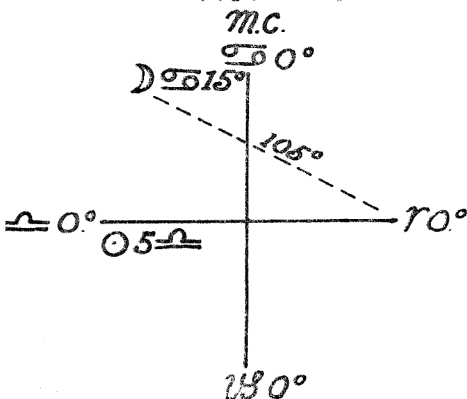
Subtracting longitude of moon from longitude of AC gives 80°, as follows:

AC	7	0	0
Moon	4	10	00
	2	20°	equals 2
			signs plus
			20° or 80°

80° divided by 13 gives 6 days by which the period is decreased.

"Index date" falls 6 days previous to "Epoch date."

FIGURE 2.



ORDER No. 2.

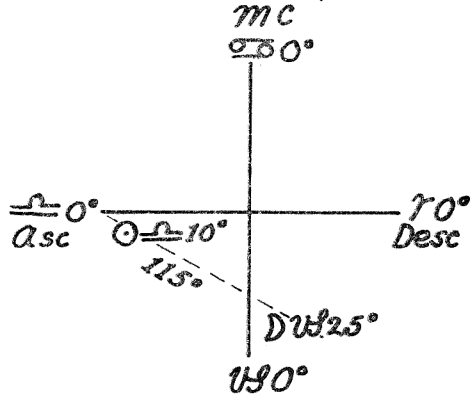
Moon above the horizon and decreasing in light.

Period of gestation is 273 days plus "x". Decreasing—hence "count" to DC.

Subtracting longitude of Moon from longitude of DC gives 105°.

Dividing 105° to 13 gives 8 days, by which the period is increased. Hence "Epoch date" falls 8 days previous to "Index Date."

FIGURE 3.

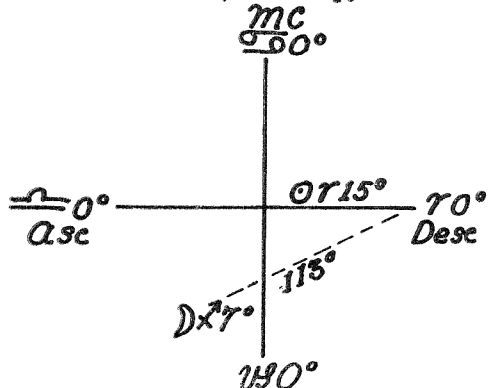


ORDER No. 3.

Moon below the earth and increasing in light.

Period of gestation is 273 days plus "x". "Count" is to AC, because increasing and is 115°. This divided by 13 equals 9 days the period is lengthened. Hence "Epoch Date" falls 9 days before "Index Date."

FIGURE 4.

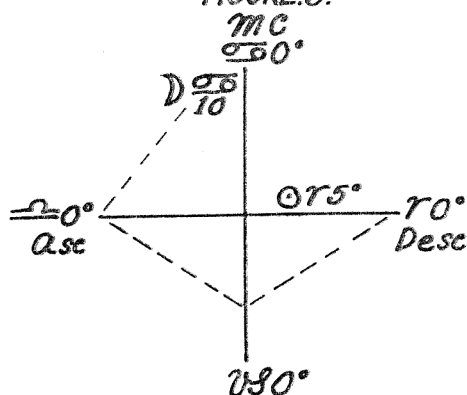


ORDER No. 4.

Moon below the horizon and decreasing in light.

Period of gestation is 273 days minus "x". "Count" to DC because decreasing, and is equal to 113°. This divided by 13 equals 9 days, by which the period is decreased, placing "Epoch Date" 9 days later than "Index Date."

FIGURE 5.



ORDER No. 1.

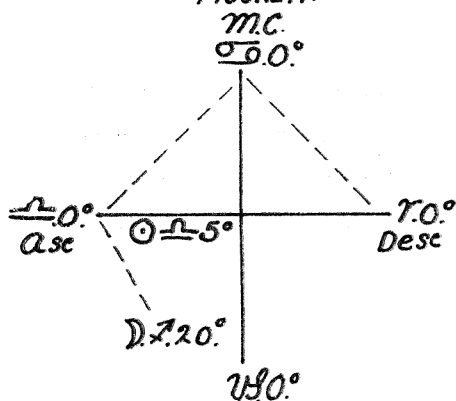
(Variation of count)

Period of gestation 273 days minus "x".

Moon above and increasing.

The "count" is here made from the Moon to the AC and below the horizon to the DC, decreasing the period by 14 days, less than of the regular Epoch count.

FIGURE 7.



ORDER No. 3.

(Variation of count)

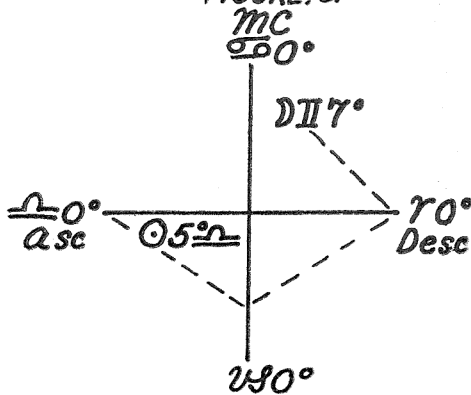
Moon below and increasing.

Period of gestation 273 days plus "x."

"Count" is made to the AC, according to rule, and continued above the horizon to the descendant, increasing the period of gestation by 14 days.

Increasing: "Count" to AC and extend over and around. This will be 80° plus 180° , equals 260° . This divided by 13 equals 20 days by which period is increased, and will bring "Epoch Date" 20 days earlier than "Index Date."

FIGURE 6.



ORDER No. 2.

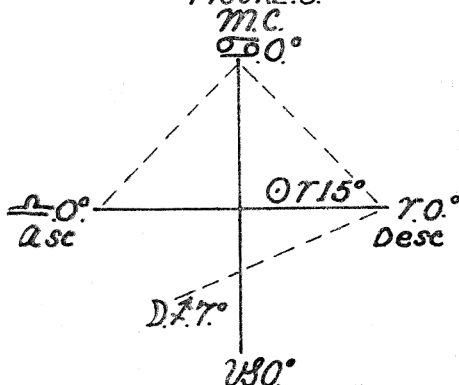
(Variation of count)

Moon above and decreasing.

Period of gestation 273 days plus "x."

"Count" is made to DC as in rule but continued below the horizon to the AC, increasing the period of gestation by 14 days, plus the count of regular Epoch.

FIGURE 8.



ORDER No. 4.

(Variation of count)

Moon below and decreasing.

Period of gestation is 273 days minus "x."

"Count" is made to the DC, according to rule, and continued above the horizon to the AC, decreasing the period of gestation by 14 days.

Moon decreasing, hence "count" to DC and extend over and around.

Full "count" is 180° plus 113° equals 293° . This, divided by 13 is 23 days, which the period is decreased, bringing the "Epoch Date" 23 days later than "Index Date."

Since the Moon travels the entire zodiac in 28 days, or one lunar month, in 14 days it will have gone one-half the way, or from one sign to its opposite. Hence to "vary"

the "count" do not reverse, but continue around, either above or below the horizon, and either increasing or decreasing period of gestation by 14 days. (Continued)



The Children of Capricorn 1971-72

Birthdays: December 23 to January 21

CAPRICORN natives resemble in many respects the mountain goat which symbolizes this cardinal sign: their reserve, fondness for high places, and ability to thrive in spite of scarcity and adversity. Most of them are ambitious, anxious to rise in the world, to gain positions of authority, to say or do that which brings admiration, respect, or fame. Since subordinate positions do not seem to call out their full power, they do not hesitate to accept the most responsible positions in business, government, or religion. Having considerable capacity for expressing worldly wisdom, serious application, reliability, and foresight, they are able to achieve much for themselves and others.

The children of this 10th house sign are usually deliberate and tireless in action, realistic in their views, able to make the most of whatever advantages are offered in their climb to the top. Believing in impartial justice, they seek through hard, self-reliant effort to merit success. Their personal wants are apt to be few, the nature seemingly unaffected by lack and hardship, and there is little desire for pleasure or unprofitable social activities. Sober, impersonal, and coolly rational, they

seem to prefer the respect and esteem of others to sympathy or love.

Under unfavorable aspects the Capricornians can be suspicious, greedy, harsh, malicious, and even corrupt and unscrupulous. This negative side of Saturn places too much reliance on self and the material supports of life, while ignoring the things of the spirit.

Because of low vitality, Capricorn children may be subject to uncertain health, falls, and injuries, but maturity brings prudence and a firm hold upon life generally, enabling them to reach an old age. They may be self-willed and show a distaste for supervision, but greatly benefit from careful training.

All of the children born during this solar month have three solar patterns in common: Saturn square Neptune, trine Pluto, Neptune sextile Pluto. Determination, capability, and forcefulness, along with spiritual understanding are indicated, but there will be opportunities to learn complete sincerity, honesty, and integrity.

From December 23 to 29 Venus and Saturn are in trine aspect, pointing toward such fine traits as faithfulness, justice, trustworthiness, diplomacy, and system. These natives are simple in their tastes, too, and have high moral standards.

As friends and advisers they are in the front ranks.

Venus also sextiles Mars during this same period, adding ambition, aspiration, and ardent affections to the nature. There is an abundance of energy and business acumen, consequently splendid earning capacity, but a tendency to spend for show and display. Early marriage is indicated.

From December 23 to 31 Venus sextiles Neptune, suggesting the inspirational musician. The imagination is fertile, the emotions deep, the nature chaste.

Mercury and Uranus are in sextile aspect from December 23 to January 7, giving an original, independent, and liberty-loving mind. This configuration is the sign of the pioneer in thought and invention; the ideas and ideals are lofty and progressive. Literary and scientific pursuits are especially favored.

From December 23 to January 5 Saturn and Mars are in sextile aspect, indicating a determined, energetic nature capable of sustained action. The executive ability, dominant forcefulness, and endurance of these people are remarkable, and consequently they are constantly accomplishing what others cannot achieve. The health is favored, but kindness and consideration for others should be cultivated.

Jupiter sextiles Uranus from December 23 to January 9, giving a broad, humane disposition, along with an interest in occultism. The native is inclined to be honest, sincere, sociable, and likely to benefit from influential friends in official positions. There is executive ability, too, and promise of prosperity in life and success with institutions of learning.

From December 23 to January 12 Mars trines Neptune, intensifying the emotional nature and giving a leaning toward the study and practice of the occult arts. Power to penetrate into the invisible worlds is also indicated.

Mercury and Jupiter are in conjunction from December 30 to January 12, one of the finest assets in life, for it indicates a cheerful, optimistic disposition, always able to look on the bright side of things and keep the spirits up. The mind is broad,

versatile, and able to reason correctly, and success in law and literature is favored. There will be both benefit and enjoyment from travel.

From January 1 to 17, the Sun squares Uranus, indicating a tendency to be high-strung, nervous, and overly emotional. These children should be trained from early years to cultivate poise, self-control, reliability, and general personal integrity.

Venus and Mercury are in sextile aspect from January 1 to 6, pointing toward a cheerful companionable disposition, along with ability in music and poetry. A persuasive, suave manner will help toward success in salesmanship.

From January 2 to 11 Venus trines Uranus, making the native mentally alert, of quick intuitive perception, and quite magnetic. Many friends are attracted, and there is a love for music, art, and poetry. An early and happy marriage is indicated.

Venus and Jupiter are in sextile aspect from January 6 to 18, favoring the accumulation of wealth, the enjoyment of luxuries, social prestige, a happy marriage, and respect from the community. The nature is jovial, optimistic, generous, and honorable, liberal in mind, tolerant of the views of others, fond of travel.

From January 13 to 21 the Sun trines Saturn, giving method, foresight, and organizing, executive, and diplomatic ability, with the moral stamina to complete the task undertaken. Sincere, just, kindly, and considerate, these natives are quite set in their beliefs. Success in political, agricultural, and judicial positions is favored.

Mercury squares Mars from January 17 to 21, giving a mind that is quick-witted, sharp, and alert, but a tendency to use these faculties in a destructive manner. Quick-tempered, impulsive, and excitable, these natives need to cultivate truthfulness, kindness, and consideration for others.

From January 19 to 21 Mercury squares Uranus, stressing the need to train these children in poise, self-control, kindness, and consideration for others. They need to learn that fanaticism and extremism always bring undesirable results.

Readings for Subscribers' Children

KIMBERLEY A. C.

Born May 28, 1965, 4:56 A.M.

Latitude 43N03; Longitude 83W19.

Signs on Cusps of Houses:

ASC, Gemini .. 4.26	4th, Leo 9.00
2nd, Gemini .. 28.00	5th, Virgo 6.00
3rd, Cancer .. 18.00	6th, Libra ... 17.00

Scorpio intercepted in 6th.

Positions of Planets

Sun 6.51	Gemini 1st
Jupiter 8.14	Gemini 1st
Dragon's Hd. 14.14	Gemini 1st
Venus 19.05	Gemini 1st
Uranus 10.45	Virgo 5th
Pluto 13.39	Virgo 5th
Mars 16.41	Virgo 5th
Neptune ... 18.10R	Scorpio 6th
Saturn 16.25	Pisces 11th
Part of F. 1.41	Taurus 12th
Moon 4.06	Taurus 12th
Mercury 21.01	Taurus 12th

This chart has several rather unusual features. The Sun and Jupiter are in Gemini in the 1st house in conjunction with the ASC, and the Dragon's Head and Venus are in conjunction in the same sign and house; the Moon, Mercury, and Neptune are intercepted in Taurus and Scorpio in the 12th and 6th houses; and Uranus, Pluto, and Mars are in conjunction in Virgo in the 5th.

The ASC and 1st house positions present a very complex and not easily interpreted configuration. The Sun and Jupiter in conjunction with the Gemini ASC indicates a very outgoing personality, strongly mental, quick of manner, changeable, expressive both vocally and in writing, adaptable, interested in science and literature, but somewhat superficial in thinking. However, this configuration squares Uranus and Pluto, so that Kimberley will need to have special training in control of temper, in forethought, and in keeping calm in spite of provocation. She likes to travel about, even though the

journeys be short, and should cultivate the habit of being at ease and happy wherever she is, avoiding irritability and nervousness. Moderate outdoor exercise is needed to keep her in good health, as is a careful, wholesome diet. The Dragon's Head and Venus in conjunction in the 1st tend to add charm of personality, but they also square the three planets in Virgo, so that this child should be taught early the sacredness of the creative force, and to form clean, refined habits in her personal life. She should also be taught humility, as she may evidence a tendency toward egotism.

The Moon and Mercury in the fixed sign Taurus help to give needed stability to Kimberley's nature, and the Moon's trine to Uranus indicates originality, independence, a vivid imagination, intuitiveness, and inventiveness. She is magnetic, too, and particularly so to the opposite sex. Her natural interest in the occult should be the means of teaching her the folly of clandestine love affairs. Mercury sextiles Saturn and trines Mars, but opposes Neptune, so that this little girl has a quick, penetrating mind that can probe deeply and concentrate well. The opposition to Neptune suggests the wisdom of cultivating the memory and activity in accomplishment. The 12th house position of Mercury points toward the ability to delve into secret, mysterious things, so that detective work and research will appeal to her.

Saturn in Pisces in the 11th gives a tendency to success in some quiet peaceful line of life where one does not come in contact with the public, such as laboratory or research work, reinforcing a similar effect of Mercury and Moon in the 12th.

The strongly aspected Neptune (sextile Mars and Pluto, trine Saturn, opposition Mercury) in Scorpio shows that Kimberley has worked along spiritual lines in past lives and will continue to do so in this one. She should be careful, however, to stress the positive way of independence, concentration, and self-forgetting service.

JAMES R. E.

Born June 5, 1961, 0:14 P.M.

Latitude 43.05 N., Longitude 89.24 W.

Signs on Cusps of Houses:

ASC, Virgo .20.45	4th, Sagitt. .19.00
2nd, Libra ...16.00	5th, Capricorn 24.00
3rd, Scorpio ..15.00	6th, Aquarius 25.00

Positions of Planets

Neptune8.56R	Scorpio2nd
Saturn27.33R	Capricorn5th
Jupiter4.42R	Aquarius5th
Dragon's Tail 29.31	Aquarius6th
Moon21.09	Aries8th
Venus28.30	Taurus9th
Part of F. ...28.25	Gemini10th
Mercury1.45	Cancer10th
Sun13.27	Cancer10th
Uranus23.32	Leo11th
Mars4.01	Virgo12th
Pluto6.03	Virgo12th

With the Sun, Moon, Mercury, and Saturn all in cardinal signs, Mars and Pluto in common signs, common signs on all the angles, and Venus, Uranus, Neptune, and Jupiter in fixed signs, this little boy has a fair balance of activity, flexibility, and stability in his nature. Perhaps the fixed-sign influence should be accentuated to some extent, at least, in his training.

The Sun is in the sensitive, emotional sign Cancer in the 10th house, sextile Pluto in Virgo in the 12th, trine Neptune in Scorpio in the 2nd, but square (8 degrees) Moon in Aries in the 8th. James is basically a very sensitive, impressionable child, and can best be handled with a loving, understanding attitude that will give him a feeling of security and faith in his own abilities. He will show interest in the superphysical from early years, more than likely being aware of the invisible beings about him. Sympathy from his parents in regard to this faculty will be of prime importance to him in keeping a wholesome attitude.

Mercury is also in Cancer in the 10th, sextile Mars and Pluto, trine Neptune,

indicating a quick, keen mentality, a retentive memory, and superlative adaptability. Although James has a mind peculiarly adapted to the occult, he is quite practical, too, and has remarkable dexterity and resourcefulness. Since Mercury rules the Gemini MC, and the mental sign Virgo (also ruled by Mercury) is on the ASC, this little boy will be inclined toward literary occupations. He will have natural ability in vocal and written expression, so that he could give admirable service in numerous mental and literary vocations: secretary, lecturer, writer, teacher, minister, or editor.

Saturn and Jupiter are in the 5th, (governing teaching, editing, publishing), but both retrograde, so that their influence will not be felt to the fullest extent. Saturn is well placed in Capricorn, though, and it trines Venus in Taurus, pointing toward tact, diplomacy, method, justice, and economy. The tastes are simple and the morals high. The square of Saturn to the Moon, however, suggests the advisability of emphasizing cheerfulness and unselfishness in the training of this child, Jupiter in Aquarius also trines Venus, pointing toward optimism, originality, and friendliness, as well as success and general good fortune in life. Since Venus rules the 2nd, finances will likely always be adequate, but wisdom in spending should be cultivated. Neptune in the 2nd also affects the income, directing the money-making activities toward things in which water plays a prominent part.

The Moon in Aries in the 8th suggests independence, ambition, aggressiveness, and courage, emphasized by the trine to Uranus in Leo, which also adds imagination and inventiveness. However, the Moon's square to Sun and Saturn shows the need to keep cheerful, tolerant, and unselfish, no matter what the provocation. This influence will become less as the years pass.

This is a rather unusual child, who can be a strong factor in ushering in and furthering the New Age ideals of unity and brotherhood, if he is given the proper training.

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.

Reporter, Lecturer

DAVE D. — Born June 20, 1945, 10:58 A.M. Latitude 41 N., Longitude 85 W. With the Sun, Dragon's Head, Saturn, and Mercury all in the 10th house, this native will be vocationally active in some public capacity. As they are posited in the watery sign Cancer, the vocation may be connected with water, the home, or food. The fact that the mental sign Gemini is on the cusp of the 10th, and the mental sign Virgo on the ASC, gives a strong mental direction to the vocational aptitudes. Mercury sextiles Venus in Taurus and Jupiter in Virgo in the 12th, so that the native is inclined to be adaptable, cheerful, and able to reason correctly. There is more than the average ability to speak and write, and the memory is excellent. The mentality is not only quick, resourceful, and versatile, but also optimistic and inclined to look on the bright side of things. As a reporter, editor, lecturer, translator, secretary, or post office worker this native could give excellent service.

Beautician, Milliner

LYRA L. N. — Born December 13, 1956, 5:35 P. M. Latitude 39N45, Longitude 104W59. This chart shows Sun in Sagittarius in the 6th, trine Pluto in Virgo in the 3rd, square Jupiter in Libra in the 4th, suggesting the need to cultivate careful control of the appetites, and to follow a pattern of moderate exercise to encourage a more creative circulation. Simplicity, thrift, and strict honesty should also be cultivated. Since Jupiter is one of the rulers of the Piscean 10th house, all of the above has a direct bearing upon the vocational activities. The sextile of Jupiter to Uranus in Leo in the 2nd, on the other hand, favors honesty, sincerity, a

broad, humane disposition, and executive ability. Jupiter also opposes Mars (in the 10th), which further affects the vocation — an added warning to cultivate honesty and integrity in dealing with others. Mars squares Mercury and the ASC, but trines Uranus and Saturn. Neptune, the other ruler of Pisces, sextiles Pluto, trines the Cancer ASC, but squares Uranus and opposes the Moon. This native could probably best use her talents as a beautician, milliner, librarian, or saleswoman of art or hair goods, manicure supplies, clothes, etc.

Jeweler, Librarian

KEVIN O. — Born October 9, 1956, 6:55 A.M. Latitude 26N07, Longitude 80W08. With the Sun, Moon, and all planets except Mars in the left half of the horoscope, this native will have to make his own way in the world; with little help from others. The Sun is in the Venus-ruled sign Libra in the 12th, conjunct the ASC (8 degrees), and sextile the Moon in Sagittarius in the 2nd. This configuration suggests restriction of individual expression, but gives ability to rise by one's own efforts. The Moon squares Mercury Mars, and Jupiter. Saturn is also in the 2nd, but in the last degree of Scorpio, conjunct the Dragon's Head, sextile Mercury, trine the MC and Uranus, square Venus and Pluto. These 2nd house configurations indicate ups and downs in material earnings, but if the saturnian influence is heeded, wisdom will be used in spending. The Moon rules the Cancer MC, Uranus is posited in the 10th, and the Sun rules the 27 degrees of Leo on the 10th house, so all three of these heavenly bodies must be considered in determining vocational possibilities. Kevin could serve well as a surveyor, electrician, jeweler, librarian, or newspaper reporter.

Daily Thought and Guide

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

SATURDAY — JANUARY 1

A period of intense uranian activity inaugurates the New Year. Independent thought and originality are favored, but erratic action should be avoided.

SUNDAY — JANUARY 2

Many fine spiritual and practical influences abound today, helping us worship our Heavenly Father in thought, word, and deed.

MONDAY — JANUARY 3

People gossip only when they have an audience. "There would not be so many open mouths if there were not so many open ears."—*Bishop Hall*.

TUESDAY — JANUARY 4

A tendency toward depression this afternoon can be diverted with thoughts of thankfulness to God. We are so richly blessed!

WEDNESDAY — JANUARY 5

A good evening to concentrate on accumulated chores and projects, or to plan a new round of activity. Success is not attained through idleness.

THURSDAY — JANUARY 6

Mental endeavor might seem difficult this afternoon, and we could easily become worried and indecisive. It will pay to use care in making decisions.

FRIDAY — JANUARY 7

Neptune's fine influences are felt this morning, helping us learn God's truths and "live the life." We should take care not to be impulsive this evening, however.

SATURDAY — JANUARY 8

The enjoyment of art offers uplifting relaxation. "A room hung with pictures is a room hung with thoughts." — *Sir Joshua Reynolds*.

SUNDAY — JANUARY 9

As we engage in the rituals of worship this morning, let us concentrate on the mechanics behind them. *Thoughtful* participation will engender increased spiritual understanding.

MONDAY — JANUARY 10

The week begins quietly, but we can use the time to good purpose, organizing our work and seeking ways in which we may better be of service.

TUESDAY — JANUARY 11

A fine solar-lunar configuration this morning helps us implement yesterday's preparations efficiently. Much can be accomplished today.

WEDNESDAY — JANUARY 12

"The contemplation of celestial things will make a man both speak and think more sublimely and magnificently when he descends to human affairs."—*Cicero*.

THURSDAY — JANUARY 13

Work on inventions and electricity is favored this afternoon. The uranian influence of the coming Age is becoming ever stronger.

FRIDAY — JANUARY 14

A promising morning for speaking engagements. "Speech is the golden harvest that followeth the flowering of thought." — *Tupper*.

SATURDAY — JANUARY 15

Equipoise in all things, and the ability to calm and reassure others, are hallmarks of the advanced Spirit.

SUNDAY — JANUARY 16

"God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls." — *Massillon*.

MONDAY — JANUARY 17

Vitality and energy are plentiful today, helping us plunge into the week's work with determination, satisfaction, and joy.

TUESDAY — JANUARY 18

True friendship is among life's greatest blessings, but we will *have* friends only if we can *be* friends. Beneficent Jupiter helps today.

WEDNESDAY — JANUARY 19

A good evening for mental effort. The mind is our least developed vehicle, and must be exercised and disciplined in order to fulfill its supreme potential.

THURSDAY — JANUARY 20

A period of fine saturnian influence commences today. Diplomacy, persistence, stamina, and foresight should be easier to maintain.

FRIDAY — JANUARY 21

Spiritual inspiration and guidance are available if we can attune ourselves to the splendid neptunian vibrations this morning.

SATURDAY — JANUARY 22

"Friends, if we be honest with ourselves, we shall be honest with each other." — *George MacDonald*.

SUNDAY — JANUARY 23

Let us devote this day to the Lord, in

contemplation and adoration, and in the exercise of our various talents in service to His children.

MONDAY — JANUARY 24

Mental endeavor and other mercurial occupations are favored this afternoon. "Mind moves matter." — *Virgil*.

TUESDAY — JANUARY 25

Esteem is an earned quality, resulting from fair dealing, justice, sympathy, genuine concern for others, and no little determination.

WEDNESDAY — JANUARY 26

The power of classical music is sufficient to soothe the worst tensions and heal the severest ailments. Fortunate is he for whom music is a part of life.

THURSDAY — JANUARY 27

Extravagance and ostentation can result only in poverty — spiritual, mental, and emotional, as well as financial.

FRIDAY — JANUARY 28

Imagination enlivens routine and brightens all activity. Imagination is essential to Epigenesis; without the former, the latter cannot grow.

SATURDAY — JANUARY 29

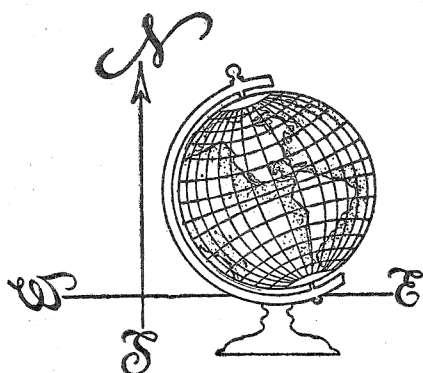
We must all submit to discipline. "No pain, no palm; no thorns, no throne; no gall, no glory; no cross, no crown." — *William Penn*.

SUNDAY — JANUARY 30

We will be blessed if we keep this day holy and commune with our Creator, praising Him for the many wonders He performs, today and always.

MONDAY — JANUARY 31

Jupiter and Mars help us end the month on a high note of optimism, generosity, courage, and accomplishment.



MONTHLY *News* INTERPRETED

Reclaiming Trash

The June 7, 1971, issue of *U.S. News & World Report* contained an article summarizing current efforts to reconvert trash into usable products. This process of "recycling" has taken hold on a gratifyingly large scale, and, as a result, a growing proportion of the demand for raw materials is being met by reprocessed wastes.

Although devised primarily as a means of countering waste pollution—the problem of disposing of discarded metal, paper, and glass — the recycling program also serves as a method of conserving our decreasing reservoir of raw materials. As the article, entitled "New Drive to Get Rid of Trash," indicates, for instance: "Between 80 and 90 percent of discarded brass and copper is recycled. This industry is almost forced to reprocess because only 42 percent of newly mined copper is from U. S. Mines. The rest comes from countries with which United States trade ties are often precarious."

Fifty-two percent of the United States consumption of lead is now being produced from scrap material, as is 25 percent of paper and 10 percent of glass. Although "mountains of trash" accumulating around the country are still not affected by recycling, the program has made tremendous growth over the last few years. In the words of one executive: "I've been with the industry for three years, and it's been like going from the Stone Age into modern times." "Hardly a day goes by," continues the article,

"without announcement of some new development in reclamation of waste material."

The federal government, industrial concerns, and private citizens are cooperating in this effort, and although problems are certainly being encountered, its already far-reaching success in the areas of both reclamation and conservation is gratifyingly evident. The Boise Cascade Corporation, for example, is now manufacturing particleboard "made of waste material from the manufacture of finished lumber and plywood. At full operation, 280,000 tons a year of waste formerly burned is converted into an economic product which can be sold for a profit." As the result of efforts to turn abandoned and junked cars into scrap metal, General Motors has prepared a handbook, "How to Harvest Abandoned Cars," which "contains guidelines for organizations and communities that wish to get rid of junked automobiles."

Certainly much remains to be done before we can say that the problem of pollution is under control. If we remember that only a few years ago programs such as this were virtually unknown, however, and if we consider the extent to which public interest in recycling, and in all aspects of environmental improvement, has lately escalated, we find considerable grounds for encouragement. As the article concludes: "'Trash' has become a big business — and reclaiming it now ranks as a major front in the war against pollution."

Silent Sounds

Silent sounds, or sounds with such a low frequency that they are not within the normal hearing range, can cause symptoms similar to those of a drug-induced "trip." These infrasounds, says Dr. Richard W. Procnier, a Lockheed research scientist, can be produced by explosions, earthquakes, airplanes, construction machinery, locomotives or even a malfunctioning air-conditioning system. Even though infrasounds cannot be heard, Dr. Procnier reports they can cause such symptoms as disorientation, lassitude, blurred vision, nausea and headache. Tests are being conducted to learn more about the phenomenon and its effect on the body.

—*Look*, August 24, 1971

This information raises the question of how many people now suffering from the malady vaguely described as "tension," manifested in symptoms such as dizziness and disorientation and treated with tranquilizing medicines, are actually afflicted by sensitivity to infrasounds. Certainly equipoise is not enhanced in an atmosphere of noise, as those of us forced by circumstances to live near airports, military bases during maneuvers, or heavy construction machinery, know only too well. If the harmful effects of this all-too-audible noise are augmented by sounds of which we are not even aware, it is high time for the campaign against "noise pollution" to be intensified. In these days of dazzling scientific advances and space travel, could not more researchers devote their attention to means of quieting the machinery without which we cannot seem to live? Man is slowly becoming more spiritualized, and his vehicles are being sensitized accordingly. He must learn to do away with discord, of whatever frequency, that can now, more than ever, impair the functioning of these sensitized vehicles.

Man-Made Cosmic Rays

The field of high-energy physics is just one of many scientific disciplines in the U.S. currently feeling the pinch of reduced financial support. Physicists lament this turn of events because, they contend, their field is on the verge of producing vastly important

discoveries about the structure and workings of nature. Last week, that view was significantly buttressed when physicists at the University of Utah and the University of California at Berkeley reported two major developments — the discovery of a new subatomic particle and the creation of man-made cosmic rays.

The Utah scientists believe they have found one of the four particles that hold the universe together — the so-called "intermediate vector boson." The bonds it forges within other, heavier particles are not particularly strong; in fact, they yield rapidly, and the particle breaks down into more stable components. This process is called radioactive decay and, precisely because the boson is such a weak glue, it is frequently called the "W" (for weak) particle by physicists....

While the Utah report was received with reservations by other physicists, scientists at California's Lawrence Berkeley Laboratory were announcing something of far more immediate consequence. The LBL researchers have succeeded in souping up their 1954-model bevatron atom smasher so that it now can accelerate the nuclei of nitrogen to energies of 36 billion electron volts (bev). At such energy levels, the nuclei become, in effect, man-made cosmic rays. This is the first time that heavy particles (a nitrogen nucleus consists of seven protons and seven neutrons) have been boosted to such levels; previously, the machine had accelerated only single protons to energies no higher than 6.2 bev.

"This is a great achievement," said Dr. Edwin M. McMillan, director of the laboratory. "It opens the door to advances in many fields, including biology and medicine, space science, physics and chemistry." Indeed, LBL scientists now plan to irradiate cancer cells grown in cultures with the nitrogen nuclei; studies indicate that the energetic, heavy particles should penetrate deeply into the test samples and blast the malignant cells found there. From cell cultures, the LBL team plans to progress to mice and rats and, if successful, possibly move on to human patients.

In other applications, LBL scientists expect to learn more about natural cosmic rays from their man-made counterparts. While most cosmic rays reaching the earth from the sun or the galaxy are single protons or helium nuclei, some are the cores of such larger elements as nitrogen, iron and even uranium; these are thought to be spewed out by supernovae and pulsars. Thus, by studying the break-up patterns of the nitrogen nuclei and other heavy ions (argon and krypton) that the lab hopes to smash against targets inside its bevatron, explains physicist Harry H. Heckman, it may resolve many astronomical mysteries — such as the formation of stellar nuclei....

—*Newsweek*, September 6, 1971

Man's never-ending research into the

mysteries of matter and the universe continue to reveal amazing results. Both these discoveries add to the expanding body of knowledge which scientists will have to consider as they analyze and re-evaluate existing theories about the Universe and Creation. No doubt information such as this, providing, as it does, evidence of the operation of a higher Intelligence, will hasten that union of science and religion which, ultimately, is destined to take place.

Marijuana IS Harmful

Although marijuana seems to have little effect on performance of simple tasks, it does disrupt mental processes that involve rapid decision-making and short-term memory, according to investigators at the University of Utah Medical Center, Salt Lake City. Relatively low doses of extract of marijuana were given to 18 subjects with above-average IQ's, who were then tested to determine how the drug affected their thinking processes. Performance of tasks requiring complex discrimination — that is, several steps in a certain sequence — usually was significantly impaired by the marijuana. The subjects' concept of time was disrupted, and their comprehension on reading tests was poor compared with their normal reading ability. Immediate memory was faulty, and they had a difficult time learning to perform new tasks.

—*Look*, August 24, 1971

In spite of attempts in many quarters to present marijuana as a "harmless" drug, the occult student knows that any artificial substance which induces a feeling of euphoria, unreality, or similar form of "escape" cannot but have detrimental effects upon all four of the user's vehicles. If marijuana disrupts mental processes such as those described, there seem to be very few even "simple" tasks which a marijuana user could be safely entrusted to perform. Certainly driving is out of the question, as is participation in an intelligent discussion or acting in any responsible capacity. In fact, according to the study described in this article, at least, use of marijuana appears to reduce an above average IQ temporarily to a below average IQ.

If a single dose of this drug temporarily

reduces a person's ability to function normally, it is not unreasonable to speculate that prolonged use will engender permanent impairment. To render free will and self-control inoperative, even for a short time, is unwise — often dangerous — from the occult point of view. Marijuana is, perhaps, not so potent or "addictive" a drug as heroin or LSD. Nevertheless, because it does disrupt normal mental processes, even occasional use should be discouraged.

Life After Death a Reality?

Fifty-five percent of readers of *Psychology Today* magazine hope there is a life after death, a survey shows. Thirty-four percent replied they were indifferent and 11 percent said they did not prefer an after-life.

Psychology professor Edwin S. Schneidman of the University of California at Los Angeles said the survey also disclosed that 13 percent of readers had attempted to commit suicide at one time or another, mainly because of "great emotional upset."

Thirty-five percent of respondents saw death as an end, 13 percent as a new beginning, 12 percent as a spiritual union with the universe, nine percent as endless sleep and 17 percent as the end of the line but that their spirit will survive.

—*Science Digest*, September, 1971

These statistics, although representing only one segment, of unknown size, of people who have a common interest in psychology, appear to indicate that even the *hope* of life after death is not so prevalent in the Western World as might have been thought. Undoubtedly those polled subscribe to many religious beliefs, as well as to none at all, and an inquiry among, say, orthodox Christians, would produce entirely different results. Nevertheless, especially for the sake of those who remain convinced that death is the end, it is good to know that, as the Aquarian Age draws near, more people will develop etheric vision sufficiently to see relatives and friends who have passed on. Thus the understanding that so-called "death" is really a re-birth in the spiritual worlds will become increasingly prevalent.



BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"A Faraway Country"

A Faraway Country, by Dr. James W. Turpin with Al Hirshberg. The World Publishing Company, New York, 1970.

PROJECT Concern is an organization of devoted medical personnel and laymen whose goal is: "to relieve the world's pains wherever they may be suffered and to make all men free of the bondage of hunger, human servitude, and dependency on another."

Founded in 1962 by Dr. Turpin and his wife, it has evolved into an international, non-denominational, charitable medical endeavor which operates hospitals and clinics in Tijuana, Hong Kong, Vietnam, and Appalachia, and has plans for expansion into other poverty-stricken areas in the United States and abroad. The medical facilities have been established in the most critical areas of need, such as the notorious, dangerous Walled City of Hong Kong, in which some fifty thousand "insufferably miserable" people are crammed into an area of about six square blocks, deprived of all essential services and living amid incredibly inhuman surroundings.

Dr. Turpin, who is also an ordained minister, was embarked upon a materially prosperous and professionally rewarding medical career in California, when he realized that, despite the comforts, prestige, and social amenities he had been able to provide for himself and his family, something was lacking in his life. At the suggestion of a friend, he visited the "Casa de Todos," a clinic for children in the slums of Tijuana. He was immediately

impressed by the dedication of the small, primarily volunteer, staff, and soon began to devote his free time to the clinic. This service to the poor brought the sense of fulfillment that had been lacking, and he grew increasingly eager to help people in similar straits throughout the world. Thus, *Project Concern* was born.

This book is an inspiring account, not only of Dr. Turpin's own selfless service, but also of that of many people from different parts of the world who participated in *Project Concern*. All of the professional members of the medical staff, who work for moderate wages or as unpaid volunteers, were making far more money in private practice. Their desire to help humanity overrode material considerations, however, and the descriptions of their sometimes seemingly heroic deeds offer proof of the satisfaction that is gained from selfless service.

Recognizing this, Dr. Turpin, addressing an audience in Tijuana in the early days of the *Project*, said: "We will never be the kind of human beings we want to be, we will never create the kind of nation we hope to have, until we find people who are willing to endure our stumbling, our groping and bumbling. I am very grateful that you permit us this opportunity of service. We need you. And if, perhaps, you find some need to be needed, come and join us in the happy, fulfilling, joyful task of building lives. You'll discover you're building your own."

This book is also an account of the attitude and generosity of thousands of un-

named, unknown individuals whose financial assistance made it possible for *Project Concern* to be launched and prosper. Small children contributed pennies from their lunch money, and more affluent donors made offerings in the hundreds and even thousands of dollars. Imaginative undertakings, such as the "Walks for Mankind" particularly favored by teen-agers, continue to result in sizeable contributions. On these "walks," each participant undertakes a previously arranged course, usually of about 20 miles. Before beginning, he seeks out a sponsor who agrees to pay a certain amount per mile of the course completed and these "earnings" are forwarded to the *Project*.

In addition, this book tells of the incredible odds against which some of our fellow men must struggle. The average reader will be deeply disturbed by Dr. Turpin's description of the deplorable slums and abject poverty in areas where he has worked. A family in the nameless Tijuana slum "Zone X", for instance, which is housed in the back of an old station wagon, considers itself fortunate — particularly during the torrential seasonal downpours — in relation to its neighbors, who can find no more adequate housing than an abandoned refrigerator carton. The diseases which afflict these people are, if anything, more horrifying than the conditions under which they live. Physical abnormalities and deformities undreamed of in "average middle class" society are commonplace among these people, who lack the barest nutritional essentials and to whom even the rudiments of sanitation are a mystery.

Most heart-rending are the descriptions of the lives which children in these circumstances are forced to lead. As a dentist, who worked with Dr. Turpin in a clinic in Appalachia, said: "I wish they would cry once in a while, but they don't even do that. It would show that they're not happy, that they have a little hope for something better. I'm sure there are times when we hurt them, but they never shed a tear or even ask us to stop for a minute. They live with pain, and I guess nothing

that we do can hurt them any more than they have been hurt already. The poverty is bad enough, but what really gets me is the horrible resignation on the part of the little ones."

In contrast, however, Dr. Turpin also describes the medical — and resulting emotional and spiritual — miracles which his dedicated staff has been able to perform. As a result of their efforts, hope has replaced despair in many hearts, and people who were once disabled by pain and disillusioned by suffering now have new incentives for, and goals in, life. Although, as Dr. Turpin says, "the world is full of people in need, and we haven't even scratched the surface," the wonders which he and his associates *have* performed constitute a tremendous humanitarian effort. *Project Concern* may well be viewed as a "giant step" toward brotherhood.

Another result of Dr. Turpin's endeavors is the awareness which they have awakened in others. He admits that, much as he enjoys the medical and other work he performs in the field, he does not enjoy his equally necessary role as fund-raiser. For the sake of the *Project*, however, and with the aid of Junior Chambers of Commerce and service groups everywhere, he devotes several months each year to a highly organized, extensive, fund-raising campaign. His appeals have touched the hearts of men, women, and children from all walks of life, who are thus also being given an opportunity to serve, even if only in a small way.

Dr. Turpin's attitude, which so well represents the "new age mentality," is best expressed in the following excerpt from a prayer which he offered before the U.S. Senate in 1968.

"Our Father, creator of an expanding universe, Lord of a shrinking planet, we acknowledge more fully your awesome love, patience, and forgiveness.

"Teach us that our world has now grown too small for anything less than brotherhood; that life has become too precious for anything less than peace; that human relations have become too critical for anything less than love."

Readers' QUESTIONS

Concerning the Blood

Question:

Please review, in terms of the Rosicrucian Philosophy, the nature and purpose of the blood, and the advisability of blood transfusions. Could a person's planetary influences and his basic physical and mental attributes show up in an analysis of his blood, and is there relationship between basic blood types and personality types? Is it right to "adjust" or "tamper with" a person's blood in order to keep him alive?

Answer:

The Ego, or Spirit, resides in the blood, functions through it, and controls its vehicles through it. This it does by means of the blood heat, which the Spirit itself generates. When the Spirit wishes to think, it drives the blood, at the proper heat regulated by itself, to the brain. It is the heat in the blood which raises the vibration of the brain cells and thereby stimulates mental action. The larger portion of the total amount of one's blood is always directed to that part of the body where at any given time the Spirit wishes to accelerate any particular activity.

Deep within the body, the blood is actually a gas. Loss of heat at the surface of the body causes the blood partially to condense, and in the capillaries and small vessels near the surface it is fully a liquid. The blood must be a gas in those areas of the body where the vital processes of digestion, assimilation, etc., are located because the Ego cannot work through the medium of a solid or liquid, but only through the medium of a gas.

Yes, we believe there is a relationship between basic blood types and personality types. A person with sufficient spiritual insight could no doubt discern much about an individual's basic attributes — thus,

also, his planetary influences — from an analysis of his blood. Some of the characteristics of a particular Ego adhere in an individual's blood even after it has been transfused into another person. There are, in fact, cases on record of "personality changes" which have resulted after sizeable blood transfusions.

When much blood is lost, as the result of accident, illness, or surgery, and not replaced, the Ego can no longer function in the body, and it dies. For this reason, transfusions are given. If the blood of one person is transfused into the veins of another who is on a similar position on the ladder of evolution and whose traits are reasonably harmonious, little harm is likely to occur. If, however, one of the individuals concerned is highly evolved and the other is not, spiritual in-harmony is likely to manifest. This in time will reflect itself in bodily disharmony, and the results of the transfusion will not be all that could be desired.

In this connection, too, we must remember that in the blood of each individual there are pictures of all that has happened to him in the present life. These pictures, transferred with the blood in the case of a transfusion, would have a tendency to dim the pictures belonging to the second Ego, making them less distinct and therefore of less value to the owner.

Transfusion of blood from an entity of a higher life wave to one of a lower live wave will bring about the destruction of the lower vehicle — that is, disintegration of the form in order that the more evolved Spirit may escape from the hampering conditions imposed by the vehicle of the lesser evolved.

It is difficult to know to what extent material scientists will go in dealing with the human being, but we know that no "adjustment" of the blood or any other

part of the body will be permanent until the person concerned effects the needed change from within. Disease or physical impairment of any sort is generated by a person's past or present mental, emotional, and spiritual attitudes and behavior, and the "adjustment" leading to permanent cure must be made there. In general, we do not think it wise to "tamper" with the blood or otherwise interfere with the ending of a person's life. To keep a person in the body by superficial means when it is time for him to pass on is, we think, inadvisable.

Friendlessness a Requirement for Spiritual Instruction?

Question:

In *Mysteries of the Great Operas* we read: "One of the first requisites (to the coming of the Teacher) is that the soul must have been forsaken by every one else; it must stand alone without a single friend in the world." Why must the Ego be friendless before the Teacher will come? Is not universal friendship one of the criteria of the New Age?

Answer:

When a person is ready for instruction by the Teacher, he has already advanced in evolutionary and spiritual development far beyond most of his contemporaries. His heightened knowledge and intuitive insight, and the consequent changes in his behavior, are generally beyond the comprehension of his associates, who, therefore, turn from him. This does not mean that he loves his friends any less, or that he has turned from *them*. It means only that he has, in a sense, left them behind temporarily, until they, too, reach his level of development. There is no reason for him not to radiate love and friendship to all, whether or not they respond, but he must become self-reliant. In fact, because he is an advanced Ego, he will already have developed such feelings to a high degree and can stand alone.

In *Mysteries of the Great Operas* we also read the Teacher will not appear

until the aspirant "has forsaken the world and been forsaken by it." This means, of course, the material world. Material things, including the material concerns with which his friends are still largely occupied, no longer interest him. He thus has, at the moment, little in common with those around him and in this context, too, he appears to be "friendless." Again, however, this is a temporary state of affairs. His contemporaries, and the entire human race, will eventually also outgrow the material world and turn to the spiritual.

Yes, universal friendship is a criterion of the New Age. It will, however, be friendship on a much higher level than has as yet been practiced by the majority of mankind: an aesthetic, spiritual brotherhood in which all will share, and no one will appear to be "friendless."

Sickness and Spiritual Growth

Question:

Why is it necessary to suffer physically in order to grow spiritually? I thought that when we improve spiritually, everything else about us improves, too.

Answer:

Remember that we are on the "cross of matter." That is, we are evolving out of materiality, and therefore we have to give up what pertains to the body and its desires in order to attain spirituality. Illness comes for the specific purpose of teaching people to learn to obey the laws of God — laws which they broke before the illness manifested. Many people do not seem to learn in any way except through suffering; thus, suffering becomes a means of soul growth.

The Fellowship Teachings also tell us that what benefits one of our vehicles benefits the others, too, since they are closely interwoven. Although it may be a painful experience, the physical body is being purified at the same time that we achieve spiritual growth. Our other vehicles similarly are being purified, so that everything else about us *does* improve as we become more spiritual.



Health in the News

Gardening Without Poisons

Companion planting is a garden arrangement where certain flowers or vegetable crops are deliberately placed to counteract pests and plant diseases. Odors and juices of the plants repel harmful insects and in some cases, actually kill them. This planting method can go a long way to eliminate the use of durable, indiscriminate poisonous sprays and other chemicals.

When these plant arrangements are linked with planting to encourage the presence of insect eating birds, the introduction of ladybug beetles and praying mantis, and the encouragement of toads and frogs, good results have been experienced. In addition, when people use garden mulches, pruning wisdom and the ordinary garden hose vigorously, an additional number of pests can be kept under control.

For those who would pursue this subject more deeply, the best currently available references are *Gardening Without Poisons* by Beatrice Trum Hunter and the *Encyclopedia of Organic Gardening*, published by Rodale Press. There are additional titles and many experimental references available.

A few examples of 'companion plantings' as an alternative to poisons include:

Tansy at the doorstep to keep ants out of the house.

Most strong scented herbs help throughout the garden.

Parsley and geraniums in rose plantings. Tomatoes near asparagus.

Nasturtiums near fruit trees and in many other places.

Radishes in the lettuce rows.

Turnips next to peas.

Marigolds help in numerous plantings.

Basil near tomatoes.

Onions planted with beans.

Rosemary with carrots and carrots with peas.

These measures will also help avoid a dependence upon poison chemicals.

Hose insects off plants with vigor: shake plants often and remove damaged foliage and produce or seeds quickly as it appears.

Sanitation in any kind of garden is a major key in pest control.

—*The Cleveland Press*, May 15, 1971

It is good to see the increasing attention currently being given to methods of natural pest control as opposed to the use of toxic pesticides. The idea of placing certain plants next to other plants in order to repel insects certainly appears to be a simple one, although it is new to many people. With regard to larger animals such as rabbits, it might be noted here that they, too, can be discouraged from entering a garden if it has been surrounded with a border of garlic plants.

We are sure that anyone who has tasted the products of organic gardening will agree that fruits and vegetables so grown are far more flavorful than those to which inorganic substances have been applied. For this reason alone — to say nothing of the danger of pesticides to ecological balance as well as to human beings themselves — it would behoove every gardener, from the amateur with a little vegetable patch in his back yard to the professional grower, to consider the use of the many successful *natural* methods of gardening and pest control. The work involved in inorganic growing appears no more difficult than that involved in organic growing.

Laughter Four Different Medicines?

No one has ever figured out a way to bottle laughter. But if they ever do, according to a California doctor, it'll have the same effect as an aspirin, a stomach aid, a tranquilizer and a sleeping pill all rolled into one.

Laughter, says Dr. Robert A. Perlmutter, can help relieve nervous tension which causes many headaches, it can cut down stomach acidity, act as an emotional safety valve for worry and depression and — because it relaxes you—make you sleep better.

"Tension headaches are sometimes caused by emotion and a tightening of the muscles in the neck and scalp," the Canoga Park, Calif., general practitioner told *The Enquirer*. "Laughter will relax those muscles, thus slackening the tension.

"I'm not talking about the laughter of frivolity," said Dr. Perlmutter. "I'm talking about the laughter that goes with happiness and good humor.

"I've seen people in stress situations who laugh, but their laughter isn't really sincere. Laughter has to be from deep inside to be beneficial."

Generally, he said, laughter is better than taking a tranquilizer.

"It won't cure all depressions, but it would certainly help," he said.

"The problem is that you can't go around laughing all day. However, if you have a good basic sense of humor, then you are not likely to need tranquilizers. You'll be better able to cope with your life.

"And," Dr. Perlmutter continued, "on the presumption that laughter does relax you and makes you less emotionally tense, it would make you sleep better. It's definitely good medicine in easing the stresses and strains of life.

"It's those stresses and strains that can lead to heart attacks, peptic ulcers and the like," he said.

"People who have laughter in their lives are less likely to suffer from those conditions that go along with stress."

He explained that emotional stress increases the amount of hydrochloric acid produced in the stomach, and that excess acid helps create ulcers.

"If you can relax through laughter, this will tend to produce less acid," he said. . . .

"Someone who is ill, or has had surgery or a heart attack, recuperates faster if he can maintain his sense of humor." . . .

—*National Enquirer*, Sept. 19, 1971.

Dr. Perlmutter here restates a fact that has long been recognized by occult science: the happier a person's outlook, the greater his chances of staying well, and the stronger his recuperative powers. The doctor emphasizes that laughter must come "from deep inside to be beneficial"; in

other words, it must represent a sincerely optimistic attitude — a sense of humor that can be relied upon to lighten so-called "crisis situations" and generally aid in maintaining emotional equilibrium.

Certainly a state of mind which induces this relaxed attitude, of which laughter is an external manifestation, is well worth cultivating. Not only does it help maintain good health and reduce the need for the types of medication enumerated by Dr. Perlmutter, but also, it diverts the person's attention from himself and his troubles to others, thus enabling him to contribute more in the way of service.

Women Face Baldness

Women's liberation will not be fulfilled, it has been said, until women achieve complete equality with men in everything — including baldness. Now there are signs that even baldness is occurring more often.

Dr. Irwin I. LuBowe, professor of dermatology at New York Medical College, says women are beginning to develop a type of baldness resembling that of men. The incidence is growing so rapidly, it is startling to doctors, he said.

The chief reason for hair loss in women is hormonal disturbance and the incautious use of cosmetics and hair appliances. Other harmful hair practices include tight braiding, severe pulling back of the hairline in the ponytail style, persistent teasing, bleaching and stripping of hair, and inexpert use of hair curling and straightening preparations.

Proper treatment by women can reduce the loss of hair significantly, Dr. LuBowe says.

—*Science Digest*, September, 1971

This information certainly favors the use of natural preparations and the avoidance of extreme hair styles. Well groomed hair is essential to general good appearance, and neither uncombed, wildly streaming hair left to fall where it will, nor hair that is excessively teased, dyed, or bleached, or otherwise artificially fashioned in an extreme manner, make favorable impressions upon the discerning observer. When considerations of health, and the very retention of the hair itself, are also involved in its styling, it would appear that women should take care to use moderation in hair care as much as in all other things. And, may we add, men also?

What—Coffee, Too?

With the link between cigarettes and lung cancer already firmly established, it seemed only a matter of time before the epidemiologists would get around to showing that another breakfast tradition, the morning cup of coffee, may pose some dire hazards of its own. Coffee, in fact, has for some time been suspected as a promoter of heart disease, and now in the British journal *Lancet*, a Harvard researcher reports that it may also be linked to cancer of the bladder — particularly in women.

Dr. Philip Cole of the Harvard School of Public Health based his opinion on interviews with 445 patients with bladder cancer and a like number of healthy individuals in the Boston-Brockton area of Massachusetts. Cole's intent was to examine the relationship between bladder cancer, smoking and "occupational" hazards, but he also asked his subjects whether or not they drank coffee. The results showed that for women who drank one or more cups of coffee a day, the risk of developing bladder cancer was two and a half times greater than for those who drank less than this or none at all.

Among men, Cole found the bladder-cancer risk was about 25 per cent higher in coffee drinkers, a figure that was not, in his words, "statistically significant." Yet, should a cause-and-effect relationship between coffee and bladder cancer be proved, the effect of coffee drinking on men would be just as great as it is on women, in terms of the total cancer problem. The reason: bladder cancer is four times more common in men than in women.

Cole doesn't know just what it is about coffee that could lead to bladder cancer. Caffeine is a likely suspect, he notes, because it has been shown to cause mutations in cells in tissue cultures. But he adds that the problem may not be related directly to coffee at all. It could be artificial sweeteners such as cyclamates which have, in fact, now been taken off the market because of evidence that they caused bladder cancer in animals. In view of this, Cole points out that no one should become alarmed because of his study until the association between coffee and cancer has been confirmed by other studies.

—*Newsweek*, July 12, 1971

Although, as Dr. Cole points out, no link between coffee and cancer has been officially established, despite these tentative studies, it is well to bear in mind that coffee is a stimulant and, as such, should be consumed with care — or not at all.

Ideally, of course, it would be best to eliminate coffee entirely from the diet. The finest physical and spiritual development will take place if no artificial stimulants whatever, no matter how relatively mild

they appear to be, are ingested in the body. Realistically, however, perhaps it would be expecting a great deal, even from some occult students, to suggest that the morning cup of coffee be dispensed with, although it is true that many people suffering from hypertension and other diseases *have*, on doctors' orders, stopped drinking coffee.

It is not unrealistic, however, to expect moderation. "Coffee breaks" in mid-morning and mid-afternoon have become a standard routine for housewives, secretaries, executives, and factory workers alike. Add this to the several cups enjoyed with each meal by many people, and a daily consumption of ten or more cups is not at all uncommon. This, certainly, does not constitute moderation. Even an individual without medical training should be able to understand that coffee in such amounts can easily contribute to overstimulation, tension, sleeplessness, and consequent damage to the heart and other organs.



ROSIKRUCIAN PRINCIPLES

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

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OUR PATIENTS WRITE

Pennsylvania—Your letters are so uplifting. Thank you very much.

Wisconsin—Thank you very much for all the help so kindly given me. The neck injury I received seems to be healed and all is well. Thank you again.

Arizona—Even my fingernails show improvement from your advice and prayers. They are now strong and properly shaped, not ragged and broken.

Wisconsin—How good I am feeling now! And I owe it all to the healing ministrations of the Invisible Helpers. Thank God for the great work they are doing.

Pennsylvania—Am progressing. The pains in my stomach have ceased and now I go without medication. Thank you very much for your prayers and help. May God bless you and keep you.

Arizona—Thank God and you for the results I have been getting. The slow but definite improvement convinces me of the value of this healing procedure. Am thankful to have learned of your service and pray mine may be as beneficial to mankind.

Texas—Am daily improving, and feel better than 25 years ago. Thank you over and over for the guidance and help in making this wonderful new life for me. Everyone should eat this way. No wonder people are ill!

California—You have the most wonderful Healing Department, and whenever we have asked for help, we have always received it. We are very, very grateful and thankful to you all, and so happy we have come to know of The Rosicrucian Fellowship and its wonderful Teachings.

California—Thanks so much for the wonderful letter and prayer. They went deep into my heart so that tears came. What a wonderful work you are doing, what a blessing! All of us have to sacrifice in life, even at 72 when one has dreamt of a "nice, quiet life." I pray God to give me patience, strength, health! A small contribution is being sent.



Fulfilling the Conditions

Part 4

OFTEN we get so busy *doing* that we forget who we *are* — forget that we are sons of the Father, with all the rights and privileges of sonship. Many times the one who has not gone out into the world as the Prodigal Son did, “wasting his substance in riotous living,” seems less aware of the blessings that are his, and who he really is, than the one who has strayed and returned. The humdrum of daily living tends to insulate us from the realization that “now are we the sons of God.”

Who of us does not have his story of a so-called miracle in his life? “So-called,” because what seems to us a miracle is only the working of a higher law than we usually contact. These miraculous occurrences should convince us that the power of God is not limited nor restricted. There is no condition in our lives which is beyond the Father’s care: “Son, thou art ever with me, and all that I have is thine.”

We may not be as the Prodigal who wasted his substance in riotous living, but maybe in our lack of expectancy we are like him. Perhaps we have not yet said, “I will arise and go to my Father.”

Our lack of expectancy, our feeling of separateness, builds a wall behind which we dwell. We know intellectually that God is All, that nothing can exist apart from God, but emotionally we may not have accepted it. It is not the Father who is requiring restitution, it is we, ourselves, who feel unworthy and fear to approach.

But when we make the decision to arise and go to our Father we find that He sees us when we are “yet a great way off,” and has compassion on us.

We all know too well from first hand experience that though we daily turn to Him, we just as often seem to turn away again a few minutes later by some act or word we know is unlike Him.

As we learn to abide in Him and cease this turning to and fro, we hear those words spoken to us, “Son, thou art ever with me, and all that I have is thine.”

—C.R.

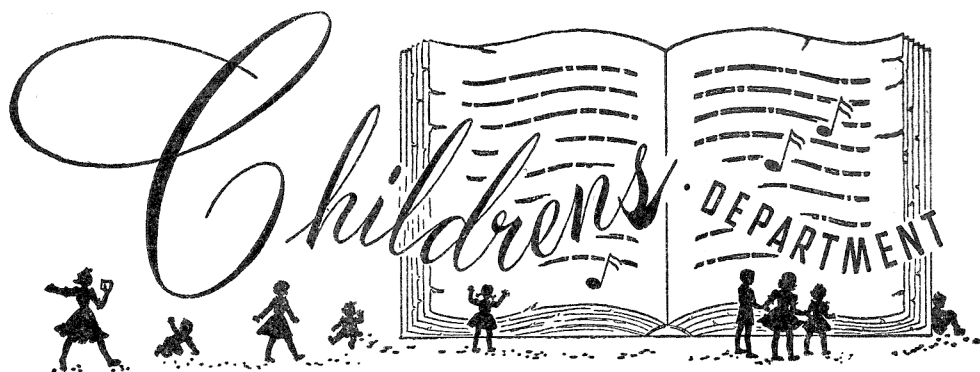
* * *

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

January.....7 — 14 — 21 — 27

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*.



Charlie Faces the World

DAGMAR FRAHME

Part 1

CHARLIE stopped pecking and listened. The world outside his shell didn't sound very happy this morning. A little while ago he had heard unpleasant voices — not at all like the soothing, clucking sounds his mother and Aunt Henrietta made as they sat on their eggs — and Mother said that Mr. Hawk and Mr. Rooster were fighting again. Charlie didn't know what "fighting" meant, but he knew he didn't like it.

Now there was another noise, very loud, that made Charlie jump. Bang — bang — bang! it went, many times, and Charlie found himself shaking because it had hurt his ears and scared him.

"I wish they'd fix that truck so it wouldn't backfire," Mother said to Aunt Henrietta. "It's frightening the babies."

"Truck?" thought Charlie. "Backfire? I don't know what *they* are, but I don't think I like them, either."

Charlie rested a few minutes, then started pecking again. Two days ago, when he found out that he would have to open up his shell from the inside, he was very excited. Soon he would be able to do the things he had been hearing his mother talk about all these weeks: see the Sun, play with other little chicks, and even be

admired by the farmer's children. Aunt Henrietta had once imitated them, saying "Aw, look at the little chickies. Aren't they cute?" Charlie, who felt his mother laughing as she sat on the eggs, had to laugh too. He thought that farmers' children must have very funny voices indeed, and was eager to see them.

Now, however, he wasn't at all sure about coming out of the shell. He had heard so many noises out there that he didn't like, and thought that if he didn't like the noises, he wouldn't like the things that made them, either.

He pecked half-heartedly for a few minutes, then saw a big crack appear in the shell. At the same time Mother said, excitedly, "Oh, at last. Charlie is coming out of his shell!"

Charlie took a deep breath, pecked one more time, and the shell split open. He blinked in the bright sunlight, and looked around. Mother and Aunt Henrietta were smiling at him, and Mother touched his cheek gently with her wing.

"Hello, honey," she said. "I'm so glad to see you."

"Hi," he said, uncertainly. Gosh, his mother was pretty, he thought. Aunt Henrietta was, too. The Sun felt warm and good as he stepped out of the shell.

"You must be hungry, Charlie," said

Mother. "Come, I'll show you where the food is."

Charlie took a few wobbly steps as he followed her, but soon his legs grew steady. Corn and seed had been set out for the chickens, and Charlie had no trouble eating just like his mother. Suddenly a terrible growling, grinding, grumping sound scared him so that he swallowed his food the wrong way and had to cough.

"That's just the tractor in the barn," explained Mother. "They will soon drive it away and then it won't bother us."

"It's awful!" complained Charlie.

"I know," said Mother, "but you'll get used to it."

Charlie doubted that, and found that the noise had scared him so much he wasn't hungry any more. He waited for his mother to finish eating and it wasn't till they had gone back to the nest that Charlie got over his fright. He settled down under Mother's wing to take a nap, but was soon disturbed by raucous voices nearby.

"Gimmie that, it's mine!"

"I'm just going to use it for a minute. Don't be so mean!"

"Gimmie that, I said!"

"No! Let go!"

"I'm going to tell Mother!"

"Crybaby! Tattle-tale!"

After the voices faded away, Charlie couldn't go back to sleep and asked, "What was that?"

"The farmer's children," Mother answered. "I'm sorry you heard them that way for the first time. They really can be very nice, but sometimes they do argue terribly."

"I wish they'd argue someplace else," complained Charlie. "I don't like it."

"I know," said Mother, "but you'll get used to it."

Charlie doubted that, and set out to explore the chicken-yard. He got acquainted with many of his neighbors, and had to smile politely and say, "Yes, ma'am," several times when a number of his mother's friends stopped him and said, "So you're Charlie. Your mother has been waiting for you." He ate some more seeds,

and felt stronger and bolder all the time.

After seeing all there was to be in the chicken yard, Charlie wanted to go farther. He followed the fence around the yard, looking for a way out, and finally found a hole just big enough to squeeze through. In a few seconds he was outside, feeling very proud of himself. He looked around to see if any other baby chicks had noticed what he had done.

"They sure would envy me if they could see me," he thought.

"MRRRE-A-OOOUUUUU!" yowled something behind him, and he wheeled around to see a huge four-legged animal swishing an enormous yellow tail from side to side.

"MRRR-E-A-OOOOOUUU!" it said again, and Charlie let out a loud "Peep!" of terror, scrambled back under the fence, and raced back to the nest, not stopping until he was completely hidden under his mother's wing.

"It's all right, Charlie," said Mother, lifting her wing and trying to coax him out. "That was just Hibiscus, the cat. If you stay inside the fence, Hibiscus and the other animals won't bother you. That's what the fence is for."

"He wanted to eat me!" wailed Charlie, whose heart was still pounding.

"I don't think so," Mother tried to sound comforting, although she wasn't sure but what Charlie might be right.

"Cats don't like chickens," insisted Charlie.

"I know," said Mother, "but you'll get used to it."

Charlie doubted that, and wanted to say some more, but was so exhausted that he fell sound asleep.

Late that afternoon, Charlie was following his Mother as she visited friends. After being so scared by Hibiscus, he didn't want to let her out of his sight. Suddenly he heard someone singing off in the distance. At least, at first he thought it was singing, but as the sound came closer, he wasn't sure *what* it was. What had seemed to start out as words became "Yah-yah-yah-yah," and there was another noise with it that sounded like music (only be-

cause it didn't sound like anything else) but *awful* music.

Without thinking how impolite it was, Charlie interrupted his mother's conversation.

"What's *that*?" he demanded.

"Just a radio, dear. The farm workers sometimes carry radios around with them." Mother had to yell, but even so, Charlie could hardly hear her because the radio by this time was much closer.

"It sounds terrible and is giving me a headache," Charlie shouted.

"I know," Mother shouted back, "but you'll get used to it."

Charlie doubted that, and walked slowly back to the empty nest. The noise from the radio became softer again as it was

again." He yawned, wiggled around until he was comfortable, and settled down for a good night's sleep.

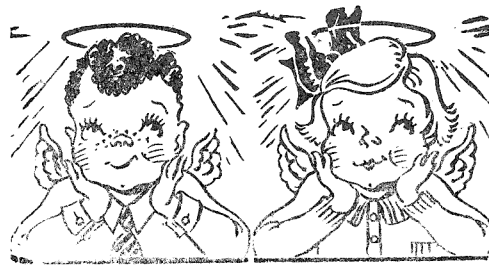
Next morning, he awakened to hear his mother calling, "Charlie, come on out now. Time for breakfast."

"No," he announced firmly, "I'm going to stay here. It's much nicer in my shell than out in the world."

"All right, Charlie, have it your way," answered Mother. "I'm going to get something to eat. Be back later."

Charlie was surprised that Mother did not argue with him, and thought contentedly, "This is wonderful. No noise, no arguments, no dangerous animals. Nothing to do but relax!"

(Continued)



* * *

OUR PATIENTS WRITE

Arizona—Your good work is surely bearing fruit. Am happy to be able to report continuous improvement.

Ghana—Thank you very much. Am now fit. Since a long time I have not suffered even a slight pain. Again, my thanks.

California—Am happy to report much progress. Thank you for your efforts on my behalf. God bless you and the work you are doing.

California—Am very grateful for your help. Don't know what I would have done without it. Am on a good diet now and am positive I'll never eat white sugar products, etc., again. I feel like a much better person than I have been and my morals have improved considerably.

Wisconsin—How really good I'm beginning to feel! Am trying each day to follow your instructions, and what a difference this is making! My weight is slowly going down, sleep better, and have more control over my temper. More compassion for the weaknesses of my fellow companions is being felt; am beginning to *love* life! Life is good when we obey the laws of God!

carried away, but Charlie could not get the dreadful music out of his ears.

"I don't like this old world," he muttered grumpily to himself. "It's loud, and scary, and dangerous, and I don't want anything to do with it. I wish I were back in my nice, safe shell."

Charlie looked at the two halves of his shell, still lying near the nest. He thought for a little while, and his eyes brightened. "Well, why not?" he asked out loud.

Charlie pulled the two halves close together, and crawled into one of them. He tugged at the other carefully with his beak, and was delighted to see that they fit together almost as though the shell had never been broken.

"Ahhh," he sighed contentedly, settling down in the dark stillness. "That's more like it. It's safe in here, and quiet, and I'm going to stay here for the rest of my life. I'm never going out in that awful world

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Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, receives a monthly Letter and Lesson. These are to be studied, though no written answers are required. The postal card sent with the Student Lesson is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practising self-control and "loving, self-forgetting service to others," he may take the next step: Probationership. Full membership and voting privileges are accorded only to Probationers.

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