

THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS



FEATURES

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Basic World Problems

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Quickening Spirit*

*Fear, Pain, Anxiety Yield
to Electrical Impulses*

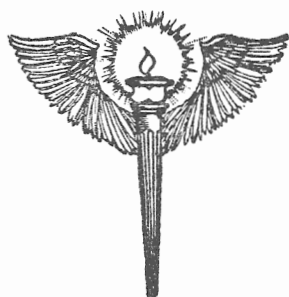
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Our Invisible Government

Each of the nations has characteristics which differ from those of other nations, thus indicating that there must be a Race Spirit at the root of these peculiarities. The occultist who is gifted with spiritual sight knows that such is the case, and that each nation has a different Race Spirit which broods as a cloud over the whole country. In it the people live and move and have their being; it is their guardian and is constantly working for their development, building up their civilization and fostering ideals of the highest nature compatible with their capacity for progress.

All civilizations when started by the different Race Spirits have great and golden ideals, but humanity by reason of having some free will and choice does not follow implicitly the dictates of the Race Spirits. Hence in the course of time a nation ceases to rise, and as there can be no standing still in the cosmos, it begins to degenerate until finally the feet are of clay and it is necessary to strike a blow to shatter it, that another civilization may be built up on its ruins.

But empires do not fall without a strong physical blow, and therefore an instrument of the Race Spirit of a nation is always raised up at a time when that nation is doomed to fall. In the tenth and eleventh chapters of Daniel we are given an insight into the workings of the invisible government of the Race Spirits. Daniel is much disturbed in spirit; he fasts for fully three weeks, praying for light, and at the end of that time, an Archangel, a Race Spirit, appears before him and addresses him: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words"

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

Christ Himself when upon Earth, said: "I came not to bring peace, but a sword," for it was evident to Him that as long as humanity was divided into races and nations there could be no "peace on earth and good will among men." Only when the nations have become united in a universal brotherhood is peace possible.

—*Teachings of an Initiate* by Max Heindel.



Basic World Problems

As Seen from the Occult Viewpoint

Part I

MOST of the basic problems facing humanity today have existed for ages. In essence they are not new, for they deal with the fundamental selfish traits of human nature, but every age or cycle of time gives its own peculiar slant to these problems, due to the evolutionary status of the people living in that period and the nature of the lessons they are being given to learn in their spiral journey from "clod to God." Each age, and each country, also spawns a new set of problems, peculiarly its own.

The transition periods, however, or the periods during which one age ends and another comes into manifestation, pose the most varied and difficult of problems. Such a period is that through which humanity is now passing: the Piscean Age of intellectual bondage and blind faith is rapidly coming to a close, and the Aquarian Age of intellectual freedom, scientific achievement, and universal brotherhood is coming to birth. Evidences of these two often conflicting influences are to be seen in practically every phase of human life.

To the materialistic mind our problems may defy solution, or they may seem to point toward the degeneration and possible extinction of the human race. It is perforce a most depressing attitude. Those who study occult philosophy are in a much better position to judge aright. They are able to look at current issues and situations with a clearer and broader vision — a vision which aids one enormously in understanding the *causes* of the problems, and consequently in finding workable solutions. This enables them to maintain a necessary equipoise as they continue to strive toward better conditions, and help others do the same.

The dangers of materialism have constituted the greatest problem facing humanity as far back as historical records go — and farther. Just how very serious this problem has been and still is we find described in *The Rosicrucian Cosmo-Conception*, pages 113 and 231: "In the materialistic mind lies the greatest danger of losing touch with the spirit and becoming an outcast. . . . The trained clairvoyant can see how narrowly humanity has escaped disasters of a nature so devastating that continents would have been swept into the sea." "Materialism, if carried too far, not only prevents progress but will destroy all the seven vehicles

of the Virgin Spirit, leaving it naked. Such a one will then have to commence at the very beginning of the new evolution. All the work it has done since the dawn of the Saturn Period will have been utterly wasted. For this reason, the present period is to our humanity the most critical of all."

Some sixty-odd years have passed since these statements were first printed, a very short period of time in the evolutionary scheme, so that the present years and the decades immediately before us are quite within the critical period. The dangers of materialism are still only too obvious, today, but there are encouraging indications of a growing trend away from the materialistic attitude and toward an acceptance of the verity of man's spiritual nature and his purpose on Earth.

Lack of space prevents our going into detail concerning this trend, but people who are observing find the indications coming from many leaders in the affairs of men, not only religious leaders, but also those in high government, economic, and scientific positions — in their talks, as well as in their actions. Not long ago no less an authority than Neil Armstrong, being interviewed for *U. S. News and World Report* on the subject of the proper role of technology, said:

"Technology does not improve the quality of life; it improves the quality of things. Things can improve the convenience of living . . . the experience of living . . . and even the duration of living . . . and reverse the fact of our living. . . . Improving the things that surround living can be achieved by the application of knowledge. Improving the quality of life, however, requires the application of wisdom."

The actuality of the invisible worlds, the invisible bodies of man, and the existence of a Divine Intelligence governing all manifested life are being brought out by more and more of our communications media. Surely there has never before been so much reading matter dealing with the superphysical as there is today. Everywhere people are accepting the idea of the continuity of life, the doctrine of rebirth, and the fact of an active life on another plane of existence after death of the physical body. As occult students, we of course rejoice to observe this trend, but realize that we must continue to make it grow in every way we can. Surely no greater service can be rendered to mankind than to counteract materialism with spiritual living, radiating the penetrating power of concern for and helpfulness to others into every darkened corner of our world.

Another basic problem which we have had with us for ages is that of establishing peaceful conditions in the world. Many advanced Egos living in past ages have decried the use of war to settle differences between nations and have striven to encourage national leaders to heed the wise biblical admonition: "Come let us reason together," as a superior means of adjusting their conflicting interests. Some progress has been made, we know, but the developments of material science, particularly in the field of destructive weapons, have provided a terrifying new facet to this age-old problem. Since the secrets of the atom have been unlocked, we have been faced with the easy possibility of exterminating the human race and the destruction of our planet. Thus it is more imperative than ever before that mankind seek the establishment of peaceful relations among the nations of our globe.

One advantage the occultist has over the materialist when considering the matter of global peace stems from his knowing more about the origin

and purpose of races. The gradations in the pace of evolution and the consequent varying needs of different individuals have brought about the separation of humanity into groups which we call races. This is a passing phase in our evolution but an extremely dangerous one because of its separative tendency. Continued separation can lead only to disaster; it must yield to the unifying influence brought by the Christ.

The Western Wisdom Teachings, as given by those Adepts we call the Elder Brothers of the Rose Cross, postulate that the Law of Cause and Effect operates inexorably in the lives of nations, as well as in the lives of individuals. Therefore, just as in our own individual lives we reap what we sow (if not in one life, then in another), so do nations, and even smaller groups of people, reap what they have collectively sown. Thus non-peaceful conditions among nations result from their activities in former existences, as well as from their immediate activities.

Max Heindel stated that "war is an operation for spiritual cataract," and when we understand just what this means we can see that there is some justification for war — something to be gained from it that perhaps can be gained in no other way. That is not to say, of course, that we are ever to *choose* war as means of settling disputes between nations. It simply means that unless the nations involved cultivate their spiritual qualities and thus rid themselves of the cataract of materialism and selfishness that blinds them to the real purpose of life on Earth, then war comes to bring the suffering needed to remove the cataract. As long as people and their rulers have within their natures a predominance of selfishness, cruelty, and intolerance, just that long will wars come to provide the suffering required to replace the materialistic attitude with one more in conformity with man's essentially divine nature.

It is taught by occult philosophy that the Race Spirits, or Archangels, in charge of the nations help to bring about wars necessary for the purification of the part of humanity under their direction. We should understand, though, that the *causes* of wars originate *within the people*. The Race Spirits guide their charges as best they can, considering the existence of free will in human nature, and see that they are given opportunities to turn their greed and hatred into unselfishness and friendliness. Their procedures are largely determined by the state of consciousness of their people, but they use immeasurable wisdom in directing the procedures determined upon, guiding and encouraging leaders into the most humane tactics and policies possible, as well as impressing upon individual sensitive soldiers the futility of using force and violence in bringing about a more desirable world to live in.

The word *violence* is one with which we have become all too well acquainted in the last decade, and certainly constitutes a world problem, though it seems to have gained especial momentum in the United States. Violence is of course an adjunct of war, but in recent years we have seen it break out devastatingly in hitherto peaceful places: city streets, college campuses, and meetings of all kind.

The present-day prevalence of violence has no doubt been encouraged by the fact that it has been portrayed to such an extent by our communications media. Many children have been led to accept violence as a legitimate way of obtaining one's objectives. However, to the occult student this is only one factor in the over-all cause. It must be realized

(Continued on page 142)



The Last Adam: A Quickening Spirit

A Study of the New Aquarian Spirit

GENE SANDE

THE first man Adam was made a living soul; the last Adam was made a quickening Spirit.—I Cor. 15:45.

Adam, man — “a living soul!” “A quickening Spirit!” There is a difference between *soul* and *Spirit*.

Spirit is *Life* — life molding form into an expression of itself. *Soul* is the spiritualized product of life in form. It is threefold: conscious, emotional, and intellectual. The conscious soul is developed by action and the resulting experience in form. The emotional soul grows through purification of feelings and emotions which have been generated by actions and experience. The intellectual soul, acting as mediator between the other two, grows through the exercise of memory by which it links past and present experiences and feelings, thus creating sympathy or antipathy. This results in conscience. Thus the soul becomes the storehouse of virtues.

Adam. Two creations are described in the first and second chapters of Genesis. “Let us make man in our image and likeness” (a heavenly man); and “the Lord God formed man of the dust of the ground” (man in form). “He breathed into the nostrils the breath of *life*,” and the heavenly man was now incarnate in form. He became a “living soul,” capable of making his own decisions. His first decision was to eat of the Tree of Knowledge of Good and Evil, the fruit of which

was to become his teacher as he developed soul qualities.

And what is the quickening? Paul defines this in his letter to the Corinthians. “The last man Adam is the Lord from Heaven,” a graduate from the good and evil experience, having sublimated and balanced both. Under the tutelage of Christ Jesus, the disciples matured their souls and were thus able to discern enduring values. They were “quickened” at Pentecost as they became filled with the Holy Spirit of Truth. The Lord within, the Divine Self, became active. They are described as the first fruit of Christ’s ministry, and are prophetic of a new day when *all* men will be quickened as they become aware of the “Lord from heaven” within.

There are two valuable examples of the first Adam and the last Adam in the Old and New Testaments. The former describes man as he reached the climax of development as a “living soul.” Virtues were beginning to predominate; vision was broadening as conscience asserted soul qualities through responsible citizens.

Micah, a minor prophet of the Old Testament, was a small-town artisan who lived eight centuries before Christ. His humble home was near the border of Philistine country, and his town was often a target for invasion and occasional destruction. Whenever governments became

too corrupt by levying unfair taxes on those who could not defend themselves, invasion by enemy nations was certain. Micah was concerned with human relationships, and he became spokesman for the downtrodden who were subject to unfair taxation. He voiced the Law of Retribution. "Woe to them that devise iniquity . . . they covet fields and take them by violence . . . they oppress a man in his house . . . even his heritage." (Micah 2:1-2). The highest protection could be relied upon when officials and citizens were true to their responsibility to God and to their fellowman. "What does the Lord require of thee, O man, but to do justly, to love mercy and to walk humbly with thy God." As a result of their greed for money, he witnessed loss of spiritual power. "The heads (of Zion) judge for reward," he said, "the priests teach for hire; the prophets divine for money . . . Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps." (Mi. 3:11-12.)

But all was not doom! Micah envisioned a better day when there would be righteousness, integrity, and respect for the rights of others. Then brotherhood for all men could be realized. In this, he relates to the sign Aquarius. "In the last days it shall come to pass that the mountains of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; people shall flow into it And he shall judge among many people . . . and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Micah 4:1-3.) Looking ahead centuries to come he foresaw the coming of Christ. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet, out of thee shall come forth He that is to be ruler of Israel, whose goings forth have been from old — from everlasting." (Micah 5:2.) The Perfected One was Jesus who was Christed.

Micah was rich in virtues; right action and purified emotions had generated soul

power. The first Adam was complete. He had championed the cause of the downtrodden; but this did not balance his outlook on life. He was still an isolationist. The unfair tax collectors, the rich who took advantage of the less fortunate, the priests who taught for hire, and the prophets who divined for money had aroused in Micah prejudice and resentment. There was still more to be learned. Certain virtues had become a temptation in his zeal to help his fellowman. It was necessary to see the other side of the problem; this is why consciousness has to be continued.

It is reasonable to suspect that the prophets of the Old Testament who foresaw the coming of Christ were reborn as His disciples. They were prepared to recognize Him when He called them. The scripture that confirms this principle is the reference to John the Baptist. In the words of Christ Jesus: "This is Elijah who was to come." Certain qualities of consciousness can be studied as every thought is brought "into obedience to Christ." Micah of the Old Testament and Matthew of the New are both Aquarian in their thinking.

In contrast to Micah, Matthew was a tax collector and probably the richest of the disciples. Tax collectors were classed as publicans and sinners — and hated! The Micah consciousness that had voiced condemnation of rich tax collectors was now in the position of being one of the hated officials. How balancing life is! However, in this position of authority, social justice could be administered.

There is little record of Matthew's part in the disciples' group life. His calling came as he sat "at the receipt of custom," collecting taxes. He witnessed Christ Jesus healing a man of palsy, and he heard the words: "Arise, take up thy bed and walk." He saw the multitudes marvel and glorify God. Then Christ Jesus called to him: "Follow me"; and he arose and followed Him. Matthew prepared a great feast to which many publicans and sinners were invited. Christ Jesus was also a guest; and this caused apprehension

and criticism by the Pharisees. They were answered: "They that be whole need not a physician, but they that are sick."

Humanitarian ideals of the new Teacher were not new to Matthew; they had been indelibly imprinted on his memory in the distant past. Memory is the storehouse of thought forms. The intellectual soul grows by the exercise of memory as it links past and present experiences which result in conscience, the "still, small voice." In this way antagonism can be dispelled; resentments can become sympathetic understanding. Matthew was being prepared for the "quickenings." At the Crucifixion the Earth was quickened—every atom was penetrated by the Christ Spirit. The next step was for each man to become aware of the quickening within himself. "The last Adam is a quickening Spirit."

Matthew was destined to be among the "first fruits" of the new teaching. He was present when the quickening came. After the Resurrection, all were gathered together in prayer and *in one accord*, when they were filled with the Holy Spirit of Truth. The Divine Self, the Christ Within, became active in full consciousness. Some became teachers, others were healers. Matthew's assignment was to write a Gospel.

A Gospel is a true description of the Divine. John's Gospel is recognized as the most esoteric; Matthew's is the most human, and in this he related to the sign Aquarius, the sign of man — humanitarianism, the human Spirit in action. The keywords are "I know," "I love." With the coming of Christ, the love energy was anchored on Earth. Matthew's Gospel is the Way of the Path, the steps that lead to finding Christ Within, whose keynote is *love that understands* because isolationism and separate attitudes of social status are no longer tolerated.

The Gospel is introduced with the genealogy of Jesus, a son of Abraham. Among his forbears are included all aspects of human experience. There are kings, priests, virgins, harlots, strangers (Ruth, the Moabitess), saints, sinners, the

rich and powerful, the humble and inconspicuous. The Sermon on the Mount is recorded in great simplicity. It magnifies the virtues of humility, honesty, tolerance, and courage to stand for the right.

"Blessed are the poor in Spirit"—those who recognize they need *more* of Spirit. "Blessed are the peacemakers"—who find peace within themselves and help others to find their peace.

Blessed are the meek, the merciful, and the pure in heart. There is a prayer for *all* mankind. *Our* Father; Thy Kingdom come (when all will be aware of the Father in His Kingdom); Give *us* (not just me and mine) bread; Deliver *us* from evil (the evil of dual vision).

In recording the healings, Matthew shows the maturity of his soul. True maturity is the distilled experience of many lives. It results in wholeness — a man living in soul qualities. He understood the problem of the lame who could not take a step forward, and the blind whose vision of Spirit had been blocked, and the obsessed bound in lower desires.

Maturity is love in action, a love which shares oneself in noble causes that lift the human factor from the lowest depths to the highest ecstasy. Maturity discerns enduring values. As the disciples were sent out to serve, they were instructed: "Remember, it is the Spirit of your father which speaketh within you," — take no credit for yourselves.

The Gospel emphasizes the importance of receiving the Kingdom as a child. "Except ye become as a little child, ye cannot enter the Kingdom of heaven." A child is not inhibited by preconceived ideas and opinions. The cleansing of the Temple in Passover week is climaxed by the crucifixion of Truth that was rejected — but followed by the Resurrection.

"Truth crushed to earth must rise again." The Gospel closes with the Aquarian Spirit: "Go ye into all the world — teach all nations." "The last Adam is a quickened Spirit!" — the man who knows himself through Christ within himself. Matthew's final words are the promise of Christ: "Lo, I am with you always."

The Path to Peace

THE FOLLOWING IS A TALK DELIVERED AT THE EASTERN SEABOARD CONCLAVE OF ROSICRUCIAN FELLOWSHIP CENTERS IN NEW YORK CITY, OCTOBER 11, 1970, BY

AUDREY GLOVER

WE have this picture of Christ from the Gospel of Luke (19:41-44) after His Triumphal Entry into Jerusalem: "And when he drew nigh he saw the city, and wept over it, saying, If thou hadst known in this day, even thou, the things that belong unto peace! For now they are hid from thine eyes. For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee around, and shall dash thee to the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."

He was nearing the end of His earthly journey. He had given His followers the teaching, "Love your enemies, do good to them that hate you," but He foresaw that because they would not heed, terrible destruction would come upon them. The prophecy was fulfilled some forty years later when upward of a million men, women, and children lost their lives, and not one stone was left upon another.

If Christ were here today, would He look out over the world and say the same words? Everywhere we hear talk of peace; even the most ardent militarists say they want peace; but do they, and we, truly know the things that belong unto peace? The militarists, along with most of the rest of the world, appear to think it is through huge armies and armaments, through ever more terrible and destructive weapons of war, that peace is maintained. Many cannot seem to see, through the lessons of history, that wars add to the political, economic, and social problems of the world, rather than solve them. Indeed, it seems obvious that war intensifies every evil known to man: disease, poverty, cruelty, destruction, hatred, dictatorships. War debases our moral

standards, cheapens all human life, nullifies sensitivity to suffering. There are those who believe that the great increase in crime, the wanton destruction of life and property, the proliferating use of guns, can all be traced to our acceptance of violence in war as a way of life. We have only to read the papers, or watch television, to recognize this state of defiance of law and order.

The United States, as well as most other countries, seems committed to the military way of life. The general public realizes dimly, if at all, the all-pervading influence of the military mind. They know little of or are indifferent to the millions that are spent annually on propaganda to keep up the power and prestige of the military machine. Our coins say, "In God we trust," but we really seem to trust more in this military machine.

However, there are many hopeful signs everywhere that people are beginning to see the futility of war, and preparation for war. There is a growing sentiment for disarmament. We have our Disarmament Conferences, our Non-aggression Pacts, and though stumbling and uncertain may be their accomplishments, still they are a positive force toward peace. Also the present revulsion against war which is sweeping the world, especially among the youth, has come up from the grass roots and will not be denied. There are the thousands of young men who refuse military service as conscientious objectors, who are a big headache for the military today, and the more thousands who flee to Canada, or Sweden, or elsewhere, to escape the draft.

Just recently there was an article in a newspaper quoting a former Secretary of Defense as saying, "It is the mark of an ultimate, and I sometimes fear, incurable,

folly for the nations of the world to spend twenty times more on military than they do on constructive progress. For the so-called security of an ever spiralling arms race, the world is spending \$180 billion annually, and the figure goes steadily up."

Then there are the countless church, government, and private organizations which work for peace and brotherhood — the Peace Corps, VISTA, CARE, Church World Service, and greatest of all, the United Nations. Ineffective as it has thus far been in stopping war entirely, it still has performed tremendous service to the world in keeping peace in small areas, and in its social, economic, and health betterment of the underprivileged. The hope is that it can eventually become a world government which will do away



with all armaments, except perhaps a small international police force. Each nation would only be required to give up that sovereignty which had to do with the making of war. Negotiation would be the way of settling all disputes. For this a body of international law would need to be worked out under the jurisdiction of a World Court.

All that has been stated here, however, is but preliminary to what will now be stated. The vital ingredient to the path to peace is a spiritual quality or force which can perhaps best be defined as: "Divine Love revealed through Christ." *Love* as a word has so many meanings that it seems necessary to define and limit it — there is no other English word which covers it. Many spiritual leaders are using the Greek word *agape* to mean this universal concern and compassion which Christ taught and exemplified. It is the lack of this spiritual force or quality

which is the cause, fundamentally, of our "warring madness," and the underlying need of all our needs.

This love, this *agape*, begins with the comprehension that all men are of one life, the life of God, and as such are indeed brothers. Then all wars are civil wars, brother against brother, and we cannot, or should not, deny any brother the respect and human dignity which we wish for ourselves. We must identify ourselves with the needs, the sufferings, the longings of the people of the world. It is the power that can change the world. As Alan Paton says in *Cry the Beloved Country*, "There is only one thing that has power completely, and that is love; because when a man loves he seeks no power and therefore he has power."

The one rule for this way of life is, whatever action is taken is motivated by love — love for the enemy as well as for the victim. Force, even perhaps violence, may sometimes be justified, but even that can be redemptive when there is no hate, only a desire to prevent further violence. It is overcoming evil with good, hate with love, physical force with spiritual force. It is a willingness to accept suffering, never to inflict it. It is a belief in man's innate capacity for goodness, a looking for the Divine Essence in every man, that Essence which makes us brothers.

There are many examples in history, and in our own time, of the redemptive power of this love. One of the best known is of Gandhi bringing freedom to India. He called this power "Ahimsa." It was not done all at once; there was suffering on the part of many people, but when it ended there was no aftermath of hatred. India and England have since been the best of friends. Although Gandhi was not a Christian, in the usual sense of the word, he perfectly exemplified Christ's teachings and thereby gained results which have been the marvel of the world. Wherever and whenever individuals have tried Gandhi's way of reconciliation, they have been convinced of its power. Nor do we need to be a saint to make it work; we

need only the faith that it will work because it is an expression of that Divine Essence within us.

What do we know of Divine Love? God so loved the world that He gave His only (alone) begotten Son, and that Son so loved the world that He gave His life for it. When Christ looked out over Jerusalem, He did not say, "As long as I can live comfortably, why should I worry about the rest of the world?" Nor did He say, "I give money and old clothes, isn't that enough?" Nor did He say, "It is their destiny; let them bear it as best they may." No, Christ loved Jerusalem and its people with a Divine Love, and because He loved so profoundly, He grieved at their blindness and did His best to save them from their fate. How great is *our* love for humanity? Look to our service, for it is the measure of our love.

There is no more vital issue before the world today than that of peace. As the world's people learn this love, this agape — and it seems that it must be learned through suffering, and through compassion for suffering — then these other aspects of peace can be brought about: relief from poverty, disarmament, world government.

It is not an easy path. Certainly there are risks, and dire penalties for failures. There will be suffering, even death, but it is the *only* path. Sooner or later we must learn to walk it, as nations as well as individuals. We are one world whether we like it or not; we of necessity stand or fall as a whole. Iron or bamboo or other curtains may bring trouble and misunderstanding, but they cannot separate us from our common destiny.

Isaiah promises us that a new day will come when "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Surely the knowledge of the Lord includes the knowledge of this Universal Love. Christ's Kingdom will then have come on Earth, and war shall be no more. May each of us, by our living and our loving, hasten that glorious day.

Parable of the Catalyst

"About 2000 years ago there was a man who wore long hair, a beard, a robe and sandals. He went around preaching love, and they killed him. Then there was a whole group of people who wore long hair, beards, robes, and sandals. They preached love and tried to live that way, but the people called them Christians and threw them to the lions. Today there is a group of people who wear long hair, have beards, and wear sandals. They are preaching love and the people are throwing them to the Christians." A bearded youth was the narrator.

What is our reaction to this story? A defensive bristling and mental review of all we feel is wrong with today's youth, or a feeling of sorrow and sense of having failed in living the principles which we expound?

Perhaps we, who are praying people, working to bring love and peace into a divided world, can become catalysts.

According to the dictionary, a catalyst is that which causes activity between two or more persons or forces without itself being affected. The function of the catalyst is to bring about an action, or reaction.

Problems of communication between the generations and the search of the young for new and better ways of living were uppermost in the thoughts of a prayer group. "Groups like this are catalysts," said one. "The silent, small groups who pray are the ones who can help the most in this situation. Prayer will act to bring both sides together in a solution of the problem."

To offer oneself to be used as a catalyst by God is not only a responsibility, not to be assumed lightly, but it is a privilege, with the joy of committing oneself to God to be used as an instrument to help lift and heal the world.

Small, silent, groups, praying in faith, do more than they know to bless and restore health and harmony to the world.

—Catherine Roberts

Hermes Trismegistus--Mercurian Teacher

SHIRLEYANN O'NEILL

PART 3

HERMES was the founder and father of the Occult Wisdom; the founder of Astrology and the discoverer of Alchemy. The details of his life are lost to history and we have only the fragments of his teaching remaining, but there were always a few faithful ones who kept alive the Flame of the ancient faith and we should indeed be grateful to them for preserving the beautiful teachings for us. Hermes was also the first to describe God as Universal Spirit and clearly states:

To comprehend God is difficult, to speak of Him impossible, even for one who can comprehend; for the Perfect cannot be comprehended by the imperfect, nor the Invisible by the visible.

Hermes preceded the philosophers by declaring the greatness of the One and Only God with unending praise, calling Him God and Father and saying that He had no need for a distinctive name; inasmuch as He alone is, in that He is both from Himself and by Himself.

Before Intellectual Light was Light Intellectual; Mind of mind. There was naught else except the Oneness of the Mind and Spirit all-embracing. Without this is no God, nor Angel, nor any other being. For He is Lord and Father, and the God of all; and all things are beneath Him, all things are in Him. The nature of His Intellectual World is a productive Nature. This is His Nature or His mode of being, only remembering this: that He is Perfect in the Perfect, makes and creates, and makes to live perfect good things. Since, then, He hath this nature, rightly is He thus named. The Word of the Creator transcends all sight; He is self-moved; He cannot be increased, nor yet diminished; alone is He, and like unto Himself alone, equal, identical, perfect in His stability, perfect in order; for that He is the One, the God alone beyond all knowing.

In another extant fragment of Hermetic writings is found another description of God by mankind's first teacher on the Path leading to Initiation and Illumination:

The Father of the universe doth consist of Light and Life and from Him man was created, for there are two images of God—the Cosmos and man. The universe and all therein is due to the Energy or Effective Working of God, that is His Will. This Will is immutable and constant, the Law of the universe. God is Unwearied Spirit for ever in the self-same way possessed of His own science, increasing in His joyous gifts, the self-same benefits bestowing everywhere.

Hermes completes his discussion on the nature and attributes of God with an exultant paen of praise and adoration:

Thee, Heaven, I adjure, wise work of mighty God; thee I adjure, Word of the Father which He spake first, when He established all the world! Thee I adjure, O Heaven, by the alone-begotten Word Himself, and by the Father of the Word alone-begotten, yes by the Father who surroundeth all, be gracious, be gracious. Holy art Thou, O God, the universals' Father. Holy art Thou, O God, whose Will perfects itself by means of its own Powers. Holy art Thou, O God, who willet to be known and art known by Thine own. Holy art Thou, who didst by Word make to consist the things that are. Holy art Thou, of whom all nature hath been made an image. Holy art Thou, whose Form Nature hath never made. Holy art Thou, more powerful than all power. Holy art Thou, transcending all pre-eminence. Holy art Thou, Thou better than all praise. Holy art Thou, accept my reason's offerings; pure from soul and heart reaching up to Thee, O Thou unutterable, unspeakable, whose Name naught but the Silence can express. Give ear to me who pray that I may ne'er of Wisdom fail, which is our common being's nature; and fill me with Thy Power, and with Thy Grace, that I may give the Light to those in ignorance, my brethren, and Thy Sons. For this cause I believe, and I bear witness; I go to Life and Light. Blessed art Thou, O Father.

The doctrine of Karma or the Law of Cause and Effect has been taught by all the great teachers over aeons of time. Hermes Trismegistus was the very first Illumined One who ever gave this basic understanding of life to his people. He taught his disciples:

Among the gods is none like unto Him, in whose hands are committed the kingdoms, the power and the glory of the worlds. The Justice of God is Karma: He beareth the balance and the sword. And God will skill-

fully devise an instrument, mysterious, possessed of power of sight that cannot err. An instrument that binds together all that is done.

This instrument is obviously the Karmic Wheel, by which cause and effect are linked together with a moral purpose. Similar to the Hermetic teaching on karma is that on regeneration. Hermes uses the symbol of the tree and the raven in describing the work of human regeneration. The following is ascribed to him:

The earth blossoms, bringing forth divers colors and fruits, and in the midst there has grown up a great tree with silver stem and stretching to the ends of the world. On its branches have sat many birds which have all flown away to the East, and the raven's head has become white.

Esoterically interpreted, the raven symbolizes the lower or desire nature, the powers of which must be lifted up and transmuted into the whiteness of the soul body before the individual can achieve regeneration and immortality. The tree represents the healing balm of the Spirit as Hermes refers to the silver stem of the tree.

Hermes was not only the first teacher of the Laws of Karma and Regeneration, he was also first one to teach reincarnation (rebirth) and the immortality of the Spirit. He taught the reciprocal migration of Spirits; how they come hence and go thither, and then return and pass through life again, and then depart again from the body. He declared that the Spirit on leaving the body is not poured back into the Spirit of the universe, but remains individualized that it may give an account unto the Father of those things which it hath done while in the body. Of rebirth Hermes taught:

For every birth of flesh ensouled, and of the fruit of seed and every handiwork, though it decay, shall of necessity renew itself, both by the renovation of God, and by the turning around of Nature's rhythmic wheel. Thou seest how many are the bodies through which we have to pass, how vast the system of the star-courses through which our Path doth lie, to hasten to the One and Only God. Thou knowest the manner of Rebirth. Who then doth by His mercy gain this Birth in God, abandoning the body's senses, know himself to be of Light

and Life and that he doth consist of these, and thus is filled with Bliss.

Still again this peerless seer affirmed:

I am Yesterday, Today, and Tomorrow; and I have the power to be born a second time. Make thou thy roads glad for me, and make broad for me thy paths when I shall set out from Earth for the life in the celestial regions. The birth of man is the beginning of his dissolution; man's dissolution the beginning of his birth. That which departs returns; and what returns departs again. The deathless shares not in the mortal part; the mortal shares in the immortal.

Concerning immortality Hermes said:

If, then, there be an incorporeal soul let it go forth from the body unto the Vision of the Beautiful; let it fly up and soar aloft, seeking to see not form, nor body, nor even types of things, but rather that which is the Maker of all these, the Quiet and Serene, the Stable and the Changeless One, the All, the One, the Self of self, the Self in self, the Like to Self alone, that which is neither like to other, nor yet unlike to self, and yet again Himself.

While still speaking of immortality Hermes gives his teaching on death, which is one of the most beautiful as well as one of the most accurate in all esoteric writings. He speaks of death as leaving this plane of manifestation to enter into a larger, ampler life:

Till now, I, banished from my home, have lived in exile. Now I seek my home once more. And when but yet a little while I shall have left thee, free from these bonds of body, see that thou dost not mourn me as one dead. For I return to that supreme and happy state to which the universe's citizens will come when in the after state. For there the Only God is supreme Lord and He will fill His citizens with wondrous joy, compared to which the state down here which is regarded by the multitudes as life, should rather be called death.

When all mankind comes to the realization that there is no death, that the spiral of evolution is onward, upward, forever, then there will no longer exist the morbid fear of death which is so prevalent among the majority of the uninformed today.

It has long been acknowledged by students of the Inner Mysteries that Astrology is a science, a sacred science. The wisdom of the stars was long taught in deepest secrecy for fear of persecution, but

in recent years with the gradual expansion of mankind's consciousness, a renewed interest in the subject is becoming more apparent. Although in many instances it is still regarded as mere superstition or "fortune telling," it is also being taught on a scientific basis even in some of our colleges and universities. Hermes was the first to teach the import of planetary influences in human lives. He stated:

Listen to your inner selves and look into the infinity of space and time. There reverberate the song of the stars and the harmony of the spheres. Each sun is a thought of God, each planet a mode of that thought. In order that you may know Divine Thought, O souls, you painfully descend along the paths of the seven planets and their seven heavens and then ascend once again. What do the stars do? What do the spheres revolve? O souls that are lost and saved, they relate, they sing, they revolve your destinies!

Similar to the Hermetic teachings on the importance of astrological influence is that on the *fullness* of the universe. In this Hermes explains that all the atmosphere is filled with invisible beings and that there is no void. This was an accepted belief from the earliest philosophers, whose records passed from posterity down to our present age. Hermes discoursed on this subject as follows:

Concerning the void — my judgment is that it does not exist, that it never existed, and that it never will exist, for all the various parts of the universe are filled, as the Earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger are easily perceived; the smaller are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore many persons deny such entities to be bodies and regard them as simply spaces, but it is impossible there should be such spaces. For if indeed there should be anything outside the universe then it would be occupied by Intelligent Beings analogous to the universe's divinity. I speak of the genii, for I hold they dwell with us, between the Earth and the highest air; wherein are neither clouds nor any tempest.

Ever since the "Fall" of mankind into dense matter when God "made for them coats of skin," humanity's ultimate goal and destination has been to progress along

the Path of Attainment. Progression on the Path consists essentially of learning through many Earth-lives to transmute these dense particles of matter and physical substance into pure Spirit until at last man reaches his final objective — conscious union with his Divine Source.

It was Hermes who first taught this Path or the Way of ascent to God. We learn this from ancient writings that this doctrine of Hermes concerning the Path was to be found either in inscriptions in the sacred script in the secret chambers of the temples, into which no uninitiated person was ever permitted to enter, or in rolls of papyrus before finally being translated into the current Egyptian language. In his volume on "Thrice Greatest Hermes" the theosophist, G. R. S. Mead has stated:

Hermes' viewpoint on the Path is not the passage round the Circle of Necessity of the souls of the unregenerate, but of the Straight Ascent of the soul of the Initiate breaking through the spheres. It is the ascent of a soul who has reached the Thrice-greatest stage, the final stage of winning its freedom, the ascent after the last compulsory birth.

In the still remaining fragments of the Hermetic writings we are given a very descriptive account of the Ego's journey on the Path of Attainment:

Hard as it is to leave the things we have grown used to, the things habitual, it must be done if we are to enter into the way of Wisdom. But no new Path is this, no going forth into new lands, though it may seem so. The entrance on the Path of Wisdom is a Going-Home, it is a Return, a Turning Back, a True Repentance. We must turn ourselves back unto the Old, Old Way. For never can an embodied soul that has once leaped aloft, so as to get a hold upon the truly Good and True slip back again into the contrary. For when the soul once knows the Author of its Peace, 'tis filled with wondrous love and with forgetfulness of every ill, and can no more keep from the Good. Let this be the goal of piety; to which if thou attain, thou shalt both nobly live, and happily depart from life, for that soul no longer will be ignorant of whither it should wing its flight again. This is the only Way, the Path that leads to Truth; solemn and smooth this Path, yet difficult to tread for soul while still in body.

Throughout all Christian literature the term, "mountain," has been used exten-

sively. Christ delivered His Sermon on the Mount, Moses was led into a high mountain, God directed Abraham to take his son Issaac into a mountain and there sacrifice him, there was the Mount of the Transfiguration as well as the Mount of the Ascension. This symbology exists in the writings of Hermes as well. He leads his followers onto a high mountain there to instruct them in the Wisdom Teaching.

In esoteric symbology the mountain is representative of stages of inner development and spiritual attainment. Before an aspirant became a disciple of Hermes he had to wend his way up the mountain; that is to say his consciousness had to unfold to a certain degree before he could receive instruction. Hermes gradually led his followers "up a mountain" as far as their intellects could carry them. The Top of the Mountain represented the highest point of unaided mental faculty. It also represents "a way out," that is a means of escape from ignorance. This leads to the stage of Mental and Moral Purification when the aspirant is deemed worthy to hear the Secret Teaching.

In every instance the Mountain symbolizes, an interior state of spiritual consciousness. When the aspirant reaches this stage the time has come for him to receive the touch of the true Mind-consciousness, the Christ is to be born in his heart and shine into his inmost being. It is to be a Regeneration, a Rebirth in the sense of being born from Above. As John declared: "Marvel not that I said unto thee, ye must be born from above."

How definitely Christianity reaffirms the Hermetic teaching, one being dependent upon the other. For indeed the doctrine of the New Birth and of the Mystic Marriage was beyond all else the crowning mystery of the Spiritual Way for all the Mystery Schools. For this is the Gate of Heaven, and this is the House of God, where God alone dwells; into which no impure man shall come, but it is kept under guard for the spiritual alone, where when they come, they must cast away their garments, all becoming bridegrooms, obtaining their true man-

hood through the Virginal Spirit. This is the Birth of the Christ in man, the Great Mystery that awaits us when we have made ourselves strangers to the world illusion. This is the regaining of the consciousness of the Divine State.

Hermes cannot teach this to his disciples in words, he can only guide them towards the realization of the Blessed Sight by putting them into that sublime state of higher spiritual consciousness. Only those who have reached the Christ-state can know it; no teaching will avail to explain its manner and its mysteries. It must be realized. This is the state of the Hearer of the Eternal Praise-giving, and those who reach it can express it infinitely, each in his own fashion.

This is the attainment of Cosmic Consciousness. When the disciples of Hermes had reached this supreme state of exaltation he led them in the following prayer to their Divine Creator:

Let every nature of the World receive the utterance of my hymn. Open thou Earth! Let the abyss be drawn for me. Stir not, ye trees! I sing creation's Lord, both All and One. Ye Heavens open, and ye Winds stay still; and let God's deathless Sphere receive my word! For I will sing the praise of Him who founded all; who fixed the Earth, and hung up Heaven, and gave command that the Ocean should afford sweet water to the Earth, to both those parts that are inhabited and those that are not, for the support and use of every man; who made the Fire to shine. Let us together all give praise to Him, sublime above the Heavens, of every nature Lord! May He accept the praise of these my powers! Ye Powers that are within me, sing the One and All; sing with my Will, Powers all that are within me! O Blessed Wisdom, by thee illumined, singing through the Light that mind alone can see, I joy in the Joy of Mind. Sing with me praises all ye Powers! Sing thou, O Good, the Good! O Life and Light, our praises flow to you! Father, I give Thee thanks, to Thee Thou Source of all my Powers; I give Thee thanks, O God. Thus cry the Powers in me. They sing Thy praise, Thou All; they do Thy Will. From Thee Thy Will; to Thee the All. Receive from all their reasonable oblation. The All that is in us, O Life, preserve; O Light illumine it. For thou art God; thy creature thus cries to Thee through Fire, through Air, through Earth, through Water, through Spirit, and through all Thy creatures. 'Tis from Thy Aeon I have found Praise-giving; and in Thy Will, the object of my search, have I found rest.

(Continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-SIXTH INSTALLMENT)



Man's Desire Body in the Invisible World

The Second Heaven

IN the course of time every man makes ready to ascend into the Second Heaven, which is located in the Region of Concrete Thought. All good aspirations and desires of the past life are etched into and branded upon the mind, which then contains all that is of permanent value. The Ego withdraws from the desire body, which is then but an empty shell, and, clothed only in the mind, it ascends into the Second Heaven.

We remember, that after the termination of the panorama, just subsequent to death, when the Ego withdrew from the vital body, it went through a period of unconsciousness before it awoke in the Desire World. There is also an interval between the withdrawal from the desire body in the First Heaven to the awakening in the Second Heaven. But this time there is no unconsciousness; every faculty is keenly on the alert, there is a state of hyper-consciousness, as the Spirit passes through this interval, which is called "The Great Silence." No matter how materialistic a man may have been on Earth, that state of mind has now vanished, and the man *knows* that he is inherently divine when he reaches this Great Silence which is the portal of his heavenly home. It is as when one awakens after a dreadful dream, and draws a deep sigh of relief at finding that the occurrences of the dream were not realities. So the Ego,

when it enters this Great Silence, awakens from the delusions and illusions of Earth life with a sense of infinite relief, is filled with a feeling of impregnable security, feels anew the restful repose of being in the everlasting arms of the Great Universal Spirit.

In time a point is reached where the result of the pain and suffering incident to purgation, together with the joy extracted from the good actions of the past life, have been built into the seed atom of the desire body. Together these constitute what we call conscience, that impelling force which warns us against evil as productive of pain and inclines us toward good as productive of happiness and joy. Then man leaves his desire body to disintegrate, as he left his dense body and vital body. He takes with him the forces only of the seed atom, which are to form the nucleus of future desire bodies, as it was the persistent particle of his past vehicles of feeling.

The usual time of duration of one's stay in the Desire World, after leaving the body at death, is one-third the length of the life lived in the body, but this measure is only a general guide. There are many cases in which the stay is shortened or lengthened. For instance, if a person follows the Rosicrucian Fellowship exercises, particularly the retrospection in the evening, he may in this scientific manner, provided he is very earnest and sincere in the performance there-

of, entirely obviate the necessity of a purgatorial experience. The pictures of scenes where he wronged someone would have been wiped away from the seed atom in his heart by contrition, and thus there would be for him no purgatorial expiation. Where he had done something commendable, that would be absorbed as pabulum for the soul, and this would materially shorten, if not entirely do away with, experience in the First Heaven. Thus such a person would be comparatively if not entirely free to devote himself to the service of humanity in the beyond, and as such he might remain in these lower regions.

However, they would not, for him, constitute Purgatory or the First Heaven. Many of the most devout disciples do this humanitarian work for a number of years after passing over. There are some, however, who go to the Second Heaven at once. The soul growth attained during the life of helpfulness which freed them from the purgatorial and First Heaven existence also enables them to carry on certain investigations there and go through a certain schooling which will fit them for higher positions as helpers of humanity in a future life. This class, therefore, could not be seen by any friend or relative out of the body during sleep.

Both color and form are there (in the Second Heaven), just as in the Physical World, but *tone* is the predominating feature of the World of Thought. *Color* is the most accentuated in the Desire World and *form* in the Physical World, although it is also true that the color and forms of the Second Heaven are much more beautiful than in the two other worlds.

On the Way to Rebirth

After a time (in the Third Heaven) comes the desire for new experience and the contemplation of a new birth.

Previous to taking the dip into matter, the threefold Spirit is naked, having only the forces of the four seed atoms (which are the nuclei of the three-fold body and the sheath of mind).

It (the seed atom) can take, in each region, nothing except the material for which it has an affinity and nothing beyond a certain definite quantity even of that. Thus the vehicle built around this nucleus becomes an exact counterpart of the corresponding vehicle of the last life minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed atom.

The material selected by the threefold Spirit forms itself into a great bell-shaped figure, open at the bottom and with the seed atom at the top. If we conceive of this illustration spiritually we may compare it to a diving-bell descending into a sea composed of fluids of increasing density. These correspond to the different subdivisions of each world. The matter taken into the texture of the bell-shaped body makes it heavier, so that it sinks into the next lower subdivision and it takes from that its proper quota of matter. Thus it becomes still heavier and sinks yet deeper until it has passed through the four subdivisions of the Region of Concrete Thought and the sheath of the new mind of the man is complete. Next the forces in the seed atom of the desire body are awakened. It places itself at the top of the bell, *inside*, and the materials of the seventh region of the Desire World draw around it until it sinks to the sixth region, getting more material there, and this process continues until the first region of the Desire World is reached. The bell has now two layers — the sheath of mind outside and the new desire body inside.

Except in the case of a very highly developed being, this work of the Ego (building its vehicles) is most negligible at the present stage of man's evolution. The greatest scope is given in the building of the desire body, very little in that of the vital body, and almost none in the dense body; yet this little suffices to make each individual an expression of his own Spirit and different from the parents.

When the impregnation of the ovum has taken place, the desire body of the
(Continued on page 132)

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.

Group Spirits and Virgin Spirits

Q. Do the Spirit's vehicles hamper its actions?

A. Yes. Every step down, every descent into coarser matter is to the Spirit what putting on a pair of gloves would be to a musician. Every step down limits its power of expression until it has become accustomed to the limitations and has found its focus, in the same way that the eye must find its focus after we enter a house on a bright summer day.

Q. What is the purpose of man's evolution here?

A. To enable him to find his focus in the Physical World, where at present the light of wisdom seems obscured.

Q. Will man's wisdom ever surpass that of the animal Group Spirits?

A. Yes, when in time we have "found the light," the wisdom of man will shine forth in his actions, and far surpass the wisdom expressed by the Group Spirit of the animal.

Q. What is the difference between the Group Spirit and the Virgin Spirits of the life wave now expressing itself as animals?

A. The Group Spirit belongs to a different evolution and is the guardian of the animal Spirits.

Q. With what may it be compared?

A. The dense body in which we function is composed of numerous cells, each having separate cell-consciousness, though of a very low order. While these cells form part of our body they are subjected to and dominated by *our* consciousness.

Q. What is the body of an animal Group Spirit like?

A. An animal Group Spirit functions in a *spiritual body*, which is its lowest

vehicle. This vehicle consists of a varying number of Virgin Spirits imbued for the time being with the consciousness of the Group Spirit. The latter directs the vehicles built by the Virgin Spirits in its charge, caring for them and helping them to evolve their vehicles.

Q. How does this experience aid the Group Spirit?

A. As its wards evolve, the Group Spirit also evolves, undergoing a series of metamorphoses, in a manner similar to that in which we grow and gain experience by taking into our bodies the cells of the food we eat, thereby raising their consciousness by enduing them with ours for a time.

Q. How does the Ego in man compare with the Spirit of the separate animal?

A. While a separate, self-conscious Ego is within each human body and dominates the actions of its particular vehicle, the Spirit of the separate animal is not yet individualized and self-conscious, but forms part of the vehicle of a self-conscious entity belonging to a different evolution — the Group Spirit.

Q. How does the Group Spirit control its charges?

A. The Group Spirit dominates the actions of the animals in harmony with cosmic law, until the Virgin Spirits in its charge shall have gained self-consciousness and become human.

Q. What inner change is then apparent?

A. They will gradually manifest wills of their own, gaining more and more freedom from the Group Spirit and becoming responsible for their own actions.

—Ref.: *Cosmo-Conception*, pp. 81-82.

WESTERN WISDOM BIBLE STUDY

Crowning Works of the Ministry

The Rite of Transfiguration (Cont.)

THE first three Gospels portray the important preparatory steps in the life of the neophyte which precede the Transfiguration. John begins his Gospel with the Transfiguration, outlining the life of the aspirant after this transmutation has occurred. According to the Gospels of Matthew and Luke, the Christ prepared His Disciples for His departure between the time of the Transfiguration and the Triumphal Entry into Jerusalem. He endeavors to have them understand the manner of His going and the esoteric reason therefor.

And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death.

And shall deliver Him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again. — *Matthew 20:17-19.*

Christ's final instructions deal with the problems of spiritual discipline by which His followers may attain as He has attained. In these essentials He stresses humility and forgiveness as the most important.

And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

And whoso shall receive one such little child in my name receiveth me.

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Wherefore if thy hand or thy foot offend

thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.—*Matthew 18:3-9.*

Following these precepts we find Paul saying: "I am determined to know only Christ Jesus and him crucified."

Mystic Church legends state that the Blessed Lady was also in attendance upon the glories of the Transfiguration Thus she would gain a more complete concept of the cosmic meaning of the Christ Ascension and its effect upon human evolution in future generations.

The Keynote of the New Christian Dispensation

The Christ, in these final instructions to His own immediate Disciples, repeatedly emphasized the fact that forgiveness, love, faith, and humility are the prime essentials of true discipleship.

And thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.—*Mark 12:30-31.* (See also *Mark 11:22-26.*)

The aspirant will be able to discover in these words of the Master why oftentimes it seems so difficult to receive an answer to prayer. The fundamental condition necessary for this reception is that attitude of mind which bears love toward all and malice toward none. "As ye pray, forgive, if ye have aught against any." Through the very power of universal love the Spirit touches and communes with that Christ Life wherein all are one and from which all things manifest.

(Continued)



The Bible Story in the Stars

Z. L. M.

The Constellation Cancer

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies." (Genesis 22:17.)

PART ELEVEN

CANCER, The Crab. In the ancient Denderah Zodiac this sign was represented as a Scarabeaus, or sacred beetle. The Scarabaeus, passing its early existence as a worm of the earth, and thence issuing as a winged denizen of heaven, was held sacred by the Egyptians as an emblem of the resurrection of the body. The Egyptians called this sign *Klaria, the Folds, the Resting-places*. The Arabic name, *Al Sartan*, and the Greek name, *Sartano*, mean the same, *holding or encircling*, as does the Latin, *Cancer*, and hence is applied to the crab. In the word *Khan*, we have *the traveler's rest, or inn*; while *Ker* or *Cer* is the Arabic for *encircling*. The ancient Akkadian name of the month is *Su-kul-na, the seizer or possessor of seed*. The chief star in this sign is named *Acubens, the sheltering, the place of retirement, the good rest*. In the center of the sign is a bright cluster of stars. Modern astronomers have called it the Bee-hive. The ancients called it *Praesepe*, which in its Arabic and Hebrew elements, means *the Multitude, Offspring, the Young, the Innumerable Seed*.

In the writings of St. Paul, he tells us that "to Abraham and his seed were the promises made; not to seeds, as of many, but as of one — thy Seed — which is Christ." (Gal. 3:16.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

The crab is born of water. Its rows of legs, on opposite sides give the idea of multitudinous development and numerous members. In the progress of the crab's development and growth it undergoes important changes, throwing off periodically its old shells and taking on new ones. It is armed with two powerful hands, or claws, by which it grasps with wonderful force and securely retains whatever it takes. And so it is with the people of God. Having, like Mary, "chosen the good part," or like the patriarchs, "embraced the promise," or like the apostles, "laid hold of the hope set before us," they come into the possession of the incorruptible and heavenly inheritance and retain it with a grasp so firm and strong that it "shall not be taken away."

In many of the classic references to the zodiac, the figures Asellus Boreas, the northern ass, and Asellus Australis, the southern ass, appear just north and south of the nebula Praesepe. The Latins understood Praesepe and the Ascelli to mean the manger from which the asses were

fed, the stall, the stable, the fold, hence a place into which travelers gathered for refreshment and rest.

The imagery found in this sign connects it with the final results of the achievements of the Promised Seed of the woman, with the rest that remains for the people of God, with the ultimate home-gathering of the multitudinous seed of faith, with the peaceful and secure entrance of His congregation upon "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:4-5.)

URSA MINOR, THE LITTLE BEAR

The way in which Ursa Minor and Ursa Major have come to be called Bears is perhaps from the fact that the ancient name of the principal star in the latter is Dubheh or Dubah, and as Dob is the word for bear, the Greeks and others took the name of that star as meaning the Bear and so called these two corresponding constellations the Bears. Dubheh or Dubah does not mean bear, but a collection of domestic animals, a fold, as the Hebrew word Dober. The evidence is that, according to the original intent, we are to see in these constellations not two long-tailed bears, but two sheepfolds or flocks, the collected and folded sheep of God's pasture.

Ages ago the Pole Star was the Dragon Star, Alpha Draconis, or Thuban. This central gate or governing-point of the Earth's motion, was then in the enemy's possession. The precession of the equinoxes has removed the Polar Star from Draco, the Dragon, and it is now in the Lesser Fold, the Little Bear, or Ursa minor. *Al Ruccaba*, which means *the turned or ridden on*, is today the Polar or central star. The ancient names of stars in this constellation are *Kochab*, which means *waiting Him who cometh*; *Al Pherkadain*, *the calves, the young* (Hebraically, *the Redeemed*); *Al Gedi*, *the kid, the*

chosen of the flock; *Al Kaid*, *the assembled*. The Greeks called Ursa Minor, if not both the Bears, *Arcas* or *Arktos*, a name which Harcourt derives from *Arx*, *the stronghold of the saved*.

This Lesser Sheepfold are they who all through the ages have been "partakers of the heavenly calling," who desired a better country, that is, *a heavenly*; wherefore . . . God "hath prepared for them a city," the city for which Abraham himself "looked." This was no earthly city, but a city "whose builder and maker is God." (Heb. 11:10-16.) These have always been a smaller company, a "little flock." Their Messiah has accomplished "the redemption of the purchased possession" and in due time the redeemed will inherit it, "unto the praise of his Glory." (Eph. 1:14.)

But there is not only the heavenly seed, which is compared "to the stars of heaven," there is the seed that is compared to "the sand of the sea" — the larger flock or company, who will enjoy the earthly blessing. This brings us to:

URSA MAJOR, THE GREAT BEAR

The Arabs still call this constellation *Al Naish*, or *Annaish*, *the ordered or assembled together*, as sheep in a fold. Stars in the figure are: *Mizar*, which means *guarded or enclosed place*; *Dubheh*, *herd or fold*; *Merach*, *the flock*; *Cab'd al Asad*, *multitude of the assembled*; *El Acola*, *the sheepfold*; *El Kaphrah*, *the protected, the covered, the Redeemed*; *Dubheh Lachar*, *the latter herd or flock*; *Benet Naish*, *the daughters of the assembly* (part of the flock going out after Bootes, the Shepherd). The book of Job refers to "Arcturus and his sons" — to Ash, or Aish, and "her" progeny. The old Jewish commentators say that Aish here means the seven principal stars of the Great Bear. The word is often collective, denoting a community, hence the flock, the congregation. These seven noted stars suggest connection with "the seven churches" which John saw as "seven stars" in Christ's right hand.

We see the innumerable seed gathered by Him who scattered. (Jeremiah 31:10.) We have here the happy sheepfold, the flock of God, in heavenly glory and dominion. It is the picture of the seed of faith in its two-foldness, the congregation of the first-born round about the throne, signified by the Polar center, and the congregation of the after-born in still ample numbers, led and guarded by the great Bootes, amid the everlasting pastures.

ARGO

This is the ship of the mysterious Argonauts returned from their successful expedition to recover the Golden Fleece. That Golden Fleece was the lost treasure of human innocence and righteousness, of which the subtlety of the Serpent had bereft mankind in the Garden of Eden, and so held and guarded it that no mere men could ever find or recover it. In the grove of Mars, the fierce god of justice, at Colchis, the citadel of atonement, it lay, the Serpent watching it with jealous and ever-wakeful eyes. Nor was there a mortal to be found able to approach it until the true Jason, the Recoverer, the Atoner, the Healer, even Jesus, came, organized His ARGO, His company of travelers, made up of heroes under His command and leadership, and went forth through various trials, conflicts and sufferings, helped by the holy oracles that went along, sustained by heavenly ointments and powers to heal the wounds and hurts encountered, and took the precious prize. Argo pictures the return of the brave travelers, with the lost treasure regained, their toils and battles over.

The name *Argo* means *company of travelers*. The stars of the figure and their meanings are: *Canopus, the possession of Him who cometh; Saphina, the multitude or abundance; Tureis, the possession; Asmidiska, the released who travel; Soheil, the desired; Subilon, the Branch; and others.*

In Kircher's Egyptian planisphere Argo is represented by two galleys (as we have

two sheepfolds), whose prows are surmounted by rams' heads; and the stern of one of them ends in a fish's tail. One of them occupies four segments of the sphere (from Taurus to Virgo) while the other occupies the four from Leo to Capricorn. One half of the southern meridians is occupied with these galleys and their construction and decorations. Astronomers tell us they carry us back, the one to the period when the Bull opened the year; and the other to the same epoch when the summer solstice was in Leo — accounting for one ship being freighted with the installed Bull, having her prow near Taurus, and the other with the solstitial Lion, her poop in the region of Leo.

Some think that the story of Argo had its origin in name, as well as in fact, from the Ark of Noah and its mysterious journey.

In Cancer we have come to the completion of His work with reference to His redeemed. And in Leo we shall see it with reference to His enemies.

"To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.)

The Constellation Leo

"Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." (Rev. 5:5.)

PART TWELVE (CONCLUSION)

LEO, The Lion. Here is the great Lion in all the majesty of his fierce wrath: *Arych, He who rends; Al Sad, He who tears and lays waste; Pimentekoon, the Pourer-out of rage, the Tearer asunder; Leon, the vehemently coming, the leaping forth as a consuming fire.* The chief star embraced in this figure is *Regulus*, which means *the feet which crush*. Other stars therein and their meanings are: *Denebola, the Judge, the Lord who cometh with haste; Al Giebhah, the exalted, the exaltation; Zosma, the shining forth, the*

epiphany; Al Dafera, the putting down of the enemy; Sarcam, the joining.

We thus have the same things in the zodiacal sign Leo that are ascribed to the Lion of the tribe of Judah in the Apocalypse. They both tell the same story — the story of the wrath of the Lamb, and His great and final judgment-administrations, in which the kingdom of Daniel's mystic stone, cut out of the mountain without hands, falls upon, breaks in pieces, grinds to powder, and scatters in indistinguishable dust all other kingdoms and powers and sweeps everything inimical to a common and eternal perdition. The Lamb is capable of wrath, and in the day of His wrath He is the Lion. He is the one to His friends, and He is the other to His enemies. He at length takes the character of the Lion to tear His enemies to pieces. "The Lion of the Tribe of Judah *hath prevailed*," and hence is "worthy . . . to receive power, and riches and wisdom, and strength and honour, and glory, and blessing." (Rev. 5.)

Common sentiment of mankind has associated the lion with royalty and dominion and awarded it the title of "king of beasts." He is so strong and courageous as to fear nothing, and so fierce and powerful that no other animal can stand before him. His composed, majestic, and defiant mien is described as noble and magnificent. This image corresponds to the character and majesty of Christ in connection with the final scenes of the taking of the roll from the hand of eternal Godhead, the breaking of its seals, and the clearing of the earth from all enemies and usurpers. That roll denoted the title-deed of the inheritance which had reverted into the hand of God, to whom men had become hopelessly indebted. Those "seven seals" attested the absoluteness of the bonds of forfeit. Nor could the lost inheritance be recovered to man except as some one should be found with worth, merit, and ability to satisfy the claim, lift the document and destroy its seals. But neither in heaven or earth nor under the earth did any one appear worthy to take up the writing, or

so much as to look upon it. This was the grief which made the Apostle weep. Though John "wept much," a voice from among the throned elders soon broke in to relieve his anxiety, in the words of the text above. This was the consolation which comforted the holy Seer and which he was directed to write for the sorrowing congregation in all these ages since.

"Wait ye upon me, saith the Lord, until the day that *I rise up to the prey*: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." (Zephaniah 3:8.) And thus the word of the Lord by Hosea (13:7, 8) was: "I will be unto them as a lion. . . . I will rend the caul of their heart. I will devour them like a lion." In the Apocalypse the Lion-Lamb takes the roll from the hand of eternal Majesty amid thrills of exultation which shake the whole intelligent universe from center to circumference. He tears asunder seal after seal, until the very last is reached and broken, and with each there bursts forth a divine almightiness, seizing and convulsing the whole world as it never before was affected. The golden censers of the heavenly temple, filled with fire from the celestial altar, are emptied into the earth amid cries and thunders and terrific perturbations.

The accompanying constellations further illustrate the meaning of the sign Leo, and complete this final picture. We shall see: Hydra, the old Serpent destroyed; Crater, the Cup of divine wrath poured out upon him; and Corvus, the Bird of Prey devouring him. The Denderah Zodiac exhibits all four in one. The Lion is present treading down the Serpent. The Bird of Prey is also perched upon it, and below is a plumed female figure holding out two cups, answering to *Crater*, the cup of wrath.

HYDRA, THE SERPENT

Here is the picture of Satan finally vanquished, rent, burned, and destroyed

by the fury of Judah's Lion. *Hydra* has the significant meaning, *he is abhorred*. The principal star, *Al Phard*, means *the separated, the excluded, the put out of the way*; another of its stars is named *Minchar al Sugia*, *the piercing of the deceiver*. In the Denderah Zodiac the Lion stands directly on the Serpent, which bears the name *Knem*, meaning *vanquished, conquered*. Here is the end of the Serpent dominion.

According to the myths, this Hydra was the terrible monster which infested the Lernaean Lake — image of this corrupt world. It was said to have a hundred heads, none of which could be killed simply by cutting off, for unless the wound was burned with fire two heads immediately grew out where there was only one before. All this answers to the history of evil in the world, and the impossibility of effectually overcoming it in any one of its manifestations except by the fires of judgment.

The great mission of the promised Seed of the woman was effectually to bruise the Serpent's head. This is the all-comprehending burden of the assurance given to fallen Adam and his children after him. The Serpent deceived and seduced our first parents into transgression. Again and again in the histories and prophecies of the Scriptures, even up to the end, appears "the great Dragon, that old Serpent, called the Devil, and Satan, which deceiveth the whole world." (Rev. 12:9.) He was once a good angel and a chief among the angels, but "kept not his first estate," left his place as one of God's loyal subjects, abused his free will to sin and rebel, and fell under the bonds of condemnation, in which he is held over unto the judgment of the great day. Thus we see the glorious triumph of the Seed of the woman crushing the Serpent's head and putting him out of the way forever.

CRATER, THE CUP OF WRATH

The stars which mark the bottom of the Cup are part of the body of the writhing serpent.

"Upon the wicked He shall rain burning coals, fire and brimstone, and a fiery tempest: this shall be the portion of *their cup*." (Ps. 11:6.) Again the Psalmist says (75:8): "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring out, and drink." Concerning every worshipper of the Beast, John heard the angel proclaim; "The same shall drink of the wine of the wrath of God, which is poured out without mixture into *the cup of His indignation*; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever, and they have no rest day or night." (Rev. 14:10.)

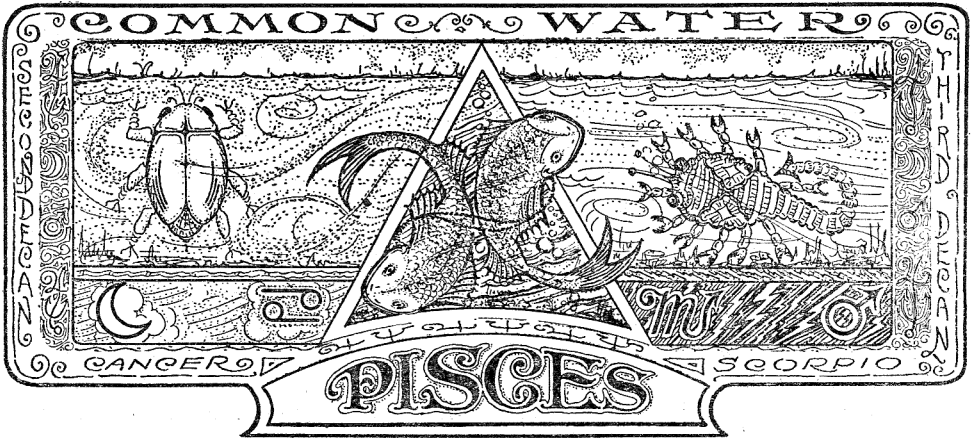
CORVUS, THE RAVEN

Here is the final scene of judgment. We have had *Lepus*, the Wolf; now we have *Oreb*, the Raven. *Her-na* is its name in the Denderah Zodiac. *Her* means *the enemy*, and *Na* means *breaking up or failing*. This scene represents the breaking up of the enemy. Stars in the figure and their names are: *Al Chiba*, *the curse inflicted*; *Minchir al Goreb*, *the Raven tearing to pieces*.

This is the sign of the absolute discomfiture and destruction of the Serpent and all his power; for when the birds once begin to tear and gorge the flesh of fallen foes, no further power to resist, harm or annoy remains in them. Their course is run.

In Leo we reach the end of the Revelation as inspired in the word of God; and it is the end as written in the heavens. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4.)

From His throne in glory the Saviour proclaims "Thy kingdom come. Thy will be done on earth, as it is in heaven."



The Children of Pisces, 1971

Birthdays: February 19 to March 21

EGOS coming to birth during this solar month have the individuality focused through the third of the watery triplicity, Pisces, and are therefore apt to be very emotional, changeable, imaginative, and impressionable. They are extremely sensitive to the mental and psychic atmosphere about them, and are consequently liable to be easily influenced by others. Kindness, sympathy, and a desire to serve are characteristic of these natives, but unless taught early to use discrimination in exercising these qualities they are likely to be taken advantage of by their associates.

Pisces being the 12th house sign, its natives usually come into Earth life with much accumulated destiny from past lives. They are prone to yield to a feeling of being in the hands of fate and enjoy playing the martyr. At the same time they frequently have an inner understanding which enables them to discern the essential (spiritual) from the non-essential (material) more accurately than many other people.

Change and the sensational appeal to the Pisces native, and the less developed may roam about in an aimless manner, without a definite goal in life. However,

the more developed ones are quite methodical and conscientious in carrying out a given assignment. They are usually fond of dancing, music, and dramatics, and often excel as entertainers in one or more of these arts.

As a rule the Pisceans are peace and comfort loving, avoiding dissension and physical labor. They are innately hospitable and enjoy having company. Being fond of rich foods, as well as of drink, they should have early training in forming proper eating habits. They need above all to be taught self-reliance and development of the will.

Children born during this solar month will all have Jupiter and Neptune in conjunction, pointing toward a basically inspirational, mystical nature. They are apt to be quite conscious in the invisible worlds while asleep. Jupiter sextiles Uranus from March 9 to 21, adding to the interest in the occult. The disposition is broad and humane, honest and sincere, sociable and apt to benefit a great deal from influential friends in official positions.

Jupiter is square to the Sun, however, from February 19 to March 5, making it important that these children have self-restraint, thrift, and honesty emphasized in their training.

From February 19 to March 2 the Sun and Neptune are in square aspect, raising the vibrations in the aura and thereby bringing these natives in touch with the denizens of the invisible worlds. However, this tends to be a negative aspect, so that added emphasis needs to be placed on self-control through use of the will in training these children.

Venus trines Saturn from February 19 to 26, a splendid influence bespeaking faithfulness, loyalty, justice, and method. Thus these natives will be much sought as friends and advisers. They are also simple in their tastes and of high morals, meriting honor and esteem in their community.

From February 19 to 22, Venus squares Uranus, tending to bring opportunities for learning the wisdom of chastity, faithfulness, thrift, and balance in general.

Mercury squares Saturn during this same period (February 19-22), a mental aspect offering opportunities to learn unselfishness, tolerance for the opinions of others, truthfulness, and optimism.

From February 19 to 24 Mars and Mercury are in sextile aspect, giving a sharp, ingenious, and resourceful mentality. The native is enthusiastic, an indefatigable worker, and practical, loving argument and debate. A remarkable dexterity is also present. Success in literature and the mechanical arts is favored.

Mercury conjuncts the Sun from February 25 to March 15, favoring the mentality and memory on the days when the orb of aspect is less than three degrees.

From February 26 to March 4, Mercury squares Jupiter, tending to require extra effort in keeping the mind active, purposeful, and ready to grasp opportunities. Special care should be taken in travel.

The Sun and Saturn are in sextile aspect from February 28 to March 17, giving method, foresight, and organizing, executive, and diplomatic ability, along with much moral stamina. The native is honorable, kindly, and considerate, and is apt to be successful in political, judicial, and agricultural positions.

From March 1 to 12 Venus sextiles Neptune, indicating the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Venus sextiles Jupiter from March 3 to 14, a splendid indication of health, wealth, and happiness. The marriage is favored, as is social prestige. The native is jovial, optimistic, generous, and hospitable, fond of travel and pleasure, and there may be a talent for music.

From March 9 to 19 Venus trines Uranus, pointing toward mental alertness, intuitive perception, and a love for music, art, and poetry. The native is magnetic and attracts many friends who will be of benefit to him. A happy marriage is favored.

Mercury squares Mars from March 10 to 19, pointing toward quick-wittedness, but also a quick temper, excitability, and impulsiveness. Control of temper and of a tendency to exaggerate should be stressed in bringing up these children — as well as unselfishness in general.

From March 12 to 18 Mercury trines Neptune, giving a mind peculiarly adapted to the occult arts.

The Sun and Mars, as well as Venus and Saturn, are in square aspect from March 14 to 21. These children should have self-control, respect for authority, and honesty stressed in their training. Object lessons in the unhappy results of jealousy and stinginess can greatly benefit them.

From March 14 to 20 Mercury trines Jupiter, giving a cheerful, optimistic disposition, able always to see the bright side of things. The mind is broad, versatile, and able to reason and judge correctly. Success in law and literature is favored.

The Sun trines Neptune from March 16 to 21, intensifying the spiritual vibrations of the aura and favoring the development of the spiritual faculties. There is also ability for inspirational music.

From March 17 to 21 Mercury opposes Uranus, a strong indication of the need to train these children in moderation, especially in speech. Poise, tolerance, and unselfishness need to be cultivated.

Readings for Subscribers' Children

HELEN C. P.

Born January 18, 1967, 10:40 P.M.

Latitude 51 N., Longitude 1 E.

Signs on Cusps of Houses:

ASC, Libra ...6.11	4th, Capr.8.00
2nd, Scorpio ..1.00	5th, Aquar. ..14.00
3rd, Sagitt. ...2.00	6th, Pisces ..13.00

Positions of Planets:

Mars21.54	Libra1st
Dragon's T ..12.12	Scorpio2nd
Neptune24.01	Scorpio2nd
Part of F.7.33	Capr.3rd
Sun28.09	Capr.4th
Mercury28.45	Capr.4th
Venus15.09	Aquarius5th
Saturn25.19	Pisces6th
Moon29.31	Aries7th
Jupiter29.42R	Cancer10th
Pluto20.22R	Virgo12th
Uranus24.15R	Virgo12th

An abundance of aspects in this little girl's chart, coupled with the presence of cardinal signs on all the angles, points toward much activity and many experiences of diverse nature.

The Sun and Mercury are in close conjunction (combust) in the Saturn-ruled sign Capricorn in the 4th house, sextile to Saturn and Neptune, trine to Uranus, Pluto, and the ASC, square the Moon and Mars, opposing Jupiter. Here are numerous conflicting influences, suggesting that Helen may at times find herself pulled in opposite directions, so to speak, and since Mars is in the 1st house opposing the Moon, as well as squaring the Sun, this child is apt to display **resentment against authority** and a quick temper. The area of consciousness indicated by these influences is probably that which will need most effort in her endeavors to make best use of her positive qualities. Fortunately, the sextile of the solar orb

to Saturn and Neptune indicates diplomacy, moral stamina, and spiritual understanding, all powerful assets in handling a difficult personality. Also helpful is the trine of the Sun to Uranus and Pluto, which bespeaks originality, a strong intuition, idealism, humanitarianism, and power of self-control. With loving, understanding guidance from her parents during her early years this little girl can make substantial progress in attaining the equilibrium and clear purpose of which she is capable. By cultivating persistence, patience, and self-control she will be working with the *constructive* aspects in her chart.

The Moon in the last degree of Aries in the 7th carries forward some of its power into the more fixed and amicable sign Taurus. In partnerships of all kinds, though, this child will need to make extra effort to exercise the patience, calmness, and tolerance of which she is basically capable. This is a field of much potential spiritual progress for her.

Jupiter in Cancer in the 10th points toward activities before the public, very probably spiritual activities. However, Helen will need to practice circumspection in her relations with other people so that any prestige she gains in her work will not suffer. She has a fruitful imagination and a deep interest in the superphysical side of life, and these can provide a splendid outlet for her better ideas and activities. A wholesome, well-chosen diet is a must for her if she is to avoid impure blood and consequent physical difficulties.

The unaspected Venus in Aquarius in the 5th points toward an affectionate side to Helen's nature, helpful friends, and success in teaching, entertaining, and publishing. A strongly aspected (and unafflicted) Neptune in Scorpio is a powerful testimonial to the spiritual progress she has made in previous lives, as well as to the presence of unusual spiritual powers ready for use in service now.

DIRK O.

Born February 11, 1964, 7:49 P.M.

Latitude 34 N., Longitude 118 W.

Signs on Cusps of Houses:

ASC, Virgo ..21.45	4th, Sagitt. ..21.00
2nd, Libra ..18.00	5th, Capricorn 23.00
3rd, Scorpio ..19.00	6th, Aquarius 24.00

Position of Planets:

Neptune . . .17.55	Scorpio2nd
Dragon's Tail .9.10	Capricorn4th
Venus1.52	Aquarius5th
Moon5.56	Aquarius5th
Sun22.28	Aquarius5th
Mars23.36	Aquarius5th
Saturn25.17	Aquarius6th
Venus1.31	Aries7th
Jupiter16.50	Aries7th
Part of F.5.13	Virgo12th
Uranus8.42R	Virgo12th
Pluto13.27R	Virgo12th

The outstanding feature of this unusual "star map" is the stellium in Aquarius composed of Mercury, Moon, Sun, Mars, and Saturn. This little boy has so lived in past lives that he has acquired to a marked degree the Aquarian traits of intellectuality, intuitiveness, humanitarianism, friendliness, persistence, and vision.

The Sun is in the 5th house in conjunction with Mars and Saturn (the latter in the 6th), sextile Jupiter in Aries in the 7th, trine the Gemini MC, but square Neptune in the 2nd. This configuration indicates both physical and mental energy, as well as a jovial, friendly, optimistic, sympathetic, and kindly nature. Trustworthy and dependable, and possessing good judgment and executive ability, this boy will be well fitted to help and advise others, especially in the educational and publishing fields where his advanced ideas can be used to great advantage in uplifting humanity. His religious beliefs will be rather unorthodox but sufficiently conservative to be of practical use in daily living, and his ideas concerning

government are apt to be in the same category.

The Moon and Mercury are in conjunction in the 5th house, sextile Venus in Aries in the 7th, signifying a mind that is original and independent, idealistic and ultra-progressive, receptive and cheerful. The memory is retentive, the imagination extremely vivid, and the intuitive powers exceedingly strong. There is a love for music, art, and poetry, and innate ability to perform in these fields. Dirk has splendid oratorical talent, too, and with his exceptional imagination and unusual power of expression he should be in constant demand as a speaker for worthy causes.

The presence of both the well-aspected benefics — Venus and Jupiter — in the 7th house spreads a very harmonious and satisfying influence over all partnership matters. Domestic felicity and an early marriage are strongly favored, along with prosperity after marriage. If litigation ever seems necessary some way will be found to settle the matter without actual rupture.

Neptune in Scorpio in the 2nd sextiles Pluto and the ASC, sensitizing the body to superphysical vibrations, but the planet of spirituality squares the Sun and Mars. Here is a spot in the chart which suggests the need to avoid all negative psychic influences and anything that would induce them. By following the positive path of independence, use of the will, and service to others, Dirk can transmute these squares into sextiles or trines.

Since Venus rules the sign on the cusp of the 2nd house (Libra) and is favorably aspected, Dirk should have good earning capacity. However, he should be taught to spend wisely, and not allow himself to be drawn into questionable ventures.

Virgo on the ASC, and common signs on all the other angles, accentuate the mental side of Dirk's nature, and also give needed flexibility. He can become an excellent channel for the forces that are guiding humanity to higher levels, by means of teaching, lecturing, and furthering the educational processes.

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.

Salesman, Merchant

STEPHEN R. S. — Born December 6, 1956, 11:19 P.M. Lat. 34 N., Long. 118 W. With the Sun and four planets in common signs, and common signs on all the angles, this native needs to cultivate his will power if he is to succeed professionally, or otherwise, in this life. The solar orb is in Sagittarius in the 4th house, 8.38 degrees from Saturn, sextile the Moon in Aquarius in the 5th, square the Virgo ASC, opposing the Gemini MC. Mercury is also in Sagittarius in the 4th, sextile Neptune, trine Pluto, square Jupiter and Mars. Strongly mental, and with a vivid imagination, Stephen is basically more fitted for a mental or literary occupation than for any other kind. He is interested in the occult, science (chemistry), and probably in diet and hygiene. Mercury rules the Gemini MC, and since it is placed in Sagittarius in the 4th house, this native would be suited for merchandising, advertising, newspaper work, salesmanship, and the transfer business. Whichever vocation he chooses to follow, he should carefully refrain from exaggeration in relation to his work.

Singer, Florist

PATRICIA L. E.—Born March 25, 1932, 3 P.M. Latitude 40 N., Longitude 76 W. Here we find fixed signs on all the angles (Leo rising), and the Moon and 3 planets in fixed signs, so that this native has sufficient stability to succeed in her endeavors. She has plenty of energy and drive, too, for the Sun, Uranus, and Mercury are all in the fiery, cardinal sign Aries. Sextile to Saturn (in Aquarius in the 6th) and trine to Jupiter (in Leo in the 12th), the Sun indicates some very fine traits of character: method, foresight,

organizing and executive ability, sincerity, honesty, generosity, friendliness, good judgment, and trustworthiness. Mercury conjuncts Uranus but squares Pluto; Uranus trines Jupiter. This is a very capable person, and she can do many things. However, the ruler of her MC is Venus, and it is posited in its home sign, Taurus, in conjunction with the MC, sextiles Pluto and Mars, squares Jupiter and the ASC. She probably has a good singing voice and might wish to make that her life's work. However, she could also serve well in manufacturing (candy, chemicals), floriculture, fruit growing and distribution, insurance, and collecting.

Teacher, Manufacturer

WILLIAM J. K. — Born June 5, 1931, 4:15 P.M. Latitude 47 N., Longitude 122 W. This is another Gemini native, the Sun being in the 8th house, sextile Uranus and the MC, trine the Moon (in Aquarius). Mercury is in Taurus in the 7th, in conjunction with Venus, sextile Pluto and Jupiter, trine Saturn, but square Mars and the Moon. Fixed signs are on all the angles. This is also a very capable person, having a wide range of interests and a progressive outlook in general. There is writing and speaking ability, but since Mars is in the 10th house, we must give him vocational consideration. He is posited in Leo, conjuncts Neptune in Virgo in the 10th, sextiles the ASC, but squares Mercury. Scorpio, ruled by Mars, is on the ASC. This native will need to practice self-control — control of temper, in particular — if he wishes to succeed. He could give satisfying service as manager or host at a hotel or club, as a lecturer, teacher, manufacturer (autos, etc.), sporting goods dealer, or as a government official.

Daily Thought and Guide

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

MONDAY — MARCH 1

Harmonious solar-lunar vibrations help to make this a day for accomplishment through one's own initiative and ability. "The method of the enterprising is to plan with audacity and execute with vigor."—*Bovee*.

TUESDAY — MARCH 2

The gracious Venus sends her helpful rays to make this day a pleasant one, perhaps through music or art.

WEDNESDAY — MARCH 3

Today's morning hours may require extra effort in guiding speech and writing constructively; the later hours offer opportunity to profit by the wise voice of intuition.

THURSDAY — MARCH 4

"Blessed are the peacemakers for they shall be called the children of God," is an excellent maxim to stress in practice today.

FRIDAY — MARCH 5

"The heart that is soonest awake to the flowers is always the first to be touched by the thorns."—*Moore*.

SATURDAY — MARCH 6

Favorable solar - lunar - mercurial-saturnian vibrations today augur well for high accomplishment, especially in writing and speaking.

SUNDAY — MARCH 7

"All things that are on earth shall pass away,
Except the love of God, which shall live
and last for aye."—*Bryant*.

MONDAY — MARCH 8

New ideas for solving problems may come today if we listen well to the voice of intuition.

TUESDAY — MARCH 9

"Experience shows that success is due less to ability than to zeal. The winner is he who gives himself to his work, body and soul."—*Charles Buxton*.

WEDNESDAY — MARCH 10

Mental activity is stimulated on this Mercury-ruled Wednesday, but it is wise to use it with discrimination. "We weaken what we exaggerate."—*La Harpe*.

THURSDAY — MARCH 11

Morning hours offer the stability and sustaining power of Saturn; later ones will require use of the will in maintaining a calm, courageous attitude.

FRIDAY — MARCH 12

The Full Moon today in 20.52 degrees of Virgo trines Saturn in Taurus; practical matters should come to a satisfactory conclusion.

SATURDAY — MARCH 13

Splendid artistic and intuitive vibrations are being liberated today. We move forward by attuning ourselves to them.

SUNDAY — MARCH 14

"By Adoration the aspirant unites himself with the Source of all things, reaching by that act the highest goal possible of attainment by man until the time when the permanent union takes place at the end of the great Day of Manifestation."—*Max Heindel*.

MONDAY — MARCH 15

Zeal and endurance in beginning the week are encouraged today.

TUESDAY — MARCH 16

Should obstacles appear today, we do well to ask prayerfully for divine guidance in overcoming them.

WEDNESDAY — MARCH 17

Early morning hours favor self-help today; later ones lend themselves to aiding us in seeking and finding inspiration.

THURSDAY — MARCH 18

Favorable vibrations from Mercury aid written and oral expression today in early morning; intuitive "whispers" come in later hours.

FRIDAY — MARCH 19

"The block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong."—*Carlyle*.

SATURDAY — MARCH 20

Plans for the day may be begun with enthusiasm, and if moderated with wise discrimination, they may be satisfyingly fulfilled.

SUNDAY — MARCH 21

"I will praise thee, O Lord, with my whole heart . . . I will be glad and rejoice in thee; I will sing praise to thy name, O thou Most High."—*Ps.* 9:1,2.

MONDAY — MARCH 22

This first work-day of the week should be marked by splendid accomplishment. The stellar patterns are helpful.

TUESDAY — MARCH 23

Mental activity is stimulated this morning, and a little later music and art.

Saturn's restraining hand may challenge the will.

WEDNESDAY — MARCH 24

"There is more heroism in self-denial than in deeds of arms."—*Seneca*.

THURSDAY — MARCH 25

Saturn's helping hand is extended for those who seek self-control in expression today. Destructive words may be changed into constructive ones with self-restraint.

FRIDAY — MARCH 26

The New Moon in 5.29 degrees of Aries today trines Jupiter and Neptune, squares Mars. Determined effort can direct the energy being liberated into higher channels.

SATURDAY — MARCH 27

Relaxation is the opposite of tensions. It is overcoming and forgetting one's emotional and mental habits. It can be cultivated.

SUNDAY — MARCH 28

"Deceit and illusion cannot be allowed to endure forever, so the *Redeemer* appeared to cleanse the passion-filled blood, to preach the truth which shall set us free from this body of death." — *Max Heindel*.

MONDAY — MARCH 29

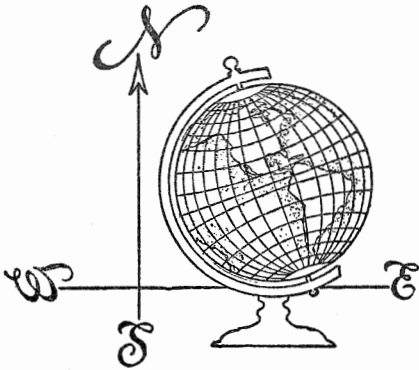
The pace may be slow today, but patience and persistence will result in substantial accomplishment.

TUESDAY — MARCH 30

"Whatever you dislike in another person take care to correct in yourself." — *Sprat*.

WEDNESDAY — MARCH 31

"Power rests in transquility."—*Cecil*.



MONTHLY

News

INTERPRETED

Fear, Pain, Anxiety Yield to Electrical Impulses on Brain

Turning pain into pleasure, soothing crippling fears, reducing anxiety and depression, making frigid lovers responsive — surgeons are doing all of these things by destroying a little bit of the brain or stimulating it with electricity.

"For patients with intractable pain, we have been able to repeatedly obliterate the agony and replace it with a feeling of profound pleasure through electrical stimulation of the brain," says Dr. Robert G. Heath, professor of neurology and psychiatry at Tulane School of Medicine in New Orleans.

"This turning on of pleasure which alleviates pain demonstrates the inverse relationship of these two phenomena — like the scales of justice," he says. "It is feasible to stimulate a patient with intractable pain during a limited illness, such as metastatic carcinoma (cancer which has spread), every day or two, or weekly."

Dr. Heath and his colleagues have implanted as many as 125 electrodes at one time into the brains of 60 patients suffering from a variety of mental ills and pain. The Tulane researcher feels the "greatest potential" of the controlled administration of pleasure is altering neurotic behavior.

"The neurotic patient is maladaptive in his behavior because he has developed inappropriate fears," he explained. "By making the phobic or fearful patient experience pleasure when he encounters the object of his fears, this procedure would offer the greatest potential for correcting the maladaptive patterns."

Dr. Heath has helped a limited number of homosexuals and frigid women by turning "repugnant feelings toward the opposite sex into pleasurable feelings." The implications of this kind of brain changing are enormous.

Other surgeons are controlling behavior by performing an operation known as a lobotomy, once described as "tampering with the soul." A probe is inserted in the part of the brain where emotions are centered,

the frontal lobe, and certain pathways over which sensations and nerve impulses pass to and from the brain are severed.

Dr. Arthur Winter, a neurosurgeon at the New Jersey College of Medicine and Dentistry in Newark, says the operation is making a comeback because new techniques enable surgeons to locate and precisely cut nerve pathways in the brain. However, he said that lobotomies are only done as a last resort on "those patients who do not respond to other treatment, such as new drugs and therapies."

According to Dr. Winter, the operation can relieve pain in cases of far advanced cancer and reduce disabling anxiety and depression. Other researchers discovered that this brain surgery is particularly valuable in relieving recurrent depressive states, especially in the aged.

Dr. Leo Shatin, professor of psychiatry at New Jersey College of Medicine, did studies on patients before and after lobotomies, and concluded that patients performed better on IQ tests after surgery because "they were no longer impeded by their anxieties."

Dr. Winter noted an effect of the operation which may be of immense benefit for the treatment of drug addiction. "Cancer patients who had been receiving large doses of addictive drugs to relieve pain did not experience withdrawal symptoms after lobotomies replaced the narcotics," he explains. This holds out the possibility of curing drug addicts by cutting certain parts of the brain.

"Any lobotomy is destructive," points out Dr. William Scoville, "but in the presence of suffering and the desire to get well the destruction of a little bit of brain may well be justified."

—*The Sun*, San Bernardino, July 29, 1970

Although Dr. Heath and his colleagues undoubtedly are sincere in their desire to help people by freeing them from pain and artificially transmuting feelings of deep depression into more positive emotions, the occult student cannot help but

question the wisdom of their work with the brain. He knows, as the doctors probably do not, that man's physical body is only one of several vehicles, and that what might appear to be successful surgery on, or artificial stimulus of, the physical brain, might actually cause untold damage to its etheric counterpart and, very possibly, result in undesirable effects upon the patient after death or in his next lifetime. There is also the danger that severe karmic consequences might some day befall individuals who are now, albeit with the best intentions and in complete ignorance of the Law of Consequence, tampering with the brains of others.

The occult student knows, too, that pain or other abnormal conditions suffered by any individual are the result of his own previous behavior. In order to free himself forever from his illness, he must transmute, within himself, the cause which instituted it in the first place. To kill the pain by electrical impulse or by removing portions of the brain is to remedy — if it does — the symptoms, while ignoring the cause. Since, furthermore, such treatment involves interference with that organ which controls our thought and activity, it can create imbalance, imperfections, or dangerous loss of facilities and abilities which had not existed prior to the treatment. These, in turn, may result in less evolutionary progress for the person than he might otherwise have made in this lifetime, or, possibly, it might result in actual regression. In any case, it is likely to keep him from learning the lessons which his particular disabilities were intended to teach.

This is not to say, certainly, that people should be left to suffer agonizing pain on the theory that without the pain they would not learn needed lessons. The occult student desires the alleviation of human suffering as much as anyone else, and fully realizes that an overabundance of pain renders a person unfit for any purpose, be it education, action, or other progress. A certain amount of pain, however, is necessary to spiritual progress, and, as Mr. Heindel reminds us in the

Cosmo-Conception, “. . . the purpose of life is not happiness, but experience. Sorrow and pain are our most benevolent teachers . . .” Nevertheless, there are certainly instances of extreme pain in which surcease must be given.

Some methods of success, such as the use of electrodes or drugs, are dangerous, extending the possibility of side effects or after-effects presently undreamed of by most doctors. As an alternative, however, there are natural remedies and natural pain killers in the form of herbs and other harmless plant products which were successfully used by ancient physicians. We believe that the possibilities of their use today have not been sufficiently explored by modern medicine. Natural remedies, in any form, are perfectly permissible, and have been placed at our disposal for precisely that purpose.

There is a definite underlying trend toward a return to natural medicine, and increasingly more people are growing aware of its benefits. In spite of the tremendous hold which the presumed efficacy of orthodox medicine still has on the minds of many, it is to be hoped that more and more doctors will turn their attention to safer methods and, at the same time, abandon the dangerous artificial — and truly experimental — practices such as are described in this article.

* * *

The Flying Railroad

The sleek, bullet-nosed vehicle looks like something off a rocket designer's drawing board. But the shape of the futuristic train is highly functional. As it quickly and quietly gathers speed, it will actually begin to “fly.” The streamlined cars will hurtle forward just above the ground at speeds of 300 m.p.h. or more. For the 1,000 passengers on board, the trip will be strikingly smooth and vibrationless.

The Japanese will probably be the first to enjoy so easy a ride. One of the more exciting technological exhibits at Expo 70 is a scale model of just such a train; and the Japanese National Railways hopes to put its new “Super-Super Express” in

service for the 310-mile ride between Tokyo and Osaka by 1980. Controlled entirely by computers, it will easily eclipse Japan's Tokaido super express, which, at 130 mph, is now the world's fastest scheduled train.

The secret of the swift, silent ride is simple magnetism. Even before World War I, a farsighted French inventor, Emile Bachelet, demonstrated the feasibility of lifting railroad cars slightly off the track and propelling them forward with strong electromagnetic forces. The beauty of Bachelet's idea was that it virtually eliminated rail friction. But the technology of that day was unable to produce sufficient electricity at a low enough cost.

Modern research has now overcome that obstacle with powerful new electromagnets. Chilled to -450° F. by a jacket of liquid helium, their coils become superconductive. As the temperature approaches absolute zero (-459.7° F.), internal resistance to electrical currents virtually disappears. Even a slight pulse of electricity will keep currents flowing in the coils for indefinite lengths of time. Except for the electricity needed to refrigerate the helium, strong magnetic fields could thus be created in superconductors with a minimum use of power.

The Japanese are not the only ones working on such a train. In a similar design proposed by Stanford Research Institute at Menlo Park, Calif., the magnetic train rides on a concrete pathway about twelve feet wide. Ordinary rails have been replaced by two L-shaped aluminum guide strips. As the train's speed increases, the magnets on the underside of the cars act like the moving armatures of an electrical generator, causing currents to flow in the aluminum strips. These currents, in turn, build magnetic fields of their own. Just as like poles of ordinary horseshoe magnets repel each other, so do the train's superconductive magnets repel their magnetic "mirror images" in the aluminum strips. In this way the train can be lifted as much as a foot off the ground. If the train drifts slightly to one side, as it will on a curve, the repelling magnetic forces on that side of the pathway will become even stronger, thereby edging the train back to its proper position.

—*Time*, August 24, 1970.

The fabled inventions of Atlantis seem once more to be coming into being. We in the present age have not yet fully mastered the scientific achievements of that materially very fruitful era—an era when, Max Heindel tells us, man had even learned to harness the energy given off by growing plants and when, at least according to legends, man possessed space ships far superior to our present space vehicles.

This magnetic train, though, is reminiscent of Atlantean achievements — as are also the monorails and other unique forms of transportation now already extant or in the "drawing board" stage. At the present rate of our material progress, it will not be long before we have reached and, perhaps, surpassed, Atlantean scientific exploits.

While we marvel at these attainments, however, we must also bear in mind the other side of the Atlantis picture — the overwhelming adherence to materialism, only in rare instances relieved by spiritual considerations, which eventually caused the downfall of the continent and many of its inhabitants. In this regard, too, we can find parallels in the present situation of our life wave. One segment of the population certainly sets too strong a store by "things" and material acquisition, and the commercialism which harasses us daily from TV, radio, and other media serves only to cement this already unfortunate trend toward materialism. The present moral conduct of many people also leaves much to be desired. When we review the story of Atlantis in the light of these developments, certainly the warning for us is clear.

On the positive side, however, it must be noted that another segment of the population is concerning itself with social improvement and human welfare to a far greater degree, evidently, than any similar movement which might have existed in Atlantis. The extent of social concern and legislation developed over the last 100 years is unique in human history. It is this concern, coupled with the search for spiritual truths which many today have undertaken with increasing earnestness, which seems to mark the difference between our era and the Atlantean Epoch.

The people of Atlantis performed scientific marvels but, in large measure, failed to make simultaneous spiritual advancement. There is no doubt that we can soon duplicate the inventive feats of Atlantis; let us hope that we also will be able to succeed more than they in our moral and spiritual endeavors.



BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"Animals You Will Never Forget"

Animals You Will Never Forget. The Reader's Digest Association, Inc., Pleasantville, New York, 1969.

ONCE again, the editors of *Reader's Digest* have compiled a book to be treasured in any library. This collection of animal stories that have appeared through the years in *Reader's Digest* is at once fascinating, deeply touching, humorous, and incredible. Members of the animal kingdom are shown in their true light as astonishing and remarkable creatures, and the exploits of the various beasts, birds, and even fish recounted in this volume are memorable indeed.

Excerpts from the well-known books about Rascal the raccoon and Elsa the lioness are reprinted, and short stories from the pens of such famous writers about animals as Ernest Thompson Seton, Frank Buck, James Thurber, and Gerald Durrell are included. The illustrations are as delightful as the stories themselves and all family members, from children through grandparents, will find anecdotes and incidents affording particular pleasure.

The most inspiring story of the collection is that of Buddy, the first seeing-eye dog used in the United States. The abilities of these remarkable animals and their devotion to and "sixth sense" about their blind masters are unbelievable. Buddy, who accompanied his master on lecture tours designed to acquaint the public with the concept of seeing-eye dogs, proved to have, in addition to his other talents,

superb stage presence and a sense of the theatrical. She was, thus, of invaluable assistance in directing public favor toward these courageous and truly indispensable animals.

Another touching story is that of Waddles the duck, who, as a duckling, was presented to a little girl one Easter morning. The two proved inseparable playmates until the advent of a new baby two years later. Waddles then appointed himself baby-sitter, "guarding" the child fiercely whenever she was put in her carriage in the back yard. When a rabid dog entered the yard one day, Waddles engaged him in battle, keeping him occupied while the mother rescued her baby, and, finally, losing his own life in his successful endeavor to save that of the child.

Sammy the seal was a colorful character residing off the English coast who had a penchant for human company. For six months he frequented a cove often visited by bathers, every day venturing upon the land to delight in their petting, words of endearment, and other efforts to spoil him. His cup literally ran over, however, on the day he discovered a human being who was willing to swim and play with him in the deep water. He played happily but gently, seeming to understand that the human, although not a seal, had, rather to his surprise, "evolved" almost to the seal stage of abilities. He delighted in the large crowds who, in time, gathered to watch his antics in the water and to fuss over him on shore, and the sounds of dismay he made when people

went home in the evening were woeful indeed.

Ulysses, a sixty-pound grouper, became the pet of Jacques-Ives Cousteau and his comrades during one of their under-sea explorations near Paraguay. The fish accompanied the divers during all phases of their under-water work, playing with them, interfering with their camera equipment, and displaying signs of temper when they forgot to bring along the canvas sack which often contained a choice snack for him. His friendly attitude toward humans, not evidenced by the myriad other fish with which the diving team came in contact, remained a mystery.

A kindly bachelor in New York adopted a stray kitten and provided it with a collar and tag giving the owner's telephone number. The kitten grew into a sociable cat who wandered far afield on expeditions of his own and caused the owner to receive numerous phone calls from well-meaning people who thought he was lost. Also included among the callers were: a gentleman whom the bachelor had not seen for years, and to whom he owed \$20; the proprietor of a local seafood restaurant who complained that neighborhood cats were stealing food intended for his customers and that, since *this* cat was provided with a phone number, he intended to send the owner part of the bill; a young lady who at first resented the cat's attentions to her own female feline, but was later placated and in time agreed to accompany the bachelor on a dinner date.

Then there was Bosco, a bear who lived in the Canadian wilderness and became the dinner companion of an outdoorsman who was also residing in the area. He first appeared one evening as the woodsman was fishing for his supper, and since he was a large, well-built, obviously strong specimen, the woodsman began to fish for *Bosco's* supper. The relationship ripened into one of friendly companionship, with *Bosco* accompanying the woodsman on his hikes, sharing his meals, demanding to be "scratched where it itched," and

joining his host in athletic contests in which he proved himself — if proof was needed — to be the stronger.

There are dog stories galore, and a number of horses whom it would have been a pleasure to know. There are the two affectionate and loyal camels who disproved those frequently-heard assertions that camels are unsociable, self-centered, unpleasant beasts. There is the moose who liked the little Danish town better than his own native habitat and took to promenading on the main street and "patronizing" the local bakery. There is the mink who swam in the bathroom sink with ducklings as companions, and there is Achilles the tortoise who did push-ups and was partial to strawberries.

This is an enchanting book which any animal-lover will find hard to put down. The occult student will find in it overwhelming evidence of the wisdom of the group spirits at work, of the beginnings of "individualization" of more highly evolved animals, and of the mutual love, devotion, and service which can exist between members of the human and animal lifewaves and which will become ever more obvious as the Aquarian Age approaches.—D.F.

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MAX HEINDEL'S MESSAGE

(Continued from page 113)

mother works upon it for a period of from eighteen to twenty-one days, the Ego remaining outside in its desire body and mind sheath, yet always in close touch with the mother.

We know now that the silver cord is grown anew in each life, that one part sprouts from the seed atom of the desire body in the great vortex of the liver, that the other part grows out of the seed atom of the dense body in the heart, that both parts meet in the seed atom of the vital body in the solar plexus, and that this union of the higher and lower vehicles causes the quickening.

(Continued)

Readers' QUESTIONS

Concerning Race Spirit of the U.S.A.

Question:

Is the United States to go backward in acquiring a Race Spirit? Will those of us who are here now be reborn in some area where there is no Race Spirit — would we not have evolved beyond it? Are the members of the new race to be backwards in physical characteristics?

Answer:

No, the United States is not going to move "backwards" in acquiring a Race Spirit. It will be led forward by one of the most advanced of the Archangels. The trend of evolution is always *forward*.

On page 315 of the *Cosmo-Conception* you will find the following: ". . . the object of the new Race of the Sixth Epoch will be the unification of all the Races. The United States is becoming the 'melting pot' where all the nations of Earth are being amalgamated, and from this amalgamation will the next chosen people, the nucleus, be chiefly derived." Again on pages 304-305: "At the end of our Epoch the highest Initiate will appear publicly, when a sufficient number of ordinary humanity desire, and will voluntarily subject themselves to such a Leader. They will thus form the nucleus for the last Race, which will appear at the beginning of the Sixth Epoch. After that time races and nations will cease to exist. Humanity will form one spiritual Fellowship as before the end of the Lemurian Epoch. . . . From the mixture of the different nations now taking place in the United States will come the 'seed' for the last race, in the beginning of the Sixth Epoch."

Since the nucleus of this ultimate race is to be derived from the ethnologically diversified population of the United States, and since this race is to be the last evolutionary stepping-stone before humanity attains universal Fellowship and Brotherhood, it does not seem to us that the United States will be moving backwards. On the contrary, the members of any race who voluntarily subject themselves to the exalted leadership of such an advanced human being as the highest Initiate of our life wave would necessarily be capable of leading exemplary lives — mentally, morally, and spiritually.

In consequence, the activities of such a race would be considerably more lofty, humanitarian, and spiritually elevated than those of any previous race. It certainly appears as though the selfishness and separatism characteristic of all former races are to be done away with in the ultimate race. As the last stage before the achievement of universal fellowship, the ultimate race, and particularly its leadership, will be striving for perfection. This can hardly be considered a step "backwards."

Those of us who are here now will be reborn in places and conditions where the lessons we must learn are offered, wherever that may be on the Earth. If we strive to live helpfully and lovingly, we will be reborn among the more advanced individuals.

Max Heindel states in *Letters to Students*, No. 59, that: "This new race is beginning to appear. You may know them by their long arms and limbs, their lithe body, their long and somewhat narrow head, high crown, and almost rectangular forehead." Needless to say the manner of dress is no indication of a person's spiritual status.

Other Organizations and Leaders

Question:

A student writes: "I am very much interested in . . . and the society of which he is a leader. Will you please give me your opinion relative to this man and the organization which he has founded?"

Answer:

Max Heindel stated the position of the Fellowship on this subject in answer to a similar question early in his work as an editor, which we herewith quote:

"It is a frequent occurrence to receive letters from students saying that such and such a society teaches so and so in regard to a certain matter, and asking if it is true, or how we reconcile it with our teachings, or why ours are different. I wish to say once and for all that it is impossible to answer such questions, because it is not the policy of the Rosicrucian Fellowship to decry or disparage the teachings of other societies. It takes all of our time to spread our own, and if our literature is studied, the reason for our teachings will always be found. There is no statement made by the Rosicrucian Fellowship that is not backed up by reason and logic, and this we are always willing to reiterate and amplify, and in every possible way give our students satisfaction; but we positively cannot undertake either to explain or controvert the teachings of other societies."

The statement made by Max Heindel represents our present policy. Although we are always more than eager to give our students help in their problems, still it will be very much appreciated if they do not ask us to discuss other societies, their philosophies, or the personalities connected with them. We think it is much better for each organization to supply the information desired about itself. Then the information will be authentic.

(The Fellowship has no connection with any other organization.)

The World, the Great Teacher

Question:

Recently I contacted a group of Bible students who claimed that all true followers of the Christ should withdraw from all active participation in governmental affairs and all orthodox church association, and practically live by themselves. What is your opinion relative to such a stand being taken by these people who claim to be true followers of Christ?

Answer:

Christ came to us as the great Way-shower, and He mingled freely with the people from the lowest to the highest, making no distinction whatever. Neither did He suggest that those who believed in Him withdraw from the world. On the contrary, He bade His disciples go forth and preach the Gospel to all nations. In all things He was law-abiding and when questioned relative to governmental behavior said, "Render unto Caesar the things that are Caesar's." In His incomparable Sermon on the Mount He gave to the people the divine constitution for the righteous government of the world.

Neither do we find any justification for drawing apart from the people of the world, and most certainly not from the churches who are earnestly striving to better mankind. Fellowship students are encouraged to stay with their churches.

There is work to be done in the world, and if we segregate ourselves from our fellow men, then how shall we be able to perform our part of it? We all have a responsibility to each other, and unless we discharge that responsibility we are shirking our duty; sometime fate will bring us back in such an environment that we surely cannot escape performing our obligations to others. Therefore, it is better to aim to learn each one of our lessons as it is presented to us instead of trying to run from any or all of them.



Understanding Low Blood Sugar

DIANA DUPRE

IN recent years, the insidious condition of hypoglycemia — or low blood sugar — has gradually been receiving increasing attention in medical and lay circles. Nevertheless, it is still frequently misdiagnosed, and patients suffering from its effects often undergo years of expensive and ineffective treatment before, if ever, their true condition is revealed.

Carlton Fredericks, Ph.D., and Herman Goodman, M.D., have collaborated in writing a book which presents the complete story of this disease, describing in detail its symptoms, method of diagnosis, and treatment. The book, *Low Blood Sugar and You*, was published by Constellation International, New York, in 1969. Both authors are well qualified to deal with this subject: Dr. Fredericks is a nutrition expert and Dr. Goodman is a prominent New York physician long familiar with the problem of hypoglycemia.

Hypoglycemia is the opposite of diabetes; the level of blood sugar in the body is too low to support the nervous system and the brain. Very briefly, it is caused by an overstimulation of the pancreas, which drives it into the production of more insulin than the body requires. Excessive and continuing stress on the autonomic nervous system, for instance, can trigger the pancreas into hyperactivity. Although anxiety can cause hypoglycemia, however, hypoglycemia also

causes anxiety, simply because the blood sugar level is too low to support the nervous system properly. Similarly, hypoglycemia can be induced by, or can cause, alcoholism. The disease can also be occasioned by sheer monotony and boredom, as in the case of a housewife who finds no challenge in her job, or by smoking, drugs, or vitamin deficiency. The authors present as probably the most frequent cause, however, the tremendous amount of sugar consumed by the average person in the United States — the incredible annual figure of over one hundred pounds! The quantity of sugar present in baked desserts and candies is no surprise, but it also exists in startling amounts in many canned, cooked, and dried fruits, fruit juices, soft drinks, and such edibles as chocolate milk and ice cream. Contrary to what may seem logical, low blood sugar is intensified, rather than diminished, by the intake of sugar. The pancreas, when hypoglycemia is present, is over-responsive to sugar, and sweets make it produce even more insulin than before.

Hypoglycemia manifests in many ways, and not all sufferers experience the same sensations. Anxiety, exhaustion, dizziness, fainting spells, indigestion, headaches, frequent nightmares, "crying jags," and a sensation of unreality and lack of coordination are only a few of its symptoms.

Frequently the symptoms of hypoglycemia resemble those of a neurosis, and it is not rare to find a patient who is suffering from low blood sugar, and nothing more, under the care of a psychiatrist or even in a mental institution. Since the treatment for hypoglycemia is dietary rather than psychiatric, of course, the condition of these patients does not improve.

The authors describe numerous case histories of individuals who found their ability to function at work and at home growing steadily worse, who refused to leave their homes alone for fear of possible dizzy or fainting spells, who grew moody and irritable, whose marriages and home life suffered and broke up, who submitted to needless operations, who turned to alcohol for solace because daily life had become a nightmare, and who spent thousands of dollars on medical and psychiatric care, all because their — often — numerous physicians had made exhaustive tests for all other known conditions but had overlooked the possibility of low blood sugar. Once these people had been treated with proper diet, and remained on their diets, in most cases they resumed their normal routines of life and lost their unpleasant and unnerving symptoms.

The test for hypoglycemia is lengthy. Some people do not show the signs of this disease until six hours after they have been challenged with a dose of sugar, and to discontinue the test after, say, three hours might lead to a completely false finding, such as diabetes. Furthermore, the authors explain that it is possible to have diabetes and hypoglycemia at the same time, and the treatment for diabetes certainly does not alleviate the symptoms of hypoglycemia. In addition, what may be considered a "low" blood sugar level for one person is not necessarily so for another, and when the blood sugar drops as little as 2 milligrams percent below the normal for an individual, a profound glandular compensation may start, in an effort by the body to restore the sugar level to normal before brain and nervous system are adversely affected. In view

of this, even the layman can understand the difficulty of proper diagnosis, which can only be made by a competent physician. Once diagnosed, however — if the patient cooperates — the treatment is relatively simple and the symptoms can be quickly relieved.

The only treatment for hypoglycemia is proper diet; furthermore, the authors warn that the condition cannot be permanently cured, and even a slight deviation from proper diet can result in the return of the distressing symptoms. The authors maintain that each individual has different and distinct dietary needs — Max Heindel has also made this clear in his writings on proper nutrition — and that an intake of food adequate for one may not prove equally satisfactory for someone else. The person who suffers from low blood sugar should work out his diet carefully under the supervision of his physician. Some general dietary recommendations, however, are made by the authors — chief among which is the admonition to eat six small meals daily rather than three large ones. Always, however, begin with a substantial breakfast. Emphasis is laid on protein foods (we cannot, of course, agree that meat and fish should be consumed, but other high protein foods are also recommended), fruits, and vegetables. Starchy foods or those made with sugar should be avoided, as should coffee, strong tea, alcoholic beverages, cola beverages, and other similar viands typical of our "civilization."

Anyone interested in health and nutrition would profit from reading this book, which might also well serve as an eye-opener to the many unsuspecting victims of low blood sugar who are unaware of the cause of their considerable distress.

Plant Proteins Provide the Answer

DOROTHEA JONES

Many mothers are concerned about the amount of protein their babies should have. Some specialists are pushing solid food at a few weeks of age, and are introducing meat into the baby's diet shortly thereafter.

Much of the highly-advertised baby food contains meat, and I can understand why mothers are asking questions about what is the best kind of protein for their infants.

Most authorities, if not all, at present are agreeing that the best food for the human baby is fresh raw milk from nipple to mouth whenever possible. No amount of modifying or processing can be an adequate substitute for this kind of baby food. It is an interesting phenomenon of nature that each mother's milk is formulated for its own baby. For instance, the amount of protein and calcium in the mother's milk is in proportion to the rapidity with which the baby doubles its weight. Protein and calcium are higher in dairy milk because animals require more for large bony structures.

Cow's milk has twice the protein content, and four times the calcium of human milk. The reason is obvious: a calf grows rapidly, doubling its weight every month for several months. Goats grow more slowly, therefore, they have less protein in their milk.

On ample mother's milk the human baby will double its weight during the first six months. Never again in life will it repeat this performance, yet human milk contains the lowest amount of protein of any mother's milk. When human maturity is reached a minimum of protein is needed for maintenance, and as old age advances even this minimum becomes less and less. However, after accident or surgery a temporary increase is needed.

It is well understood that a large amount of protein in the diet is stimulating, especially meat protein, and this is often mistaken for health. We are bombarded in newspapers and magazine articles with educational material on "essential amino acids and adequate vs. inadequate protein." Much of this material is furnished by industries that have protein foods to sell. When a mother reads the advertisements and listens to some pediatricians who have been indoctrinated with the high protein idea, it is no wonder she runs to the grocery store and loads her basket with tiny jars of baby food containing meat products.

If for some reason the baby cannot have the privilege of mother's milk, then a modified milk formula must be provided, which could be goat or cow's milk, or a soy milk formula. Some medical doctors and research workers are becoming very concerned about our high consumption of protein from infancy to old age, and feel that we are being over "proteinized."

Henry G. Bieler, M.D., who has made an intensive study of this subject states: "Until comparatively recently the medical profession believed that excess protein was always eliminated, chiefly by the kidneys. Now we know that excess protein can be stored up in the body cells with disastrous results. For example, one of the main sources of so-called 'over acidity' is excess protein in the tissues.

"This will come as news to most people.

But the truth is that the body becomes so saturated with extra proteins that nitrogen metabolism is disturbed. All proteins are composed of smaller units called amino acids, the true building stones, which make new tissue and maintain existing tissue. But the presence of too many amino acids upsets the acid-base equilibrium of the body. Disastrous consequences follow.

"Many medical men are seriously concerned over what they call the 'protein mania' in food manufacturers' advertising. I agree completely with one of them, the eminent pediatrician, Dr. L. Emmett Holt, Jr., who wrote in *Postgraduate Medicine*:

"In the light of our present uncertainties and the suggestive evidence that we may have passed the optimum protein intake for meeting some of our important stresses, are we justified in continuing to enrich our diets with protein? The pressures to do so are great. The cereal industry has become protein-conscious and has begun to reinforce its products with protein and amino acids. Protein content and protein quality have become sales gimmicks in the food industry. As doctors we want to play it safe and to subject our patients to the least possible risk. But is it playing it safe to go along with this trend, or is it time we called a halt until we can evaluate what our present diets are doing before we go further along the road of protein 'enrichment'?"

Again quoting from Dr. Bieler: "Cats, of course, are essentially carnivorous animals; still, very young kittens develop convulsions when put on a meat diet in laboratory experiments. These convulsions are the direct result of a toxemia originating from the ingestion of improper proteins. The kitten's liver is not yet able to metabolize this kind of protein. It is my belief that the increase of certain kinds of serious diseases in children, such as rheumatic heart disease, leukemia and polio, seems to suggest a possible origin of improper proteins in the diet.

"Also, the incidence of cancer and heart disease in middle age has more than doubled during the last several decades, perhaps pointing to the same kind of dietetic errors. When I first began to practice, I would see two or three cases of cancer a year. Nowadays, I see six to eight a month. Can the over-protein craze of the last twenty-five years, started by propaganda of the meat packers, be the cause of the increase of cancer?"

There is a great deal of research and experimental evidence to show that meat is not necessary in the baby's diet. Actually, it is not necessary in anyone's diet, for vegetable protein has many advantages over meat.

The way the baby is fed is very important, and indeed can be the basis of life-long food habits. It is therefore important that we pay careful attention to the way new foods are introduced. Carelessness in this respect can produce problem feeders later on.

—*Today's Food*, Summer, 1970.

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FROM OUR PATIENTS

Louisiana—My health is improving rapidly once again and my energy is increasing. Thank you all.

Pennsylvania—It is truly amazing how much better I get each week. I attribute my remarkable recovery to all the wonderful help I know I am receiving. Thank you again.

Connecticut—I am feeling better. My ankle does not swell and the diabetes is back to normal. Thank you so much for your wonderful prayers, letters of encouragement, and valuable suggestions.

California—I have completely painted the interior of 18 apartments, which is the first real work done by me in the past 6 years. My arms and shoulders did not hurt in any way as previously. Thanks for all your help.

California—I am very grateful for the wonderful work being done for me, and for all who seek help. I feel greatly strengthened and energized. My husband and I are enjoying the new way of eating. We are fortunate to live in an area where fresh produce is so plentiful.

California—Wednesday night, very late, I awakened out of a sound sleep and looked down the hall into —'s room. Out of his crib a golden glow was emitted. At first I thought fire, but then I noticed it didn't flicker, and then it disappeared. I felt no fear for my son or myself, and closed my eyes and went back to sleep. I thought maybe I had caught a glimpse of the Invisible Helper. My son is much better cold-wise. Thank you for all your help.

California—How thankful I am to you and all who work under the Christ Ray of healing, and those who work as Invisible Helpers. I was aware of the Invisible Helpers on two occasions, and some type of surgery seemed to take place. Your diet, also, has been very helpful, and I intend to make it permanent. My personal problems, too, seem to be resolving nicely. For all this I thank God and all who have helped.



Our Temple of God

KNOW ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?—I Cor. 3:16.

When we live in the realization that the body is truly the temple of the Spirit, we must surely have a deeper concern for how we treat the physical instrument. Our food and drink become of a greater importance; they are selected with an increased degree of discrimination. Times for eating are more carefully regulated.

A fruitful cause of digestive disorders is the habit of eating every few hours. People who habitually eat five or six times a day, or munch constantly, assert that they are hungry and must have food. Actually, the craving results from a disordered condition of the stomach, and eating seems to bring relief because the weight of food deadens the stomach.

One who looks with spiritual sight at the peristaltic action of the stomach and intestines when the system has been burdened, notices that there exudes from the food a poisonous gas which is thrown outward through the periphery of the aura by the man's vital body so long as he is in good health. When his vitality becomes weak and the flow of the solar force through the spleen is not as strong as usual, this poisonous gas remains around the abdominal region as a broad, black band which poisons all organic activities of the body while it is there.

When a person eats not more than three times a day, there is a slight chance for

the dissolution of the poison band between meals, but when meals are eaten at intervals of only a few hours, there is no chance for the person to rid himself of this poison cloud. As a consequence he grows worse, and probably shortens the span of his natural life.

For these reasons anyone who wishes to maintain health should eat only two or three times a day and *sparingly*, taking care to secure an abundance of bulk. Thus the temple becomes a more fit dwelling place for the Spirit.

* * *

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

HEALING DATES

February..... 6 — 13 — 20 — 27

March..... 5 — 12 — 20 — 26

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



Wrinkle's Adventure

DAGMAR FRAHME

Part I

WRINKLE lived with his mother and father and two sisters in a very long, warm, comfortable hole under the ground. Actually, the hole looked more like a tunnel, with a lot of little rooms on both sides connected by a single wide hall. There were no windows, very little furniture (although there were some colorful rugs and paintings and a library full of interesting books), and there were no lights or running water.

Now you may not think that this was a very comfortable way to live, but Wrinkle and his family, who were earthworms, thought their house was the nicest in the neighborhood. Their friends, who often came to visit, thought so, too, and one day a photographer even took some pictures of the house for his magazine.

Every day Father Worm went off to work in Farmer Brown's cornfield, burrowing his way through the soil along with hundreds of other worms, helping to keep it loose. Every day Mother Worm cleaned her house and did the marketing, and two afternoons a week she and her Garden Club met in Mrs. Brown's rose garden and helped keep the soil loose there. Every day Wrinkle and his sisters went to school, where they learned how to

burrow their way through the soil in neat, straight rows, how to hide in case birds came around, and how to wriggle away from human children who sometimes tried to capture them.

They were a very busy, happy family — except for one thing. Wrinkle was always getting into trouble and someone always had to rescue him. There was the time that Wrinkle decided to crawl up a daffodil leaf (in spite of the fact that he had been told over and over again to stay on the ground or, better still, under it) just when the cardinal was taking his sunbath in the tree directly overhead. Only his sisters' warning screams saved him that time, and he managed to dive off the leaf and burrow into the ground just a second before the cardinal swooped down with his beak open. Mother Worm didn't let him out of the house for a week after that.

Then there was the time that Wrinkle's Boy Scout troop went on a hike right after a heavy rain. There were deep puddles everywhere, and the scoutmaster asked everyone to stay in line behind him. But of course Wrinkle wandered off by himself, and before he realized what was happening he found himself splashing around helplessly in a puddle into which water was still dripping. Wrinkle, who

couldn't swim, called loudly for help, but with his mouth half under water it sounded more like "Glub — glub — glub," and the scoutmaster, who heard the noise, thought it was only one of the goldfish in Farmer Brown's pond trying to see how long he could stay above water again. It was only when Mr. Cricket ran up breathlessly to tell the scoutmaster what was happening that he asked the boy scouts to make a chain of themselves and help him pull Wrinkle to safety. The scoutmaster was very angry, took away two of Wrinkle's badges, and said that he couldn't go on any more hikes with them that summer.

But the worst time of all was the day when Wrinkle was crawling along the lines of a hopscotch frame that someone had drawn on the sidewalk. Mother Worm, Father Worm, Wrinkle's teacher, and the scout-master, had all told him many, many times *never* to crawl on a sidewalk or road, but always to tunnel under them. But Wrinkle, of course, was sure that nothing would happen if he crawled along the hopscotch frame for just a few minutes. He didn't see anyone coming along the sidewalk, and the frame was drawn with blue chalk which came off very nicely right on Wrinkle's tummy. None of his friends had ever had a blue tummy (or any color tummy except brown) before, and he could hardly wait till enough of the chalk had rubbed off on him and he could go to them and show off. Just as he was thinking how envious they would all be, he heard a noise behind him, and turned around to see the paper boy on his bicycle bearing down on him. He gasped with horror, and tried to squirm out of the way, but it was too late. The front wheel of the bicycle went right over his back end, and completely squashed it. Wrinkle had never hurt so much in his life. He couldn't crawl at all, and couldn't even call out for help, but could only moan and groan and whimper. He lay on the sidewalk for a long time, the sun getting hotter and hotter and his back end hurting more and more. How he longed to

be back in the lovely cool, moist comfort of the ground! He didn't care if he never saw any more blue chalk as long as he lived, if only someone would find him and take him home.

Finally Chris Caterpillar, who was munching on the leaves of a nearby shrub, just happened to look down on the sidewalk and see Wrinkle. When he finally understood what was wrong, he called some of his friends and they dragged a large leaf out on the sidewalk to Wrinkle. (Now it is just as dangerous for caterpillars to be on a sidewalk as it is for earthworms, so you can see what brave good citizens Chris and his friends were.) They put Wrinkle on the leaf, and with a lot of pushing and pulling managed to drag it over to a place on the lawn just above the Worms' home. Just at that moment, Father Worm, who had come up to see why Wrinkle was late for lunch, appeared. To make a long, exasperating (because it is not easy to take a worm who can't crawl down to his home in the earth) story short, Father Worm got Wrinkle home, into bed, and called the doctor. The doctor put Wrinkle's back end into a cast, and told Mother Worm that he was definitely not to get out of bed for two weeks. Wrinkle's back end hurt for a long time after that and he was very unhappy about having to stay in bed, but though his mother and father and sisters took good care of him, they were not too sympathetic. Next time, they all thought, perhaps Wrinkle would have learned his lesson, but to make especially sure that he did learn it, they were going to keep reminding him of how foolish he had been and how lucky he was not to have been completely squashed. When Wrinkle was finally well and allowed to play outside again, he was a very subdued little worm, and almost never even went above the ground.

For about a month. And then, as you can maybe imagine, little by little he forgot all about what had happened to him, and how much it had hurt, and even how little sympathy he had gotten from his family. Little by little he be-

came bolder and more careless, going every day above ground, forgetting to keep an eye out for birds, and once even, because he wasn't paying attention to where he was going, crawling into Farmer Brown's chicken yard. And THAT, of course, was one of the worst places for a worm to be. Even Wrinkle was a little scared when he realized where he was and crawled out again as fast as he could.

One day Wrinkle's mother asked him to go to the store for her. She didn't often ask him to do this, because he either forgot to get some of the things she wanted, or played and dawdled on the way so long that the food Mother Worm needed for lunch or supper was always brought home too late and she had to fix something else in the last minute. But this time she did ask Wrinkle to go, and he promised to hurry and to remember everything she wanted. He tried very hard to keep his promise, too. He went straight to the store, even though his friends asked him to play hide and seek with them in the dirt under Farmer Brown's front porch, and he got everything that his mother had asked for because, for once, he had carefully written the things down so he wouldn't forget. He had gotten about half way home, and was already thinking about how pleased his mother would be when she saw how quickly and well he had run his errand, when he suddenly stopped in horror.

He had been crawling through the tunnel that everyone from his neighborhood used to get to the store, when suddenly he found the passageway blocked by what seemed to be a very large stone. Someone must have been digging deeply in the ground overhead, thought Wrinkle; nothing else could make such a big stone fall down here. Wrinkle tried to crawl around the stone, but found that it was bigger than he thought — in fact, it was enormous! The farther he tried to crawl around it, the farther he went in the wrong direction. He tried going the other way around the stone, but the same thing happened. When he finally did come to the end of the stone, he found that there

were more stones all around it, and there seemed no way of going on through to the other end of the tunnel. His way home was simply blocked. Now what was he going to do?

Wrinkle crawled half-way up the biggest stone and rested. The only way to get home seemed to be to crawl up and go along the top of the ground until he was just above the place where his home was, and then burrow down in again. If he did that he was going to be late — in fact he was late already, and some of the frozen food was starting to melt. The packages were getting heavy, too. Oh, dear — now he was going to disappoint his mother again, and she would probably not even believe his story about the tunnel being blocked. He hardly believed it himself. It was too well built, and had never been blocked before.

(Continued)

* * *

BASIC WORLD PROBLEMS

(Continued from page 101)

that there is an eternal battle between the constructive and the destructive forces at work in the world. The destructive forces are ever active to combat man's spiritual progress, losing no opportunity to do so, but giving especial attention to inciting the lower propensities in human beings. Degrading emotions are intensified, and the reasoning powers and peaceful inclinations thus negated.

For those whose lower natures are still paramount, and whose wills are not yet strong enough to subject undesirable promptings, the only way to gain their objectives seems to be by violent methods — even to the extent of torture and murder. Obviously, to combat this trend we must educate the young in unfolding their spiritual potentials, so that violence will no longer appeal to them. At the same time, adult leadership should point toward higher objectives: honesty, brotherhood, and peace.

(Continued)

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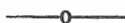
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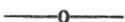
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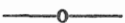
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