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Rays from the Rose Cross

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Dear Readers:

This issue of The Rosicrucian Magazine has been prepared in the interests of a better understanding and more humane treatment of our younger brothers, the animals. As followers of the Harmless Way of Life we can but deem it a privilege to aid our furred and feathered friends to evolve in the midst of peace and love. This is truly a service to the greater glory of God, the Creator of all things.

That great humanitarian, Leo Tolstoy, prophesied with rare insight when he said: "Meat eating is a survival of the greatest brutality; the change to vegetarianism is the first natural consequence of enlightenment The future is with the Vegetarians."

The saintly Mahatma Ghandi, perhaps the greatest practical exponent of the Teachings of the Christ of our age, voiced the opinion of every true Christian when he stated: "Vivisection, in my opinion, is the blackest of all the black crimes that man is at present committing against God and His fair creation. We should be able to refuse to live if the price of living be the torture of sentient beings. It ill becomes us to invoke in our daily prayers the blessing of God, the Compassionate, if we in turn will not practice elementary compassion towards our fellow creatures."

Luther Burbank, the renowned Plant Wizard, added his voice to the chorus of those championing our younger brothers in these words: "If, as we know, the creatures with furs, feathers, or fins are our brothers in a lower stage of development, then their very weakness and inability to protest demands that man should refrain from torturing them for the mere possibility of obtaining some knowledge which he believes may be to his own interest."

Will you help us spread this message by passing on your copy of this magazine to someone in a position to use its message advantageously? Or for twenty-five cents we will mail a copy to any name and address you send us.

Yours in service to our younger brothers,

THE EDITORIAL DEPARTMENT

EDITORIALS

Education in Humaneness

THE opening up of astonishing new avenues of scientific learning during the past few decades through the discovery of such modern miracles as radar, jet propulsion, and atomic fission has caused thinking people everywhere to become more acutely aware of the tremendous responsibility of knowledge and of the need for educating human beings so that they will be fit custodians of knowledge which has such great potentials for both construction and destruction. It becomes more and more obvious that for man to become a proper steward for the secrets of Nature which are being revealed he must lose his desire to exploit and kill his fellow humans. Wideawake educators all over the world, individually in their own particular localities, and in groups (the most worldwide of which is UNESCO of the United Nations), are endeavoring to emphasize *human relations* in their curricula so that people, young and old, may broaden their understanding of human nature in general and learn the difficult art of getting along with each other in a mutually helpful manner.

However, although it is essential to learn to respect the rights and opinions of other human beings, and to live in a state of goodwill and cooperation with them, that is not enough. It is also necessary that we learn humaneness in our attitude toward the lower life waves, and particularly toward our younger brothers, the animals. As occult philosophy teaches, there is no life in the universe but the life of God, and "in Him we live and move and have our being." The animals, although they are not yet indwelling Spirits as are humans (being one rung below us on the ladder of evolution), and have no minds of their own, are nearing individualization and, having feeling, suffer physical pain much as we do. "All Form is an expression of the One Life—the Life of God. We have no right to destroy the Form through which the Life is seeking experience, and force it to build a new vehicle," averred Max Heindel, modern mystic and initiate.

That an increasing number of people are responding to the inner urge toward altruism and humanitarianism is indicated by the fact that vegetarianism is gaining ground, albeit slowly, in many parts of the world. Some vegetarians, it is true, refrain from eating meat solely from a health standpoint, and have yet to come to the feeling of reverence for life which impels their less selfish brothers. However, many are vegetarians because they do not believe in unnecessarily destroying the forms of any of God's creations, and the most advanced

of these are so imbued with a feeling of reverence for all of God's creations that the idea of eating their younger brothers is utterly abhorrent to them.

The eminent philosopher, musician, and missionary-physician, Dr. Albert Schweitzer, is an admirable example of this latter type. He indicates his ethical standards in this matter when he says: "The farmer who has mown down a thousand flowers in his meadow to feed his cows, must be careful on his way home not to strike off in thoughtless pastime the head of a single flower . . . for he thereby commits a wrong against life without being under the pressure of necessity."

During the summer just past an International Humanitarian Bureau Conference was held in Geneva, Switzerland, for the purpose of preparing "for a worldwide attack on the horrible practice of vivisection." Irene Castle Enzinger, long a leader in anti-vivisection movements, and a representative at the Conference, recently wrote in *The Los Angeles Examiner* that: "There is urgent need for the application of new principles in education in humanitarian conduct—education, not only of children, but of adults It is intolerable that methods of medical and scientific research which are inseparable from the torment of millions of helpless animals should continue and grow in intensity through the indifference or timidity of those who call themselves friends of animals. The ignorant belief that the anti-vivisection movement is hostile to the development of the art of healing is fast being dispelled. It is being recognized throughout the civilized world that the anti-vivisection movement aims not only at saving animals from the tortures of the laboratory but strives to liberate humanity from a system of research and a maze of theories which obstruct progress in the science of health."

In a pamphlet put out by the National Anti-Vivisection Society with headquarters in Chicago, Dr. A. V. Allen, for many years Chief Surgeon of the Commonwealth Edison Company, states: "Few persons seem to realize that vivisection is a business. Men enter this business for the same reason they enter any other business: to make money and to further their own interests The chief incentive for this type of work is self-advancement—making money by cruelty to animals. . . . Let us work and pray for the abolition of this cruel business."

Concerning the retribution which vivisectionists must meet, Max Heindel says: "As for the vivisectionist's Purgatory, we have seen some cases in comparison with which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such a one—only the agonies of the tortured animals contained in his life panorama reacting upon him with fourfold intensity (because the purgatorial existence is only one third the duration of the physical life). Those people do not realize what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world."

The Stream of Creation

A CERTAIN seer, engaged in deep concentration, had a vision regarding the creation of our solar system and its ultimate redemption. It must be remembered that at such a time the beholder is in an exalted state of consciousness; he is contacting spiritual truths by means of spiritual faculties, and what is revealed is extremely difficult of description in words. All such visions, like the Revelation given to St. John, must be understood by means of the inner understanding.

In so far as it can be described in human language, the particular vision to which we refer seemed to show the Creator with outstretched hands, between which creation extended into space in a great arc. From the right hand of the Creator issued a stream of the spiritual substance of which the worlds are made. Impelled outward by the Creative Fiat, it became gradually denser, and in it appeared individual centers of consciousness. These took form and shape as Sun, planets, living creatures, man, animal, plant, etc. As long as the force propelled them outwards, they assumed constantly denser forms. This denseness slowed them down, until, the outgoing impulse expended, the stream turned in a great arc and reversed its movement. Now the motion was back to the Creator, drawn by the irresistible power of attraction exerted by His left hand. As this homeward movement progressed, the forms lost their density, and the whole stream of Creation, enriched by the fruits of experience but purified from all taint of matter, was gradually reabsorbed, and reunited with its Source.

At no time throughout the entire journey was there a break in the arc, thus always the connection with the Creator was continuous. The spiritual substance underwent changes, and the Life manifested different forms and various states of consciousness, but all were part of the same great current of Life, by and in which they were sustained. The Creative Word sent them forth, sustained them through the long, difficult journey into Experience, and when their evolution was completed drew them back by an irresistible attraction.

This vision of a Day of Manifestation shows great truths in a pictorial way. In our solar system all of us, mineral, plant, animal, man, angel, archangel, and the other Hierarchies, are part of the one great whole. We are all in the Stream of Creation together; what is good for one is good for all; what harms one hurts all. All are sustained by the Creator, and not a sparrow falls without the Father knowing. Forms change, and some individualized centers of consciousness may fail to progress as they should, but the Life can never be lost. What goes out from God returns, bearing with it the faculties and power gained by experience. Seeming separateness is a condition of Manifestation, but let us never forget that all are part of the great river of Life and Consciousness, which goes out as one, and returns
as one.

THE Mystic ... LIGHT

Beginning of Miracles

By JULIA HAWTHORNE

Part 1

HOW innocent I was of the change that would take place in my life from a reading of the Sermon on the Mount! I had attended Sunday schools and had joined the church of my forefathers, but there was little acquaintance with the Bible as a source of dynamic adventure. I refer to dynamic spiritual adventures that are possible today.

If anyone desires the greatest satisfactions of life let him accept a literal interpretation of the commandments of Christ Jesus! If only one of His commandments is diligently pursued, bringing it to fulfillment in the individual life, a train of circumstances is put into motion far exceeding our most exalted desire. It happened to me.

I focused my attention on the commandment to give alms in secret, wanting no approbation from my fellow men, guarding the secret even from myself. Of what actually transpired only this far-reaching consequence can be shared: I had bestowed upon me a power for a life with Christ and a deepening companionship with God. How little we know of the power so willingly offered to those who will accept, literally, all that Christ Jesus teaches!

"Follow me."

I, too, must heed the admonition.

* * *

God proves Himself in many wonderful ways—in unexpected ways. Can it be, for example, that a high-bred, sensitive animal is more responsive to spiritual communications than is the average man or woman? One of my earliest lessons in the fact of answered prayer came on my way to work one morning, in the response of a whippet.

The Madison Station was a busy transfer point where four sets of railroad tracks spanned the distances, east and west, as far as could be seen. A score of men and women, none of them seeming to notice the dog, paced restlessly back and forth. They read their newspapers and looked anxiously at their watches. The trains were late.

From the bench on the south side I watched the whippet, troubled that he seemed so lost. His young, sensitive face was lighted with questioning eyes, alerted for the person he was seeking. He sought out men. Not one of them responded. They were intent upon getting to their work in Los Angeles, impatient over the delay.

Other men approached the station and the whippet raced to them. He studied each new face, hoping for recognition. An increasing number of commuters gathered at both sides of the rails and

he ran back and forth, hurdling the tracks in a growing excitement, heedless of his danger. The trains were not yet in sight but they would be soon.

The dog was poised for a moment in his own island of solitude, uncertain of what to do next, when I thought of prayer.

Fear of animals had so recently been overcome in me that I felt I lacked the wisdom to cope with this situation so fraught with danger for the whippet. Yet I knew that righteous prayer, in any dilemma, can always be relied on.

No one shared the bench with me and in the measure of solitude this offered I lifted my thoughts to heaven. Silently I prayed: "Dear Father, please protect the dog."

It was a simple prayer and filled with faith.

In the moment that this supplication for his protection went out, the whippet's whole body braced to attention. His head lifted erect, stilled and expectant. He listened intently, ears pricked, and then tensed himself to act. Suddenly he bounded away from the men and women gathered near the station house and raced unerringly over the tracks to me. Poised for a moment, every inch of him a thoroughbred, he stood alert and still to look enquiringly into my face. Then he came up gently and nestled his chin on my knee.

As the dog looked up into my eyes there came an ineffable wonder as to the ways of God. I could only look quietly back, into the soft, beseeching eyes that were filled with a faith not unlike my own. I did not touch him and I did not speak. Silently I prayed: "Father in heaven, please send the dog home, away from danger."

For a time the dog continued, chin on my knee, to look steadily into my eyes. I continued to pray. Suddenly he stood away, arching his neck and lifting his head, alert and poised once more. Again he listened intently. Then, with an almost lightning-swift move-

ment he whirled and faced the north. His lithe body braced for flight. He ran.

The dog raced back over the railroad tracks, slid down the sandy embankment behind the station house, and crossed the highway. On and on he sped, along a tree-shaded street. Then he turned and disappeared from sight.

The people were folding their newspapers. Trains, hastening to make up



their delay, were thundering in from east and west and everyone sighed in relief. Anxious to be at their desks in the city, they had not shared the touch of divinity that had come to the whippet, and to me.

* * *

Of how much value then, are God's children! His healing and helping hand ever stretches forth to them. Conclusive proof of this came to me in a vision.

Mr. Claypoole had died, without warning, just at Christmas time. His wife spent the following weeks in loneliness and grief. Then she prayed. Out of her heart poured the urgent need for companionship with her husband but that was not possible now. Each day her sense of need increased. Each night she knelt beside her bed and prayed. She asked only for the companion of

God's choice, realizing that in order to transcend her grief she must share her home with another. Into the pure portals of her faithfulness, as she looked steadfastly to Him for help, came a measure of God's love to give her solace. With righteous praying, born of a broken heart, miracles are wrought.

I had never heard of the Claypooles, yet it was just at this time that Mrs. Claypoole appeared to me in a vision. It occurred as I hastened to my work one morning, and was repeated the two following mornings. A small, elderly woman came toward me through a garden, looked quietly into my face and spoke.

"My husband has gone abroad," she said. "Will you live with me one year?"

The picture was clear and remained only a moment, and faded away. I told it to no one.

Within a few days my co-worker at the office leaned over my desk and said: "I don't know how you'll feel about this, but a neighbor of ours lost her husband last month. She needs someone like you to live with her."

That evening I rang Mrs. Claypoole's doorbell because Eleanor had asked me to do so. When the door opened I knew that what had seemed a day-dream was, in reality, a revelation from on high. The woman of the vision stood before me. One act of obedience, to the commandments of Christ Jesus, made it possible for our lives to meet in the perfect will of God.

* * *

Mrs. Claypoole's most urgent need was to become calm. She was not to be outwardly consoled. I must pray.

One evening our next door neighbor called me into her kitchen.

"I think you should know about something that happened today," she said. "Mrs. Claypoole told me this morning that you have a calming effect on her."

For a moment I stood, marveling that God answers prayer so soon.

* * *

When I accepted the clerical position with the Jones Hardware Company, there was some concern as to where I should live. Mother and Janet, with whom I was living at the time, had their home in Lundy Center. Commuting would mean two hours or more of travel each day.

On Monday I was to report for work. In an anxiety to live near my work and to be settled at once in my new home, I spent Friday searching the Dalton Park district for a rooming house. There were no suitable rooms to be had. By the end of the day I was almost persuaded that God was willing me to live with my family regardless of the distance, when, just as I boarded the bus on Dalton Avenue, a spiritual assurance came: "Whatever is right will happen." It happened that in a few minutes Elsa boarded the same bus.

"What are you doing in this part of the city?" she asked.

There was a strange quizzical expression on her face as I told her about my search for a room near the factory.

"That explains it!" cried Elsa. "I believe there is a place for you where I live, at Mrs. Hollander's. I was walking toward Macy Street," she went on eagerly, "and suddenly there was an almost physical pressure of hands, urging me in the direction of Dalton Avenue. I came, wondering why."

We both knew, then, why those unseen hands had urged her on her different course. I went to live with the Hollanders.

* * *

Life in a factory office would have deprived me of peace of mind if I had not had the Hollander home in which to restore my soul. Conversation at the dining table was good. We talked of literature and art and travel, and especially of philosophy and religion. We all had hopes and aspirations, and freely discussed much that was close to our hearts. There was humor too. Best of all were the evenings spent

alone in the stillness of my room at the top of the house. It was a large, well-furnished room that provided that feeling of spiritual expansion I needed. Unseen forces gathered there to recharge me with health and the power to endure in faith.

Communion with God, in the stillness of long, evening hours, refreshed me for each day's toil at the factory. Yet before the day's end I would feel tried beyond endurance by the desperate need for more congenial work. The noise and confusion were immeasurable. An urgent prayer took form.

"Dear Father, let me work with people!"

At the end of the third month there I wanted, more than any other thing, to leave that factory office never to return. But in 1933 one was quite impoverished on a weekly salary of only seventeen dollars.

* * *

Quiet inner communion would, I believed, bring the direction I sought. I remained home from the office one morning to attune myself to the infinite wisdom of God. I had not long to wait. Listening in the silence, I learned the truth about myself. My fears must be overcome: fear of being without work, fear of poverty. I must

quit my job.

At noon I returned to the office and offered my resignation. My employer, Mr. Coleman, urged me to stay.

"Only yesterday," he said, "Mr. Ordway and I decided to give you a more responsible position."

I accepted the position of General Office Manager, believing that I could relieve the girls in my department of certain injustices they had endured. This could be accomplished by accepting greater executive pressure upon myself. I wondered how long it could last and how much benefit it would bring.

* * *

Another three months passed and the pressure became great.

"I must leave!" But I didn't.

In the evening paper appeared an attractive advertisement for an accountant's assistant. I answered it at once.

Two days later Jones Hardware Co. voluntarily granted me a three dollar increase in salary. No reply had come from the accountant.

The weekly three dollar increase relieved some of the pressure for another year. A frugal price for less tension if this had been all that alleviated the situation for me! (Copyright, 1950)

* * *

(To be continued)

Animals, Too, Live On

By RONA MORRIS WORKMAN

SO MANY authenticated incidents proving life after death for human beings have been published of late years that even the most skeptical person will often concede that such a thing may be possible, but not so much has been published concerning the fact that animals, too, continue their life upon the astral plane.

I realize that, to those who have not yet developed at least a certain degree of supersensory perception, such incidents as I am about to relate will carry no proof. Trying to prove such things to them would be like trying to explain how one arrives at the solution of a problem in geometry to a child who is yet struggling to understand simple ad-

dition. When he reaches the stage at which he is ready for geometry and has acquired some knowledge of the principles and the technique, then he needs no proof, for he knows.

The Society for Psychical Research has done considerable work upon this subject of "animal ghosts" and their findings are open to anyone seriously interested, so I shall not mention them here. However, in one of the best books upon the care, feeding, and understand-



ing of dogs that I have encountered, written by Anne Elizabeth Blochin and published by the McMillan Company of Canada Limited, can be found a most interesting chapter which tells of her experiences along this line.

She writes of being by a window and hearing the five o'clock train whistle near her home. A moment later she saw one of their house dogs dash past the window. He did not return that night; so the next day, taking one of the other dogs with her, she went to the woods, thinking he was hunting there. As she entered the woods he came toward her, looking rather sheepish and ashamed. Turning back to the house she told him to follow, but after a moment glanced behind her and found he was no longer in sight. Deciding to let him come home when he was ready,

she went on and, meeting her husband, laughed about the dog's refusing to quit hunting and come home. Then he broke the news to her that the dog's body had just been found, crushed and instantly killed by the five o'clock train the night before.

The author relates other incidents of her own experience, and to corroborate her statements uses one photograph of a "dog ghost" sitting at the foot of his grave, and another of the living dog. The "ghost" was photographed by a stranger to the dog cemetery, and later the picture was checked with one of the dog taken before his death. There can certainly be no question about the resemblance between the two.

A number of years ago I was forced by pity to have one of our beloved dogs put to rest because of his great age and illness. For months I did not "see" him, or even sense his presence, but one day while I was out in the sunlit yard, he dashed joyously around the corner of the house, made a few gay circles around me and vanished. No, of course I cannot prove that to the skeptical, but I know.

About twenty years ago we had a little red Cocker who died from salmon poisoning. At that time I did most of my writing at a desk on a balcony which ran along one side of the big living room, and each day Sally had climbed the stairs with me and slept at my feet until I had finished my work. For nearly a week after her "death" I did not see her; then one day she ran up the steps ahead of me, curled up beneath the desk and lay there until I had finished. For two weeks she did this each day, then I saw her no more. I do not know if I merely became "blind" to her presence, or if she had to return to the Group Spirit in order to add to its reservoir of intelligence and to be born again.

For nearly ten years a beautiful Persian cat, Honey Chile, honored us with his love; then a hit-and-run driver left

him dying on the highway. He was unconscious when I found him and lived only a few moments. For two hours after his death, his beloved friend, Reddie, another Cocker, sat on a chair by the table on which the body lay. Occasionally Reddie would sniff at the soft fur on the stiffening body, but at the end of that time he got down and paid no further attention to it. It was as if that which he had known and loved had left its physical vehicle entirely and thus the form held no more of interest to him. Later in the afternoon, as I stood waiting while my son dug the small grave, I glanced down toward where the red dog was sitting and there beside him sat Honey Chile, his fluffy tail curled about his feet, watching with much interest the digging of his grave. The red dog apparently saw him also,

for he reached out an inquiring nose in greeting.

This same dog is now thirteen years old. I know that I shall not have him very many more years on this physical plane, but I am sure that all those who love their pets will understand me when I say that this knowing that he will still be with me (for a while at least) after he casts aside the worn-out body, makes the thought of his passing less difficult to bear. And I am very sure that if I step out of my physical vehicle shortly after he does, I shall find him waiting at the threshold for me and together we shall explore the green fields of that new world. For, as L. Adams Beck says in her *Key of Dreams*: "What is death that we should fear it? It is but a step into the night from one lit house to another."

A Tale of Modern Witchcraft

By JANICE LORIMER

MY introduction to a case of witchcraft occurred, of all unlikely places, on the campus of a middle-western college. I do not say that this is easy to believe, but then, I am not telling my story because it is easy to believe, but because it happens to be true and because it is an interesting illustration of an obscure psychological condition.

The college was situated on one of the wide plains of the corn belt, and coming as I had from a more mountainous place the flatness and emptiness of the horizons invoked in me an emptiness of spirit and yearning for home. Even now I cannot hear the popular song *The Hills of Home* sung anywhere without being stirred to a nostalgic melancholy reminiscent of the prevailing temper of my college days.

Into my loneliness there came a curi-

ous friendship when one day a girl who sat next to me in sociology introduced herself and struck up a conversation. She was medium tall, with the broad shoulders and narrow hips which astrologers say is so often a feature of the Leo Ascendant in women as in men; but this is not to say that she was unfeminine—on the contrary, she made rather a cult of femininity. Her face was Castilian (I took it to be French until I learned better), faintly aquiline, oval, full-lipped; and she wore her long, dark hair drawn back to a knot, relieved at the face line by ringlets which, with the further assistance of two dimples, softened what was otherwise an arrogant countenance. I have not mentioned her eyes, which were dark and changeable in expression; capable of magnetism, too, for a certain physical vitality she

had more than her rightful share.

She was one of the honor students of the college, too. Due to one unfortunate zero she was not eligible for Phi Beta Kappa, but her average was above 90 even so; and after she received her degree in Romance Languages she taught, until she was married, in a midwest high school. By that time, of course, she had "outgrown" the conditions I am about to describe, and was afraid even to think of them, much less talk about them to anyone—even to me.

This girl—I will call her Maria—and I became chums and we spent much of our free time together, discussing matters of interest to girls and planning our future careers. It was not until many months had passed that she began, shyly, to tell me of strange things that had happened to her, and of which she was in deadly terror, turning white as a sheet whenever she talked about them.

It seems that as a child she had been—like many another child—a firm believer in fairies, and she claimed that she had attended fairy banquets in the groves and thickets of her home town, and that she had really eaten fairy food and drunk fairy wine! This innocuous memory seemed to terrify her, and I came slowly to understand that what really lay at the root of her terror was not fear of the supernatural but something much more understandable: the fear of insanity. However, she never brought herself to the point of confessing this in so many words. Added to this was a sense of guilt, for, as I learned later, she was what has been called a romantic liar, given to so embroidering upon truth that she could not always distinguish between the stories she made up and the facts as they were. I was therefore compelled to discount her verbal accounts of psychic phenomena and rely only on what I saw with my own eyes.

This curious type of mind which, sometimes mischievously and sometimes maliciously, mixes truth with error, is

often found in physical mediumship. It is said that Eusapia Palladino (for example), the famous Italian medium, frequently tried every trick known to the trade on new investigators, and not until they had shown her that she could not get away with it would she suddenly, like a docile child, settle down, go into a trance and produce astonishing feats of physical mediumship.

Let me say frankly, there are times when I myself doubt what I remember; and there are times when I wonder if



my friend was not somehow hoodwinking me, for the pure fun of it. And yet . . . well, you must judge for yourself.

The thing that convinced me all along was Maria's white-faced terror of the supernatural. Of course, hysterical girls are known to work themselves up into states of terror; and there is no question this girl was an hysteric, in spite of her A-average in scholarship.

But then, what do we know about hysteria and hysterics? Pasting a label on a bottle does not alter the nature of the contents; and witchcraft is still witchcraft, even when it is labeled hysteria.

What this case really proves is, that it is possible for a scholarly intellect to be conjoined with mediumistic proclivities, a fact not usually recognized.

As I say, she was frightened even to

think that she had once believed in fairies as a child; for she said that they had seemed really tangible to her, that she could speak to them and take part in their revels. But gradually I learned that she was capable of lapsing into fits of semi-consciousness when her face would take on a curious waxen luster, and although she would then carry on a conversation with me she spoke as if from another world.

Now it happened that Maria hated cats. She would not allow them in the house if she could help it. I had no great love for the cat family, either, but Maria's hatred of them seemed nothing short of psychopathic. She was afraid of the dark, too, and never wanted to be left alone in the house at night. She worked for her board and room with one of the faculty wives; and always, when the professor and his wife were to be away, leaving her to look after the house, she asked permission for me to stay with her, because, as she confessed to me, she could not face the darkness alone.

Her room was in the basement, and I remember how we were once there talking over her various experiences. As the night wore on and the house settled on its foundations, creaking as houses do in the night, and the woodwork crackled because of the changing temperature, Maria turned white and said, "Did you hear that? That's why I'm afraid to be alone, such awful noises go on all night long." I must say that some of the noises were pretty loud, and her terror was infectious, so that I was inclined to believe her when she said they were of supernatural origin.

But such trifles were not wholly convincing in the cold light of day.

I was really convinced about her condition for the first time one night in our junior year at college. We had gone to the theater and were walking home at a midnightish hour, and the way was dark despite the street lamps hanging at the intersections, which illumined

only the corners while the rest of the block was shrouded in shadow. It was a warm spring night without a moon, and I was enjoying the walk. Suddenly Maria announced that she was beginning to feel "strange" again, as if a great weight of sleep were pressing down upon her so that it was hard to walk.

Then she gasped, "Look! That cat!" turning her head to stare behind her.

"What of it?" I asked, looking.

She was actually trembling. "Cats know when I'm like this, and they follow me, they always do!"

Sure enough, as we continued down the street of that little western town, lined on both sides with respectable little houses, their respectable inhabitants for the most part sound asleep, from one house after the other a dark shape disentangled itself from the shadows and followed us. Maria walked faster.

"Look behind us!" she said again. Again I looked. I counted at least four cats walking behind or near her, and others following at a little distance.

The dogs came rushing out to bark. They followed us—and the cats—barking, which was by no means usual in this instance because normally Maria had a way with dogs. She liked them, and they liked her—except, she said, as we walked fast, almost running, when she was "like this." Dogs didn't like her when she was "like this." But cats followed her and would swarm over her if she would let them, when she was "like this."

We reached the safety of my room where she sank to the floor beside my bed and laid her head against it. I knelt before her, solicitously, suggesting that she lie down awhile until she felt better before trying to go home.

She whispered, "Let me alone! I'll be all right in a moment."

Her face had again taken on that curious waxen pallor, almost, I fancied, luminous, in the dim light from my bedside lamp. I studied it minutely,

so like a mask it was, with the eyes closed and the curling lashes black against the ivory luster of the cheek.

"Stop staring at me!" she commanded, without—apparently—opening her eyes. I have since assumed that she watched me through her eyelashes, but at the time I thought not because when she came out of the spell she seemed not to know that I had been watching her, nor that she had told me to stop. The incident fell completely out of her consciousness and she went white when I told her about it.

Slowly color flowed back into her cheeks and in a short while she was once more her normal healthy high-colored self—a healthier looking person would be difficult to imagine. She said, "Mrs. Dean will be wondering about me if I don't get home. I'll be all right now. It's gone." So she gathered her coat about her and prepared to depart.

I never saw that experience duplicated in the remaining months of the school year, because on the few occasions when she lapsed into semi-trance she happened to be safe in her room, or in mine, and did not go out until she had returned to normal. But I shall never forget that dark night on the way home when, like some medieval witch strangely set down in the twentieth century, she was followed by a silent, if sportive, procession of cats; while dogs, vaguely scenting an inexplicable danger to the human household they guarded, came out prepared to do battle, barking and growling.

It is only recently that I have read somewhere that the ancient Greeks said that you could always tell when Hecate, the terrible goddess of witchcraft, was abroad: She came in the dark of the moon, and her course through the town was marked by the barking of dogs.

We Call Them Dumb

We call them dumb, because their given speech
 Is not as ours. We would deny a soul
 To them, convinced the Author of the scroll
 Of Truth placed heaven in our selfish reach
 And ours alone! We condescend to teach
 Our ways to these we forcibly control.
 We slay them, and complete our master role
 With cannibalism few dare to impeach!

How works this "brute instinct" which we concede
 To beasts, from boastful heights of human thinking?
 Does hatred smolder from across a span
 Of centuries in their crude natures, linking,
 For life's extinction on this plane, with greed?
 What verdict might these dumb ones pass on man?

—Irene Stanley

Story of Edythe

By A. J.

A SHORT time ago I was told a most interesting story—a true one—by the mother of a young woman whom we shall call Edythe.

At the time Dinah was three years old, her family was living in New York City. The little girl had an invisible playmate whom she called Blanche, and she also played with another child in the neighborhood whose name was Lila. It was in the old Vitagraph days of the movies, and Edythe and Lila had been signed up to dance before the camera.

After the parents had bought Edythe a tricycle, the little girl told her mother that she would use it only a *little* while, and then she would have one like Blanche's. She said, "You know, Mama, Blanche's legs didn't grow, and she has a tricycle that has a handle she pushes from side to side. I don't know what makes it go, but she can't use her legs. It has a platform in the front, and Blanche has a dog, white with a black head, that sits there and won't let her cross the street on the red light. She waits until it turns green."

The child was seeing far into the future, as in the 1920s there were no traffic lights, and certainly no motorized tricycles.

Edythe continued to tell her mother that someday she, Edythe, would have a tricycle like Blanche's. She told her mother that where Blanche lived the streets were made so she could go up and down, as there were no curbs. She said, "When I have a tricycle like Blanche's, I'll have a *brindle* dog—not a white and black one like Blanche's."

The mother didn't pay much attention to the child's talk, thinking that she was merely being imaginative. However, later events made her remember.

Edythe and Lila were to dance at the Vitagraph Studio one Saturday, and

on the previous Monday Edythe said, "Mama, I won't be able to dance on Saturday, and Lila will only go twice."

Again the mother paid no attention, but on Wednesday Edythe was struck down with polio. After Lila had danced twice, she took typhoid fever and died.

This was at the time when the famous Dr. Lorenz came over from Vienna to treat Lolita Armour. After Dr. Lorenz did what he could for the Armour child, he came to New York and offered to treat other children for one hundred dollars. Edythe's mother told her that she was going to try to get the one hundred dollars and take her to a famous doctor who would make her well. But the child replied, "No one can make me well."

Finally Dr. Lorenz reduced the price to fifty dollars, and since Edythe's mother had that much, she took the child to him—standing in line with Edythe in her arms for hours. She was finally told nothing could be done for the little girl.

When Edythe was sixteen years old, the family came to live in St. Petersburg, and she got her tricycle like Blanche's and learned to run it. It was motorized, and the people across the street gave her a *brindle* puppy which she taught to ride at her feet.

One day Edythe was down town in St. Petersburg, the streets of which are fitted with ramps, not curbs, for wheel chairs, crutches, and motor tricycles. When she came home she said, "Mama, you could never guess whom I met down town today—Blanche! Do you remember—I told you about years ago?"

Edythe's mother then remembered it all—the tricycle and the dog, the streets without curbs, the legs that never grew, and all the rest of it, including the white dog with the black head, and the red and green street lights. She said she

felt sick for a minute—for how could it all be?

But it was. Blanche was alive, the same age as Edythe. The two had recognized each other when they met on the street, and had verified the things they remembered about each other.

Blanche had not had polio. Her afflic-

tion had apparently been from birth, as her legs and feet had not grown after she was three years of age. I have seen her many times on the streets and in the stores of St. Petersburg.

Edythe cannot use her legs either, but she is married to a very fine man, and has two lovely children.

Dinah, the Movie Cat

MONTHS ago, when it was first known that Columbia Pictures' technicolor comedy *The Return of October* would be filmed, director Joseph H. Lewis called up some of the notable film kennels.

"I'm going to need a trained cat," he said.

"We don't train cats," was the answer, and one serious dog man added, "Nobody can train cats."

This didn't satisfy the director, who sought out Frank Inn, dog trainer for the Rennie Renfro kennels. "I've got to have a cat that can leap onto a man's shoulder—and stay there," said Lewis. "And it should have good table manners."

"How high does it have to learn to count?" asked Inn, cynically.

"Huh?" said the director, who is used to calling Central Casting for tailormade cowboys, jugglers, or tap dancers.

"Never mind," said Inn, "when do you want this cat?"

"Not more than a year from now."

Frank Inn didn't know anything about cats then but he knows quite a bit about them now. Among other things he knows that you don't call or whistle for a cat as you do for a dog. And when you go up to one you don't just reach down and take hold of him; he'll duck out from under before you can reach him. Inn's experience has taught him to hold out his hand, doubled up, to let the cat get

the good smell first. If the cat likes what he smells he won't jump out of your reach when you open your fingers to take him up.

The trainer did not have a cat at the time, but one of his neighbors whose cat had just given birth to a family, promised him a kitten when the litter was old enough. In eight weeks he was back for his kitten. To start training it must have a name, and "Dinah" sounded like a good name—before he knew it should have been "Tom."

To teach Dinah to jump was the most difficult part. He would crouch every time Inn wanted him to jump. He wouldn't jump for a bit of food, even herring, until he was quite hungry. As anyone who has tried knows, a cat can be trained, but in only one way: with kindness and patience. A cat must feel entirely at ease and completely familiar with his surroundings in order to perform. Even then you may get only the cat's interpretation of what you want him to do. Finally, on his own, Dinah jumped from the mantelpiece into the chandelier and stayed there, swinging. After that it was easy.

After eight months Frank Inn could "wear" the cat around his neck like a fur piece, Dinah was so attached to his trainer. His "riding" trick includes the dogs at the kennels, with whom he is on the friendliest of terms, having grown up with them. However, since Dinah has only one way of hang-

ing on, with his claws, his canine friends wear a felt saddle for protection when Dinah rides.

An important "personage" now, his fur is brushed before each close-up. In *October* he leaps to a man's shoulder, claws his way up a wall, rides horseback,

lets a dog carry him in his mouth, and plays with parakeets. Harry Cohn, president of Columbia, was so impressed with Dinah's talents that he has negotiated for a \$50,000 insurance policy on his health.

—*Our Animals*, February, 1950

A Mark of Distinction

By JOEL H. V. STRIEGEL

RALPH Waldo Trine, author of that hopeful little book, *Every Living Creature*, uttered more than fifty years ago a prophecy which we believe will be fulfilled in our day. He declared: "The time will come in the world's history, and a movement is setting in that direction even now, when it will be deemed as strange a thing to find a man or a woman who eats flesh as food, as it is now to find a man or a woman who refrains from eating it." Trine was but one of a number of men with great vision who foresaw that glorious time. Edward Bellamy, who wrote the marvelously prophetic book, *Looking Backward*, also foretold in his later work, *Equality*, that man in the future would be a vegetarian.

It is encouraging to realize that more than half of the people in the world today may be classed as vegetarians, considering the vast numbers living in Asia and India where animal life is held sacred. In this country we can expect the estimated number of three to four million vegetarians to increase as more and more people learn of this better, healthier way of living. We can count on additional converts as more vegetarian literature becomes available to the public.

Now there are many vegetarians-at-heart who are fearful of being labeled "queer" and are not ready to take the "Mark of Distinction;" they are un-

willing to be called "Vegetarians." To them we would say, "Be of good cheer," for the word "vegetarian" will be approved by the masses as soon as the latter learn that vegetarianism is a whole philosophy in itself, embracing all phases of life—spiritual, mental, physical, and economical. Although the *Encyclopedia Britannica* states, "There is a large and growing number of people who repudiate the name of "Vegetarian" because of its associations . . ." we believe any prejudices will be overcome in time. We think the public will view the Vegetarian Way of Life seriously when it discovers (1) that a true vegetarian is not merely a vegetable-eater (the word stems from the Latin, *vegetus*, meaning lively, active); (2) that the Vegetarian Philosophy is as old as the ancient religions of Hindus'an and was taught by Plato, Plutarch, and other celebrated writers of antiquity. People also will show greater respect for this way of life when they are reminded of the illustrious men and women of the past who had adopted or advocated it. For examples: in the field of philosophy there were Plato, Pythagoras, and Socrates; in science there were Darwin, Metchnikoff, and Newton; in poetry there were Ovid, Pope, and Shelley; in literature there were Plutarch, Tolstoy, Voltaire, Emerson, and Thoreau; in religion there were Ellen G. White, Ella Wheeler Wilcox, John Wesley, General Bramwell Booth

of the Salvation Army, and the Rev. Henry S. Clubb; and in natural healing there were Sylvester Graham, Dr. Isaac Jennings, Dr. R. T. Trall, and last—but hardly least—Dr. John Harvey Kellogg.

Vegetarian neophytes would do well to remember the lofty traditions and noble backgrounds left for us by the above eminent persons of the past. They would do wisely, too, to bear them in mind and be able to cite those personages on occasion for the edification of critics. One should, of course, be armed with other facts that would support the vegetarian philosophy, and feel fully justified in one's position while knowing one is "different." Yes, different from those who eat flesh foods without thinking of being accessories to the unnecessary and cruel killing of animals for food. In referring to those who do not think of their guilt, Emerson once said: "You have just dined, and however scrupulously the slaughterhouse is concealed in the graceful distance of miles there is complicity."

We know of some vegetarians-at-heart who are reluctant, when with friends or relatives or when dining in public, to be known as vegetarians. Little do they realize that silence on the subject will not help to spread the message of humaneness so needed in these days of thoughtless living. We do not deny that personal examples of vegetarians—good physical specimens—will accomplish more in many instances in making converts, but word of mouth and the printed word also must be utilized to the fullest extent. A vegetarian-at-heart ought never be afraid to say, "I am a vegetarian," wherever he may find himself. A good vegetarian is a militant one, unafraid of what people may say or think because he or she does not conform to the standards of popular living. The benefits and blessings of being a vegetarian—that "Mark of Distinction"—are so many and far-reaching that it is only the selfish person who would

want to keep the knowledge to himself. The Bible counsels us to "Let your Light shine."

Vegetarians of today are indeed "Marks of Distinction;" they may be justly proud of their name and calling, for they are playing a vital role in the formation of the New World that is slowly but surely emerging—a world where the rights of all life are respected, where the Golden Rule shall reign supreme, and where the wolf shall lie down with the lamb.

We share with exultation in the vision of Edward Bellamy, who knew there would some day issue from the hearts of thinking people a great wave of humane feeling, a passion for pity and compunction for all suffering, an impulse of tender-heartedness that would cause the killing of all sentient beings to cease. That day is not distant, and vegetarians everywhere may hasten it by daily acquainting their fellowmen with the Humane Way of Life, by living courageously, and knowing that being a vegetarian is truly a "Mark of Distinction."

EDITOR'S NOTE: *We are pleased to reprint the above article with the gracious permission of the author. Mr. Striegel edits that excellent little periodical, THE VEGETARIAN NEWS DIGEST, which is doing valiant work in behalf of the Vegetarian Way of Life. A sample copy may be obtained for twenty cents. Address 2146 Branden St., Los Angeles 26, California.*

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MAX HEINDEL'S MESSAGE

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Gleanings of a Mystic



(TWENTY-THIRD INSTALLMENT)

Our Invisible Government

(Continued)

IN the Bible we read that *Jehovah, Elohim*, who was the Race Spirit of the Jews, went before them in a pillar and a cloud, and in the Book of Daniel we gain considerable insight into the workings of these Race Spirits. The image seen by Nebuchadnezzar with its head of gold and feet of clay showed plainly how a civilization built up in the beginning with golden ideals degenerated more and more until in the latter part of its existence the feet were of unstable, crumbling clay, and the image was doomed to topple. Thus all civilizations when started by the different Race Spirits have great and golden ideals, but humanity by reason of having some free will and choice does not follow implicitly the dictates of the Race Spirits as the animals follow the commands of the Group Spirits. Hence in the course of time a nation ceases to rise, and as there can be no standing still in the cosmos, it begins to degenerate until finally the feet are of clay and it is necessary to strike a blow to shatter it, *that another civilization may be built up on its ruins.*

But empires do not fall without a strong physical blow, and therefore an

instrument of the Race Spirit of a nation is always raised up at the time when that nation is doomed to fall. In the tenth and eleventh chapters of *Daniel* we are given an insight into the workings of the invisible government of the Race Spirits, the powers behind the throne. Daniel is much disturbed in spirit; he fasts, for fully *three weeks*, praying for light, and at the end of that time an Archangel, a Race Spirit, appears before him and addresses him: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me *one and twenty days*, but, lo, Michael, one of the chief princes, came to help me; and I remained there with the King of Persia." After he explains to Daniel what is to happen, he says: "Knowest thou wherefore I came unto thee? *and now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the Prince of Grecia shall come*, and there is none that holdeth with me in these things, but Michael, your Prince." The Archangel also says: "In the first year of Darius the Mede, even I stood to confirm and to strengthen him."

So when the handwriting is on the wall, someone is raised up to administer the blow; it may be a Cyrus, a Darius, an Alexander, a Caesar, a Napoleon,

or a kaiser. Such a one may think himself a prime mover, a free individual acting by his own choice and prerogative, but as a matter of fact he is only the instrument of the invisible government of the world, the power behind thrones, the Race Spirits, who see the necessity of breaking up civilizations that have outlived their usefulness, so that humanity may get a new start and evolve under a new and higher ideal than that which ensouled it before.

Christ Himself when upon earth said: "I came not to bring peace, but a sword," for it was evident to Him that as long as humanity was divided into races and nations there could be no "peace on earth and goodwill among men." Only when the nations have become united in a universal brotherhood is peace possible. The barriers of nationalism must be done away with, and to this end the United States of America has been made a melting pot where all that is best in the old nations is being brought together and amalgamated, so that *a new race with higher ideals and feelings of universal brotherhood may be born for the Aquarian Age*. In the meantime the barriers of nationalism have been partially broken down in Europe by the terrible conflict just past. This brings nearer the day of universal amity and the realization of the Brotherhood of Man.

There is also another object to be gained. Of all the terrors to which mankind is subjected, there is none so great as *death*, which separates us from those we love, because we are unable to see them after they have stepped out of their bodies. But just as surely as the day follows the night, so will every teardrop wear away some of the scale that now blinds the eyes of man to the unseen land of the living dead. We have said repeatedly and we now reaffirm that one of the greatest blessings which will come from the war will be the spiritual sight which a great number

of people will evolve. The intense sorrow of millions of people, the longing to see again the dear ones who have so suddenly and ruthlessly been torn from us, are a force of incalculable strength and power. Likewise those who have been snatched by death in the prime of life and who are now in the invisible world are equally intense in their desires to be reunited with those near and dear to them, so that they may speak the word of comfort and assure them of their well-being. Thus it may be said that two great armies comprising millions upon millions are tunneling with frantic energy and intensity of purpose through the wall that separates the invisible from the visible. Day by day this wall or veil is growing thinner, and sooner or later the living and the living dead will meet in the middle of the tunnel. Before we realize it, communication will have been established, and we shall find it a common experience that when our loved ones step out of their worn and sick bodies, we shall feel neither sorrow nor loss because we shall be able to see them in their etheral bodies, moving among us as they used to do. So out of the great conflict we shall come as victors over death and be able to say: "O death, where is thy sting? O grave, where where is thy victory?"

(To be continued)

If we had love we should have no fear, for "perfect love casteth out all fear;" and if we had no fear, nothing could harm us, for the fearless and trusting attitude is a safer protection than pistol and lock.

Studies in the Cosmo-Conception

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

When Death Occurs

Q. What takes place when death occurs?

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

Q. How is the vital body separated?

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

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

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

Q. What does this atom contain?

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

Q. Does this apply just to the present life?

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

Q. How is this accomplished?

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

is therefore called the "seed atom."

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

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

Q. How does it leave the body?

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

Q. Are the higher vehicles at once entirely severed?

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

Q. How is this silver cord attached?

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

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

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

Reference—*Cosmo-Conception*, 97-98

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE "LITTLE BOOK"



And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire.

And he had in his hand a little book open: and he set his right foot upon the sea, and

his left foot on the earth.

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices . . . I was about to write: and I heard a voice from heaven saying to me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven.

And swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.

And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Revelation, 10: 1-11

There are times in our evolution when it is unwise for the mass of the people to know what is to come, because they do not have the wisdom to use such knowledge properly. Thus John was told, "Seal up those things which the seven thunders uttered, and write them not." In the Sixth and Seventh Epoch of the present Earth Period humanity will be in much closer touch with cosmic wisdom than it is now, and will therefore be enlightened enough to know

many things which are at present "sealed" from our knowledge.

The "little book" mentioned by John may be considered a symbolical reference to the permanent record of the pilgrimage into matter by man, the microcosm. It is taught in the Rosicrucian Philosophy that: "From the first breath which we draw after birth to our last dying gasp, we inspire air which is charged with pictures of our surroundings, and the same ether which carries that picture to the retina of our eye, is inhaled into our lungs where it enters the blood. Thus it reaches the heart in due time. In the left ventricle of that organ, near the apex, there is one little atom which is particularly sensitized, and which remains in the body all through life. It differs in this respect from all other atoms which come and go, for it is the particular property of God, and of a certain Spirit. This atom may be called the book of the Recording Angel, for as the blood passes through the heart, cycle after cycle, the pictures of our good and evil acts are inscribed thereon to the minutest detail.

"This record may be called the sub-conscious memory. It forms the basis of our future life when reproduced as a panorama just subsequent to death. By removal of the seed atom . . . the reflecting ether of the vital body serves as a focus, and as the life unrolls slowly backward from death to birth the pictures thereof are etched into the desire body which will be our vehicle during our sojourn in Purgatory and the First Heaven where evil is eradicated and good assimilated, so that in a future life the former may serve as *conscience* to withhold the man from repeating mistakes of the past, and the latter will spur us to greater good."

(To be continued)

TODAY'S SCIENCE

Radiant Energy

RADIATION in its many forms becomes a constantly increasing part of our experience. Our awareness and understanding of this matter is likely to multiply many times in the decades and centuries ahead. The most powerful radiations known at present are the high-energy cosmic rays emanating from some unknown source in the depths of space which now receive intensive study. Of much interest to the astrol- oger is the recognition being given more or less reluctantly to planetary radiations, sometimes called "sidereal rays" by science. These, although much slower and weaker than cosmic rays, are of greater abundance and of more apparent importance in human affairs.

Radiation brings to mind the baleful radio-activity connected with the atom bomb, the H-bomb, and all that is associated with the release of atomic energy. Man, as we know, can now make an evanescent little star on earth, a star more malefic than any the ancients feared. We face unpleasant facts in working with atomic energy and are learning the hazards of some forms of radiation. Yet, we may sometimes overlook the equal dangers of X-ray radiations now becoming so common in industrial uses, in dentistry, medicine, and elsewhere. All over the country people are having their chests X-rayed for TB., their feet X-rayed for shoe-fittings, and are submitting to X-ray for hundreds of physical ailments besides cancer. Daily the use of radiation expands. In one form or another, it is either a mighty scientific tool, or (when used improperly) the cause of severe burns, and serious injuries.

Of course, there are many other pres-

ent and potential uses of radiation. The principles involved are applied to new methods of heating houses, to directional beams in aviation, beamed communication systems, isotopes as tracers in research, radar (to name only a few) all of which serve to awaken human consciousness to certain spiritual truths.

A few of the reasons for radiation seem apparent. There is the relatively limited force or influence radiated by every form in existence. All atoms (and man, planet, and solar system may be regarded as atoms) tend to act and react upon each other, resulting in an inner or outer friction and leading to heat or light in physical matter, flashes of enthusiasm, anger or something else in the human atom. True radio-activity, an infinitely greater and more lasting thing, is effected by the ensouling life of the atom which escapes when the form is destroyed, or as in the case of radium, when the life begins to ray out from the encompassing, imprisoning form. Radium and a few other elements are highly evolved representatives of the mineral life wave now becoming too powerful to be limited within physical boundaries and therefore consuming the form it voluntarily entered in conformity with divine purpose. Such is the goal of all physical matter of a planet. As man, the human atom, evolves the indwelling Spirit begins to radiate powerfully and dynamically as love and other spiritual energies which are innate and in no way dependent upon outer circumstances. Man will add his radiant splendor to the planet and to the solar system. All that is came from the Eternal Light, and to the Light with added radiance must all things return.



Astro-Philosophy Discusses Involuntary Military Experience

By ELMAN

Fellow Students: This material is presented as "food for thought" toward the purpose of studying the significance, to an individual in modern times, of involuntary military experience.

SINCE the beginning of our incarnated experience, strife on any level or involving any quantity of persons has never been anything but a dramatization of the individual's struggle to evolve. The destruction, pain, and sorrow which the entity, humanity, has inflicted on itself has never been anything but an expression-in-action of ignorance of life-principles. This ignorance has always basically been—how could it be otherwise?—an individual matter.

Until certain self-directives have been established, mankind functions primarily by response to stimuli to the collective thought, collective instinct or collective subconscious feeling. In this way, Nature provides that karmic return may be experienced collectively. A group of individuals—tribe, nation, or alliance of nations—are enabled to meet a pattern of karmic return all together, rather than in individual timing. All persons, in a given situation,

who are at-tuned to a particular vibratory negative — such as the sadistic frenzy of a lynching party — sympathetically respond and express "en masse." Since we, as individuals, fall far short of ideal expression we are, to some degree or other, "tied in" to certain patterns of unfulfillment. This is due to our ignorance of principles and our having expressed in action according to ignorance in past incarnations. Expression—cause—implies its own effect. One of the most phenomenal effects in modern times has been the global scope of warfare such as we have seen since 1914. The opposition between Uranus in Capricorn and Neptune in Cancer, preceding the outbreak of World War I, was the vibratory condition by which human beings in national groups met collective karmic return through warfare experience. This opposition was the "Full Moon pattern" from the conjunction of Uranus and Neptune in Sagittarius-Capricorn during the last years of the eighteenth century and the early years of the nineteenth century. It was the timing for universal decrystallization in order that universal progress could be made. A few moments of reflection are all that are needed to realize that the entire entity, *humanity*, was

affected in drastic ways by this conjunction and its resultant opposition. New octaves of Power and Wisdom were released through the incarnations of many people who, during the past century and a half, functioned as "trail-blazers" toward the transcendence of the no-longer-needed. The powers expressed by these great persons affected our experience on all planes — intellectual, religious-philosophical, scientific, and artistic.

A "life-wave" of incarnations was made in the early years of this century when the opposition of Uranus to Neptune was not only itself "white-hot," but was squared by the opposition of Saturn in Aries and Jupiter in Libra. This life-wave—focalizing the square of Saturn to both Uranus and Neptune—came in at a most precarious timing. That vibratory pattern was, in the opinion of the author, the arch-challenge of crystallization to progress. Perhaps the most important single factor in the life-experience of those people was the choice, in consciousness, of clinging to the old or of moving on in progress through individualized unfoldment. A critical evolutionary point, indeed! The outbreak of the Boxer Rebellion and the establishment of republican government in China during this era pictured that planetary pattern applying to the evolutionary status of a great civilization—an interesting example of the tremendous significance of those years—and of that aspect.

We have a recorded history of many centuries of experience from a study of which we may find—just as we may in our present day experiences—the principles underlying the relationship between individual and collective causes and their effects. In these days people are asking: "After two global wars in much less than a half-century, do we have to have another one?" The answer comes back: "If we do, it will be because we have not applied ourselves sufficiently to learn from previous experiences about

the principles which concern mutual good between national groups." In short, the effect—as it always does—will describe and identify its own cause.

Consider the foundation of the Great Astrological Mandala: a circle with a dot in the center; a horizontal line emanates from the center to the left, touching the circumference; the symbol for the sign Aries outside the circle at that point. This much of the Mandala is the essential picture of the potentials of each human being appearing in the infant body at the dawn of incarnation. In this radius are implied all other possible ways of expressing the individual I AM during the ensuing lifetime. Now add the following with light pencil lines: the upper vertical—Capricorn; the horizontal to the right—Libra; the lower vertical—Cancer. From the center of the left radius—the Aries line—draw three-quarters of a circle clockwise (backward) through Capricorn and Libra, ending at the middle of the Cancer radius. This is a "motion picture" in reverse—from birth to conception—the nine months of human gestation. All four generic points are included in this picture: moving forward from Cancer to Aries—through the three quadrants—we see a resumé of the generic qualities distilled from the past to the present. This is the simplest way we have of "gathering" the karmic residues from past incarnations for redemption in the present because the incarnation structure-points—the Cardinal signs—are all represented in sequence, from most feminine to most masculine, and each Cardinal composites the Fixed and Mutable of its particular generic Element.

Since our experience is dual: dynamically masculine, a projection from our generic consciousness; and, reflectively feminine, a perception by our generic consciousness, we have in this simple mandala the essential sum-total of "I AM-ness" of the individual when he came into this particular incarnation.

That means his "I AM-ness" of unawareness, fear-hatred, and ignorance as well as his "I AM-ness" of power, love, and wisdom—the residues and spiritual accomplishments, respectively, of his past incarnations as male and as female. His magnetic attraction to his parents outpictures very significant factors of his generic-relationship consciousness; his at-tunement to his race-nationality outpictures much of his collective karmic residues. In the latter is found the reason why he has been—or may be—called into military service during this time of universal mutation; it is, in short, a residue of unfulfilled service and unfulfilled understanding of principles.

To the mandala now add the radius representing the cusp of the twelfth house—place the symbol for Pisces at the cusp-point. Connect the Pisces and Aries radii by a straight line with an arrowhead pointing downward and touching the Aries cusp. This is the simplest way we have, in astrology, of picturing the emanation of the past into the present. Since every radius of an astrological wheel is an emanation of the one radius, this shows that the "I AM" of *now* is an emanation of the "I AM" of the *past*. The cusp of the second house would, in relationship to that of the first, symbolize the "I AM" of the future, the emanation from the present. Hence the dynamic essence of the Aries radius—the "I AM NOW"—symbolizes the potential, the impulsion and the necessity for putting into action in this incarnation the sum totals of our "I AM's" from the past. This means action as expression of ignorance of principles as well as of understanding of principles; such action, from either level, emanates effects for the future.

Now, to speak of the question on the minds of most people these days, how long are we, individually and collectively, going to continue to set in action causes that will have warfare as

their objectified effects? How much longer is it going to take us—individually and collectively—to recognize that certain actions—causes—objectify in warfare; crime, suffering and disintegration? This question—and its answer—has nothing whatever to do with any particular nation, political ideology, or form of government. This question is asked, sooner or later, by every human being. Its answer, and its understanding, are derived by each individual as a result of his evolutionary unfoldment. Change the quality of causes by learning from experience and go into action from the basis of new wisdom.

Since every radius in the horoscological wheel is one factor of a twofold polarity pattern, let us now extend the Pisces radius in the above mandala to make a complete diameter; extend the line to the opposite point and form the diameter of Pisces-Virgo—cusps of the twelfth and sixth houses. A diameter is the unfolded picture of the potentials of a radius since it shows both polarities. Thus with the Pisces-Virgo diameter we have the feminine signs of the mutable cross. Virgo (Earth) is male; Pisces (Water) is female. With reference to our subject, these two signs symbolically portray the two types of people who engage in military service. (1) Those who enlist—serve voluntarily—express a service consciousness from the dynamic—or generically *male*—level; this quality is pictured by Virgo which, in essence, is love-service. (2) Those who are drafted—serve under compulsion—are moved into military service by external forces; in other words, they are acted upon by karmic forces which are objectified by the representatives of governmental and military authority. This type of experience represents the generically female polarity of the service diameter; it is not only passive but the lack of self-direction implied makes this kind of experience a possible source of great suffering to the individual unless—repeat *unless*—he makes an adjust-

ment to the situation in his consciousness and agrees to it within himself, moves with the karmic forces and fulfills his responsibilities to the utmost every step of the way. Let us consider a proof of this pattern as it has objectified in recent experiences of many persons:

The draft action of the recent war was a "mutation point" in the life of everyone who was affected by it; just as, on a more universal scale, those who incarnate under the vibrations of certain major planetary aspects "tie in" with evolutionary turning points. Since mankind basically tends to inertia — preferring adherence to that which is established as a symbol of security—most people need to be moved by karmic forces in order to elasticize their approaches to experience and to open up new levels of consciousness of qualities and capacities. The authorities in charge of the last draft organization did much to try to determine the qualifications of individuals for suitable service. The fact that many men were assigned to lines of work that were entirely new to them was the outpicturing of karmic agencies at work on their lives. Their deep inner needs for elasticization of consciousness magnetized them to specific organizations, specific branches of service, and specific localities to fulfill responsibility patterns that may have been, from a time standpoint, ages old. One thing is certain: the draft-service opportunity that came to each man was the direct effect of default-causes which he himself set in motion in the past. To be incarnate implies the assumption, voluntary or otherwise, to serve life by improving the quality of vibrational output and response; we can never improve anything unless we gain a clearer and greater understanding of our realities. One of our basic realities is to attain mastery of individual destiny; this is proven in our possessing the faculty of choice. We can choose to make any experience a "mutation point" of up-

turning or down-turning, depending on the quality of our reaction to and action upon a given situation. We can learn how to make better choices to the degree that we become unemotionally aware of the quality of effects.

If we have failed—and we all have—to serve according to principle in the past, then we recognize that life, through consciousness, provides the opportunity to redeem the quality of deficient service by at-tunement with group experience so that the combined consciousness of the group may add power to the regenerative effort, and each person who is constructively conditioned then serves all others who are similarly conditioned to the furtherance of progress. Military service is one of the most conspicuous examples, in time of "global stress," by which life makes this opportunity possible, and each person is thereby placed where and with whom his karma (self-generated destiny) decrees.

Your horoscope is a variation of the Great Mandala, but your twelfth and sixth houses are in the same place as those of everyone else. Study the signs on the cusps of your Mutable Houses—third to ninth, sixth to twelfth—as the vibratory cross that, in your chart, corresponds to the Mutable Cross of the Great Mandala. Focus your attention on the planetary rulers—their placements, aspects, and generic quality—of two houses: 12th and 6th. Study with great care all squares and oppositions involving your twelfth house and its ruler. The ruler of your twelfth house gives you the key to your at-tunement with karmic forces; its regenerate aspects will picture your deep superconscious spiritual strengths to meet and transcend the "tough experiences" represented by its unregenerate aspects. In such an experience you will "tangle" with much that represents the negative astral in human consciousness—your *negative twelfth house vibratory conditions picture your magnetization to the people thus represented who will serve*

as challenges to your deep desire for redemptive action and expression. Inform yourself of the principle of this planet and the principle of every planet that aspects it; you will—because you need it—be tested mightily at that point. Know that “Planets are People.” Your chart, in every respect, will be outpictured beautifully or otherwise by the people you will have to associate with in this period of “redemptive service.”

In time of planetary conflict the individual can take one of four choices: (1) an uncompromising abstinence from participation in any form; (2) abstinence from combat but willingness to serve in another way; (3) voluntary enlistment as a “self-propelled” gesture of service; (4) letting oneself be drafted and taking what is dished out. Of these four, the last requires the maximum of adjustability to the directives of karmic forces, since it is symbolized by the Pisces-point of the Pisces-Virgo diameter. Conscientious fulfillment of “everything that is dished out” is the keyword to keep in mind to neutralize resistances and resentments—because in that attitude of fulfillment, the service will be done—and that is the purpose behind the whole thing. By an expansive exercise of intelligence and expression of abilities as they are required will the person find himself *growing* in

an amazing way because he will be called upon to consider many problems and situations that he never dealt with before. The Pisces vibration symbolizes the need and necessity of the drafted man to keep himself at-tuned to his own and everyone else’s best; he must “alert” his ideality and seek to perceive the best potentials of all and recognize every opportunity to project his best; to encourage and hearten when it is needed; to elasticize his appreciation of the value of each factor in the experience as an opportunity to learn.

Students—it is worse than futile to congest on resentment if this experience comes to you. Your life goes on through it—though in ways which you may never have consciously planned or expected. No one can make you waste your time if you utilize your time-material. No one can make you waste your talents if you exercise your abilities and let yourself become aware of deeper resources of physical, mental, and spiritual strength.

The whys and wherefores of this experience are pictured in your horoscope. In ways which you may not even imagine, you can, if you must and will, become more aware of who and what you really are for the improvement of your entire incarnation and for your relationships with people in the future.

The Astrologer Discusses the Aspects

PART I—THE “BAD” ASPECTS

(Conclusion)

THE square and opposition aspects have a fascinating “common denominator.” Apply the opposition symbol to the second blank wheel by using the cusps of the second and eighth houses as diameters; draw circles around these diameters which, of course, will be tangent to each other at the wheel’s

center. The diameters of the two small circles form, together, a diameter of the wheel itself and this diameter connects the midpoints of the second and eighth; cyclically speaking, the starting point of this symbol is the same as the starting point of the fixed square. The desire-resource of the second and eighth houses is common to both symbols, and the fundamental spiritual or occult process implied is regeneration.

A peculiarity of the opposition aspect is that it "polarizes" the wheel. The lower point of the symbol is in the "individualistic" quadrant of the lower hemisphere; the higher point, in the eighth house, is the "extension" of the lower. The second house is "material on-going;" this is raised into its higher octave through transmutation of the desire-nature in relationship with people; the Power of Love to effect redemption of the consciousness. There must be some very important reason for the two small circles involved in this symbol to be connected by a forty-five degree diagonal rather than by a horizontal or a vertical. A horizontal is all right-and-left; a vertical is all up-and-down. However, the diagonal of this symbol is upward-and-onward—a composite of the vertical and the horizontal, the essential concept of all evolutionary processes and purposes.

The concensus of opinion is that the opposition aspect implies a need to select one thing or the other. Some astrologers interpret this to mean that we should choose one planet to work on, even at the expense of the other. Others say that we should—or must—make the effort to utilize both of the planetary vibrations at once, as best we can. The first of these approaches is plainly untenable; we cannot drop any of our astrological factors—we live with, and express, all of them through the entire course of an incarnation. The second of these approaches comes much nearer to the actual requirements of the aspect because it instructs us to utilize both planetary factors. However, the Higher Self speaks to us through the very meaning of the aspect: "Are you going to express these two planets unregeneratively or regeneratively? The point is not *which of two planets* but *which of two octaves of consciousness* are you going to express? that which you have been in, tend to remain in, and, by now, should be emerging from, or that to which you are evolving—that

which is *inturning* or that which is *out-going*? that which is *self-keeping* or that which is *self-evolving*? that which *results in the cutting-off of realization* or that which *opens the doors of your consciousness to awareness of beauty, truth and goodness*? This is the esoteric meaning of the opposition aspect and by it we can understand why the keyword *awareness* is used to identify its purposes.

As above, so below. When the Sun and Moon come to the conjunction each 28 days a new "breath" is taken in the vibrational body of Humanity; two weeks later this "breath" is "exhaled" at the Full Moon. This action is the great rhythmic, tidal life of our occult existence and the pattern—conception and expression—is experienced by all of our vibrational organs in relationship not only to the other planets but—and this is important—also to the signs of their dignity. Just as every organ of our physical bodies has its own pattern for growth, function and fulfillment, so has each planet in relationship to the over-all *body of consciousness*.

A planet in the sign of its dignity has "returned to home-base" after a tour through the zodiac; its accumulated essence, distilled from your experiences through many past incarnations, is now in full force and it is ready to start another cycle from its—and your—present evolutionary base. A planet in what we call the sign of its "detriment" is not a "bad" planet; it is half-way around its own evolutionary orbit and makes the opposition aspect to the sign of its dignity—as far away from "home" as it can get. A chart containing even one planet placed in the sign of its "detriment" reveals that the person, in consciousness, is on that one point in a critical step on his present evolutionary cycle and any frictional planetary aspects to that planet represent a taxing to the utmost of regenerative potentialities. This in-

(Continued on page 474)



The Children of Libra, 1950

Birthdays: September 23 to October 24

NATIVES of the Venus-ruled Libra have an innate sense of beauty, refinement, and balance, and thus appreciate music, drama, painting, poetry, etc. They are sociable, affable, and usually serenely charming. Primarily interested in marriage and family, the Librans need to cultivate the broader attitude that includes other families, as well as their own. Landscaping, architecture, interior decorating, diplomatic and secretarial work, law, and designing are vocations appealing to Libra natives.

As the solar month opens the Sun sextiles Mars, squares Uranus, Venus conjuncts Mercury and Saturn, and Mercury conjuncts Saturn. These configurations give considerable physical vitality, courage, and determination, but a tendency toward nervousness and impulsiveness. There is a cheerful, sociable side to the nature and a liking for poetry and music. The mind is capable of reasoning and profound thought, but may be jealous and suspicious.

The Sun conjuncts Neptune from October 2 to October 19, raising the vibrations of the aura, but indicating a need to cultivate positive spiritual development, avoiding the negative.

From October 4 to October 24, Venus sextiles Mars, giving an ambitious, aspiring, and demonstrative nature. Physical energy and earning capacity are favored, but there is a tendency to be extravagant.

Venus squares Uranus from October 6 to October 24, indicating a need for training in poise and high morality.

From October 7 to October 24, Mars sextiles Neptune, intensifying the emotional nature and inclining the native toward the study of occultism.

The Sun conjuncts Venus from October 11 to October 24, calling out the artistic side of the nature and favoring marital happiness. The square of Mercury to Uranus lasts from October 11 to October 18, indicating a need for poise, kindness, and sympathy.

From October 13 to October 23, the Sun trines Jupiter, Venus conjuncts Neptune, and Mercury sextiles Mars, giving much vitality, cheerfulness, good judgment, executive ability, wealth, a fertile imagination, musical ability, and a keen, active mind.

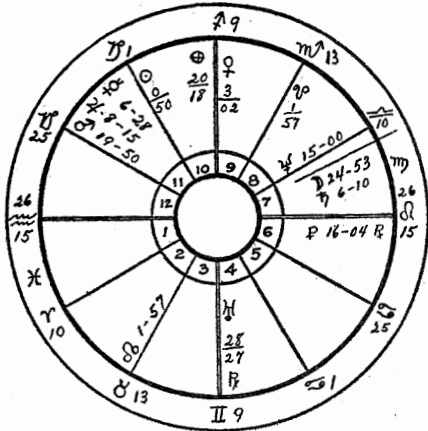
The Sun and Neptune conjunct Mercury from October 19 to October 24, favoring memory and mentality, and giving a mind adapted to the occult.

Reading for a Subscriber's Child

KEITH T.

Born December 22, 1948, 10:17 A.M.

Latitude 34 N. Longitude 118 W.



The dominant feature of this child's stellar life-pattern is the grouping of the Sun and three planets in the Saturn-ruled sign Capricorn. However, since the Sun is in the first degree of Capricorn, it will partake in some measure of the characteristics of the Jupiter-ruled Sagittarius.

The Sun is in the 10th, in conjunction with Mercury and Jupiter in the 11th, trines Saturn intercepted in Virgo in the 7th, squares the Moon in Virgo in the 7th, and opposes Uranus in Gemini in the 4th. Ambition, persistence, and practicality will be noticeable traits in Keith's nature, and although he is apt to be rather retiring, he will have considerable organizing and executive ability. Method, foresight, and diplomacy will aid him to accomplish his objectives in life. However, he is apt to be hypersensitive and impulsive at times, and should be taught to cultivate the inner poise that comes from tolerance, trust, and faith in others. A forgiving spirit should also be stressed in his training.

Mercury in Capricorn in the 11th, in

conjunction with Jupiter, and trine Saturn, indicates a critical and penetrating mind, capable of profound thought, concentration, and correct reasoning. Many acquaintances among literary, scientific, and politically active people, who will be beneficial in the realization of Keith's hopes, wishes, and aspirations, are also indicated.

Mars in Capricorn in the 11th, trine to the Moon in Virgo in the 7th, and square to Neptune in Libra in the 8th, gives ambition, courage, and much physical energy and endurance, as well as a constructive, energetic mind. The square to Neptune indicates lessons to be learned in carefulness of speech and purity of living. The positive, constructive method of spiritual development should be emphasized, and the dangers of negative influences pointed out when Keith is old enough to understand.

Venus in Sagittarius in the 9th is well placed by both sign and house, indicating generosity, sympathy, devotion, and a love for music and art. The 8 degree sextile to the Moon gives emphasis to these qualities, and also favors a happy marriage. However, the square to Saturn in the 7th indicates opportunities in partnerships to learn to conquer jealousy and selfishness. Difficulties in legal affairs can also result from this aspect.

The Aquarian Ascendant trines Uranus in Gemini, and sextiles the Sun, giving a tall, well-made physical body, along with a rather deliberate, poised manner. The intellect is quick and intuitive, and there is considerable capacity for loyal friendship.

As an executive in business or government this child could be successful and give a high type of service. Since most of his planets are above the horizon, he will probably enter into public life.

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 readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Secretary, Credit Manager

MADLINE G. E.—Born June 16, 1911, 7:08 P.M., Lat. 41 N., Long. 74 W. In this chart the 13th degree of Libra is on the cusp of the 10th house, and the ruler of Libra, Venus, is intercepted in Leo in the 8th, sextile Mercury in Gemini in the 6th, trine to Mars in Aries in the 3rd, and square to Jupiter and the Dragon's Tail in Scorpio in the 10th. The Sun is in Gemini in the 7th, in conjunction with Pluto and trine the Moon in Aquarius in the 2nd. Sagittarius is on the Ascendant. Mercury sextiles Mars, as well as Venus, and trines Uranus (8 degrees). As a secretary, receptionist, credit manager, or postoffice clerk or official, this native could serve efficiently.

Mechanic, Engineer

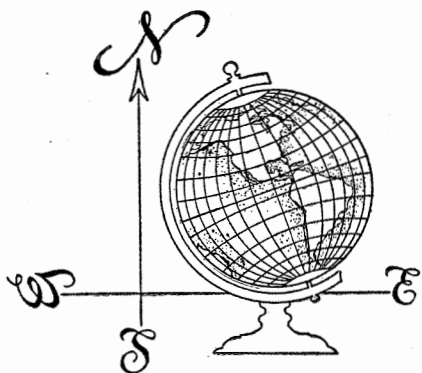
LESLIE M.—Born September 11, 1922, 5:30 P.M., Lat. 33 N., Long 98 W. The sign Sagittarius is on the Midheaven of this nativity, and its ruler, Jupiter, is in Libra in the 8th house, in conjunction with Mercury (7 degrees), sextile to Neptune in Leo in the 6th, and sextile to Mars in the last degree of Sagittarius in the 10th. Mars also sextiles Venus in Scorpio in the 8th. The Sun is intercepted in Virgo in the 7th, sextiles Pluto in Cancer in the 5th, and opposes Uranus intercepted in Pisces in the first. Aquarius is on the Ascendant. Engineering and the higher mechanics would appeal to this young man. As a designer or research worker in connection with airplanes, radar, etc., he could be successful.

Contractor, Food Dealer

JAMES W.—Born July 3, 1924, 8:00 A.M., Lat. 33 N., Long. 94 W. Here we find the sign Taurus on the Midheaven, and its ruler, Venus, posited in Cancer in the 11th house, in conjunction with Mercury, the Sun, and Pluto, and trine to Mars in Pisces in the 7th. The Moon is also in Cancer, in the 12th, trine Uranus in Pisces in the 8th, and square Saturn in Libra in the 3rd. Leo is on the Ascendant, and Neptune is in the 1st house in conjunction with the Ascendant, trine (7 degrees) to Jupiter in Sagittarius in the 4th. James would have natural ability for a number of the Cancerian vocations: building, hotel keeping, and dealing in curios, second-hand articles, foods, etc.

Lawyer, Theatrical Agent

VAUGHAN B. W.—Born September 28, 1927, 5:29 A.M., Lat. 33N., Long. 97 W. The 22nd degree of Gemini is on the cusp of the 10th house in this nativity, and the 24th degree of Cancer is on the cusp of the 11th. The Dragon's Head is in conjunction with the Midheaven. Mercury, ruler of Gemini, is in Libra in the 2nd, sextile Neptune in Leo in the 12th. The Moon ruler of Cancer, is in Scorpio in the 2nd, sextile Venus in Virgo in the 12th, and Neptune in Leo. Virgo is on the Ascendant. The Sun and Mars are in conjunction in Libra in the 1st, and sextile Saturn in Sagittarius in the 3rd. As a theatrical agent, lawyer, stage director, or librarian Vaughan could succeed.



MONTHLY

News

INTERPRETED

Animals Blessed at Rites

In colorful ceremonies rich with Easter tradition, nearly 100 animals were anointed with Holy water yesterday in the courtyard of historic Church of Our Lady Queen of the Angels.

As they have for the last 18 years, the be-ribboned and garlanded animals paraded from Olvera street to the Plaza church across the street for the *Benediccion de Los Animales* (blessing of the animals).

Walking proudly by their sides were, in many cases, their gaily-clad owners, dressed in the costumes of early California.

At the head of the procession was a satin black Holstein cow, symbolic of the occasion. For in 1814, the Plaza Church was built through the contribution of cattle for public auction.

Passing before Father Ignatius Frias, assistant pastor of the church, for his blessing, were such widely assorted working animals and pets as Abyssinian burros, calves, horses, Mexican goats, dogs, birds, rabbits, pigeons, cats, sheep, turtles and roosters.

And as they passed, the padre prayed. *"Almighty God, we bless these animals for all they have done for us: in supplying us with food, in carrying our burdens, providing us with shoes and clothing, giving us companionship and rendering a service to mankind since the world began."*

—Los Angeles Examiner, April 9, 1950

All too seldom does the average person take time to consider his debt to the animals and to express gratitude for their services. Ordinarily man takes from them what he wants and, doing so, feels it to be only his right. If there could be more "ceremonies of blessing," it would serve as a reminder that humanity has also a responsibility toward the animal kingdom. It seems appro-

priate that such a ceremony should take place at Easter, the season of Life abundant and triumphant.

Service is a note that persists throughout the whole of Creation. The lower consciousness serves the higher, largely in an involuntary manner, by providing environment and food, as do the minerals, plants, and animals for man. Later on the more highly developed beings must consciously help those beneath them on the ladder. In the past great Creative Hierarchies have worked with humanity and aided it along the path of progress. Thus they discharged debts incurred for help received in the course of their own development. So in the future man will have opportunity to work with less developed beings, as return for service rendered him.

In respect to the animals, man has a heavy debt. His self-will brought discord into the world and in the "fallen" state there is war between man and man, animal and animal, and between man and the beasts. Man has hunted and slaughtered for food, and then added the tortures of vivisection. Blinded by selfishness and materialism, he seeks to promote his own well being through the suffering of those who cannot defend themselves.

The record is not all on the debit side. The domesticated animals who serve man receive benefit from the human association, and advance more swiftly because of it. Also, because of

their present suffering, the animals will reach the stage of individualization as a better and purer humanity than we present humans.

The course of evolution will in time bring opportunity for man to make the balance even. With sanely developed minds and hearts purified from selfishness, humanity will be able to return an overflowing measure of good to creation for the wrongs now done. Those who are now moved by compassion can begin at once to release the animals from some part of the heavy load. The vegetable kingdom provides plenty of wholesome food; substitutes for leather and skins are already available and will be developed further as demand grows; knowledge of how to improve human health can be gained by better means than the horrors of cruel animal experimentation. We want good will on earth—then let us extend it, so far as we can, to the lesser developed creatures who have suffered so much at our hands.

To Breed a Brain

It can be argued that man's ancestor was unwise to rise from all fours and stand erect. Physiologists are inclined to blame flat feet, varicose veins, drooping paunches, some cardiac disorders, and various minor ailments on man's upright stance, for which the human body is ill designed.

Standing on two feet, however, freed man's hands and undoubtedly played a major part in his evolutionary development. Last week the aristocratic National Academy of Sciences, meeting in Washington, heard another argument in favor of two-footedness. Physiologist Dr. S. W. Britton maintained that standing up developed the human brain.

In his University of Virginia laboratory, Britton had been experimenting with a tilt table—a board to which animals and human beings could be strapped and tilted in any direction. In the head-up position the animals struggled, sank into comas, and died because their circulatory systems were unable to cope with gravity and keep their brains adequately supplied with blood.

Rabbits, for example, succumbed less than twenty minutes after being tilted.

These findings led Britton to a new theory on the evolution of the human brain. Millions of years ago the ancestors of today's apes and men started to spend more and more of their time on two feet. To compensate for the pull of gravity, the supply of blood to the brain had to improve. And with a better blood supply, the brain grew and functioned at a higher level.

Somewhere along the line, the apes ran into a "biological blind alley," while man continued to develop. Modern man can easily stand erect fourteen or fifteen hours a day. But the average ape, Britton estimated, keeps its head up only about six hours out of every 24.

By forcing animals to adjust themselves to the upright position (putting them on a tilt table for a few minutes every day), Britton thinks it would be possible to improve their brains. Unfortunately, it might take hundreds of generations to breed a super race of apes.

That was as far as Britton went in his address to the National Academy. But for reporters covering the meeting he had reserved a bombshell: The quickest way to get apes out of their blind alley might be to breed them to human beings through artificial insemination.

Many biologists doubt whether it would be possible to mate an ape and a man. But Britton is confident that unexplored techniques involving sex hormones, pituitary hormones, and vitamins could bring about conception. The result could be a monstrous race of subhuman slaves, which Britton is quick to admit would probably not be morally desirable.

—*News Week*, May 8, 1950

Let us first make it very clear that man thinks not simply because he has a brain; rather, he has a brain because the Ego, or individual Spirit, needs such an instrument for use in contacting and understanding the material world. No creature attains human status until this Ego is fully indwelling in the physical body.

Dr. Britton fails to comprehend the central principle of evolution, namely that Form is an expression of Life. Each living creature has a form in keeping with its evolutionary status, and to improve and develop these forms is the work of the life which ensouls them. As the forms become more sensitive and responsive, the Spirit is able to maintain closer contact, until at last it can enter fully into the form and by means

of the blood infuse and sustain it with life. Until this point there must be help from Group Spirits. The animal, not yet fully individualized, is sustained by the currents of its Group Spirit, which encircle the earth. Therefore, the animal goes on all fours, that these horizontal currents may flow through its spine. When made to keep an upright position, it dies, as Dr. Britton found out. Man can stand erect because his Ego is fully indwelling. Within his own being he has specialized substance from each of the seven World Divisions, and, with the chain of vehicles complete, can receive spiritual impulses by way of the head. Animals lack an important link of this chain, the link of Mind. Without a mind to use it, the brain cannot express thought. Without the link of mind the Spirit cannot dwell in the body. Without the indwelling Spirit the body cannot remain upright for long.

The anthropoids differ from animals in that they are members of the same life wave as man, though they have lagged behind. There is a chance that they may catch up, and they do need help. General help is being given them by the Christ as indwelling planetary Spirit of the earth, and in countries where apes and monkeys abound, there are individuals dedicated to helping them make up the lost ground while there is yet time. These helpers go to the apes with a knowledge of their needs, and with compassion and understanding in their hearts.

As for getting the "apes out of their blind alley" by breeding "them to human beings through artificial insemination," it is fortunate that neither Dr. Britton nor other biologists actually approve of an idea so immoral that it could result in a "monstrous race of subhuman slaves." Those who accept the doctrine of rebirth realize that each individual Spirit progresses only through its own efforts and response to the assistance of others. From life to life each one is born in a better body

according to the mental, moral, and spiritual unfoldment made during the preceding earth life. However, until the complete individualization of the Spirit, it is under the direction of the Group Spirit, which takes care of the propagation of its species.

The knowledge sought by Dr. Britton is available without the need of strapping animals on a "tilt table" until they die. These and similar cruel and unnecessary experiments degrade a human being. The pursuit of knowledge is commendable, but man has also a responsibility to strive for a well balanced development of his divine potentialities. Those who persist in developing the powers of mind and brain to the exclusion of the compensating qualities of sympathy and understanding for all life, run the risk of finding *themselves* in an evolutionary "blind alley."

"THE TOY GUN MUST GO"

"The toy gun must go!" is a slogan worthy of wide propagation by all humane-minded persons. Gun killings are reported almost daily in the press, and often involved are teen-agers whose parents let their children play with guns when little, never thinking of how such "toys" predispose youths to committing crime in later life. At a large convention in Chicago not long ago, Captain Stege, retired captain from the Chicago police force, spoke against the toy gun. He had made an investigation in jails and penitentiaries and found that while not all children who have toy guns become criminals, all criminals had toy guns when children. He believed that the toy gun was one of the most potent forces in shaping character toward crime.

—*Vegetarian News Digest*

READERS' QUESTIONS

Intelligence of Dogs

Question:

Recently I read of a mongrel dog that could do remarkable card tricks. As reported in *The Los Angeles Times*: "Told to 'find the lady' among three cards laid face-down, she came up with a queen of hearts five times in a row. Told to find the card that any one of the reporters might be thinking of, she did so without hesitation from cards dealt in threes. Scent did not enter into the tricks, for the reporters brought their own cards, and were allowed to shuffle them themselves. Other tricks sagacious Sally performed without faltering were retrieving a crumpled ten shilling note from other pieces of crumpled paper on the floor, and time after time placing her paw on whichever of the reporters' hands contained a silver coin. Sally never erred."

The dog's master is reported to have said: "She is just a very intelligent animal. I began to train her when she was a pup, and gradually increased the number of her tricks. After each trick I always give her a cookie—the secret of obedience is kindness and reward."

I have also read of a horse that seemed able to read and count, and answered questions by indicating "yes" or "no" with its hoof—three taps for "yes," and two for "no."

The question that comes to my mind when I read of such performances by animals is: Is it the Spirit of the animal, or the Group Spirit that is responsible for the display of such unusual intelligence? What would be your opinion, in the light of *The Rosicrucian*

Fellowship Teachings? An early answer would be appreciated.

Answer:

First of all, for the benefit of those who may not be entirely familiar with the relation of the Group Spirit to the animal, let us recall in connection with the actions of animals that the Group Spirit governs its charges, both wild and domesticated, by means of the silver cord. "Each animal has its own individual silver cord, so far as the two parts are concerned which connect the dense, vital, and desire bodies, but the third part which is connected to the central vortex of the desire body, located in the liver, is the cord of the Group Spirit. By means of this elastic bond it governs the animals of its tribe, without regard to where in the world they may be, with equal facility. Distance is non-existent from the viewpoint of the inner worlds, and as the animals have no mind of their own, they obey the suggestions of the Group Spirit unquestioningly."

Also, "While the wild animals act entirely under the dictates of the Group Spirit by that which we call instinct, the domestic animals show a capability of thought entirely beyond their normal evolution at the present time. They have received that ability from us on the same principle that when we take a wire highly charged with electricity and place another wire which is not charged close to it, the uncharged wire will become charged with electricity of a lower voltage. In a similar manner the animal which comes in contact with human beings is not itself capable of thinking, but learns to do so in a measure by this contact."

And finally: "The vital body and the desire body of an animal are not entirely within the dense body, especially where the head is concerned . . . The head of the horse's vital body is far outside the head of its dense body. The two points are closer together in the dog than in any other animal except, perhaps, the elephant. When they come into correspondence we have an animal prodigy, able to count, spell, etc."

In view of the above information given by occult philosophy, it is our opinion that the "tricks" you describe could be performed by this dog because, through its close association with human beings, it had evolved to the point where it could not only respond to the training of its master more easily than a lesser evolved animal could do, but it could also "tune in" with the thought processes of those conducting the tricks. Such a highly evolved dog could also respond to "higher promptings" from its Group Spirit than could a lesser evolved one, on the same principle that the more evolved human beings (though they are completely individualized and indwelling) can receive spiritual impulses or promptings which less evolved humans are incapable of receiving.

However, these specific tricks seem to be more of the type which human beings perform by means of "extra-sensory perception," rather than by means of the intelligence associated with the concrete mind, and therefore, in our opinion, would result from the fact that the animal has become thoroughly *en rapport* with its master (and other human beings) through close association and training, and consequently is guided by telepathic suggestions (conscious or unconscious) from the human Ego. The human beings take the place, to a certain extent, of the Group Spirit.

In the case of the animals that can read, count, and work examples in arithmetic, the Spirit has become sufficiently indwelling to be able to perform tasks otherwise impossible to it.

After-Death Life of Animals

Question:

Will you please tell me about how long the Spirit of a dog will stay around home after death? I had a little Pom puppy who had to have the needle last Sunday. I felt awful about having it done, but she was suffering so much that we could not let her go on in such pain. The next morning just as I was waking up I felt her run across my chest and kiss me several times on the neck, just as she always did when she got a chance to get on my bed. I have not disturbed her body, and will keep it a week or more before cremating it.

Answer:

We would judge from the information given in the Philosophy that your pet Pom might remain in the Desire World and probably around his home for a few months after passing.

Max Heindel mentions the case of a beetle's persisting "only for a few moments in its shape before the Spirit returns to the central source of the Group Spirit," and then goes on to say that "In the case of a horse, a cow, or any of the higher animals, there is a correspondingly longer time and more consciousness in the Desire World than in the case of the lower forms." From this we would conclude that in the case of a dog which has had close association with human beings, as yours had, the time in the Desire World might be for a month, or possibly several. The exact length of time would depend upon the amount of experience which the Group Spirit would have to assimilate for the dog. However, since the animals are not indwelling and do not go through the panoramic experience as do humans, we do not believe that it would be necessary to keep the deceased bodies more than a day.



Why a Vegetarian Diet?

By G. MERCAN

TO answer fully the question, "Why a Vegetarian Diet?" it is necessary to delve deeply, for we are dealing with that eternal mystery: *Life*. We must understand, first of all, some of the basic truths underlying life and being—the purpose of evolution, as well as the nature and constitution of the beings comprising the kingdoms of life with which we deal here on earth; that in every growing thing there is life, and life is *spirit*.

Occult philosophy teaches that there is a principle of *progress* existing throughout the universe, and that the watchword of the *conquering Spirit* is "Onward, Upward, Forever!" The object of progress, or evolution, is the unfoldment of self-consciousness of spirit, and when God elects to create a solar system in which a degree of this objective is to be accomplished, He limits Himself to a certain portion of space, sets the Cosmic Root-Substance into varying rates of vibration, differentiates *within* Himself innumerable Virgin Spirits, which as a group constitute a life wave, and thus sends them out on a long pilgrimage into matter.

At periodic intervals other life waves may be sent forth, until there are several evolving on the same planet at the same time. So it is that at the present time, after three and one-half great days

or periods of manifestation, we have here on our earth the four kingdoms (or life waves) known as the mineral, the plant, the animal, and the human. Each life wave has its own vehicle and a corresponding degree of consciousness, depending upon its age in the evolutionary scheme, and of our four, the human has reached the highest degree.

The consciousness of the mineral is quite low, being similar to that of the human being in the deepest trance. Although interpenetrated by the planetary ether, it has no vital body of its own to enable it to grow, propagate, or show sentient life. (There are four ethers: chemical, life, light, and reflecting.)

Now there is a law in regard to assimilation which states that "no particle of food may be built into the body by the forces whose task that is until it has been overcome by the indwelling Spirit." The Ego, or indwelling Spirit (and of the four kingdoms only man is at present an *indwelling* Spirit) must be absolute and undisputed ruler in the body, governing the cells completely, or they would go their own way as happens in the decay following death, after the Ego has fled. We reason further that since the degree of consciousness of the cell determines its strength, the dimmer the consciousness, the more easily it may be subjected.

Since the mineral has only a dense body and a very dim consciousness, it would seem that it would be the easiest subjected for use in the human body. However, this is not the case because the human organism vibrates so rapidly that it is incapable of assimilating the inert mineral directly. We are highly proficient in manipulating the minerals *outside* our bodies, but quite powerless to assimilate and use them *inside* our system to build tissue and organs before the plant life has transmuted crystals into crystalloids. Salt and other such minerals pass rapidly through the body without being assimilated at all. The air is full of nitrogen which we need to repair waste; we breathe it into our system, yet cannot assimilate it or any other mineral until it has first been through the transmutation process peculiar to Nature's laboratory, and built into plant tissue.

The plant has been on its evolutionary journey longer than the mineral, but not so long as the animal. It is also penetrated by the planetary ether, as is the mineral, but in addition it has a vital body of its own. In the vital body of the plant only the chemical and life ethers are fully active. Hence the plant can grow by the action of the chemical ether of the separate vital body which it possesses. The light ether is present, but is partially latent or dormant, and the reflecting ether is lacking. Therefore, it is evident that the faculties of sense perception and memory, qualities of these ethers, cannot be expressed by the plant kingdom.

The consciousness of the plant is that of deep, dreamless sleep, making it easy for the human Ego to overpower the vegetable cells and keep them in subjection for a long time. Because of this there is great sustaining power in the vegetables, as has been proved by scientific experiments. The plant is entirely under the domination of its Group Spirit (a member of the angelic life wave), its individualization not having

reached the point of freedom from this outside guidance.

Having no desire body of its own, the plant is chaste, pure, and passionless. It takes the poison (carbon dioxide) exhaled by man, building its body therefrom, and returns to us the elixir of life, the cleansed oxygen.

In the animal kingdom we find that each animal has its own individual vital body, in which the chemical, life, and light ethers are dynamically active. Hence the animal has the faculties of assimilation and growth, caused by the activities of the chemical ether; and the faculty of propagation by means of the life ether—these being the same as in plants. But in addition, consequent upon the action of the third or light ether, it has the faculties of generating internal heat and sense-perception. The fourth ether, however, is inactive in animal, which consequently lacks the power of thought or memory.

Having in mind these facts concerning the constitution of the members of the various life waves, we can understand the moral difference between using plants for food and taking the lives of animals for the same purpose. It is actually a matter of consciousness. The animals have evolved considerably farther than the plants, having begun to reach the point of liberation, and their withdrawal from manifestation has already commenced. Since they have individual desire bodies, they suffer much more when slaughtered than do the vegetables, which are permeated only by the planetary desire stuff, and are therefore incapable of feeling, desire, or emotion.

Still, it would be wrong to infer that there is no feeling in either the minerals or plants, "for though the plants and the minerals have no individual means of feeling, they are enveloped and interpenetrated by the ethers and the Desire World of the planet, and the Planetary Spirit feels everything, on the same principle that our finger, hav-

ing no individual desire body, cannot feel, but we, the indwelling Spirits inhabiting the body, feel any hurt done to the finger."

Actually there is no life in the universe but the life of God; "in Him we live and move and have our being." His life permeates and animates everything that is. The animals are evolving Spirits, cells in the great body of God, and their desire for experience causes them to build their various physical bodies. When we take their forms away from them we deprive them of their opportunity for gaining experience here on the earth. We hinder their evolution and provide ourselves with an unpleasant destiny which will have to be met and worked out at some future time.

Aside from the moral aspect involved in this matter, however, there are other reasons of a more selfish nature for the advisability of vegetarianism. Since the cells in animal food have become more individualized (with a corresponding freer play of the Spirit) than those of the plants, and as the animal has a desire body giving it a passionate nature, it is not difficult to understand that it requires greater effort on the part of human beings to overcome the individual cell life in animal tissue, the consciousness of which is dreamlike, and make it assimilable than it does to digest and assimilate the vegetables and fruits. Also such particles will not stay in subjection. Hence a meat diet requires larger quantities and more frequent meals than the vegetable diet.

Furthermore, every animal body has in it the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys or the pores of the skin to be expelled as urine or perspiration. These loathsome substances are in every part of the flesh, and when we eat such food we are filling our own bodies with toxic poisons. Acidity is much more common among meat eaters than among vegetarians, and sickness is undoubtedly

increased by excessive use of flesh foods.

Those who follow the vegetarian diet escape one of the most serious menaces of health, namely, the putrefaction of particles of flesh imbedded between the teeth. Fruits, cereals, and vegetables are from their very nature *slow to decay*. Each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrates the flesh and composes the vital body of the animal is taken away with the Spirit thereof at the time of death. Thus the danger of infection through vegetables and fruits is very small, and many are actually antiseptic to a very high degree. This applies particularly to the citrus fruits: oranges, lemons, grapefruit, etc., but the most effective of all is the pineapple, which has often been used with complete success for the dreaded diphtheria, or a septic sore throat.

Thus, instead of poisoning the digestive tract with putrefactive elements as meats do, fruits *cleanse* and *purify* the system, and the pineapple is one of the finest aids to digestion ever known to man. It is far superior to pepsin, and no fiendish cruelty is used to obtain it. In general, fruits may be said to be an ideal diet. They are in fact evolved by the tree to induce animals and man to eat them so that the seed may be disseminated, as flowers attract bees for a similar purpose. When they are fully matured, the ensouling life departs, and the spirit of decay sets in.

Not least among the advantages of the vegetarian diet is the fact that the twelve salts required for the building of the body, and which represent the twelve signs of the zodiac, are not mineral salts as generally supposed, but vegetable. The mineral has no vital body, and it is only by way of this etheric vehicle that assimilation is accomplished. Therefore, we have to obtain these salts by way of the vegetable kingdom. Fire used in cooking drives out and destroys

(Continued on page 474)



"Let This Mind Be in You--"

PAUL said, "Let not sin reign in your mortal bodies." That is, let not the illusory judgments of the mind on the plane of irrational sense control the corporeal existence or condition. Rather, let grace "reign through righteousness unto eternal life by Jesus Christ our Lord."

In every case of disease it is incumbent to ask whether it belongs to things that *really* are, to those which have an existence in our true being, or to the class of things which includes all our sense perceptions, and only *appear* to be—temporarily. It is our privilege to rise above the suggestions of irrational sense, with all its phantasms, and seek the guidance of a higher intellectual tribunal, which transcends the mind on the plane of sense. Then the disease will be classed among illusions, deceptive appearances, or sin, which have no right to reign in our mortal body.

This is but following the precept of Jesus, "Judge not according to appearance (sight, sense), but judge righteous judgment;" or, according to the true nature of things. Faith in the above sense, as the perception of truth which is above and beyond the grasp of the senses, would seem to be the divinely appointed remedy for the maladies of the mind, from which the diseases of the body often arise and of which they are the corporeal expression.

Plato has said that "the disease of

the soul is folly, or a privation of pure intellect. But there are two kinds of folly, the one madness, the other ignorance. Whatever influence therefore introduces either of these must be called disease."

Thus we may say that pure thought, uninfluenced by the senses, is a silent but omnipotent energy which may be used as a panacea for the maladies of both mind and body. He who strives to make use of this panacea is obeying Paul's injunction: "Let this mind be in you, which was also in Christ Jesus."

—T. M. Notthoff

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:

September	6—12—19—25
October	3—10—16—23—30
November	6—12—19—26

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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WHY A VEGETARIAN DIET?

(Continued from page 472)

the vital body of the plant, just as crea-
tion affects the human body, and
leaves only the mineral parts. Therefore,
if we desire to renew the supply of any
salt in our bodies, we must obtain it
from the *uncooked* plant.

So we find substantial reasons for the
superiority of the vegetable diet, but
in the last analysis, we are taught em-
phatically that *the change ought to come
from within*, and it should not be dic-
tated entirely by a consideration of the
healthfulness of vegetable food, nor by
the spiritual acceleration to be gained
from a diet prepared without flesh. The
highest motive, which we must eventu-
ally attain, should be that of compassion
for the poor victims which are slain to
appease our appetites. If we can in-
culcate a spirit of compassion, the de-
sire for flesh food will soon vanish.

The Rosicrucian Magazine, Jan., 1946

THE ASTROLOGER DISCUSSES THE ASPECTS

(Continued from page 461)

arnation, with planets in detriment, is
very significant because the person is
going to be made aware of his inner
deficiencies in a very acute way.

If a planet in detriment registers
in the present horoscope as the ruler
of the chart (ruler of the sign on the
Ascendant) then the criticalness of this
incarnation is intensified. The ruler of
the chart is our planetary symbol of I
AM consciousness: in the sign of detri-
ment—opposite to its own dignity—the
chart can really tell a story of great
spiritual conflict since the frictional as-
pects to a "detrimented" ruler can
make it possible for the person to iden-
tify himself with darkness. He may
tend to interpret his own personality-
potentials through his unregenerate con-

(Continued on page 478)



The Perturbed Little Tree

By KAY RANDALL

(Conclusion)

A LARGE, grandfatherly tree was quite near and the little tree appealed to him for information.

"Is this a nursery?" he had wanted to know.

The grandfather tree had chuckled in a friendly fashion and then said, "No, this is an orchard."

"What is an orchard?" the little tree had questioned.

"A place where trees live," had been the reply.

"But I thought that place was a nursery; at least that is what the other little trees told me."

"Well," the grandfather tree had explained, "there are places and places. Trees live in both the nursery, when they are young, and in the orchard, when they are older."

"Oh," the little tree had excitedly shaken the six limbs he had grown during his stay at the nursery, "a nursery is a nursery, but an orchard is a *go*."

"A *go*?" The grandfather tree had been very much puzzled until the little tree had explained about how the taller tree at the nursery had said there would be a time to *go*.

"I see." The grandfather tree had chuckled. "No, an orchard is not a

go. A nursery is a nursery, and an orchard is an orchard, but what happened between the two is *go*."

This had not really helped the little tree very much, but he decided not to ask any more questions about it then.

"You are quite a big tree," the grandfather tree had approved, which gave the little tree a feeling of importance which was very nice—something like the nice feeling he had felt when stretching. "Next year," the grandfather tree had continued, "you will have fruit."

"What is fruit?" the little tree had demanded.

"Wait and see," the grandfather tree had returned, and then, just like the soil had once said, he added, "just wait and in time you will know."

Such queer answers, the little tree had fretted to himself. Why were his questions not answered? It had seemed to him that it would have been just as easy to answer the questions as to tell him to wait. But he soon forgot it in his interest in himself and his surroundings. He had many leaves now, but instead of being on his trunk they were on his limbs. They gave him quite an effect, he had decided.

And so many more months passed by. More limbs came out, and his older limbs

kept growing longer and longer, and more leaves appeared. The little tree really had been thrilled down to his roots. And then one day something began to happen. He was not scared, or even perturbed, but he did wonder when his sap started working down to his roots instead of upward through his trunk and limbs.

"Do not think anything about it," the grandfather tree had counseled. "You are getting ready for the winter sleep."

"But I sleep each night," the little tree had protested. "And if I am to sleep during this winter—what is it? Does winter come between day and night or between night and day?"

"Neither," the grandfather tree had replied. "You have been through it before at the nursery, but you were too young to remember. Just wait, and in time you will find out."

But the little tree had been experiencing such a feeling of drowsiness that he had not resented the answer he had so often heard before. And he kept getting drowsier and drowsier so that he was not aware of it when his leaves all fell off. And soon he forgot everything and drifted into a deep sleep.

Later, he had awakened—the grandfather tree told him it was springtime. Of course the little tree—he was bigger now even if he had slept—had really wanted to know what springtime meant, but he was too busy to ask. His sap, he had found, was coursing strongly through his trunk and limbs; the Sun was shining gaily; and his leaves were fairly popping out. Life, it had seemed to him, was very much worth while. This feeling, he had decided, must have some connection with the thing called spring, although he guessed there was no use wondering how this came about since he and all his tree friends had been asleep, so there was no one to answer his questions on such subjects.

And then, one day, he had been terrifically surprised because little white

and pink things were suddenly all over his branches. Nothing frightening, of course, and really they were quite decorative, even more so than the leaves. He had been rather proud of this addition to his wardrobe. He noticed that the grandfather tree also had the same things on his limbs, only a great many more, of course, so he asked him for an explanation.

"They are blossoms," the grandfather tree had explained. "First the blossoms, then the fruit."

The little tree had decided against asking for information concerning fruit—he had done so once without result. Anyway he was very much occupied with events. Birds and bees were around all the time now. He had secured their names from the grandfather tree. They were lots of company and good fun. The birds would sit on his limbs and make pleasant noises—they were really quite pleasing. Of course their language was much harsher than the soft sighing tree language. And the bees seemed to get a great deal of pleasure from the blossoms, for they were around them and inside of them throughout the day.

Then there came a day of consternation—his blossoms were falling. He had appealed to the grandfather tree for advice. "My blossoms are falling off," he had excitedly called. "Am I going to fall apart?"

"Not at all," the grandfather tree had reassured. "You are just getting ready for the fruit. You are a peach tree so your fruit will be peaches."

"Oh!" the little tree had acknowledged the information half-heartedly. It did seem such a shame to lose one's blossoms when they were so very attractive. He was sure he would feel naked or however one felt with less than a full quota of adornments.

But he had survived the tragedy and had become quite engrossed watching the growth of his first fruit. At first he had been rather disappointed. The little, green, knotty things were not

pretty like his blossoms, and anyway he had expected something quite different. He couldn't picture exactly that which he had expected, the only thing he had been sure of was that he was not satisfied. But little by little, day by day, he had revised his opinions. There was no denying the fact they were getting better looking every day—all six of them. He had become quite enthusiastic and had even bragged just a little bit concerning his prowess to the grandfather tree. The grandfather tree had chuckled good naturedly.

But now came the day of real tragedy—the day we first made the acquaintance of the little tree. He had noticed those same things that moved on top of the soil at the nursery also moved in the same way in this orchard. At first he had been very suspicious of them, for he feared that he was destined for another *go*. But when nothing happened he gradually lost his suspicions, and he had even welcomed them coming round in a way—especially when they admired his dress of leaves and blossoms. But lately they had been admiring his fruit—had even touched them. He had not minded—much. Poor things. They didn't have any such large golden fruit as he had.

But horrors! These things that moved about the orchard pulled off his beautiful fruit—all six of them! Dastardly! How could he survive such a blow? His beautiful fruit—his only fruit!

Mournfully he told the grandfather tree of the terrible act; told him of all the care he had taken of his fruit; of the pride he had in them—all gone for naught.

And the grandfather tree with gentleness consoled him. "Little tree, you have completed a cycle of your life. You were placed here to perform a duty."

"Who did that?" demanded the little tree. "Nobody ever told me about a duty. There have been *go*'s and *times* and *winters* and *springtimes*, but never any *duty*."

At which the grandfather tree laughed heartily through all his many branches. "Listen," he said. "The things that took your fruit are called men. They think they placed you here. But that is not so. God, who made you, did that. And God gave you a duty to perform. He wanted you to grow leaves, after you had grown sturdy limbs. Then the birds could find rest and shade with you."

"Who made the birds?" inquired the little tree. "Have they a duty? And why don't they grow their own shade?"

"Now, now," reproved the grandfather tree, "not so many questions. I am telling you about yourself, though I'll tell you this about the birds: God made them as well as all other things."

"Is God a tree like us?" the little tree wanted to know.

"No," replied the grandfather tree. "Now let me finish with you. After your leaves were grown then the blossoms came. This you were to do as the first step to growing fruit. But also you added beauty to the world—and that is as important as fruit, really—for you were very pretty in your green leaves and pink blossoms."

The little tree preened himself. It was good to be appreciated, he thought.

"Also," continued the grandfather tree, "the blossoms contained food for the bees you so greatly admired. Then came the fruit which men will eat, for they cannot eat sunlight as you do."

"I do not like them eating my fruit," said the little tree. "My peaches were so pretty."

"That," continued the grandfather tree, as though he had not been interrupted, "is why you are a tree. Just look what you have accomplished. You have sheltered birds, fed the bees, been a thing of great beauty, and now you have fed man. That is the duty God gave you as your share of life's work. Next year you will do it all over again."

"Well," mused the little tree, "I hope God is satisfied. As for next year—I'll wait and in time I'll know—maybe."

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THE ASTROLOGER DISCUSSES THE ASPECTS

(Continued from page 474)

sciousness and, living in that way, he can risk a marked "back-turning" in his evolution. The regenerate aspects made by the chart ruler so placed serve to make him unconsciously turn "toward the Light" and in living by those patterns he insures an upward turning in his development, not only for this incarnation but for all that follow.

Just as the physical birth is the result of conception and the Full Moon is the result of the lunation previous to it, so an opposition aspect between two planets is the awareness which results from a conjunction of those two planets at some time in the past incarnations of the person. There are no effects without causes and since Cosmic Pattern manifests on all planes we must realize in studying the opposition aspect that in this incarnation the person is being made aware of these two particular vibrational powers, or qualities, in his own nature in a very important and significant way. Recognize that inner tensions can be very great with even one opposition-aspect in the chart. The experience-patterns represented by the planets concerned—either by rulership or occupancy demand and urge the regenerate, spiritualized expression of the person's nature. Repeating the unregenerate, frictional qualities will keep the person in "darkness" not only for this incarnation but perhaps for several "chapters" to come—and the testings will, in future, be more and more severe. The criticalness of this aspect is clearly demonstrated when the opposition aspect is ignited by eclipses, progressed Moon, or progressed planetary aspects making the simultaneous square to both planets. In such a stimulation of the aspect the unregenerate residue in the person's consciousness—whatever his age may

be—"comes out of the woodwork" and he experiences a testing of his regenerate capacities that can be very severe. On the other hand, when the opposition is activated by one planet being trined and the other sextiled then whatever of regeneracy has been established can be drawn on to deal with the experience that is manifested. A "favorable" activation of the opposition aspect always implies, to a degree, a testing but "more of the best of consciousness" is more immediately available.

In the foregoing is seen the reason why the opposition aspect is universally considered "not as bad" as the square because even if the two planets concerned have no other aspects, the pattern as a whole is activated four times by the combination of trine-sextile to the two times it is squared. Much more "elasticity" is enjoyed and the impulses to regenerate are much more numerous, in the long run.

A happy ending: even the square or opposition aspects can be "life-savers" of great benefit when they are made by an otherwise unaspected Saturn in a chart having nothing in earth. The person with such a chart needs ballast, he needs controlling and direction, he needs channelings for his outgoing energies. Such a Saturn simply says—and this proves that the square and opposition are not essentially bad—"I will see to it that you keep your feet on the ground so that your life may be lived purposefully and constructively; you will have responsibilities to fulfill, ambitions to achieve, and qualities to regenerate and redirect; my vibration, even though it may seem to hold you down at times, is really your greatest blessing because it will keep you aligned to the streams of unfolding experience."

Life does not punish us through our squares and oppositions; it teaches us our most needed lessons through them if we wish to learn to become aware of our needed regenerations.

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