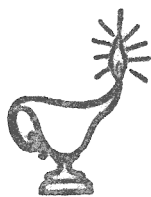


THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Our Far-reaching Conduct

Effects of Major Transits

Choosing One's Parents

Health via
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The Trinity in Unity

The path of development in all cases depends upon the temperament of the aspirant. There are two paths, *the mystic* and *the intellectual*. The Mystic is usually devoid of intellectual knowledge; he follows the dictates of his heart and strives to do the will of God as he *feels* it, lifting himself upward without being conscious of any definite goal, and in the end attains to knowledge. In the Middle Ages people were not as intellectual as we are nowadays, and those who felt the call of a higher life, usually followed the mystic path. But, during the last few hundred years, since the advent of modern science, a more *intellectual* humanity has peopled the Earth; the head has completely overruled the heart, materialism has dominated all spiritual impulse and the majority of thinking people do not believe anything they cannot touch, taste, or handle.

Therefore, it is necessary that appeal should be made to their intellect in order that the heart may be allowed to believe what the intellect has sanctioned. As a response to this demand modern systems of occultism aim to correlate scientific facts to spiritual verities. The materialistic attitude of mind is, of course, particularly adopted in the West, and the Rosicrucian Order was founded in the 13th century to prepare an antidote for the poison of materialism which could be administered in doses to suit the exigencies of the case. Paracelsus, Comenius, Hellmond, Bacon and others gave in a more veiled manner the teachings now being definitely promulgated to demonstrate that science, art, and religion are a trinity in unity which cannot be separated without distorting our view.

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

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

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

Nothing short of such an all-embracing teaching will answer the needs of a large and growing class, therefore the technico-devotional religion is absolutely necessary at the present time. — Max Heindel.

THE *Mystic* ... LIGHT



Our Far-reaching Conduct

CHRISTINE LINDEMAN

WE cannot rise without elevating others with us; we cannot sink without dragging others down. No one of us lives unto himself alone, and whatever we do with our lives is bound to have its effect on some of our fellow men and influence them for good or ill.

This is particularly obvious when we think of the great, and the notorious, people of history. They all had their followings; they were almost invariably regarded as heroes by some and as villains by others. Their admirers emulated them in thought and in deed when possible, frequently glorifying their virtues out of proportion to what they actually were. Their detractors, often loud in denunciation, did what they could to impede them, and were sometimes also guilty of exaggerating what they considered to be their faults. Caesar, St. Francis, Napoleon, Elizabeth I of England, Garibaldi, Richard Wagner, Jane Addams, Sigmund Freud, Woodrow Wilson, Schweitzer—the list of such people and their areas of activity is long indeed.

Sometimes deliberately, sometimes unconsciously, those who revere a particular person take on some of his characteristics, be they elevating or derogatory. On the other hand, those who decry the activities of a given person are sometimes goaded by their disapproval into manifesting anger, hatred, or other de-

structive emotions against him—emotions which, in the long run, can only harm those who harbor them. However villainous the object of their disapprobation may be, no good purpose can be served by directing such base sentiments against him. In such cases, the wicked person's deeds, in themselves evil, are enhanced by the reactions of people who resent them but are not strong enough to stand up to them in an enlightened manner.

In these days of instant communication, the extent to which great numbers of people can be influenced by one individual has increased manifold. A citizen in one city, who a few generations ago would have remained unknown beyond a radius of a few miles, can now become overnight an object of veneration or villification. If he saves a life or commits a crime, if he speaks eloquently for or against a particular matter, the deed can be recorded by mass media and made known to people everywhere in a matter of hours or even minutes. The effect of the deed, on people who applaud it and people who deplore it, thus becomes incalculable. For some, the revelation of this one person's behavior may provide an impetus to do the same thing. It may strengthen others in their resolve to oppose or try to ban that particular kind of behavior. It may well further arouse al-

ready inflamed emotions about a controversial subject.

If the person concerned has shown particularly striking evidence of compassion and fellow-feeling, his deed may well stimulate, or shame, others into opening their hearts a little wider. Conversely, if he has committed a criminal act, other weak or wicked elements among the population may find therein a model for future conduct. Surely the first person to hijack an airplane put that idea into the minds of others who would most likely not have thought of doing such a thing without his example.

Having espoused Christianity, we should obviously know that our works need not be publicized in order for them to have profound effect on our associates. As spiritual aspirants, we know well enough that living the Christian teachings will demonstrate their validity much more forcefully than will talking or writing about them. If we live them we cannot help but rise in evolution, making soul growth and elevating with us those whom we have convinced to follow the same course. It may well be even that some who have begun to tread the path under our auspices, so to speak, will surpass us in enthusiasm and accomplishment.

There seem to be many dependent people all around us who are easily swayed in thought and behavior by those whom they happen to contact. Of course, these individuals will eventually have to cultivate their own convictions and the courage thereof, as well as the strength to stand on their own two feet. We can help them immeasurably, however, by offering, through our own powers of inspiration, a viable course of life for them to pursue. If, by following our example, such people are encouraged to conduct themselves in ways that will add to their strength and progress, we serve them well. If, on the other hand, our behavior is a bad example for them to follow, we add to their troubles and incur heavy karmic penalties for ourselves.

This is as true of purely material mat-

ters as of more spiritual or esthetic ones. In a political campaign, for instance, passions run high and name-calling seems to be an almost inevitable adjunct. Certainly we are under no obligation to support a candidate with whom we do not agree. In fact, if we are true to our convictions, no amount of persuasion or propaganda will cause us to do so. We are very much obliged, however, to keep our objections to and criticisms of his conduct or his policies on an elevated, constructive level. To impute nefarious motives to him simply because we dissent from his views, or to censure him as personally selfish, autocratic, or vile simply because "they" say that he is, adds only to the mire which all too frequently surrounds the elective process. We then also become one of the nameless, faceless "they" to whom much of the unfounded derogatory information circulated about many candidates can eventually be traced. Likewise, it is incumbent upon us to be as realistic and objective as possible about the candidates we support. Because their proposed platforms appear to us to be the superior alternative, it does not necessarily follow that they have saintly attributes. To point out their real virtues is laudable; to characterize them with glorified traits which they do not possess is tantamount to urging, under false pretenses, other people to vote for them. If we do this, we wrongfully influence behavior, and we will eventually have to pay the penalty.

In all things, small and large, we take other people with us whatever we do. If we look for the good in a dismal situation, our line of thought may prompt others to abandon their own despair, find the bright side, and act accordingly. On the other hand, if we join the always numerous group which is loud in declaiming grievances and finding fault, we will have thrown away a chance to transmute trouble into opportunity and to elevate pessimism into optimism. Instead of raising the thoughts of our colleagues and helping them find a solution, we will only have added to their dismay, thereby

harming them as well as ourselves.

When we spread good cheer around us, we make it easier for other people to do likewise; when we are gloomy, the cloud that covers us spreads to them also, and it becomes just that much harder for them to brighten *their* corners of the world. When we are patient and tolerant, we invite a grateful response which ultimately proves far more productive to all concerned than does the hesitant or unwilling reaction engendered by a deprecating attitude. When we speak words of comfort, joy, harmony, exultation, or wisdom, we create an atmosphere favorable to constructive thought and activity in which all who happen to be present can participate. Naturally, the opposite result obtains if we waste our words in gossip, foolishness, aggressive remarks, or deliberate falsehood.

Our general attitude toward our fellow men, as well as our attitude with regard to major crises or routine events in daily life, will determine the effect which we have on our own future and that of other people. When we gladly participate in interaction among our fellow human beings, contributing wholeheartedly that which is good from within ourselves, it is obvious that our sincerity and willingness increase the value of our contributions and we grow by service. If we deal with people resentfully, preferring to be left alone and not be bothered, we subtract from the good that we might otherwise do, and withhold talents and assistance that could be of extensive benefit to all concerned.

No matter how we may try, we cannot get away from the fact that whatever we do affects not only ourselves, but others as well. If it proves beneficial to us, we know that it is also having a favorable effect elsewhere and will thus, if we want to look at it that way, doubly rebound to our credit. If what we think or do contributes to our own degradation, we may be sure that someone else, somewhere, also is or will be contaminated by it. Thus we have harmed our brother as well as ourselves, and our karmic re-

sponsibilities will be of corresponding measure.

In the permissive atmosphere that prevails in so much of our society today it is doubly necessary that we take ourselves in hand before speaking or acting, remembering always that our behavior will leave its mark on others besides ourselves. In this way we will be able to improve our conduct while simultaneously heightening our awareness of our brothers' needs and enhancing the quality of our service, be it deliberate or accidental.



"No matter what our sphere, there is always a place where we may make use of our knowledge, not to preach sermons, not to talk to people from morning till night about the things we know that they may admire our knowledge, but that we may live the spiritual life among them, that we may stand to them as living examples of our teachings. There is for every one of us this opportunity. We need not look very far for it; it is right here.... Therefore let us remember that we should not seek after knowledge simply for the sake of knowledge, but only as a means to the living of a better and a purer life, for that alone justifies it." — Max Heindel

Art in Relation to Spirit

(BASED ON THE HEGELIAN CONCEPT)

NEVART NAJARIAN, PH. D.

EDITOR'S NOTE---The Hegelian Concept cannot be fully summarized here, but highlights include the following: Hegel, a German philosopher of the nineteenth century, was an idealist who held that the Physical World could be explained only as the manifestation of a rational principle. He regarded the world of objects as a revelation of an Intelligence, and held that a materialistic explanation of the physical was impossible. Matter, he said, is the necessary object and counterpart of spirit, in which spirit reveals itself and through which it realizes itself. The material world, he believed, shows meaning only when regarded as the natural environment of and basis for the life of spiritual beings. Hegel's philosophy was characterized by the use of the dialectic, an interpretive method used to relate specific entities or events to the absolute idea. In this manner, some assertable proposition (thesis) is necessarily opposed by an equally assertable proposition (antithesis) and the mutual contradiction is reconciled on a higher level of truth by a third proposition (synthesis).

WE find that art is divided primarily into three types, showing the influence of the Father, the Son, and the Holy Spirit. The first division is that of Symbolic Art, in which the form is inadequate to the idea. The very concreteness of this type of art shows the creation of the Father in matter. The second division is Classic Art, where form and idea are balanced. This is the expression of the Son, Who took human form to bring the Divine Idea to the world of matter. The third division is Romantic Art, the art of the twentieth century, where the idea is synthesized and made more evident than the form which is em-

ployed to bring forth the Spirit. It reveals the inbreathing of the Holy Spirit, which permeates the world of matter with vibrant life.

The first type, Symbolic Art, is represented by Oriental and Egyptian art, which stress mass and grotesqueness of expression. The materials used are heavy and give the impression of great physical strength. As a rule, few curves are found. The square form predominates, giving one a feeling of the balance of the four elements, with Earth the basis of the form. The form is largely unconscious of the idea it is trying to portray. This is evident even in depictions of the sublime, where the sensuous content and the spiritual meaning are confused in such a way that the symbol appears as reality. Examples of this are found in the representations of the early gods, and the religious imagery of the ancient Egyptians.

In Classical Art, the accent is on the individual, not the Universal. There is balance and harmony between idea and content. Greek art is a typical example. We recall the balanced form and the harmonious lines of the Greek representations of gods and goddesses. Here, for the first time, curves and circles are emphasized, although the effect of most of the art is rectangular. The exception is Greek sculpture, with its beautiful colonnades. The Corinthian columns strive to express the Universal, but it is more perfectly manifested in the Gothic or Ionic pillars, with their greater use of curves and simplicity of structure. The Universal Truth is best exemplified by simplicity and balance of form.

Romantic Art expresses the inner struggles of man. The content is forgotten in the idea. It synthesizes the finite and the infinite. Poetry and music are

the favorite modes of expression of its interpreters. Thus, we see that architecture is predominantly symbolic, sculpture is classic, and literature, painting, and music are Romantic.

Hegel makes a classification which is fundamentally sound, though somewhat pedantic and narrow. He says that art through the ages has moved from the more concrete to the more abstract. As spirit, or idea, was made ever clearer, art used less and less matter in its expression. The following art forms are given in order, with those expressing the least manifestation of spirit preceding those with the most: architecture, sculpture, painting, music, poetry. For Hegel, poetry is the greatest art, since only words are needed for its expression. In music, not only notes are needed, which correspond to words, but also an instrument.

Hegel regards tragedy, whether in poetry, painting, or sculpture, as a greater type of art than comedy, for tragedy shows the interplay of the mind body with the desire body. All the discords of life—suffering, defeat, moral distress, and loneliness—combined with the pleasant things, are as a great anthem of reason expressing the unity and divinity of the world. Here, we find universalized pity. By it, man is shown his kinship with the might and majesty of a triumphant world of reason.

The evolution of art through the ages shows that it follows the spiral path of the religious and cultural patterns of the world. In the twentieth century, for instance, we find an art unique to our day. In the new architecture, there is greater fluidity. We get the impression of height and movement. New materials such as glass, plastics, aluminum, and other metals are used along with stucco—rather than granite or marble. Color is emphasized. Simplicity marks details as well as design. The idea is trying hard to break through matter.

In sculpture, too, there is an abstractness different from that found in earlier works. The abstractness of early Egyp-

tian and Eastern art was due to a confusion of idea, a lack of understanding of the true form of the real. The abstractness of modern art is directional and shows singleness of purpose. The mind is attempting to depict its relationship to the material vehicles. There is a definite effort to be more simple, more quiet, and less dramatic than formerly. Transparent or translucent, rather than opaque, materials are used.



Painting also shows a new trend. For example, the paintings of Van Gogh and Cezanne show flowing rhythms and new combinations and uses of color and depth. There is evidence of mysticism and the internal rhythm of the mind of man in a world beyond the conscious level. The inner has to be understood before the outer expression can be appreciated.

In all the arts of the modern age, with the possible exception of painting, the circle as a design takes precedence over the straight line or the square effect of early structures. Again, however, no clear-cut division can be made. The straight and broken lines of modern cubism show the effect of our mental and spiritual struggle to overcome frustrations. The tempo of modern music might suggest the struggle of the mind to bring unity into our discordant life, a "unity" that is in itself discordant because our understanding is incomplete.

When spirit has the opportunity to reveal itself wholly, then we shall have an art that will be entirely satisfying, expressing the joy of spirit that shines in our lives.

Broken

VEDA BURNAUGH COLLINS

EVERYONE of us is to some degree a mystic and a poet; it is inherent in the Spirit. Even though unacknowledged, the faculty to perceive things not understood exists. To some of us it is a contact with God, and because we expect to see only beauty, in haunting forms, we are surprised and frightened when we encounter, in the consciousness, something totally and brutally different. It was the first time, in my years of searching through meditation, in the experience of spiritual adventures which I call visions because they aren't dreams, that I have seen a magnificent scene shattered into total blackness.

To return, then, to the material level of consciousness in such a shocking swiftness, where every sound and movement was as normal as the usual strident city sounds, left me unnerved, bewildered, and almost in doubt as to my sanity.

Entering meditation, the gateway I saw myself entering was not the gateway where I had spent untold hours of patiently waiting for permission to enter. As usual, however, I was a bodiless watcher, seeing the figure, miniaturized, of myself clothed in a nondescript garment of ugly brown, and I could feel the reluctance and sorrow as well as see it. Why did I feel such sadness, such reluctance, when always before the anticipation had been of great exulting joy?

Immediately, I was projected into spatial magnificence I could not comprehend, for I stood gaping at the arching, streaming banners of color racing in the heavens of this world I had entered. All colors, all hues—convulsive, converging, separating and joining—streaked before my eyes in such vastness it was a threat to my small figure. The vibrance became a sound, so faint at first I could barely hear it, but growing stronger and becoming a doleful music

as though in celebration of some cosmic sorrow. My heart became as the leaf of the aspen tree, which quakes in constant motion even when no breeze disturbs the leaves of other trees that stand beside it. It was beautiful, but very sad.

From far away I could see what appeared to be meteorites, black balls of unknown substance beginning to hurtle through space as if thrown by a great hand. Swifter than I can tell you, one separated from the rest and was falling directly in the path I stood upon. Before I could be fearful, as though it were an impersonal thing, it exploded into millions of fragments and all was total darkness. I heard no sound that I could recall, but then realized my room was utterly quiet and no reaction of sound was to be heard anywhere outside—just the usual city sounds, not even a fire siren was to be heard.

The transition from the view of a cosmic disaster to the comparative silence of this level of consciousness was a terrific shock. I could only resort to wondering, Why had I seen this thing? What did it mean? What should I do? Obviously, one cannot run to one's neighbors to repeat such an experience to them; they would declare you totally mad. Perhaps I had ventured, uninvited as it were, into some sphere where I had been unwelcome. The poetry of these experiences was destroyed for me, for the time being, because I could not understand.

In looking out the window which gives upon what we call the garden, but which is only a narrow strip of grass with tall old elm trees and one young crabapple tree just bursting into green leaves, I could see nothing out of the ordinary. In one corner of the fenced-in garden stands a statue of the Divine Mother, rather neglected looking in the early spring. She appears abandoned by the Franciscan Sisters who first set the statue there

THE MYSTIC LIGHT

many years ago. She receives very little attention in this day and age, for every one is too busy to attend her. The building itself is old, soon to vanish in the Urban Removal program, and it has hundreds of windows. My window was involved in what took place just a few days later, and that somehow made the experience more personal to me.

In the meantime I was very disturbed by what I had witnessed. Not being gifted enough to feel the true meaning of what I had seen, other than it must have been a cosmic disturbance, I could find no answer; anxiety made me very nervous and fearful. Then it happened.

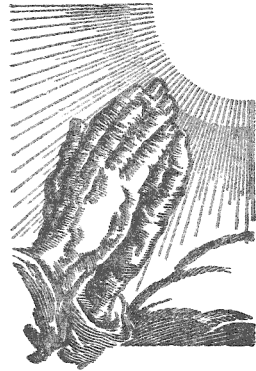
A woman leaped from the third floor window directly above mine. In only seconds, for a maid sounded the alarm, the shriek of the ambulance and police cars gave tongue to the terrible scene and I went, slowly because I am very crippled, to the window. She had been laid on a stretcher; her toes were pointed to my window, and her face was directly facing mine. Her head had been crushed in the fall, her back broken, and even in her dying moments she struggled to rise and walk away from the ruined life and body. Soon she was mercifully taken to the hospital, but she was dying as I saw her there, and that was my only encounter with such swift and horrible death.

Surely the pilgrim, wearing the ugly brown robe of sorrow, had seen the effects on some higher level of consciousness of what suicide on this Earth can mean to the heavenly Beings bearing witness to such constant events! Suicide must affect humankind in some terrible manner beyond our understanding if it so affects the Cosmos which we know to be God's Kingdom.

I am not clairvoyant, just sensitive, humanely so to those about me, to the beauty of all Nature, and to the beauty I have seen in the Spirit through adventures in the Sphere of Mind. That people were not, at least I was not, alert enough to realize in advance of this woman's death the dire need she was feeling, proves that I, at least, have not advanced

enough in spiritual unfoldment to be able to render the aid needed by such as she. But some day we will be wise enough, brave enough, and spiritual enough to help without first being asked when an Ego is in such desperate plight. Now, we do not always respond, even when the need is expressed.

The Path is before us, but it takes bravery to follow it wherever it may lead. The Father within responds to our every need; we have only to present the need to Him. He does not fail us; we fail Him. For my failure, all I can say is, "Father forgive me—even though my ignorance, my lack of bravery, and my dearth of soul power be unforgivable."



This outward form's a ravished thing,
but inwardly Self's growing,

So that which walks in humbleness
is God's own grace I'm knowing.

Such radiance I never thought to see.
One sees, unguessed by others,

Who must, upon their own sure day,
awake unto their brothers.

Behold, the untrained servant waits
the ancient call to duty,

Inspiring hands of flesh and blood
to work surprising beauty.

I thank Thee, knowing well the words,
the Work itself is Thine,

For only by Your grace can such
reviving joy be mine.

Nature's Prophet -- Henry David Thoreau

SHIRLEYANN O'NEILL

Part 2

AS a whole the classics were originally for Thoreau a reference work which he might consult in his search for truth. From a source of information concerning the ideal world they had become a symbol of that world, an encouraging glimpse and a proof of the existence of a still greater and yet surely attainable world. This archetypal world to which Plato frequently referred is aptly described by Thoreau:

But there is only necessary a moment's sanity and sound sense, to teach us that there is a nature behind the ordinary, in which we have only some vague preemption right as yet. We live on the outskirts of that region. Our present senses are but rudiments of what they are destined to become. We are comparatively deaf and dumb and blind, and without smell or taste or feeling. The ears were made to hear celestial sounds. The eyes to behold beauty now invisible. May we not see God? Is not Nature rightly read, that of which is commonly taken to be the symbol merely? I am not without hope that we may, even here and now, obtain some accurate information concerning that Other World which the instinct of mankind has so long predicted.

Thoreau's love of the classics was fostered further during his college days. He read avidly in literature, both classical and English; then in philosophy and religion, oriental as well as Western; finally, in a variety of genres including natural history, world travel, and Indian lore. He became one of the most widely read Americans of his time, erudite in a limited sense. The library rather than the classroom was his delight, and he read widely and deeply in classical literature, although always yearning for the out-of-doors.

Though bodily I have been a member of Harvard University, heart and soul I have been far away among the scenes of my boy-

hood. Those hours that should have been devoted to study have been spent in scouring the woods and exploring the lakes and streams of my native village. Immured within the dark but classic walls my spirit yearned for the sympathy of my almost forgotten friend, Nature.

The other valuable result of Thoreau's college days was his friendship with Emerson. He was the principal figure among those who lived in the circle of Emerson's radiance, and directly felt the inspiration of his example. In many ways, it may be said, Emerson acted as a catalyst for Thoreau. This friendship, which was destined to become a life-long relationship, began in 1837. Shortly thereafter Emerson stated: "I delight much in my young friend, who seems to have as free and erect a mind as any I have ever met."

A college graduate in Thoreau's day had four roads open to him: the ministry, law, medicine, and teaching. Thoreau did not hesitate in his choice; school teaching was almost a family tradition. However, because of his rather unusual approach to teaching, Thoreau found it somewhat difficult to keep a permanent assignment. Thus, having given up hope after nearly a year of concentrated effort of ever obtaining a regular teaching position, Thoreau finally decided to create his own. In 1838 he opened a private school which proved very successful in a short time. He was a very popular, if unorthodox, teacher and incorporated into his teaching his own beliefs. On one occasion he spoke on the existence of a wise and friendly Power overlooking all. He asked the children, if they should go into a shop and see all the nicely finished wheels, springs, and frame pieces of a watch lying on a bench, and again came to find them put together and working in unison to move the hands on the dial and show the passage of time,

whether they could believe that this had come about by chance or rather thought that someone with thought and plan and power had been there.

Thoreau was at his best with children and they were drawn to him as to a magnet. Many a child's school days were brightened by this well-loved teacher. He told his pupils stories, took them berrying and taught them the lore of the woods. He knew all the best places to find arrowheads and other reminders of Concord's Indian past. Many a child was entranced by his retelling of classical myths and Indian legends; many a child whom he took upon country rambles gained from his tutelage an insight into the meaning of Nature, its hidden ways and purposes.

As a result of his friendship with Emerson, Thoreau became associated with the transcendental publication, "The Dial." The best place to find what Transcendentalism meant to its followers was in this little family journal which sounded the message of encouragement to the initiate and the advertisement of hope to the rest of the world.

As well as being helpful in managing the affairs of "The Dial," in both an editorial and a business capacity, Thoreau found this publication provided him with his first opportunity to publish his writings, and introduced him to the New England literary critics as well as other writers. In early essays, in imagery derived chiefly from light, spheres, and sound, Thoreau embodied the whole of his early transcendental beliefs, which strove to perfect mankind by centering Earth on the individual man and urging him on to a correspondence with the goodness of the enveloping Over-soul. The spiritual sphere which enclosed all horizons was to be expressed microcosmically in perfected men, through whom its Divine Light would be shed on others to effect the spiritualization of the world. To the music of this great sphere, that is, the higher law, each man must attune his life. This spiritualization of life by attunement to the higher laws was de-

scribed by Thoreau in one of his early college essays later published in "The Dial":

Then did I use my eyes upturned to gaze upon the clouds, and, allowing my imagination to wander, search for flaws in their rich drapery that I might get a peep at the world beyond which they seem intended to veil from our view. Now is my attention engaged by a truant hawk, as like a messenger from those ethereal regions, he issued from the bosom of a cloud, and, at first a mere speck in the distance, comes circling onward exploring every teeming creek and rounding every jutting precipice. In the freshness of the dawn I was ready to enjoy a stroll to a certain cliff where I was wont to climb to the highest peak, and seating myself on some rocky platform, catch the first ray of the morning sun, as it gleamed upon the smooth, still river wandering in sullen silence far below.

Again Thoreau referred to the spiritualization of the individual by adhering to the "higher laws" when he wrote:

For the most part we think that there are few degrees of sublimity, and that the highest is but little higher than that which we now behold; but we are always deceived. Sublimar visions appear and the former pale and fade away. We are grateful when we are reminded by interior evidence of the permanence of universal laws; for our faith is but faintly remembered, indeed, is not a remembered assurance but a use and enjoyment of knowledge. It is when we do not have to believe, but come into actual contact with Truth, and we are related to her in the most direct and intimate way. Waves of serener life pass over us from time to time, like flakes of sunlight over the fields in cloudy weather.

Despite his close friendship with Emerson and other Transcendentalists, as well as his writing for "The Dial," there came a time in his life when Thoreau like many mystics before him felt that he was losing his nearness to Nature and the deeper spirituality he had known as a child. Like Wordsworth in the "Intimations Ode" Thoreau refers to a time when his entire being seemed at one with Nature:

I go about to look at flowers and listen to the birds. There was a time when the beauty and the music were all within, and I sat and listened to my thoughts, and there

was a song in them. I sat for hours on rocks and heard the melody which possessed me. Methinks my present experience is nothing; my past experience is all in all. I think that no experience which I have today is comparable to the experiences of my boyhood. And not only this is true, but as far back as I can remember I have unconsciously referred to the experiences of a previous state of existence. My life was ecstasy. In youth, I can remember that I was all alive, and inhabited my body with inexpressible satisfaction; both its weariness and its refreshment were sweet to me. This earth was the most glorious musical instrument, and I was audience to its strains. To have such sweet impressions made on us, such ecstasies begotten of the breezes. There comes into my mind such an indescribable, infinite, all-absorbing, divine, heavenly pleasure, a sense of elevation and expansion, and I have naught to do with it. I perceive that I am dealt with by superior powers. This is a pleasure, a joy, an existence which I have not procured myself. The morning and evening were sweet to me, and I led a life aloof from the society of men. For years I marched as to a music in comparison with which the music of the streets is noise and discord. With all your science can you tell me how it is, and whence it is, that light comes into the soul?

Thoreau came to the conclusion that as men grow older they become coarse, grow less obedient to Spirit, and suffer a lessening of intellectual power:

The young man is a demigod; the grown man, alas is commonly a mere mortal. The youth is but half here, he knows not the men of this world. They know him not. Prompted by the reminiscence of that other sphere from which he so lately arrived, his actions are unintelligible to his seniors. He bathes in light. He thinks and talks about a larger sphere of existence than this world.

The introspective bent of the boy's disposition, thus early marked, his need for solitude and for undisturbed communion with Nature and his own thoughts, became more pronounced as the years went on. Nature, in all its manifestations, was the absorbing passion of Thoreau's life. More and more of his time was being devoted to its study and more and more of his journal to a cataloguing of his observations in the fields and woods and rivers of Concord.

When Thoreau read Emerson's famous little booklet entitled "Nature," he understood that the author's call for a return to Nature really meant a return through Nature to Spirit. Like Milton, Thoreau adhered to the "poet-priest" concept; that is, it was one of his strongest convictions that the poet must publish his truth both in words and in his own life. It was his belief that a poet received and communicated truth. The poet possessed not only the gift of insight but the faculty of communication, instruction, persuasion, a profound faith and earnest eloquence. Not only did the poet know, but it was his function to speak. Thus Thoreau felt the necessity of his temporary withdrawal from the material world to nourish and develop his spiritual nature, the "lost nature of his youth," so he might be better able to communicate his message to his readers. The sort of sincere life that Thoreau's nature needed was not to be found in continual association with men; it must be sought in the solitude of Nature, with little other companionship than that of his own thoughts. The idea that life might profitably be much simplified, and brought into closer consonance with natural law, was common to all the Transcendentalists. Consequently in March of 1845, Thoreau retired to Walden Pond, where he was to spend the next two years in solitary communion with Nature and through this association come to feel a closer relationship with God.

When Thoreau retired to Walden Pond he found his "Way" symbolically. It is at one and the same time the goal of his quest and the path to that goal. What began as a simple retreat to the woods to find solitude for writing was to become involved in probing the meaning of Nature, of reality itself, and through this a search for God and the discovery of Self. Thoreau took the poet's path through Nature; but his goal, like that of the other Transcendentalists, lay beyond it. Thoreau stated simply and precisely why he withdrew to the solitude of Walden Pond:

I want to go and live away by the pond, where I shall hear only the win' whispering among the reeds. It will be successful if I shall have left myself behind. I want to dive into some deep stream of thoughtful and devoted life, which meanders through retired and fertile meadows far from towns. I wish to do again or for once things quite congenial to my highest inmost and most sacred nature, to lurk in crystalline thought like the trout under verdurous banks, where stray mankind should only see my bubble come to the surface. I wish to live as far away as a man can think. I wish for leisure and quiet to let my life flow in its proper channels, with its proper currents; when I might not waste the days; might do my own work and not the work of Concord, which would yield me better than money.

The sojourn at Walden was more than the desire to prove life good or bad, more than the wish to live simply and close to Nature; it was the hope of finding the answer to life, of discerning what lay behind the facade. The experiment at Walden Pond was a search for truth and the success of the material was essential for the success of the spiritual:

My path hitherto has been like a road through a diversified country, now climbing high mountains, then descending into the lowest vales. From the summits I saw the heavens; from the vales I looked up to the heights again. In prosperity I remember God; in adversity I only hope to see God again.

By thus realizing the capacities of his imagination Thoreau sought to live the life of the mind. One can live for oneself—a self-centered egocentric life, by oneself—the solitary life, the inward life. In order to realize the inward life, Thoreau turned to and thrived best on solitude. It compounded his experiences in Nature:

But the longest intercourse with Nature, though in her rudest moods, does not thus harden and make coarse. A hard, insensible man whom we liken to a rock is indeed much harder than a rock. From hard, coarse insensible men with whom I have no sympathy, I go to commune with the rocks whose hearts are comparatively soft.

Walking through shrub-oak stands and pine woods, away from the village with mountain vistas before him, Thoreau

thought he might pass his life there because it would be so "simple, and true and natural." He turned to Nature, then, partly because he was drawn by an intensely passionate interest in the phenomena of the physical universe, and partly because he found it possible to realize in Nature a sense of freedom which the institutionalized life of man thwarted. Like all true Transcendentalists Thoreau abhorred the frills and complexities of the artificial life and advocated a return to the true and simple:

Our life is frittered away by detail. Simplicity simplicity, simplicity. In the midst of this chopping sea of civilized life, such are the clouds and storms and quicksands and the thousand-and-one items to be allowed for that a man has to live by dead reckoning, and he must be a great calculator indeed who succeeds. Simplify, simplify. The nation itself, with all its so-called internal improvements, which are all external and superficial, is just such an unwieldy and overgrown establishment. The only cure for it is in a rapid economy, a stern simplicity of life and elevation of purpose. What consolation will it be hereafter to have fifty thousand dollars for living in the world? I should not like to exchange any of my life for money.

Thoreau lived at Walden Pond for two years and in his own way he was busy all the time. Part of each day he devoted to providing himself with the necessities of life: he drew drinking water from the pond, he baked his own bread and roasted tender young ears of corn in the ashes of a wood fire and he hoed his beans, but most of the time he did what most men would call nothing and what he believed was living life to the fullest. Sitting on his doorstep, or walking through the woods, or stretching out at full length and gazing into the clear depths of the pond, Thoreau watched and listened to the teeming, natural life around him and tried to relate what he saw and heard to the lives of men. His frequent reference to "walking" in the woods and fields was the symbolic manifestation of his journey through life and his quest for the other world. He sought to experience life in Nature on the "higher terrace";

I admire these roses here or four miles off on the horizon. Comparatively, our gardening is on a petty scale. Why not take more elevated and broader views, walk in a greater garden? However, you will not see these splendors, whether you stand on the hilltop or in the hollow, unless you are prepared to see them. The beauty of the earth answers exactly to your demand and appreciation.



THOREAU

Thoreau walked as in a greater garden, experiencing a more elevated and broader view, where the beauty of the Earth answered his demand and appreciation:

True, there are some among us, who can contemplate the babbling brook, without, in imagination, polluting its waters with a mill-wheel; but even they are prone to sing of sky larks and nightingales perched on hedges, to the neglect of the homely robin red breast and the straggling rail-fences of their own native land. There are as many strata at different levels of life as there are leaves in a book. Most men probably have lived in two or three. When on the higher levels we can remember the lower, but when on the lower we cannot remember the higher.

During his sojourn at Walden Pond Thoreau achieved an awareness of and intimacy with Nature seldom known to the ordinary man. Whenever he walked in the woods or fields he made notes of his observations and later these were compiled and published as his "Journal." It is through these notes, more than any other of his writings, that Thoreau's spiritual growth and development is revealed.

Thoreau regarded the globe as organic,

layer upon layer of unfolding life:

How much lies quietly buried in the ground that we know not of. There is nothing inorganic. This earth is not, then, a mere fragment of dead history, strata upon strata, like the leaves of a book, but living poetry, like the leaves of a tree, not a fossil but a living specimen.

It was this idea that brought Thoreau to the search for the pattern of forms. This theory, that man was a part of living Nature, closely linked to every form of life and matter, and that his life showed a perfect correspondence to Nature, merged into an overwhelming literary theory. If he could chart the pattern of a year he would have the pattern of life. He saw the same cycle repeated in time; he saw it repeated analogically in miniature in the pattern of the day and expanded into the life span of man. The seasons and phenomena of the year were phenomena and phases of the life of man. However, he came to realize the phenomena of Nature and the thoughts of man to show the pattern of life was too immense in scope ever to be written:

Our thoughts are the epochs in our lives; all else is but as a journal of the winds that blew while we were here.

One cannot sensibly argue that the correspondence of man with Nature is the Ultimate Reality. The intensified awareness which results from the correspondence with Nature is only the effect whose cause is the Ultimate Reality, or God. Thoreau's consciousness was simply the inward means by which he recognized Ultimate Reality interpenetrating the natural world. In correspondence with Nature, which consists in the harmonious relationship between the inner world of feeling, imagination, thought, and the outer world of natural phenomena, man's consciousness is intensified, his insight clarified, and his spiritual energy renewed. For Thoreau this mystical correspondence led to a recurrent renewal of his spirit.

(Continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(EIGHTEENTH INSTALLMENT)

The Nature of Ether Atoms

(Continued)

THEY remain in exactly the same place where they were placed in the beginning. A lesion of the physical atoms involves a similar impression on the prismatic ether atoms. The new physical matter molded over them continues to take on shape and texture similar to those which originally obtained.

The foregoing remarks apply only to the prismatic ether atoms which correspond to solids and liquids in the Physical World, because they assume a certain definite shape which they preserve. But in addition each human being at this stage of evolution has a certain amount of the light and reflecting ethers, which are the vehicles of sense perception and memory, intermingled in his vital body. We may say that the light ether corresponds to the gases in our physical world; perhaps the best description that can be given of the reflecting ether is to call it hyper-etheric. It is a vacuous substance of a bluish color resembling in appearance the blue core of a gas flame. It appears transparent and seems to reveal everything that is within it, but nevertheless it hides all the secrets of Nature and humanity. In it is found one record of the Memory of Nature.

The light and reflecting ethers are of an exactly opposite nature to that of the stationary prismatic ether atoms. They are volatile and migratory. However much or little a man possesses of this material, it is an accretion, a fruitage, de-



rived from his experiences in life. Inside the body it mingles with the blood stream, and when it has grown by service and sacrifice in life's school so that it can no longer be contained within the body, it is seen on the outside as a soul body of gold and blue. Blue shows the highest type of spirituality, therefore it is smallest in volume and may be compared to the blue core of the gas flame, while the golden hue forms the larger part and corresponds to the yellow light which surrounds the core in the gas ring. The blue color does not appear outside the dense body save in the very greatest of saints—only yellow is usually observable there. At death this part of the vital body is etched into the desire body with the life panorama which it contains. The quintessence of all our life experience is then eventually impressed upon the seed atom as conscience or virtue which urges us to avoid evil and to do good in a coming life. Thus the quality of the seed atom is altered from life to life. The quintessence of good in one life determines the quality of the prismatic stationary ether atoms in the next life. The highest in one life becomes the lowest in the next and thus we gradually climb the ladder of evolution towards divinity.

From the foregoing it will be evident that the vital body is a vehicle of habit; all parents know that during the first seven years of childhood when this vehicle is in course of gestation children form one habit after another. Repetition

is the keynote of the vital body and habits depend upon repetition. It is different with the desire body, the vehicle of feelings and emotions which are always changing from moment to moment. Though it has been said that the ether which forms our soul body is in constant motion and mingles with the blood stream, that motion is relatively slow compared to the rapidity of the current of the desire body; we may say that the ether moves like a snail compared with light.

The points brought out by the foregoing may be summed up as follows:

Desire stuff moves with inconceivable rapidity comparable only with light. The two higher ethers also travel with great speed though far slower than desire stuff. The prismatic ether atoms composing the lower ethers are stationary but have a high rate of vibratory motion. The dense atoms are as motionless as the crystal in the rock.

No matter what people say to us or about us, their words have no intrinsic power to hurt—it is our own mental attitude towards their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified that “None of these things move me.” All who hope to advance spiritually must cultivate *equipoise*, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by intercourse with others, whether worry, anger, or fear. We know that the dense body is our vehicle of action, that the vital body gives it the power to act, that the desire body furnishes the incentive to action, and that the mind was given as a brake on impulse. We learn from the *Cosmo-Conception*, pp. 89-91, that thought-forms from within and without the body are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action, and that reason ought to rule the lower nature and leave the higher self scope for expression of its divine proclivities. We also know that *habitual* thought has power to mold even

physical matter, for the nature of the sensualist is plainly discernible in his features, which are as coarse and gross as the features of the spiritually minded are delicate and fine. The power of thought is still greater in its potency to mold the finer vestures. We have already seen how thoughts of fear and worry congeal the desire body of any one who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances we can attune our desire bodies to any key we wish. *After a time, that will become a habit.* It must be confessed that it is difficult to *hold* the desire body down to any definite lines, but it can and must be done by all who aspire.

Regarding the effect from the occult standpoint of this polarization, we may learn much from certain customs in so-called societies. As you know, such organizations always place at the door a guard who is instructed to deny admittance to anyone not supplied with the proper pass-word and signs, and that works very well so far as the people are concerned who function only in their physical body. But the so-called secrets of these organizations are not in any sense secrets to those who are able to enter their places of assembly in their vital bodies. It is otherwise in a true esoteric order such as, for instance, the Rosicrucians. No guard is on duty at the door of that Temple when the Mystic Midnight Mass is said each night of the week. The door is wide open to all who have learned to speak the open sesame. But that is not a spoken password; the initiate who desires to attend must know how to attune his soul body to the particular rate of vibration maintained on that night. Furthermore, this vibration differs on the various nights of the week so that those who have learned to attune themselves to the vibration maintained on Saturday night when the first degree meets are as effectually barred from entering the Temple with those who carry on the work Sunday, Monday, Tuesday, etc., as any ordinary person. (*Continued*)

Studies in the Cosmo-Conception

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

Rebirth and Evolution

Q. How may we define the doctrine of rebirth?

A. Rebirth postulates a slow process of development, carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are, in time, brought to a height of spiritual splendor at present inconceivable to us.

Q. Is this theory reasonable?

A. There is nothing unreasonable nor difficult to accept in such a theory. As we look about us we find everywhere in Nature this striving for perfection in a slow, persistent manner. We find no sudden process of creation or destruction, but we do find "Evolution."

Q. What is evolution?

A. Evolution is "the history of the progression of the Spirit in Time." Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle.

Q. How does this make for evolution?

A. Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states which succeeded it.

Q. Does Nature never follow a straight line?

A. Natural progression does not follow a straight line nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space.

Q. How does our three-dimensional universe relate to evolution?

A. All things move in progressive

cycles and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes ever onward and upward.

Q. Is this process a fact discernible in Nature?

A. Whether we look at the modest little plant in our garden or go to the redwood district of California and examine one of the giant sequoias with its thirty-foot diameter, it is always the same—every branch, twig, or leaf will be found growing in either a single or a double spiral, or in opposite pairs each balancing the other, analogous to ebb and flow, day and night, life and death, and other alternating activities in Nature.

Q. Are these alternating activities a factor in evolution?

A. Yes. In the spring the Earth discards its white blanket and emerges from its period of rest—its winter's sleep. Time passes. The corn and the grape are ripened and harvested. Again the busy summer fades into the silence and inactivity of the winter. Again the snowy coverlet enwraps the Earth. But her sleep is not forever; she will awake again to the song of the new spring which will mark for her a little further progress along the pathway of time.

Q. How does this process apply to the Sun?

A. The Sun rises in the morning of each day but each morning he is further along on his journey through the year. Everywhere the spiral—*Onward, Upward, Forever!*

--- Reference: *Cosmo*, 151-153

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Trials

AS the Master suffered in Gethsemane, there were heard the uproar and cries of an approaching throng which broke the awed stillness of the Garden wherein had occurred His great conflict with sorrow. The glimmering of many lights threw strange and weird shadows upon the olive trees that had witnessed His last mighty ordeal and final submission. The soldiers of the Sanhedrin approached, accompanied by Judas who gave the traitorous kiss. The Christ met this with an infinite compassion and love transcending anything the world has ever known as He spoke to Judas and called him 'friend.' Here is the perfect ideal for humanity to follow. They were no idle words He pronounced to those gathered about Him on the Mount on a certain summer day. *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you.* He taught them the secret of a great vibratory power which man must learn to build within himself if he would become a Christed one—the power of love which is beneficent and triumphs over all enmity.

While the Sanhedrin was being assembled at midnight, Annas endeavored by subtle questioning to cause Christ Jesus to convict Himself. The charges which they held against Him were, first, His words concerning the destruction of the Temple, which they interpreted to mean the material Temple in Jerusalem, and second, His affirmation that He was the Messiah. Though Annas found no reason for His condemnation, he bound Him and sent Him to the high priest, Caiaphas.

Between the preliminary examination by Annas and the first trial by Caiaphas, Christ Jesus witnessed His betrayal by

Peter. Again the *Rock* man became the *Water* man. As the Christ was being led away from the apartments of Annas to those of Caiaphas, He heard the third denial.

The trials of the neophyte are in proportion to his spiritual status. The farther one advances upon the Path, the more subtle and far-reaching become his testings. None could compare in severity with those undergone by Christ Jesus, for no one else possesses His spiritual strength and power.

Read *Matthew 27:3-5*.

Between the trials by Caiaphas and Pilate, Judas threw the thirty pieces of silver at the feet of the priests and went out and hanged himself. Evil always destroys itself. Wrongdoing can only bring its own reaction in greater evil. This is an immutable law of all Nature and finds a perfect correspondence in the lives of the Disciples. Judas died in shame and disgrace; Peter repented of his terrible failure and became the stepping stone, the rock or foundation stone of the new religion. Temptation is one of the greatest factors in soul growth. Libra, the balance, suspended between Virgo and Scorpio, spirit and flesh respectively, is aptly called the trial gate. The discrimination exercised by the disciple as he stands in this place reveals to the Wise Ones the position to which he has attained in his spiritual progress.

Read *Luke 22:59-62*.

The greatest failure often becomes the most important stepping stone toward higher attainment. After the denial Peter returned to the Garden of Gethsemane, the crucible of pain and tears wherein base metal is transmuted into pure gold. From the Garden Peter came forth purified, redeemed.

(Continued)



Effects of Major Transits

E.M.B.

FOUR great planets, in their eternal pilgrimage, move slowly through the twelve houses of our individual horoscopes: Jupiter, Saturn, Uranus, and Neptune, touching our lives and influencing our actions according to our evolutionary status.

Jupiter, the Great Benefic, swings around the heavenly circle once in twelve years. Consequently, we benefit from his magnanimous ray approximately one year in each of the twelve houses of our chart in this cycle. Since February 23 (1973), Jupiter has been in Aquarius, and those with the Sun in this sign at birth may expect happiness, success, and a cheerful outlook on life. However, his expression will change in relation to the position Aquarius holds in the individual horoscope. If his cheerful ray is felt on the Ascendant, one bubbles over with good spirits and health. Good nature is radiated and enemies forgotten. Pleasure seeking and a desire for travel will hold the spotlight rather than an inclination to work.

In the Second House: Good fortune should smile now and purse strings are apt to loosen up. This is a good time to ask for a raise in salary, or look for a better position. But it is also a time to guard against extravagance and unwise spending.

In the Third House: Jupiter brings opportunity for travel and pleasure, and a larger social life. The mental outlook

is more tolerant, and there is inclination (which should be pursued) to strive to make the true "Brotherhood of Man" a reality instead of only a theory.

In the Fourth House: There will now be opportunities for planting some good seed for security in later life. An excellent time for buying a home or making an investment for old age. Home life is apt to claim the attentions, with happiness among loved ones.

In the Fifth House: Far fields may look greener, but we do well to remember they seldom are! If it is romance one should be sure it is the real thing before becoming too involved. This is a fine time for study and educational work, as well as for helping needy children.

In the Sixth House: Health is promised, so that one may readily respond to the call for service. Increased responsibilities in one's work may appear, but commensurate honors and preferment will come with them.

In the Seventh House: Favor through partnerships comes now, as well as public preference. This is the time to settle differences.

In the Eighth House: Gain may come through the marriage partner or some other loved one who passes on. Deep spiritual realizations are favored.

In the Ninth House: A year to press forward in the spiritual life. One's influence for good is more easily rendered and felt; travel is apt to be both pleasant

and profitable.

In the Tenth House: Honor and social preferment come now. This is the time to obtain one's life ambition, success being deserved and those in authority showing favor.

In the Eleventh House: Preferment will come through friends and influential people. One's influence and circle of friends are widened and there is ample opportunity for social life.

In the Twelfth House: Secret work is favored, especially if it be for a good cause. There may be no public acclaim, but the heart knows the value of what is being done, with commensurate soul-growth.

Saturn is the next of the slow-moving planets to be considered. This powerful planet spends approximately thirty years in swinging through the circle of heaven, so one may expect his influence for about two and one-half years in each house of the horoscope. Here it is good to remember that we have free will to command our destiny, and by patience and persistence can outride adverse tides by accepting *Saturn's* warning wherever he may be in the chart. Now in Gemini, he is apt to be making his limiting influence felt to all Gemini natives in some way.

Should *Saturn* be transiting the Ascendant, one needs to guard against becoming pessimistic. Self-esteem is apt to suffer and one may be tempted to draw into his shell. However, we should never forget that under favorable aspects *Saturn* gives persistence and strength. We should avoid mental strain and worry, remembering that tomorrow is another day!

In the Second House: This is the time to practice economy and far-sightedness in financial affairs. When *Saturn* is well aspected, a sound investment can be made; if afflicted, one should take care not to lose his job, for another may be hard to get. *Saturn* means lessons to learn, not fatalism.

In the Third House: Mental horizons are apt to widen and the thoughts take on a serious and scientific color. A time to delve into the sciences, but not to

travel or quarrel with neighbors or brothers and sisters.

In the Fourth House: A time to cultivate cheerfulness in the home. Under favorable aspects, plans for future security will come out well.

In the Fifth House: Limitation in expression may result in lessened popularity with the opposite sex, or there may simply be indifference. Care should be taken in connection with children.

In the Sixth House: Health should be guarded; especially in regard to colds. Too-strenuous work and irritation by difficulties need to be guarded against.

In the Seventh House: This is not the time to be suspicious of your partners, nor to enter into law suits. Unless *Saturn* is extremely well aspected, it is not auspicious for marriage, either.

In the Eighth House: A favorable time for delving into the occult arts. One should beware of accidents, however, especially to the upper limbs.

In the Ninth House: Now one can reach new depths of thought, particularly in law, philosophy, etc. Roving tendencies are apt to be subdued, but mental ruts are to be avoided.

In the Tenth House: Restrictions to social honors seem to be prevalent now, even though one may deserve credit and acclaim. An excellent time to cultivate humility and derive comfort from the knowledge that worldly notice is worth little or nothing in soul growth.

In the Eleventh House: One's hopes, wishes, and ambitions may be strong now, but there are apt to be obstacles in the way. Older people are in the picture, for help or hindrance.

In the Twelfth House: This is the time to make special effort to keep a cheerful outlook. *Saturn* may be a taskmaster, but his rewards are substantial. Should one wish to be alone, effort should be put forth in some worthwhile work—as optimistically as possible.

Uranus is the third leisurely traveling planet of the zodiac. This electric planet is called "The Awakener," for he brings new and sometimes revolutionary ideas

into existence. Life is not humdrum under Uranus as it is under Saturn. Taking eighty-four years to circle the twelve houses, he exerts his influence for seven years in each house. Those with the Sun in Libra, where Uranus is now transiting, are apt to find unexpected occurrences taking place in their lives.

When Uranus transits the Ascendant one probably finds himself restless and unsatisfied with old conditions and customs. There is a tendency to *know* that one is right, and everyone else is wrong! A strong desire to travel results in moving about from one place to another—off with the old and on with the new!

In the Second House: Finances are probably quite unsettled with the erratic Uranus in the house that rules money. Sudden emergencies may make a big hole in one's savings, so it is well to be prepared for the unexpected. It is not wise to take chances on investments under this irresponsible transit.

In the Third House: This is an inspirational influence which one should take advantage of. The mental faculties may reach a high peak, and the intuition become intensified. This intuition may be relied upon, but if Uranus is afflicted, avoid travel and break-ups in the family.

In the Fourth House: Home life will be unsettled, with forces playing against one in an unusual manner. This is not a favorable time to marry or try to found a home, for peace and contentment seldom dwell where spasmodic Uranus is transiting.

In the Fifth House: This is a time to be careful about relations with the opposite sex. A lot of heartache can result from unconventional action. Unusual causes may be taken up and defended, so it is well to guard against too-radical actions. Carefulness in regard to children should be observed, too.

In the Sixth House: Health may suffer during this transit, and one's channel of service, too. It would be wise to find an outlet for mental turmoil in some interesting and constructive hobby. The world is not against us—it's just in our minds!

In the Seventh House: Sudden unconventional marriages may seem romantic, but they seldom have enduring qualities. Not a time to get involved in anything questionable, especially in divorce proceedings. Stay out of court for any reason; things will look different later.

In the Eighth House: A splendid time to study occult science and delve into mystic lore. There may be unusual dreams and psychic experiences, the meaning of which may be divined through intuition. If Uranus is afflicted there may be trouble over a legacy or property left by a family connection.

In the Ninth House: New ideas hold the fore; one's mind is progressive and independent. Those who are inventive could produce something startling at this time. Traveling may be exciting now, but exceedingly hazardous.

In the Tenth House: An inclination to fly in the face of convention may cause one to do something startling. Freedom means everything now, but the conventions can seldom be disregarded without bringing public disfavor. A good time to look before one leaps, and to count the cost before venturing.

In the Eleventh House: Unusual friends now come into one's life and exert their influence according to the individual nature. For the weak there is danger; for the strong there may be gainful experience. Secret hopes and wishes may be unexpectedly fulfilled.

In the Twelfth House: Estrangements, sudden temptations, and erratic mental conditions are apt to prevail during this period. There may be illness, sudden and disastrous, particularly if afflicted. If well aspected, one may ride the tide and become interested in institutional work of some unusual character.

Neptune is the last of the four great heavenly bodies we are considering. Here is a planet so vast, so remote, so slow, and so mystical that its influence is seldom understood. How we use its power depends almost entirely upon our evolutionary development. Neptune's passage around the heavenly cycle takes

one hundred and sixty-five years, nearly fourteen years in each sign, so we do not feel its influence in every house of the chart during one lifetime. It is in the sign Sagittarius all during the year of 1973.

When Neptune transits the Ascendant and first house, one finds himself more than usually sensitive to superphysical forces. Romanticism will appeal, and one is inclined more to dream than to do. Wonderfully fantastic nets may be woven in the mentality during this period.

In the Second House: There is elusiveness in regard to one's money. One's funds may seemingly be secure against all invasion and yet in some strange and unforeseen way they may fade away. The losses seldom seem to be one's own fault.

In the Third House: This is a very artistic influence, and if one is artistically inclined, he may do his best work now, regardless of which of the fine arts is employed. One on a lower evolutionary level may express cunning and deceit.

In the Fourth House: This is spiritual Neptune at its best. A highly devotional nature will rise on wings of pure spirit. Home should be heavenly. But if the nature is negative, there is danger in psychic experiences.

In the Fifth House: Romance of a highly spiritual nature could enter one's life with Neptune in the fifth. The study and teaching of the mystic sciences are favored. Under favorable aspects, investments in corporations, oil, etc., should prove successful.

In the Sixth House: Sometimes unusual illnesses come under this influence, perhaps long-drawn out conditions difficult to get the upper hand of. Insidious rumblings may occur in one's business, an undercurrent of pettiness that demoralizes without destroying. Victory comes through one's *reactions*.

In the Seventh House: An idealistic marriage may come that will bring soul-satisfying happiness if Neptune is well-aspected. If afflicted, there is apt to be deceit—and suffering.

In the Eighth House: Occult investiga-

tion should increase in interest. One is able to keep secrets, and money may come in some unusual manner.

In the Ninth House: The spiritual faculties are keen and ready for cultivation during this period. There is an uncanny sense of coming events and perhaps an unsatisfied longing to do something noble. An outlet along inspirational lines in service to humanity is advisable.

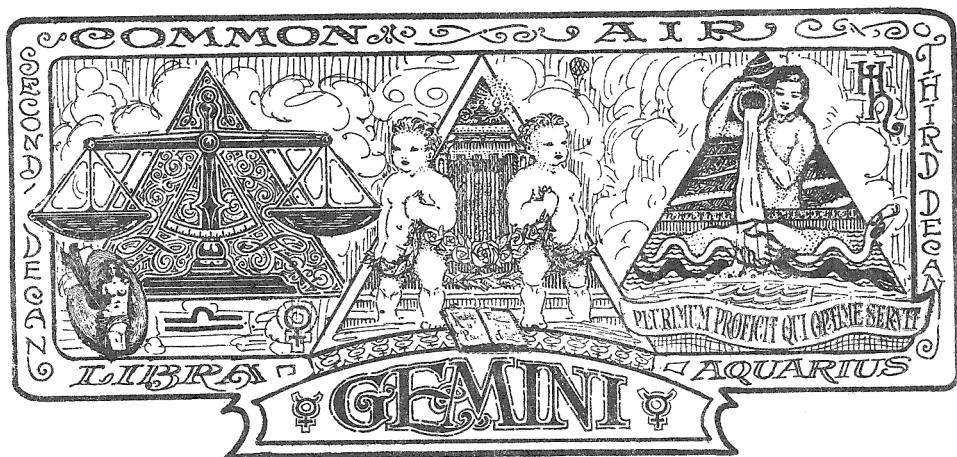
In the Tenth House: There are high aspirations if Neptune is well aspected. Activities are on a high plane, and leadership in one's immediate circle, along with public favor, may come. There may be unusual activities centered around a parent.

In the Eleventh House: Unusual people are attracted, and perhaps some very spiritual friendships formed. One may conceive some high ideal for humanity and work for its expression, friends perhaps lending their aid. If Neptune comes under adverse aspects, however, one should beware of false friends. They may seem to be working for one when they are in truth working in the opposite direction.

In the Twelfth House: A splendid time for research work along any lines one is interested in. A secret love affair may come into the life, one on a very high plane. Contact with the spiritual world is favored, but only under favorable aspects. Under adverse aspects, chaotic mental conditions may prevail. Neptune requires much, but its high favors are well worth the effort necessary to receive its gifts!

* * *

Names of subscribers' children 14 and younger are chosen by lot for horoscope delineation in this magazine. Be sure to give child's name, sex, birthplace, and year, month, day, and hour of birth. Please indicate if Daylight Saving Time was in effect at time of birth. Delineations are given by the Fellowship only in this magazine.



The Children of Gemini, 1973

Birthdays: May 21 to June 22

GEMINI represents the third phase of the cycle begun by the Sun when it entered Aries. Having first gone through the state of expression of the pioneer, followed by another in which certain characteristics of the settler were apparent, the Sun in Gemini may be likened to the time when the lonely settler is joined by others of his kind and becomes a neighbor. A new need comes into existence: that of communicating with others. The good neighbor is a bright, talkative fellow, filled with news, comments on everyday things and helpful facts which he is always ready to share.

Those born with the Sun in Gemini have incarnated largely in order to develop further the mental faculties. Usually they place much faith in knowledge, and have a thirst for all information that can be obtained on almost any subject. Curiosity and interest in every direction tend to make the children of this sign quite tolerant and broadminded. However, there is always the possibility of going to extremes and becoming inane and shallow, too flighty and superficial for any real accomplishment. Concentration is essential if they are to make the most of their mental qualities and of the in-

formation which they absorb so readily.

Words have much interest and value to these children, and they usually become experts in using them as material for self-expression. Weaving mental patterns to catch elusive impressions, crystallizing facts and information into concrete forms that may be conveyed to others orally or in print, and all activities that reveal or give meaning to the factors influencing human existence seem to hold a deep fascination for the Gemini. Authors, reporters, poets, commentators, and lecturers are frequently found under this sign.

Children of Gemini usually have an abundance of mental and nervous energy, are restless, quick, and often high-strung. On occasions of provocation, they can be extremely sharp-tongued, but being innately kind and friendly, they quickly regain poise and good nature. Reactions to circumstances and people are likely to be mental and impersonal rather than emotional. Adaptability is one of their best traits, but a normal amount of moderate physical exercise is desirable to offset the effects of concentrated mental work.

Two stellar patterns are in effect all of this solar month: Saturn trine Uranus, and Jupiter sextile Neptune. Thus indi-

cated are such basic traits as ambition, determination, ability to concentrate upon large problems and exercise authority, plan and systematize. The mind is mechanical and ingenious, as well as inspirational and mystical. Interest in the occult is also indicated, along with the tendency to be conscious in the invisible worlds while asleep.

The Sun and Mercury are in conjunction from May 21 to 27, favoring the mentality and memory on the days when the orb of aspect is three degrees or more.

From May 21 to June 4 the Sun opposes Neptune, a warning to stress the positive spiritual path of mental concentration and use of the will in bringing up these children.

Venus and Jupiter are in trine aspect from May 21 to 27, one of the best signs of success and general good fortune. A jovial, optimistic, generous, and hospitable disposition attracts many friends, and a happy marriage is favored.

From May 21 to 28 Venus squares Mars, stressing the need to emphasize clean living, self-control, and thrift in training these children.

Mercury opposes Neptune from May 21 to 26, calling for the cultivation of clear, positive thinking, accurate memory, and constructive action.

From May 22 to 31 Mercury squares Mars, suggesting sharpness and alertness of mind, but also impulsiveness and excitability. Control of temper and truthfulness should be stressed with these children.

Venus and Saturn are conjoined from May 23 to June 4, stressing the need to teach these children consideration for others, tolerance, and generosity, so as to root out jealousy, suspicion, and stinginess.

From May 23 to June 1 Venus trines Uranus, pointing toward mental alertness, intuitive perception, and personal magnetism. There is also a love for art, music, and poetry, and a happy marriage is favored.

Mercury trines Jupiter from May 23 to 29, giving a cheerful, optimistic dispo-

sition, along with a broad, versatile, and reasoning mind. Success in law or literature is indicated.

From May 25 to June 10 the Sun trines Jupiter, pointing toward health, wealth, and happiness. The disposition is friendly, generous, and sympathetic, and there is good judgment and executive ability. Both finances and health are favored.

From May 25 to June 22 the Sun and Mars are in square aspect, giving an abundance of energy and the faculty of leadership, but these are apt to be used destructively. Control of temper, respect for law, and progress through peace and poise should be stressed with these natives.

Venus and Mercury are in conjunction from May 25 to June 11, suggesting cheerfulness and sociability, as well as ability for music and poetry.

From May 27 to June Mercury trines Uranus, giving originality, independence, and inventiveness to the mind. The ideas and ideals are lofty and progressive, and a literary or scientific career is favored.

Mercury and Saturn are conjoined from May 28 to June 3, pointing toward forethought, ability to think deeply, and to concentrate well. However, cheerfulness should be cultivated to offset a tendency toward melancholia at times.

From May 31 to June 22 Saturn and Mars are in square aspect, emphasizing the need to stress unselfishness, truthfulness, and self-control in bringing up these children.

The Sun trines Uranus from June 2 to 22, a sign of the pioneer. Originality, inventiveness, and independence are all indicated; the native has high ideals and rises in life through friendly associates.

From June 7 to 22 the Sun and Saturn are conjoined, showing that these children need to cultivate optimism, consideration for others, and unselfishness in general.

Mercury squares Uranus from June 12 to 21, requiring much practice in self-control, poise, moderation, and consideration and tolerance for others for its transmutation.

Readings for Subscribers' Children

R. M. K.

Born October 6, 1964, 4:48 P.M.

Latitude 34N, Longitude 117W50.

Signs on Cusps of Houses:

ASC, Aries 0.00	4th, Cancer 0.00
2nd, Taurus 9.00	5th, Cancer ... 23.00
3rd, Gemini 7.00	6th, Leo 21.00

Virgo Intercepted in 6th; Pisces in 12th

Positions of Planets:

Part of F. 16.08	Aries 1st
Jupiter 25.16R	Taurus 2nd
Dragon's H. 25.35	Gemini 3rd
Mars 13.10	Leo 5th
Venus 1.28	Virgo 6th
Uranus 12.33	Virgo 6th
Pluto 14.59	Virgo 6th
Mercury 7.13	Libra 7th
Sun 13.46	Libra 7th
Moon 29.54	Libra 7th
Neptune 16.20	Scorpio 8th
Saturn 28.53R	Aquarius 12th

With Mercury, Sun, and Moon all in the sign Libra, this little girl is strongly imbued with the Libran characteristics, although the Moon's position in the last degree of Libra causes her to partake also of the Mars-ruled Scorpio to some extent. Libra natives usually center their interests on their mates, and since the three planets mentioned are in the 7th house, this interest in partnership is further accentuated.

The Sun and Mercury are in conjunction (but not combust), so that the mind is brightened and the memory favored. Both the solar orb and Mercury sextile Mars in Leo in the 5th, giving much physical and mental energy. This child has a strong constitution, as well as a dauntless determination and courage to face the greatest odds. She has both executive and constructive ability, too, and an indomitable will which refuses to recognize defeat. Her mentality is keen,

sharp, and resourceful, and art and music are of particular interest to her. She likes argument and debate and will no doubt excel in expression through this channel. Enthusiastic in whatever she sets out to do, she will show facility and speed in accomplishing her tasks. In fact, since she has Aries on the ASC, this child may well find one of her chief problems the cultivation of a calm, poised attitude.

Venus, ruler of Libra, is in Virgo in the 6th house, sextile the Moon, trine the MC, square Jupiter. Here we see indicated a deep and tender sympathy for the sick, along with ability as a nurse. Interest in chemistry and diet is also present. Should this native have employees under her management, her relations with them will be pleasantly satisfactory. A fruitful imagination, a love for pleasure, music, and art are also indicated by the sextile of Moon to Venus. However, the square to Jupiter, which is in Taurus in the 2nd, suggests that this child should have special training in control of the emotions and appetites, as well as carefulness in spending. A tendency toward extravagance and the desire to make a fine show before the world needs curbing.

Jupiter also squares Saturn, retrograde in Aquarius in the 12th, which sounds a warning to eat frugally and only wholesome foods. Otherwise, later years may bring arterio-sclerosis to mar her usefulness and happiness.

Fortunately, Saturn trines the Moon, which points toward self-reliance, system, thrift, and diplomacy. There is considerable patience and persistence, and also trustworthiness and ability to reason. Since Saturn rules the 10th house, his influence will be felt in all vocational activities.

Uranus in Virgo in the 6th sextiles Neptune in Scorpio in the 8th, so this child is strongly inclined toward the occult or mystical side of life.

DERRICK L. M.

Born November 11, 1971, 11:05 P.M.

Latitude 37N30, Longitude 120W51.

Signs on Cusps of Houses:

ASC, Leo....16.55	4th, Scorpio... 9.00
2nd, Virgo.... 9.00	5th, Sagitt....14.00
3rd, Libra.....7.00	6th, Capricorn.18.00

Positions of Planets:

Moon.....16.09	Virgo..... 2nd
Pluto..... 1.16	Libra..... 2nd
Uranus.....16.05	Libra..... 3rd
Sun.....19.13	Scorpio.....4th
Neptune..... 2.19	Sagittarius....4th
Mercury.....8.27	Sagittarius....4th
Venus..... 9.02	Sagittarius....4th
Jupiter.....11.16	Sagittarius....4th
Dragon's H... 9.22	Aquarius.....6th
Mars..... 3.10	Pisces..... 7th
Saturn.....4.07R	Gemini.....10th
Part of F....13.28	Gemini.....10th

This little boy has the Sun in the fixed, Mars-ruled sign Scorpio, and fixed signs on all the angles, so he has quite a determined, persistent side to his nature. The solar orb is in the 4th house, sextile to the Moon in Virgo in the 2nd, indicating physical and mental energy, courage, independence, and an interest in science, especially chemistry. General success in life, health, fair financial conditions, good home surroundings, and esteem in his community are all favored. Derrick is apt to rise in life because of his innate ability, which will gain for him the recognition of people in a position to help him rise, or impels him to carve his own way.

Four planets: Neptune, Mercury, Venus, and Jupiter, in Sagittarius, are also in the 4th house, so that affairs in the home will likely occupy much of this child's interests and activities. Since these conjoining planets square the Moon, square Mars in Pisces in the 7th, and oppose Saturn, retrograde in Gemini in the 10th, there are apt to be some rather difficult problems to solve in the home, in partner-

ships, and in the vocational activities. If taught to consider these difficulties as opportunities to learn self-control and unselfishness, however, Derrick can use them as stepping stones to the self-mastery he must some day attain. The afflictions being from common signs makes them more easily handled than if they were in fixed signs, and the child should be encouraged from early years to realize that he *can* do what he sets out to do.

Mercury conjuncts Neptune, Venus, and Jupiter, so that Derrick will have a rather broad mind, interested in the superphysical side of life, and can be cheerful enough when he wishes to be. However, he is inclined to exaggerate and criticise, so he should be given special training in tolerance, truthfulness, poise, and control of temper.

Uranus in Libra in the 3rd sextiles Jupiter and the Leo ASC, strengthening the intuition, and giving a predisposition toward psychic faculties and the cultivation of spiritual sight. There are literary and artistic tastes of an unusual and original nature in which independent lines of endeavor and expression will be followed, probably in connection with occultism. Derrick has a rather positive personality, with an ingenious, inventive, and original turn of mind which he should be encouraged to cultivate. He has considerable imagination, too, along with a humane, benevolent, and sociable side to his nature, which will attract friends in influential positions who will help him attain his goals. Success in secret societies and institutions of learning is favored.

This child should live out in the fresh air as much as possible, breathing deeply of the life-giving oxygen especially needed by those whose lungs may be weak. The afflicted Saturn in Gemini tends to lower resistance, but by beginning early to establish correct health habits, and persisting in following them, he should be able to overcome the afflictions sufficiently to maintain satisfactory health.

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.

Researcher, Auditor

CHET S. — Born February 2, 1950, 8:03 A.M. Latitude 40N45; Longitude 73W57. With the Sun in Aquarius in the 12th, in conjunction with Venus and Jupiter, trine to Dragon's Tail, Mars, and Neptune, opposing the Moon and Pluto, this native would probably do his best work in some secluded capacity. He has a natural interest in the things of the New Age: electrical appliances, airplanes, the hidden forces of Nature, etc., and is inclined to be humane and progressive in his ideas. Mercury in Capricorn, trine to Saturn, but square to Neptune, indicates a mind able to reason correctly and to think upon and understand deep subjects. He will no doubt attract many friends, but should use wisdom in selecting those with whom to associate closely. A well aspected Mars in Libra in the 7th bespeaks excellent health, as well as very energetic partners. Since Jupiter rules the Sagittarian MC, it would seem that research work, telegraphy and its kindred vocations, as well as auditing, would be suitable for this native's vocational activities.

Librarian, Secretary

JOANNE C. — Born August 18, 1953, 3:20 P.M. Latitude 34N03, Longitude 118W15. In this chart we find Mercury, Mars, Pluto, and Sun all in the fixed-fire sign Leo in the 8th house, the first two in conjunction and trining the Moon in Sagittarius in the 11th. Pluto and the Sun are conjoined and sextile Neptune and Saturn in the 10th, conjunction the MC, and trine Jupiter in Gemini in the 6th. Since Venus is ruler of the Libran MC, we note that she is in Cancer in the 7th, conjunct Uranus, but square Neptune and

Saturn. Capricorn is on the ASC. This young woman has some very fine traits and capabilities. She has executive ability, a quick, sharp mind, and a retentive memory. She could serve well in a secretarial capacity, as a librarian, and also in connection with the sale of art goods, stationery, music, theatrical supplies, clothes, etc. She may also be drawn to dealing with antiques, curios, and second hand things, as well as sea foods, teas, groceries, etc. but she would likely do better in the first named occupations.

Salesman, Advertiser

PATRICK R. — Born March 28, 1939, 6:15 A.M. Latitude 42N, Longitude 88W. This chart is rather unusual in that all the planets except two — Pluto and Neptune — are on the left side of the wheel. The Sun and five planets are grouped in the 12th and first houses — the Sun and Saturn in close conjunction in the 12th, and Venus, Mercury, Mars, and Uranus in the 1st. The personality will play a powerful part in this native's life, and it should be a rather forceful, but pleasant one, with Aries rising and Venus and Mercury in rather close conjunction with the ASC, sextile Jupiter and the Moon. However, the close conjunction of Sun and Saturn tends toward a rather serious, selfish side to the nature, so that this native needs to strive to make the pleasant outer self a constant pattern for his inner consciousness. Mars conjoining Uranus in Taurus in the 1st sounds a warning to control temper and strive for poise and deliberation in manner. As a company promoter, surveyor, or salesman this native could succeed, provided he keeps the better side of his personality uppermost.

Daily Thought and Guide

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

Friday — June 1

We should have no trouble being friendly, optimistic, and generous on this active day, giving "service with a smile" wherever needed.

* Saturday — June 2

Venus and Jupiter help us generate the sympathy and affection which always strengthen our healing thoughts and direct them most effectively.

Sunday — June 3

"The secret heart is fair devotion's temple; there the saint, even on that living altar, lights the flame of purest sacrifice, which burns unseen, not unaccepted." — *Hannah More*

Monday — June 4

A sound, vigorous, and healthy imagination contributes to advantageous change. This, in its turn, makes for progress.

Tuesday — June 5

It would be wise to proceed cautiously early in the day. Later, we should be able to work with a fair measure of success.

Wednesday — June 6

"Artists may produce excellent designs, but they will avail little, unless the taste of the public is sufficiently cultivated to appreciate them." — *George C. Mason*

Thursday — June 7

Some difficult aspects may test our mettle, determination, and self-discipline today. With loving hearts and steadfastness of purpose we overcome all obstacles.

Friday — June 8

Morose and bitter thoughts are stumbling blocks to progress and must eventually be transmuted. Whatever the provocation, let us respond only with love.

* Saturday — June 9

We may expect to be busy on this day of mixed aspects. Let us remember to join our thoughts in prayer that the healing force may be made abundantly available.

Sunday — June 10

Some fine influences are directed toward us on this superb day. It is good to thank our Father for His many blessings, and to use them unstintingly in His service.

Monday — June 11

The temptation to speak bluntly and angrily may be strong, and it would be wise to "count to ten" before reacting to seeming aggravations.

Tuesday — June 12

Fine mercurial influences today will be helpful particularly to people of literary bent and those who travel.

Wednesday — June 13

Abundant energy is at our disposal today; let us direct it along lines of help and service, giving of ourselves gladly at every opportunity.

Thursday — June 14

Aspiration and optimism go hand in hand. When we reach for the stars, they seem more possible of attainment than when our heads are downcast.

Friday — June 15

"There is in every animal's eye a dim

image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, and claims the fellowship of the creature if not of the soul." — *Ruskin*

*Saturday — June 16

The wise man exercises moderation and temperance in all things. Thus he becomes a more purified channel for the healing force.

Sunday — June 17

This is the day of the Sun, without which life would be insupportable. Let us thank God for this invaluable gift.

Monday — June 18

Resolution, courage, energy, and constructive ambition are hallmarks of evolutionary advancement. Today's aspects help us develop these qualities.

Tuesday — June 19

Neptune's spiritual influence is strong today, aiding, in their quest for Truth, those who can respond.

Wednesday — June 20

This is a good day to work on imaginative projects and inventions, particularly those dealing with electricity.

Thursday — June 21

Strong solar rays today help us "get up and go." Let us guard against erratic, irresponsible conduct, however.

Friday — June 22

Music speaks to all who listen, and it is possible that musicians will perform with exceptional inspiration and feeling today.

*Saturday — June 23

A very active day under mixed influences is indicated; let us attune ourselves to the positive vibrations which incline us to satisfactory conduct.

Sunday — June 24

On this fine Sunday, strong spiritual forces strengthen us in our devotion, and confer upon us renewed evidence of the Father's care.

Monday — June 25

We may undergo difficult tests today, but beneficent Saturn helps us maintain the self-reliance and persistence with which to cope successfully.

Tuesday — June 26

We should be able to get things done today, remembering that "forethought is better than hindsight" and that efficiency without kindness defeats its own purpose.

Wednesday — June 27

The faculties of head and heart blend well today, and we should find it easy to perform intelligently the loving, self-forgetting service required of aspiring Egos.

Thursday — June 28

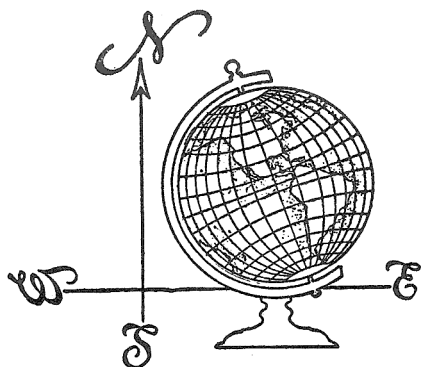
We can make the most of a promising day by concerning ourselves actively with performance of duties and fulfillment of obligations.

Friday — June 29

Favorable influences continue today, and intuition can be particularly helpful in determining our courses of action.

*Saturday — June 30

Faith and hope are two major components of the healing process which may be emphasized profitably on this healing day.



MONTHLY *News* INTERPRETED

Claims Faulty Diet Causes Delinquency

Faulty diet can lead to vandalism and delinquency, says a scientific researcher.

"Vandalism and delinquency are forms of mental disturbance. And much of this is really due to lack of vitamins B and C," said William T. Spenceley, 61, president of the British Naturopathic and Osteopathic Assn.

"The greatest proportion of mental conditions is due to faulty nourishment, caused chiefly by processed, adulterated and refined foods—such as pure white bread which has been denuded of its precious Vitamin B," he told a group of students in London.

"Experiments show that rats fed white flour products fight among themselves like human hooligans. But putting them back on whole wheat products brought them back to normal.

"If we lived as nature intended, on fruits, nuts, and natural foods, I am quite certain that the human race would be better behaved," he said.

— *National Enquirer*, Dec. 17, 1972

Improper nutrition, as we see, is dangerous not only to individual well-being but also to the moral atmosphere prevalent in communities, nations, and the world at large. It is bad enough that peoples' health is damaged by unwise eating so that they cannot function efficiently, thus impeding their own evolution and, perhaps, becoming economic drains upon family or society. It is even worse when, with resultant crime and belligerence, they present a danger to others as well as to themselves.

This is yet another argument bolstering the positions of those who advocate sensible dietary habits. If more people under-

stood the grave personal and national hazards resulting from improper eating habits, they would be far less likely to succumb to the enticing and misleading claims which characterize advertisements for refined, processed "convenience foods," snacks, soft drinks, and similar commodities.

Newest Cutting Tool: Water!

Take ordinary tap water, mix in a tiny bit of additive, pressurize to 70,000 psi, and discharge it through a hole .008" to .010" in diameter. You'll get a needle-sharp jet that looks innocent but is one of the newest and most effective cutting tools for some very hard-to-cut materials....No dust, fuss, splatter, or chips. You can do the same work with saws, slashers, knives, and similar tools; but the water jet brings big advantages:

No crushing, squeezing, or deformation. No tool pressure to resist; clamps needed only to locate the workpiece. No entry hole or cut. Cut-outs can start anywhere in workpiece. No sharpening. The water "blade" never dulls. Straight-through cuts; edges don't distort as they do under blades. Waste is carried away with the water or sucked away by air stream. Almost no kerf, much narrower cut than with the average mechanical cutters....

In all cases—paper, plywood, rubber, foams, plaster, fabrics, or abrasive papers—the cutting leaves no dust or debris. Most dust is entrained by the jet and carried to the discharge collector. Scrap becomes a slurry—a simple disposal problem.

— *Popular Science*, January, 1973

This seems to be another New Age discovery which will help to solve the disposal problem!

New Machine Reveals Inside Human Body

A revolutionary new machine now enables doctors to see organs, blood vessels and muscle fibers inside the body without X-rays.

"Doctors using this machine can even watch the development of the unborn child in the womb and catch any abnormalities that might arise," says a spokesman for Holosonics, Inc., of Richland, Wash., which developed the device.

The machine, called "Acoustical Imager for Diagnostics," or AID, works by sending sound waves through the body of the patient and converting them to light waves.

The result is a three-dimensional image of both the dense and soft body tissues.

Until now, doctors could see soft parts such as internal tissues and blood vessels only by injecting them with dye that could be picked up by X-rays.

The AID machine eliminates the radiation hazards of X-rays and the discomforts to the patients of dye injections.

Said Dr. Holbrooke, research associate at the Children's Hospital of San Francisco, where AID was first demonstrated recently:

"This machine makes possible inexpensive, simple studies, for example, of the interaction of tendons and muscles and of the motion and function of the joints of the body.

"The sound waves in the machine are of very low energy and evidence indicates they will do no damage at all to the body cells of the patient."

Early detection of breast tumors too small to be discovered by X-rays is another of the advances the new machine could now make possible. Dr. Vincent Richards, chief of surgery at the hospital said: "The effectiveness of this method of diagnosing breast cancer, I hope, will result in a significantly greater cure rate for early breast tumors."

Officials of Holosonics, Inc., said that the AID machines are now available for lease by doctors or hospitals.

— *National Enquirer*, Jan. 7, 1973

Relatively little public notice appears to have been taken of this seemingly remarkable machine. We believe, however, that if it is truly as effective as its originators claim, it may well become one of the most important discoveries of its kind. The conversion of sound waves to light waves, upon which the operation of the machine is based, is intriguing, and it would be interesting to read a more

comprehensive account of just how this is done. In any case, AID seems to herald a significant step forward in early, painless, and safe diagnosis and treatment of physical ailments.

Crowds Bring Out Worst in People

A law-abiding person can turn into a wild, violent, shouting maniac, even a killer, when he becomes part of a crowd.

There are many reasons behind this Jekyll-Hyde transformation. A person in a crowd:

- Loses his identity and gives up his moral standards.

- Releases his pent-up hostility through violence.

- Blames others in the crowd for what he does.

- Willingly follows the crowd's strongest leader.

The "oneness" of an individual is lost in the crowd. Consequently, he loses identity and becomes a psychological zombie.

Along with his identity, he abandons all moral standards, making it easy to commit violent acts with no feelings of guilt.

Every individual has pent-up feelings of hostility, the result of frustration or boredom. The highly-charged emotional atmosphere of a crowd triggers release of that hostility.

Violence is one outlet for it. People who feel hemmed in by jobs and frustrated by problems can get tremendous satisfaction out of shouting in a crowd or throwing bricks.

Of course, not all crowds are bad. Take, for instance, crowds at sporting events, parades, weddings and funerals. A spectator at a baseball game can relieve himself of tension by cheering for his team and yelling things like "Kill the Umpire!"

Few people who become part of a crowd start out with the idea of committing an anti-social act. But a crowd is so easily swayed that even a peaceful one can turn violent.

In every group, there are some people with a smoldering anger against any kind of authority. They're ready to fight, and will use the gathering not only to express their own aggression but to get others to join in, whether it's name-calling, rock-throwing, burning or killing.

Emotionally, a person needs to feel he's not alone in his hostility. And in a crowd, he can spread the blame for what happens. In his mind, this lessens his own guilt and excuses the wrong.

He listens for that one voice that will tell

him what to do, what to think and where to go. That voice will come from the strongest leader present. In a "bad" crowd, it may be any strong leader, even a violent one.

— *National Enquirer*, Jan. 14, 1973

Knowledge of "mob psychology" has been the secret of success of demagogues throughout history. Instigators of mob violence understand well how to play upon the "zombie-like" qualities of people in crowds, and inflame their mass passions. Many of the people so influenced would, in calmer, saner, more solitary moments, repudiate both the exhortations to violence and their own emotional responses.

The fact that many people seem to "change their spots" in crowds, exhibit latent hostility, lose their will-power and ability to think for themselves, and relinquish otherwise strongly-entrenched moral standards, in no way excuses such behavior. These Egos will still be held karmically responsible for their contributions to whatever harmful deeds are done.

It is easy for a person to say that he would never allow himself to be so swayed, but until he has actually undergone the "mob experience," he will not know whether or not he is indeed strong enough to rise above mass hysteria. Some of the most seemingly meek, harmless, and gentle people have been known to change completely when under the spell of an angry crowd.

This is yet another reason why it is so essential for every one of us continually to practice self-control. The more accustomed we are to maintaining physical, mental, emotional, and spiritual equilibrium at all times, the easier it will be to do so under conditions of extreme stress. The lower nature retains surprising strength even in more enlightened, advanced Egos. It is not always possible to know ahead of time when the danger point will be reached and our self-control may without warning be severely strained. The person who allows himself to shout "Kill the umpire!" one minute in unthinking but not truly ran-

corous response to an unfavorable decision may find himself, the next minute, vindictively throwing a pop bottle at the umpire's head. It would be far better, whether in crowds or not, to refrain entirely from exhibiting even jesting evidence of ill-will, than to give the unpredictable lower nature an opening in which to cause potential trouble.

Inhaling Hair Spray

The FDA recommends that if you must use hair spray, at least turn your face away so as not to inhale it. Shadows seen in chest X-rays of users of hair sprays suggest that lacquer from the spray collects in the lungs. It has been found that the incidence of lung abnormalities is 10 to 20 percent greater in beauty operators who use sprays on their clientele than in the general population.

— *National Health Federation Bulletin*,
March, 1973

It would seem almost as though the user of hair spray might "instinctively" try to avoid inhaling it. The very heaviness with which the sprayed substance momentarily fills the air, and its "nose and throat tickling" properties, should serve notice that no good could come of breathing it into the body. Since only a few seconds are required for an application of hair spray, it would be possible for most users simply to hold their breath during spraying and then go into another room to take their next few breaths, leaving the lacquer in the air to diffuse itself and lose its potency. Another solution might be to apply the spray in front of an open window and, again, retreat several paces before taking a breath. The wisdom of trying not to inhale any of the sprays now in such common use—whether or not they claim to include toxic ingredients—appears self-evident.

* * *

"No better cosmetics than a severe temperance and purity, modesty and humility, a gracious temper and calmness of spirit; no true beauty without the signature of these graces in the very countenance." — *John Ray*



BOOK REVIEWS

Literature · Plays · Motion Pictures · Music

"How to Talk to Birds"

How to Talk to Birds, by Richard C. Davids, Alfred A. Knopf, New York, New York, 1972.

THIS is a book for Nature lovers, especially those eager to share with their fellow men the marvels of life and growth as they exist in the plant and animal kingdoms. Mr. Davids hopes to reveal to his readers a world of pleasure that continues every day and night of the year, and to arouse in them a sense of wonder and curiosity.

Life, he contends, is infinitely enriched by wonder, "a seed of knowledge." If more adults would or could retain the curiosity that characterized them as children, their experiences would be more abundant, and far more meaningful.

The minutiae of Nature are recorded here: birds, small animals and plants, and the tiny specimens of land and water life that are virtually unnoticed by much of humanity in its day-to-day activities. It is easy, contends Mr. Davids, to become aware of Nature's majesty, disclosed in sweeping panoramas, noble mountains, and sublime sunsets. Nature's "little miracles," however, are equally enthralling and edifying, provided we take the time to observe and participate.

The process of talking to birds—recognizing, practicing, and imitating their calls—represents only one type of "conversational activity" with which human beings might embellish their enjoyment of Nature. "It is hard," Mr. Davids says seriously, for instance, "not to talk to a

raccoon." Again, we are told that "talking" in clucking syllables to a chicken egg about to hatch will encourage the embryo inside to continue peeping, while humming a high-pitched, steady note which simulates the hen's warning of danger will silence the embryo immediately.

A gold-mine of information is presented in witty and enlivening detail. We note, for instance, that: almost all traces of skunk odor can be obliterated by a few judicious applications of vinegar to the afflicted object; excellent recordings of bird and wildlife sounds are available from a number of addresses given by Mr. Davids; the "loofa," a cucumber-shaped plant, serves as an excellent bathtub backscratcher; beavers are being purposely introduced to and protected in certain parts of the country because a single pair "can do engineering work that would cost thousands of dollars of tax money, and their dams require no outlay for maintenance"; fertilizer placed two inches below and two inches to the side of newly planted seeds will insure a more satisfactory root system.

A chapter is devoted to the ecological value of swamps and marshlands, which "make up the giant reservoirs that keep streams and rivers flowing and that prime the underground streams and rivers upon which much of America depends for drinking water." The reader is conducted on an imaginary journey through a typical swamp, introduced to strange and exotic life forms, and exposed to a few anxious

moments as he learns the technique of navigating floating bogs on foot.

Plant cultivation is also discussed, with particular attention paid to fluorescent lighting and watering. Foliar-feeding, the process of introducing nutrients through the leaves, is recommended, because "up to 95 percent of certain nutrients are absorbed that way." Only calcium, of the major food essentials, does not appear to travel downwards from the leaves and, thus, must be admitted through the roots.

The proper environment for wildlife is considered by the author, who pleads with property owners to abandon their compulsion to remove every dead tree, decaying stump, or thicket. Many wild animals are at ease only if they are near a potential hiding place formed by undergrowth. Hollow and decaying trees offer food and shelter to animals and insects, and eventually decompose into rich compost.

Pungent comments about the author's "favorite nature-fiction" will delight anyone who has succumbed to the lure of a seed catalogue, with its brightly illustrated advertisements for incredibly growing, blooming, and producing plants. As if to make us feel better, we are informed that the Founding Fathers were equally susceptible to such claims, and sometimes equally disappointed in the results.

In more serious vein, Mr. Davids examines the possibilities of introducing children to, and interesting adults in, Nature. After a child has once had pointed out to him the world of minute marvels at his feet (if he has not already discovered it for himself) he will be likely to get down on hands and knees time and again for further investigation. "Listening trips" and "smelling trips," in which children are taught to pay attention to and eventually identify the multitudinous outdoor stimuli to those sense organs, are popular and effective. Children should be urged to curb the naturally boisterous character of their enthusiasm,

observing quietly so as to learn more, and not frighten woodland creatures.

Adults initially may be more reluctant or blase participants of Nature study, but they too, once "hooked," are likely to retain their ardor for life. Mr. David's friends, he has noticed, will accept with alacrity the offer of a blooming plant but often be only lukewarm regarding the gift of a non-blooming specimen. Presentation of a live bird for close examination, before permitting it to fly away unharmed, is likely to generate considerably more genuine interest and curiosity than would a morning of distant "bird watching" through binoculars.

Mr. Davids pays tribute to several outstanding naturalists and private citizens who are giving their time and talents in the cause of Nature education. One, a physician who established a center for bird study, received the following evidence of public appreciation: "In thirty-three years of medical practice only nineteen people have written him letters of gratitude, but every year he gets a thousand from children and adults who got their first glimpse of nature on his park benches."

In reviewing some startling and seemingly ingenious responses of wildlife to various situations, Mr. Davids wonders about the significance of such conduct. He describes the behavior of one wolf who seemed to be protected by "what seemed like some sort of divine presence." Mr. Davids, although he and so many of his fellow observers are not aware of it, refers to the activity of the Group Spirits, who control animal behavior.

An exponent of a system of unchanging universal laws, Mr. Davids believes in the existence of a "force all-pervasive and all-powerful, but one whose rules go beyond our Ten Commandments to include the laws that govern all things—trees and mosses and microbes and all the stars in the universe." He is convinced that purpose underlies everything in Nature, even the most seemingly ridiculous or inconsequential.

Readers' QUESTIONS

The Essenes, Pharisees, and Sadducees

Question:

Can you tell me something about the Pharisees and Sadducees, which are mentioned in the Bible, and the Essenes, which are not?

Answer:

The Essenes, Pharisees, and Sadducees were all religious sects belonging to the Jewish race.

The Pharisees separated themselves from the rest of the Jews because of their devotion to the strict and formal observance of the rites and ceremonies promulgated in the written law. They sought to make religion supreme in the entire life of the nation. They accepted the traditions of the scribes, and believed in the immortality of the soul, the resurrection of the body, future retribution, a coming Messiah, Angels, spirits, divine Providence, and freedom of the will.

The Sadducees were attached to the aristocratic priests, and were politically and doctrinally opposed to the Pharisees. They were open to worldly influences of all kinds. They accepted the written law, but rejected the traditions of the scribes, the Messianic hope, the doctrine of resurrection, and the existence of Angels, spirits, and demons. They derided personal immortality and future retribution, as well as the determining role of God in the actions of mankind.

The Essenes formed an esoteric Brotherhood which had charge of the Mystery Teachings. The Essenes lived a communal life, each sharing everything with all the other members of the colony. They were quiet, law-abiding citizens,

loyal to their country, and ready to support it by means of taxation. They obeyed the authorities and recognized the sacred books of the Jews, but interpreted them esoterically. These kind, unassuming people kept the Ten Commandments unreservedly because they had the law *within*, and not because of outside influences. Polygamy was protected by law and practiced quite commonly among the Jews, but not among the Essenes. To them, marriage was not a man-made contract, but a holy sacrament which bound one man to one woman.

There were two distinct groups or orders among the Essenes. One group married on the material plane and used the creative force for the purpose of furnishing bodies for incoming Egos. The marriage relationship was not prohibited in the other group, but it was lifted to the pure sphere of love of Spirit for Spirit. The marriage ceremony of the Essenes was not in accordance with the Jewish custom which required a signed contract between the relatives. This contract contained details about material matters such as money and houses, but made no reference to the holy sacrament of the institution. The husband could separate from his wife at any time by giving her a letter of divorce, which constituted a legal cancellation of the contract. Because of the differences in the marriage regulations, the Essenes never sent their married couples out into the various colonies far away from the protection of the Order. Women married without a contract were in danger of being molested and persecuted.

Mary and Joseph were Initiates of the higher order of the Essenes. They had received the sacrament of marriage, but they were chaste and undefiled by pas-

sion. Because of their extreme purity and great spiritual attainments, they were chosen to become the parents of the Ego known as Jesus.

The Essenes vanished from Palestine quite as mysteriously as they appeared. The Masonic Order traces its origin to this mysterious Brotherhood, and so does the Order of the Rose Cross.

Choosing One's Parents

Question:

Is it possible for an Ego ready to be reborn on Earth to choose its own parents and to approach one of the two parents with this request?

Answer:

Yes, we think that this is possible. However, it would be rather unusual, and it might not be possible for the request to be granted. The parents themselves do not have the "last word" on this matter. As you have no doubt read in the Philosophy, the Angels supervise the process of birth, and the Recording Angels, with their helpers, arrange for people to be drawn together in accordance with their past associations. The experiences required, the lessons to be learned, are the basic considerations for bringing Egos together—along with their own individual ties. Earnest prayer on the part of the parents would no doubt be considered in bringing certain Egos to them. For instance, if an infant dies and some years later the parents wish to bring the same Ego to them, they could pray to the Recording Angels that this be granted.

Power of Numbers

Question:

Is there any difference in the power of numbers on the physical plane and their power in the spiritual realm? If so, what is the difference?

Answer:

The power of numbers is insignificant in the Physical World existence compared with the power of the same number in the spiritual realm. Here the addition of individuals to the power of a community counts as one, two, three, four, etc., but in the spiritual realm the power increases in a proportion that might be likened to the square: two, four, eight, sixteen, and so on for the first twelve who attend a spiritual service. The thirteenth brings it up into a higher realm of the spiritual universe, and we may count the increase there by a power of three: nine, twenty-seven, eighty-one, etc. Thus it is plain to be seen how important even the very weakest one among us may become when it is a question of massing our spiritual aspirations.

Resemblance of Mentally Handicapped

Question:

Why do all the mentally handicapped children look alike?

Answer:

When you refer to their looking alike, we presume you have in mind their expressions, rather than their actual facial features. We know of no research conclusions that bear out the idea that they look alike so far as facial features are concerned, but we would not doubt that the expressions from their eyes and their facial expressions in general would be similar. At least, where the spiritual cause is the same for those being compared, we think it is reasonable to agree that they "look alike." This might be carried out to some extent in the facial contours, too, as the features reflect the soul qualities. Nevertheless, we think it is rather a broad statement to say that all of the mentally handicapped "look alike." Perhaps it would be more correct to say that they have an expression in common—which would indicate a lack in the Ego's mental ability.



Health via Foot Reflexology

A relatively little-known, but nonetheless singularly effective, method of treatment for many types of ailments is explained in Mildred Carter's revealing book, *Helping Yourself With Foot Reflexology*, (Parker Publishing Company, Inc., West Nyack, New York, 1969). Reflexology is the scientific technique of massaging certain "reflex areas" in the body which are connected with the various organs, nerves, and glands.

The reflex areas with which Mrs. Carter concerns herself primarily are those in the soles of the feet, the toes, and the ankles. A number of clearly labeled charts indicate the precise locations on the feet which are correlated to specific body areas. Two distinct points in the big toe, for instance, are connected with the pituitary and pineal glands, and proper massaging of these points will activate and stimulate the work of these glands.

Mrs. Carter has been a professional reflexologist for many years, during which time she has been instrumental in the partial or total recovery of thousands of patients from the ravages of diseases as varied as epilepsy, arthritis, heart trouble, digestive ailments, glandular insufficiencies, and many other illnesses. Often relief from severe pain and disability is felt after only a single treatment, and a few treatments are sufficient

to effect complete recovery.

Mrs. Carter contends that most people, with proper directions, can successfully perform foot reflexology upon themselves. She gives precise instructions for the proper reflexology technique to be used for a number of complaints. The instructions are amplified with photographs showing the body position to be assumed and the exact point on the foot to be massaged. Several instruments, such as a hand reflex massager, are available to aid people whose fingers are not strong enough to do the required manipulations. Some of the reflex areas are located deep below the skin, and considerable pressure is required in order that the desired effect may take place.

Pain felt when a specific reflex area is massaged shows the existence of a pathological condition in the gland, organ, or nerve to which that area is connected. Pain in one of these areas indicates the need for massage, and is alleviated by continuing massage, in proportion as the pathological condition itself is encouraged to improve. Conversely, pain in a specific part of the body can often be quickly alleviated by correctly massaging the corresponding reflex area on the foot.

Reflexology works by activating or stimulating circulation and other body functions, and this, in turn, serves to

clear out the congestions and the toxins which are causing the particular ailment. Reflexology treatment is also of considerable service in sustaining a continuing level of well-being. Only a few minutes of daily treatment can work wonders in restoring physical energy, relaxing nervous tensions, heightening muscle tone, and generally maintaining a high level of physical, and attendant emotional and mental, health.

Although the general public is as yet largely unfamiliar with this form of treatment, it will no doubt become better understood, and more universally practiced, in the future. It is inexpensive if done in the home and it often eliminates the need for costly medicines and/or surgery. Most important, it appears to be generally rapid in its effect, and Mrs. Carter and other practitioners have proven it to be effective even in the case of long-standing, chronic, and severely debilitating ailments which have not responded to more conventional methods of treatment.

This book serves as an excellent introduction to the science of foot reflexology. Many readers will no doubt be encouraged to try this form of therapy for themselves with, we are sure, favorable results.

Nature's Candy

The harm that can be done by refined sugar to physical well-being is now recognized by a growing number of doctors and nutritionists. The average individual's ingestion of this product reaches incredible proportions, with one estimate placing the average annual consumption at ninety pounds per person! Not only is refined sugar a major component of many types of desserts, snacks, cereals, jellies and jams, and beverages, but also it appears abundantly in more unexpected sources such as canned fruit and vegetables.

Medical experts acknowledge that refined sugar contributes to ailments ranging from dental caries to obesity, and that children, among the major consumers of this food, can suffer life-long physical impairments as a result of a surfeit thereof during their formative years.

Still, the "sweet tooth" must be reckoned with, and there are many people who have developed a craving for sweets that they find difficult to satisfy. Children, especially, are only too eager to indulge the desire for candies, cakes, and similar "goodies." Sufficient natural sugar is available in such products as fruits, honey, and molasses, to supply nutritive needs, but to many people these foods are "just not the same" as the concoctions supplied for dessert by many bakeries and the candy departments of local stores.

Carob, known in some parts of the world for centuries, is now coming into more general use as a component of desserts and snacks. Carob is a natural food which looks and tastes like sweet chocolate. It is available at health food and other stores in powdered form, or solid, as candy. It can replace chocolate or cocoa in recipes. It is edible by itself or in such "health food" desserts as cakes and cookies made from natural ingredients.

Carob satisfies the requirements of good nutrition while at the same time meeting the demands of the sweet tooth. It is a well-balanced alkaline food and an excellent source of such minerals as calcium, phosphorus, manganese, iron, and potassium. It is also rich in thiamine, niacin, and vitamin A, and contains natural sugar.

The use of carob as a replacement for cocoa is of particular significance. In the *Cosmo-Conception* we read: "Cocoa, in the powdered state, is the most dangerous of all foods, containing three times as much ash as most of the others, and ten times as much as many. It is a powerful food and also a powerful poison, for it chokes the system more quickly than any other substance." Carob powder

on the other hand, has no such harsh constituents and can be safely used as a cocoa substitute.

Many people whose doctors have counseled them against eating chocolate because it contributes to disturbances such as acne, or causes an allergic reaction, have found that carob is a more-than-suitable alternative to chocolate. It is equally tasty, but results in none of the vexing side effects.

Carob powder is derived from the pods of the carob tree, which grows in hot, moist climates. The trees are easy to care for, since they require little fertilization and are resistant to fungus diseases and insect pests. Carob is said to have sustained John the Baptist in the wilderness; hence, it is sometimes called "St. John's Bread." It was an important item in the diet of the ancient Romans and Spaniards and, more recently, was instrumental in helping the people of southern Greece sustain themselves during the German occupation.

The *New Age Vegetarian Cookbook* published by The Rosicrucian Fellowship contains recipes for carob cake, carob nut cookies, carob frosting, carob fudge, and a carob drink that can be served hot or cold. These desserts, made exclusively with natural ingredients, have substantial nutritional value. At the same time, they are delicious enough to satisfy the most critical connoisseur of sweet desserts.

ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior (physically and spiritually) to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and 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.



SLEEPING PILLS CAUSE DISORDERS

Researchers claim there is a link between mental disorders and the heavy use of over-the-counter sleeping remedies. Thirty-six patients, treated for mental disorders at the Washington, D.C. Hospital Center in a recent eight month period revealed that 12 had traces of non-prescription sleeping pill ingredients in their systems. Dr. Kenneth Ullman, a resident in psychiatry at Georgetown University says there is a strong indication that all 12 patients who took the sleeping pills were made psychotic as a result of scopolamine, a common sleeping pill ingredient. The doctor did point out that some of the patients had previous psychotic histories.

Dr. Karl Rickels, Professor of Psychiatry at the University of Pennsylvania agrees with Dr. Ullman and says "I do not think the over-the-counter sleeping pills containing scopolamine are effective in bringing sleep and they certainly can produce the sort of problems that Dr. Ullman has pointed out in his study report." Dr. Rickels was quoted in a recent edition of the *National Inquirer* as saying, "Until further research has been made, I would recommend against anyone taking over-the-counter sedatives, particularly those containing scopolamine."....

— *National Health Federation Bulletin*,
March, 1973.

Again we have an example of danger posed by the use of drugs. Although these doctors' research and hypotheses are not yet definitive, it stands to reason that any artificial substance ingested into the body is likely to produce unnatural chemical or physical reactions. Certainly, other drugs have been proven to exert hazardous side effects, and the possible relationship between scopolamine and mental disorders is entirely conceivable.

Natural aids to restful sleep are available. They include the consumption of onions or honey prior to bedtime, and warm, relaxing baths.

ROSICRUCIAN BOOKS

On the Philosophy

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OUR PATIENTS WRITE

Florida—There is some improvement again this week. God bless you all in your great work for humanity!

Wisconsin—While reading your last letter I had such a warm, good feeling—a prickling sensation through my whole body! Thank you so much for all your help, and may you always have good health and happiness.

New Jersey—Everything is getting better and better! My mind is able to function clearer, so that little things no longer annoy me as they used to. How changes in the diet can improve the whole person! Thank you all for your help and prayers.

Maryland—Am feeling stronger every day and rarely have any chest discomfort at all. Have been following your diet advice and prayers. Feel like a different person all over. Thank you so much for your help.

Illinois—Without your help and encouragement I could never have obtained vitality and strength I now have, and I can only wonder in amazement at the seeming miracle which the Lord has accomplished through his faithful workers. Am very thankful to you all.

California—Today, when I feel so well, I cannot but reflect on a year ago this month and give thanks for the loving kindness and healing service given to me since then. Since I began taking the vitamins and supplements you specified I have never had a recurrence of the excruciating pains in my side. Thank you again.

Maine—Thank you for writing to my friend. Even if you don't profess any help without a written request, in the past two months this young lady has changed. She is now bright, cheerful, and happy. God's ways are sometimes not understandable, but just your contact and your thoughts in only two months have so changed this girl! Thank you, too, for the copy of the Temple Service. Just what I have been wanting.



The Key to Permanent Healing

Part I

SICKNESS of any nature is evidence of discord—inharmony. It shows we have violated a law of Nature—we have sinned. Very often we cannot recall a violation commensurate with the severity of our sickness. Medical astrology will give us light. We know it is possible to cast an infant's horoscope as soon as it is born and tell the weak parts of its body; its tendencies toward certain ailments. Heredity alone will not satisfactorily explain these tendencies.

We do not believe a just God would permit any Ego to be born with a predisposition to certain diseases unless it deserved them. The infant has not sinned or violated Nature's laws *in this life*. There seems only one reasonable answer to what causes it to be born with those tendencies. It has sinned in a past life.

In that former life it held certain false and distorted ideas which it built into this body as it came to rebirth. We build our own bodies and build them according to our previous thoughts and ideas. We learn to build right by building wrong. We attract harmony—health—only to the extent that we previously manifested it.

If sinning, or violating Nature's laws, is the cause of disease, the remedy suggests itself. We must change our life. We must live in harmony with God—Good, Universal Law. We must earnestly seek

to know wherein we have sinned. We must strive to control the weaknesses that brought discord into our body. If we have grown to maturity, we know what those weaknesses are, for they have already manifested as temptations or violations in this life.

— Max Heindel

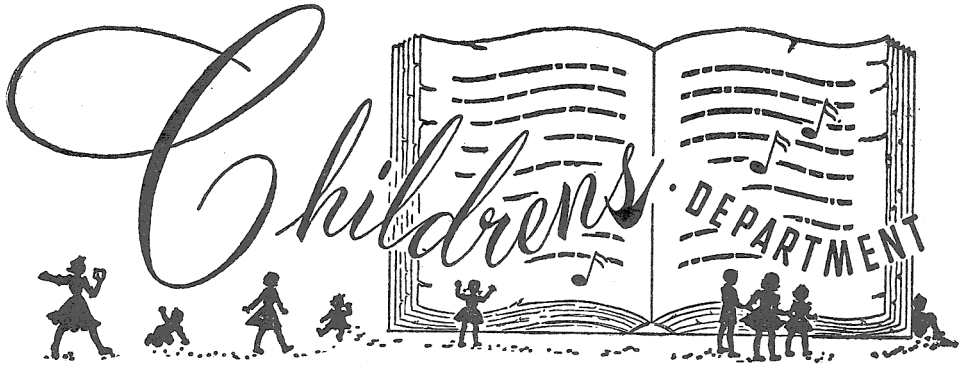
(Continued)

* * *

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

June 2 — 9 — 16 — 23 — 30

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*.



That Kitten

DAGMAR FRAHME

Part II

IT took a while for Cinder to get enough energy together to stand up, stretch, and lick his fur just a little bit. He didn't feel very clean, but he didn't feel much like washing up, either. Even though the noise had stopped, it was still dark and there was no way out. Cinder poked his nose around a bit, but the funny parts were still hot, so he stopped.

"What am I going to do?" he wailed to himself, and "I WANT MY MOTHER!" he howled. He didn't even think about the terrible scolding that Mother would give him, or the way Arabella would put her nose in the air and say, "Well, you sure got yourself into a mess this time, didn't you?" If he could just be safely back on Mrs. Crabtree's front porch, he promised himself, he would never, never, *never* disobey his mother again. "I WANT MY MOTHER!" he howled, over and over, and you would never have thought that a kitten who had been so sick only a little while ago could make so much noise!

"I keep hearing a cat," said a voice after a while, although Cinder was howling so loudly he didn't notice.

"Me, too," said another voice, "and it sounds like it's coming from up front. Can't be—but we'd better have a look."

Something clicked overhead, and bright

sunlight streamed down upon Cinder. He stopped in the middle of a howl and blinked, just as a face peered around and said, "I'll be horsewoggled! It's that kitten Mrs. Crabtree's been threatening to give away. This little bugger has been in more trouble than any other animal on the farm. Well, I'd better take him up front with me for the ride back. Bet Mrs. Crabtree really does get rid of him now—if she can find anyone to take him."

Two hands gently lifted Cinder out, set him upon the ground, and gave him a saucer of cold water. That made him feel a little better, but he was still a very subdued kitten when he was placed in a box on the front seat of the truck and started the ride back. In fact, he was a very subdued kitten all the way home. "Bet Mrs. Crabtree really does get rid of him now—" kept echoing over and over in his mind. He had no idea that Mrs. Crabtree was even thinking of getting rid of him—and what did that man mean, "if she can find anyone to take him?" He himself had heard Mrs. Crabtree say "no" to several people who wanted to take Arabella. "I'd never part with that sweet little thing," she said. Wasn't there anyone who wanted *him*?

Poor Cinder. As he thought about all

the trouble he had been in during his short life, he began to understand why Mrs. Crabtree didn't like to have him around. It must have been hard for his mother all the time, too, he thought sadly. Every once in a while he tried to wash his fur and make himself look a little more presentable. He was going to be in enough trouble without Mother scolding him about his appearance. But washing himself seemed a much harder job than usual, and it was still a very bedraggled kitten who was lifted down from the truck in front of Mrs. Crabtree's house.

Mother, who had spent a harassing day, came up just as the man was explaining to Mrs. Crabtree why he had "that kitten" in the truck with him. She listened intently to their conversation, and angrily told Cinder to be quiet when he tried to interrupt with some explanations of his own.

"That settles it!" Mrs. Crabtree said finally. "Surely there must be some farmer around here who won't mind putting up with a wild little tom-cat. He'll probably make a good mouser, if nothing else. I'm going to start phoning around right now."

Mrs. Crabtree went into the house, the man drove the truck off, and Cinder stood with his eyes on the ground while his mother looked him up and down.

"Nobody is going to take you looking like *that*. Go clean yourself up," was all she finally said.

Cinder, who would much rather have gotten scolded, thought this sounded as though Mother didn't want him any more either, and felt terrible.

"I don't feel good," he began to whimper, knowing very well how babyish that sounded but quite unable to stop.

"I'm not surprised," said Mother. "Now get up on the porch and fix yourself. You'd better stay there for the rest of the day, too. If anyone comes to get you we don't want them to have to look all over the farm."

Mother called the other kittens, who had been listening with big eyes and wide-open ears, and they went off, leaving Cinder all alone. Sadly he washed

up, and after a while he did look a little better. He thought of hiding somewhere far off in the bushes, where no one would ever find him, but then remembered the promise he had made never to disobey his mother again. Even though it was too late, he thought he'd better keep the promise anyhow.

Cinder waited and waited, but no one came to take him away. Finally it got dark, and Mother and the kittens curled up together on the opposite side of the porch. Mother kept the kittens close to her, and nobody said, "Are you feeling better, Cinder?" or, even, "Good-night, Cinder."



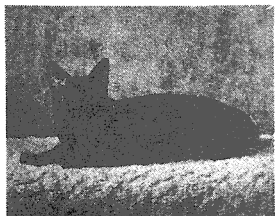
It was the first night that Cinder had ever spent alone, and he didn't sleep a wink. All the night noises that he hardly heard when cuddled up close to Mother scared him, and even though it was the middle of summer, he was cold. Once, when he thought everyone was asleep, he crept closer to his family, thinking he might feel better if he could just be *nearer*. Then he saw Mother's big eyes watching him without a spark of welcome in them, and with drooping ears and tail he sadly crept back to his own corner.

Next morning Mother and the kittens left early, without a word to Cinder. At noon, when Mrs. Crabtree saw him still lying there alone and forlorn, she felt sorry for him and set out a saucer of milk. Cinder, who by this time was very hungry and *very* lonesome, meowed pleasantly at Mrs. Crabtree and rubbed his side against her legs before he drank.

"Well," she said, looking down in surprise, "you have some manners after all! Which is just as well, since it looks as

though I'm going to be stuck with you." She leaned over, scratched the top of Cinder's head, and went on talking, thinking—in that silly way human beings think—that he couldn't understand a word.

"There's not a farmer around here would take you, and it's no wonder. But I do declare, I think that ride in the truck taught you a lesson. I've never seen you so well behaved."



Cinder purred and rubbed harder against Mrs. Crabtree's leg. She petted his head and smiled. "Tell you what," she said. "If you go on being this nice, I won't try to get rid of you any more. Is that a bargain?"

Cinder purred louder, and to make sure that Mrs. Crabtree knew that he *did* understand, he sat up and touched her leg gently with his paw—all the claws drawn in, of course.

"Good," said Mrs. Crabtree with a laugh. "Now you'd better get at your milk."

Cinder lapped hungrily, and didn't notice that Mother was watching him.

"Have you really changed, Cinder?" she asked after he had finished the last drop.

Cinder was startled, but when he saw that the cold look had gone from her eyes he felt better and said, "Yes—at least, I think so."

"I think so, too," said Mother. "It's been hard on all of us, but maybe you'll make something of yourself after all. You certainly knew how to charm Mrs. Crabtree. Now come on. You can help me keep an eye on the other children. I left them down by the brook and goodness knows what they're doing."

Cinder walked proudly along next to Mother, his tail held high. "Really a very graceful cat," thought Mother, watching him out of the corner of her eye.

Mrs. Mockingbird scolded as they passed under her branch. Ordinarily, this would have made Cinder switch his tail around harder than ever, if nothing else, but this time he merely looked up and said, quite indifferently, "Mrrrff."

Mrs. Mockingbird stopped scolding and stared at Cinder. "Is it possible," she thought, "that that kitten is growing up?"

* * * *



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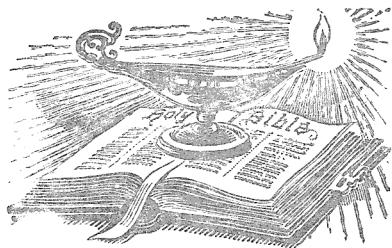
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