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Rays from the Rose Cross

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Contents

<p>Easter Song; Royal Ritornello (poems) Veda B. Collins 146</p> <p>EDITORIALS —</p> <p>Toward Moral Beauty 147</p> <p>THE MYSTIC LIGHT —</p> <p>Joy in Oneness....G.R. 150</p> <p>The Mystery of the Holy Grail. C.C.T. 153</p> <p>Mystical Meaning of the Rose Victoria E. Vandertuin 157</p> <p>Problems of Surgery..Kent Lorimer.. 158</p> <p>MAX HEINDEL'S MESSAGE:</p> <p>The Vital Body (Twenty-eighth Installment) 161</p> <p>STUDIES IN THE COSMO-CONCEPTION:</p> <p>Contemplation 163</p> <p>WESTERN WISDOM BIBLE STUDY:</p> <p>Healing Miracles of the Christ (Continued)...Corinne Heline .. 164</p> <p>ASTROLOGY DEPARTMENT —</p> <p>The Four Archangels and Their Eras Anne Phillips 165</p> <p>The Children of Aries, 1968..... 169</p>	<p>Readings for Subscribers' Children: Craig S. H., Suzette D. L., Miguel A. S. 171</p> <p>Vocational Guidance Advice: Brunnhilde S., Thomas K. M., Kay W., John S. 174</p> <p>Daily Thought and Guide 175</p> <p>MONTHLY NEWS INTERPRETED —</p> <p>Venus — Earth's Secretive Sister.... 177</p> <p>Shrinking Jupiter? Shrinking Moon?. 178</p> <p>Astronomical Events for 1968..... 179</p> <p>Threat to Oxygen Supply..... 180</p> <p>READERS' QUESTIONS —</p> <p>Whereabouts of Dense Body of Jesus.. 181</p> <p>NUTRITION AND HEALTH —</p> <p>Vegetarian Recipes 183</p> <p>HEALING DEPARTMENT —</p> <p>Heredity and Disease (Conclusion) Max Heindel 187</p> <p>CHILDREN'S DEPARTMENT —</p> <p>Rabbit Eggs..E. Alma McCarton.... 188</p>
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EASTER SONG

*Spill Thy sweet dews of mercy, Lord,
on this our pleasant earth;
Release within our suffering hearts
Thy bubbling wells of mirth.*

*Spill Thy sweet dews of mercy, Lord,
and call Thy birds to sing;
Release within our troubled hearts
the holiness of spring.*

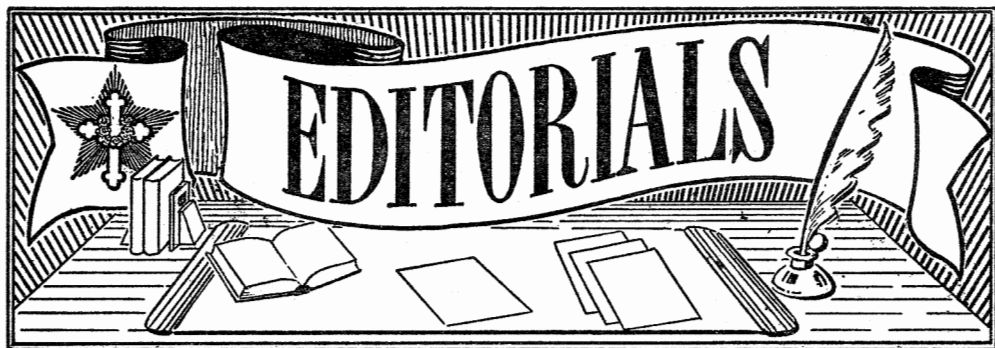
*Spill Thy sweet dews of mercy, Lord,
recall Thy errant dove;
Our hearts have need of mercy, Lord,
and we so need Thy love.*

*Spill Thy sweet dews of mercy, Lord,
and open wide Thy flowers;
Recall to every mortal heart
Thy Resurrection hours.*

ROYAL RITORNELLO

*No need to brood because of vales
immobilized in snow;
No need to weep because the days
on leaden feet are slow;
No need to sigh because the wind
continues to be shrill:
The fairy march of small green leaves
is sounding on the hill!*

*The piper's trill of violets
is echoed by the streams
Where dewey-eyed anemones
square-dance their elfin dreams.
The whole wide world is Easter-sweet!
Hosannah to the King!
He does but Rise and all the earth
is beautiful with spring.*



Toward Moral Beauty

ACCORDING to the Western Wisdom Teachings, the Lords of Venus and the Lords of Mercury came to our Earth in the Atlantean Epoch "for the purpose of giving a further impulse to the mental and emotional development . . . Venus was to add *beauty* to strength, and to attain that ideal the Lords of Venus fostered the plastic arts: painting and sculpture."

Thus beauty was introduced into our evolutionary scheme as a means of accelerating spiritual progress, and when, many ages later, St. Paul admonished us to think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely" — or beautiful, he was but carrying forward the ideal given in ancient Atlantis.

Some wise person has said that: "Beauty is an all-pervading presence. It unfolds in the numberless flowers of spring; it waves in the branches of the trees and the green blades of grass; it haunts the depths of the earth and the sea; and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty." Anyone receptive to the beauty in nature will surely agree that: "The contemplation of beauty in Nature diffuses through our being a soothing and subtle joy, by which the heart's anxious and aching cares are softly smiled away."

At this time of the year, when Nature wears her most beautiful outer raiment, our Earth is being enveloped anew in the vibrant spiritual beauty of the Cosmic Christ. The Divine Creative Word has whispered "the word of life" to all living creatures and is now preparing to gain a new impetus after having brought forth to fruition its annual mission. And the "celestial song of life is re-echoed from the Earth, as the whole of creation takes up the mighty anthem . . . A new life, an augmented energy, sweeps with an irresistible force through the veins and arteries of all living beings, inspiring them, instilling new hope, new ambition, and new life, impelling them to new activities whereby they may learn new lessons in the school of experience . . . Generation and multiplication are the watchwords everywhere — *the Spirit has risen to a more abundant life.*"

This cosmic power has its counterpart in man — the Christ within every human being. It is a soul beauty that shines forth from the individual according to his degree of readiness for liberation from the bonds of materiality, as symbolized by the Resurrection.

In the midst of all the glory and beauty, both inner and outer, of this mighty cosmic activity, humanity faces the varied and complex problems resulting from disobedience for ages past to God's beneficent laws. From the outer viewpoint, there is much that is un-beautiful.

But viewed from the inner viewpoint, in the light of the cosmic Laws of Rebirth and Consequence, conditions in our world are revealed as natural results of collective human activity. As the unquenchable spirit of progress surges more and more forcefully in the consciousness of humanity, we are encouraged to believe that even in the midst of such degrading manifestations as addiction to alcoholic liquors and hallucinogenic drugs, sensual pleasures, permissive sex standards, racial strife, and national conflicts, there is a shining path where those who seek a higher beauty than that of the material world are walking. This is the path of spiritual beauty, a path lighted by the eternal effulgence of the Great Christ Ray.

Those who are attempting to walk this illumined Way constantly face the demands of self-reliance and individual responsibility. While He walked our Earth, Christ Jesus spoke to the indwelling Spirit of man, calling to it with a strangely moving power to live a love-imbued life of constructive activity based upon the cosmic laws that insure our progress on the spiral path from clod to God. However, His call was not merely to obedience to a set of laws imposed from without. It was to the infinitely more difficult achievement of learning to hear and obey the admonitions of the inner Self — the Spirit, the well-spring, we may say, of moral beauty.

Thus it appears obvious that if we would unfold our latent powers into that moral beauty which is our heritage, we must, first of all, look within and examine ourselves. An expansion of consciousness is required of each one of us, and the combined efforts of all those on Earth today who are attuned to the Christ vibrations, focused and dedicated, can accomplish any measure of inner and outer beauty desired.

But the task of self-examination is a subtle one. Although the indwelling Spirit is essentially good, its reflection, the personality, is innately selfish and tainted with the Lucifer influence, bound up in the process of getting and possessing material things. It suggests all kinds of excuses in self-justification, and resorts to an attitude of self-righteousness when accused of being responsible for undesirable conditions. It leads us to blame other people for whatever is wrong in our own lives; it urges us to retaliation against those we blame for our individual and collective troubles. This is the lower self, the part of us which must be transmuted ere we can exemplify true moral beauty.

Is this an impossible task? No, but it is a challenge. Every human being is a spark of the Divine Flame, and as such is ever ready to seek its birthright in the Kingdom of God. This Higher Self gives the promptings which lead to a rightly-fashioned life, a life in which the consciousness is identified with the Ego; a life that is not only constructively creative according to the precepts of Christ Jesus, but which

appears as a "thing of beauty, a joy forever." The Higher Self impels us into a dedicated life, a life motivated by high moral ideals.

One of the enlightened members of our human race who realized the power of such a life was the late scientist, Dr. Alexis Carrel. In his wonderful book, *Man, the Unknown*, he states: "Moral beauty is an exceptional and striking phenomenon — one never forgets it. This form of beauty is far more impressive than the beauty of nature. It gives to those who possess its divine gifts a strange, an inexplicable power. It increases the strength of the intellect. Much more than science, art, and religious rites, moral beauty is the basis of civilization."

The life of moral beauty is anchored in purity of motive and unselfish service to others. It is the truly *Christian* life, the life in which we learn to *know* ourselves, to conquer our selfish lower natures, and to become masters of our fate. Such a life affects every phase of activity in which we participate. It reaches out great distances and enkindles the dormant fires of spiritual growth and progress wherever human beings are found.

Where moral beauty is present, there is evident that "*intangible something* cognized by the spirit of introspection," as Max Heindel says. "It is unnameable and indescribable; it evades the most persistent efforts to fathom it, yet it is there just as certainly as the vehicle (the *soul body*, composed of the higher ethers) which it fills — yes, and more so. It is . . . the sum of all human faculties, attributes, and concepts of good, immeasurably intensified. If everything else were taken from us, that prime reality would still remain, and we should be rich in its possession, for through it we feel the drawing power of our Father in Heaven, that inner urge which all aspirants know so well."

At this Easter Season all human beings are urged to turn their thoughts anew to the realization of the debt we owe to Christ, that mighty spiritual Being whose coming into our Earth as its Indwelling Spirit has made it possible for us to unfold in all its glory the moral beauty latent in the depths of our mysterious selves. By sending forth endlessly, increasingly strong each passing year, His great love power, purifying the etheric vibrations of our Earth and intensifying within man the latent love power corresponding to His own, He lifts us up and on as fast as we will go.

In the Western Wisdom Teachings we are taught that: "Cleansing the blood from egoism is the Mystery of Golgotha; it commenced when the blood of Jesus flowed; it has continued through the wars of Christian nations whenever men have fought for an ideal, and will last until the horrors of war by contrast have sufficiently impressed mankind with the beauty of brotherhood," wherein dwells moral beauty.

As Christians, then, our path of progress is the path of moral integrity and beauty — the life which enables us to meet the tests and trials that come daily to spur our latent powers to activity in service to others. This is the life of self-conquest, the life that carries an eternal challenge to us as pilgrims upon the Earth. As Spirits our real home is in the heaven world, and the sooner we learn the lessons of this life school, the sooner will we possess that moral beauty which means individual and collective liberation from matter, as exemplified for us on a cosmic scale by the Glory of the Resurrection.

THE Mystic



... LIGHT

Joy in Oneness

G. R.

ON Easter Morning thousands of people in scores of communities all over the world will go to the hilltops at sunrise, there joyfully to praise and bless God. The steady increase of this hilltop, sunrise worship is a significant and hopeful development of our times. It seems that man is bursting out of the shell that has encased him, and the temples made with hands are becoming too narrow and confining. The multitudes cannot be satisfied with the dry chaff of dogma and complicated creeds, but only with the living bread of the simple spiritual truths of life and being.

In the great temple of the outdoors, under the common roof of the sky, sectarianism can be forgotten. Christian, non-Christian, mystic, occultist, and even those who profess no particular faith, each interpreting the meaning of the season in his own way, can join in a common rejoicing at the renewed tide of life that surges with the returning warmth of the Sun in spring. The vernal equinox is observed by people of all religions, and in all countries, and has been through the ages. The Christian festival has grown out of and been superimposed upon the foundation of the equinoctial observance of these older religions and times. The joy of Easter is universal.

As men draw closer together in a common bond of worship under the sky, they also come into more intimate com-

munion with the forces of life working in and through Nature, from which modern man had felt himself apart to a great degree. The tendency has been to regard the beauty of unfolding leaves and the magic music of the birds as a lovely pageant in which man plays the part of onlooker only; or to wonder why he could not manifest renewed joy and life as spontaneously as Nature.

People are old, sick, and tired in the spring as they are at other seasons, and the most that man (perhaps the more appropriate word here is *woman*) seems able to manage is new clothes for Easter. Yet the same life works through all, and man does have his cycle of growth, rest, and renewal even as the plant kingdom, though his is a longer rhythm.

A little time spent in studying the deciduous trees, admiring their new growth and beauty at this time of the year helps to put us in tune with the season. In the springtime the buds swell and unfold the little new leaves, which re-clothe the naked branches of the tree with a glorious canopy of green. These leaves are not merely ornamental, but through the long summer days, by means of their ability to utilize energy from the Sun, they take the water and other elements absorbed through the roots, and manufacture them into food for the whole tree. The tree grows and produces fruit. In the autumn the leaves gradually fade and fall away,

until the tree is left bare and with no outward manifestation of life through the winter months, until it again stirs with the warmer days, to pass once more through the familiar cycle.

Man, too, has his seasons. Infancy and childhood are his spring; while his vehicles are growing and expanding to maturity is his time of summer; autumn comes in the later years, when he gradually relinquishes his hold on the physical vehicle, or body, until it falls away in what we call death. Then comes winter, when he shows no physical activity, and the time when we say "he is dead."

But is he? Or will he awake to physical life again, with another springtime of rebirth, even as the tree? Why should a tree re-awaken and grow from season to season, and man be limited to one cycle? What kind of a tree should we have if it were limited to the growth it could make in one year? Just a yearling that would probably bear no fruit, ever. It takes years to bring a tree to full stature, and it takes many a cycle of physical expression to bring man to the limit of his growth upon the Earth.

Some people shrink from the idea of rebirth or reincarnation in the physical world as something harsh and forbidding, but often this is because the emphasis has been wrong. The association has been with compulsion, with being "bound to the wheel of birth and death," as though life after life man were forced to go through a treadmill existence, or, as a galley slave chained to the oars, compelled by the power of the lash to row in some direction not of his own choosing, to the limit of his endurance. This is a false conception. Let us go back to the tree, to find a happier picture of the truth of rebirth.

When a tree unfolds its leaf buds in spring, it is carrying on where it left off the previous autumn. Julia Ellen Rogers, in her book *Trees Worth Knowing*, puts it this way: "The swift unfolding of leaves in spring is always a miracle . . . How can this miracle take place? It could never happen except

for the store of concentrated food that the sap dissolves in spring and carries to the buds . . . What is a bud? It is a shoot in miniature — its leaves or flowers, or both, formed with wondrous completeness in the previous summer. About its base are crowded leaves so hardened and overlapping as to cover and protect the tender shoot. All the tree can ever express of beauty or of energy comes out of these precious little "growing points" wrapped up all winter, but impatient, as spring approaches, to accept the invitation of the south wind and sun."

Note the above word *impatient*. There is the secret of life and growth, for man as for the tree. The flame of life *wants* to express. In the springtime of rebirth man carries on from where he left off in the autumn of old age and physical death. The buds for his new vehicles of manifestation were formed during the past life, and carried over and preserved during the period of rest and assimilation in the heaven worlds. By their very nature they must unfold upon the Earth, but the only compulsion exercised is that of the qualities inherent in the Spirit, which with joy express activity and new growth.

"The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." (Matt. 13:33). Spirit is a leaven, hidden within the threefold body, which forms the personality. All must be leavened and brought under control of the Spirit. These outer vehicles make a living for the whole man, as the leaves make a living for the whole tree. The leaves are not the tree, but a glorious manifestation of the central life of the tree. So the outer personality is not the "self," but an expression of the abounding life of the Spirit, which is the true man.

By means of the experience gained in physical existence through these vehicles, the Spirit grows in power and in control of material conditions. It takes the experience gained and weaves it in-

to a glorious permanent mantle, the soul; also, from life to life, it gradually refines and spiritualizes the outer garments, until the Spirit is all in all, and there is no more need for physical growth. This is a glorious work, and its essence is joy.

For its consummation, the Spirit must come to rebirth, which is just as much a natural phenomenon as the return of life and growth to the plant kingdom year after year. Joy and life abundant are the keynotes of Easter and spring. Joy in activity brings the Spirit of man back into the material world.

Let us cherish this Easter joy, for it is very precious. The Spirit of man has not yet gained mastery over earthly conditions, and blinded by matter, he suffers and loses his way. Being a creature with free will, he learns through action. When he violates cosmic law the ensuing sorrow teaches him to avoid those mistakes in the future.

Earth has been called the sorrowful star, and yet — "The morning stars sang together, and all the sons of God shouted for joy" (Job 38:7) when the foundations of the Earth were laid. What has become of the joy with which it was started upon its day of manifestation? Are the songs of the birds all that is left to us as an echo of the far-off shouts of the sons of God, and the singing of the stars? No, the joy is still here in our midst, but we need to attune our ears to it. It is the very heart of life, and occasionally bursts through, as when the Angel's song was heard at the birth of Jesus. Artists, poets, and especially musicians often bring it to us.

Donald Culross Peattie writes this of Mozart: "Mozart had troubles enough to have set any other musician to writing dirges. But into his music he never brought the sorrow, grime, and humiliations of his life. The worse things got, the more he poured his courage into his art. And it is never grim courage, but blithe as bird song . . . Mozart triumphed over injustice, sickness, debt, and death itself. To all that was ignoble he returned an answer that tingles

still with the rapture of living."

This is what we may gain from our Easter festival — entrance into the joy of life, which underlies our existence, and is not dependent upon outward circumstances. As free Spirits we walk the Earth, not as slaves. In coming into this physical existence we accept the laws and the conditions, knowing what they are in advance of our coming.

Before each Earth life the Spirit knows in outline the problems it will be called upon to meet, even though this knowledge fades in the stress of earthly activity. For gladness in the opportunity for spiritual growth, we are here. Life may be hard, but it can be lived with dignity and serenity in the recognition of that which is to be gained by mastering sorrow and turning it into joy and expanded powers of the Spirit.

On the occasion of the first public performance of Handel's oratorio, *Messiah*, when the great finale, the Hallelujah Chorus, was reached, the opening strains of that soaring anthem brought the entire audience spontaneously to its feet. The listeners were literally lifted up as the instruments and voices poured out the notes of heavenly joy and praise which the composer had managed to capture and embody in his music. Praise and adoration of the source of our being is an uplifting force. It takes the fuss and fret out of life, and replaces it with a deep contentment that no outward circumstances can destroy. The warmth of the joy vibration helps the Spirit unfold its innate powers into their glorious fullness.

For many millions today conditions seem almost unbearably hard, and to them in particular is this message important. Just as the winter gives way at last to spring, so the times of suffering will end in joy and life more abundant. The heart of the universe has not changed — it is gladness. The present task is to find courage and sustenance from that great Heart which is always warm and kind and works ceaselessly to transform Earth's sorrows into spiritual power and joy.

The Mystery of the Holy Grail

C. C. T.

MANY famous men have dwelt upon the legends surrounding the history of the Holy Grail. Tennyson has immortalized the Grail Story with his Muse, but perhaps the most enlightening presentation is contained in Wagner's masterpiece, *Parsifal*, which when understood lifts the veil of mystic symbolism, revealing a pearl of great price, dazzling in its perfect purity. Countless books have been written about the Sacred Cup; reference is found to it in mythology and in all religious teaching; many versions of the legend were sung by minstrels in medieval times, and Grail lore today is as interesting as ever it was in the past.

What is the reason for the persistence of this great mystery which has forced its roots through the foundation of religious and social evolution? There can be but one answer: The myth must symbolize some great cosmic truth or lesson of importance to the world.

Story books are given to children in order to educate and prepare them for the right understanding of moral truths. Similarly, infant humanity is introduced to high ideals by the contemplation of veiled legends which convey their message almost imperceptibly to the gradually expanding intellect, preparing the ground for seed which is to germinate subconsciously, to blossom, and to bear fruit in due season.

So it is with the symbol of the Holy Cup; it represents a very high ideal which at some future date will be actually realized. This ideal is analogous to that symbolized by the alchemists as the Philosopher's Stone, by the Rosierucian as the Roses which bloom upon the Cross, by Freemasonry as the Molten Sea not made with hands.

All these beautiful symbols exist as beacons of promise and hope to a suffering world. But it is necessary that the

lessons conveyed be learned and the ideals lived, then man will again come into possession of the Sacred Cup, handle the Philosopher's Stone, enjoy the perfume of the Roses, and earn the title of Master Craftsman.

The communion cup used in the churches is called *kelch* in German, meaning the pod of the flower. In other languages it has a similar meaning. The pod of a plant holding the seed is a marvelous cup containing all the germinal possibilities of the organism, and all its strength is concentrated within this receptacle. If this seed be impaired or destroyed, then the destiny of the plant has not been fulfilled, and the promise of the seed pod will be lost.

A cup which has within it either wine or the sacred blood is symbolical of the flower pod which contains the seed; and this in turn is likened to the man who conserves the creative force, using it only for purposes of generation or spiritually transmitting it into creative ability for the benefit of himself and others, in no case using it for sense gratification. The Grail Cup has been conceived to be a panacea for all ills, the fortunate possessor being untouched by all ordinary sorrows and in a position to help all those who are in trouble or distress. One is also supposed to be able to heal the sick by means of the Holy Spear, that other relic which plays such a prominent part in the history of the Holy Cup.

The plant is wholly passionless. It stretches its beautiful creative organ, the flower, unashamed toward the sun. Its blood is pure, cool, and chaste. The ideal of the Grail is creative purity or regeneration. In the legend of Parsifal the cup was kept on a mountain top, and like the flower it was exposed to the life-giving sun. Its crystal goblet was filled with the pure passionless blood of the Savior, and the Holy Spear tipped

with the blood was used to heal the sick. The sap of the plant flows softly through its green stem; the beautiful flower is an inspiration to all who behold it. The rays of the Sun like a spear bring the seed forth from the passionless pod so that the barren desert may blossom like a rose.

It is the ideal of the Holy Grail that man shall know creative purity. This is the destined panacea for the world's woes. Then man himself will become as it were a pure and holy cup, filled with the wine of life; not the fermented spirit of decay but the pure, cool essence of the spiritually transmuted creative force. The body is the pod which is to hold the seed that will unfold the flower of creative physical and mental effort to further the upward trend of evolution.

The solar force which is specialized by man as a creative essence is to be used in an ever increasing measure as a Holy Spear possessing a healing power and magic epigenesis for the uplifting and helping of the race. Thus instead of being wasted in sensual gratification as it so often is at present, it may be conserved within the cup, the body, and transmuted and used for the good of all.

Man may be compared to an inverted plant. His hot, passionate blood is the very reverse of the pure fluid which fills the Holy Grail. Instead of the beautiful flower of creative effort and passionless generation, there is the ugly blossom of selfish excesses. Man can never hope to find the Holy Vessel nor use the Holy Spear until by regeneration he has emancipated himself from the sorrows and sufferings which follow abuse of the creative function. He must fit himself to be a healer and preserver before he can be a custodian of the Holy Cup.

It is possible through a passionless state to become the living embodiment of the Holy Grail, and the man who has attained to this will have offspring who are truly immaculately conceived, the roses of purity having literally bloomed upon the cross of the body. The

magic of the Philosopher's Stone is his by reason of real spiritual transmutation. Lastly, the regenerate man is a master craftsman, transmuting the surplus creative force into useful service. These may seem ideals almost impossible of realization, but unless we have the very highest ideals, we shall make no progress. Religion, Freemasonry, the Mystery Schools, legends, and myths all have this fundamental truth of ideal creative purity and spiritual transmutation imbedded deeply within their respective symbologies. These are preparing the mass mind for the time when it will have a fuller comprehension of the glorious future in store for the world when men shall regain their spiritual sight and actually handle the Holy Cup, a panacea for every ill.

A consideration of the drama of Parsifal will help those who have embarked upon the quest. It often happens that the aspirant dimly perceives the true significance of the crystal cup, a reflection of its rosy radiance may softly color his inmost thoughts, or he may sense its illusive fragrance. Then it may be that a poignant yearning is experienced to seek and find the Holy Grail, and for one illuminating moment the veil lifts and the soul has a vision of the Holy Thing. But alas, just as Parsifal killed the white swan of spiritual quickening by his own hand, so do we often by ignorant and selfish living destroy the vision of the Holy Grail, and we exist thereafter in a state of vague unhappiness and with a strange knocking at our hearts which will not be silenced. The longing that is felt is soul hunger. It may be interpreted as a desire for earthly love, riches, fame, but as each of these is added to the life, the longing shifts, recedes, and remains unsatisfied as before. Soul hunger can only be appeased by one food, and that is spiritual in essence. We must become knights of the Holy Grail, seeking for purity and using the creative energies in useful and original work for the good of all. Thus

we may bathe daily in the rosy Grail light, be guided by its discriminating rays, and be fed with its spiritual illumination.

The Grail knights of Wagner's drama are entirely harmless and live in absolute purity. This being so they are eminently fitted to be the guardians of the sacred Cup, and by virtue of its power they are able to help all the world and bring to it healing by means of the Holy Spear. This is the ideal state ultimately to be attained by humanity when they shall become harmless and pure as were the knights of Mont Salvat.

Parsifal symbolizes the aspiring soul on the threshold of conscious spiritual experience. He is a "pure fool," entirely ignorant of the world. But in order to become a self-conscious chooser of right it is necessary that he be tempted and yet remain steadfast to the ideals of the Cup; then only will he be truly virtuous and a fit guardian of its mysteries. When Parsifal shoots the swan, he does so through ignorance; his sin being pointed out, he breaks his bow. The bird represents spiritual quickening, and he who wantonly kills, be it in person or by proxy, slays compassion and spiritual perception. The aspirant in the quest of the Grail must break his bow, having realized his sin.

Kundry represents the lower nature. Sometimes she is subservient to man's highest principles, serving him faithfully; at other times she acts in direct opposition to Grail ideals, being the slave of Klingsor, king of black magicians, and adding to the selfish evils which it is his aim to foster. He uses her against his enemies, the Grail knights. We, like Parsifal, must conquer the wiles of Kundry, the lower nature, resist all her forbidden delights, and rescue her from the domination of Klingsor even though it will eventually mean her death.

The character of Amfortas is emblematical of the soul that has aspired to spiritual power bestowed by a right use

of the creative force, but has used it without discrimination and for self-gratification instead of only to heal and help humanity. He has fallen short of his high ideals. Realizing this he is a prey to a terrible remorse, which manifests as a wound in his side that does not heal. The only relief which he gains is to bathe in a lake whose waters have been transformed into a healing lotion by swans which daily swim in it.

If we, like Parsifal, kill the swan of spiritual awakening by thoughtless cruelty, then we deprive the suffering world of the precious healing balm which we might otherwise bring to it. The only certain cure for the open sore of humanity's sorrows, ills, and pains is the panacea offered by the Holy Cup and Sacred Spear: perfect generative purity and the universal transmutation and right use of the creative power, devoting it to the service of the race.

It was the duty of Amfortas to perform the holy rite of the Grail Service, but he could not bear to do it because it made his wound bleed afresh. To uncover the Holy Chalice caused him the most excruciating agony, for then he felt overwhelmed with remorse at his departure from the right use of the creative force. So in order to spare himself pain he always avoided the ceremony whenever possible. At this stage of evolution there are many among us who, like Amfortas, instinctively know that the creative function is being abused, that there is really no excuse to use it for sense gratification.

We know that the vital force should be used only for generation, and that all the surplus should be transmitted into creative physical and mental effort. But having departed from this ideal we shrink from facing what we have done. It may cause us acute discomfort and most unpleasant realization even to admit this ideal to ourselves. To bare the mystery of the Grail Cup to those who would embark upon the quest for spir-

(Continued on page 160)

MYSTICAL MEANING OF THE ROSE

VICTORIA E. VANDERTUIN

One of the most beloved of the exquisite blossoms our Creator has given us is the Rose. By universal suffrage this "sweetest flower that ever drank the amber shower," as Thomas Moore put it, has been voted the most beautiful among the children of Flora. In the history of our race we find the Rose associated with the chain of a thousand chapters, and although said to be a native of the East, it now partakes of universality, opening its petals to the sun of practically every nation.

The sacredness of the Rose has been felt and recognized for ages past, from the early drawings on stone and skins by our cave-man ancestors, to the immortal inspirations of Dante, Burton, and Corelli. Many of the ancients regarded the Rose as the emblem of silence, love, joy, and secrecy.

The Rose may be said to represent the acme of growth, unfoldment, and evolution in the plant kingdom. Through eons of time it has come to its present perfection of grace, beauty, and fragrance, so that it is now considered the symbol of high spirituality — even of the Spirit itself, as evidenced in the statement in *The Rosicrucian Cosmo-Conception* that where the Cross "is represented with a single rose in the center it symbolizes the Spirit radiating from itself the four vehicles: the dense, vital, and desire bodies plus the mind."

Each lovely petal of the Rose, releasing its mystic perfume, may be compared to the soul growth that comes through the desires, longings, aspirations, and sufferings of the indwelling Spirit, life after life. The Rose, like the Virgin Spirit, unfolds and grows toward perfection. The exquisite fragrance of this lovely flower reminds us of the sacred power within man which urges him to discover the reality of the things invisible.

As the Rose turns its heart to the physical Sun, so man, the individualized, indwelling Spirit, turns toward the spiritual Light of Truth when all about him seems darkness and despair. As he implores at the Divine Threshold, suddenly may come upon him that wonderful illumination which cleanses and inspires.

All physical perfections come to an end, but divine virtues are infinite. Those who are servants of Spiritual Beauty leave a heritage that is everlasting. Thus as the Rose has through its beauty and fragrance brought happiness and alleviated suffering in the physical world, so has spirit, manifesting from invisible planes, brought higher concepts and ideals to all humanity. In God's great Garden there are infinite varieties of His "flowers", but through all the diversity of races, religions, and tongues there remains the thread of progress toward the one Ideal.

Every human being is a Seed in the Great Garden of God's universe, and when nurtured by kindness, selflessness, and understanding will grow and flourish into a human flower of divine stature, no matter how severely buffeted by the storms of bigotry, prejudice, and intolerance. It is thus a New Race is being brought into being, a New Race being equipped to live in the New Age.

The rose, like any other flower, is the generative organ of the plant. Its green stem carries the colorless, passionless plant blood. The blood red rose shows the passion filled blood of the human race, but in the rose the vital fluid is not sensuous; it is chaste and pure. Thus it is an excellent symbol of the generative organ in the pure and holy state to which many will attain when he has cleansed and purified his blood from desire, when he has become chaste, pure, and Christ-like.—MAX HEINDEL.

Problems of Surgery

SENSES RECHANNELED; HEART IMPLANTS; BLOOD TRANSFUSIONS

KENT LORIMER

See through your ears?

Hear through your eyes?

Both questions sound like a far-out vision.

Yet research now underway indicates man may have this potential. If achievable, it would have obvious implications for the blind and the deaf.

THE GLIMMERING DREAM OF ACQUIRING NEW SENSORY CAPABILITIES IS BASED ON LABORATORY EXPERIMENTS SHOWING THAT HUMANS MAY LEARN NEW WAYS OF FINDING OUT ABOUT THEIR ENVIRONMENT. IF THE INFORMATION CAN GET PAST THE SENSORY TRANSDUCER, SUCH AS EYE'S RETINA OR THE EAR'S COCHLEA, THE HUMAN BRAIN CAN PROCESS IT.

THE PROBLEM IS THAT HUMANS HAVE LEARNED TO PROCESS ONLY CERTAIN KINDS OF INFORMATION THROUGH CERTAIN SPECIFIC CHANNELS—VIBRATIONS IN THE SOUND RANGE THROUGH THE EARS, LIGHT WAVES THROUGH THE EYES, SENSATIONS THROUGH THE FINGERTIPS OR OTHER SKIN NERVE ENDINGS.

BUT EXPERIMENTS INDICATE THAT THE NERVES CARRYING THESE MESSAGES TO THE BRAIN ARE NOT SPECIFIC. WITH PROPER TRAINING THE NERVES CAN BE TAUGHT TO TRANSLATE ONE KIND OF INFORMATION INTO ANOTHER. One outstanding example of acquiring new sensory capabilities is the blind person who learns to read through his fingertips by converting a certain pattern of raised dots to letters and words.

RESEARCH by Dr. Wilson P. Tanner Jr., director of the sensory intelligence laboratory at the University of Michigan, and others, may be laying the foundation for a much more efficient method, relying on the ability of the ears to learn to see. The applications will not come, however, until scientists there and at other institutions around the country have learned how and under what conditions humans can be taught new sensory capabilities through experience.

Dr. Tanner, for instance, reasons that when a baby learns new information about his environment, such as how to tell his mother from his father, he makes not tens, but hundreds or even thousands of attempts before achieving a positive identification at every try. Dr. Tanner therefore believes that scientists testing the ability of adult humans to learn new information through their ears should run . . . hundreds and very likely thousands of trials.

ONE EXAMPLE Dr. Tanner has used to make his point is the hypothetical one of a baby born with mixed-up nerves—his optic nerve hooked up to the cochlea and his acoustic nerve attached to the retina. Such a child might hear and see equally as

well as one born with nerves routed in the usual way. As he grew day by day and month by month, the baby would learn to hear and see because he would have built up by experience knowledge of the world around him, as a normal child does.

In other words, information about the environment would be transmitted to the brain in a form, based on long experience, that the cortex can handle. The acoustic and optic nerves are not tailor-made to particular tasks or able to transmit only specific information. They merely carry signals to the brain's cortex where the signals are interpreted as light or sound.

DESPITE THE SEEMING FACT THAT VISION AND HEARING ARE LIMITED TO DEFINITE RANGES, HUMANS ACTUALLY HAVE A MUCH BROADER POTENTIAL FOR PASSING INFORMATION TO THE BRAIN. THEY HAVE UNTAPPED SENSORY CAPABILITIES THAT CAN BE TRAINED, BUT EXACTLY HOW FAR SUCH LEARNING CAN BE PUSHED IS NOT KNOWN. The subject is being investigated at several laboratories.

Basis of the investigation is the highly mathematical theory of signal detectability. Dr. Tanner and co-workers at the University of Michigan's electronic defense group participated in some of the original work. They were interested in building signal detection devices such as radar and sonar. To do this, it is necessary to have a theory on which to base the measurements, ask the appropriate questions and build the appropriate equipment.

THE RESULT was a mathematical description of the ideal observer, based on the assumption that it is possible to build a machine that has the desired ideal characteristics. This does not mean a machine making no errors, but one that makes the best possible use of available information.

The theory of signal detection proved more than adequate for the engineers who continued to build, test and improve radar and other detection equipment according to its specifications. However, Dr. Tanner, who has a Ph.D. in psychology, wondered if the same mathematical theory could be used to evaluate the reactions of a human observer.

* * *

One result of applying detection theory to humans is that it is possible to separate the detectability of the signal, which is a sensory process, from the decision criterion applied by the subject, which is a response or motivational process.

Dr. Tanner, the person most responsible for bringing signal detection theory into psychophysics, believes that humans have a central coding process by which information from the environment is transmitted

to the brain. How this information is coded is influenced by a person's experience.

At a recent National Academy of Sciences meeting in Ann Arbor, Mich., Dr. Tanner reported his most recent experiments showing that sensory capabilities can be acquired through experience. His experiments involved discriminating among sound signals containing physical differences not encountered in everyday living.

In each of three experiments, the subject chose from among four alternatives. One experiment involved sound signals differing only in the position in time in which they were heard; the second involved signals differing both in time and frequency, and the third added a visual input randomly half the time to the second experiment.

Chance behavior was recorded for several thousand trials, in one case for 6,000. However, with added incentive — money — for correct identification and with knowledge of whether the previous response to the signal was correct or not, performance improved until there was from 85 to 95 percent accuracy.

The experiment shows that sensory capabilities can be acquired, since the subjects learned to discriminate . . . on the basis of new information learned through trial and error during the many thousands of tests.

The implications are that, if a way can be worked out to present as inputs to the ear some version of signals that would normally be seen by the eye, then blind persons would be able, in effect, to see through their ears. Conversely, if some method of coding usually auditory signals in the form of light could be devised, then the deaf would be able to hear through their eyes.

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Preliminary studies are already underway at some laboratories to determine other possible applications of signal detection theory. These include animal psychophysics, physiology of sensory reception, reaction time, vigilance, attention, subliminal perception and recognition memory.

Many of the results of these studies have contradicted 100 years of physiological testing in the field of human hearing and, by implication, how humans react to their environment. They had, and are still having, an impressive impact on the scientific community, despite the hard sledding encountered when Dr. Tanner and such colleagues as Dr. David M. Green of the University of California at San Diego, Dr. Theodore G. Birdsall, also of the University of Michigan and Dr. John A. Swets, vice president of Bolt, Beranek and Newman, Cambridge, Mass., reported their early results.

Until 1954, there was only a handful of scientific reports dealing with the general theory of signal detectability, and very few even at the end of that decade. Now there are some 300 papers on the subject of signal detection in psychology, plus uncounted others in engineering and mathematics.

Ann Ewing in Science News, Jan. 1968.

Sensory Perception and the Light Ether

Again physical science approaches one of the primary concepts of the occultist, for in occult science it has long been noted that sensation belongs, first of all, on the physical level, to the etheric structure; and again, to the desire or emotional body. Lines of force are seen circulating in the ovoid, or field area, surrounding the physical body and also penetrating the body. These forces are not only physically electromagnetic, as scientists are now discovering, but they are "psychomagnetic", in terms of occult science. It has been observed, for example, that when Spirits of the dead, who have no physical bodies, come in contact with an embodied person, the latter sometimes senses a condition of magnetism emanating from the Spirit. To the physical scientist, the magnetism of a disembodied Spirit would be a floating magnetic field in space, if his instruments picked it up at all; and he could judge of its intelligence only by its actions, by the way it behaved. This magnetic field may on occasion attract into itself free floating atoms in the air; and in the seance chamber it is known to draw both the etheric and physical substance of the bodies of the persons present. Some mediums have been known to lose much of their normal weight in this process. All sitters also lose some of their substance.

The channel through which sensation travels is termed the Light Ether, for it is the channel not only for sight *but for all sensation of every sort*. Whenever Light Ether is present, sensory organs develop, especially the eye.

The Light Ether is also the ether chiefly concerned (together with the Reflecting Ether) in the development of extra-sensory perception.

Now, extra-sensory perception is of two kinds: that which pertains to the physical world, and that which pertains to the invisible states of feeling, thinking, and living in higher worlds.

Some ESP experts can see without

eyes, hear without ears, etc., right here in the physical world. Others do not have this faculty as relating to the material world, but develop perception and clairvoyance, clairaudience, telepathy, etc., by which they live in two worlds at one and the same time: the physical and the "psycho-spiritual."

To "rechannel the senses" means directing this Light Ether force through channels by which it can reach the brain. The brain is one of the great focusing centers for the cosmic solar force, and when the Ego wills action it sends out quantities of force from the brain to move the body. After death the head is the last part of the person-image to disappear.

Lines of force are seen moving through the inner planes, like streams and rivers, around the globe; and the Invisible Helper often finds himself caught up in one of these currents, together with others in his group, as he journeys on his errands of mercy and enlightenment. Sometimes a single line of force seems to lead to his destination, whether to a patient or friend, to his teacher, or to some place where he is to be shown etheric records.

We know that when blood veins are destroyed, the body immediately sets up a new route for the venous blood to flow through; the same is true of the routes by which the Light Ether forces flow. If one channel is blocked, the force tends to find or create a new route. It is very likely that an intermediate stage of clairvoyance belongs to this Light Ether, and it is this which psychophysics is now discovering. The normal vantage ground of the Light Ether lies in the nervous system as a whole.

Heart Implantation

The physical atoms of the body are held in formation by an etheric matrix consisting of the Life and Chemical Ethers, which Max Heindel terms "the stationary ethers." The Light Ether and Reflecting Ether he calls "volatile" ethers because they move or circulate.

However, each individual cell does also have a sheath not only of the two lower ethers but also a thin layer of the two higher ethers, the Light and Reflecting Ethers. Every organ of the body has its over-all etheric matrix, which molds and holds it in formation, so that the etheric matrix is cell for cell like its physical formation.

As long as the body is alive — i.e., the archetype vibrating — the etheric matrix strives to hold the organs in place, and to transmit the supply of electromagnetic force, as well as physical nutriment.

When an organ such as the heart is transplanted from a recently deceased body it is still permeated by a portion of the donor's matrix, which, however, is already beginning to dissolve. The heart removed from the recipient is also permeated with residual ether, but since the body is still alive and the archetype vibrating, the matrix does not go out with the heart when it is removed, but remains in the electromagnetic network, and so does its seed atom.

Max Heindel has given information which would indicate that this is so. He says that when the spleen — which specializes the solar fluid of the Light Ether — is removed, the etheric spleen continues to work, and the Light Ether force is routed as before through the various organs. This means that, physically considered, the etheric forces find new channels.

So also, it would seem indicated, when a live heart is implanted into a body, it is placed into the etheric matrix which is still there—the etheric matrix belonging to the body. The seed atom of this body is still there in the etheric matrix, for the man is not dead, and will—if the operation is successful — adopt the new heart. The donor, being dead, has of course taken his own seed atom with him from the abandoned body, but the portion of ethers still clinging to the implanted organ vibrates to the keynote of the donor seed atom. If the recipient Ego can conquer the foreign

elements, and impose upon them the rule of its own electromagnetic forces in its own etheric matrix, then the heart will take up its work in the new body and life continues; but if the electromagnetic disharmony is too great, the heart will be rejected, no matter how perfect conditions might otherwise be.

Physicians incline to think that the use of artificial hearts has a brighter future than that of using live implants, at the present time; and most people would favor this. However, the problem is much the same, that of the Ego-recipient conquering and adapting into its own etheric and electromagnetic matrix elements which are foreign. The problem is partly psychical.

Blood Transfusions

Many people object to transfusions, but transfusions of whole blood are no longer common. The plasma so widely used is less likely to cause difficulties, but this plasma is still blood, and certain psychic conditions occur even with the use of such blood plasma. Physicians continue to seek something just as good as blood, and progress has been made.

Where extensive transfusion of blood has been made, it has been observed that the recipient seems to undergo a change of character or temperament, and we are sometimes asked why this should be.

We may say first that the person who undergoes major surgery has perhaps been ill for a long time, without knowing it. He has not been expressing his potentialities fully; and after the surgery it may be that he feels stronger and healthier, and is therefore more aggressive than ever.

But, especially where whole blood transfusions have been made, there is also an influence from the ethers which are carried in the blood, and which transfer to the recipient some of the etheric pictures belonging to the donor or donors. He must therefore conquer these foreign influences in his blood before he can return to normal. As the

Ego gradually asserts control over the "invading" elements, the strange pictures and feelings fade away.

We may consider, however, that in exceptional cases, where much blood has had to be transfused into the recipient's veins, and he conquers it and lives, he may well think of himself as one who has been given an opportunity to live a new life in a new cycle. This would naturally mean a powerful influence from the spiritual worlds, freshly active within his being, and he should inquire deeply into his thought and determine how he will use this extension of life given him by the Lords of Destiny.

MYSTERY OF THE HOLY GRAIL

(Continued from page 155)

itual power makes our wound bleed profusely and hurts us every time, for we know that we have fallen far short of the ideal, and it is our selfish instinct to hide our knowledge so that it will not reproach us.

Klingsor, the black magician, represents the person who conserves the creative power but only that he may use it for selfish purposes, to gain his own ends and further his own interest. Amfortas represents the person who aspires to use the vital force for good, but who fails by lack of discrimination and through weakness of purpose. Parsifal is he who uses the transmuted creative power in the only way it may legitimately be used, namely, in creative effort which gives useful service to the world, in providing an immaculate conception for the child, and for the healing of the sick.

In the past there have been great souls who have found the Sacred Cup, and there are alive today persons who have been successful in the quest for creative purity, who drink daily of the life-giving properties of the Cup, bathe in its rosy light, and are scented with its exquisite fragrance. By virtue of their

(Continued on page 168)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE VITAL BODY

TWENTY - EIGHTH INSTALLMENT

Relation of Vital Body to Spiritual Development

An Important Factor

IN order to progress spiritually, man must further develop his vital body.

We are now getting ready for the fast approaching Aquarian Age with its great intellectual and spiritual development. This requires an awakening of the dormant vital body, whose keyword is repetition.

The Ego has several instruments: a dense body, a vital body, a desire body, and a mind. These are its tools and upon their quality and condition depends how much or how little it can accomplish in its work of gathering experience in each life. If the instruments are poor and dull there will be but little spiritual growth and the life will be a barren one, so far as the Spirit is concerned.

The higher life (initiation) does not commence, however, until the work on the vital body begins. The means used for bringing that into activity is Love, or rather Altruism. The former word has been so abused that it no longer conveys the meaning here required.

The second help which humanity now has is the Religion of the Son — the Christian religion, the object of which is union with Christ by purification and control of the vital body.

While the invisible vehicles, especially the vital body, are asleep, man may pursue a materialistic career; but once this vehicle has been awakened and has

tasted the bread of life, it is like the physical body, subject to hunger — soul hunger — and its cravings will not be denied save after an exceedingly hard struggle.

It has been stated here that humanity, the largest part of them at least, are working today upon their desire bodies, and trying to curb their desires by means of law. Where occult development is to take place, however, where a man is to become a pioneer, it is the vital body that is to be worked upon, and the vital body is particularly and peculiarly acted upon by repetition.

It is necessary to work upon and educate the vital body in such a manner that it may be used in soul-flights. This vehicle, as we know, is composed of the four ethers. It is by means of this body that we manipulate the densest of all our vehicles, the physical body, which we usually think of as the whole man. The chemical and life ethers form a matrix of our physical bodies. Each molecule of the physical body is embedded in a meshwork of ether which permeates and infuses it with life.

Through these ethers the bodily functions, such as respiration, etc., are carried on, and the density and consistency of these matrices of ether determine the state of health. But the part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the soul body; that



is to say, it is more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers. It is the vehicle of intellect, and responsible for all that makes man, man. Our observations, our aspirations, our character, etc., are due to the work of the Spirit in these two higher ethers, which become more or less luminous according to the nature of our character and habits. Also, as the dense body assimilates particles of food and thus gains in flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume as well.

According to our doings in this present life we thus increase or decrease that which we brought with us at birth. If we are born with a good character, expressed in these two higher ethers, it will not be easy for us to change this because the vital body has become very, set during the myriads of years through which we have evolved it. On the other hand, if we have been lax and negligent and indulgent in the habits which we call evil, if we have formed a bad character in past lives, then it is difficult to overcome because of this set nature of the vital body, and it will require years of constant effort to change its structure. This is the reason the Western Wisdom Teaching says that all mystic development begins with the vital body.

Each time we give ourselves in service to others we add to the lustre of our soul bodies, which are built of ether. It is the Christ ether that now floats this sphere of ours, and let us remember that if we ever want to work for His liberation, we must in sufficient numbers evolve our own soul bodies to the point where they may float the earth. Thus we may take up His burden and save Him the pain of physical existence.

Apart from the fact that the Eastern School of Occultism bases its teachings on Hinduism, while the Western Wisdom School espouses Christianity, the religion of the West, there is *one great*

fundamental, irreconcilable discrepancy between the teachings of the modern representative of the East and those of the Rosicrucians. According to the version of Eastern Occultism the vital body — which is called *Linga Sharira* — is comparatively unimportant, for it is incapable of development as a vehicle of consciousness. It serves only as an avenue for the solar force, "prana", and as a link between the physical body and the desire body, which is called *Kama Rupa*, also the "astral body." This, they say, is the vehicle of the Invisible Helper.

The Western Wisdom School teaches as its fundamental maxim that *all occult development begins with the vital body*, and the writer, as its public representative, has therefore been busy since the inception of our movement trying to gather and disseminate knowledge concerning the four ethers and the vital body. Much information was given in the *Cosmo-Conception* and succeeding books, but the monthly lessons and letters give the results of our researches up to date. We are constantly parading this vital body (vital in a double sense) before the minds of the students so that by knowing and thinking about it as well as by reading and heeding the "nice little sermons" which we use to wrap this information in, they may consciously, and unconsciously, weave the Golden Wedding Garment. We would advise all to study these lessons carefully year after year; there may be much dross, but there is gold among them.

(Continued)

Once the neophyte has thoroughly felt in his being the love of the Father he is a changed man.

The door of a genuine Mystery School is not unlocked by a golden key, but is opened only as a reward for meritorious service to humanity.—Max Heindel.

Studies in the Cosmo-Conception

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

C o n t e m p l a t i o n

Q. Is there a higher exercise than meditation?

A. When the aspirant to first-hand knowledge has practiced concentration and meditation exercises for some time, and has become fairly proficient in them, there is still a higher step to be taken.

Q. How may the difference between concentration and meditation be briefly summed up?

A. We have seen that concentration is focusing thought upon a single object. It is the means whereby we build a clear, objective, and living image of the form about which we seek to acquire knowledge. Meditation is the exercise whereby the history of the object of our investigation is traced and, so to say, entered into, to pick out of it every shred of evidence as to its relation to the world in general.

Q. What further step is necessary?

A. These two mental exercises deal, in the deepest and most thorough manner imaginable, with *things*. They lead up to a higher, deeper, and more subtle stage of mental development, which deals with the very *soul of things*. The name of that stage is contemplation.

Q. How does this differ?

A. In contemplation there is no reaching out in thought or imagination for the sake of getting information, as was the case in meditation. It is simply the holding of the object before our mental vision and letting the soul of it speak to us.

Q. How do we do this?

A. We repose quietly and relaxed upon a couch or bed — not negatively, but thoroughly on the alert — watching for the information that will surely

come if we have reached the proper development.

Q. If successful, what occurs?

A. Then the *Form* of the object seems to vanish and we see only the *Life* at work. Contemplation will teach us about the Life side as meditation taught us about the Form side.

Q. What do we see?

A. When we reach this stage and have before us, say, a tree, we lose sight of the Form entirely and see only Life, which in this case is a Group Spirit.

Q. What does this Group Spirit reveal?

A. We shall find, to our astonishment, that the Group Spirit of the tree includes the various insects which feed upon it; that the parasite and its host are emanations from one and the same Group Spirit.

Q. Why should this be?

A. Because the higher we ascend in the invisible realms the fewer the separate and distinct forms, and the more completely the One Life predominates, impressing upon the investigator the supreme fact that there is but One Life — the Universal Life of God, in Whom it is an actual fact that “we live, move, and have our being.”

Q. Does this also apply to minerals?

A. Mineral, plant, animal, and man — all, without exception — are manifestations of God, and this fact furnishes the true basis of brotherhood — a brotherhood which includes everything from the atom to the Sun, because all are emanations from God.

WESTERN WISDOM BIBLE STUDY

Healing Miracles of Christ

CORINNE HELINE

Healing the Centurion's Servant

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this.

For he loveth our nation, and he hath built us a synagogue.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof.—*Luke 7:1-10.*

The story of the Centurion is recorded by both Matthew and Luke. This man, vested in military authority under the Roman government, had yet learned in his worldly contacts to practice the two principles: humility or self-effacement, and active faith; truly an unusual achievement. Thus he was already qualified to become a follower of the Way, and to be made immediately the recipient of the Master's interest and benefits. "I have not found so great a faith, no, not in Israel," were the Master's words descriptive of the Centurion. The Centurion's bond slave, who was dear to him, was ill, and he had sent friends to ask the aid of the Great Healer, a request which was instantly granted. When the messengers returned home, they found the bond slave whole.

A supremely dedicated life centered in humility and service for others is the working formula for successful discipleship, and will always be productive of results, as exemplified in the response of the Master to the Centurion's request.

In this case we have another instance

of absent healing, as we saw in the story of the Syrophenician woman and her daughter. Spirit permeates all things and all places in its active or positive manifestation, and matter itself is also spirit, form being the result of crystallizations around the negative pole of spirit, which is space. Therefore the occultist declares that God is Spirit and that no man can be separated from Him in reality. Separateness of Man from God, Matter from Spirit, is but illusion. Unity is the reality, and as the concept of Unity is developed in consciousness, healing at a distance becomes possible. This is what Christ was demonstrating and teaching to the Disciples when He accomplished healings at a distance from the patient.

Verse eight is an esoteric description of a long and earnest preparatory training which leads to the conquest of self. The soldiers and servants are faculties within man himself. When the modern aspirant can affirm: "I say to this one, go, and he goes; and to another, come, and he comes, and to my servant, do this, and he does it," then he, too, is ready to receive the commendation and favor of the Master and to become aware that his life and his work have been found worthy to come into the aura of His divine and protective Presence.

(Continued)

Disease is really a fire, the invisible Fire which is the Father endeavoring to break up the crystallized conditions which we have gathered in our bodies....

Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health.—Max Heindel.



The Four Cosmic Archangels and Their Eras

ANNE PHILLIPS

THE philology and etymology of the names of the Four Great Archangels of Heaven is as ancient as anything in biblical lore. Unlike the names of many angels and archangels, which go no farther back than the Exile Period in Babylonia and Persia and seem to have originated in that area, (for Aramaic was spoken and written in all of the Persian Empire west of the Euphrates, even down into Egypt, as the language of commerce), the four Archangelic Names are native to Palestine and the indigenous religion of Melchizedek and other Canaanite kings.

The Four Great Archangels are Michael, Uriel, Raphael, and Gabriel.

In the period prior to Abraham, the Sun at the equinoxes and solstices was in the four fixed signs of the zodiac: Taurus, Leo, Scorpio, and Aquarius. These are the signs affixed in tradition to the Four Gospels of the New Testament, attributed to Matthew, Mark, Luke, and John.

From Abraham onward, however, the equinoxes and solstices fell in the four cardinal signs, Aries, Cancer, Libra, and Capricorn.

After the time of Christ the equinoxes and solstices were in the common signs, where they still are: Gemini, Virgo, Sagittarius, and Pisces.

All four Archangels of the four Seasons of the astronomical (not the agricultural) year have been assigned to whatever sign the colures stood in at the

four turning points of the year. Hence the confusion as to which sign is ruled by these Archangels.

The seasons differ all over the earth globe, according to geography, climate, and latitude. Only the astronomical seasons, counted from equinox and solstice, remain the same. But here the sign which the Sun occupies at those turning points is different, as we have said.

Before the time of Abraham the Spring Equinox related to Taurus, the Ox or Bull. Leo related to the Summer Solstice, the time when the Sun was highest in the heaven and the day longest. The Autumn Equinox, when the Sun began to "fall", after which the nights became longer than the days, was in Scorpio. And in midwinter, at the Winter Solstice, on the darkest and longest night of the year, the Sun stood in Aquarius, the Sign of the Son of Man, when the new Sun Child of the year was born. The four Archangels are really four aspects of the Sun; or, in modern terms, of the Earth Spirit as the planet travels around the Sun.

The Four Archangels as correlated to the four fixed signs in the pre-Abrahamic era were therefore: Gabriel, the Man, Aquarius; Michael, "Who is Like God" (His feast is traditionally in Autumn), the sign Scorpio and the Autumn Equinox; Uriel, the Light of God, or God is my Light, the Summer

Solstice when the Sun is brightest, hence the sign Leo; and Raphael, the Spring Equinox, Taurus, "God Healeth."

The name Raphael has as a root the same as that from which the Greek Orpheus is derived.

In modern times the Four Archangels have become completely divorced from rulership of signs, and relate only to the equinoxes and solstices as points in time and space.

If they are to be taken as symbolical of the holy seasons, the "high festivals" of the year, then obviously they cannot be rulers of signs which are continually changing as the ages roll around.

But if these four Archangels do rule the four fixed signs, then obviously the contemporary seasons, in which the Sun occupies other signs, must be taken as sacred to these other Archangels who do rule the signs of equinox and solstice. If we accept this proposition, we cannot have Michaelmas in the autumn, because the Autumn Equinox is no longer in Scorpio but in Libra, which is ruled by Venus and therefore by the Archangel Hanael or Anael.

If, however, we take the Earth as a planet in the modern sense, then we can keep the four ancient Archangels as designating not the fixed signs, but the four aspects of the Earth Cycle itself—the Four Supporters or Guardians of the Earth Spirit. This makes it possible to keep the traditional Feasts; Michael for Autumn; Gabriel for Winter; Raphael for Spring; and Uriel for Midsummer. But they must be divorced from the constellations, since the fixed signs are no longer present at the equinoxes and solstices.

In the Bible Age, during which the Old Testament was written and edited, the equinoxes and solstices were in the signs Aries, Cancer, Libra, and Capricorn. Thus Jews and Christians assign the Four Archangels to these four signs; Gabriel to Capricorn, Raphael to Aries, Uriel to Cancer, and Michael to Libra. Still, the old texts often use the ancient terms, and students are confused.

Since the time of Christ the equi-

noxes and solstices have taken place in common signs Gemini, Virgo, Sagittarius, and Pisces. Again, however, the Church continues the ancient usage as to seasons; although the signs in which the equinoxes and solstices stand are really ruled by Mercury and Jupiter, whose Archangels are Raphael and Zachariel.

We simply have to realize that the Four Archangels actually received their status in the Taurean Age in Canaan; although in still more ancient civilizations — Sumeria, Egypt, and India — the beginnings of culture easily go back to the Geminian Age, and even to the Cancerian, when the vernal equinox was in Gemini and Cancer, respectively.

Let us consider the Geminian Age in which Egypt, Sumeria, and the Indian civilization arose. Here the Vernal Equinox (Sun's spring crossing) was in Gemini, which is actually ruled by Mercury astrologically; and so also the Summer Solstice was in Virgo, ruled by Mercury. Mercury is Raphael, the Healer, or Ratziel, the Herald. Raphael ruled both of these times in the Geminian Age. The Autumn Equinox took place in Sagittarius, ruled by Jupiter, and the Winter Solstice was in Pisces, also ruled by Jupiter. Jupiter's Archangel is Zachariel. This is the situation we have with us today except that the Vernal Equinox is in Pisces, and the Summer Solstice in Gemini; with the Autumn Equinox in Virgo and the Winter Solstice in Sagittarius. But the same two Archangels — Mercury and Jupiter — or Raphael and Zachariel — rule.

In religion we have to divorce the four Holy Seasons from astrological rulerships and think of the Four Archangels as Spirits of the Earth; or, Aspects of the Earth Spirit, and that is all. Otherwise we are in a mass of entanglements.

* * *

The last catastrophe of the Atlantean continent, the final sinking, which is recorded in Plato's and Solon's accounts as received from the Egyptian priests, took place when the Vernal Equinox

was passing through Cancer. The civilizations which arose out of the mud and debris of that cataclysm rose into the air of the Geminian Age.

The sign Cancer was the sign of the Vernal Equinox around 10,000 to 8,000 B.C., and during the same time Libra was the Summer Solstice point, Capricorn was the Autumn Equinox point, and Aries, sign of the Lamb or Ram, was the Midwinter Solstice point.

Cancer, the Moon sign, is associated in modern times with the Angel Gabriel as giver of children, Cancer being the Mother Sign; Venus rules Libra, its representative is Hanael or Anael; Capricorn is ruled by Saturn, whose representative is Kassiel or Cassiel; and Aries is ruled by Mars, whose representative is Samael, Khamael, or again Tzadkiel, the Angel of Sacrifice, pointing to the sacrifice of the first born in ancient times, for which the Lamb was the substitute.

Already in ancient Sumeria, human sacrifice had been replaced by animal sacrifice. Abraham brought with him into Canaan the custom of sacrificing a goat or lamb instead of a child. One of Tzadkiel's symbol is a knife.

Again we see how the symbolism has become mixed in later categories, for Tzadkiel is related to Mars in some systems and again to Jupiter, the planet most closely sacred to Jehovah-God. The Greek name Jove is a form of Jehovah, the All-Father, Father of gods and men, Lord of Churches and ecclesiastical institutions and of theocracies and the Law. Tzadkiel, the Justice of God, means really, "God is Just." Observe, however, that behind the Justice of God is the guiding Principle of Mercy, its spiritual complement.

The significance of that ancient time when the Winter Solstice was in Aries is carried forward to the Vernal Equinox time, or Passover, in the Egyptian Period when the Hebrews escaped bondage in Egypt, and the Angel of Death passed over those houses which were marked with a cross or blood. The sign of sacrifice continues to be with Aries,

where it borders upon Pisces in particular.

The association of Uriel with Cancer and the midsummer of the Bible Age, when the Summer Solstice was in Cancer, is shown in the fact that Uriel means "God is Light", and the city of Ur in Chaldea was the great center of the worship of the Moon God. The Bible says that Abraham came from Ur of the Chaldeas, where his father, Terah, (according to legends) was a devout maker of images for the local cult; that is, a sculptor. Cancer is ruled by the Moon. Ur is "the City of Light", for Ur means Light.

The name Anu and Ana come down in biblical literature as Anna and Hanna, referring back to Ana, the Goddess Heaven, or to Anu, the God Heaven; while Ea or Hea continues to exist in the holy Name of God, Jah, Jahweh, or Jehovah. Ea was the God of the watery deep. The planet Venus has *Anael* or *Hanael* as its representative.

The name of the Moon God in Sumeria was Nannar as Lord of the Sky, and

Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings ONLY in this magazine.

the title of the Moon God exists in the name of Abraham, Father of Multitudes, Abram, taken from a title of the Moon God, both as the Father-Light of the multitudes of stars in the night sky, and as the giver of offspring on earth.

If Ea is taken as the Lord of the Earth, then apparently the Four Archangels are the four Aspects or Faces of Ea, the Earth Spirit, and the Earth Spirit is Jah, Jahweh, or Jehovah-God: "The earth is the Lord's and the fullness thereof." Astronomically the Earth and Moon are a single system, and spiritually also, for each reflects sunlight upon the other, and each casts shadows upon the other, revealing the earth's true shape.



MYSTERY OF THE HOLY GRAIL

(Continued from page 160)

purity they have literally become all that the Holy Grail symbolizes. Their soul body is ablaze with holy ardor, their spiritual sight is restored, and their cup of regeneration is filled and brimming over with the spiritual essence. These Grail knights feel sympathetically the pain experienced by their suffering brothers, and in their compassion they guide and help them and administer to them the panacea of the Healing Spear.

The world has lost the Holy Chalice, the symbol of Initiation, but it is destined to be restored in all its glory. When humanity learns the lesson of regeneration, purity, and harmlessness, the service of the Holy Grail will be reinstated in our churches and in our hearts, for all will have earned its holy Presence.

TOO LATE?

"It is too late!" Ah, nothing is too late —
 Cato learned Greek at eighty, Sophocles
 Wrote his grand *Aedipus* and Simonides
 Bore off the prize of verse from his
 compeers
 When each had numbered more than
 fourscore years;
 And Theophratus at fourscore and ten
 Had begun his *Characters of Men*.
 Chaucer at Woodstock, with the
 nightingales,
 At sixty wrote the *Canterbury Tales*.
 Goethe at Weimar, toiling to the last,
 Completed *Faust* when eighty years
 were passed.
 What then, shall we sit idly down
 and say,
 The night hath come; it is no longer
 day?
 For age is opportunity no less
 Than youth itself, though in another
 dress.
 And as the evening twilight fades away,
 The sky is filled with stars invisible
 by day.

—Henry W. Longfellow

HASTE NOT! REST NOT!

*Without haste! without rest!
 Bind the motto to thy breast;
 Bear it with thee as a spell;
 Storm or sunshine, guard it well!
 Haste not! Let no thoughtless deed
 Mar for aye the Spirit's speed!
 Ponder well, and know the right,
 Onward then, with all thy might!
 Haste not. years can ne'er atone
 For one reckless action done.
 Rest not! Life is sweeping by,
 Go and dare, before you die;
 Something mighty and sublime
 Leave behind to conquer time!
 Haste not! rest not! calmly wait;
 Meekly bear the storms of fate!
 Duty be thy polar guide —
 Do the right whate'er betide!*



The Children of Aries, 1968

Birthdays: March 21 to April 20

PEOPLE born when the Sun is in the cardinal-fire sign Aries, symbolized by the Ram, are usually of a positive, fiery temperament, with an abundance of enthusiasm and energy. Brimming with forces similar to those released by Nature in the spring, they have a zest for living, a fondness for dynamic activity, and a youthful vigor which is often retained throughout life. Vigorous action is their delight, their great necessity. Without intense experiences, obstacles to overcome, endless things to do, life for them is meaningless.

The Arians are usually quite self-assured and self-assertive, even to the point of aggressiveness. They enjoy contending with other people or with circumstances, sometimes merely for the joy of victory. Being impatient of restraint, interference, or routine, and having initiative and strong impulses, they like to lead and direct.

As pioneers in various fields, the higher type Arian can be self-sacrificing, unresting, and tireless in action, encouraging the less venturesome to follow them into a richer existence. However, impulse and lack of persistence can often

impel them unwisely to forsake one enterprise after another, as a new interest replaces the preceding one. Unless self-disciplined, they may rush about, impressing others perhaps, but unlikely to do themselves or others much good.

Although the egotism and impatience of many Aries natives can be quite trying at times, these people are generally well liked, for they are capable, generous, and protective toward those they like. However, should the inner pressure that requires self-satisfying release be frustrated or fail to find a constructive outlet, offensive and objectionable traits are apt to manifest. Obviously, wise direction of effort and aims is necessary to make these children socially useful citizens.

Again all during this solar month we find that Uranus and Pluto are in conjunction in Virgo, and they sextile Neptune in Scorpio, giving a strong inclination toward the occult to all the children born during this period. The mind tends to be keen, original, scientific, and mechanical, and the intuitive faculty is quite strong. Dreams and visions of a prophetic and inspirational nature are probable, and there is also healing ability. This configuration points toward

the ability to dream constructively as well as to bring those dreams into practical reality. There is also a love for travel and exploration in both the physical and the higher realms.

From March 21 to 25 the Sun and Uranus are in opposition, a stellar pattern which requires persistent effort in overcoming a tendency toward impulsiveness and unreliability. Children with this aspect should be taught from early years to respect proper conventions, to be loyal and dependable in all close personal relations, and to use their inventive faculty in a constructive manner.

Venus and Mercury are in conjunction from March 21 to April 13, making the native cheerful and companionable with a good-natured disposition and a desire for society. This aspect also gives ability for music and poetry, especially if on the ASC, and is a general indication of success in salesmanship because the native is suave, affable, and persuasive.

From March 21 to 31, Jupiter trines Mars, pointing toward nobility, sincerity, and honesty, along with enthusiasm and the ability to influence others. There is good earning capacity, too, along with a generous trend of nature. Ingenuity and constructive ability aid in bringing success, and both travel and health are favored.

The Sun conjuncts Saturn from March 27 to April 14, a configuration which brings opportunities to learn such needed lessons as unselfishness, optimism, consideration for others, and faith in the Divine Plan.

From April 1 to 8, Mercury opposes Uranus but trines Neptune. These vibratory patterns point toward the need to cultivate poise and calmness in the daily life, along with moderation instead of extremism in viewpoint. The trine to Neptune gives a mind peculiarly adapted to the occult, as well as the probability of developing a super-normal faculty.

Venus opposes Uranus but trines Neptune from April 1 to 10, accentuating the need to cultivate equipoise, along with high moral standards of conduct in dealing with the opposite sex. There is a fertile imagination, deep emotions, and ability as an inspirational musician. A tendency toward a pure and chaste nature is also present, and this provides an excellent channel for transmuting the square of Venus to Uranus.

From April 8 to 20, the Sun and Jupiter are in trine aspect, a strong indication of health, wealth, and happiness. The native has an abundance of vitality with which to resist disease, and this is backed up by a disposition that is sunny and jovial, friendly and generous, trustworthy and philanthropic. There is good judgment and executive ability, too, in addition to a special flair for religious and government work.

Mercury trines Saturn from April 12 to 19, acting as a brake upon the flighty mind and giving it a seriousness, depth, and power of concentration which is of inestimable value in life. The forethought and profound reasoning ability indicated by this aspect insure success in whatever vocation the native may pursue. The patient persistence which permits no temporary failure to stand in the way of ultimate success, along with their caution and diplomacy, make these people invincible in the long run. Therefore they generally become prominent in connection with some serious enterprise such as secret societies, the church, or even political or governmental affairs. They are in demand for high positions in great undertakings where a steady hand is required on the helm. However, they do not usually shine in public for they are very quiet, subdued, and serious in their manner and demeanor. Besides, they are absolutely honest and fairminded, hence they make the very finest judges obtainable.

Readings for Subscribers' Children

CRAIG S. H.

Born April 30, 1961, 7:24 A.M.

Latitude 43 N., Longitude 86 W.

Signs on cusps of houses:

ASC, Gemini 27.08	4th, Virgo....1.00
2nd, Cancer 17.00	5th, Libra ...4.00
3rd, Leo 7.00	6th, Scorpio 16.00

Positions of planets:

Mars27.13	Cancer2nd
Uranus21.39	Leo3rd
Dragon's H. .3.01	Virgo4th
Pluto 5.37R	Virgo4th
Moon7.12	Scorpio5th
Neptune .. .9.57R	Scorpio5th
Part of F. ..24.23	Sagittarius ...6th
Saturn29.47	Capricorn8th
Jupiter 6.11	Aquarius8th
Venus12.47R	Aries11th
Mercury8.18	Taurus11th
Sun 9.57	Taurus11th

In this chart we find the Sun, Moon, and four planets in fixed signs, indicating considerable strength and stability in this child's nature. However, the presence of common signs on all the angles, and three planets in cardinal signs, help to balance the strong, fixed nature.

The Sun and Mercury are in conjunction (combust) in the fixed-earth sign Taurus in the 11th house, sextile the MC (Pisces 1), trine Pluto in Virgo in the 4th, square Jupiter in the 8th, opposition Moon and Neptune in Scorpio in the 5th. The parents of this little boy will need to exercise a good deal of patience and love in guiding him out of a tendency toward stubbornness, selfishness, and willfulness. Wholesome eating habits should also be stressed in his training if he is not to yield to digestive ailments later on. The evanescent nature of material things (to which Taurians are usually strongly attracted),

and the value of positive, spiritual unfoldment through love and service to others, need to be emphasized, too. Under no circumstances should Craig be allowed to attend or participate in seances or other negative psychic conditions. The composure, kindliness, and harmony natural to the Taurian nature should be given every opportunity to develop in this little boy, with music being used as much as possible as an outlet for his strong emotions and feelings.

The mental sign Gemini on the ASC gives to the personality a quickness, alertness, and adaptability which help to balance the strong, fixed emotional side of Craig's nature. This sign also indicates an inquiring mind, an interest in literature and science, and a rather tactful disposition which increases his likability.

Mars in Cancer in the 2nd house suggests a powerful earning capacity, but since it opposes Saturn in Capricorn in the 8th, this child should be given special training in spending his earnings wisely, with some thought for the future. He also needs to learn to control his temper and thus keep harmony in his surroundings, especially in his home.

Since the first degree of Pisces is on the cusp of the 10th house, we look to the rulers of this sign, Jupiter and Neptune, for direction toward vocational possibilities. Jupiter in Aquarius suggests such vocations as telegraph or telephone operator, salesman, or taxi driving. Neptune in Scorpio points toward salvaging, wrecking, and plumbing.

The Dragon's Head and Pluto are in conjunction in Virgo in the 4th house, and well aspected to Sun, Mercury, Moon, and Neptune. This configuration should be quite helpful in bringing pleasant conditions, and spiritually profitable ones, into the home and later years of life.

SUZETTE D. L.

Born March 20, 1958, 7:50 A.M.

Latitude 34 N., Longitude 118 W.

Signs on cusps of houses:

ASC, Taurus 9.31	4th, Cancer 25.00
2nd, Gemini .9.00	5th, Leo21.00
3rd, Cancer . .2.00	6th, Virgo . .26.00

Positions of planets:

Part of F. . .12.13	Taurus1st
Uranus7.50R	Leo4th
Pluto0.22R	Virgo5th
Jupiter0.02R	Scorpio6th
Dragon's H. .3.13	Scorpio6th
Neptune . . .4.17R	Scorpio6th
Saturn25.31	Sagittarius . .8th
Mars2.30	Aquarius . .10th
Venus14.55	Aquarius . .10th
Sun29.32	Pisces12th
Moon2.14	Aries12th
Mercury . . .14.51	Aries12th

A rather unusual feature in this little girl's chart is the presence of Sun, Moon, and Dragon's Tail all in the 12th house, suggesting an inclination to shut herself off from the world to do a chosen work in secluded surroundings — hospital, prison, or charitable institution. The mind seems peculiarly fitted to delve into the mysterious, occult, or secret things, with the faculty of going into minute detail in things which seem microscopic and unimportant to others. Thus detective or research work is apt to have a strong appeal for her.

The Sun is in the last degree of Pisces, and since it is given an extra "pull forward" by the Moon in the 3rd degree of Aries, both of the Lights partake strongly of the Aries fiery vitality, forcefulness, courage, and aggressiveness. The solar orb sextiles the Capricorn MC and Mars in the 3rd degree of Aquarius in the 10th, trines Uranus in the 4th, squares Saturn in Sagittarius in the 8th, adding to Suzette's ambition and vigor a strong intuitive faculty,

along with inventiveness, originality, and independence. She has a strong interest in the occult, and may be assisted by the Higher Ones to become a channel through which methods of using Nature's finer forces are made known to humanity. There is much determination, courage, will power, and constructive ability available for this child's use, and she can use these qualities to great advantage in meeting and overcoming the obstacles indicated by the square of the Sun to Saturn. There will be friends to help her on the upward way, too, especially if she strives to become more unselfish and helpful to others.

Mercury in Aries suggests a tendency to be argumentative, fond of dispute, quick at repartee, and perhaps to exaggerate at times, though not necessarily by design. Mercury is sextile to Venus in Aquarius, which tones down the fire of Aries somewhat, and gives cheerfulness, companionability, and a liking for society. The mind is benevolent, philosophical, and strongly inclined toward justice and fair play. There is also interest in music and poetry.

Mars in Aquarius in the 10th increases the ingenuity and originality of the mind, and gives it a mechanical trend. Ambition, enthusiasm, and energy are all added, too, so that, since Mars sextiles both Sun and Moon, Suzette has excellent chances of succeeding in her endeavors. Mars rules her 7th house, also, suggesting a partner having the above mentioned characteristics. However, Mars squares Neptune and Jupiter in Scorpio in the 6th, indicating that care should be taken to establish wise eating and living habits. Wholesome food and exercise to encourage the circulation are both "musts" in her training.

Taurus on the ASC of this chart adds strength and stability to Suzette's nature, helping to balance the strong martial tendencies of Aries. She can make a great deal of spiritual progress in this life.

MIGUEL A. S.

Born September 6, 1967, 1:26 A.M.

Latitude 66 W., Longitude 18 N.

Signs on cusps of houses:

ASC, Cancer 13.08	4th, Libra ...7.00
2nd, Leo8.00	5th, Scorpio 11.00
3rd, Virgo ...6.00	6th, Sagitt. .13.00

Positions of planets:

Part of F. ...7.28	Leo1st
Jupiter 21.46	Leo2nd
Venus 1.30R	Virgo2nd
Sun 12.57	Virgo3rd
Pluto 20.02	Virgo3rd
Uranus 24.03	Virgo3rd
Mercury24.08	Virgo3rd
Moon7.17	Libra4th
Dragon's T...0.25	Scorpio4th
Neptune21.55	Scorpio5th
Mars27.30	Scorpio5th
Saturn ..10.57R	Aries10th

The presence of the Sun, Mercury, Venus, Pluto, and Uranus in the common-earth sign Virgo stamps this child with such basic Virgo traits as facility in learning, discrimination, skepticism, acquitiveness, criticism, and interest in science (particularly chemistry), diet, and hygiene.

The Sun in the 3rd house favors short journeys and relations with neighbors and brothers and sisters, accentuates the scientific turn of the mind, and points toward quick observation and eagerness to investigate conditions and things. However, the solar orb makes no aspects in this chart, so that its qualities do not express forcibly.

Mercury and Uranus are in close conjunction in Virgo in the 3rd house and make a sextile to Neptune and Mars in conjunction in Scorpio in the 5th. This configuration gives a clear, logical, scientific mind, along with eloquence and the ability to express oneself fluently in a number of languages. There is also

a comprehensive, discriminating outlook on life, so that Miguel's conclusions will usually be practical and to the point. At the same time he is quite intuitive, is apt to have prophetic dreams and visions, and is attracted to the occult. In the 3rd house, Mercury gives a touch of serenity and optimism to the mind, along with the inclination to study and do research work. Fluency as a speaker is favored, as well as travel and relations with brothers and sisters. The conjunction of Mercury and Uranus points toward originality, independence, initiative, and inventiveness. This boy will be inclined to think for himself, to have ideas and ideals that are lofty, progressive, and inspiring. Plenty of friends will be attracted, and success in a literary or scientific pursuit is favored. Mercury sextile to Mars adds resourcefulness to the mentality, and suggests a liking for argument and debate, as well as the possession of a good fund of wit and humor. Remarkable dexterity may be present, and there is a special flair for literature and the mechanical arts.

The Moon in the Venus-ruled Libra is a favorable position for the acquisition of friends and public popularity, for it gives kindness, sympathy, optimism, and sociability to the nature. There is good reasoning ability, too, and the ability to form correct judgments, as well as a love for art and music. However, the Moon is opposed by Saturn in Aries in the 10th, so that Miguel should be taught from early years to cultivate optimism, faith, happiness, generosity, and unselfishness. His most difficult lessons are apt to come through his home and professional work.

Cancer on the ASC adds to the emotional side of this little boy's nature, helping to balance the strong mental side. However, he may be inclined toward timidity and over-sensitivity, so that his parents need to make special effort in helping him to realize and express the powers of the God within.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No reading given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—EDITOR.

Advertiser, Merchant

BRUNHILDE S. — Born June 2, 1928, 2:10 P.M. Latitude 48 N., Longitude 8 E. This native has Sun, Dragon's Head, and Venus in conjunction in Gemini, the two former in the 9th house, Venus in the 8th. The Sun sextiles Mars in Aries in the 7th, trines the Libra ASC, opposes Saturn in Sagittarius in the 3rd. Cancer is on the cusp of the 10th, with Mercury in that sign in the 9th, sextiles Jupiter, squares Uranus and the ASC. Moon, ruler of Cancer, is in Sagittarius in the 2nd, sextile the ASC, trine Uranus and Part of Fortune, square Neptune, opposing Venus. Mars and Jupiter are in Aries in the 7th, well aspected. This native could use her talents well as a lecturer, travel bureau operator, advertiser, merchant, or lawyer.

Auditor, Tel. Operator

KAY W. — Born February 8, 1935, 1:00 A.M. Latitude 37 N., Longitude 81 W. Here we find the Sun in Aquarius in the 3rd house, sextile the Moon in Aries in the 5th, trine Mars in Libra in the 11th, and square Jupiter and the Scorpio ASC. The Moon also sextiles Saturn in Aquarius, trines the MC, but opposes Mars. Mercury is in Pisces in the 4th, in conjunction with Venus, sextile Uranus in Aries in the 6th, giving a mind that is quick, imaginative, and inclined toward art and music. Neptune is in Virgo in the 10th, sextile the ASC, but opposing Venus. This native has ability for auditing, radio announcing, and for rapid transit work: telephone or telegraph operator. She could also fit into civil service or research work.

Salesman, Stage Director

THOMAS K. M. — Born December 27, 1952, 6:27 A.M. Latitude 42 N., Longitude 97 W. The Sun is in the ambitious Capricorn in the 1st house in this chart, sextiling Mars, trining Jupiter. Mercury in Sagittarius in the 1st, conjuncts the ASC, and sextiles Venus in Aquarius in the 2nd. The Moon is in Taurus in the 5th, sextile Uranus, square Venus and Mars. The musical and artistic Libra is on the 10th cusp, and Saturn and Neptune are in conjunction in that sign in the 10th. They sextile Pluto and trine Venus and Mars. Salesmanship is probably the best choice of vocations for this native, handling clothes, art goods, stationery, manicure supplies, jewelry, etc. He also has ability as stage director, theatrical agent, librarian, and commercial artist.

Salesman, Minister

JOHN S. — Born November 23, 1945, 6:45 A.M. Latitude 42 N., Longitude 88 W. The Sun and Mercury in Sagittarius in the 1st house marks this young man strongly with the Sagittarian love for travel, government, religion, etc. The Sun sextiles Neptune in Libra in the 10th, trines Mars in Leo in the 8th, Moon and Saturn in Cancer in the 8th, pointing toward interest and ability in the occult side of life. Neptune in the 10th also sextiles Mars, adding strength to the interest in the superphysical. Since Virgo is on the cusp of the 10th, we look to Mercury for vocational tendencies. Its position in Sagittarius in the 1st, sextile Jupiter in Libra in the 11th, opposition Uranus, suggests salesmanship (automobiles), the ministry, teaching (college level), and law.

Daily Thought and Guide

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

MONDAY—APRIL 1

Many planets are sending good rays today and both head and heart can work together. But should a few obstacles appear let us remember to strive patiently, then all will be well.

TUESDAY—APRIL 2

Today again there should be much activity. Now self-discipline will reap lasting results, and let us recall that "A soft answer turneth away wrath."

WEDNESDAY—APRIL 3

Both material and spiritual efforts will succeed in a measure today. Kindness and thoughtfulness to those who are in need of these will bear good fruit.

THURSDAY—APRIL 4

Mixed rays make this another busy day. Let us go forth in faith and trust, and let us pray for the appreciation of inner values.

FRIDAY—APRIL 5

Today will be a busy one and we have to be careful to try and understand things clearly. Saturn will stand by faithfully and help us to stabilize our actions.

SATURDAY—APRIL 6

This Saturn's day is a very constructive one. Much may be done on the physical plane, but Neptune also is strong and well aspected; we may enjoy music, poetry, and art.

SUNDAY—APRIL 7

Many mixed vibrations make this day of the Lord an active one. With faith in God and love for our fellowmen much that is good can be accomplished. "Faith is the substance of things hoped for."

MONDAY—APRIL 8

An active day with some very good aspects. But let us test everything carefully before we act and choose our path. We thank God for His faithful care of mankind.

TUESDAY—APRIL 9

On this quiet day steady application to our work will make it a profitable one. "Lord, for tomorrow and its needs I do not pray. Keep me, my God, from stain of sin just for today."

WEDNESDAY—APRIL 10

Today we will succeed in our thoughtfulness for others. In the words of Tolstoi: "The happiness of man consists in life. And life is in labor."

THURSDAY—APRIL 11

This day of Jupiter should be rather uneventful on the physical plane, but if we take some time to look within we will find the deeper things of life.

FRIDAY—APRIL 12

This promises to be a rather quiet day and our concentration on regular duties is in order. May God guide us in our thoughts and actions, is our sincere prayer.

SATURDAY—APRIL 13

Today we may say with the wise Solomon: "Gladness of heart is the life of man, and the joyfulness of man prolongeth his day."

SUNDAY—APRIL 14

A quiet Sunday; let us endeavor to keep this day holy. Nature may beckon us and good books and music will be enjoyed. Let us feel that "In Him we live and move and have our being."

MONDAY—APRIL 15

Neptune shows high ideals and aspirations today. But let us take care to exercise thrift and economy as we strive for balance and enjoy the resulting poise.

TUESDAY—APRIL 16.

Today the planets are placed so as to make it a rewarding day. We are inspired to give loving understanding for the needs of others and this helps to enrich the soul.

WEDNESDAY—APRIL 17

Again good deeds are easily performed and we should take advantage of some of these strong and helpful rays. Much may be accomplished and we give thanks to our heavenly Father.

. THURSDAY—APRIL 18

Benevolent Jupiter will give a joyful tone to this day and help us to overcome possible delays in the starting of new ventures. Our faithful prayers will be answered.

FRIDAY—APRIL 19

Today's mixed planetary rays will help us to learn needed lessons. A little patience in our contact with our fellow-man can make this a good day with satisfactory results.

SATURDAY—APRIL 20

Today it will be best to attend to our duties as they appear, then relax and enjoy some of the interesting things that may come our way.

SUNDAY—APRIL 21

This promises to be a quiet, soul-searching Sunday, a time of faith and of appreciation of nature. We know that God is love and that His love surrounds us, and we are grateful.

MONDAY—APRIL 22

A perfect day for adjusting any existing difficulties. The Sun and Moon are in harmonious aspect and we can forge ahead with our plans in confidence.

TUESDAY—APRIL 23

This day with its many planetary rays, presents a challenge for us. Let us do our best to solve our problems with much help from these rays. "The heavens declare the Glory of God."

WEDNESDAY—APRIL 24

We pray that God may guide us in our actions today. To reach our goal we must work faithfully, with patience and concentration. "And leave unto the Lord the rest."

THURSDAY—APRIL 25

Today we may gain much in soul growth by going within, for here the Spirit can reflect the glories of the heavens. The path of duty is the way to glory.

FRIDAY—APRIL 26

On this Venus ruled day it will be well to meditate and study, to listen for the inner voice and follow our highest motives. Spiritual rewards will follow if we try to do this.

SATURDAY—APRIL 27

This day of Saturn is one for shopping and filling the larder for the coming week. We may let up on our regular business, but let us use temperance in all things.

SUNDAY—APRIL 28

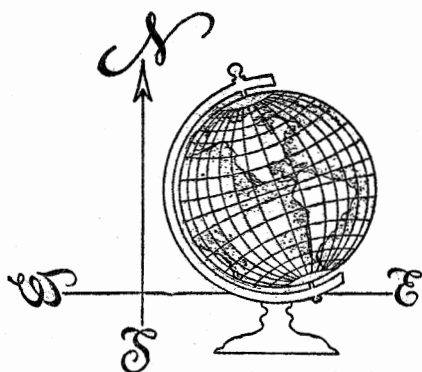
On this day of the Lord we find many mixed aspects. We feel the strong urge to seek the good for all mankind. "Let us walk in the Light."

MONDAY—APRIL 29

Again we find many mixed rays, which makes for action. Striving to understand our neighbour's viewpoint, and with helpfulness to others, we will win in the end.

TUESDAY—APRIL 30

On this rather quiet day let us act quietly but forcefully. Our hearts will be soft; with Jupiter helping us we may accomplish much for those who need attention.



MONTHLY *News* INTERPRETED

Venus: Earth's Secretive Sister

"Venus seems determined to hold on as long as possible to her title of Earth's secretive sister," says *Science News*, 11/4/67, and lists among the unanswered questions:

Why does Venus stubbornly rotate in the opposite direction of all other planets except Uranus in our solar system?

Why do the dense clouds that cover the Venusian surface stream around the planet 50 times faster than Venus herself turns?

On October 17th, Russia's Venus 4 began collecting data some 15 miles above the Venusian surface and all the way down to its surface, *Science News* comments. Two days later the U. S. Mariner 5 flew by and made measurements that reached down to the place where the Soviet probe just started. The data from the two vehicles are being collected to fill in a portrait of Venus.

Prof. James A. Van Allen of Iowa State University, who discovered Earth's radiation belts which are named after him, states that Venus has no such radiation belts, and said that either there is no belt at all or it is a million times weaker than Earth's and thus virtually undetectable. The Mariner probe of 1965 which visited Mars found no radiation belt there, either. *Science News* comments: "In fact, says Dr. Van Allen, Earth's belt is rather extraordinary,

since except for the giant planet Jupiter, there is no other object in the solar system known to have one."

The magnetic field of the planet Venus is also either very weak — possibly one three-hundredths as strong as earth's — or it is simply not there, according to Mariner 5. Soviet findings, while offering some corrections, are fundamentally in agreement with the U.S. finds of 1962. Mariner 2 got no closer to Venus than 21,594 miles compared with Mariner 5's 2,550 miles.

The temperature on Venus, on these latest findings, is about 536 degrees Fahrenheit — corrected downward from 800 degrees of the previous reckonings. Formerly, variations in guesses on temperature ranged all the way down to 40 degrees below zero! The present findings seem to remain fixed at about 536 degrees F. as noted, until new data come in.

As for the atmosphere of Venus: it is more similar to that of Mars than formerly thought, in chemical make-up, but "immensely thicker." The Russians put the carbon dioxide content of Venusian atmosphere at about 90 and 95 per cent; the U. S. estimate is 72 - 87 per cent, if the remainder is mostly nitrogen, but the amount might be as high as the Russian's estimate if lighter gases such as helium and hydrogen are present.

Mariner 5 detected a glowing hydrogen halo or corona about 1,800 miles

above Venus, but the Soviets reported only a weak halo. The difference may be due to the fact that the U.S. Mariner swung around the planet whereas the Russian probe landed directly in the Venusian night where the hydrogen corona could be as much as 100 times weaker.

Another effect was visible only through ultraviolet filters: a glowing effect which surrounded the planet. This was unexpected. It is attributed to chemical reactions in the atmosphere or bombardment by electrical discharges from the planet's surface, reports *Science News*.

The Soviet report is that pressure at the Venusian surface is about 22 times that on earth, or 323.4 pounds per square inch. "Previous estimates had ranged from two to three times earth normal to a crushing 300 times" (about 4,400 pounds per square inch).

Even if the pressure were only 8 times that of earth it could produce a curious phenomenon, which causes Prof. Von R. Eshleman (Stanford) to call Venus a "hell hole", more or less accurately.

The "hole" effect, however, would not be visible to human eyes as presently constituted, as we note in the quotation below; but if we could see it, this is the way it would appear:

The hell, he said, is from the high temperatures. The hole, however, is an amazing effect that would be visible only to an observer whose eyes, unlike an earthman's, could see light in long, millimeter wavelengths. The dense atmosphere would bend such light so much that it would travel all around the planet instead of reflecting back out into space. The result would be that instead of setting, the sun would seem to dissolve a few degrees above the horizon, then "reassemble itself" above the opposite horizon the next morning. During the night the glow from the opposite side of the planet would keep the planet alight with a faint radiance.

In addition, at all times, the horizon would appear to curve up instead of down, so that to the observer it would appear as if he were standing in a hole.

—*Science News*, Nov. 4, 1967.

Mariner 5 has contributed the follow-

ing data: New values for the mass of Venus, .815003 times of earth. Mass of the moon, 1/81.2999 times that of earth. The astronomical unit or mean distance from earth to sun, 92,955,659 miles, plus or minus 62 miles.

Bode's Law may be used to give estimates of the planets' distances from the Sun in terms of this astronomical unit, which is designated "1".

Astrologers have contended that the outermost planets are "octaves" of some inner planet; thus, they said, Neptune was the "octave" of Venus. Max Heindel, almost alone, said that Uranus is the octave of Venus. Perhaps this fact as noted above that the two planets, and the only two, which rotate in a manner opposite to the other planets of our system are Uranus and Venus, may have some connection with this relationship. (Some moons of planets may also have an erratic motion, but here only Venus and Uranus among the planets are spoken of.)

Shrinking Jupiter? Shrinking Moon?

SHRINKING JUPITER? R. Smoluchowski a Princeton U. physicist has theorized that Jupiter may be slowly shrinking. This shrinkage, he thinks, may be the source of the tremendous amount of energy the giant planet gives off. This energy emission is equal to a 1000 megaton hydrogen bomb per second or about three times as much energy as it gets from the sun.

—*Science Digest*, April, 1967.

We live in an age where our technological achievements have brought into our ken more problems than answers. Is Jupiter shrinking? — it is a question to be answered. R. Smoluchowski, the Princeton physicist, has an idea that the largest planet in our solar system may be shrinking, and as it shrinks gives off a tremendous amount of energy, about three times as much energy as it gets from the Sun. We have mentioned in other places that the Jovian period of revolution around the Sun,

eleven plus years, is curiously similar to that of the sun-spot period, and we have suggested that there might be a connection. An astronomer has queried if Jupiter might not be an incipient sun, but this is by no means generally held, and it was suggested more figuratively than literally. However that may be, the Jupiterian qualities as shown in human horoscopes have a number of points in harmony with the solar influences—generosity, expansiveness, buoyancy, cheerfulness, etc.; so that it may, in a sense, be looked upon as the Sun's lesser image.

Radar 'Shrinks' the Moon

Although the difference is imperceptible even through a telescope, scientists using radar find the moon is actually 2.4 miles smaller in diameter than had been thought.

They also find that the moon's central region has a bulge ranging from 5,000 feet in the flatlands to 15,000 feet in the mountains. Existence of such a bulge and its size had been a source of controversy among astronomers for many years.

Using a highly sensitive radar system, scientists at the Naval Research Laboratory in Washington, D.C., determined that the average lunar radius is about 1.2 miles less than the previously accepted value of 1,080 miles.

When the radar data is combined with information provided by two moon craft, the central bulge can be measured, Allan Shapiro of NRL reported to the Committee on Space Research (COSPAR) meeting in London (see p. 160).

Although the NRL scientists have been attempting to determine the lunar radius with radar since 1957, a high degree of accuracy was not possible until last year when Lunar Orbiters I and II pinpointed the center of mass of the moon. This value allowed them to complete an equation with which an accurate determination of the moon's radius can be made using radar data.

E. A. Uliana, B. S. Yaplee and S. H. Knowles, all of NRL, were co-workers of Shapiro in making the first accurate measurement of the moon's size.

—*Science News*, Aug., 1967.

While astronomers suggest that the shrinking of Jupiter may be actual, the shrinking of the Moon is a mere matter of measurement. The difference is imperceptible even through a telescope,

we are told, for it is now supposed that the Moon is only 2.4 miles smaller in diameter than formerly thought. The Moon also is now said to have a bulge in its central region, ranging from 5,000 feet in the flatlands to 15,000 feet in the mountains. The findings settle a controversy of years' standing. Now it seems that the Moon *does* have a bulge.

Astronomical Events for 1968

The year 1968 will be a lively one, astronomically speaking. For astronomers and physicists, as well as for the general public, the most interesting event will be the close approach of the asteroid Icarus on June 15, when that minor planet will come within 4,258,000 miles of earth.

Although this is a close approach astronomically, contrary to a widespread rumor, there will be no collision between earth and Icarus, the nearest distance being 178 times that between earth and the moon.

How many new comets will be spotted cannot be predicted, but rediscovery of 11 comets, whose orbits are known, can be forecast. All of them are too faint to be seen without a large telescope.

There will be four eclipses, two of the sun and two of the moon. Of these, the total eclipse of the sun on Sept. 22 will be barely visible from North America. It will be seen as a partial eclipse in extreme north-eastern Canada; the path of totality crosses Siberia. A partial eclipse of the sun on March 28 will be visible only from the South Pacific and Antarctica.

Both eclipses of the moon, one on the night of April 12-13 and the other on the night of Oct. 5-6, will be visible from North America. Only the end of the October event will be seen from the Northwest.

Bright meteor showers, when a single observer can detect at least 50 shooting stars an hour, will occur on Aug. 11 — the Perseids — and on Dec. 13 — the Geminids.

The solar (sunspot) cycle is approaching its peak, which may occur during 1968, so increasing occurrences of auroras, as well as of interference with long distance communications by shortwave radio, can be forecast.

During 1968 the range of the moon's declination is approaching its greatest value, so that the moon occults the stars of the Pleiades. Jupiter, Saturn and the bright stars Antares (SN: 1/6) and Spica are also occulted this year.

—*Science News*, 13 January, 1968

One need not be a believer in astrology to see that 1968 will be a very busy year for the planet Earth. There are,

however, several items of interest to astrologers. What is the influence of the asteroids in the individual chart, or do they really exert any influence? In the early part of this century astrologers were calculating the positions of the larger asteroids and inserting them in horoscopes, but nothing was done to make this information available to the masses of astrologers. An entire book could be written on the subject of asteroids and comets in astrology — a library in fact — and a number of books have been written on comets, more in medieval times than in modern times, for the modern world has tended to forget about comets. We suggest that our readers collect as much as possible of the data on asteroids and comets; and insert them into the horoscopes being considered. Perhaps our mathematically trained members will help us by making such a table available, as well as by researching past periods of history in relation to known comets.

Again, what is the influence of the meteoric showers? These are more easily ascertained from books on astronomy. We suggest putting these in horoscopes.

The 11-year sunspot cycle is already well known. We have commented before on a possible relationship of this eleven-year cycle to the cycle of Jupiter, which is a little more than eleven years — usually rounded off to twelve. But have we paid any attention to the sunspot cycle in the matter of overlapping of influences in the individual horoscope, or in the horoscopes of nations as interpreted in mundane astrology?

Finally, what are we doing to ascertain the meaning of the occultation of fixed stars by the Moon? These occultations are standard knowledge in astronomy, and not difficult for the astrologer to find, although their positions have to be translated from the astronomer's system of calculation to that of the astrologer. Again, why does not one of our mathematicians prepare a table of occultations for the rest of us? In 1968

the Moon occults the stars of the Pleiades (Taurus 29), of Jupiter, Saturn, and the red star Antares in Scorpio (Sagittarius 8). Spica, in Virgo, is also occulted this year, but we are not given the exact dates for these occultations.

Threat to Oxygen Supply

Man's shortsighted reshaping of his environment is endangering the earth's oxygen supply, a Cornell University scientist (New York) warned here Wednesday.

If deterioration of the atmosphere is allowed to continue, he said, the time may come when the world will have to worry about running out of oxygen at night and during the winter months when plants are not replenishing the oxygen supply.

An overall reduction in the oxygen content of the atmosphere would have the effect of moving the entire world population to a higher altitude, probably with disastrous consequences, he said.

Dr. LaMont C. Cole presented his given outlook to a session on environmental pollution at the annual meeting here of the American Assn. for the Advancement of Science.

The fundamental problem, he said, is the human population explosion. It may have already reached a level which the earth cannot sustain indefinitely. Cole said it may be necessary not only to stop the spiral of human numbers, but to reduce the total population of the world.

—*Los Angeles Times*, Dec. 28, 1967.

This item reminds us of Max Heindel's statement: "It is a scientific fact that oxygen is being consumed at an alarming rate to feed the fires of industry; forest fires also are drawing enormously upon our stock of this important element, besides adding to the drying-up process which the atmosphere is naturally undergoing . . . Though the day be distant, the doom of Aryana is as inevitable as that of the flooded Atlantis . . . The aviators of today are already encountering the new element . . . which will take the place of oxygen in our atmosphere. As surely as our Atlantean ancestors made a highway of the watery element which they breathed and then rose above it to live in a new element, just as certainly shall we conquer the air and rise above it into the newly discovered element which we call ether."

Readers' QUESTIONS

Whereabouts of the Dense Body of Jesus

Question:

What became of the dense body of Jesus which was placed in the tomb, but was not found Easter morning? If the vital body of Jesus is preserved to be used again by Christ, what does Jesus do in the meantime for a vital body? Why would it not have been more practical to have obtained a new vital body for Christ at the Second Coming?

Answer:

The answers to these questions are taken verbatim from Max Heindel's writings:

Study of the scriptures reveals the fact that it was the custom of Christ to draw apart from His disciples, and they knew not whither He went — or if they did, no mention has been made of it. However, the reason was that, being so glorious a Spirit, His vibrations were too high for even the best and purest of physical vehicles. It was therefore necessary to leave it frequently for a period of complete rest so that the atoms might be slowed down to their customary pitch. Consequently, the Christ was wont to go to the Essenes and leave the body in their care. They were experts, and the Christ knew nothing about handling such vehicles as He had received from Jesus. Had not this rest and care been given, the dense body of Jesus would have disintegrated long before the three years' ministry was ended, and Golgotha would never have been reached.

When the time was ripe, and the earthly ministry was ended, the Essenes ceased to interfere. Then things took their natural course, and the tremen-

dous vibratory force imparted to the atoms scattered them to the four winds, with the result that when the grave was opened a few days later no trace of the body was found.

This is in perfect harmony with natural laws known to us by their operation in the physical world. Electric currents of low potential burn and kill, while the voltage of many times the strength passes through the body without harmful effect.

Light, which has a tremendous vibratory rate, is pleasant and beneficial to the body, but when focused through a lens the vibratory rate is *lowered* and we have force which destroys. Likewise, when Christ, the great Sun Spirit, came into the dense body of Jesus, the vibratory rate, being lowered by the resistance of the dense matter, must burn up the body, as in cremation, if not interfered with. The force was the same, the result identical — save that as it was true, invisible fire which burned up the body of Jesus, and not fire clothed in flame, as in ordinary manifestation of fire, there were no ashes. In this connection it is well to remember that fire sleeps invisibly in everything. We do not see it in the plant or the animal, nor in the stone, yet it is there, visible to the inner vision and capable of manifesting at any time when it takes a garment of flame from physical substance.

On page 408 of *The Rosicrucian Cosmo-Conception*, the second line of the last paragraph has a bearing on the present subject. It reads: *Upon the death of the dense body of Jesus, the seed atom was returned to the original owner.*

During the three years' interval between the Baptism, where he gave up

his vehicles, and the Crucifixion, which brought the return of the seed atoms, Jesus gathered a vehicle of *ether*, as an Invisible Helper gathers physical matter whenever it is necessary to materialize all or part of the body. However, material not matched with the seed atom cannot be permanently appropriated. It disintegrates as soon as the will power assembled in it is withdrawn, and this was, therefore, only a make-shift. When the seed atom of the vital body was returned, a new body was formed, and in that vehicle Jesus has been functioning since, working with the churches. He has never taken a dense body since, though perfectly able to do so. This is presumably because his work is entirely unconnected with material things.

The reason why the vital body of Jesus is preserved for the Second Coming of Christ, instead of a new vehicle being provided, is because, as Lucifer admits in *Faust*: "For ghosts and Spirits it is the law, that where we enter we must withdraw."

When in the natural course of events, the Spirit comes to birth, it enters its dense body by way of the head, bringing with it the higher vehicles. On leaving the body at night, it leaves the same way, to re-enter in the morning in like manner. The Invisible Helper also withdraws and re-enters his body by way of the head, and when at length our life on Earth has been lived we soar out of the body for the last time by way of the head, which is thus seen to be the natural gateway of the body. Therefore the pentagram *with one point up* is the symbol of white magic which works in harmony with the law of progression.

The black magician who works against nature subverts the life force and turns it downward through the lower organs. The gate of the head is closed to him, but he withdraws by way of the feet, the silver cord protruding through the lower organs. Therefore it was easy for Lucifer (in *Faust*) to enter the study of Faust, for the pentagram turned with two horns toward him represented

the symbol of black magic. However, on trying to leave, he finds the one point facing him, and cringes before the sign of white magic. He can leave only by the door because he entered that way, and thus he is caught when he finds the way is blocked.

Similarly Christ was free to choose His vehicle of entrance into the Earth where He is now confined, but once having chosen the vehicle of Jesus, He is bound to leave by the same way. Were that vehicle destroyed, Christ must remain in the cramping surroundings till Chaos dissolves the Earth. This would be a great calamity, and therefore the vehicle He once used is most carefully guarded by the Elder Brothers.

In the meantime Jesus has been the loser of all the soul growth accomplished during his thirty years on Earth prior to the Baptism and contained in the vehicle given the Christ. This was and is a great sacrifice made for us, but like all good deeds, it will redound to a greater glory in the future. This vehicle will be used by Christ when He comes to establish and perfect His Kingdom, and it will be so spiritualized and glorified that when it is again restored to Jesus at the time when Christ turns the Kingdom over to the Father it will be the most wonderful of all human vehicles. Although it has not been taught, the writer believes that Jesus will be the highest fruitage of the Earth Period on that account, and that Christian Rosenkreuz will come next. "Greater love hath no man than that he lay down his life," and giving not only the dense body but also the vital body, and for so long a time, is surely the ultimate sacrifice.

The Elder Brothers have placed the vital body of Jesus in a sarcophagus of glass to protect it from the gaze of the curious or profane. They keep this receptacle in a cavern deep in the Earth, where no uninitiated can penetrate. To make assurance doubly sure, however, vigilant watchers keep constant guard over their precious charge.—*M. Heindel.*



Vegetarian Recipes

APPLE AND CREAM CHEESE SALAD

Mix one cup finely chopped celery, 2 cups grated apple, a half teaspoon of honey, and a little lemon juice. Let stand an hour. Now mix about one fourth pound of cream cheese and one-fourth cup grated carrot with a little soya bean oil, form into balls and roll in grated carrot. Arrange apple mixture on lettuce leaves, place balls of cream cheese balls around edge. May be served with lemon and honey.

CORNMEAL WAFFLES

Sift and mix 1 cup yellow cornmeal, $\frac{3}{4}$ cup flour, 4 tsp tartrate baking powder, and $\frac{1}{2}$ tsp salt. Add $1\frac{1}{4}$ cups milk to 2 well beaten egg yolks and stir in dry ingredients. Add 2 tbsp melted butter and fold in stiffly beaten egg whites. Pour the mixture in the center of each compartment of a hot waffle iron and bake until nicely browned.

POTASSIUM BROTH

Cut fine the following vegetables: 5 medium carrots, 1 small bunch of celery, a few springs of parsley, a handful of spinach. Add vegetable salt and two quarts of water. Cook 30 minutes. May be seasoned with tomato if desired.

SHREDDED BEETS

Select choice beets, wash, peel, and shred. Steam or cook with very little water until tender. Season with butter and serve hot.

SANDWICH LOAF

Cut loaf of sandwich bread in slices lengthwise and butter thinly. Make a filling of 1 cup cream cheese, $\frac{1}{2}$ cup mayonnaise, $\frac{1}{2}$ cup pimiento, $\frac{1}{2}$ cup (or less) of chopped ripe olives, 1 cup grated pineapple, $\frac{1}{2}$ cup chopped nuts, butter. Spread the buttered slices and place one on top of the other, forming a loaf again. Make a thick paste of cream cheese and mayonnaise and spread over loaf as though icing a cake. Place on a platter and when ready to serve, slice crosswise and serve as sandwiches.

NUT CROQUETTES

Brown one finely chopped medium sized onion in 1 tbsp vegetable shortening (olive oil, corn oil, safflower oil). Mix 1 cup toasted bread crumbs, 1 cup finely chopped cooked celery, and $\frac{3}{4}$ cup walnuts. Add 2 well beaten eggs, 1 cup tomato soup, and $\frac{1}{2}$ tsp sage. Mix well and form into croquettes. Place on greased baking pan and bake in mod-

erate oven (350 degrees) for 20 to 30 minutes. If desired, tomato soup may be poured over croquettes while baking. Serves six.

PARSNIP CUTLETS

Mix in a saucepan over a fire two cups mashed cooked parsnips, 1 cup grated cheese, 1 tbsp melted butter, 1 tsp salt, 2 egg yolks, and pepper if desired. Turn out on a pan to cool. Form into neat cutlets, coat with egg and bread crumbs, and fry in deep hot oil. Drain and arrange in a circle on a hot platter, the center of it filled with fresh lima beans or green peas, seasoned to taste. Garnish with parsley.

LOGANBERRY ICE CREAM

Dissolve $\frac{1}{2}$ cup (or more) brown sugar in $1\frac{1}{2}$ cups strained loganberry pulp and juice. Chill and add $1\frac{1}{2}$ cups scalded and chilled cream. Freeze as usual.

STUFFED CUCUMBERS

Peel and hollow crisp young cucumbers. Chop pulp with fresh tomatoes and raw green corn cut from cob. Marinate for five minutes in small amount of French dressing (or mayonnaise). Drain and fill cucumber shells. Serve on chilled crisp lettuce, topping each shell with small amount of slightly salted whipped cream.

MILLET CASSEROLE

Mix thoroughly 1 cup whole millet, 1 tsp salt, 1 tbsp honey, 5 cups liquefied tomatoes, $\frac{1}{2}$ cup chopped parsley, 1 chopped onion, dash of sage. Bake at 375 degrees for about an hour or until millet is done.

ONION SOUP

Braise 1 finely chopped medium sized onion in 2 tbsp vegetable oil until slight-

ly brown. Mix 4 tbsp soy flour with 2 tbsp wheat flour; add $\frac{1}{2}$ cup cold distilled water, making a smooth paste. Add 2 cups cold water to onion, then add soy flour paste, stirring constantly until thoroughly blended. Bring to boil and cook slowly for about 9 minutes. Season to taste with your favorite herbs: sage, marjoram, oregano, etc.

TOFFEE SQUARES

Cream thoroughly 1 cup brown sugar and 1 cup vegetable margarine. Beat in one egg yolk, 2 cups sifted flour, and 1 tsp vanilla. Spread thinly on ungreased cooky sheet about 10x15 inches. Bake at 350 degrees F. for about 20 minutes. Melt an 8-ounce bar of milk chocolate, mix in 1 cup chopped nuts, and spread on cooky surface while it is warm. Cut into squares.

JAM BARS

Sift together $1\frac{1}{2}$ cups flour, 1 tsp tartrate baking powder, and $\frac{1}{2}$ tsp salt. Mix this with 1 cup brown sugar and $1\frac{1}{2}$ cups rolled oats. Blend mixture with $\frac{3}{4}$ cup vegetable margarine. Spread about half of this on 7x11-inch pan and top with 1 cup of your favorite jam. Spread rest of mixture on top and bake in moderate oven (350 degrees) for 25 minutes. (Chopped dates may be used in place of jam.)

PROTEIN PATTIES

Mix a $1\frac{1}{2}$ ounce can of Vegeburger (or its equivalent of some other ground vegetable protein product) with 2 heaping cups of diced celery and diced onion (which have been simmered to tenderness in safflower oil), one egg, and desired herb flavoring (sage is a favorite). To this add enough to make a stiff dough of cooked rice, cooked millet, or bread crumbs. Shape into patties, roll in fine bread crumbs, and brown in hot vegetable oil.

OATMEAL COOKIES

Sift together 4 cups flour, 1 tsp salt, 1 tsp soda, 2 tsp tartrate baking powder, 1 tsp cinnamon, $\frac{1}{2}$ tsp nutmeg. Add $1\frac{1}{3}$ cups chopped nuts and 2 cups rolled oats. Cream $1\frac{1}{2}$ cups brown sugar with $1\frac{1}{3}$ cups vegetable margarine, then beat in four eggs, gradually. Now add $\frac{1}{2}$ cup molasses, $\frac{1}{4}$ cup hot water, and mix with dry ingredients. Drop from spoon onto greased baking pan and bake for about 10 minutes at 400 degrees F.

GLORIFIED BREAD PUDDING

Mix and beat slightly: $\frac{1}{3}$ cup sugar, 4 eggs, $\frac{1}{2}$ cup powdered milk, $\frac{1}{8}$ tsp salt, $\frac{1}{2}$ cup fresh milk, and 1 tsp vanilla. Stir in 2 cups fresh milk, and pour into a shallow baking dish, oiled or buttered. Toast and butter 3 slices of whole wheat bread, cut diagonally or in cubes and float on the custard base in dish and sprinkle lightly with sugar, cinnamon, and nutmeg. Bake for 45 to 50 minutes at 300 degrees F., or until center of pudding is 175 degrees on a thermometer. Cut in squares to serve.

NEW SOURCES OF FOOD SEEN IN PLANT SEEDS

Seeds of wild and unfamiliar plants may be developed as new sources of food protein for people around the world, according to a USDA chemist.

Since 1957, chemists and botanists in the USDA's Agricultural Research Service have conducted the most comprehensive search ever made for seeds that have potential as sources of protein for human diets. ARS chemist Cecil H. Van Etten reported on this cooperative research at the recent American Chemical Society meeting in Miami Beach, Fla.

The ARS scientists have determined the oil and protein content in seed samples representing more than 4,000 spe-

cies. Of these, 379 species with high percentages of seed protein were selected for amino acid analysis. This is more than four times the number of species for which amino acid values were available when they started the survey.

No known plant seed protein contains all eight of the essential amino acids in the proportions required by man. They might be provided, however, by combining seed proteins. (Vegetarians, please note.)

ARS' Crops Research Division provided the seed samples used in this research. These samples were collected from wild plant populations by botanists in various parts of the world, or they were purchased from commercial seed suppliers. Some of the seed samples are from plants now grown as crops but not as food. Crimson clover, for example, is grown in the United States for hay.

The evaluation is valuable in the search for new foods to meet the present world shortage of protein and the greater shortage that is predicted. Food protein might be produced in many areas of the world from little-known domestic plants or by domesticating wild species.—*Washington Post*, 4/16/67.)

—National Health Federation Bulletin, Jan., 1968.

ROSICRUCIAN PRINCIPLES

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

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FROM OUR PATIENTS

California—Never before in my life did I have the real meaning of Christmas—only since I learned to know Mr. Heindel's teachings. Your letters and now your Christmas message especially brighten up my understanding, widen the horizon and clear up so many things one never thought of. How different I look now at the birth of Christ—Christmas and the Holy Season! Wonderful the way you bring this knowledge and wisdom to me. I am so very thankful and happy about it.

Oklahoma—I am feeling fine. I enjoy my work, and my painting. My nerves are so much better I don't have any trouble holding my brushes and doing close work. I am so thankful that the Rosicrucian healing service was recommended to me. I wish it were possible for me to tell others how much it has helped me. I find so many people who are afraid to try a new or different teaching. So many don't realize how much there is for us to learn. I am so glad I am learning and enjoying the study. I want so much to see others studying and working. I am sure that if anyone who wants to start a new way of life, and tries, they would be blessed as I have been.

Florida—I am writing to say I am feeling much better at this time. I am very grateful to you all for your prayers and help given me. Wishing you all a happy and blessed New Year.

Pennsylvania—I wish to express my deep appreciation for the wonderful healing which has taken place in my crushed thumb since last summer. The thumb nail is growing out so nicely now. The deep gash in it is all ironed out, so to speak, and the nail is smoothing out beautifully. Thank you so very much.

California—My health is slowly but surely becoming better than it ever has been during this lifetime. Thank you.

California—Know I am in arrears with my letter, and I have missed you. I truly feel your presence when our contact remains intact!



Hereditv and Disease

MAX HEINDEL

(Continued)

IN the foetus, in the lower part of the throat just above the sternum or breast bone, there is a gland called the thymus gland, which is largest during the period of gestation, and which gradually atrophies as the child grows older and disappears entirely by or before the fourteenth year . . . Science has been very much puzzled as to the use of this gland, and few theories have been advanced to account for it. Among these theories one is that it supplies the material for the manufacture of the red blood corpuscles until the bones have been properly formed in the child so that it may manufacture its own blood corpuscles. That theory is correct.

During the earliest years the Ego which owns the child-body is not in full possession, and we recognize that the child is not responsible for its doings, at any rate, not before the seventh year, and later we have extended it to the fourteenth year. During that time no legal liability for its action attaches to the child . . . for the Ego, being in the blood, can function properly only in the blood of its own making, so that where, as in the child-body, the stock of the blood is furnished by the parents through the thymus gland, the child is not yet its own master.

Thus it is that children do not speak of themselves so much as "I" in the early years. The young child will say, "Mary wants this" or "Johnny wants that," but as soon as they have attained the age of puberty and have begun to manufacture their own blood corpuscles, then we hear the boy or girl say, "I" will do this or "I" will do that. From that time they begin to assert their own identity, and to tear themselves loose from the family.

Seeing, then, that the blood throughout the years of childhood, as well as the body, is inherited from the parents, the tendencies to disease are also carried over . . . After the fourteenth year, when the indwelling Ego has commenced to manufacture its own blood corpuscles, it depends a great deal upon itself whether or not these tendencies will become manifested actualities in its life.

HEALING DATES

March 8 — 15 — 21 — 28
 April 4 — 11 — 17 — 24

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



Rabbit Eggs

E. ALMA MCCARTON

MANY years ago in a beautiful little valley amidst the mountains of Germany lived a band of fairies. Always busy in their little glade working with plants, insects, and small animals, they took great joy in helping the flowers become bright and colorful, in helping an unfortunate insect that had lost a wing to hide safely and rest.

Not far from the fairies' glen was a small hamlet from which children often came to picnic on the soft grass near the spring that fed the stream running through the valley. The children loved to wade in the flowing water, chatting and singing until the hills echoed their happiness. Often they would join hands and dance their pretty folk dances. All this pleased the fairies, and they, too, danced to the singing, wishing that the children could see them and talk to them.

One day in early spring, after a cold winter, the children came again to the glen, to the delight of the fairies. They talked of the new dresses they were to have for Easter to wear to the church services, and as most of them were poor, it was an event to have something new.

After the children were gone the Queen of the fairies called her band together and said: "Dear ones, I have asked you to meet with me to see if you have any ideas how we could make

Easter more joyful for the children."

"We could put a bouquet of flowers on each doorstep early Easter Morn," suggested one of the fairies.

"That is a lovely thought," replied the queen, "but can we not think of something that we can take part in making?"

No one came forward with another suggestion, and as the Queen waited she glanced down the dell and saw a large white rabbit hopping along on two legs. In his forepaws he carried an egg of a beautiful blue color.

"Come, Dodo," called the Queen, "and show us what you have."

"It is an egg that a prairie hen gave me, your Majesty," replied the rabbit. "Blue bell gave me a bouquet of blossoms, and as I stumbled and fell the juice from the flowers got on the egg. Is it not lovely?"

"Indeed it is," agreed the Queen. Then to her fairies she exclaimed: "Here is our answer. At this time of the year all the fowls have nests full of eggs, and I am sure they will spare a few for us to color as gifts for the children."

"Wonderful, dear Queen," chorused the fairies.

"Now we will all go to work," ordered the Queen. "The berries and flowers to

make coloring must be gathered."

"What can we do?" asked a gnome who had been listening in on the fairy gathering.

"Why, you may bring some of those bowls you gnomes use for food," answered the Queen. "We need them to hold the coloring."

"Now," went on the Queen, "those of you who wove baskets of grasses last week will take them and call on the hens and ask for eggs for our Easter project. Dodo," she said, turning to the rabbit, "can you get some of the rabbits to go with the fairies to carry the baskets of eggs?"

"Yes, indeed, your Majesty," replied Dodo, "it is an honor for my brothers to help in your plan."

The valley became a scene of much activity as the fairies began searching for the nests. They were hidden under ferns, bushes, and tall grasses, and often hard to find. The fowls and larger birds were pleased to give eggs to help with the Easter project, and soon the fairies returned with enough eggs so that every child in the village could be remembered.

The gnomes put away the tools they had been using to loosen the soil about the plants and joined the fairies to help crush the flowers and berries for coloring the eggs. They were strong little fellows, and soon the bowls were filled with many different colors. The fairies helped to dip the eggs and lay them on the grass to dry. Later the baskets were filled and set out together on a special spot.

The display was so beautiful that the Queen asked Dodo and his helpers to go and invite all the animals, birds, and insects to come and see the exhibit. Even the fowls left their nests for a short time to see the collection. The Queen was very pleased with the work of all who had helped and she thanked them graciously. "Now," she said, "we will all join in a Happy Song to celebrate your good work."

The valley rang with the joyful music. At its close the Queen looked lovingly

upon the assembly and said, "Now, my dears, our work is not yet finished. We will have to call on the white rabbit again to help us deliver the eggs. Dodo, will you and your brothers take care of this?"

"It will be a pleasure, dear Queen," replied Dodo. "I will have one of us for each street to carry and hide some of the eggs. We will always leave one egg where it can be seen. This will encourage the children to search for the others. We will need a fairy to go into each house to see how many children there are, so we will know how many eggs to leave."

"A fine plan," responded the Queen. "How could we ever have gotten along without the white rabbits?"

In a short time the fairies were on their way. The Moon was shining brightly so they could see their way through the countryside and into the village. The fairies slipped unnoticed into the homes to count the children, and then went out to help the rabbits hide the eggs. It was quite a task and it was daylight before the work was finished. A little boy who was an early riser saw a white rabbit running from the yard. Going outside to see where the bunny went, he spied a pretty red egg under the lilac bush. He picked it up and ran back into the house, excitedly calling, "Look what a white rabbit left in our yard! I saw it running from our place."

The aroused family all went out to see if there were any more of the pretty eggs. As they found the colored gifts their surprised cries of happiness awakened the whole neighborhood. Soon the town was bubbling with excitement as every one searched for the pretty eggs.

The fairies stayed on to watch the fun, later relating all the details to the other fairies. A few of the rabbits hid under the bushes to enjoy the excitement, but most of them returned to the valley as they were afraid of being chased by the village dogs.

The villagers wondered how the eggs

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had been brought there. Tim, the boy who found the first egg, insisted that the rabbit had left it, so from that day on the German people called them "rabbit eggs."

Every Easter afterward the fairies continued to bring eggs to the children of the village. Other towns in Germany, hearing how happy the children were, wanted their children to have the eggs, too. So in time it became a custom all over the world, and when the children saw rabbits disappearing from their gardens early Easter Morn, then found the pretty eggs, they began calling them "rabbit eggs."

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(Continued from page 191)

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(Continued from page 192)

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(Continued on page 190)

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(Continued on page 191)