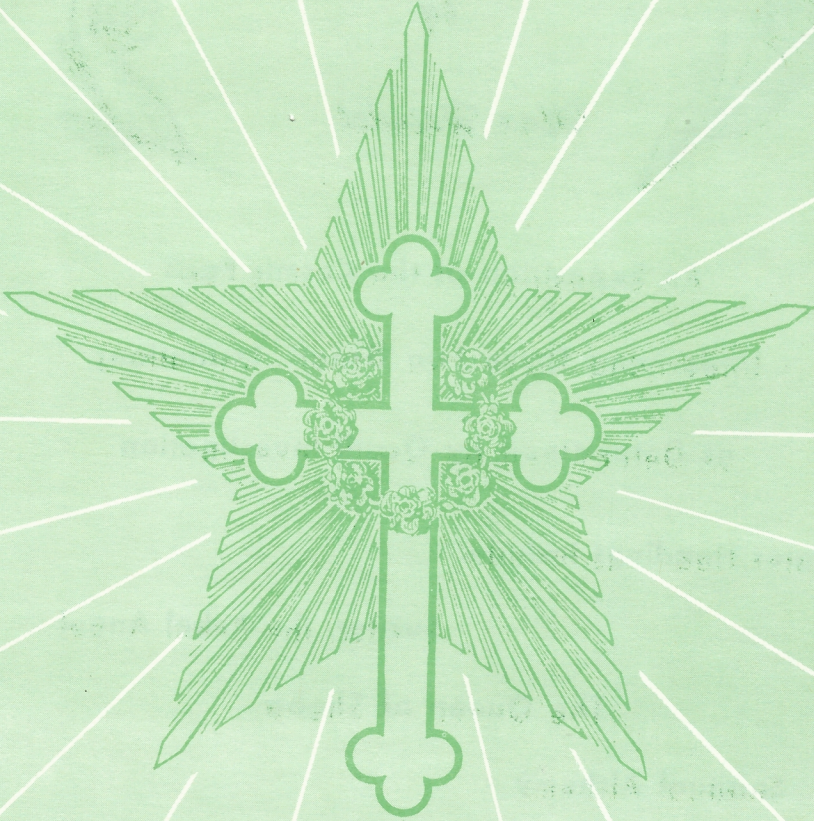
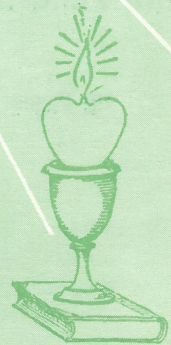


June, 1975 50¢

RAYS from the Rose Cross



*The
Rosicrucian Fellowship*



FREEMASONRY AND CATHOLICISM



by

Max Heindel



An Exposition of the Cosmic Facts

Underlying These Two Great Institutions

as Determined by Occult Investigation

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The Queen of Sheba

Spiritual Alchemy

The Philosopher's Stone -- What It Is and How It Is Made

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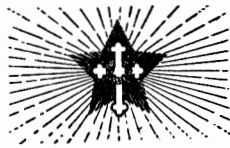
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The Divine Ladder

Unto each mortal who comes to birth
 A ladder is given by God at birth
 And up this ladder every soul must go,
 Step by step to the center of space
 On this ladder of lives to the starting
 place.
 In time departed, which yet endures,
 I shape my ladder and you shape yours,
 Whatever they are, they are what we
 made,
 A ladder of light, or a ladder of shade,
 A ladder of love, or a hateful thing,
 A ladder of strength, or a wavering
 string;
 A ladder of gold, or a ladder of straw,
 Each is the ladder of a righteous law.
 We flung them away at the call of death,
 We took them again with the next life
 breath.
 For a Keeper stands by the great birth
 gates,
 As each soul passes, its ladder waits.
 Though mine be narrow and yours be
 broad,
 On my ladder alone can I climb to God.
 On your ladder alone can your feet
 ascend,
 For none may borrow, and none may lend.
 If toil and trouble and pain are found,
 Twisted and corded to form each round,
 If rusting iron or moldering wood
 Is the fragile frame, you must make it
 good;
 You must build it over and fashion it
 strong,
 Though the task be hard as your life is
 long;
 For up this ladder the pathway leads
 To earthly pleasure and spirit needs;
 And all that may come in another way
 Shall be but illusion and will not stay.
 In useless effort, then waste no time;
 Rebuild your ladder, and climb and
 climb!

—Ella Wheeler Wilcox



Wings

A mystic worm one summer day,
 A worm that dreamed 'mid creeping
 things,
 Was known to stop upon its way
 And say, "I wish that I had wings."

Then all the worms that nearby lay
 Laughed long and loud – poor silly
 things –
 And cried, "Put all such dreams away;
 You're but a worm – you'll never have
 wings."

And one grave worm more wise than all,
 (Doctor of Worm Philosophy),
 Shook his wise head and said, "I call
 This talk of wings rank heresy,"

But still the dreamer dreamed his dream;
 Whene'er he looked at flying things
 He crept more fast, and said, "It seems
 I'll fly like that when I have wings."

Today I saw on wings of fire
 This occult dreamer of the dust,
 And as it circled glad in air,
 There came to me this living trust:

That every dream and fond desire,
 These longings strange for better things,
 Are not in vain; some time, some where,
 These dreams of ours will end in wings.

—Author unknown

Editorial

Heavenly Communicators

The temptation to feel that our words and actions make no difference often creeps into our thoughts. In our calmer moments we know that they *do* make a difference. Each contributes to the total, and if the world picture we see is not to our liking, we have the obligation and privilege of helping to change it.

As we daily encounter others, our words can, and often do, start a chain reaction of positive or negative feeling and action. We know that many times we have been lifted, our spirits lightened, by the warmth of a smile and greeting from another. This cheerful feeling has in turn been communicated to the next person we meet, and so a small thing has brightened the day for several people.

The reverse is true, too, as we know all too well. Purveyors of gloom are just as effective as those of cheer.

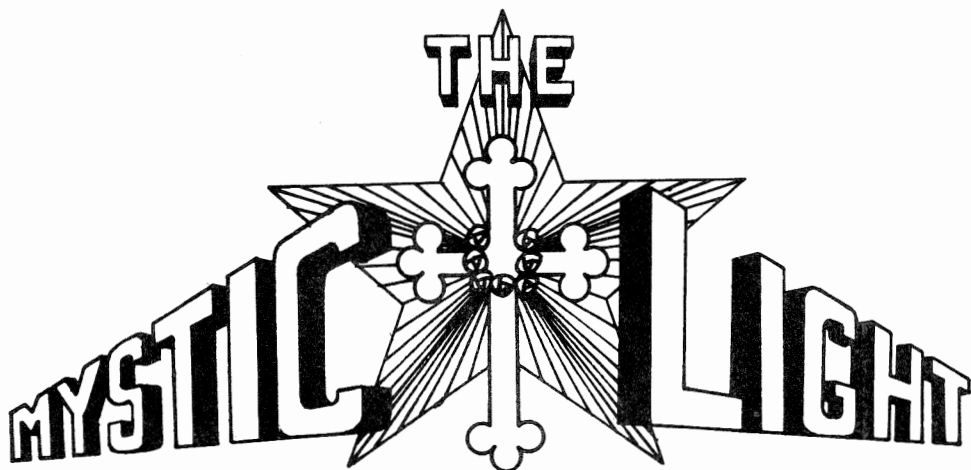
And so we have a choice, how shall we affect our world around us? Shall we leave behind us the warmth and healing balm of love and good cheer? Or shall we be guilty of adding to the weight of the world's problems?

There are times for all of us when joy and cheerfulness are mocking words, and we feel that we have lost the battle. The world is too much with us and nothing seems right. Then, if we listen, we hear the whisper, "Be of good cheer, I have overcome the world." Even though at the moment the thought holds small comfort, it is the beginning.

This whisper in our souls tells us that we are not alone. If we raise our heads then, and take our courage by the scruff of the neck, resolving within ourselves, "I will do the will of God," we have taken the first step. By this act of will, we turn again to God, asking for His grace.

These are the times when well loved Scripture comes to hearten us. The small bits and verses of encouragement that we memorize from time to time become the first link in the chain. Scripture such as, "Lo, I am with you always." (Matt. 28:20) "Casting all your anxiety upon him, because he careth for you." (1 Pet. 5:7) "Unto each one of us was grace given according to the measure of the gift of Christ." (Eph. 4:7) From such as these we begin to receive strength again to be a force on the positive side, instead of the negative.

Then, as the people we meet feel our influence, they are truly feeling that of God, for from him has come our help and inspiration. We are communicating in the heavenly way, instead of the worldly way.



Nature's Voice

Felicia Boyd

It has been said: "All Nature is a vast symbolism; every material fact has sheathed within it a spiritual Truth." God magnificently manifests in Nature. There is today a great need to point out the spiritual side of Nature, to teach the oneness of all life.

In philosophy, the term Nature has been used in various inconsistent ways corresponding more or less to the different attitudes which thinkers adopted toward the material part of the world in relation to the spiritual. The early Greeks saw no fundamental difference between mere matter on one hand and life and consciousness on the other. For them, Nature included everything that is or that ever came into being.

In Latin, *Nature* means "to be born." Owing to the influence of Plato and the advent of Christianity, it became customary to set body and Spirit sharply against one another and to identify Nature with the world, or materialism. This is one reason why man tends to identify human nature or naturalism with materialism. In the Renaissance, the older Greek concept of Nature was revived and the term Nature came again to be used in the all-comprehensive sense of the entire universe.

In biology, Nature is the study of the

structure of all living things: the study of function, and the study of cell. Also linked to the biological interest is ecology, with related environmental considerations.

Occult philosophy teaches that matter is crystallized spirit. Of interest also is the Greek word *psyche*, meaning the "nature of the living principle" which in a sense means breath. Breathing is the most obvious sign of life. So *psyche* has come to mean life and the Soul. The Soul is symbolized by the ancient emblem of the scarab — the gateway of life or the zodiacal sign Cancer. Cancer is the great Nature sign and the symbol of metamorphosis. This is a process carried on at all levels of life, be it plant, animal, or man, and even the Earth itself in its various transitional levels.

Mother Nature

We must understand this marvelous mode of metamorphosis, which is the carrying-forward force of Cancer. The ideas which we associate with the term "Mother Nature" belong to the sign Cancer: infinite fertility, infinite richness of variety in form and color. The hidden magic which changes inert chemical substance into a living plant is

wrought by the great mother forces of Cancer. These forces also induce the metabolic changes by which the food we eat is transformed into the living substance of our bodies, and, holiest of all, the forming of a living child within the body of the mother.

Nature, undisturbed by man, is a silence complete and immense, yet filled with life and beauty, as the Nature forces work in perfect harmony to sustain the Earth and all living things. "Be still and know that I am God." This command is filled with a deep and significant meaning.

In silence we can reach the divinity within our own being, and know the meaning of the inner tribunal whose wisdom and guidance is unerring. We can best be attuned to this inner nature if we seek out some quiet place where the brooding silence of Nature abides away from the noisy activities of man.

At the Summer Solstice the physical activities of Nature are at their apex. Midsummer Night is the great festival of the Nature Spirits, of which there are four classes – each a working element: earth, water, fire, and air.

When most of us walk in the realm of Nature we see only the beauty, not realizing the immense wisdom and activity of those Nature Spirits who are all about, unseen by the human eye. These forces are behind all budding life, creating and destroying to keep balance in Nature's realm. Destruction such as forest fires caused by lightning and changes of fauna and flora is carried on by the Nature forces working from the Second Heaven.

Laws of Nature

To the trained clairvoyant sight, the Earth within appears built in strata—one layer or stratum outside another. In the seventh stratum exist the forces which are known to us as the "Laws of Nature." The forces in this stratum are at any time an exact reflection of the existing moral status of mankind, which is individual, communal, and national in scope, and which brings upon groups of

men corresponding results for their collective acts. Nature forces are the general agents of such cataclysms as floods, earthquakes, and similar catastrophic events.

The Nature Spirits consist of Gnomes or Elves, which are earth spirits; Sylphs, which are air spirits; Undines – water spirits; and Salamanders – fire spirits. All will at some time reach a stage of evolution corresponding to the human, though under very different circumstances.

Angelic Beings marshal the armies of the less evolved entities mentioned. These great Intelligences are assisted by the Nature Spirits in their work. We behold the manifestation of their work as force moving matter in various ways, but always under immutable conditions. At work, Nature Spirits are a part of the great force and element with which they work. At play they can manifest as human-like forms of the element of which they are a part. For example, the Undines may frolic on the water's edge and Gnomes may adorn a tree used for festivities. Master Sylphs may be seen in a peaceful movement of the clouds, and Salamanders in the smouldering embers of an evening fire.

Molding Environment

The Egos in the Second Heaven are a part of these forces. Thus those whom we call "dead" are the ones who mold the Earth, altering physical features and bringing about the gradual changes which vary its appearance so that on each return to physical life a different environment has been prepared. Climate, flora, and fauna are altered by man under the direction of higher Beings.

It is an axiom of science that Nature tolerates nothing that is useless. In evolution, a part of the body will atrophy when it can no longer be of use, and so it is with all levels and conditions of Nature; that which is useless and needless is disposed of. A whole species of animal may die out when the form has become useless to their spiritual evolution. Even a race becomes extinct when

it has run its course in the scheme of Nature.

The study of ecology and the preservation of Nature have become vital issues in the world today. Materialism is the basic cause of man's plunder of Nature. The ever-gnawing desire for material things and money has caused man to pollute the waters of the Earth and bulldoze and level the land without discrimination. Thomas a Kempis said: "With Two Wings a man is lifted up above earthy things; they are Simplicity and Purity." If man is to stem the tide of materialism and its rampant ravages upon Nature he must learn to live life with simplicity and purity. We find a growing urge and need in mankind to share and bathe in the healing balm of Nature. It is a significant fact that groups such as boy scouts, who have studied Nature science and participated in outdoor activities close to the living plant kingdom, seldom if ever become criminals. Their contact with Nature and animal life has inculcated in them honesty and respect for their fellow human beings. We know that man's misery and illnesses, be they physical, mental, or emotional, are caused by breaking God's laws or breaking the Laws of Nature – in a word, an unnatural thing.

Nature's Color

The color green in an immense series of different hues and shades is Nature's color. Yellow and blue together produce green. Yellow is a primary color directly related to the white light of the Sun, the giver of all life. Blue, another primary color, is correlated to the infinite universal Spirit reaching out in all directions wherever the eye is turned. Green is a cool, restful color, and Nature's green contains healing properties. Nature rings with harmony and truth.

The simplest characteristics of Nature, its form and habits, when understood, reveal its inner nature which is guided by great intelligent Beings. Paracelsus tells us: "He who wants to study the book of Nature must wander

with his feet over its leaves. Books are studied by examining the letters which they contain; Nature is studied by examining the contents of her treasure vaults in every country. Every part of the world represents a page in the book of Nature, and all the pages together form the book that contains her great revelations."

To explore Nature's treasure vaults, we need no seven-league boots to reach the far corners of the Earth, but by a study of that which is near at hand we may understand both far-off lands and the distant past. Appreciation for the glories of everyday events will put us in tune with the Nature forces. Consider the hush preceding the sunrise, the golden glory of the sunset, the changing tempo of the spiritual forces that accompany the changing seasons, and the turmoil of wind and storm. All of these become illuminated with an inner meaning.

Seven Zones

The surface of the Earth from the Equator to the Arctic is divided into seven zones of temperature which are also zones of life. Thus, the lands bearing chaparral are closely related. Chaparral is a thick, scrubby bush of oak origin. About 200 miles south of San Diego in Baja California the degree of latitude bears the same chaparral that will be found near the Great Pyramid of Giza and the city Lhasa in Tibet, which are both built on the 30th parallel. On the west coast of Chile lies the city Valparaiso, which is 33 degrees south, as San Diego is 33 degrees north. Here there is an almost exact replica of the valleys of southern California. In Valparaiso, the pines of the high mountains of California are replaced by the monkey-puzzle tree. There also is a ground covering similar to that in the northern hemisphere. In southern California, a rolling sea of chaparral covers hundreds of square miles of the lower mountains and hills, where grow a multitude of lesser plants: lillies and other bulb plants and a host of flowering annuals.

In the broad valleys lie vast stretches of orange and lemon groves and great vineyards. The productivity of plant life of this region corresponds to the Mediterranean countries of the same latitude where a similar growth occurs on both shores of the Mediterranean, extending east to the Caspian Sea. In the southern hemisphere at the same latitude south as is the Mediterranean area north is the Cape Region of South Africa, where the westerly winds bring winter rains and a climate and vegetation very similar to that of southern California and the Mediterranean.

Tones of Nature

Nature has a single dominant note – a fundamental note. It may be heard in the rustling of leaves in the forest during a storm or in the dashing of the waves upon the shore. John Muir, the great naturalist, describes a windstorm in the Sierra Nevada mountains: “Even when the grand anthem had swelled to its highest pitch, I could distinctly hear the varying tones of individual trees – spruce, fir, pine, and leafless oak, and even the infinitely gentle rustle of the withered grasses at my feet. Each was expressing itself in its own way, singing its song, and making its own gestures.” He found a tall, sturdy tree into which he climbed, and clinging like a bird to a swaying reed, he says: “I kept my lofty perch for hours, frequently closing my eyes to enjoy the music by itself, or to feast quietly on the delicious fragrance that was streaming past.”

This description of John Muir’s experience encourages us to search out and appreciate the subtle song of Nature. It is in the wilds of Canada that boatmen who transport goods and passengers from one small town or trading post to another sometimes hear voices and singing in the rushing tumult of the waters. Go into the woods and with eyes closed try to identify the birds, animals, and insects by the sounds they make. It will take a little time and study, but the effort will be rewarded. Listen to the great Tone of Nature, made by the blend-

ing of all sounds.

To understand Nature we must consider it as a whole. Nature has taken different species and shaped them to the same pattern producing flora and fauna which are similar in all parts of the Earth. We are slowly awakening to the hidden side of Nature, just as we are to the idea of One Humanity, One World Brotherhood, and to the fact that even oceans can no longer separate us from each other. Nature in a thousand ways is trying to teach the oneness of all life.

* * *

Until you die (to the material world) you can never be born to the Spiritual world. St. Paul said “I die daily.” You must cast aside all of the “Grave Clothes” that “bind” you to the “Grave of Materiality.” This does not mean that you throw your gold in the street for the delight of the crowd, but that you realize that God is the owner of everything and you are only the steward who must account some day to the Master as to how you have used it.



“Behold! I do not give lectures or a little charity;
When I give I give of myself.
I am not to be denied – I have stores
plenty and to spare;
And everything I have I bestow.
I do not ask who you are – that is not so
important to me;
You can do nothing and be nothing but
that I shall unfold you.
I make holy whatever I touch or am
touched from.”

—Walt Whitman



“If thou wouldst’t be happy and easy in thy family, above all things observe discipline.”

—Wm. Penn

Moving Mountains

Evans Waterman

The Bible contains many references to symbolic mountains. For example, we have accounts of mountains being used in sacrificial ceremonies; mountains burning with fire; Moses being in the mountain the symbolical forty days; the mount of the congregation, referred to in Isaiah 14:13, where the gods of ancient mythology assembled in the north; the Lord commanding Moses to "come up to me into the mountain," to name only a few instances.

Later, statements by Matthew and Mark instruct that if we should have faith as a grain of mustard seed, all we need do is to say to the mountain "Remove hence to yonder place; and it shall remove." This thought concludes with the arresting statement that "nothing shall be impossible unto you." Undoubtedly, these instructions were given to be followed, since we find in the sixth chapter of Revelation the culmination of such actions. Here it is revealed that "every mountain and island were moved out of their places."

Jesus made frequent trips to the Mount of Olives. We have also the Transfiguration, which probably occurred upon Mount Hermon. Moses was called to come upon Mount Sinai, the Mount of God or the Law. Noah's Ark came to rest upon Mount Ararat. There is also Zion, the mountain upon which Jerusalem was built; and Gilboa, on which King Saul met his death.

We find another interesting reference to mountains in Psalms. There David praises God "who maketh the grass to grow upon the mountains;" grass being symbolical of new aspirations that come from within. Also, the green color of the grass is from a blending of the blue of the Father with the yellow rays of the Christ.

David's reference to the mountains in Psalms 73:3, leaves little doubt that

he viewed mountains with symbolical understanding, as he wrote: "The mountains shall bring peace to the people, and the little hills, by righteousness."

It was Mr. Heindel who explained how symbolism:

"... both hides and reveals the spiritual truths we must understand before we can come to Him... But as we hail the flag of our country with joy and enthusiasm because it awakens in our breast the tenderest feelings for home and our loved ones, because it stirs our noblest impulses, because it is a symbol of all the things which we hold dear, so also do different divine symbols which have been given to mankind from time to time speak to that forum of truth which is within our hearts, and awaken our consciousness to divine ideas entirely beyond words. Therefore symbolism, which has played an all-important part in our past evolution, is still a prime necessity in our spiritual development; hence the advisability of studying it with our intellects and our hearts."

Symbolic mountains refer to a raised consciousness – a result of living in strict compliance with God's Laws. Moses being *in the mountain* forty days, would therefore indicate a time of initiation. In the Cosmo we read how the Christ also took his disciples *into the mountain*. Again, this phrase is highly symbolical.

For some people, suggestion that we are speaking of *symbolical mountains* may be difficult to understand. Therefore, as we proceed we shall seek the thread of continuity that should give relevance to these judgments.

Having suggested that mountains identify a degree of spiritual attainment or activity of the higher mind, we should

expect to be consistent; that accounts of valleys – and they are always found around the mountains – would reveal activities of the lower mind. Consequently, Biblical activities taking place in the valleys include such events as David killing Goliath in the Valley of Elah. This story deals with the attempts to control the lower nature before the spiritual heights of the mountain can be attained.

Valleys

The two cities of Sodom and Gomorrah were located in the slime pits of the Vale (Valley) of Siddim. From *A Dictionary of the Bible*, by John D. Davis, (and this book is used by those who insist on a strict literal translation) we learn that Sodom was:

“... one of the five cities in the plain of Jordan. When Lot separated from Abraham, he chose it for his residence, though even then the place was notorious for its wickedness. Subsequently, it and at least three other cities of the plain were destroyed, by God, on account of their wickedness.” Gomorrah was also burned by fire from heaven on account of wickedness.

Another example would be the Valley of Achor, where the unhappy Achan was stoned to death. The Davis dictionary previously referred to, defines the name ‘Achor’ as meaning *trouble* or *sorrow*.

In checking *Gaskell's Dictionary of All Scriptures and Myths*, we discover that valleys are portrayed as a “... symbol of the lower mind; the mountains on each side signifying the higher emotions.” Mount or mountains on the other hand, are characterized as a “... symbol of aspiration towards ideals, or the rise of the soul to higher planes of consciousness.”

These ideals, or the striving of the spirit for the higher life, closely parallel the recorded activities of John the Baptist for he came urging the people to awaken and use their mental faculties as they prepare the necessary purification of the body before the coming or raising, of the Christ force that is found within.

Consequently, John was represented as:

“The voice of one crying in the wilderness (a place of preparation in the lowlands), Prepare ye the way of the Lord, make his paths straight.

Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;

And all flesh shall see the salvation of God.”

Spiritual Ascent

Every mountain and hill will indeed be brought low as our spiritual perception soars to the higher strata. Making the crooked paths straight can only be accomplished by traveling the *straight* path of regeneration. This is how we prepare the way of the Lord.

Gaskell further observes: “The going up a mountain corresponds to the ascent of the Divine nature in the soul. In that state the disciplined qualities (disciples) are instructed and brought into harmony with the Christ. In substance, the ‘mount’ identifies a hill or place of regeneration. Such a place is also called a ‘mount of the Lord,’ which as we know is within man; and represents that process of ascent inwards and upwards towards the highest and best, by means of which he becomes regenerate or ‘twice born,’ and thereby divine.”

In Psalms, we find David extolling the significance of the mount or mountain as he proclaims a very high state of consciousness:

“Great is the lord, and greatly to be praised in the city of our God, *in* the mountain of his holiness.” Ps 48:1

As there is the mount of the Lord within man, there is also the *Valley of Death*. This is the valley through which the Ego passes at the conclusion of his physical life. Having gained sufficient experiences (or enlightenment) *in the mountain*, he is enabled to pass over this dreaded Valley of Death, and continue his life un-interrupted by physical death. It is with this in mind that David, in the **twenty-third** Psalm relates: “Yea, though

I walk through the *valley of the shadow of death*, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Found within)

Thus far we see how the Bible has been consistent in the presentation of mountains and valleys. Needless to say, our Rosicrucian Teachings, as given by the Elder Brothers, is in complete accord with these accounts. In *Ancient and Modern Initiation*, page 80, we find illustrated the *Way of Initiation*, and the *Spiral Path of Ordinary Humanity* that leads up the symbolical mountain to the eventual Resurrection and Ascension. This, as you know, is the result of Mr. Heindel's contacts with the inner planes and is presented for the purpose of illustrating the spiritual meanings of the Christian Religion.

Faith

We shall now investigate the importance of *faith*. It will be needed should we ever aspire to move symbolical mountains, and strive for these high ideals and the eventual escape from the influences of the valleys and lower nature. Jesus taught many times that we must have *faith*. The reason for this is that there will be times when the path ahead becomes difficult to follow.

Nevertheless, we are expected to forge ahead and follow the admonition to "Seek first the kingdom of God, and his righteousness." When we do this, everything we need is freely added. It is with our properly applied prayers and faith that we seek the kingdom: "And behold, there arose a great tempest in the sea (our emotions), inasmuch that the ship (our body) was covered with waves: but he was asleep. (the sleeping Christ force within)

And his disciples (faculties within) came to him, and awoke him, saying, Lord, save us: we perish.

And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds (power of unregenerate spirit) and the sea (emotions) and there was a great calm.

This illustrates how to apply the

necessary faith and unfold the Christ consciousness that will govern our body. At this time the 'winds' of ugly thoughts and the 'waves' of our lower emotions that endanger the ship (our body), will have no influence. But first, however, there must be displayed the necessary faith. Mountains *can be moved* if we have faith as a grain of mustard.

Mustard Seed

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Matt. 13:31-32

The grain of mustard seed is none other than seed from the "*Tree of Life*" which a man took, and sowed in his field - which is within. It begins in a small way and must be cultivated with faith. However, in due time it will become a 'tree' (the spiritualized mind) and will lodge the birds of the air. (the highest spiritual influence)

In Revelation, chapter fourteen, we see culmination of our battle with the lower nature:

"Here is the patience of the Saints: Here are they that keep the commandments of God, and the *faith* of Jesus.

In other words, those who have cultivated the "mustard seed" with the faith of Jesus, are bringing into reality the Christ within their own beings. We learn in *Christianity Lectures*, how faith is the force in man which opens the channel of communication with God and brings us into touch with his life and power:

"Prayer was said to be an opening up of a channel along which the divine Life and Light may flow into the Spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the powerhouse into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the

switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination." (*Christianity Lectures* p. 299)

Four Horses

We find our discussion, thus far, corroborated in the *Revelation of St. John The Divine*. Chapter four, of this Prophecy, records how John was taken into the higher worlds through the "door that was opened in heaven." From this vantage point, was witnessed a sequence of events that revealed the story of mankind from impotence to omnipotence. This was accomplished by the opening of the seals that bound the book. As they were opened they revealed a white, red, black, and a pale horse; each with a rider. In symbolical language, St. John learned of humanity's involution into the physical world and the evolutionary journey back to the heaven worlds. The change from involution to evolution occurs when the rider of the black horse appeared in the third scene with a pair of balances *in his hand*. Thus was indicated how humanity will begin to sense the responsibility (*or accountability*) attached to every irrational act. In fact, man is accountable for *all actions*.

The fourth rider is aboard a pale horse and this indicates how progress has been made in clearing up the effects of the deeds of the riders aboard the red and black horses.

We next have the opening of the fifth seal:

"And . . . I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying how long, oh Lord, holy and true, doest thou judge and avenge our blood on them that dwell on the earth?"

Here, coming to life and crying out against the restrictions of the physical senses, are the *spiritual qualities* that we bring to life as we climb the symbolical mountains. Let us fully understand how every reference to valleys, hills, mounts, or mountains, is intended to

become a spiritual incentive to higher accomplishments. Is there not to be found a close parallel to our teachings here at *Mt. Ecclesia*? Yes, truly, "How long, oh Lord, doest thou judge and avenge our blood on them that dwell on the earth?"

Sixth Seal

And now, with its very high spiritual implications, we witness the opening of the sixth seal:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake (or shaking of the earth, or *body* as the higher spiritual faculties begin to vibrate at a new and higher pitch) . . . And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

The higher spiritual qualities are now active and have gained complete control over the former ruling powers of the lower nature. Furthermore, the possibility of leaving the body, and functioning in the new and greatly expanded area of the spiritual worlds, is now a reality, since the days of sensual control of the physical body have forever passed:

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty man, and every bondman, and every free man, (i.e. *all the formerly active sense centers of the body*) hid themselves in the dens and the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: (*the controlling Christ within*)

For the great day of his wrath is come; and who shall be able to stand?"

One of the impressive things about Revelation is the great contrasts shown in human behavior patterns. And we find no reluctance whatever, to inform us of the consequence of actions that run counter to Divine Principles. On the other hand, we quickly learn that "blessed are they that do his (God's) com-

mandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14

Self-Reliance

This is another of the numerous Bible references that, when understood, are in harmony with the teachings of the Elder Brothers. We have found the Rosicrucian method of instruction unique, because it aims from the very start, "to emancipate the pupil from dependence upon others, to make him *self-reliant* in the very highest degree, so that he may be able to stand alone under all circumstances and cope with all conditions." It is in this respect that those "that do" are promised "right to the tree of life (and permitted to) enter in through the gates (of Initiation) into the city." (i.e. high spiritual consciousness) "And though I have all faith, so that I could remove mountains i.e. activate the seven centers within) and have not *love*, I am nothing."

It follows, as we conclude these thoughts, that to reach these high goals, we must "forget the often unprepossessing *exteriors* of our brothers and seek to serve the divine essence hidden within, which is the basis of Fellowship."

* * *

Animal Behavior

"Instinct" is one of the most over-worked words in the English language. Whatever in animal and human behavior cannot be understood and explained is likely to be attributed by material scientists to instinct.

Instinct has been defined as: natural inward impulse; unconscious, involuntary, or unreasoning prompting to any mode of action whether bodily or mental. This is used to explain conduct in the animal world ranging from annual migrations to the manner of caring for young to methods of warding off and escaping from danger.

One student of material science who does question the role of instinct among animals is Karl von Frisch, an Austrian who won the Nobel Prize in 1973 for his study of the dance language of bees. In place of instinct, however, he posits individual learnings and experience on the part of animals concerned.

In *Animal Architecture* (Harcourt Brace Jovanovich, New York) which von Frisch authored with his son, Otto, is detailed a study of some involved and highly complex animal dwellings. These edifices and the process of their construction appear to von Frisch to show a degree of ability that cannot be attributed simply to instinct.

Bowerbirds and weaverbirds, in von Frisch's opinion, show individualized behavior in the building of their nests. When a bowerbird has finished decorating his nest with flowers, berries, or bits of bright glass or metal, he stands back to view the finished product with an evidently critical eye, and subsequently rearranges decorations which do not seem to his liking. The male weaverbird constructs his nest out of intricately knotted materials. If his workmanship does not please the female, she rejects his advances until he re-weaves the nest to her satisfaction. Both birds, believes von Frisch, are learning through experience and, presumably, will be less likely to make the same errors again.

Other types of animal construction, says von Frisch, are particularly remarkable in that they were initiated long before men learned to make the same things. Production of paper by wasps and fish nets by caddis fly larvae are among the examples he cites.

The occult scientist attributes evidence of meaningful, reasoned, systematically maintained or "learned" behavior to the fact that each animal species is guided in its evolution by a Group Spirit, an Archangel. The marvelous insight and intelligence that animals seem to display is attributable to the wisdom and promptings of the Group

(Continued on page 258)

Faith

A Student

Is it not strange how few men are possessed of a real, living faith in God? Even of professing Christians, there are comparatively few who have a real trust in the Heavenly Father. Faith does not mean simply a belief in the existence of God; Faith means trust --putting ourselves in His hands.

Faith like all other qualities and virtues, grows only by exercise. Learn to trust the Father in everything, the smallest as well as the greatest things of your life. This means deliverance from the cares, fears, and worries which the world is so full of. Open mind and heart to receive truth from whatever source it comes, believing that the good God has you in His keeping. For when we put our trust in God we make use of a Divine Law which bears us over all the trials and troubles of life. It is as if we had seized hold of the Almighty Hand which is able to do all, and overcome all things for us. It makes the connection between our weakness and His strength, which is greater than all.

Faith is weak at first, and sometimes it is necessary for us to be in extremity before we can reach out to God for help, and then even the smallest degree of faith will cause the Heavenly Father to come to our help. "Man's extremity is God's opportunity." He is the ever faithful One. Remember that He says "I will never leave thee nor forsake thee."

The simplicity of this way makes it seem too easy to most men. They look for some great difficulties to overcome in the way of establishing a connection with the Heavenly Father. It requires a certain simplicity of nature, a child-likeness of mind. Do you recall that Christ said that we must become as little children?

It is largely a matter of relaxing, of letting go, of throwing off of mind and heart any burden or trouble that comes, looking simply to Him, and accepting as from His Hand whatever comes. And we can do nothing more pleasing to Him, or more helpful to ourselves than to exercise trust under every condition.

Our capacity or faith grows with its exercise. The more we use it the more we have. There comes a time in our growth when we fear nothing anymore -- in this world, or in any other. We attain a poise, a peace of mind and serenity of soul, a tranquillity of heart that must be a foretaste of Heavenly blessedness. We realize the supreme wisdom of leaving all things to be ordered by Perfect Wisdom and Perfect Love, and that our own wills, owing to our imperfect understanding, are prone to run counter to His will, which is always for our perfection and happiness.

"The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him."

"I the Lord will hold thy right hand, saying unto thee, Fear not; I will help thee."

"In all thy ways acknowledge Him and He shall direct thy paths."

"Who so trusteth in the Lord, happy is he."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

There are many, many passages in the Bible entreating us to trust Him. Read the twenty-third Psalm and the ninety-first Psalm. The writer may be too credulous, but he believes that such a trust is sovereign remedy for every trouble or danger, occult or otherwise, and that in clinging to Him we are kept safe unto the end.

The Miracle of Birth

Doris De Leeuw

North America – chiefly the Pacific Coast of the United States – has long been pointed out as the cradle of a new race. This prediction has been made by sages of India, Europe, and America. New types, new mentalities, new orders of intellect making their appearances are certainly evidences that a seed race does exist. Each new generation is showing more evidence of originality of thought and inspiration, and never before have people been so unwilling to accept the theories, dogmas, and superstitions of their elders. Their independence is truly bringing into being new faculties of mind, higher consciousnesses, and new mental and spiritual factors.

The subject of pre-natal influences is one of vital importance, and yet it is little understood. Greek history tells us that it was the custom for pregnant women to live very retired lives, staying quietly in their homes. They would surround themselves with beautiful things, occupy themselves in a useful manner or read and study philosophy, music, or art, in order to develop the mind and have something uplifting and elevating to think about. They did that in order to impress beauty and a pure spiritual atmosphere upon the incoming child, because they were convinced that all these factors would help give the child a better character and more beautiful form.

Preparation for Marriage

The Essenes, who lived in their own private communities in Egypt and the Holy Land, were given high teachings as part of their Temple work. Before entering into marriage men and women alike followed certain practices of purification and for a whole year ate special meals prescribed by the elders.

Other prescriptions for women during pregnancy were given. The Blessed Mary, Mother of Jesus of Nazareth, and Elizabeth, the mother of John the Baptist, were two women who received this education, and they brought forth the most wonderfully developed children the world has ever known. They were no doubt chosen to become the instruments for the lives of the two who played such an important part in the history of the world, because of their purity of thought and spiritual training.

The spiritual is the understanding of omnipotent and omnipresent Love, which is within each living Spirit. The more the mother can surround the incoming Ego with love, the more the unborn babe will be able to vibrate in unison with the Highest.

In order that through the mother the highest types of humanity may be embodied, she must be absolutely true to herself. Honesty and goodness must begin at home, where all true reform begins. It must begin with the individual herself, and her desire must be to bring forth the highest type of human being.

Fathers are not relieved of responsibility. The mental condition of the mother depends in large part upon her husband's treatment of her during the period of gestation. It is man's duty at this special time to provide the wife with all the needs and comforts of life which lie within his power, and to show towards her the most tender, considerate care. He should seek to develop his noblest qualities of mind and heart, since the impression he makes upon the mother during this critical period will, through the mother, make its lasting imprint on the child.

The life and works of Mary, Joseph, and Jesus are prophetic of the New Age, when every Ego shall be well born,

wooded in Love by parents who are pure and chaste. Only then will a race of new beings united in fellowship and brotherly kindness make manifest a world wherein will abide peace, joy, health, and plenty. It will truly show forth "holiness unto the Lord."

We recognize that we are of a three-fold nature – physical, mental, spiritual – and that these three parts of our being have to be developed together and balanced. We have to consider this also when it comes to the idea of pre-natal influences. We should try to balance the spiritual with the mental development. When we think about such manifestations of life as we see in the phenomenon of childbirth and pre-natal influences, we must consider that besides the physical and material facts which science has discovered by long and patient studies, there are also spiritual and mental truths which are of equal importance and which must be considered. If everyone could know under what pre-natal conditions he was born, he would more likely be able to explain many things about himself.

Seed Race

It is very interesting to observe that a seed race is being born among us. Look at the children! How different they are if we compare them with ourselves when we were youngsters! They have a new mentality, a new nervous resistance, and new spiritual qualities. Let us not hold them back by our antiquated and fixed ideas! The children of this new day have brighter eyes, a clearer complexion, a keener mind; they are not at all the muscular type. They are lighter and interpret life from a more spiritual point of view. They apply intelligence in their daily work. They have the same vital problems that we had, but they seem to be on a higher plane. They have a deeper and more intuitive understanding of life itself, and we shall have to get busy with our own development if we want to keep up with them. Yet we must give them spiritual instruction and guidance, and teach them purity of heart,

that they may become balanced men and women.

If we understand that each of us is a component part of the human race, our outlook on life will change completely. To bring forth children into this world is a good way to make us feel connected with humanity as a whole. Some would never conceive children if it depended on a mere primitive instinct to multiply themselves; they would be willing to bring a child into this world if thereby they felt that they would be making a definite contribution to the human race of something more perfect, more refined, than ever before. The more highly developed individual always has the urge to bring forth something new, and feels a responsibility to do his best to aid the refinement and perfection of the human race, thus refining and making himself better too.

Whatever we do sincerely in higher service – whether in the service of an ideal or of a fellow human being – reflects upon ourselves, not only now but also in lives to come. If we could educate our children by awakening them to a sense of individual as well as racial responsibility, we could inspire them to live as wholesomely, beautifully, and intelligently as possible for the benefit of coming generations. Thus we would soon have a race with nobler instincts and higher intelligence. We must work continuously along these lines. The so-called pre-natal influences really should start within each girl who may sometime become a mother and within each boy who may sometime become a father. They will be the parents of the next generation. We would be surprised how naturally and how enthusiastically children respond to these ideas, if we present them in the right way.

Every woman is an expression and representation of the feminine aspect of the Deity. At childbirth the mother enacts her part in the everlasting drama of evolution. Parenthood is indeed a sacrament and not lightly to be entered into.

As knowledge grows, as self-control

is practiced, and as love increases in grandeur, in selflessness, and in beauty, the ideal of spiritual parenthood will once more rule the lives of men and women. A fair race will then be born which will far outshine even the immortal beauty of the ancient Greeks. Knowledge and spiritual power will have been added to classic beauty, and this will form the essential trinity from which alone a perfect humanity and a perfect civilization may be evolved.

With the help of his mother, Jesus made of his body a pure, holy, and beautiful sanctuary for the indwelling Christ Spirit He demonstrated for humanity the high degree of perfection to which a physical body may be raised and provided mankind with the supreme pattern upon which to mold and perfect a new race. It is possible, through complete dedication to the mission of parenthood, to attract an advanced Ego from the heaven worlds who would further the knowledge among men and so bring in the New Age.

Maternal Influences

Paracelsus wrote: "An infant in the mother's womb during its formation is as much in the hands and under the will of the mother as clay in the hands of the potter, who from it makes whatever pleases him. Any strong desire, appetite, or inclination can be impressed upon the unborn child. It is also possible for such a woman, by persistently thinking upon a wise and great man as Plato or Aristotle, a great musician like Hoffhammer, a painter like Duerer, so to work upon the plastic tendencies of her offspring that it will exhibit similar qualities. But there must also be something in the mother which shall correspond to the special talents which she has imagined." Paracelsus also told us that the imagination of the father and mother exerts great influence upon the development of the unborn child, and told of what we now call the Law of Association, under which like attracts like. Thus we can explain similarities between children and their parents.

This emphasizes the importance of pure living and high and holy thinking by the parents during the time an Ego is being prepared for a new Earth experience.

Parental Responsibility

The duty and responsibility of all who understand the office of parenthood is therefore very great. Pure, sensitive, refined, and healthy bodies are needed for the advanced Egos who are to lead and guide humanity in the building of the new civilization. Such bodies can only be produced by parents who recognize their responsibility to the race. The parents of the children of the New Age must be inspired by their elders and by highest spiritual ideals, and must also recognize that man's power to procreate is a divine attribute. Marriage and parenthood are indeed sacramental in their nature. Motherhood is sacred and should be revered. Children should spring from unions inspired by the deepest and most unselfish love and the highest possible spiritual ideals, for thus, and thus alone, may the promise of a nobler humanity be fulfilled and the children of the new race be born.

Our educational systems are woefully deficient in not providing for youth sufficient instruction that may help them assume the most important responsibility of life – parenthood.

The greatest conquering power in the universe is Love. A powerful agency to produce this power in human beings is motherhood. Mother love will someday rule the world. Then battleship and bullet will be no more.

When we recognize this glorious mission to produce children who will create a social state of harmony, peace, goodwill, and fraternal love that will bring into being the answer to the prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven," then we shall experience truly "Peace on Earth, Goodwill among men everywhere."



MAX HEINDEL'S MESSAGE

Stumbling Blocks



Egos who have no sympathy with or aspirations to live the higher life sometimes say that it unfits people for the world's work. In reality, however, the first requisite for living the higher life involves an obligation to comport oneself irreproachably in dealing with material matters, for unless we are faithful in little things, how can we expect to be trusted with greater responsibilities?

In the Bible story where the king sent out his servants with invitations to the feast he had prepared, we are told that his invitations were refused on various grounds. Each one had material cares, buying, selling, marrying; therefore they could not attend to spiritual things. These people represent the greater number of humanity today, who are too engrossed in the cares of the world to devote a thought to aspirations in the higher direction.

There are also others who become so enthused at the first taste of the higher teachings that they are ready to give up all work in the world, repudiate every obligation, and devote their time to what they are pleased to call "helping humanity." They will readily admit that it takes time to learn how to be a watchmaker, a shoemaker, an engineer, or a musician. They would not dream of giving up their present material business for another career just because they felt enthusiastic about that kind of work. They know that, lacking proper preparation and apprenticeship, they would be doomed to failure. Yet they think that

just because they have become enthusiastic over the higher teachings they are at once fitted to step out of the world's work into higher service.

When people lose their ambition to work in the world and become shiftless and neglectful of their duties, they merit the reproach of the community. Such conduct is based upon a misunderstanding of the higher teachings and is not at all sanctioned by the Bible or the Elder Brothers.

When the enthusiast says that he wants to get away from the world and the noise that jars upon him in order to live the ascetic life, it is truly a strange idea of service. We are in the world in order to gather experience which is then transmuted into soul growth. Every one of us is a diamond in the rough, and God, the great Lapidary, uses the world as a grindstone which rubs off the rough, ugly coating, allowing our spiritual selves to shine forth and become luminous.

The Christ did not go away from the centers of civilization, but moved constantly among the suffering and the poor, teaching, healing, and helping, until by the glorious service rendered His body was made luminous on the Mount of Transfiguration. He Who had trodden the Way exhorted His followers to be "in the world but not of it." That is the great lesson that every aspirant has to learn.

It is one thing to go out on the mountain where there is no one to contra-

dict or to jar upon our sensibilities; it is another thing entirely to maintain our spiritual aspirations and keep our balance in the world where everything jars upon us. When we stay on this path, however, we gain a self-control which is unattainable in any other manner.

Furthermore, although we want to rid ourselves of every *outward* thing that may prove a stumbling block to our progress, what about the things that come from *within*? The safest way to attain to interior purity and cleanliness is to keep the mind busy all the time, guiding our desires and emotions toward the practical problems of life and working in our own immediate environments helping the poor and needy as their cases require. Those who have no ties of their own may profitably make ties of love and friendship with people who are loveless and friendless.

Love is the unifying force in life. We are required not only to love our kin, but also to extend our love natures to include everyone else. Universal brotherhood can never become a fact as long as love is confined only to the family. It must be made all-inclusive.

Present environment with its opportunities and limitations suits our individual requirements as determined by our self-made destinies in previous existences. Therefore it holds for us the lesson we must learn in order to progress properly. If relatives are antagonistic to our beliefs and have no sympathy with our aspirations, or if we on their account must stay in a business and do things with which we are not pleased, it is because we must learn something from this state of affairs. As long as the aspirant applies himself prayerfully to the task of finding out what is needed, he may be sure that the light will shine someday. Then he will see what is required and why these conditions were imposed upon him.

Then, having learned the lesson or found out the purpose, if he has the right spirit he will prayerfully bear the burden, knowing that he is on the right

road. Thus the "stumbling blocks" will be turned into "stepping stones" to progress. This will never happen if he runs away from his lessons.

* * *

"I am an endless experimenter, with no past at my back. . . . My life is a progress, not a station. . . . If we take the good we find, asking no questions, we shall have heaping measures. Everything good is in the highway. Life is a series of surprises and would not be worth taking or keeping if it were not. . . . The true romance for which the world exists to realize, is the transformation of genius into practical power. The way of life is wonderful, it is by abandonment."

—Emmerson

"But there is something else very great—It makes the whole coincide; It, magnificent beyond materials, with continuous hands, sweeps and provides for all."

—Walt Whitman



ANIMAL BEHAVIOR

(Continued from page 252)

Spirit, not to involuntary instinct or to ability on the part of animals to think for themselves.

It is gratifying to note the general interest in animals and animal behavior as shown in the increasingly wide dissemination of books, magazine articles, television documentaries, etc., which are devoted to a more appreciative understanding of these creatures. Hopefully an increasing recognition of the role of the Group Spirit soon will further enhance man's conception of the evolution of his younger brothers.

The Spinal Spirit Fire

Max Heindel

It is an anatomical fact of common knowledge that the spinal cord is divided into three sections, from which the motor, sensory, and sympathetic nerves are controlled. Astrologically these are ruled by the Moon, Mars, and Mercury, which are divine Hierarchies that have played a great role in human evolution through the nervous systems indicated. Among the ancient alchemists these are designated by the three alchemical elements, salt, sulphur, and mercury. Between them and upon them played the spinal Spirit Fire, Neptune. It rose in a serpentine column through the spinal cord to the ventricles of the brain.

In the great majority of mankind the Spirit Fire is still exceedingly weak, but whenever a spiritual awakening occurs in anyone such as that which takes place in a genuine conversion or, better still, at the baptism of the Christian Mystic, then the downpouring of the Spirit, *which is an actual fact*, augments the spinal Spirit Fire to an almost unbelievable extent, Forthwith a process of regeneration begins whereby the gross substances of the threefold body of man are gradually thrown out, rendering the vehicles more permeable and quickly responsive to the spiritual impulses. The farther the process is carried, the more efficient servant one becomes in the vineyard of the Master.

The mounting upward (of the spinal spirit fire) sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight. Striking the frontal sinus it starts the *crown of thorns* throbbing with pain as the bond with the physical body is burned by the sacred spirit fire, which wakes this center from its age-long sleep to a throbbing pulsating life, sweeping onward to the other centers in the *five-pointed stigmatic star*. They are also vitalized, and the whole vehicle becomes aglow with a golden glory.

Groups in Other Countries

LATIN AMERICA

ARGENTINA

Buenos Aires:—Castilla 118; Suc. 6
Buenos Aires:—Ave. Carabobo, 836
Cordoba:—Calle 1 No. 40; B. Yapeyu
Cordoba:—Gomez Pereyra, 3195
Corrientes:—Casilla 118
Formosa:—Casilla 95
Formosa:—Moreno, 979
Rosario:—Calle Santa Fe, 2450
Salta:—Casilla 238
Tucuman:—Casilla 81; Suc. 2

BRASIL

Sao Paulo:—Sede Central do Brasil
 R. Asdrubal do Nascimento,
 196 — Caixa Postal 7962
Sao Paulo-Penha: R. Cirene Jorge
 Ribeiro, 188
Sao Paulo — Lapa: R. Joao Anes, 18
Sao Paulo — Santo Andre: R. Dr. Cesario
 Bastos, 366
Sao Paulo — Sao Jose dos Campos:
 Caixa Postal 369
Sao Paulo—Piracicaba: Rua do Rosario,
 1331
Rio de Janeiro: R. Jose Bonifacio, 1035,
 Apto. 204 — Todos os Santos
Porto Alegre: Rio Grande do Sul R.
 Santana, 1021

CHILE

Santiago:—Casilla 9154
Vina del Mar:—Ave. Maruna, 970
 COLOMBIA
Bogota:—Apartado Nacional 2127
 COSTA RICA
San Jose:—Apartado 6239

CUBA

La Habana:—Santa Amelia, 22114; Aroyo
 Naranja

ECUADOR

Quito:—Salinas, 446

MEXICO

Mexico, D.F.:—Apartado M-7569

PARAGUAY

Asuncion:—Washington, 673

PERU

Lima:—Casilla 10134

PUERTO RICO

Caguas:—B-36 Calle 16, Villa Nueva —
 00625

Caparra Terrace:—Calle 34 S.O., No.
 1324-00921

REPUBLICA DOMINICANA

Santo Domingo:—Apartado 613

URUGUAY

Montevideo:—San Jose, 1184

The Rosicrucian Fellowship
 Oceanside, California, U. S. A.

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.

Live and Let Live

Q. Why are aspirants taught to adopt the fleshless diet?

A. The first law of occult science is "Thou shalt not kill," and that should have the greatest weight with the aspirant to the higher life. We cannot create so much as one particle of dust, therefore what right have we to destroy the very least form? All form is an expression of the One Life – the Life of God. We have no right to destroy the Form through which the Life is seeking experience and force it to build a new vehicle.

Q. Is not life also taken when vegetables and fruits are eaten?

A. When the fruit is ripe it has accomplished its purpose which is to act as a womb for the ripening of the seed. If not eaten it decays and goes to waste. Moreover it is designed to serve as food for the animal and human kingdoms, thus affording the seed opportunities for growth by scattering it in fertile soil.

Q. Do we "take life" when we eat eggs or seeds?

A. No. Just as the ovum and the semen of human beings are ineffectual without the seed-atom of the reincarnating Ego and the matrix of the vital body, so any egg or seed of itself is devoid of life. If it is given the proper conditions of incubator or soil, the life of the Group Spirit is then poured into it, thus grasping the opportunity so afforded of producing a dense body. If the egg or seed is cooked, crushed, or not given the condition necessary for the life the opportunity is lost, but that is all.

Q. Should not everyone feel an aversion to taking life?

A. At the present stage of the evolutionary journey everyone knows inherently that it is wrong to kill, and man will love and protect the animals in all cases where his greed and selfish interest do not, unfortunately, blind him to their rights.

Q. What protection do our laws afford?

A. The law protects even a cat or dog against *wanton* cruelty. Except in "sport," that most wanton of all our cruelties against the animal creation, it is always for the sake of money that animals are murdered and bred to be murdered.

Q. To what purpose do men indulge in such "sport?"

A. By the devotees of "sport" the helpless creatures are shot down to no purpose save to bolster up a false idea of prowess upon the part of the huntsman. It is hard to understand how people who appear otherwise sane and kindly can, for the time, trample upon all their gentler instincts and revert to bloodthirsty savagery, killing for the sheer lust of blood and joy in destruction.

Q. Does this not indicate lack of development?

A. It is certainly a reversion to the lowest savage animal instincts and can never be dignified into the remotest semblance of anything "manly" even though practiced and defended by the otherwise humane and worthy leaders of men.

Reference: *Cosmo*, pp. 460–462.



WESTERN WISDOM BIBLE STUDY

The Four Thousand Fed

In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

And he asked them, How many loaves have ye? And they said, Seven.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

And they had a few small fishes: and he blessed, and commanded to set them also before them. (*Mark 8 :1-7*)

The deep spiritual truths contained in the Bible are always to be found by considering its incidents and parables from a symbolical viewpoint. By keeping in mind that the message of the Holy Writ is above all else the Way of Attainment, one may gain a vision which enables him to see immediately through the husk of mere words to the precious kernel within.

In the above passage Christ Jesus is speaking of the spiritually impoverished people of that time. They had so lived the sense life – having neither sowed, tilled, nor garnered the fruits of spiritual endeavor – that they truly had “nothing to eat.” Through long Periods of Involution had they come, and many were at the point of retrogression, ready to “faint by the way.”

Christ Jesus had the message and the spiritual power to begin and accomplish the process of liberating humanity from its self-imposed famine, for such was His mission. His disciples, however,

not fully comprehending the mighty power of the Ray of the Cosmic Christ Who had come to make the supreme sacrifice for His Father's wayward children, wondered how “bread” could be given to men in such a “wilderness.” Their enlightenment was a part of their training.

The “loaves” and “fishes” mentioned by Christ Jesus refer to the Pisces-*Virgo* Age being ushered in at that time. Max Heindel points out that “a new note of aspiration was to be sounded, a new phase of human upliftment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self denial. Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh.” The all-embracing unity symbolized by the sign Pisces includes the quality of self-renunciation, which was also to be one of the ideals of the New Dispensation. The realization of the unity of “each with all” was destined to bring about the eventual complete surrender of the separate “self” to His will.

Bound up in this parable is also the mystery of “giving thanks,” of “blessing,” or of multiplication. Gratitude and blessings embody the power of Love, the great force of cohesion and attraction. By giving thanks for or blessing something we bring to it more potency, and by properly using cosmic numbers in the process, as indicated by the seven loaves, we may even further augment its potency.

Thus we are told in this parable that Christ Jesus brought to many spiritual sustenance, which nurtured the famished soul and stirred the Ego to a longing for its heavenly Father and home.



Astrology

Astrology and the Training of Children

I.J.R.

(Part 2)

Aquarius – The children of Aquarius are likely to be sensitive and nervous. They are ruled by Saturn and partly by Uranus. Saturn makes them cold and might incline them to brooding and worry. Uranus gives intuition and affection. Since Aquarius is a fixed sign, its children are persistent, somewhat set in their ideas, and difficult to move when they have made up their mind to a certain course of action. It requires a good deal of patience to teach the Aquarian child that his elders know best. On the other hand, however, he often yields readily to those he really loves.

Since Aquarius is also an airy sign, these children are apt to scatter their forces; and thus must be required at all costs to keep a promise they have once made. These children should also be taught not to ask questions for the sake of asking them. They frequently ask advice and then do something quite different from what has been suggested. This is an irritating habit in an adult

and does much harm in a child. It should be impressed upon the child that some attention be paid to the advice of his elders, or that he decides upon his own course of action without asking anyone's advice, and so learn by his mistakes.

Uranus is sometimes described as the "Homeless Wanderer," for it does not appear especially to rule any particular sign; yet it does partly rule Aquarius, and will rule it still more in the future. Uranus is the higher octave of Venus. The ray from Venus gives love and devotion; the uranian ray gives compassion and altruism, and the ability to rise above the love of relatives, embrace all humanity in compassion, and live the truly altruistic life. It does not cause people who respond to it to love those nearest themselves less – but it does incline them to love without the taint of selfishness which characterizes most affection and love. We usually desire return of our love, but when we can respond to the uranian ray we neither

look for nor expect any return, not even gratitude or recognition. We give ourselves for others even to the renouncing of life itself if need be. Today's aquarian children, if properly guided and trained, may become the pioneers in preparation for the glorious Aquarian Age soon to come.

Pisces – Pisces, the last sign of the zodiac, is a watery sign ruled by Jupiter. Pisces governs the feet. "How beautiful upon the mountains are the feet of Him that bringeth good tidings that publisheth peace." Piscean children are much upon their feet. If the beauty and meaning of this thrilling text is brought to their attention and explained to them, they will understand its wonderful meaning and approve its poetic imagery.

Pisces is a negative sign, and the children of Pisces should be carefully guarded from all undesirable influences. When they are old enough to be sent into the world, they should choose their occupations carefully, for they are likely to remain in that chosen one whether suitable or not. They are not given to making any effort unless obliged to do so. They are peaceable, kind, and lovable children. They should be trained early to exert themselves, and be given certain responsibilities which must be regularly and systematically discharged.

They are dreamy and imaginative children, and if their imagination is well directed and they are taught to imagine only the good and true, they may become great inventors and inspirational writers. They are likely to be afraid of this, that, and the other happening, which generally never occurs. Therefore they should be taught not to meet trouble half-way. One might teach them to say, "Never trouble trouble till trouble troubles you," and so laugh them out of their fears. Gentleness with firmness should be used in training the Pisces child.

* * * * *



Opportunity

How often one hears someone, who considers himself 'down and out,' say, "Well, I had my opportunity once, and I lost it." There is no greater fallacy than the idea that "Opportunity knocks only once at a man's door;" and those who study Astrology should be particularly aware of this fact. For even if there be no other help in a horoscope, Jupiter makes a circuit through the twelve signs once in every eleven years and during that time he will meet and make good aspects with every planet in your horoscope.

Moreover, every year the lunations come around to fructify at least some of the aspects in your horoscope and bring into your life chances for the betterment of your condition. These influences last only for a month; but nevertheless, they are potent factors in fertilizing the seed of opportunity so that it may bear fruit in your life.

If an eclipse happens in your horoscope in aspect to any of the good planets or vivifying any of the good aspects in your activity, this influence will last for a whole year and bring repeated chances. All that is necessary is, to be awake and to grasp opportunity on the wing: for it is like a seed. Unless you plant it in the soil and cultivate it, it will not grow.

So stop complaining. Watch for the good in your horoscope and make the best use of it. You are bound to win.

OPPORTUNITY

Walter Malone

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise and fight and
win.

(Continued on page 278)



The Children of Gemini, 1975

Gemini is a common air sign, common air being the kind of air that we breathe. Whatever differences one person may have from another, all breathe the same air and share it as a common possession. If the air is polluted by a few it inevitably affects all, while pure air benefits all. So it is with the intellectual sign Gemini. Knowledge is a common possession. If one should try to amass knowledge without sharing it with others it would be like taking a breath of air and holding it in. In each case the lack of a rhythmic flow of give and take would result in death; in the one case physical, in the other intellectual.

The thoughts of one person inevitably affect other people, not only on the mental plane, but also as they express through the emotions, attitudes, actions, and speech. Thoughts that reflect accurate realities and unbiased reasoning are like pure air, while those that reflect false impressions and unsound logic are like pollutants that cloud the air and obscure the issues.

The positively oriented Gemini can generally be found in the pursuit of understanding. He desires to know something about everything and is thus usually possessed of a broad spectrum

of information. It is said that one would be hard put to find a Gemini who does not have something to say. The Gemini is quite adaptable, flowing into new situations in an endeavor to comprehend rather than rebel against them. Full of wit, good humor, and lightness, he is like a breath of fresh air wherever he goes.

The negatively oriented Gemini becomes an incessant chatter-box, saying anything and everything that pops into his mind with little direction or discretion. He tends to be superficial in nature, having an attractive exterior but a hollow interior. He is adept at making excuses and rationalizing inconsistent behavior. A jack-of-all-trades but master of none, he flits from flower to flower without ever accomplishing much.

It is also noteworthy that although the Gemini is sociable and likes being with other people, he shys away from close personal relations as being too binding and holding him down too much.

The ruler of Gemini is Mercury, which corresponds to the Greek god Hermes. Hermes, with his winged feet, is the messenger of the gods, conveying information from one place to another. This is a symbol of the mind, which

conveys information from the body to the Spirit and directives from the Spirit to the body. Clever and mischievous is Hermes, and one must always be on guard against the tricks that the mind sometimes plays.

In the esoteric anatomy of man, Gemini corresponds to the conscious mind, the most valuable instrument of the Ego at the present time. It is the fulcrum that turns involution to evolution and gives man the possibility of raising himself to the stature of a co-creator with God.

As the Sun passes through Gemini, the Christ Spirit works upon the mind of man, purifying his thoughts and helping him better to understand his relationship with the world, so that he may more intelligently apply himself to the business of evolving to a conscious realization of the God within.

From May 22 to June 21 the Sun in Gemini sextiles the energetic, enthusiastic Mars in Aries, giving these children courage and strength to carry out their plans. The Sun trines Pluto in Libra from May 22 to June 5. Since both planets are in air signs, it may be expected that these natives will work along mental lines of endeavor that bring forth renewed and reorganized patterns. From May 30 to June 21 the Sun sextiles a benevolent and pioneering Jupiter in Aries, giving these children a generous and good-natured disposition and a high sense of purpose.

The Sun opposes Neptune in Sagittarius May 24 to June 9, making the natives prone to day dream. They are likely to develop an unrealistic approach to life and must learn to apply themselves in a practical way in order not to be continually disillusioned. The benefic aspects of the Sun can help greatly to turn this aspect into a constructive experience.

From May 22 to May 30 Venus conjunct Saturn in Cancer will give these children a deep emotional nature with feelings of possessiveness. Venus here is home loving and motherly but needs

to be freed from fear and suspicion. Venus also squares Jupiter during this period, indicating an extravagant nature that must be curbed. There may be a tendency to self-pity and overindulgence in pleasures of the palate in order to compensate for obstructed expression of inner feelings and emotional needs. From May 30 to June 10 Venus squares Uranus in Libra. Since Uranus is the planet of freedom, these children must be taught the value of self-discipline and learn to control erratic and confused impulses, or their actions will bear fruits of woe.

Venus enters Leo on June 6 and sextiles Pluto from then until June 19. There will be latent ability along artistic lines and these natives could be very creative. This aspect shows a positive emotional outlet through enthusiastic co-operation in projects of mutual benefit. Venus trines Neptune from June 10 to June 21, deepening the emotions, giving a fertile imagination, and offering inspiration to seek out a religious life in the world since Neptune and Venus are in the fire signs Sagittarius and Leo. Venus trines Jupiter in Aries on June 21 and will give a great capacity for expression of love and attract conditions of general good fortune to those born on that day.

Mercury is essentially dignified in Gemini and trines Uranus from May 26 to June 4 but turns retrograde on May 30. During the period of direct application the influence will give a keen and unusually bright mind with opportunities to develop original and ingenious paths of endeavor. Retrograde Mercury will slow down this potential of expression and the native will have to work a little harder. An inspired mind may bring forth ideas unheard by the practical world.

Mercury sextiles Jupiter from June 2 to June 21, adding optimism and good judgment to the mind and the capacity to improve easily along mental lines. From June 14 to June 19 Mercury sextiles Mars in Aries, where Mars finds

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its greatest expression. This aspect should sharpen and activate the mental faculties. These children will possess a quick wit and an unquenchable thirst for knowledge and may contribute a great deal to the literary world. Mercury sextiles Venus from June 16 to June 21, and the plastic vibrations of the planet of reason are refined and harmonized through Venus, enhancing the artistic inclinations of these children.

Mercury in opposition to Neptune June 15 to June 21 would indicate an indolence in the nature and a tendency to false concepts resulting in confusion. These children should be taught to handle their affairs with as much reasonableness and thoughtfulness as possible.

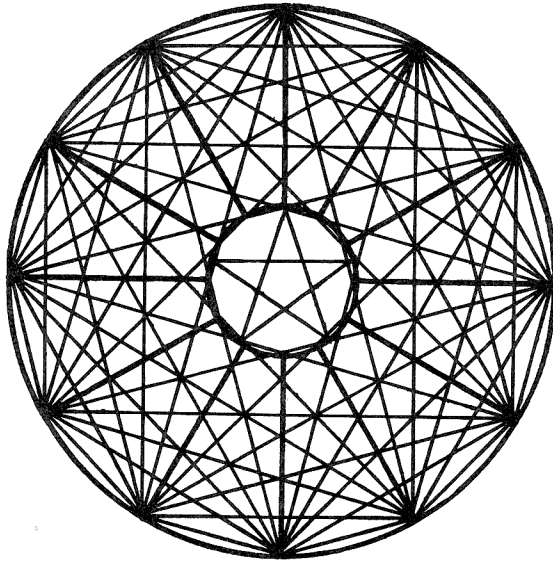
Jupiter in Aries trines Neptune in Sagittarius May 21 to June 1. This fire sign trine signifies spirituality manifesting in benevolence, higher understanding, protection, and abundance. Jupiter's house place in the individual chart is most important considering its influence.

From June 5 to June 21 Mars in Aries conjuncts Jupiter, making these children extremely zestful and enthusiastic to accomplish and give of their talents. They should be able to fulfill any desired goal if they set their mind to it. The nature will be very outgoing, enabling them to live life to its fullest.

Mars trine Neptune May 25 to June 12 would favor investigation of occult study and intensify the emotional nature. From May 22 to June 7 Mars sextiles Pluto, strengthening the physical powers of these children. They should learn to use restraint in their actions for, although the aspect is beneficial, it gives a tremendous amount of energy which must be directed into constructive channels.

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Creative Astrological Analysis

The Foundation of Study

Karl Kleinstick

It should be the duty of every astrology student who wishes to deal on more than just a physical level carefully to examine with what motives and from what foundation he pursues his studies. Without a clear understanding of these things he is like the man who built his house upon the sand. He is easily confounded and confused by every adverse experience and contrary opinion. Trying to preserve the unsteady structure of his knowledge, he patches it together with any available material, and ends up with a hopeless jumble of incoherent nonsense. The student who has a firm grasp of the motive underlying his study and application of astrology is in a far better position usefully to apply his knowledge and intelligently to effect repairs when the foundation or structure of his knowledge has proved insufficient.

The resurgence of astrological interest and activity is viewed in many quarters with satisfaction. But a closer examination reveals that there is much

of a spurious nature and of questionable value. Much that is labeled "astrology" merely caters to curiosity or jaded tastes, having little intrinsic value as an aid in helping people. Again, much is used as an excuse for social escapades that are of as little or less value. Among many of the so-called "professionals" there is a tendency toward trying to pacify people by leading them to seek satisfaction within the framework of a material world, where the gratification of desire is the primary goal. No real attempt at a spiritualization of the desires is made. The quality of one's desires is not seen as being very important. Only the quantity of things desired that can be obtained is deemed worthy of attention.

It is not to be denied that astrology should help one cope with the circumstances of life, but when this is done only on a material level, regardless of whether it is disguised under the term "psychological", it is extremely short-

sighted. To be satisfied is to be on the road to stagnation. The battle of life is not won from an easy-chair in front of a TV where all is comfortable. It is won through strenuous efforts to reach a higher goal. As long as divine discontent is awake within a person, he is capable of accomplishing something useful and feeling a sense of worth. It is the task of the astrologer to direct this divine discontent into productive channels, not to kill it.

Astrology can not solve problems for anyone, but it can provide the means whereby people can solve their problems for themselves. Astrology can bring to the surface of one's awareness the forces that are active in his life, so that he can begin to work with them on a conscious level, to build upon that which is good and eradicate that which is not. No longer need we be influenced by certain forces of which we are unconscious or only vaguely aware. Through astrology we are brought face to face with ourselves.

There is much more that needs to be said along these lines, of which the astrologer should be aware when he interprets horoscopes. We will consider such matters in more depth in a later article on astrological consultation.

Despite much of the undesirable element in this what might be called "pop astrology," it is at least having some effect on the consciousness of the masses and will make it easier for them to accept deeper truths when they are ready for them. But it is a shame when people, hungry for something they cannot define, come to an astrologer and have baubles dangled in their faces, or are assured that their answers lie in the things of the material world. They may go away satisfied in a superficial way, but somehow a deeper hunger remains. The cause of pain has not been removed, it has only been dulled, to return later when the numbing effects of a "psychological anesthetic" have worn off.

The Compassionate Ones who watch over the spiritual evolution of man are

ever able to turn the evil that he generates to some good use. It is their purpose to allow man as much free rein as possible and to refrain from interference in the exercise of his free will, so that he may learn responsibility in the right use of his creative potential. In order to conserve energy and most efficiently guide man to the light, these great Beings try to channel the negative energy produced by man in such a way that some positive results are obtained.

This is not to say that we are excused from the consequences of misdirected effort. It is not a matter of letting God cover for our mistakes while we passively sit back and plead ignorance. It is our responsibility to strive for understanding so that we may contribute our share to the upliftment of humanity. Only then can we invoke the gift of Grace. We should not excuse something that is manifesting in a negative way on the grounds that it will eventually produce some good. It should be our concern to discover how a greater good can be accomplished through the use of positive methods.

The worst misuse of astrology occurs when it is used to realize an economic gain. When astrology is a business, whose prime concern is to make a living for the astrologer, it ceases to be a channel for the influx of spiritual power. One may put a price on his astrological advice and still be a very good astrologer from the technical standpoint. He may have an educated grasp of astrological rulerships, psychological concepts, consultation techniques, etc., but his understanding of the spiritual side of astrology will atrophy. As a consequence, his ability to fill a spiritual need is lost, partially because he becomes incapable of even perceiving when and where one exists. Thus he will be more and more prone to interpret horoscopes within the framework of a purely material world, leading people farther into matter instead of helping them awaken their spiritual nature.

Even when pretensions to a "spiritual" approach to astrology are made, there is often a woeful lack of understanding of what spiritual things are. This is because when spiritual things are made subservient to mammon they lose their spiritual qualities and become just so many more ideas. The mind and feelings may be stimulated but the Spirit is never directly touched. It is of no use to expound learnedly upon spiritual principles if one does not at the same time radiate from himself the quality of spirit, which is cultivated by a life of loving, self-forgetting service to others. It is this power behind the spoken words that becomes food for the hungry soul.

Therefore, dear friend, if you aspire to be an astrologer along spiritual lines, never, never charge a sum, whatever the size, for astrological advice. In this way you will certainly speak from the heart with spiritual power, for material motivation will no longer block the way.

The more clear and logical the mind is, the more capable it is of calculating an accurate horoscope. In the same manner, the more pure and compassionate the heart is, the more capable it is of rendering a meaningful interpretation of a horoscope. It is not necessary to be a mathematical genius before calculating a chart; neither is it necessary to be a saint before reading a chart. But it is apparent that the more unclouded these two instruments of the Spirit are, the better they will be able to work together to produce the highest and best results.

The traditions of astrology reveal that it has been customary to interpret certain configurations and placements in terms of events and reactions. That is, certain configurations were held to precipitate corresponding events in a person's life and provoke equally corresponding reactions. While this approach may have been perfectly valid in times past, and even to a certain extent yet today, it will become less and less so as we approach the Aquarian Age.

Before the coming of Christ man was

much less of an individual than he is now. He was primarily a member of a family, tribe, nation, or race before he was an individual, and as such he was quite predictable. If one member of a group reacted in a certain way toward a given stimulus, all other members of the group could be expected to react in the same way. All members of the group thought, felt, and acted according to the same pattern. Thus, by empirical observation, it was possible to establish a cause and effect relationship between astrological patterns, and events and human behavior.

Since the coming of Christ, however, the situation has changed. It was not an immediately noticeable change, but a slow process of leavening that is still going on. The discovery of Uranus, Neptune, and Pluto in modern times has signalled the outreach of man into wider spheres. More and more he is breaking out of the group consciousness and realizing his existence as a creative individual. That is, he is awakening to the Christ within.

Since man is becoming more of an individual, it is apparent that we can no longer apply the old clichés and stereotypes to him. It is very important to realize that each horoscope must be interpreted within the framework of each individual life. It is not events that are of primary importance anymore, but the meaning that events have to each individual involved.

To illustrate this idea, let us say that two people are eating the same meal, but one likes it and the other does not. Both are having the same experience, but they are interpreting it differently; it has a different meaning to each. Two people may express the emotion of anger, but the cause of anger in each case may be entirely different. What may have the power to provoke anger in one may have no effect on another, and vice-versa. These are very simple examples, but the principle can be extended to people who read the same books, have the same education,

work at the same occupation, or in any way share a common experience.

It is no longer adequate to memorize long lists of rulerships in order to be an astrologer. Not that these do not have any value, for they are still useful in many ways. But the forward-looking astrologer realizes that something more is required. He must learn to think creatively, to look at each horoscope in a new way. He must not just describe experiences and a person's reactions to them, and anticipate likely events. He must delineate what the basis of meaningfulness is in a person's life. In that way he helps the person to understand for himself what his experiences mean to him. The one who is being helped is no longer a passive spectator of his life as the astrologer unfolds it for him. He is an active participant in understanding and working with the forces that the astrologer brings to his attention, in the context of his own life through the medium of experience.

At first glance this may seem to be a rather insignificant distinction. But closer examination reveals that we are discussing two diametrically opposed situations. In the one case, meaning is the fixed quantity and experience is the variable. This is the way of the past, when the variety of possible experiences was the focal point. This also signifies the material viewpoint. In the other case, experience is the fixed quantity and meaning is the variable. This is the way of the future, when the variety of meaning will be the focal point; it is the spiritual viewpoint. The material approach assigns various experiences to meanings; with the spiritual viewpoint, we try to understand the various meanings that experiences can have.

The materialistic approach continues to be used in many types of astrology that today are referred to as "wholistic", "gestalt", or "humanistic". This is not to say that these types of astrology do not have any redeeming qualities, but unfortunately it is often a matter of

becoming more efficient in arriving at the same old materialistic conclusions via a different route.

In order to work with astrology on a more spiritual level we must try to gain a more abstract understanding of the basic astrological factors: houses, signs, planets, and aspects. This will enable us to work more directly with the elusive quantity of meaning.

The world today is moving so fast that the variety and type of possible experience is increasing at a phenomenal rate. The type of astrology which classifies experience will have to work harder and harder to keep up until it collapses under its own gargantuan weight, complexity, and contradiction. The type of astrology which strives to work in more abstract principles will become more etherealized and increasingly able to deal with the changing face of reality. Instead of crystallizing into a cumbersome vehicle for outdated concepts, this latter type of astrology will become more adaptable, more flexible, fluid, and alive with the passing of time.

As we try to achieve a deeper understanding of the basic astrological factors, we should realize that as we move closer to the Aquarian Age our ability to understand abstractions increases. Anything we may say here will no doubt be inadequate in the future. Just as the astrology of yesterday is no longer suitable for today, so the astrology of today must give way to a more advanced astrology in the future. But we must begin to take the proper direction into the future now.

By the very nature of our approach, concrete examples must be limited. It is for the astrologer to take the abstract principles discussed and apply them to the individual structure of each horoscope and each unique person he endeavors to help. This will require a creative effort on the part of the astrologer. Such is creative astrological analysis.



The Effects of Planetary Forces

No man of intelligence can stand on the seashore on a calm evening and see the tide dash against the breakers without meditating on the invisible planetary forces that produce the result, for we know that back of every result is an act and back of every act is a thought. This naturally carries us into the higher radiation of materiality.

By a unique but natural system of training our physical faculties combined with a subduing (not killing) of our passions and a development of the will, we increase the vortices, or whorls, of force of certain centers of our nervous system. These vortices resemble the arrangement of iron filings seen in experiments in magnetic whirls. In evolution the direction of the currents go clockwise, but just the reverse in devoluting. To the neophyte this is not mere speculation, for years before the real attainment, the circles of force will be visible by will to the eye. The pituitary and pineal centers whirl with a terrific speed and if there are not many interruptions in the mental or physical career of the individual, the chasm between the two is bridged, giving the possessor higher perception or the power to see the vital and desire bodies of others and of himself at will. It is a natural law of radiation. He not only obtains this higher perception, but in a perfectly natural way has the power to withdraw his higher material body from that of the heavier physical, leaving it asleep, and still remain fully conscious, paradoxical as this may seem. His mind, soul, and what we call the "desire body", leaves his lower physical body in the hands of his spirit. A similar phenomenon takes place when one is asleep, but the centers not being developed, one can not be conscious of it.

Ordinarily digestion takes place without one being conscious of the fact.

This higher development is greatly aided, if not wholly so, by the planetary forces, more so by some than others. To the individual this can be proven to his satisfaction by directing his attention to certain conditions that will be brought about when he comes under certain planetary aspects. All of this was but A, B, C, to the initiates.

While so great an attainment is within reach of all, very few are willing to pay the price. The time alone to acquire same will require two to twenty-five years.

Two hundred years ago, physicians in England were required to pass an examination in astrology before they were permitted to practice. A shifting to the Copernican system and the degeneration of astrology into the basest kind of commercialism and fortune-telling threw it into disrepute, causing its rejection in toto. Learning, especially as it pertains to the higher radiation of matter, is rapidly increasing and is causing astrology to again come into its own. Any amateur astrologer can cast a horoscope showing the various planets' positions in the zodiacal houses. The real science has thrown down the gauntlet with a challenge to the world, and they are prepared to stand or fall upon the great fact, viz.: "If the planets have no effect in the lives of men, their directions to the angles of the horoscope can have no effect; but never was it found that a man had evil fortunes at the period when the planet Jupiter was directed to the mid-heaven or the ascendant, or anything but bad fortune when Saturn was similarly directed." The fact is there, and we, as thinking men, can not get away from it.



News Commentary

The Greening of America

Deep in the asphalt heart of Los Angeles, a garden of sorts has taken root on the corner of Seventh and Figueroa. The parking lot at the Home Savings and Loan Association is "paved" with grass. This ecologist's dream is made possible by an innovation called Grasscrete, developed four years ago by a British firm. The parking lot is covered with green-tinted concrete in which X-shaped holes have been cut. Hardy Bermuda grass grows in the holes, where the roots are safe from damage by cars, and eventually the greenery will spread over the concrete between the holes. According to its developers, Grasscrete costs only about 20 per cent more than conventional paving. Besides being prettier than concrete, the grass should pay several environmental dividends. When fully grown, it will recycle enough carbon dioxide to provide fresh oxygen for 25 people a day. And the attendant at the parking lot reports that the grass already reduces the area's temperature on a hot day by 10 degrees.

—*Newsweek*, February 3, 1975

One "green, growing" parking lot may not seem like much in the face of the overall pollution problem. If all commercial parking lots and all private driveways were to be so "paved" with grass during the next few years, however, the immediate supply of oxygen and the appearance of our communities would be considerably enhanced. Every little bit helps!

New Utility Would Tap Sun and Wind

Energy waste can be eliminated in all types of buildings within 15 years, according to a novel proposal by the American Institute of Architects.

A report by the institute calls for the creation of a new-type utility company to buy and install solar-heating units, windmills and other devices capable of turning natural energy sources to human needs and purposes.

All types of structures, including office buildings and family dwellings, would be converted to become more economic users of heat, cool air and electricity, Leo A. Daly of the institute told a news conference.

The conversion would be without cost to the building or home owner. Instead his utility bills would drop an estimated 10% because much of his energy would be naturally generated.

The equipment would stay in the building even though owners or tenants might move.

So much electricity, natural gas and heating oil would be saved that utility profits would be higher than they are now, Daly said.

Energy equivalent to 12.5 million barrels of oil a day would be conserved. This would mean that energy equal to or greater than the projected 1990 rate of annual production of either coal, nuclear fuel, natural gas or domestic oil could be saved, Daly said....

Over the next few months, the institute will try to install with the cooperation of utilities six different models of buildings converted to efficient energy use, Daly said.

—*Los Angeles Times*, March 9, 1975

So much has been written lately about the difficulties of conversion to solar energy that this proposal sounds "too good to be true." If conversion of "all types of structures" to natural energy is as feasible as Mr. Daly seems to believe, however, and if the savings in fuel and money will be as great as he indicates, this proposal certainly heralds an answer to one of the world's most pressing problems.

Death Feels Good, Doctor Contends

A Chicago doctor says science has found a strange answer to one of man's most ancient questions: What does death feel like?

Those who have been there — or close — say it feels good.

Death is "a feeling of peace and wholeness," according to patients who have been declared medically dead but have been revived by the use of sophisticated medical skills available only in recent years, Dr. Elisabeth Kubler-Ross said.

"Not one of them has ever been afraid to die again," she said.

Dr. Ross, a psychiatrist and specialist in the problems of the dying, said she had studied the reactions of "several hundred patients . . . who have been declared medically dead and come back, to see if they could share what they experienced, or if they experienced anything."

"We came to fantastic findings, terribly intriguing," she said in an interview at a medical seminar at the University of Arizona college of nursing.

Such patients "can describe in minute detail what they experience," she said, and how they "float out of their body . . . They have a feeling of peace and wholeness, a tremendous feeling of 'stop all this attempt (to revive them). I'm all right' — a perfectly good feeling.

"The most common denominator of all these people is that when they come back, many of them resented our desperate attempts to bring them back. Not one of them has ever been afraid to die again." . . .

—Los Angeles Times, March 9, 1975

From the occult point of view, there is certainly no reason why death should not "feel good." When understood in its true light as re-birth into the spiritual worlds, death is seen as necessary and fortunate, as well as inevitable.

The sensation of shedding permanently a physical body that has been crystallized by material existence and debilitated by disease must be joyful indeed. In *Ancient and Modern Initiation* we read: "...who has a body sufficiently good and perfect in his own estimation that he would like to live in it forever? Death...is a boon and a blessing in so far as it enables us to return to the spiritual realms for a season, and build better vehicles each time we return to Earth Life."

It also is not surprising that people who are dying resent the well-meaning attempts of medical science to "bring them back to life." As we are told in *Christianity Lectures*, Number Five: "More suffering is caused by administering stimulants to the dying than perhaps in any other way. It is not hard to pass out of the body, but stimulants have the effect of throwing the departing Ego back into its body with the force of a catapult, to experience anew the sufferings from which it was just escaping. Departed souls have often complained to investigators, and one such person said that he had not suffered as much in all his life as he did while kept from dying for many hours. The only rational way is to leave Nature to take its course when it is seen that the end is inevitable."

It is to be hoped that findings such as these receive increasingly wide public dissemination. The sooner mankind in general understands that death is prelude to the fuller life beyond and that, in its normal state, it is a painless and pleasant process, the sooner fear of death will lose its hold on humanity, once and for all.



Kirlian Photography

Kirlian photography, the process of photographing what some scientists consider to be "high frequency discharges of electricity" from the surfaces of objects, is receiving increasing attention in the news media. This process is named for its inventor, Semyon Davidovich Kirlian, a Soviet electrician. It involves placing the object to be photographed on an unexposed piece of film and allowing a short jolt of electricity to pass through the object, the film, and the wired metal plate on which the film rests. The resulting photograph shows the "halos of energy" or the "auras" with which all forms appear to be surrounded.

John Hardy, staff writer for *The Register*, Santa Ana, Cal., discussed the work of Kirlian photographer Kendall Johnson in an article of Dec. 30, 1974, entitled "Laguna Beach Man's Photography Gives Off Some Good Vibrations."

"Johnson's unusual photos of humans, plants, and other objects. . . are a combination of science, art and spirit — something of a puzzle to their maker — but they may unlock more mysteries of the universe."

Mr. Johnson, whose training and background were centered on business and law, became interested in Kirlian photography after hearing two UCLA professors discuss it in connection with a study of "life's mysteries." He then attended a class given by Dr. Thelma Moss, renowned parapsychological investigator, with whom he later collaborated on his experiments. The experiments have attracted the attention of scientists, scholars, the FBI, and the CIA, and a book about his research is scheduled to be released in 1975.

Mr. Johnson's photographs show that human, plant, and mineral forms all appear to have auras surrounding them. The color and radiations of the human

aura change in accordance with the individual's feelings; a calm, relaxed individual manifests a blue flare aura outlined in white; anger and agitation result in a red aura.

His most effective application of Kirlian photography occurred when the Los Angeles police asked him to try to identify the serial number which had been filed off a gun. "By manipulating frequencies and other parameters," he was able to produce a clear photograph of the missing number.

The implications for the use of Kirlian photography in criminology are clear, believes Mr. Johnson, who also sees its potential in diagnostic medicine, mental health, agriculture, and metallurgy.

"What I like best about our discoveries is that they show that we extend beyond our skins, that we have another body of some kind of energy that interacts with our environment. The more I witness this, the more I feel a oneness in the universe, and the more I feel awe," he said.

Occult science teaches that we do have "another body that interacts with our environment." Members of the plant, animal, and human kingdoms all have vital bodies, composed of the four ethers that make up the etheric region of the Physical World. Occult science also teaches that this etheric region permeates the dense Earth and extends beyond its atmosphere. Thus the Kirlian "aura" around plant, animal, and human appears to be emanations from the vital body itself, while the aura seen around metals and minerals may be the etheric forces that exist within and around these objects even though not yet formalized into a separate vehicle.

The field of Kirlian photography is only beginning to be opened. Many avenues of investigation are waiting to be explored. We wonder, for instance, if this photography would show an influence on the auras of inanimate objects derived from auras of people in close contact

(Continued on page 282)

BOOK REVIEWS

"The Fearful Void"

The Fearful Void, Geoffrey Moorhouse, J.B. Lippincott Company, Philadelphia, 1974.

Ihis gripping account of a desert journey is the story of one man's endeavor to face and grapple with his deepest fears. It is the story of a voyage, on foot and camelback, across 2,000 miles of the Sahara — a 2,000 mile battle against inconceivable physical afflictions, human frailty and perfidy, and the adversities of the desert.

Originally, Mr. Moorhouse had planned to cover 3,600 miles, from Nouakchott, Mauritania, to Luxor on the Nile. The odds against which he struggled proved too great, however, and he was forced to content himself with concluding his journey at Tamanrasset, Algeria — a no mean feat in itself.

A former journalist for the *Manchester Guardian* and author of several books Mr. Moorhouse first conceived of his voyage while on a plane trip over the Sahara. As a foreign correspondent and a person whose natural curiosity had often led him into precarious situations, he nevertheless believed that his fear of encounter had not yet been tried to its limit. "The Sahara fulfilled the required conditions perfectly. Not only did the hazards of the desert represent ultimate forms of my fears, but I was almost totally a stranger to it."

Mr. Moorhouse, voicing his belief in the essential goodness of the human Spirit, claims that the balance between human beneficence and human viciousness is "determined by fear; this is every man's spiritual battleground." Man, he believes, cannot hope to conquer fear entirely, but can, by meeting

it face to face, "come to terms with it, to grow stronger and straighter through the encounter with it." He posits fear as "the most corrosive element attacking the human spirit," and fear of encounter, or forward movement, as the worst manifestation of this corrosion.

The truth of Mr. Moorhouse's intuitive statement is evident to the occult student, who knows that fear, by blocking the effective circulation of desire currents, leads ultimately to helplessness and passivity. This, then, is the very fear of encounter or forward movement of which the author speaks.

Although wishing to travel alone, Mr. Moorhouse saw the wisdom of securing a paid companion-guide, a native who presumably was familiar with desert ways and the far-from-easy routine of the camel caravan. He employed several such individuals at various stages of his trip, two of whom proved to be singularly upstanding, loyal, and reliable. The rest, however, displayed a wheedling, cunning, cruel, childish selfishness that did nothing to enhance the author's journey or lessen the rigors of travel.

Lack of privacy, to western eyes, is probably one of the most distressing conditions under which desert tribesmen and townspeople live. Even the most elemental physical functions were performed in public, with only Mr. Moorhouse thinking anything of it. Cleanliness and primitive hygienic standards seemed non-existent in that part of the world. The author soon became accustomed to the lice which inhabited his body and of which he had neither the privacy nor the facilities to rid himself.

The physical characteristics of the

desert, of course, are sufficient in themselves to discourage most people from voluntarily undertaking such an expedition. Extremes of searing heat and bitter cold, epic sandstorms, burning sands, and sharp desert grass, and, always, the urgency of pinpointing accurately the location of the next oasis or waterhole, would tax the strength and courage of the healthiest individual. The author, although well at the outset of his trip, soon was plagued with all manner of putrid ailments, probably unavoidable under the circumstances in which he found himself. His descriptions of the latter part of the journey when, sick beyond conceivable endurance, he dragged himself on day after day, are almost too agonizing to read.

Mr. Moorhouse could have ended his journey at several towns before he actually did. He recognized the need to continue, however, to "encounter" and move forward even in the face of afflictions of which he already had had a considerable taste and which he knew would multiply considerably should he go on.

On the most arduous day of the trip, when he and his companion, ill and fatigued, had consumed their last water and believed themselves lost: "I was scarcely aware of my own fear, though this was the crisis that had most racked my imagination in the safety of my home. I was not detached from our situation; my body was too tormented by it already to allow that luxury. But I seemed to be drained of all emotion as well as energy: it was as though I were confronted by some taxing intellectual exercise and nothing more. I saw very clearly what must be done...." Thus, by facing fear — by encountering it and forcing himself to move forward — Mr. Moorhouse did "come to terms" with it and, ultimately, grew stronger in the process.

This type of encounter, of course, is extreme, and it would be foolhardy for most people to attempt to tax physical stamina in such a manner. Many, however, would profit from using Mr. Moor-

house's drastic example, in modified form, in their own lives. It is a rare person who does not suffer from some fears in the routine of daily life — fear of people, situations, activities — with which he could come to terms and grow stronger if he would only make the initial effort to encounter them, and to persist once that battle is joined.

The conclusion of the book clearly indicates that the author will never be the same as before his epic journey. It seems doubtful that the ravages of his physical body can be completely healed, and in that sense the material toll of his quest was enormous. In another, more important sense, however, he seems to have reached new spiritual heights. The essence of hardship and the terrible test of endurance subtly changed his relationships with family and friends as well as with his God — changes that he will more fully be able to define in the period ahead as, slowly, the full impact of the preceding months is assimilated and digested. There can be no question that he has matured, in ways as yet unknown even to himself. So it is with all who dare to "move forward," physically and spiritually.

—D.F.



"He who knows that power is in the soul,
that he is weak only because he has looked
for good outside himself and elsewhere,
and
so perceiving throws himself unhesitatingly
upon his thought, instantly rights himself,
stands erect, commands his limbs, works
miracles."

—From Mr. Parchment's Notebook

Readers' Questions

Turning Water to Wine

Question:

Why did Christ Jesus turn water into wine, knowing that this would make people even less spiritually minded than they were already?

Answer:

Wine was given to man in order to help him master the material world. By numbing his spiritual faculties, wine stimulated man and compelled him to concentrate upon material things. This was a necessary step in his evolution, and he had not yet completed the process of material mastery at the time when Christ Jesus appeared on Earth. The fact that Christ Jesus turned water into wine was symbolical of this fact. The era of wine and alcohol had not then expired.

Now, however, man has quite largely mastered the material universe, and his thoughts are gradually returning to spiritual channels. Under these circumstances, wine is no longer appropriate. If man's spiritual faculties are to be alert and ready for the continuing upward thrust of evolution, they must grow ever more alert. If Christ Jesus were to appear on Earth today, it is quite likely that He would turn wine into water, in order to symbolize this new condition of man.

Why Did Jesus Fear?

Question:

Why did Jesus have moments of fear before His impending death, saying

"Father, let this cup pass from me," when He knew He was the Christ and nothing could happen to Him?

Answer:

First, we must understand the distinction between Jesus and Christ. Jesus was the most perfect human being, who furnished his dense and vital bodies for the earthly embodiment of the great Archangel Christ. Christ Jesus is the name by which we refer to Christ during the three years of His ministry on Earth in the vehicles of Jesus.

Such an exalted Being would not have feared future events. Neither the pain of mob violence and crucifixion, nor the far greater agony of centuries of intermittent imprisonment in the Earth as indwelling Planetary Spirit, painful and restrictive as they were and are, could have held terror for Him. He knew what lay ahead of Him, and He knew the cosmic reason for His incredible burden. He was fully prepared to meet the obligation of self-sacrifice for humanity to which He had, eons previously, already committed Himself.

We believe that sorrow, rather than fear, motivated Christ Jesus' plea that the cup be taken from Him. He knew only too well of the depths of selfishness to which man had sunk, and the many centuries of evolution still to be experienced before transmutation of lower nature to Higher Self would be accomplished among all humanity. In His boundless compassion He grieved, not about His own coming torment, but for the torment which then afflicted men and would continue to afflict them for long years to come, all because of their own self-undoing. It was the same sorrowful tenderness, probably intensi-

fied, that had caused Him earlier to weep for Jerusalem and yearn to gather His people under His wings "like a brooding hen," but they "would not."

We must remember, too, that even His three most advanced Disciples, the men who had been closest to Him and upon whom He evidently most depended to spread His teachings, were not yet advanced enough to attain to the state of higher consciousness to which he ascended in the Garden of Gethsemane. They "slept," and were unaware of the world picture that was then claiming the attention of their Lord. They did not then know what lay ahead of Christ Jesus, or that the greatest part of the Christ work would begin only after the crucifixion.

He was alone. Although a Being of His evolutionary stature is not affected by the type of "loneliness" which many human beings find unbearable, a certain sense of isolation from His human followers may well have increased His sorrow. As His disciples "slept," He saw what He already knew — that they could not yet follow Him.

in a case of this sort. What evidently happened can be surmised from the following quotation from *Teachings of an Initiate*, pp. 9–10: ". . . it is the normal air pressure which holds the vital body within the dense. When we move with an abnormal velocity, the pressure is removed from some parts of the body and a partial vacuum formed, with the further result that the ethers leave the body and flow into this vacuum. The two higher ethers, which are most loosely bound, are the first to disappear and leave the man senseless after they have produced the panorama of life in a flash. Then, if the fall continues to increase the air pressure in front of the body and the vacuum behind, the more closely bound lower ethers are also forced out, and the body is dead before it reaches the ground."

As the skydiver fell, then, the two higher ethers were evidently forced out of his dense body after producing the precipitous display of his life panorama. He hit the ground before the two lower ethers were also forced out, however, thus surviving the fall.

* * *

Life Panorama During Fall

OPPORTUNITY

(Continued from page 263)

Question:

A recent newspaper article told of a skydiver who survived a fall during which his parachute failed to open. He did not remember hitting the ground, but claimed that during the fall "all my past life flashed before me. . . I saw my mother's face, all the homes I've lived in, the military academy I attended, the faces of friends, everything." Does some kind of phenomenon of acceleration affect the life panorama in a case like this?

Answer:

Yes, in a sense a "phenomenon of acceleration" does appear to be involved

Wail not for precious chances passed
away,
Weep not for golden ages on the wane;
Each night I burn the records of the day,
At sunrise every soul is born again.
Laugh like a boy at splendors that have
sped,
To vanished joys be blind and deaf and
dumb;
My judgments seal the dead past with
with its dead,
But never bind a moment yet to come.
Though deep in mire, wring not your
hands and weep,
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so
deep
But he might rise and be again a man.

NUTRITION AND HEALTH

Balance: A Health Factor

DIANA DUPRE

Most thinking people understand that a well-balanced diet is essential to general well-being. It is no longer open to serious question that the absence of a judicious combination of all nutritive essentials in the diet will result in bodily impairment of some sort.

The importance of other balances to good health is not so generally recognized, however. Balance between work and rest, responsibility and carefree moments, and even joy and sorrow, is more likely to insure physical, mental, and emotional stability than is a weighty preponderance of any of these elements over the others. In this case, however, balance does not necessarily mean equalization, nor would a proportionate admixture that might be suitable for one person necessarily be advantageous for another. This, as we know, is true of diet, too. General rules of nutrition apply to all, but each person's "body chemistry" requires very personalized modifications of food intake.

Some people are so constituted that they seem to need more sleep than others; some do their best work when burning the midnight oil, and others are particularly creative early in the morning. Some people are not strong enough to do more than a few hours of physical work per day, while others think nothing of holding down strenuous jobs such as

that of longshoreman or construction worker. Some people seem better able to withstand the weight of responsibility than others, who are inclined more to worry than to constructive thought. Some people take hardship and pain in their stride, while others succumb quickly.

Thus, we cannot say that every one should experience an equal amount of these various elements for optimum well-being. We can say, however, that everyone should allow himself to partake in a positive way of that amount of each one which is right for him. No one is given more of any type of experience than he is innately equipped to handle. He must make the effort to draw upon his inner resources when they are needed, however. He must also know how to exercise good judgment and discrimination. A person's ability to profit from his experiences depends significantly upon the degree of his equilibrium. He should have sufficient internal balance that he can successfully counter the onslaughts of his life, as well as make the most of the pleasant things that happen to him.

Too much of almost anything in life leads to dissatisfaction, distortion, dissipation, and/or illness. Neither a surfeit of work, in the absence of sufficient rest and sleep, nor an overdose of rest — which might also be termed "indolence" — can long be sustained with-

out detriment to one or more of the Ego's vehicles. The pursuit of meaningless pleasures, material wealth, prestige, or other selfish ends, at the expense of service to mankind, is equally detrimental to a person's ultimate well-being, even though he may temporarily appear to be in blooming health. Even an excess of "spirituality" – retreating from the world in order to spend full time in meditation and prayer while ignoring earthly responsibilities – represents an imbalance which will ultimately have to be rectified.

The expression "pace yourself" generally means to retain a reasonably steady and comfortable rhythm of activity that is most satisfactory on an individual basis. If a person races to finish his work in record time or tries to do more than he is physically able, he becomes exhausted. Eventually he finds himself unable either to perform his job satisfactorily or to engage in other activities. If he works at a steady rate, however, tackling one thing at a time and resting when necessary, he is more likely to do his work well and have energy left for other matters. He will, in the long run, enjoy better health than the co-worker who falls all over himself trying to do too much too fast.

The same sort of "pacing" is necessary also in handling emotional matters. Sometimes troubles do seem to come upon us thick and fast. He who confronts them calmly, retaining composure and a positive attitude, manages, in time, to resolve them. He suffers no undue physical or emotional strain, and his health remains largely unaffected. He who succumbs to fear and worry, however, lamenting loudly or stewing silently, is soon likely to find himself in the grip of an ulcer, nervous debility, or some other physical malfunction directly related to his emotional imbalance. Furthermore, because he is so preoccupied with the negative side of his troubles, he will be unable to think positively and deal objectively with the situation. Thus, circumstances which

left his serene companion virtually unscathed have not only broken his health, but also have increased in scope and potential harm because he was emotionally unable to deal with them.

A balance most essential to physical and spiritual well-being is that between head and heart. Very few human beings have as yet achieved that balance. Most everyone is ruled primarily by either the head or the heart, although we are gradually achieving more of an equilibrium between the two.

Head and heart are best developed equally when knowledge is used in service. The intellectual occultist is likely to allow the head to rule apart from the feelings. He is intent upon pursuing knowledge for its own sake, and tenderness and human concern may have little motivating force in his conduct. Such a person is embarked upon a dangerous course, for the selfish pursuit of knowledge can lead to black magic, a consummation which will eventually mark physical and spiritual downfall.

At the other extreme is the mystic dreamer, dominated by unthinking emotion, who has become subject to all sorts of illusion. He may have great feeling for his fellow men, but be unable to translate this feeling into concrete works on their behalf.

Balance is achieved when the feeling of the mystic is so oriented that it guides the knowledge of the occultist into channels of human succor and care. This truly balanced individual then acquires wisdom, which is knowledge tempered with love. This truly balanced individual, whose heart tells him what to do and whose head tells him the best way of doing it, also enjoys the best health. He indulges in no excesses, whether physical, mental, or emotional; he lives a chaste and temperate life; he uses his energies and profound abilities in service to the race. This type of life is most conducive to the maintenance of perfect health.

Equipoise is the hallmark of a truly advanced Ego. His tranquillity rests on

firm spiritual foundations, thus nothing disturbs him. His attitude is consistently positive. He becomes expert at transforming difficulties into advantages and challenges into triumphs — all in the name of service to humanity. His general health is most enviable and, thanks to his inner serenity and sensible mode of life, he easily recuperates from any ailments that might happen to arise.

In recent years, men have spoken glibly of the balance of Nature. They have deplored the destruction of this balance, and have emphasized the need to restore it wherever possible. There is another equally important balance, however — the “balance of Man” — with which men also must learn to concern themselves. This balance, to be developed within every human being, is an equilibrium no less significant than the natural equilibrium which ideally characterizes our environment.

We have seen what harm can result from meddling with the balance of Nature. Disturbance of only one factor in this balance eventually affects all other factors, so that the entire carefully planned, logical operation of Nature in a given area ultimately goes awry. The same is true of the operation of our physical bodies and of the interaction among our four vehicles. Tampering with the smooth functioning of one component will inevitably cause malfunction in another. If we allow ourselves to become emotionally upset, for instance, we experience adverse physical consequences. If we harm the physical body by over-indulgence we reduce our ability to think clearly or to act according to spiritual precepts.

The Law of Cause and Effect will not be thwarted in matters of health any more than in any other respect. As we sow, so we shall reap. If, by exercising moderation, living pure lives, and turning our attention to selfless pursuits, we develop and maintain an inner equilibrium, our vehicles will serve us well and we will gather the rewards of progress. If, on the other hand, we con-

tinue to live selfishly, in disregard of natural law, we will continue to suffer the consequences. Uppermost among these are disease, pain, and an impaired ability to function on any or all levels of endeavor.

More Trouble for Smokers

Now that cigarette smoking officially is deemed injurious to health, another potential hazard of smoking has been cited. Dr. Carl J. Marienfeld, Director of the Environmental Health Surveillance Center, Chicago, has uncovered evidence that may implicate the burning wick of a cigarette lighter and wax-impregnated matches in the development of cancer.

Dr. Marienfeld's findings, published by the University of Chicago Press and discussed in the *National Health Federation Bulletin*, March, 1975, indicate that chromium compounds are present in match heads, and benzo (a) pyrene, a chemical in tobacco, also appears in soot. Smokers inhale both chemicals.

“The lower cancer death rate among pipe and cigar smokers may be related to the fact (that) these are lit farther from the nose than is a cigarette. Marienfeld has observed that smokers frequently cup their hands around a cigarette and tilt the head downward giving the match smoke a direct line to nostrils, while cigars and pipes often are lighted with a single hand, jaw tilted upward placing nostrils out of direct line of flow.”

Despite all warnings, however, cigarette smoking is evidently again gaining in popularity. Much cigarette advertising is centered around the theme of the “pleasure” that cigarettes give. The Surgeon General's warning is published, as the law requires, but defiance of the warning is clearly implied in the message of the ad.

The extent to which pleasure will be supplanted by pain when the physical body is laid waste because of smoking, or when the Ego is forced to "starve out" his iniquitous habit in Purgatory, cannot be imagined by Egos who have yet to undergo these trials. It is grievous to consider how many members of our life-wave still seem able to learn only by experience.

Synthetic Blood

Blood for transfusions is chronically in short supply. Even when available, it is sometimes contaminated with the virus of serum hepatitis. Now, however, a chemist at the Massachusetts Institute of Technology has synthesized a substance that promises to become a plentiful and safe blood substitute for patients under-going surgery.

In blood, hemoglobin carries oxygen from the lungs to body cells where it is released for use in metabolic processes essential to life. The key part of the hemoglobin molecule, explains the MIT chemist, Prof. Jack E. Baldwin, is a type of compound called a porphyrin that contains iron. Oxygen combines with iron for its journey through the circulatory system. Working with porphyrins in the laboratory, Baldwin was able to fashion one that not only combines with oxygen but releases it as well, thus suggesting that it might be useful as a hemoglobin substitute.

The new substance, technically known as a capped porphyrin, can carry more than seventeen times as much oxygen as an equivalent amount of hemoglobin. But at the present stage of development, it works only when combined with a concentrated solution of n-methyl imidazole, which would be toxic in humans. Baldwin is now working on a modification of the solution that would be safe. He hopes that animal tests of the synthetic hemoglobin, to be conducted by Dr. Robert P. Geyer of the Harvard School of Public Health, can begin in six months.

—*Newsweek*, March 24, 1975

Occult science teaches that life is in the blood and that blood is the vehicle through which the Spirit has access to and controls its vehicles. Knowing this, it is reasonable to question how much substitute blood a human organism could or would tolerate. It certainly seems doubtful that the Spirit would enter into

"blood" in which artificial matter predominates, as might happen after a large-scale transfusion or a series of transfusions.

We wonder, too, what stress might occur to the physical body if a substance carrying "seventeen times as much oxygen as an equivalent amount of hemoglobin" were introduced into it.

Finally, we regret that researchers find it necessary to subject animals to experiments in connection with the development of this substance. Perpetrators of such animal experiments may believe sincerely that they are working to improve man's health and well-being, and that conditions of the experiments are "humane." Nevertheless, there is no justification, from the occult point of view, in inflicting unnatural, potentially dangerous, substances upon the bodies of our younger brothers or otherwise interfering with their life processes. Under the Law of Consequence, the experimenters will reap debts of destiny accordingly.

* * *

KIRLIAN PHOTOGRAPHY

(Continued from page 274)

with them. Would coins taken from several people with different emotional outlooks reflect, in the colors and structures of their auras, the emotional states of their owners? Would a coin buried in the Earth for many years have a different aura from one lying in a bank vault, a child's purse, or where it had long ago slipped behind the cushion of a chair in which many people have been sitting?

Dr. Moss is quoted as saying: "Kirlian photography is a gross, crude measure, and we are totally ignorant about what these images are conveying." The sooner material scientists become familiar with the significance of the four ethers in the Earth's atmosphere and as components of individual vital bodies, the sooner this process can be refined and put to constructive use for all humanity.



Purity

It has been said that "Christ's gospel could never have been delivered by one who was diseased." Likewise, it is certain that the healing miracles performed by Christ Jesus could not have been accomplished by one who was diseased.

All healing results from an application of the divine healing force which comes from God the Father. The Healing Angels, the Invisible Helpers, and all who devotedly care for and pray for the sick work with this healing force in one way or another.

In the Rosicrucian Fellowship Healing Service we are told that "a pure and strong healing force cannot be sent out from here unless we keep our minds and bodies clean and pure." Whether the healing force is impersonally directed for use "where it is most needed," as happens during the Healing Service, or whether it is directed toward a specific individual, the instrument through which it is directed must be pure. An instrument tainted by impurities will dilute some of the power inherent in the healing force in the same sense that a "spotted lens cannot give a true picture."

The most pure and perfect earthly instrument ever possessed by an evolving human Ego was that of Jesus. Only in so chaste a vehicle could the sublime Christ Spirit fulfill His mission of imparting the gospel of love and brotherhood and healing the sick. Only so

chaste a vehicle could withstand the rarified vibrations of higher thought, wisdom, spiritual strength, and love brought to Earth by this sublime Being. Only so chaste a vehicle could transmit the divine healing force with such intensity as to bring about the healing miracles of Christ Jesus.

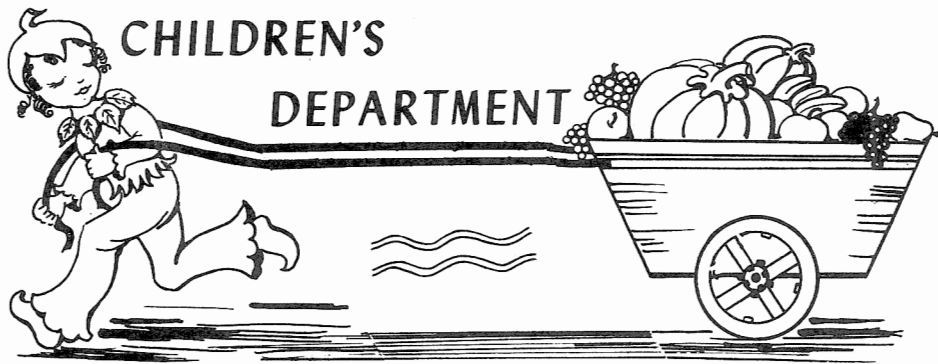
We, too, will someday be able to apply the same measure of power in the great healing Work and to accomplish the same type of cures that today seem so awesome. This will occur, however, only when our *inner* as well as outer purity becomes more closely to resemble that of our Ideal, Christ Jesus.

* * *



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 prayer force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

June . . . 3 -- 10 -- 16 -- 23 -- 30



Elf-child's Adventure

DAGMAR FRAHME

Once, upon an ear of corn
 An Elf-child sat, alone, forlorn.
 His face was marked with salty streaks
 And tears rolled down his grubby cheeks.
 He sucked his thumb and rubbed his eye,
 And cared not who might see him cry,
 But none came by to view his plight
 Or speculate on that sad sight.
 The hour was late, the weather chill,
 The full Moon loomed atop the hill.
 The Elf-child's friends were all at home.
 No Salamander, Sylph, or Gnome
 Was near to cheer the weeping waif
 Or lead him where 'twas warm and safe.
 The Elf, if truth be told, was lost.
 That morn, while he the meadow crossed
 To take his place with a brigade
 Of workers in the Fairy glade,
 He stopped to greet a noble steed
 Who, in his turn, had paused to feed.
 He begged the stallion for a ride.
 The horse responded, with some pride,
 That he had duties far away
 And could not waste his time in play.
 He tossed his head and shook his mane
 And galloped forth across the plain.
 The child was left alone to brood.
 He yearned to travel and include
 Far distant shores within his ken,
 And learn more of the haunts of men.
 His Elfin friends had work to do
 And, going, soon were lost from view.
 The child sat still, and thought and

thought,
 And soon determined that he ought
 To set off then and there to view
 The places that explorers do.
 He packed no bag, he took no coat,
 He did not have a thing to tote.
 In carefree spirit he set out.
 No word of what he was about
 Did he address to kin or friend.
 Of time to play there seemed no end.
 The Sun was warm, the weather mild,
 And soon that heedless Elfin child
 Was far from home along a road
 Where fields of flax were newly hoed
 And string beans grew to giant size
 And sunflowers stretched up to the skies.
 The grazing cattle stopped and stared
 Upon the minute Elf who dared
 Invade the boundaries of a land
 Belonging to a rival band.
 But Elfin Child, all unaware,
 Continued on without a care.
 He wandered through thick clover beds
 And under daisies' nodding heads,
 And crossed a brook on stepping-stones
 And knocked around some old pine cones,
 And never gave it any mind
 That home had been left far behind.
 He balanced on a railroad track,
 Explored a woodsman's empty shack,
 Played hide-and-seek with a young fox
 And chased a hare through fragrant phlox.
 At last, when on a woodland walk,

He heard some words of human talk;
 Although the sounds were harsh and strange
 It was not too hard to arrange
 Them into meaning and good sense.
 Two boys were going to climb a fence
 And find a cow to milk it, that
 They'd have some food for an old cat.
 The cat was lost and cold and sick
 And seemed to need milk, rich and thick.
 And so the Elf ran back and found
 A cow that he had seen around,
 And led it over to a tree
 Where both boys saw it instantly.
 The cow was milked; the cat was fed
 And placed into a grassy bed.
 The children never saw the Elf,
 And he was rather pleased with self;
 He'd found the cow and done his share
 To help a creature in despair,
 And though he was but very small
 He didn't feel a child at all.
 He turned, and went along his way,
 Thinking he might like to stay,
 But knowing that this could not be
 If he was going to get to see
 All the sights that lay ahead.
 And so he hurried on instead.
 The Sun was high; he had a hunch
 That it was almost time for lunch.
 And then he came to be upset
 That he had let himself forget
 To bring along a bite to eat.
 He also felt his aching feet.
 He passed a barn and climbed a ridge
 Of stone, and then he crossed a bridge
 On which huge trucks and cars whizzed
 by,
 And smoking fumes got in his eye.
 And then a motorbike's loud noise
 Did hurt his ear and marr his poise.
 And all at once the garden plots
 Were replaced by factory lots,
 Where chimneys belched forth smoke and grime
 To make the air far from sublime.
 People hurried to and fro;
 Everyone was on the go.
 Brakes were screeched and horns were
 blown;
 Every noise the world has known
 Seemed to concentrate itself

In the ears of that poor Elf.
 He turned down that street and down this,
 Hoping maybe he could miss
 Some of the traffic and the sound
 That everywhere seemed to abound.
 But such good luck was not to be.
 Quite as far as he could see
 Stretched a chain of truck and car.
 Tops of trees were seen afar,
 But at his feet was only stone.
 Grass and flowers were unknown.
 The Elf, afraid, began to cry.
 He was used to clear, blue sky
 And woodland beauty everywhere.
 Never did he have to share
 A forest path with teeming throngs
 Of folk, as does one who belongs
 In a steel and concrete town.
 Then, as if to fully crown
 His woes, there was a fearful blast –
 Just backfire – but the Elf was past
 Caring that he once did yearn
 To see the world. A swift return
 To hearth and home was all that he
 Could think of, and he longed to be
 Safely with his Elfin group,
 Working with the friendly troop
 That daily went out on the land
 To lend a ready, helping hand
 To trees and flowers, shrubs and grass –
 But such was not the case. Alas!
 The Elf was in a concrete maze
 Unknown to him through all his days.
 If such, then, were the haunts of men,
 He vowed he would not come again.
 But there remained the thankless chore
 Of finding his way home once more.
 He had no notion whence he'd come
 Or what main road he'd wandered from.
 He had no clue at all of where
 Home was, nor had he nerve to dare
 To ask the frenzied passers-by
 Who saw him not. The buildings high
 Concealed the Sun, which hovered low
 With a reddish, evening glow.
 And so, although he did his best,
 He could not tell the east from west.
 He wandered, frantic, here and there,
 Sobbing, and he gasped for air,
 But no matter where he went
 His only path was cold cement.
 Then, at last, he made a turn

And, looking, thought he could discern
 The bridge on which he'd lately come
 When he'd still felt adventuresome.
 The lights were glaring now from cars
 And trucks, and blotted out the stars.
 The Elf, though blinded, hurried on
 Into the glare and, thereupon,
 Sure enough, he found that he,
 If he went on that way, would be
 Headed in the right direction.
 With a bit of circumspection
 And the will to renewed mettle,
 He might soon find he could settle
 Safely in his bed at last.
 Meantime, though, his day-long fast
 Was a burden to his tummy.
 How he yearned for something yummy
 To silence all its hungry growls!
 He crossed the bridge, and heard some
 owls
 Just waking in the woods near by.
 He tried to get them to reply
 To his sad calls, but they, intent
 On their own breakfast, never sent
 An answering "hoot." Therefore
 The Elf-child, aching to the core,
 Continued slowly all alone.
 The darkness hid the way he'd known,
 And though the stars seemed brighter now
 The woods were black and strange,
 somehow.
 The Elf was used to daylight hours
 When he could see the trees and flowers.
 Now the friendly woods looked weird.
 Elf-child, not knowing what he feared
 Grew nonetheless more terrified
 With every step. Again he cried,
 But neither Spirit, sprite, nor beast
 Seemed to care the very least
 That one young Elf, too small to roam,
 Had lost completely his way home.
 For lost he was, and unaware
 That he had turned a corner where
 He should have kept on going straight.
 Now, of course, it was too late.
 He ran and, running ever faster,
 As if escaping some disaster,
 He staggered, stumbled, tripped, and fell
 And tumbled down a hill, pell-mell.
 He skinned his knee and bruised his head
 And lay there wishing he were dead.
 Long he lay there, small and still.

It seemed that he had lost the will
 To forge ahead, or even move.
 Quite sure his lot would not improve
 He closed his eyes and didn't care
 Who might find him sprawled out there.
 An hour passed, and then the chill
 Wind blew; he could no more lie still.
 He shivered, and although he tried
 To push into the ground and hide,
 It grew so cold he had to go
 So that he would not shiver so.
 Reluctantly he rose, and then
 Started on his way again.
 His head ached, and a lump appeared,
 And in the darkness all he'd feared
 Before seemed twice as scary now.
 He felt attacked by every bough.
 Through the blackened woods he sped,
 Filled with an ever-growing dread;
 On and on he ran without
 Knowing what he was about,
 Until, at once, the forest ceased.
 From the undergrowth released
 The Elf-child saw that he was near
 A field where tall corn grew. One ear
 Seemed especially made for him
 To sit on. So he grabbed the rim
 Of a leaf and, with a groan,
 Because he hurt in every bone,
 He heaved himself up to the top.



And there did his adventure stop.
 There the Elf-child sat and sobbed
 While his head and skinned knee throbbed
 There he sucked his thumb and cried
 In attitude undignified.
 Anyone who saw him thus

Would have been incredulous
 To know that this pathetic knave
 Had once been an explorer brave.

* * * * *

Just before the break of day
 The Elf-king chanced to come that way.
 He stared, astonished, at the sight
 Of Elf-child, wretched and contrite,
 Clinging to that ear of corn,
 Without a hope of coming morn.
 Then, compassion lit his face
 And, folding in a warm embrace

The hapless child, he bade him smile;
 All would be well in just a while.
 The King bore Elf-child in his arms
 Back to his village. There alarms
 Had been spread round the countryside,
 For, since the boy did not confide
 His travel plans to anyone,
 They knew not whither he had run.
 The child was hailed with cries of joy;
 The King had saved their precious boy.
 And, bathed at last in warmth of home,
 Elf-child munched a honey-comb,
 And promised he would never stray
 Again, unless he knew the way.

Music by the Wind



Bess Foster Smith

It was very warm.

It had been warm for several days.

Mother Nature sat in the shade of a big elm tree and fanned herself with her apron.

Of course she was very glad to have it warm because everything that belonged to her grew better.

It was very still, too.

The sun just poured and poured its warmth into all the little flower hearts until they were fairly bursting with happiness.

"Oh," sighed the sweet red-clover blossom to the bee that was humming softly about her, "Oh, I should like to sing or dance or fly or something! I'm so full of joy I just can't sit here with nothing to do!"

"So stand still!" the bee begged, "You couldn't be any sweeter if you danced and sang for a week. I like you best on still days. I do not get so dizzy gathering my honey."

The cornfield near by was wishing the same thing. The stalks were growing so fast you could hear their seams cracking.

The fields of grain glimmered silently in the sun.

The wild rose felt like tossing her petals about, but they only withered and dropped at her feet and that was no fun at all.

The big elm tree looked out over the fields of grain and corn and red clover. Then he whispered something softly in Mother Nature's ear.

She stopped fanning herself.

"My, My, how still it is!" she remarked to herself, "What has become of that lazy wind! He could liven things up a bit! Where can he be?"

At that moment the lazy wind was asleep in a fleecy, white cloud that floated ever so far above.

"Hi, there," called the Sun, "wake up!"

He turned a bright sunbeam down on the sleeping wind, striking him full in the eyes. "Mother Nature is looking for you."

The wind came up with a start.

"Have I been asleep?" he asked, rubbing his eyes.

"I'll say you have!" laughed the Sun. "I've had everything my own way now for three days. Everyone is so full of sunshine they are bursting with joy. How about a little music so everyone can dance?"

The wind, always awake at the mention of music, splashed his face in a placid lake almost upsetting it in his haste to present himself, bright and clean before Mother Nature.

Then the fun started.

It became a musical day.

Magic music by the wind set everything to dancing and singing for joy.

When he waved his gay baton over the land the pine trees poured forth melody like a great pipe organ.

The telephone wires became a cello played by an unseen hand.

The leaves on the aspens tinkled together like tiny symbols and the taller trees bowed to each other in a stately minuet.

The wind made music on everything he touched.

He went rat-a-tat on the window panes.

He played chromatic scales with the little waves up and down the shore.

He held the corn leaves to his lips and it was like a hundred Jews harps humming.

He blew through the rocky ledges and caves as though they were saxophones and flutes.

Even the humans joined in the frolic. Children danced and shouted.

Graceful ladies' skirts whirled about them as they hurried down the street.

Clumsy men ran after their troublesome hats.

At sundown the music died away in

a soft diminuendo and everyone was weary enough to rest.

Even the red clover blossom that had nodded and courtsied all day was content to stop and let her dizzy lover go home.



The wind, however, was not quite through.

He crept into Mother Nature's chimney and blew softly.

"That everlasting wind!" Mother Nature scolded, "Here he is after a hard day's work whistling down my chimney on his piccolo!"

"That tiresome wind!" sighed the sun as he sank to rest, "He can certainly stir things up! If he keeps this up, I think I will find some friendly clouds to hide behind."

The people looked at the sky and said, "If this wind keeps up we are bound to have rain!"

But the wind didn't care what any of them said or thought. He loved music and never missed a chance to make things lively.

* * *

A squirrel sat up in a tree,
Throwing hard-shelled nuts at me.
I asked him why he was so rude.
"Of nuts I have a multitude,"
He said, and tossed another down,
Hitting me upon the crown.
The moral is, you will agree,
Don't question squirrels in a tree.



Two fairies sat down on my bed
In the place where I pillow my head
When I said, "Would you care
To sit down in a chair?"
They stretched out for a cat-nap instead.

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