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EDUCATION FOR THE NEW AGE

Wise parents who are desirous of giving the child all advantages, commence *before the birth*, even before conception, prayerfully to turn their thoughts toward the task they are undertaking. They are careful to see that the union which is to bring about the germination takes place under the proper stellar influences, when the Moon is passing through a sign appropriate to the building of a strong and healthy body, having, of course, their own bodies in the best possible physical, moral, and mental condition.

As soon as possible after birth has taken place the parents cast the horoscope of the child, *for the wise parent is also an astrologer*. In the child's natal chart the strength and weakness of its character can be readily seen. The parents will then be in the best position to foster the good and take appropriate means to repress the evil before the tendencies work themselves out into actualities.

As sound is a builder, both of the great and small, we may well imagine that rhythm must have an enormous influence upon the growing child's organism. The more music that is incorporated into a child's daily life, the stronger and healthier will be its body in future years.

We ought never to do anything in the presence of the child which we would not be perfectly willing to have it imitate. *Example* is the only teacher the child needs or heeds.

The child should be given playthings on which it may exercise its imitative faculty — something with life, or a doll jointed so that it can be put in different positions. Give the boy tools and patterns, molds and clay. Never give children anything finished so that they have nothing to do but look at it.

After the seventh year the educator may work on the vital body and help it in the formation of memory, conscience, good habits, and a harmonious temperament. Authority and discipleship are the watchwords of this epoch, when the child is to learn the *meanings* of things.

The desire body is born about the fourteenth year, at the time of puberty. The desires and emotions are unleashed, and the child enters upon the most dangerous period of its life, for then the desire body is rampant and the mind has not yet come to birth to act as a brake. This is in most cases a trying time, and it is well for the youth who has learned to look reverently to parents or teachers. During the period of adolescence the parent should practice the utmost tolerance, for at no other time in life is a human being as much in need of sympathy as during the seven years from fourteen to twenty-one.

It is a crime to inflict corporal punishment upon a child at any age. There is no child so refractory that it will not respond to the method of reward for good deeds and the withholding of privileges as retribution for disobedience.

—*The Rosicrucian Principles of Child Training* by Max Heindel.



Cosmic Laws

ELSA M. GLOVER

Man's ignorance of Cosmic Law
 Caused discord, then came death and woe;
 Now trouble, sorrow, grief must reign
 Till harmony prevails again.
 We've met to study Nature's Law,
 We seek eternal truth to know,
 And with such truths as we may find
 We hope to serve and free mankind.

—*Rosicrucian Opening Hymn*

Introduction

MAN has studied the Physical World extensively and has formulated laws which describe the observed modes of operation. Knowing these laws man is able to know what initial situation is needed to produce some desired result and thus can set about producing the physical conditions that he desires. Yet because of man's ignorance of cosmic laws beyond the physical, he runs himself into situations which he later regrets. It is thus necessary that man build onto his understanding of the Physical World an understanding also of the worlds beyond the Physical. Making this extension is not as difficult as it might first appear to be, because one may frequently apply the Hermetic axiom, "As above, so below." Many of the laws of physics, when stated in general terms, may be applied at levels beyond the physical.

Part I. Matter and Spirit

From the point of view of a physicist, a wave is something which occupies an extended region of space, and which ex-

hibits the properties of superposition (two waves can occupy the same space) and interference (the waves cancel one another if aligned with the peaks of one on the trough of the other, or may reinforce if the peaks of one are on the peaks of the other). A particle is pictured as something which occupies only a small region of space (ideally, a point). Particles are not able to cancel one another.

Radio waves, light waves, and X-rays are all electromagnetic waves and exhibit the properties of extension in space, superposition and interference. However, whenever these waves give their energy to matter (for example, to the electrons in a piece of metal), they give the energy in localized packets. We picture an electromagnetic wave as creating particles (called photons) within itself at the time of interaction.

Electrons, protons, and neutrons (the basic constituents of the atom) are frequently pictured as being particles. However, when they move through space they are observed to exhibit wave properties. Again, it is only when they are about to give up some of their energy that particles manifest within the waves.

Thus, from the microscopic point of view, the Physical World can be considered to be composed of waves which periodically create and reabsorb particles within themselves. The waves are more basic than the particles because the waves

have a more continuous existence.

The cosmic extension of the waves and particles of the Physical World is spirit and matter. Matter is crystallized (or manifested) spirit. Various degrees of crystallization of spirit are possible. The most crystallized of which we are aware is the matter of the Physical World, the next less crystallized is the matter of the Desire World, and the next less crystallized is the matter of the World of Thought. The matter of the Worlds of Life Spirit, Divine Spirit, and Virgin Spirits is relatively so little crystallized that we usually call it spirit. Just as the waves periodically manifest as particles, so also spirit periodically manifests as matter.

Part II. Interaction

Two entities are said to interact if they mutually affect the motion or state of one another. Entities which interact with one another generally have some property in common. Following are some examples:

1. If two tuning forks of the same pitch are placed next to one another and if one is set to vibrating, the other will also start to vibrate.

2. The Earth interacts gravitationally with objects near it. The common property of the gravitationally interacting objects is called mass.

3. The electron and proton interact electrically. Their common property is called electric charge.

4. In the Desire World, forms of like nature draw together. Thence they reinforce one another in so far as they are harmonious or cancel one another in so far as they are disharmonious. This is why seeking the good is any thing has the effect of strengthening its good parts. His realization of this lead Paul to write in his letter to the Philippians,

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Recognizing the good or potential good

in another person and showing that person that you respect and trust him can have quite an uplifting effect on his character. The song writer who wrote "I would be true, for there are those who trust me," was expressing this principle.

5. Thought forms of similar natures draw together and may reinforce or cancel one another depending on the degree of agreement or disagreement. A lie is both murder and suicide in the World of Thought because when the incorrect thought and the correct thought coalesce, they both are destroyed.

6. If two people are to communicate effectively with one another they must have had sufficient similarities in their past experience that words have similar meanings to both. Each one must be able to put himself in the other's place as he listens to the other. On the emotional level this is termed sympathy. On the intellectual level it may be called understanding.

Paul wrote in his first letter to the Corinthians,

To the Jews I became as a Jew in order to win Jews; to those under the law I became as one under the law — though not being myself under the law — that I might win those under the law. To those outside the law I became as one outside the law — not being without law toward God but under the law of Christ — that I might win those outside the law. To the weak I became weak, that I might win the weak. I have become all things to all men, that I might by all means save some.

Gibran wrote in *The Prophet*,

No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and lovingness.

If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind.

This is why the person with clairvoyant sight finds it so difficult to convey a true picture of his experiences to people without such sight.

7. The astrological vibrations by which we are surrounded can affect us (or can

be used by us) only if we ourselves are tuned to their key.

Notice that in the above examples physical objects interacted with other physical objects, desire forms interacted with other desire forms, and thought forms interacted with other thought forms.

If you are in a room with a chair and if you want the chair on the other side of the room, the most efficient way to get it there is to take hold of the chair with your (physical) hands and exert sufficient force in the appropriate direction to accomplish the aim. Similarly, to work efficiently in the Desire World, one needs a body composed of desire matter and to work efficiently in the World of Thought one needs a body of mind-stuff.

However, the matter in any given world can and does interact with the matter in other worlds. When the need arose for the chair in the above example to be moved across the room, the recognition of this need was formed in thought matter. This thought form interacted with desire matter, which in turn interacted with the few molecules in the brain which were needed to start the appropriate electrical signals on their way to the appropriate muscles, which would then cause the hands to move the chair. The thought form clothed in desire matter could have interacted directly with the molecules in the chair to cause the motion, but this method is generally inefficient because by approaching the chair directly it has to deal directly with many more molecules than when working through the brain.

Thus, interaction between entities both of which are composed of matter of the same world and both of which have other properties in common is the most efficient way of bringing about some change in the motion or the state of the participating entities, but interaction between entities in different worlds and between spirit and matter is also possible.

From the point of view of spirit, all is spirit (matter is crystallized spirit), and thus all is one. Thus to some extent anything has some property in common with

anything else and can thence interact with it. Any two men can communicate with one another, regardless of the lack of physical, desire, or mental similarity, if they can see the spirit within one another.

Part III. The Laws of Change

Isaac Newton formulated several laws pertaining to the Physical World. His second law states that for a given body, the net force (or the unbalanced force) applied to that body is proportional to the rate of change of velocity of that body. The cosmic generalization of this is that every effort (whether physical, emotional, or mental) which is not counterbalanced by another effort will cause some change in the state of things.

The first point that we may note concerning this law is that to have an effect the effort must not be counterbalanced. Thus, if we desire one thing one day and the opposite thing the next day, the two desires will counterbalance one another and will have zero net effect. It is sustained, concentrated desire which has results. In the evolution of our physical bodies it was the sustained desire for the various organs in the body which furnished the lines of force along which these organs crystallized. Wherever there is a nerve in our present bodies, there was in the past ages a desire current. It is the desire for certain types of opportunities or experiences which leads us to obtain those opportunities or experiences.

Christ said:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

This is both a promise and a warning. That his desires will find eventual satisfaction is a promise of hope to the weary laborer. It is also a warning that man must be careful what he desires, because that is what he will eventually get. Before he started forming his desires did he consider the long range consequences that would accompany their fulfillment, or did he consider only the immediate pleasure

they would bring? When he has obtained his desires will he have what he wanted above all else?

Because thoughts have power we should guard our thoughts as carefully as we guard our actions. Christ said:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

If the mind is held on pure and uplifting subjects and is directed toward sending thoughts of help and love to others, the person's own desire and physical bodies will be inwardly strengthened. Paul exhorted the Thessalonians to pray without ceasing.

Newton's third law states that if a body A exerts a force on a body B, then body B exerts a force of equal magnitude but opposite direction on body A. The cosmic extension of this is the cosmic law of action and reaction: "Whatsoever a man soweth, that shall he also reap."

Some of the means by which we reap are the following:

1. In Purgatory a man must suffer as he made others suffer during earth life, and in heaven he will experience the joy which he gave to others during earth life. The purgatorial and heaven experiences occur as a natural reaction as the Spirit breaks away from the desire body in its ascent to higher realms. (This reaction to one's actions may alternately be experienced nightly in the retrospection exercise as outlined by Max Heindel.)

2. In life we may not only have given sorrow or joy to others, we may also have retarded or advanced their evolution. Thus we may owe a debt of service or may have earned the right to receive service from them. Situations will occur in future lives so that the majority of such debts may be paid off.

3. The care we have taken of our bodies in past lives and in this life and the work we have done on them between lives will determine the state of the seed atoms from which will be built the phys-

ical, desire, and mental bodies for our next earth life. Similarly, the use we have made of our environment and the work we have done on it will determine the nature of the environment that we will have in our next life.

Newton's third law is not an absolute law in the Physical World. For example, when two moving charged particles interact magnetically, their forces on one another are not equal and opposite, the reason being that the magnetic wave which transmits the interaction may keep some of the energy which was given it by the particles. That is, the law concerning the particles (or more generally, matter) is violated when the wave (or more generally, spirit) plays a non-trivial role. Similarly the cosmic law of action and reaction, which is a law concerning occurrences in the Physical, Desire, and Mental Worlds, does not take into account the interaction of these worlds with spirit.

One exception to the law of action and reaction is that man has been given a great deal of help during his evolution by the Angels (including Jehovah), the Archangels (including Christ), the Lords of Mind, and the other great Creative Hierarchies (see Diagram 9 in *The Rosicrucian Cosmo-Conception*). Man certainly will never be able to repay these great Beings. The most he can do is to feel sincerely grateful and to try, in turn, to help the evolution of the animal, plant, and mineral kingdoms.

Another example of the action and reaction law and its exceptions is that if A treats B with hatred, B tends to hate A in return, which tends to increase A's hate, which tends to increase B's hate, and so on. This is a vicious circle which can be broken only by the Spirit of at least one of the parties exerting influence over its desire body to check the natural reaction of the desire body and to replace hate by love. Once A has started to love B, the natural reaction of B will be to love A, and thus a cycle of love has replaced the cycle of hate.

Christ taught the above when He said:

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

The golden rule is: Do unto others (not as they do unto you, but) as you would have them do unto you.

One further example of a deviation from the law of action and reaction is brought out in the parable of the vineyard (Matthew 20:1-14). In that parable it is told how a householder hired some workers early in the morning at the agreed wage of a penny a day. Then later in the day the householder also hired other laborers and at the end of the day he paid all the laborers the same wage, one penny. A cosmic interpretation of this is the following: During evolution some Spirits meet with opportunities to advance their evolution sooner than others and thus with their head start they will gather more experience than those who started later. However, at the end of the day of manifestation, all Spirits will be in contact with the cosmic mind, which contains the sum total of the lessons learned from all the experiences of all Spirits during manifestation. Thus, in the end, all will reap what any has sown.

Part IV. Conservation Laws

In the Physical World there are certain quantities which are observed to be con-

served. That is, they are neither created nor destroyed, so that the total amount of them in the universe remains constant. Some such quantities are energy, momentum, angular momentum, and charge. In *Part I* it was stated that the Physical World may be considered to be composed of waves which periodically manifest and reabsorb particles. Although the particles do not have a continuous existence, when they do appear they have the energy, momentum, angular momentum, and charge which the conservation laws would require them to have. Thus, in between particle manifestations the wave is the carrier of the conserved properties.

Cosmically, man's Spirit may be compared to the wave and man's incarnation may be compared to the manifestation of the particle within the wave. Just as the wave is the faithful carrier of the particle's conserved properties, so also man's Spirit retains the seed atoms of the Physical, desire, and mental bodies, and the essence of the experiences obtained in these bodies. At the departure of the Spirit from the bodies, nothing of significance is lost. In the next incarnation, the bodies can be rebuilt according to the patterns in the seed atoms, so that the next earth life is started where the last one left off.

Part V. The Uncertainty Principle

As man has studied the Physical World he has continuously improved his understanding of the laws which govern it and thence has improved his ability to make predictions. Could this understanding of the laws of the Physical World be brought to perfection so that, given the state of the Physical World at some instant of time, all future occurrences in the Physical World could be predicted? Physicists have been forced to conclude that the answer to this question is no. They were brought to this conclusion in their study of the relation of the particle to the wave which produces it. There they found that the place within the wave where the particle would be manifested was not precisely
(Continued on page 394)

Mileposts of Progress

A PROBATIONER

WE are becoming accustomed to living in the so-called Space Age, and often speak casually of added dimensions in the things which touch our lives. We read of the aircraft being constructed for different purposes and think of the creative intelligence it requires to build and navigate these vehicles. We view the many advances in multiple dwellings, skyscraper office buildings, super highways, bridges, and huge stadiums for athletic and other uses with a growing complacency perhaps, simply because such impressive changes are becoming routine.

Great strides have been made in medicine and related fields so that life expectancy has been extended. New knowledge in nutrition is helping to conquer disease, and even the most materially minded among us are diet conscious.

In view of all this is it not logical to assume that equal progress has taken place, or is taking place, in religious and spiritual concepts?

Let us examine the evidence and decide what the facts are.

At the turn of the century, about the year 1900, a man was not considered to be upright, trustworthy, or respectable unless he attended church regularly. By discharging this duty he was automatically looked upon as a man of integrity, a respected citizen in his community. This very often served as a cloak for questionable business practices. When such a man repeatedly bested his competitors in all business transactions, his methods were seldom scrutinized closely. The people of the area were wont to admire his wealth and speak of him as a shrewd merchant. There were many injustices carried out under the protection of church attendance with its resultant social standing.

Today the situation is changed. The man who seeks a cover of respectability uses legal manipulations of one kind or

another, plus social connections, possibly, but he rarely goes to church. In fact, church attendance is no longer a requirement for acceptability in the business world.

Regrettably it is true that there are fewer people who go to church at all these days, but there is one good aspect: those who do attend are activated by a desire to worship God.

In the past all good church members had to go on record as believing certain orthodox points of creed and dogma as interpreted by the ruling body of the church. If a man was encouraged to read his Bible, he was also expected to accept the interpretation thereof as given out by his priest or pastor. If as an individual he entertained any doubts about these interpretations he was considered wise indeed if he kept such thoughts to himself lest he place a stumbling block in a fellow member's path.

As we all know, a Bible quotation may be lifted out of its proper context and woven into an elaborate sermon where it is colored and twisted to conform to the ideas of the speaker. We also know that doctrines and dogma are largely man-made products, and in some instances the loving laws of our Heavenly Father get small consideration; instead, they are often strict and stringent man-made regulations.

In the pursuit of truth we must acknowledge, as well, the godly men and women of the past who lived exemplary lives in obedience to the light they had. Many there were who sacrificed much for each other, who taught the young and tried in every way they knew to serve God. To them we owe a debt of love and gratitude. They laid the foundations upon which we now build. We remember, too, that their churches did not give them comforting and logical answers to such questions as "Why does a loving God

permit babies to be born into homes where poverty, pain, disease and hatred will be their lot in life, while sending other little ones into families where love, health, and happiness surround them always, if there be but one life for all?" The injured and unfortunate were admonished to be patient, to pray fervently, and to accept all things as the will of God.

Brotherhood was a term used to describe the members of a family, a church, or a group of craftsmen banded together for convenience in their work. The average person seldom gave a thought to the actual meaning of the word. Some one from another country or race was not thought of as a brother. Even another nationality was looked upon as separate.

As we think of these conditions we realize sadly that today, in our own time, there are areas where these attitudes are still held, and the orthodox Christian is being taught as before, that he has but one life to live regardless of the limitations or inequalities involved.

That our compassionate Elder Brothers took cognizance of such an unhappy state of affairs, we have ample proof, for, by the end of the first decade of the century, 1910, the Western Wisdom Teachings were given out through Max Heindel. As the messenger of the Elder Brothers, this dedicated and selfless man worked tirelessly to spread the Teachings to humanity for the remainder of his life. The great truths which had been revealed to him were made available through books, lectures, and lessons to any and all who were seeking light. That his effort, and that of many others, have not been in vain is a fact easily verified. An alert observer may note signs of altruism everywhere.

Consider Brotherhood, for example. It has taken on a new meaning. Many of the large orthodox churches feel they owe the black race compensation for the shameful treatment of the past. Not too many years ago an issue of this kind would not have been admitted for discussion in church councils. Also, the question of rebirth is being cautiously investigated by increasing numbers of thoughtful people. So many

seeming anomalies can be logically explained in the light of its acceptance, that many are wondering hopefully if perhaps it might be true after all. The ancient and noble science of astrology is being viewed in a new light by countless thousands these days. Some have done extensive research on the subject with the express purpose of exposing it as superstition, or downright fraud, only to find themselves convinced and converted to the validity of this ageless wisdom.

In the light of the Western Wisdom Teachings many are beginning to realize that man has not one, but three bodies, plus the mind, which is his link with the spiritual worlds. He is learning that he possesses free will in so far as this free will does not interfere with the rights of others, and that he has not one life but many, each one similar to a day in school, in which to perfect his divine potential. His horizons are expanding to include the peoples and nations of the entire globe and, daringly, the universe. His concepts of progress go beyond personal achievement and he is grasping the spiritual verities of self development through the medium of helping others.

Students in elementary and high schools are being oriented to the problems of space, thinking in terms of weightlessness, living in a vacuum, etc. Freed from gravitation, the old directions of up or down are meaningless. New expressions are needed and this is good; it stretches the mind. We are learning new ways of looking at familiar things and in the process acquiring adaptability, which is a very necessary quality for spiritual growth.

Material scientists are pursuing knowledge objectively, and in their exhaustive analysis of known elements they arrive at the very borderline which separates the visible from the invisible. Spiritual scientists, sometimes called alchemists, on the other hand, delve into the subjective elements until they too arrive at the borderline, from the other side. This is as it should be and every one can, we believe, agree that in this century a gradual blending of these two poles of learning is tak-

ing place to the eternal benefit of mankind.

No matter in which direction we turn our attention we find great changes being made: progress and development in all branches of human endeavor. The question arises, are we, then, as individuals, striving to learn more about our world and our place in the divine plan? Are we keeping up with the changes in our own bodies, the temples for which we are responsible, in a manner which will insure a channel for God's healing power, or a tool to execute His will?

A child brought a piece of ice to his mother and asked: "What is this?" The mother answered, "It is ice." The child persisted, "What is in ice?"

"There is water in it, dear," she replied.

The child thought about it for a moment and then brought a hammer and broke the ice in little pieces so he could see the water in the ice. Warm air soon melted the pieces and only little pools of water remained.

The child cried with disappointment, "Where is the ice, Mother?"

She explained: "Ice is water. There is really no such thing as ice, it is just frozen water." And the child understood.

A student brought a glass of water to his teacher and asked: "What is water, and what is in it?"

The teacher replied, "Water is oxygen and hydrogen." Then she explained how the two gases could be separated and freed by heat.

The student boiled the water until all of the molecules of oxygen and hydrogen had been set free, but he was surprised to find that all of the water had disappeared.

"Where," he asked the teacher, "did all the water go that held the gases which I freed?"

"Water," she told the student, "does not contain anything other than these gases. There really is no such thing as water; that which we name water is a rate of motion set in operation by the union of two parts of hydrogen and one part of oxygen. The phenomenon disappears when the union of the two gases

(hydrogen and oxygen) is broken."

The student understood.

A devout scientist presented himself before God and said: "Lord, what are these gases men call oxygen and hydrogen?"

The Lord answered and said, "They are molecules in the blood and body of the Universe."

The scientist continued: "Lord, wilt tell me of the kind of molecules which compose Thy blood and body?"

The Lord replied: "These same molecules, gases, or principles compose My blood and body; for I and the Universe are One and the same."

Once again the scientist spoke: "My Lord, may I ask then, what is spirit and what is matter?"

And thus answered the Lord: "As ice and water are one, and the gases and water are one, so are spirit and matter one. The different phases and manifestations cognized by man in the molecules of My Body — that is the Universe — are caused by the Word; thus they are My thoughts clothed with form."

And the scientist understood.

Do we, I wonder, understand?

* * *

COSMIC LAWS

(Continued from page 391)

predictable. Although the particle was more likely to occur in the denser parts of the wave, it could occur anywhere. When large numbers of particles were involved, the laws of statistics could be used to determine fairly accurately how many particles would appear in each part of the wave, even though the position of any one particle was uncertain. Thence man is able to predict fairly accurately the path of a rocket or a baseball (which involve many particles), but is unable to predict the electrical voltages which will be generated in a man's brain (which involve only a few particles). Thus, the laws which govern the Physical World have a built-in uncertainty. Within that

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Steps to Fulfillment

ANN REHM

ALL through the history of philosophy there has persisted an earnest attempt to solve the mystery of man, and the highest wisdom of the Greeks was expressed in two words: "Know thyself."

The first requisite to knowing ourselves is a completely sincere desire to determine the facts, so that we may eliminate those habit-patterns of thought, feeling, and action which in the past have brought unhappy experiences to ourselves and others. This requires that we be completely honest with ourselves.

We know that we will not be proud of the emotional childishness our analysis reveals, but we also know that should we desire to begin the journey to spiritual fulfillment, this first step is essential.

The Spirit that is man ever yearns to express the divine image that was stamped upon him "in the beginning," and knowing oneself is the first step in gaining the ability to practice critical self-analysis, which must always precede intelligent comparison and the determination to gain truth. Failure to develop this potential latent in every human being keeps the mind vulnerable to all sorts of false assumptions and ideals; as long as a person blindly accepts, his progress is limited.

The spiritual nature of man develops as the attributes of his character develop. "As a man thinketh within himself, so is he," is a statement of the law that has no exceptions. A man develops the capacity to do what he sets out to do. If he makes no start, he makes no progress.

James Allen in his book, *As a Man Thinketh*, says: "It is the nature of the mind to acquire knowledge by the repetition of its experiences. As a thought which is very difficult at first to hold and dwell upon at last becomes, by constantly being held in the mind, a natural and habitual condition. Just as a boy when commencing to learn a trade cannot even

handle his tools aright, much less use them correctly, but after long repetition and practice, plies them with perfect ease and consummate skill, so a state of mind, at first apparently impossible of realization, by perseverance and practice is at last acquired and built into the character as a natural and spontaneous condition.

"In this power of the mind to form and reform its habits, and its conditions, is contained the basis of man's salvation, and the open door to perfect liberty by the mastery of self; for, as a man has the power to form habits, so he has the same power to create habits that are essentially good."

In this matter of forming good habit-patterns, we are taught in the Western Wisdom Teachings that a very necessary but often neglected habit is *observation*, and it is one of the most important aids to the spiritual aspirant. "Most people go through life blindfolded. Of them it is literally true that they 'have eyes and see not; have ears and hear not.' It is very important to one aspiring to the higher life that he be able to see all things about him in clear definite outlines and in full detail . . . He should systematically observe everything and everybody, drawing conclusions from actions to cultivate the faculty of logical reasoning," wrote Max Heindel.

In *Christianity Lectures* we find the following: "Observation and action generate the *conscious soul*. It is of the highest importance to our development that we observe the sights and sounds around us accurately, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day. In proportion as we learn to observe accurately we shall gain in health and

longevity, and we shall need less rest and sleep." Thus we see the great importance of correct observation.

Another step on our journey to fulfillment is the attainment of *equipoise*, which we are told: ". . . is the Ego's most valuable possession, as it lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at that point in his development neither Saturn, Jupiter, nor any of the other Planetary Spirits will have the power to move him, for he has then learned to rule his stars and regulate his fate according to his own divine will."

The poised and self-possessed person is tactful and understanding in any circumstance or situation, and radiates this quality to those around him. He has found the "Secret Place" and dwells therein. As Paul says, "I have learned, in whatsoever state I am, therein to be content."

In our quest for spiritual fulfillment, there is no quality more essential than *Love* — the Love St. Paul wrote so eloquently of in his immortal letters to the Corinthians.

Love is the drawing power of the Spirit. It is the magnet of the Universe. Love does not offend nor take offense. There is no envy in love; it is satisfaction in itself — not satisfaction with the personal self, but an inner satisfaction that sees good everywhere. Paul says further: "Love vaunteth not itself, is not puffed up." Love does not brag about what it does, it simply lives the life, and lets its works speak for it. Love does not seek its own. It does not make any external effort to get anything, it is here that love proves itself to be the invisible magnet that draws to man whatever he needs.

The love that gives true satisfaction and joy is the love we know we didn't deserve and for which no return is expected. It comes straight from the heart with no desire for a return. This is the guide for us, as we perform our duty to our families, our friends, our neighbors, and our community. We are the expression of God's perfection and we must be

ever open to the fulfillment of His divine purpose, for God is love, and man becomes loving by permitting that which God is to find expression through him in thought, word, and act.

Christ Jesus taught love of God as the first commandment, and love of others as the second; there is no need for any other commandment. These two round out the law.

According to Paul, love is the name of a great variety of the little commonplace activities of life: kindness, compassion, patience, long suffering, open-mindedness and receptivity to good whatever its source, generosity, contentment, modesty, goodness and good temper, truth, burden-bearing capacity, helpfulness and tolerance. The fact is that love is fundamental in every activity of life.

The rich satisfaction which comes from loving our neighbor as ourselves is not ushered in at any age to the sound of drums and trumpets; rather, the satisfaction grows upon us year by year, little by little, until at last we realize that we have it.

Prayer is also very necessary in our long journey to spiritual fulfillment. Christ Jesus, instructing His disciples, counselled them not to make a display of their praying but to go within to the secret place, the Inner Chamber, and there pray or unify themselves with the Father. He said, "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is spirit; and they that worship Him must worship Him in spirit and in truth."

As taught in the Western Wisdom Teachings: "Every prayer, spoken or unspoken, every song of praise, and every reading of parts of the scriptures which teach or exhort, if done by a properly prepared reader, who loves and lives what he reads, brings down upon the worshipper and the place of worship, an out-pouring of spirit. Thus in time an invisible church is built around the physical structure, which in the case of a devout congregation becomes so beautiful that it

transcends all imagination and defies description."

"True and scientific prayer is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint, and places around him the Golden Wedding garment of Light, the luminous soul body."

The higher the Spirit reaches in its aspiration to find God, the greater will be its reward. When we learn to pray the selfless, desireless prayer, placing our will in the will of the Father, assurance of the answer will be given us not only on the inner plane, but on the outer also. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The late Dr. Alexis Carrel said, "Prayer is not only worship; it is also an invisible emanation of man's worshipping spirit — the most powerful form of energy one can generate. If you make a habit of sincere prayer, your life will be noticeably and profoundly enriched. Prayer is a force as real as terrestrial gravity. Properly understood, prayer is a mature activity indispensable to the fullest development of personality. Only in prayer do we achieve that complete and harmonious assembly of body, mind, and spirit which gives the frail human reed its unshakable strength."

"The reward of one duty is the power to fill another," declared George Eliot. In the Rosicrucian Philosophy we are told that: "It is the *service* which we perform and the earnestness wherewith we practice the Teachings and become living examples to the world of that brotherly love which Christ spoke of as the fulfillment of all commandments, that bind us to this Fellowship. The world is an aggregate of opportunities, but to take advantage of any of them we must possess efficiency in a certain line of endeavor. Development of our spiritual powers will enable us to help or harm our weaker brothers. It is only justifiable when efficiency in *service to humanity* is the object."

"The Rosicrucian method of attainment differs from other systems in one especial

particular: It aims, even at the start, to emancipate the pupil from dependence on 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. Only one that is thus strongly poised can help the weak."

As spiritual aspirants, we are taught that to give up any time to the development of spiritual faculties which should be used in legitimate endeavor, would be decidedly wrong. We must do our full duty in the material world before we may serve in the spiritual realms. Whoever is faithless to his earthly duty cannot be expected to be faithful in spiritual work. We read and hear over and over in our Services, the words which should be deeply impressed in our consciousness: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God".

Life is progress, attainment, mastery, and every new spiritual realization makes finer, stronger, and more beautiful the texture of the soul, engendering the power to draw from the invisible the fulfillment of its highest ideals. But the redeeming process must be carried on throughout the whole being; therefore, no matter where we are on the ladder of life, we should never be discouraged. Back of all is God's eternal Plan, and His love is with us every step of the way, helping us to bring His perfection into expression.

Now, to the foregoing we must add a catalyst, the subtle but powerful ingredient, which, when added to other substances or qualities causes activity among them but remains unchanged itself. Such a quality is *enthusiasm*. Bulwer-Lytton said: "Nothing is so contagious as *enthusiasm*; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victory without it."

The Ego, the imperishable and unchangeable Spirit which man is, chooses every state of consciousness and every condition in which it functions. It does not create the basic substances that enter into structures, for these substances have been

provided from the beginning, but it gives form and character to them in consciousness, as men build houses of lumber, stone, or whatever material they may choose in the visible.

These mental states are given life and power of motion by the forces at work in the etheric region. Enthusiasm is the mighty force that incites the winds, the storms, the tides; it urges the planet on its course and spurs the ant to greater exertion. To be without enthusiasm is to be without the zest for living. This attribute incites to glorious achievement in every aim and ideal that the mind conceives. It is the impulse to go forward, **the urge behind all things**; without it stagnation, inertia, apathy, and death would prevail throughout the Universe. The man without enthusiasm is like an engine without steam or an electric motor without current. Energy is enthusiasm in motion, and energy is the fore-runner of every effect.

In our meditations and prayers we must infuse into the inner mind realms the same energy that, used without, would make us notable in some worldly achievement. Unless we do this inner work and lay the foundation, build the pattern or archetype, we make no progress.

In our Healing Service it is stated: "There must be an amount of feeling adequate to accomplish the desired object, and unless this intensity of feeling is present, the object will not be realized." This intensity of feeling is enthusiasm, therefore, the cultivation of this quality is truly a step to fulfillment, and the ingredient without price.

R. H. Grenville has given us these encouraging thoughts:

"God sends a thread for a web begun,"

*The words of an ancient proverb run,
So whatever it is that you hope to win,*

Create or accomplish or begin:

*The fruitful harvest for which you pray
Is locked in the seed that you sow*

today;

The joyous journey you long to make

Begins with the first firm step you take.

So lift your eyes to your special star

*And step out boldly from where you are,
Beginning the task that you long to do —
And God will help you to see it through.*

* * *

COSMIC LAWS

(Continued from page 394)

uncertainty range, spirit may interact with matter without having to break the normal laws of operation.

Just as there is a limit to the detail with which we may use physical laws to make predictions about the Physical World, so also there is a limit to the detail with which we may use cosmic laws to make predictions about what will occur in the Desire and Mental Worlds. Always there will be room for interaction of spirit with these worlds, and spirit is not subject to law (at least it is not subject to law in the same sense that matter is).

The laws of evolution may be stated in general terms, but no one can predict the creative impulses which the Spirits will add during their development. (The adding in of these creative impulses is termed Epigenesis by Max Heindel.) Prophets are able to see the thought forms and desire forms which have already been created and which are on their way toward manifestation, but are not able to foresee all possible pre-manifestation modifications in the thought forms by spirit. Astrologers are able to predict the astrological forces that will be present at any given time, but they cannot predict whether the *Will* of a man will permit his physical, desire and mental bodies to float along in the direction of the net force, or whether it will exert itself and resist moving that way.

Just as man's study of the Physical World has resulted in increased control of the Physical World, so also man's study of metaphysical worlds can result in man's increased control of metaphysical occurrences. Yet in all his endeavors man should keep in mind the limitations of the laws, and the power of the Spirit and of God.

Thought and Prayer

CHRISTINE LINDEMAN

OUR prayers are more effective and beautiful when we carry holy and worthy thoughts in our minds at other times, also. When our thoughts remain continually spiritual and pure we are, in effect, following Paul's admonition to "pray without ceasing". Even if not consciously set forth as prayers, virtuous and holy thoughts by their very nature carry the praise, thanksgiving, benevolence, and spiritual power which constitute the very essence of effective prayer.

Pure and holy thoughts cannot be other than pleasing to the Father, and cannot help but find their way into the higher realm where they will be strengthened and multiplied, and whence they will bring manifold return to their originators and to those toward whom they are directed.

If we try constantly to direct our thoughts into divine, spiritual channels, we will become ever more pure and beautiful in character, and the quality of all our activities, including conscious prayer, will be enhanced. The art of sending inspired and effective prayers to the Father will become ever more perfected in us, the more continually our thoughts remain on an elevated plane. It stands to reason that if our thoughts are always uplifting and unblemished, we will be perpetually in a state of preparedness for conscious prayer, and the "transition" to be made from the state of mind adopted in daily life and in the pursuit of worldly activities to the mental and emotional state of spiritual readiness for divine communion will be almost negligible.

Most people look upon their time of prayer as a period set apart from all other activities, and perceive a dichotomy between moments of prayer and moments of "living." Ideally, we should be able to "pray" every moment of our waking lives — not necessary in formal wordage, but simply in that very purity of thought

which will make our every word and deed, whether performed specifically for God, for our fellow men, or even for ourselves, a beautiful act of devotion.

Max Heindel tells us in *The Web of Destiny*, p. 123, that: "Unless our whole life, waking and sleeping, is a prayer for illumination and sanctification, our prayers will never penetrate to the Divine Presence and bring down upon us a baptism of His power . . . pray and work — is an occult injunction which all aspirants must obey or they will meet with scant success." He goes on to tell the story of a walk that St. Francis once took with one of his young brother monks through a village, in order to preach to the people. Walking through the village, they talked to each other about matters of absorbing spiritual interest, and it was only as they started home that the young monk realized they had not preached to the people. When he mentioned this to St. Francis, the latter replied: "Son, while we were walking the village streets the people were watching us, they overheard snatches of our conversation and noted that we were talking of the love of God and His dear Son, our Saviour; they noted our kindly greetings and our words of cheer and comfort to the afflicted ones we met, and even our garb spoke to them the language and call of religion; so we have preached to them every moment of our sojourn among them to much better purpose than if we had harangued them for hours in the market place."

Actions speak louder than words, it is often said, and this is true both to other men and to God Himself. The same may be said of thoughts, and if our thoughts remain on a lofty plane, even while we are busy with other things, they will constitute part of that prayer for illumination and sanctification of which Mr. Heindel writes. Although it is true that our fellow

men often do not know what we are thinking as we go about our daily activities — and perhaps, in many cases, this is just as well — it is the thoughts behind our actions which ultimately will determine their efficacy. To be of service, for instance, while inwardly resentful, annoyed, or angered against the person for whom the service is being performed, is almost tantamount to being of no service at all. The individual being served may reap some temporary material benefit from whatever is being done, but the harm done him by the derogatory thoughts being directed against him can easily outweigh such benefits. And since all thoughts return, in kind, to their originators, the person who thinks he is performing his “good deed,” albeit resentfully, will find the resentment returned to him at some future time, even though he may well not be aware of its true source.

And let it not be thought that derogatory thoughts escape divine notice. Derogatory, depreciating, or otherwise unworthy thoughts color one’s aura even as the elevating ones do, so that all who can see it are well aware of the person’s true inner nature. Furthermore, “God is not mocked,” and the person who prays piously and protests his virtue or his good intentions to God while, during his “non-praying” moments, filling his mind with reprehensible reflections and sentiments, need not expect that his prayers will disguise or render unknown the true nature of his thoughts.

Such a person may spend a great deal of time putting himself into the proper “state of mind” for prayer, erecting, as it were, a wall between his “praying self” and his “real self”. All his efforts to do so, however, will avail nothing, since all his thoughts have been written in the ethers and he is known to God for what he truly is. His prayers, solemn and devout though they may sound, will be ineffective, for they will not have the power to reach the Divine Presence. His thoughts — despite the possibly impressive quality of his acts of material service — will make it impossible for him to attune himself to

the high spiritual vibrations through which strength, guidance, and comfort are forthcoming in answer to prayer.

It is certainly true that our work in the world necessarily distracts our thoughts from the spiritual, yet it is always possible, if we but persist in trying, to keep our thoughts *elevated*, no matter what our immediate surroundings or activities may be. Looking for the good in everything, no matter how dismal, ugly, or wicked its surface appearance, is one way of doing this. Another, of course, is to direct thoughts of help and healing wherever possible. The farther removed from things spiritual, and the more hideous or evil, our immediate environment is, the more desperately are such thoughts needed.

Such thoughts, too, do serve as prayers. Every time we surround someone who is sick with the healing light, every time we send a loving wish to one in trouble or in misery, every time we mentally try to make someone engaged in reprehensible or unworthy behavior sense the Divine Spark within himself and the presence of God around him, in short, every time we desire, *from the heart*, something good for someone else, we are in fact praying for him. We may be in the midst of frantic activity, surrounded by turbulence and disharmony of one kind or another, or otherwise distracted and, seemingly, in no fit state to commune with the Father. Nevertheless, such thoughts *are* prayers, and despite the disorder of our surroundings and the diverting nature of our own activities, they will attract more effective response than will formal petitions to God delivered apart from the context of heartfelt compassion for and service to humanity.

Then, as Mr. Heindel tells us, “we must cultivate that yearning for our Father which will instantly turn our thoughts to Him when our work in the world is done for the day and we are free to follow our own bent . . . This is an absolutely essential preparation for prayer, and if we fly to our Father in that manner, the Light of His presence and the sweetness of His

voice will teach and cheer us beyond our fondest hopes."

Thus, as we know, our thoughts must be properly attuned before we can profitably engage in the conscious scientific prayer that is essential to our spiritual growth. ". . . all the thoughts which (the successful aspirant) can legitimately have apart from faithful performance of his worldly duties are of the heavenly Father," continues Mr. Heindel. In spite of the fact that we may believe ourselves to be firmly convinced of the truth of the Western Wisdom Teachings and intensely devoted to God, we all know how difficult it is to keep unworthy or unproductive thoughts from our minds at all times. This is true particularly, perhaps, during that very fatiguing period between the close of the workday and the supper hour, when many of us are at our weariest. The pace and momentum of our jobs comes suddenly to a halt, and we find ourselves making our way homeward and thinking — of the irritations of the day, of someone or something that has annoyed us, or, resignedly and disgustedly, of the "insoluble" problems left at the office that will again have to be faced tomorrow. Spiritual matters are farthest from our minds, and at this time of day we are likely to be most discouraged. It is a rare person who can maintain continually cheerful, optimistic, and uplifting thoughts at this hour, and it is an even rarer person who can truly *instantly* turn his thoughts to our heavenly Father when the day's work is done.

In order to become completely successful aspirants, however, in terms of prayer and of all other spiritual development, we must learn to direct our thoughts into the channels described by Mr. Heindel, and to waste no time — ever — on negative or destructive mental activity.

The best way in which totally to rid ourselves of the types of thoughts which we should not harbor is to nip each one in the bud whenever it appears. At first, of course, this will take considerable will power and persistence — as do all endeavors on the spiritual path. But if we

consistently shut off each and every feeling of anger, disgust, discouragement, irritation, or worry the minute it manifests itself, and very consciously substitute for it a thought of help, hope, healing, thankfulness, love, or even simply of happiness, we will find the process becoming easier and easier. In time we will notice that negative reactions have all but disappeared from our minds, and our responses to even the most discouraging and disillusioning situations will remain optimistic and elevated. From this point it will be far simpler to turn our thoughts toward God as soon as our worldly responsibilities have ended even for a short period of time, and our efforts at conscious prayer, as well as our ability to "pray without ceasing" in the midst of our mundane work, will become even more successful and rewarding.

* * *



The secret of education lies in respecting the pupil.—EMERSON.

Education alone can conduct us to that enjoyment which is at once best in quality and infinite in quantity.—HORACE MANN.

Reading maketh a full man, conference a ready man, and writing an exact man.—BACON.

In exalting the faculties of the soul, we annihilate, in a great degree, the delusion of the senses.—AIME-MARTIN.

The true purpose of education is to cherish and unfold the seed or immortality already sown within us.—JAMESON.

The worst education, which teaches self-denial, is better than the best which teaches everything else and not that.—STERLING.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTIETH INSTALLMENT)



Man's Desire Body in the Invisible World

Purgatory (Cont.)

GOD never seeks to revenge or avenge any wrong, but only to teach those who permit themselves to do wrong not to repeat the act, by giving the wrongdoer exactly pain for pain. The tendency in a future life is to cause him to respect the feelings of others and so be merciful to all the world. Thus the very highest intensity in pain is necessary for the conservation of energy, and to make him good and pure sooner than would be the case if the pain were continuous and the suffering correspondingly lessened.

If the dying man could leave all desires behind, the desire body would very quickly fall away from him, leaving him free to proceed into the heaven world, but that is not generally the case. Most people, especially if they die in the prime of life, have many ties and much interest in life on Earth. They have not altered their desires because they have lost their physical bodies. In fact their desires are even augmented by a very intense longing to return. This acts in such a manner as to bind them to the Desire World in a very unpleasant way, although unfortunately, they do not realize it. On the other hand, old and decrepit persons and those who are weakened by long illness and are tired of life, pass on very quickly.

The matter may be illustrated by the ease with which the seed falls out of the ripe fruit, no particle of the flesh clinging to it, while in the unripe fruit the seed

clings to the flesh with the greatest tenacity. Thus it is especially hard for people to die who were taken out of their bodies by accident while at the height of their physical health and strength, engaged in numerous ways in the activities of physical life, held by the ties of wife, family, relatives, friends, and pursuits of business and pleasure.

The suicide, who tries to get away from life, only to find that he is as much alive as ever, is in the most pitiable plight. He is able to watch those whom he has, perhaps, disgraced by his act, and worst of all, he has an unspeakable feeling of being "hollowed out." The part in the ovoid aura where the dense body used to be is empty and although the desire body has taken the form of the discarded dense body, it feels like an empty shell, because the creative archetype of the body in the Region of Concrete Thought persists as an empty mold, so to speak, as long as the dense body should properly have lived. When a person meets a natural death, even in the prime of life, the activity of the archetype ceases, and the desire body adjusts itself so as to occupy the whole of the form, but in the case of the suicide that awful feeling of "emptiness" remains until the time comes when, in the natural course of events, his death would have occurred.

As long as the man entertains the desires connected with earth life he must stay in his desire body and as the progress of the individual requires that he pass on

to higher regions, the existence in the Desire World must necessarily become purgative, tending to purify him from his desires. How this is done is best seen by taking some radical instances.

The miser who loved his gold in earth life loves it just as dearly after death; but in the first place he cannot acquire any more, because he has no longer a dense body wherewith to grasp it, and worst of all, he cannot even keep what he hoarded during life. He will, perhaps, go and sit by his safe and watch the cherished gold or bonds; but the heirs appear and with, it may be, a stinging jeer at the "stingy old fool" (whom they do not see, but who sees and hears them), will open his safe, and though he may throw himself over his gold to protect it, they will put their hands through him, neither knowing nor caring that he is there, and will then proceed to spend his hoard, while he suffers in sorrow and impotent rage.

He will suffer keenly, his sufferings all the more terrible on account of being entirely mental, because the dense body dulls even suffering to some extent. In the Desire World, however, these sufferings have full sway and the man suffers until he learns that gold may be a curse. Thus he gradually becomes contented with his lot and at last is freed from his desire body and is ready to go on.

Or take the case of the drunkard. He is just as fond of intoxicants after death as he was before. It is not the dense body that craves drink. It is made sick by alcohol and would rather be without it. It vainly protests in different ways, but the desire body of the drunkard craves the drink and forces the dense body to take it, that the desire body may have the sensation of pleasure resulting from the increased vibration. That desire remains after the death of the dense body, but the drunkard has in his desire body neither mouth to drink nor stomach to contain physical liquor. He may and does get into saloons, where he interpolates his body into the bodies of the drinkers to get a little of their vibrations by induction, but that is too weak to give him much

satisfaction. He may and also does sometimes get inside a whiskey cask, but that is of no avail either for there are in the cask no such fumes as are generated in the digestive organs of a tippler. It has no effect upon him and he is like a man in an open boat on the ocean, "Water, water everywhere, but not a drop to drink"; consequently he suffers intensely. In time, however, he learns the uselessness of longing for drink which he cannot obtain. As with so many of our desires in the earth life, all desires in the Desire World die for want of opportunity to gratify them. When the drunkard has been purged, he is ready, so far as this habit is concerned, to leave this state of "Purgatory" and ascend into the heaven world.

The drunkards in the Desire World usually attempt to manufacture the drink for which they crave when they have once learned that it is possible so to mold desire stuff that it becomes whatever you want it to be; but they all declare unanimately that the strong drink or the drugs which they manufacture in that manner give no satisfaction. They can imitate the taste perfectly, but the drink thus manufactured has no power to make them drunk. The nearest they can get to the satisfaction of a real drunk is to insinuate their bodies into those of drunkards who are still in the Physical World. Therefore, they are continually haunting bar-rooms and endeavoring to get the frequenters of these places to take an excess dose of intoxicants.

They also say that they get considerable satisfaction from the fumes carried by the breath of drunkards in the physical body and the more heavy and pungent the atmosphere is in the bar-room, the nearer they come to finding the satisfaction for which they are seeking. If only the weaklings who visit such places could see and understand the disgusting tactics of the invisible reprobates hanging about such places, surely it would be an awakening which would probably help those who are not too far gone to retrace their steps to the path of decency and honest living.

(Continued on page 411)

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.

Centers in the Desire Body

Q. Are there organs in the desire body?

A. There are no organs in the desire body, as in the dense and vital bodies, but there are centers of perception, which, when active, appear as vortices, always remaining in the same relative position to the dense body, most of them about the head.

Q. Are these active in most persons?

A. In the majority of people they are mere eddies and are of no use as centers of perception. They may be awakened in all, however, but different methods produce different results.

Q. What are these results?

A. In the involuntary clairvoyant developed along improper, negative lines, these vortices turn from right to left, or in the opposite direction to the hands of a clock — counter-clockwise.

Q. How do they appear in the voluntary clairvoyant?

A. In the desire body of the properly trained voluntary clairvoyant, they turn in the same direction as the hands of a clock — clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body.

Q. Of what benefit are these centers?

A. These centers furnish the individual with means for the perception of things in the Desire World, and he sees and investigates as he wills, while the person whose centers turn counter-clockwise is like a mirror which reflects what passes before it. Such a person is incapable of reaching out for information.

Q. What is the reason for this?

A. The reason for this belongs to a

later chapter, but the above is one of the fundamental differences between a medium and a properly trained clairvoyant.

Q. How can they be distinguished?

A. It is impossible for most people to distinguish between the two; yet there is one infallible rule that can be followed by anyone: *No genuinely developed seer will ever exercise this faculty for money or its equivalent; nor will he use it to gratify curiosity; but only to help humanity.*

Q. May a teacher of this art charge for lessons?

A. No one capable of teaching the proper method for the development of this faculty will ever charge so much a lesson. Those demanding money for the exercise of, or for giving lessons in these things never have anything worth paying for. This rule is a safe and sure guide which all may follow with absolute confidence.

Q. Where is the desire body rooted?

A. The desire body is rooted in the liver, as the vital body is in the spleen.

Q. How does this vehicle compare with the vital and dense bodies?

A. It is not nearly so well developed. In a far distant future man's desire body will become as definitely organized as are the vital and dense bodies.

Q. How will that profit us?

A. When that stage is reached we shall all have the power to function in the desire body as we do now in the dense body, which is the oldest and best organized of these bodies of man — the desire body being the youngest.

Ref.: *Cosmo-Conception*, pp. 67-68.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

MIRACLE OF THE LOAVES AND FISHES

THE coming of Christ Jesus to humanity inaugurated a new epoch in world evolution.

Freedom may be considered the prime requisite of spiritual and evolutionary development. The various life waves rise in an harmoniously ascending scale consonant with the development of freedom. The plant kingdom possesses a larger measure of freedom than the mineral. In the animal kingdom the power of freedom is increased over the plant. In the human life wave the degree of freedom is greatly increased over that of the animal. As Robert Browning sings:

All tended to mankind,
And man produced, all has its end thus far:
But in completed man begins anew
A tendency to God.

The supreme Master came proclaiming the glories of this greater freedom by word and deed: "Ye shall know the truth and the truth shall make you free." He pointed to the full attainment of Initiate capacity, when the work of the Disciples should equal and even transcend His own: "*Greater* things than these shall ye do," He himself declared.

Perhaps the outstanding demonstration of human freedom as He taught it is found in the setting aside of ordinary physical law and the operation of higher-plane forces. These operations are known to the uninitiated as miracles.

In the performance of these miracles the Christ put into operation certain higher laws of Nature, generally unknown, which will in the New Age be as common to our experience as the laws belonging to the physical universe with which we are already familiar.

Each age introduces a new step leading toward ultimate emancipation of the Divine Man made in the image and likeness of God.

And when the day began to wear away, then came the twelve and said unto him, Send the multitude away that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all the people.

For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

And they did so, and made them all sit down.

Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

And they did eat, and were all filled; and there was taken up of fragments that remained to them twelve baskets.

—*Luke* 9:12-17.

The miracles of Christ Jesus, when interpreted esoterically, are found to be in perfect accord with Nature's occult or hidden laws, though this is not immediately evident to one whose field of investigation is limited to the phenomenal, three-dimensional world. The knowledge of, and power to manipulate, forces governed by higher metaphysical laws constitutes Mastership. Only an Initiate of high attainment can operate the forces by means of which material things can be multiplied.

The body of the Earth, when studied clairvoyantly, is found to be of a layer-like formation. Its several strata correspond with layers of forces surrounding the Earth, which are reflected in the planetary body. As the candidate progresses along the path of illumination, he acquires the ability to investigate these different Earth layers at the same time that he is working with their corresponding forces in the outer envelopes of the planet. When he has finished the ninth of the Lesser Mysteries, he has passed through the nine Earth layers and is ready to meet the Christ in the very center or heart of the Earth, and there know Him

as He is. He is then master over all the physical and superphysical laws operating on this planet, and is no longer subject to the limitations of physical existence. He has forged far beyond the present state of human evolution and becomes a superman. As Matthew says, "The invaders (pioneers) have seized on the kingdom of heaven and taken it by storm."

Christ Jesus, when feeding the multitudes, used the law pertaining to the eighth or atomistic layer of the Earth. The forces and powers of this world are reflected in the atomistic stratum of the Earth even as objects are reflected in a clear pool. In this sphere the patterns of all created things exist, and one who can control the forces operating here can multiply a thousandfold at will any already existent object. The forces in the atomistic stratum are not creative (that function belongs to a yet higher sphere); they are capable of multiplication only. The occultist must always have a nucleus with which to operate; upon this nucleus he concentrates the feminine, or image-making faculty of spirit, working directly through the fourth or water stratum which is the correlative of the fourth outer envelope of the Earth known as the lower mental world, which is the home of the archetypal forces that bring all abstract ideas into form. Through the exertion of the will or the masculine faculty, the physical atoms are marshalled into molds or patterns and the physical nucleus is increased at will. This was the procedure used by the great Master when He multiplied the loaves and fishes.

(Continued)



From the finite to infinity,
 And from Man's dust to God's infinity,
 Take all in a word: the truth in God's
 breast,
 Lies trace for trace upon ours impressed,
 Though He is so bright and we are so dim,
 We are made in His image to witness Him.
 —Robert Browning

EDUCATION

Love is the greatest of educators. —
Osgood.

Education is the apprenticeship of life.
 —*Willmot.*

There are many things which we can
 afford to forget which it is yet well to
 learn.—*Holmes*

'Tis education forms the common mind,
 Just as the twig is bent, the tree's inclined.
 —*Pope*

Observation more than books, experi-
 ence rather than persons, are the prime
 educators.—*Alcott*

Education alone can conduct us to that
 enjoyment which is at once best in quality
 and infinite in quantity.—*Horace Mann*

Reading maketh a full man, conference
 a ready man, and writing an exact man.
 —*Bacon*

The worst education, which teaches
 self-denial, is better than the best which
 teaches everything else and not that. —
Sterling.

Next in importance to freedom and
 justice is popular education, without which
 neither justice nor freedom can be per-
 manently maintained.—*Garfield*

On the diffusion of education among
 the people rests the preservation and per-
 petuation of our free institutions.—*Webster*

When you introduce into our schools a
 spirit of emulation, you have present the
 keenest spur admissible to the youthful
 intellect.—*Horace Mann*

No education deserves the name unless
 it develops thought, unless it pierces down
 to the mysterious spiritual principle of
 mind, and starts that into activity and
 growth.—*Whipple*

To be thoroughly imbued with the
 liberal arts refines the manners, and makes
 men to be mild and gentle in their con-
 duct.—*Ovid*

Education is the constraining and di-
 recting of youth towards that right reason,
 which the law affirms, and which the ex-
 perience of the best of our elders has
 agreed to be truly right.—*Plato*



Symbolism and Astrology

F. G. N.

OLD records prove to us that the ancients had a much greater understanding of symbols and astrology than man has in these modern times. It is not difficult to realize this fact to be true, for according to tradition, before the sinking of Atlantis the people lived much closer to God and Nature, and the mysteries of life and the stars were no secrets to them.

These ancient people were able to perceive the great harmony and order in the movements of the Sun, Moon, and planets. Their attention was directed to celestial phenomena, and many of their findings were recorded, and are still in use. The influence of the heavenly bodies was observed as not only producing certain effects upon man and his soul-development, but the seasons were also seen to be regulated according to the signs of the zodiac.

“To everything there is a season, and a time to every purpose under the heaven.” This we find recorded in the Book of Ecclesiastes. It is by the annual revolution of the Earth around the Sun that our planet comes under the stimulus of the signs of the zodiac. The astrological year begins when the Sun crosses the equator, at the first point of Aries, the first sign of the zodiac, on or about March 21. We regard this time of year as the beginning of spring. The summer solstice occurs when the Sun makes its

entry into Cancer, the fourth sign, about June 21. Autumn is ushered in by the autumnal equinox when the Sun starts through Libra about September 23. The winter solstice begins about December 21 when the Sun passes the southernmost point of the meridian, and enters the sign Capricorn. These four signs mark the four directions of the Earth—Aries, east; Libra, west; Cancer, north; and Capricorn, south. This cross is often spoken of as the Mystic Quarters, perhaps because of the spiral path of existence from birth unto eternal life, so-called, when, at the end of each Earth life, the Spirit enters the heaven world, its true home.

The division of the seasons also has a symbolic connection with human life. Aries not only represents springtime in nature, but also denotes youth in the human body. Cancer, which represents summer, also refers to manhood and mental endeavors. Libra, the sign of autumn, also is the symbol of maturity, wealth, and the working of the law of consequence. Capricorn, which is symbolic of the beginning of winter, also denotes old age, duty, and “the Pass-over.”

Symbols of the Signs of the Zodiac

Aries, the first house sign, marks the house of beginnings. It is the sign of

the pioneer. The Lamb, its symbol, is emblematic of innocence and early life. This sign corresponds to the head in the human body.

Taurus, the second sign, is the emblem of the Bull, which denotes great determination and stability. The corresponding parts in the human body are the neck, throat, and cerebellum.

Gemini, the third sign, is a dual sign. It is symbolized by the Twins, which indicate intellectual pursuits and versatility. Gemini belongs to the sphere of the body represented by the arms and lungs.

Cancer, the fourth sign, stands at the head of the domestic life. It is symbolized by the Crab, or Bêetle, and denotes the soul, tenacity, and sympathy. In the human body it represents the stomach.

Leo, the fifth sign, is symbolized by the Lion, which denotes great vitality and authority, as well as courage and leadership. In the body it indicates the heart and spinal cord.

Virgo, the sixth sign, is represented by the emblem of The Virgin, which symbolizes purity, discrimination, and memory. This sign refers to the intestines and abdominal region of the human body.

Libra, the seventh sign, has the Scales for its symbol. This is emblematic of balance, justice. Libra corresponds to the lumbar region and the kidneys.

Scorpio, the eighth sign, represents regeneration. Its symbol is the Scorpion. It teaches silence, courage, and resourcefulness. It stands for opportunity. In the human body it rules the generative and eliminative organs.

Sagittarius, the ninth sign, having the emblem of the Archer or Centaur, symbolizes the aspirations of the "human man" and the low type of "animal man." This sign corresponds to the hips and thighs, and the sacral region of the spine.

Capricorn, the tenth sign, has the symbol of the Goat. It represents honor and ambition. Capricorn has rule over the knees, skin, joints, and hair.

Aquarius, the eleventh sign, the Water-bearer, is emblematic of "the coming age." It represents humanitarianism and universal brotherhood. It is the symbol of charity and love for all. In the human body it corresponds to the ankles.

Pisces, the twelfth sign, is symbolized by the Fishes. This is the emblem of the Mystic; it represents renunciation and compassion. In the human body it corresponds to the feet.

Symbols of the Planets

The symbol of the Sun is a circle with a dot in the center. The circle reminds us of eternity, and the dot represents the physical Sun. This great body is the emblem of the Spirit or individual coming into manifestation. It refers to the Father, and is the physical life giver.

The Moon, the mother, has for its symbol the crescent. This is emblematic of the personality. It is the giver of form, and rules fecundity. It is the important factor in the growth of the vegetable, animal, and human kingdoms. The symbol means "state of increase."

Mars, the energizer, is the symbol of great activity and dynamic energy. As the higher self in man is represented by the circle, so Mars, with the cross (matter) above the circle denotes desire for selfish purposes. Mars represents the desire nature which draws the Spirit towards material existence in order to overcome the cross of matter.

Venus, the unifier, is the symbol of love and attraction. The emblem is the circle over the cross. It is the symbol of giving love to others.

Jupiter, the uplifter, is the planet of expansion. Its symbol is the half-circle above the cross. This is known as the symbol of benevolence and vision. It represents the higher mind.

Saturn, the reaper, is the planet of contraction. Its emblem is the cross above the half circle. This is the planet which makes man right every wrong. It is life's teacher.

Mercury, the thinker, is the planet of reason and mental education. Mercury expresses itself through the other planets because it does not have a nature of its own. The symbol of this planet contains all three emblems—cross, crescent, and circle. This explains why it is called the Messenger of the Gods (other planets).

Uranus, the awakener, is symbolic of originality and altruism. It is the emblem of the Holy Spirit being poured upon all men.

Neptune, the Divine planet, is the symbol of the Mystic. It represents the superphysical, and spiritual. Its vibrations are so high that ordinary humanity can make little use of it as yet.

Festivals

Festivals were not scheduled accidentally, but were based upon true facts regulated by the heavenly bodies. These holidays or festivities were held on certain days when planets would aid in carrying out their purpose. The ancients knew that the stars were governed by natural laws, and they worked *with* the stars. Let us go into the symbology of certain holy days in order to learn something of the manifestations.

Ash Wednesday is one of the days which has an interesting history. The ancients used this day to throw ashes everywhere, and ashes were wiped on their foreheads as a symbol of great remorse for their transgressions. We learn in astrology that Aquarius is the sign representing knowledge, so since man can only distinguish good from evil through knowledge, it is when the Sun passes through this sign that we have Ash Wednesday among the Christian churches even to date. The water pouring from the urn which the man is carrying in the symbolic picture of the sign, denotes the cleansing or purifying which should take place before a new birth. This day is the beginning of Lent, which continues until the sun passes through the sign Pisces, which is symbolic of sorrow and suffering.

Palm Sunday is another Christian festival which has something to do with astral symbology. It is celebrated the Sunday before Easter, because that is the day of Christ's triumphal entry into Jerusalem before He was crucified. This is the time of year when the Sun is about to make its entry into the sign of the Ram (Aries) at the vernal equinox. Palm Sunday, or the Triumphal Entry, is symbolic of a high spiritual illumination — of the Spirit triumphant over matter — attained through Initiation, and has been so considered throughout the ages. The ass signifies a bearer of peace; the palm, honor and victory. Palms were planted around the Holy of Holies.

Good Friday is the second day before Easter, and commemorates the suffering and burial of the Sun-God. Venus is



the planet which rules Friday. The Moon passes over the cross (of Libra) on which the Sun was crucified. This is the symbolic meaning of this day.

Easter Day is another day which has a most interesting interpretation. This day, on which the Christian world commemorates Christ's resurrection from the tomb, was also celebrated by the ancients to honor the resurrection of the Sun-God. This festival occurs after the Sun enters the fire-sign Aries, and when the Full Moon is in the air-sign Libra. The Sunday following this opposition (or Full Moon) is still regarded as the official day of Easter. It signifies the Lamb of God, who is able to redeem the world. The life giving powers of the Sun impregnate the Earth with life at this time, and seeds germinate. To the Christian Mystic, Easter means the annual liberation of the Christ Spirit from the earth and His resurrection into His true Heaven Home.



The Children of Virgo, 1970

Birthdays: August 24 to September 23

PEOPLE born while the Sun is passing through the mental, common-earth sign Virgo seem primarily concerned with satisfactory adjustment to the requirements of life. Eminently practical, these natives seek what is exact and fitting, calculating to regulate all things to schedule or reduce them to original principles. Life is viewed with cool discrimination; things are seen "as they are" — without emotion or glamor — and evaluated accordingly.

The Virgoans rarely lack an interest in better moral, technical, and living standards obtainable through analysis, purification, and correction. They are usually alert, discreet, dexterous, versatile, and discerning. However, over-development of the mentality can make them cold, skeptical, cynical, and overly critical. These traits, and being peevish, fussy, or officious, may antagonize others, though these people may be admired or respected for their abilities and morality.

Keen interest in the results obtainable through applied knowledge and work usually makes the Virgo native industrious, taking pride in being willing, competent, painstaking — in giving expert care to detail. A common fault is straining

over trifles while losing sight of more important issues. Many are drawn to occupations or professions where highly specialized or scientific training is necessary.

Emphasis upon right living and physical efficiency creates an active interest in the care of the body through exercise, diet, hygiene, and various forms of therapy. However, the same interest can prove detrimental should it lead to needless anxiety over symptoms or imaginary ailments, and, when sick, negative thinking or the expectation of solicitude from others could produce illness. When not overly amenable to suggestion or faddistic, the Virgoans excel as nurses, doctors, and promoters of public health through natural methods. Others become druggists, chemists, technicians, and research experts.

Neptune and Pluto are in sextile aspect from Scorpio to Virgo all this solar month, indicating a basic reservoir of occult understanding in the superconscious of children born during this time.

From August 24 to September 3 the Sun sextiles Jupiter, a fine stellar pattern auguring health, wealth, and happiness. The native inclines toward a sunny, jovial disposition, and his good judgment and executive ability fit him well to help

others. He has an abundance of vital and recuperative power, too, so that he is able to resist disease better than most people.

Mercury trines Saturn from August 24 to September 15, acting as a brake on the flighty mind and giving it a seriousness, depth, and power of concentration of inestimable value in life. The patient persistence, caution, and diplomacy of these natives tend to make them invincible in the long run. Absolutely honest and fair-minded, they make very fine judges.

Another excellent mental aspect is the sextile of Mercury to Neptune, from August 24 to September 9. This gives a mind peculiarly adapted to the occult, and a supernormal faculty may be developed.

From August 24 to September 1 Mars squares Saturn, pointing toward a tendency to be selfish, vindictive, and quick-tempered. Children with this configuration should be given special training in truthfulness, honesty, and kindness.

Venus and Mars are in sextile aspect from August 26 to September 23, giving an ambitious, aspiring, and adventurous nature — very fond of sports. Energy, business acumen, and splendid earning capacity are all present, but a tendency toward ardency of the affections and extravagance in spending should be curbed.

From August 27 to September 23 Mars sextiles Jupiter, pointing toward a nature that is noble, sincere, and honest. Both earning ability and financial prosperity are favored, along with ingenuity and constructive ability. There is a love for travel and sports, and the health is apt to be especially good.

Saturn and Neptune are in opposition from August 31 to September 23, suggesting the possibility of loss by deception, treachery, or fraud in worldly matters, and if the native should undertake to investigate or practice occultism, he is liable to become the prey of spirit-controls. Therefore, these children should have special training in cultivating the will and a positive, independent attitude.

From September 4 to 20 the two great benefics — Venus and Jupiter — are in

conjunction, one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life. It is a good indication of a successful and happy marriage, social prestige, and the respect of all with whom the person comes in contact. The nature is jovial and sunny and the mind liberal and tolerant.

The Sun trines Saturn from September 7 to 23, endowing the native with method, foresight, and organizing, executive, and diplomatic ability with the moral stamina to carry any project determined on to a successful conclusion. Success in political, judicial, agricultural, and mining positions is strongly favored. The native may benefit by legacy, but recognition and success are generally delayed till middle life.

From September 8 to 16 the Sun and Mercury are in conjunction. This configuration favors the memory and mentality on the days when the orb of aspect is three or more degrees.

The Sun sextiles Neptune, the planet of spirituality, from September 13 to 23, favoring the possibility of developing the spiritual faculties, for it intensifies the spiritual vibrations in the aura. Many people with this configuration hear the harmony of the spheres, and if Mercury gives the requisite dexterity they may become inspirational musicians.

From September 17 to 23 Mercury and Mars are in conjunction in Virgo, giving an abundance of mental energy, enthusiasm, and dexterity. However, whether these qualities will be used for constructive purposes or for destructive ones depends upon the house position of the planets and other aspects to them.

* * *

MAX HEINDEL MESSAGE

(Continued from page 403)

But, thank God (both for the visible and the invisible drunkards), it is impossible for them to create a den of vice in the desire stuff because the force of Repulsion tends to destroy it as fast as they can bring it into existence.

(Continued)

Readings for Subscribers' Children

LISA A. S.

Born July 14, 1958, 6 P.M.

Latitude 41 N., Longitude 84 W.

Signs on Cusps of Houses:

ASC, Sagitt.	21.44	4th, Aries	...14.00
2nd, Capri.	..28.00	5th, Taurus	..11.00
Aquarius intercepted in 2nd.			
3rd, Pisces	...8.00	6th, Gemini	..2.00

Positions of Planets:

Mars	.....25.57	Aries	.....4th
Dragon's T.	..27.05	Aries	.....4th
Venus	.....21.20	Gemini	.....6th
Moon	.....29.21	Gemini	.....7th
Sun	.....21.58	Cancer	.....7th
Uranus	.....10.41	Leo	.....8th
Mercury	...16.03	Leo	.....8th
Pluto	.....0.38	Virgo	.....8th
Jupiter	.....22.43	Libra	.....10th
Neptune	.....3.01	Scorpio	.....10th
Part of F.	...29.07	Scorpio	.....11th
Saturn	....20.20R	Sagittarius	...12th

A dominant factor in this horoscope is Saturn in close conjunction with the Sagittarian ASC, from the 12th house. Although it is retrograde it is strongly aspected: sextile Jupiter and the MC, trine Mercury and Mars, opposition Venus. Lisa's personality tends to be serious, deliberate, patient, charitable, and religious, with a desire to elevate humanity. She has a strong sense of justice and fair play, devotion to duty, good reasoning ability, determination, and the capability of intense and sustained action, all of which will enable her to rise to prominent positions. The opposition of Saturn to Venus, however, sounds a warning that there may be a tendency at times to jealousy, stinginess, and poor business judgment. With so many favorable aspects to his credit Kevin should not find it too difficult to overcome the opposition.

In addition to its trine to Saturn, Mercury, planet of the concrete mind, posited in Leo in the 8th house, conjuncts Ura-

nus, trines Venus, Jupiter, and the MC. These configurations indicate an excellent mentality, not only capable of deep thought and concentration, but also intuitive, tolerant, versatile, cheerful, and able to reason correctly. There is a love for travel, which will be both pleasant and beneficial, an interest in music, art, and poetry, and a talent for both literature and law.

Jupiter in Libra in the 10th in conjunction with the Dragon's Head sextiles the ASC, Mercury, and Saturn, trines Venus and the Moon, squares the Sun, opposes Mars. Here we see indicated lofty ideals, a fruitful imagination, a kind, sympathetic disposition, an interest in music, art, literature, and all else that makes for the uplift of humanity. A public career, most likely in literature or one of the arts; is favored, but it will not all be clear sailing! The opposition of Jupiter to Mars and its square to the Sun will bring opportunities to learn complete honesty, dependability, and self-control.

The Sun in Cancer in the 7th house not only squares Jupiter and the MC, but also Mars conjunct the Dragon's Tail in Aries, further evidence of the need for this child to be taught from early years to cultivate self-restraint, tolerance, and respect for authority.

The Moon in Gemini in the 7th conjuncts Venus (8 degrees), sextiles Mars and Pluto, trines Jupiter and Neptune, denoting a wide-awake intellect, fond of literature and science, broad, liberal, and alert for progressive ideas. There is an attraction to literary occupations, particularly the newspaper field where one may flit from one subject to another as required by a restless mind. There is apt to be an especial love for travel, and a desire for positions where one meets many people. Success in marriage and all other partnerships is favored.

This child is well-endowed to give fine service in uplifting humanity, and to make much individual progress thereby.

KEVIN J. C.

Born October 23, 1964, 11:33 A.M.

Latitude 32 N., Longitude 114 W.

Signs on Cusps of Houses:

ASC, Cap.0.48	4th, Aries . . .18.00
2nd, Aquarius 6.00	5th, Taurus . .16.00
3rd, Pisces . . .14.00	6th, Gemini . .9.00

Positions of Planets:

Saturn28.25R	Aquarius2nd
Jupiter23.47R	Taurus5th
Moon5.10	Gemini5th
Dragon's H.25.43	Gemini6th
Part of F.5.36	Leo7th
Mars22.46	Leo8th
Uranus13.23	Virgo8th
Pluto15.31	Virgo9th
Venus21.06	Virgo9th
Sun0.22	Scorpio10th
Mercury5.38	Scorpio10th
Neptune16.52	Scorpio11th

This little boy's chart is an example of one who is quite often pulled in opposite directions. There are many of the fine, constructive qualities, but also considerable for him to overcome if he is to make sure that those qualities predominate in this life.

The Sun and Mercury are conjunct (but not combust) in Scorpio in the 10th house, sextile the Capricorn ASC, sextile Mars in Leo in the 8th, trine Saturn in Aquarius in the 2nd. A strong, emotionally powerful individual is here indicated, with splendid constructive and executive abilities. Courageous, determined, and an indefatigable worker, he is ready to labor in behalf of others by rebelling against oppression, or in other ways work for the cause he has espoused. Inclined at times to speak brusquely and with a sarcastic tongue, Kevin should be trained from early years to cultivate a kindly spirit and self-control. He has a strong and vivid imagination and personal magnetism which will draw people to him. His mentality is keen, shrewd, re-

sourceful, and courageous, with an inclination to be stubborn and bold. Withal, though, he has such fine basic qualities that he should be able to overcome his less desirable qualities and strengthen his desirable ones.

The Moon in Gemini in the 5th, square Saturn and Uranus, presents a different side to this boy's nature. The intellect is wide-awake and fond of literature and science, but Kevin is inclined to be changeable in the affections, and fond of pleasures — particularly games of chance. At times he is apt to worry and be gloomy, to be bitter and selfish, to display conceit and intolerance, to have difficulty with employers or employees, and to form clandestine attachments. Needless to say, these traits will require repeated efforts of the will in practising the opposite qualities to bring about a complete transmutation.

Saturn in the 2nd, sextile ASC, trine Sun, but square Moon and Jupiter, opposition Mars, indicates ups and downs in finances. Cultivation of the kindly unselfish side of his nature and learning to view material means with detachment will relieve Kevin of these destructive patterns in the consciousness.

Venus conjuncts Pluto in Virgo in the 9th, sextiles Neptune, trines Jupiter, a splendid configuration indicating musical ability, general success and good fortune, a happy marriage, and a disposition that is jovial, friendly, and generous. This child has a high sense of honor, is interested in philanthropic endeavors, liberal in mind, and tolerant of the views of others. He is fond of pleasure, traveling, parties, and capable of enjoying life to the fullest extent; he loves expensive and ultra-comfortable things: a fine house, valuable books, paintings, and other rich appointments.

The favorable aspects to Uranus and Neptune indicate an interest in the occult, and if Kevin is brought up to understand the deeper truths he will be greatly fortified for making of this life the true success that means much spiritual progress.

VOCATIONAL GUIDANCE ADVICE

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

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

Teacher, Manufacturer

ROBERT T. A. — Born August 10, 1953, 4:45 A.M. Latitude 34 N., Longitude 118 W. The presence of Mars, Sun, Pluto, and Moon all in Leo in the 12th and 1st houses near the Leo ASC stamps this boy with a very strong Leo nature. The Sun is in the 1st conjunct the ASC and Pluto, sextile Jupiter in Gemini in the 11th, and Neptune and Saturn in conjunction in Libra in the 3rd. Some very fine traits are here indicated: friendliness, generosity, altruism, dependability, and spiritual understanding. Robert has an extremely outgoing personality, and as Mars also conjuncts the ASC (from the 12th house), he may need to practice restraint of his habitual exuberance. Mercury in Cancer conjuncts the saturnian Dragon's Tail and squares the MC. Venus, ruler of the Taurus MC, is also in Cancer, sextile the MC. The Moon is also in the 1st, and has the same aspects as the Sun. Teaching, hotel keeping or club hosting, automobile manufacturing, and public relations work are all suitable fields for this native's talents.

Beautician, Agent

JEANNE M. E. — Born November 13, 1953, 9:03 P.M. Latitude 38 N., Longitude 123 W. Here we find Saturn, Venus, Sun, and Mercury all in the fixed-water sign Scorpio, in the 4th and 5th houses. The Sun and Mercury are combust (in the 5th), trine Uranus, the ASC, and the Dragon's Tail, square the Moon in Aquarius in the 8th. This young lady, having Uranus in close conjunction with the ASC, will be inclined to be quite original and independent in whatever she does.

She is progressive and idealistic, but the square of Uranus to Neptune sounds a warning to avoid the ouija board, seances, and all other negative psychic phenomena. She has a vivid imagination, but should take care to keep it "within bounds". Mars, the ruler of the Aries MC, is in Libra in the 4th, unsuspected save for the opposition to the MC. As an interior decorator, ticket office helper, theatrical agent, beautician, or dealer in art goods, jewelry, hair goods, manicure supplies, or clothes, Jeanne could use her innate abilities to advantage.

Librarian, Salesman

JIM Q. — Born September 25, 1954, midnight, Latitude 1 N., Longitude 104 E. The Sun, Neptune, and Mercury are all posited in Libra, intercepted, in the 10th house in this chart, indicating vocational activities in the public eye. The Sun sextiles Uranus and Jupiter in Cancer in the 7th and 8th houses, respectively, giving a progressive, kindly nature, inclined to help others. Neptune and Mercury, however, in conjunction, square Jupiter and Uranus, suggesting a mentality that needs discipline. The Moon in Virgo in the 9th conjuncts the MC, sextiles Jupiter and Uranus, as well as Venus in Scorpio in the 11th. This augurs well for relations with the public in a vocational field and gives keenness to the mind. Sagittarius is on the ASC, with the Dragon's Head and Mars in conjunction in Capricorn in the 1st — sextile Venus. This boy is rather versatile, with varied talents. As a librarian, salesman (art goods, linen goods, stationery, etc.), secretarial helper, or photographer he should be able to give satisfying service.

Daily Thought and Guide

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

TUESDAY — SEPTEMBER 1

The stellar vibrations on this first day of September tend to lack specific direction, so that we may make of the day what we will. Invite inner direction; realize the power of Spirit.

WEDNESDAY — SEPTEMBER 2

In the early morning hours there are splendid mental and spiritual influences. Erstwhile tiresome details may now be handled with interest and efficiency.

THURSDAY — SEPTEMBER 3

Be prepared for the unexpected with poise and inner confidence. Listen for the "divine whisper" or the intuitive guidance.

FRIDAY — SEPTEMBER 4

The harmonious rays of Venus should make beauty and peace prominent in today's affairs. Partnerships should prosper.

SATURDAY — SEPTEMBER 5

The great benefic, Jupiter, sheds his benevolent rays on the first part of this day, urging us to express the higher, more generous side of the nature. Shakespeare advised us to help the feeble up, and to support him after, as well.

SUNDAY — SEPTEMBER 6

"Love your enemies, and bless anyone who curses you, and do good to anyone who hates you, and pray for them who carry you away by force and persecute you."—*Matthew 5:44.*

MONDAY — SEPTEMBER 7

The early hours of today carry a spiritual impetus which may be used to splendid advantage in beginning a rewarding week. Facts regarding the secret forces of Nature may be revealed.

TUESDAY — SEPTEMBER 8

"To appreciate the noble is a gain which can never be torn from us." — *Goethe.* But first we must recognize nobility.

WEDNESDAY — SEPTEMBER 9

"Things temporal are sweeter in the expectatoin, things eternal are sweeter in the fruition; the first shames thy hope, the second crowns it; it is a vain journey whose end affords less pleasure than the way."—*Quarles.*

THURSDAY — SEPTEMBER 10

Early hours may bring the unexpected, but those following tend toward smooth and constructive accomplishment. Exercise of mental concentration will bring satisfying rewards.

FRIDAY — SEPTEMBER 11

A fine day for mental endeavor, from very early hours on through the evening. Direct ambition with care.

SATURDAY — SEPTEMBER 12

Unusual pleasures may come your way today. Be ready to share with others and thus multiply your own happiness.

SUNDAY — SEPTEMBER 13

"Pray for and work for fullness of life above everything else: full red blood in the body; full honesty and truth in the mind; and the fullness of a grateful love for the Saviour in your heart."—*Phillips Brooks.*

MONDAY — SEPTEMBER 14

There are harmonious and energetic vibrations with which to begin the week today. "Well begun is half done."

TUESDAY — SEPTEMBER 15

The Full Moon today brings out the stabilizing effect of Saturn, as well as the spiritual inspiration of Neptune. Completing touches may be given to splendid projects.

WEDNESDAY — SEPTEMBER 16

"Some souls are ennobled and elevated by seeming misfortunes, which then become blessings in disguise."—*Chapin*.

THURSDAY — SEPTEMBER 17

"To go beyond the bounds of moderation is to outrage humanity. The greatness of the human soul is shown by knowing how to keep within proper bounds. So far from greatness consisting in going beyond its limits, it really consists in keeping within it."—*Pascal*.

FRIDAY — SEPTEMBER 18

Energetic vibrations are being liberated from Mars today, but we do well to give extra care to their direction. As Shakespeare admonished us: "Still in thy right hand carry gentle peace."

SATURDAY — SEPTEMBER 19

Saturn's moderating hand may slow the beginning pace today, but the Sun's beneficent rays urge us on to greater heights. "Anything worth doing is worth doing well."

SUNDAY — SEPTEMBER 20

Attend the church of your choice. The sermon may be unusually thought-provoking today. Stretch your mind to include new truths.

MONDAY — SEPTEMBER 21

Mercury goes direct today; all mental matters should benefit. However, proper direction is needed — away from idle chatter.

TUESDAY — SEPTEMBER 22

Mixed vibrations on this Mars-ruled day call for a steadying of purpose and will. As Goethe said: "He who is firm in will molds the world to himself."

WEDNESDAY — SEPTEMBER 23

Favorable vibrations from Venus, Mercury, and Mars make this a day for unusual accomplishment. Emotional attachments should bring happiness.

THURSDAY — SEPTEMBER 24

Invite inspiration and it will bring a higher note to the affairs of the day, whatever they may be. Seek to bring the hidden into light.

FRIDAY — SEPTEMBER 25

"True valor lies in the mind, the never-yielding purpose, nor owns the blind award of giddy fortune."—*Thomson*.

SATURDAY — SEPTEMBER 26

This is a day to practice patience. "A true Christian man is distinguished from other men, not so much by his beneficent works as by his patience."—*Horace Bushnell*.

SUNDAY — SEPTEMBER 27

The benevolent rays of Jupiter aid us in making this a Sabbath for real inner expansion. "Be noble! and the nobleness that lives in other men, sleeping but never dead, will rise in majesty to meet thine own."—*Lowell*.

MONDAY — SEPTEMBER 28

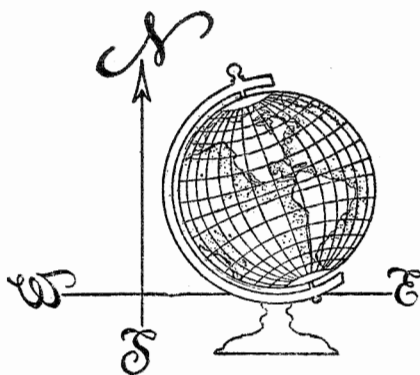
Splendid Venus-Mercury-Mars vibrations are being loosed today, so that the week may be given an excellent start. Mental endeavors are especially encouraged.

TUESDAY — SEPTEMBER 29

Seek for the highest motives to direct today's actions. Emerson wisely said: "A good intention clothes itself with sudden power."

WEDNESDAY — SEPTEMBER 30

The month of September ends with a New Moon near Uranus in Libra. To those prepared this can bring choice treasures: liberation (from out-dated ideas, etc.), expansion of consciousness, a loftier altruism, new ideas in music or art.



MONTHLY

News

INTERPRETED

Now It's the P. Q. Test

A psychologist at the Massachusetts General Hospital has designed a "Personality Quotient" test to measure potential performance that may overcome most of the faults of the traditional I. Q. test.

When Dr. Gene M. Smith gave student nurses in Boston his new tests, the results showed that the students who later made the most use of their intellectual ability scored highest on questions that measured responsibility, dependability, self-reliance, resourcefulness, conscientiousness, persistence, desire to learn, determination to succeed and other allied traits.

"These traits — combined with confidence in one's ability to learn, and the belief that one's effort will be rewarded — help distinguish the academic winners from the academic losers," points out Dr. Smith.

In one test of his method, Dr. Smith said he was two and one-half times more accurate in predicting grade-point averages than when he had been using high school grades and college board scores alone. Most of his testing has been conducted with student nurses in the Boston area, but 12,000 students from grades 4 through 12, and 1,000 Spanish-speaking students have also taken the tests.

Results differ in different cultures and social-economic groups, but the general pattern is much the same, according to Dr. Smith. He thinks the new tests will help predict which "marginal" ghetto students will do well in professional schools, particularly those that train doctors and nurses.

The new personality quotient test actually involves two separate sets of questions. The student answers one set and another is given to his classmates, who evaluate him on particular aspects of his personality.

—*Science Digest*, January, 1970.

If this test actually does indicate the extent to which responsibility, dependability, resourcefulness, and similar traits are active in individuals, particu-

larly in children, it — or similar tests — may eventually prove to be more valuable than its advocates now believe.

The test helps "distinguish the academic winners from the academic losers," says Dr. Smith. It is to be hoped, however, that, in time, teachers, counselors, and others having access to the test results will be able to use the information contained therein to help those potential "academic losers" develop the interest, confidence, self-reliance, and desire to succeed which now characterize their successful contemporaries.

It is true, of course, that some individuals appear to have more intellectual potential, or more prospects of "making something of themselves," than others. Sometimes this is due to the person's inherent nature and, sometimes, to home and environmental conditions in which he has been raised. In any case, experienced teachers know that, by instilling confidence and a sense of personal worth into so-called "under-achievers" it is often possible to cause them to blossom into active, contributing, and surprisingly "bright" members of the class. Very often it is not a lack of requisite mental ability which keeps a person from scholastic achievement. Instead, the fact that he has never experienced either internal or external motivation for *any* achievement suppresses latent abilities and causes others to regard him automatically as an "academic loser," beyond help.

Perhaps the day will come when the

results of a "personality quotient" test will signal the beginning of a program of encouragement and help for potential under-achievers, rather than merely the implication that, because these people do not presently exhibit self-confidence, resourcefulness, or conscientiousness, they cannot, through wise and patient counseling and care, be encouraged eventually to do so.

Teen-Age Hotline to Help

An emergency telephone is giving Children's Hospital in Los Angeles some insight into the problems of teen-agers. Dr. Dale C. Garrell, director of the division of adolescent medicine, started the hotline about 18 months ago to help youngsters who are in a crisis and are unwilling or unable to discuss the problem with their parents or other authorities.

Tabulating 7,000 calls in the first year, Dr. Garrell found that 21 percent involved boy-girl relations. Conflicts with parents accounted for 19 percent. Next came drug use (7 percent), school (5 percent), social isolation (3 percent), social inhibition (3 percent), pregnancy (3 percent). The rest were miscellaneous matters.

A 17-year-old boy, for example, had shot heroin and missed a vein. He was panicked. When a trained staff member couldn't answer the question, the call was "patched in" to an appropriate consultant. The physician assured the boy he was not in any immediate danger.

A 14-year-old runaway girl wanted to know the legal implications of her action. Through the patch-in, she was given the information by a juvenile public defender who also discussed various alternatives to running away.—*Science Digest*, 1-70.

This is only one of the many telephone services which seem to be springing up all over the country in response to frequent, often urgent, public emotional, psychological, and physical needs. It is an example of the way in which an invention, heretofore considered largely one of convenience and pleasure, can be used for humanitarian purposes.

Similar services are provided in a number of cities for alcoholics or smokers who wish to stop but seem unable to do so, for those whose problems are so overwhelming as to make suicide seem, to them, the only release, for calls of an

emergency nature such as accidental poisoning, or for invalids and the elderly who are alone, friendless, and simply in need of "someone who cares" to talk to and give advice and comfort.

It is not known how many thousands of individuals have been helped by "hotlines" such as this. Many, certainly, have been prevented from succumbing to a specific, momentary crisis, and it is quite possible that calls to an understanding expert on drug or other addictive problems, or to a clergyman or counselor equipped to talk to someone considering the possibility of suicide, have marked the turning point in many lives that had been headed for disaster.

It is unfortunate that people in the deep trouble in which many who utilize these "hotlines" find themselves are so often estranged from family and friends and have, seemingly, no one to guide, encourage, and succor them. The fact that experts in the problems at hand are more and more donating their services in this manner, however, assures that advice, once it is forthcoming, will constitute more than the sympathetic but generally ineffective platitudes which might be uttered by well-meaning individuals inexperienced in handling matters requiring medical or other professional knowledge.

Here is an opportunity for service in which aspirants who might be tied to their homes but do have a few available hours during the week could participate. Not all of us, of course, are medical experts, and we are not all qualified to advise in emergencies. We all can, however, participate in such telephone services as to the many elderly people in our neighborhoods who are existing through hours of incredible monotony and loneliness, and whose days would be immeasurably brightened by just one phone call from an interested friend who sincerely wants to know how they are, who can arrange for grocery deliveries or other necessities, or who is willing simply to chat, make cheerful comments, and offer words of encouragement.

Curing Modern Headaches

Just assuring the patient that his recurring headaches aren't being produced by a brain tumor often is enough to clear them up, says Dr. Charles D. Aring, a University of Cincinnati neurologist. Many headaches are simply the result of an unconscious fear that they reflect some underlying pathology.

In order to give that assurance, of course, it is necessary to examine the patient. "The laying on of hands is useful," Dr. Aring told an international symposium on headaches. "Chances are the thorough-going examination is the first the patient has had, since persons with headaches usually are given the once-over-lightly approach, plus a pill or potion as a token of the physician's affection."

After an examination — "a good way to become acquainted" — an explanation of the symptoms is necessary. "It is remarkable how few patients with headaches have been conversed with as equals," he says.

After it can be determined the headache is not a manifestation of tumor, trauma, hemorrhage or other disease, the doctor can work with the patient to dispense with the pain, drugs may be helpful but they should be recognized for . . . crutches to be used until the patient can go the way alone.

"Some people have got to have headaches. It keeps them in equilibrium," says Dr. Aring. "It's an unstable balance but a better bargain than some worse emotional turmoil, such as a depression."

A new kind of headache, a "ghetto headache," is being seen at Mount Sinai Hospital, Chicago. Dr. Bernard J. Baltes, co-director of the hospital's headache clinic, says it is being produced by the frustrations of underprivileged living.

Ninety-two percent of the clinic patients, virtually all of them black, show profound depression over their inability to cope with the social and economic problems that come out of crowded living.

Dr. Baltes contrasts this clinical finding with his private practice consisting of upper-middle-class, white patients whose headaches are mostly of the migraine type.

While ghetto conditions have long been with us, it is only in the last few years that the headache symptom has been arising. A decade or so ago, the ghetto resident was better adjusted to his unfortunate fate. He saw little possibility of improving his lot and was resigned to living with it. But with the awakening of a social consciousness in society, the black man's desire has been kindled by promises for a better life.

"When these goals are not realized, anger and hostility develop," Dr. Baltes says. "When the anger isn't expressed, it builds up and is manifested as a headache."

As proof of the underlying depression,

the ghetto patients are treated with anti-depressant drugs. The sedative effect tends to calm them and give them a good night's sleep.—*Science Digest*, January, 1970.

Here is further evidence of the generally well-known fact that headaches are symptoms of emotional as well as physical problems. Worry and fear — even "unconscious fear," so Dr. Aring says — often produce headaches.

The doctor's findings serve to underline arguments that habitual reliance — particularly when not under a physician's care — on common headache remedies is futile, if not dangerous. The doctor himself points out that drugs "may be helpful" but should be regarded as crutches. A headache is never the underlying illness; there is always another physical, or an emotional, cause.

The "ghetto headaches" described by Dr. Aring are another price that some people must pay for the life which they seem forced to lead. Those who are frustrated by conditions in which they find themselves — sociological or any other — will react in a way that will ultimately manifest physical consequences, unless they have developed in large measure the equipoise which we must all eventually acquire. The horrors of ghetto life are not the only external cause of physical or emotional distress; the increased noise level almost everywhere, heightened pressure to "produce" at work or at school, and the mounting problems of domestic and international life, all are taking their toll.

It is good that doctors now more generally recognize the possible outside causes of headaches and other ailments, and that it is more common practice to search for these causes in individual patients' lives rather than to dispense headache tablets indiscriminately. The role that the patients themselves must play in developing equipoise, however, is even more important than the doctors' endeavors to help them feel better. Lack of equipoise, as we know, results in all manner of ailments — even, in extreme cases, the inability to do *anything*.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

"Great Lion of God"

Great Lion of God by Taylor Caldwell, Doubleday, New York, 1969.

THIS is the latest, and one of the most perceptive, of many novels based on the life of Saul of Tarsus — St. Paul. Written by the author of *Dear and Glorious Physician*, an equally enthralling account of the life of St. Luke, it is a dramatic, powerful rendition of many events in the life of Saul that are already familiar to readers, as well as some that, perhaps, are not.

Much of the book is devoted to Saul's early years, and movingly describes the agonies of soul which Saul had to experience before his conversion. Even as a child he was "different" — aloof from playmates, of serious, sometimes sullen, demeanor, and fanatically worshipful of God and observant of Jewish law. He had no patience with digressions from that law. He himself, however, was not above digressing, on occasion, and his consequent suffering and remorse were great.

The burning desire to learn God's will concerning him was the driving force in the young Saul's life. After much soul-searching and prayer, he became sincerely convinced that God's mission for him was to persecute the early followers of Christ Jesus, and he embarked upon these persecutions with the terrifying intensity with which he attacked everything. It was not, of course, until after the conversion on the road to Damascus that he discovered the true nature of God's plan for him, and even then, several times in his minis-

try, he was to encounter periods of long idleness during which he did not know what his next step was intended to be, and felt himself "forgotten."

A number of incidents are related which may or may not have been based on fact, but are certainly within the realm of possibility. Early encounters with the Greek physician Luke, with Joseph of Arimathea and the Essene community, and with Jesus the Nazarene himself, lend drama to the story and foreshadow events to come. Saul's initial glimpse of Jesus allegedly occurred on a street in Jerusalem, when his attention was held transfixed by two striking individuals—Mary and Jesus—engaged in conversation. Saul, of course, could not fathom the disturbing effect and magnetic hold which Jesus already then seemed to have on him. In several later encounters, after Christ Jesus had become known as a teacher and, in the eyes of some, as a troublemaker, this hold seemed to be increased, although in each successive instance Saul felt progressively more antagonistic toward the Master.

Saul was afflicted with a fiery, fanatic, and terribly intense nature throughout his life. Whatever he did, he did with ardor and vehemence, and he reaped the fruits of his acts with equal force. When remorseful, he was consumed by the flame of contrition; his righteous indignation was imperious; and his zeal in performing the commandments of God, as he understood them, has been equalled by few in the history of the world. He preached the Gospel with the same single-mindedness

with which he had once persecuted Christ's followers. The physical toll extracted by the vehemence of his emotions must have been tremendous, and although the author does not dwell overlong on Paul's ailments, it is obvious that he was not a well man. He suffered from epilepsy from adolescence, and must have been driven by the fervor of the Spirit rather than by excessive physical energy.

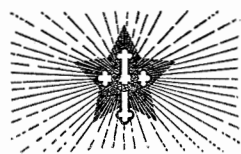
Insight is also given into the internal troubles besetting the early Christian community. Doctrinal disputes arose already in the first years after the crucifixion, and Paul, as Apostle to the Gentiles, was of course deeply concerned with the question of their acceptance as members of the "flock." The differences of opinion between Peter and Paul, well known to students of the period, are here again recounted, as is also the gradual establishment of respect and warmth between the two men. The reader is led to wonder anew at the frequency of squables among spiritual aspirants; even now, almost 2,000 years later, the spirit of Christ's message—love, compassion, and universal brotherhood—has still not completely surmounted emphasis on procedure, niceties of doctrine, and mechanics of organization among Christian adherents. Many who now profess devotion to Christ, and to the Higher Teachings, have yet to feel within themselves the deep consciousness of that universal unity which makes us all truly "brothers and sisters" and which should encourage us to "love one another."

Miss Caldwell tells, too, of how, even in the early days of Christianity, the words of Christ Jesus were misinterpreted to suit individual conveniences and to fit arbitrary contexts. There were those, for instance, who claimed that Christ had taught "that man should spend his life exuding passive love and charity. And was not His return expected hourly? Why, therefore, should a man labor for the morrow?" Deliberate as well as unconscious falsifications of the Master's teachings have continually plagued this most glorious of all religions yet vouchsafed to man. The author describes how a few

groups of Christian zealots stormed pagan temples and wreaked violence among the worshippers—episodes which forewarned of the later events which prompted Max Heindel to write: "The religion *miscalled* Christianity has therefore been the bloodiest religion known . . . On the battlefield and in the Inquisition innumerable and unspeakable atrocities have been committed in the name of the gentle Nazarene."

The spiritual essence of Christ's teachings—brotherly love and selfless service—in a way so simple, although evidently constituting the most difficult lesson for man to learn, has yet to be distilled from the trappings which surround it in the hearts of many men, and to become the guiding principle of all our lives.

This book, while perhaps imaginative in some of its detail, offers not only a penetrating portrayal of Paul's character, suffering, and ultimate triumph, and an inspiring account of his accomplishments, but also revealing glimpses of the Biblical and historical personages by whom he was surrounded, and of the general history of early Christianity. It is sure to hold the attention of any reader interested in these matters.—D.F.



Each picture in the life of Paul evidences a specific phase of occult development. Such a progression marks the life of every aspirant who attains to Paul's exalted status. Saul, the persecutor of Stephen, bears little resemblance to Paul, author of a divinely inspired Song of Love. It was because of the transformation in character and consciousness that the name of this eager, ardent Spirit was changed from *Saul* to *Paul*. Esoterically, names are but numerical expressions of spiritual ideas.—*New Age Bible Interpretation* by Corinne Heline.

Readers' QUESTIONS

How Stellar Rays Affect Us

Question:

One hears so much these days about the influence of the stars on the lives of people. Actually, how is it possible for a star or stars to affect one's life?

Answer:

It is really quite simple when considered in the light of reason and logic!

We see the changes produced in the different seasons, and we recognize that these changes are due to the Sun's changed position. We also recognize the effect of the Moon on tides, etc. These bodies move fast, yet are constantly producing changes in the atmospheric conditions of the Earth, and in these days of instant communication it should not be hard to conceive that the other heavenly bodies also produce an effect. Their changes are so numerous that the same chemical condition could not occur except at intervals of 25,868 years (a sidereal year). Thus we see that the electro-static condition of the atmosphere at the moment a child draws its first breath would give to each atom of the sensitive little-body *an individual stamp*.

Now after death (so-called) the Spirit enters the purgatorial region, then the First Heaven, then the Second Heaven, remaining in each place long enough to do a certain amount of work. Finally, it reaches the Third Heaven, where it remains for a period in perfect rest. However, in the fullness of time a desire for more experience draws the Spirit back to Earth life. Then the Lords of Destiny call up before it a panorama of the coming lives available to it. Various embodiments are usually offered because the Spirit has had contacts with many different people

who are then living and in whose environment it may take its place, to reap with them what it has sown in its former lives and to sow anew. This panorama, however, is only given in the larger outline, and the Spirit is left free to fill in the details.

When the Spirit finally enters Earth life the stellar rays are propitious to the unfoldment of the life panorama, and the horoscope at birth shows the time when the Spirit will receive impulses from the planetary rays to bring on incentives to certain actions at specific times.

Be it noted that we carry in our atmosphere the latent forces of all our past lives, and at the propitious moment, like the wireless waves that light a distant lamp, the planetary rays impinge upon the tendencies latent within us and galvanize them into dynamic energy which impels us in a certain direction. The pictures shown in the prenatal panorama become *endowed with life* and we are forced to take action one way or another. Either we may yield to the impulse, thus bringing upon us the whole effect shown by the prenatal cause at hand, or we may strive to take another line of action which will modify the cause, thereby resulting in a different effect, and change the life within certain limits. We cannot change the life altogether, for the panoramic debts selected must be paid in one way or another and the lessons learned which they carry with them.

It may be difficult for the materialistic mind to accept the reality of the innumerable invisible beings who aid mankind, but the sooner it is accepted the sooner will man understand many of the now seeming unexplainable mysteries of life. The Recording Angels not only help man select the environment for his Earth life, but

they also guide the stellar influence so that they affect each one in such a way as to facilitate the liquidation of his past indebtedness to others, helping him, also, to reap the benefit of whatever good he has done in past lives.

Use of the Creative Force

Question:

Is the legitimate use of the creative force limited to reproduction only?

Answer:

By no means. At one time in his evolution, man was, like some plants today, a complete creative unit capable of perpetuating his kind without the help of another. He had, however, no brain or larynx, and in order that these organs might be built, one half of the creative force was turned upward. Since half his creative force thus was turned into other channels, man became dependent upon the help of another for purpose of reproduction.

The brain was made for the evolution of thought whereby man creates in the Physical World. Houses, cities, space vehicles, machinery — everything "man-made" — is crystallized human thought. Nothing can be created until it has been thought through — this is as true of divine Creation as it is of our own elementary endeavors.

The larynx was made that man might express his thoughts, and it will be through the larynx, when it has been developed into a pure, refined instrument, sensitive beyond all present comprehension, that the evolved God-like man will be able, at the end of this Day of Manifestation, to speak the Creative Word.

The connection between these organs and the sex-force expressed through the lower creative organ will be evident when we remember that the boy who possesses the positive creative force changes his

voice at the time of puberty, when he is first able to procreate his own kind. Also, the man who abuses his sex-force becomes an idiot, while the profound thinker who uses nearly all his creative force in thought will have little or no inclination for amorous practices.

It stands to reason that, if man is to become a Creative Intelligence similar in ability to God Himself, these organs of creative thought and expression will have to be developed far, far beyond their present capacities. It also stands to reason that abuse of the creative force, through which these organs are being developed, will hinder and even regress that very development which has yet so far to go. Whatever of the sex force is not used for the generation of another human body can be turned, instead, into channels of mental creativity. Hard as it is for most of humanity at this stage to grasp the need for conservation and proper use of the sex force, occult science teaches that the sex-function should *never* be used for sense-gratification, but for propagation *only*.

We see now that this is not, as many people seem to think, an arbitrary rule designed by "prudes" in order to thwart our pleasure. The reason for this injunction is rooted in the very foundation of our own ultimate evolution to Godhead, and the sooner this is generally recognized and respected, the better for all humanity.

It should be remembered, too, that physical endeavor requires the use of the creative force, so that an adequate amount of physical activity in the daily routine is desirable for both the physical and the spiritual welfare.

Max Heindel gave us wise counsel concerning this important matter: "It is our earnest conviction that the purer we read and think about sex, the purer we shall be mentally, and also less liable to the danger of morbid habits."

* * *

The training which makes men happiest in themselves also makes them most serviceable to others.—*Ruskin*



Iodine: Its Role in Human Nutrition

EMORY W. THURSTON, PH.D.

EDITOR'S NOTE: For this informative article we are indebted to VEGETARIAN WEST, May-June, 1970, issue, formerly VEGETARIAN NEWS. This New Age magazine, seeking to "represent the great diversity of vegetarian thought which helped so mightily to plant the seeds of change . . . sweeping the Western World," is certainly an admirable and welcome chorus of voices into the vegetarian world.

EMORY W. THURSTON IS ONE OF AMERICA'S MOST QUALIFIED AND DEDICATED AUTHORITIES IN THE FIELDS OF HUMAN NUTRITION, BIOCHEMISTRY, AND PHARMACY. HOLDING THE DEGREES OF PHARMACEUTICAL CHEMIST, B.Sc., Ph.D., Sc.D., DR. THURSTON HAS ENGAGED IN EXTENSIVE RESEARCH PROGRAMS FOR VARIOUS U. S. AGENCIES INCLUDING THE ATOMIC ENERGY COMMISSION, OFFICE OF NAVAL RESEARCH FOOD AND CONTAINER INSTITUTE OF THE QUARTERMASTER'S OFFICE. HE CONDUCTED THE NUTRITION AND DEFICIENCY FORUM FOR 18 YEARS AND IS PRESENTLY DOING ORIGINAL RESEARCH WORK IN HIS PRIVATE LABORATORY, ACTING AS CONSULTANT TO PHYSICIANS, DENTISTS, AND MANUFACTURERS.

TO mention iodine immediately produces a mental image of that bottle in the medicine cabinet containing a brown liquid that is applied to all our cuts, bruises, and other external injuries, with many a groan of the stinging it causes. The amount of this element in the human body is extremely small, probably less than fifty milligrams. Nevertheless, it is most important for our growth

and health. While there is a very small amount in the blood, nerves, and other organs, most of the iodine found in the body is in the thyroid, the ovaries, and uterus. Women require somewhat more than men.

It is only recently that the actual function of iodine in the human body has been established. The active principle of the thyroid is the hormone thyroxin, which contains about 65% iodine, the remainder of the body containing about ten milligrams more. The entire volume of blood-iodine in the body is normally less than one milligram.

Many authorities have attended to estimate the actual amount of the element required by the body for normal functioning. Swiss and German investigators determined that this should be about six milligrams daily. Our own Food and Drug Administration now claims that the maximum amount taken as supplemental food should not be in excess of 0.15 milligrams daily, or about 1/40th the amount the European scientists claim. In our own experience it would seem that the Swiss and Germans were much nearer a real-

istic approach. As we are operating under United States laws, however, preparations for general sale to the public must now be restricted to the smaller amount.

The principal periods of demand for iodine are during puberty, pregnancy, and the menopause, or when infection or great stress occurs. This writer has experimented upon himself since 1928, often taking large quantities of the element in an effort to determine the toxic dose. When the iodine is in an organic form, such as is found in sea plants and fish, as much as 100 milligrams daily have been taken over long periods of time without apparent harmful effects. Many Oriental people make sea foods, both plant and animal, an important part of their diet and doubtless their intake of iodine, compared with American standards, is extremely high. We have never known of any harmful effects to these people.

Near our seacoast the soil contains more iodine than farther inland, so the coastal crops are therefore much better supplied with the element. Since iodine salts are very soluble in water, rains and irrigation soon leach most of the salts from the soil. In several areas of the world, as in Switzerland and the high Himalayan valleys; soil iodine deficiency is notorious and is a serious matter. The Great Lakes region, the Rocky Mountain area, the central plateau (Utah, Idaho, Montana, etc.), and the Pacific Northwest are especially deficient in the element. Even when actual deficiency is not so pronounced, disinclination of many people to consume iodine-bearing foods, and often living on a diet heavy with carbohydrates, may cause them to develop a condition of actual deficiency.

Unless sea animals or sea vegetation are consumed regularly, and in considerable amounts, various deficiency symptoms occur with great frequency. At one time, before our scientists had learned of the importance of iodine in the diet, it was said that in those iodine-deficient areas one out of every four women was afflicted with goiter. A deficiency of the element in the diet may be the cause of lowered vitality, low resistance to infections, in-

ability to think logically, loss of control of the muscles of the mouth (resulting in contortion and drooling), defective teeth, tendency to obesity, cretinism, loss of tone of the circulatory system as well as other tissues, and slow or defective development of the sexual organs.

There seems to be constantly increasing evidence that the inorganic form of iodine, such as used in iodized salt, is not the most effective way of administering iodine. It is of doubtful efficiency and impractical from several viewpoints. Re-surveys, following the use of iodized salt, and iodizing of city water supplies over a period of years, have not shown the decrease in goiter that had been hoped. While many individuals seem to get along on a very small amount of the element, their scant supply may be responsible for many obscure "borderline" symptoms without actual pathology. The 1917 draft of prospective soldiers demonstrated a surprising number of the men had definite evidence of iodine deficiency. Those who showed such evidence almost all had defective teeth.

Iodine must be considered a food element of tremendous importance. Its lack in the diet must be supplied if the animal mechanism is to function normally. Strictly organic iodine, as it occurs naturally in foods, is the only proper source of the element. When the inorganic form is taken, it can be found in the urine within twenty minutes, and most of it leaves the body within twenty-four hours. When taken in the organic form, as in sea-plants and fish, it is often possible to find it for from twenty-four to forty-eight hours, and traces of it may remain in the body for weeks.

Lack of iodine causes thyroid disturbance, and dental caries is almost invariably an associated symptom. Iodine in food form is essential as a catalyst for stabilizing calcium metabolism. It may also be highly important in inhibiting infections of various kinds. It may also be a factor in sexual frigidity and impotence. In addition to fish and shell fish; sea plants such as kelp, irish moss, dulse, are valuable as

food. Variation of the iodine content of land-produced foods depends entirely upon the soil content of iodine. As previously pointed out, so many soils in the United States are quite deficient in the element. It is always well to make use of an efficient supplemental food that provides an adequate supply. The Food and Drug Administration endorses iodized salt as a source of sufficient iodine to maintain good health. While we have no particular objection to iodized salt, it seems a poor substitute for the true food iodine as supplied by ocean fish and plants.

For countless centuries, many Oriental peoples have used vast quantities of these sea foods in their daily ration, and it is quite certain that they consume every day many times the amount of iodine suggested by the Food and Drug people. Those people who use adequate organic iodine every day are said to be blessed with good teeth and gums, and have fewer colds and other infections.

They are also said to be generally more free from arthritis and other disorders that are so prevalent in America.

As long ago as 1922 Prof. McCarrison showed that test animals confined in dirty, crowded cages develop various infections and their thyroid glands became very much enlarged. Those kept in scrupulously clean cages and not crowded, were perfectly healthy. Later, animals kept in crowded, dirty cages but fed a ration with adequate organic iodine, were in perfect health. Evidently iodine has a definite effect in preventing infections.

Iodine is now known to be one of those elements absolutely essential to good health and even life itself, even though the entire amount required is extremely small, probably an amount less than 1/10 the size of a pin head daily. This element would seem to be involved in the proper metabolism of calcium, phosphorus, and the starches. A deficiency of iodine in the diet may cause lowered vitality, inability to think logically as well as a number of other distressing symptoms as have previously been enumerated . . . Some years ago Dr. William Weston of the United States De-

partment of Public Health said, in part, "Investigations have shown that when inorganic iodine is supplied it leaves the body in a relatively short time (less than 24 hours) mostly through the kidneys. The organically bound iodine of foodstuffs, however, is set free only slowly in the body, and a longer time elapses before it leaves the body. A number of investigators have therefore emphasized the great importance of naturally bound iodine in goiter prophylaxis instead of the inorganic form."

Iodine must be considered a food element of tremendous importance. Its lack in the diet must be supplied if the organism is to function normally. Inorganic forms, while they may be of value as stabilizers, are too uncertain to be relied upon. Strictly organic iodine, as it occurs in food forms, is the only proper nutritional source of the element. If normal foods are lacking in proper amounts they must be supplied by natural sources which are rich in the element. Perhaps many borderline and vague symptomatic conditions may be merely a manifestation of mild iodine deficiency. Iodine in the food form is essential as a catalyst for establishing calcium metabolism. Ocean animal and vegetable life forms are the most satisfactory source of food iodine. (The Rosicrucian Fellowship does not, of course, advocate eating fish, or "shell fish".)

* * *

ROSICRUCIAN PRINCIPLES

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



Effect of Hypnotic Sleep

LOOKING at the matter from the standpoint of one life, the use of hypnotism to cure bad habits or to heal seems productive of an immense amount of good. But looking at it from the deeper standpoint of the occultist, who views this life as only one in many, and looking at it from the effect it has upon the invisible vehicle of man, the case is vastly different.

When a man is put into a hypnotic sleep, the hypnotist makes passes over him which have the effect of expelling the ether from the head of his dense body and substituting the ether of the hypnotist. The man is then under the perfect domination of another; he has no free will, and, therefore, the so-called "suggestions" are in reality *commands* which the victim has no choice but to obey. Besides, when the hypnotist withdraws his ether and wakens the victim he is unable to remove all the ether he put into him.

As a small part of the magnetism infused into an electric dynamo before it can be started for the first time is left behind and remains as residual magnetism to excite the fields of the dynamo every time it is started up, so also there remains a small part of the ether of the hypnotist's vital body in the medulla oblongata of the victim. This is a club the hypnotist holds over him all his life, and it is due to this fact that suggestions to be carried out at a period subsequent to the awakening of the victim are invariably followed.

Thus the victim of the hypnotic healer

does not overcome the bad habit by his own strength, but is as much chained in that respect as if he were in solitary confinement, and although in this life he may seem to be a better citizen, when he returns to Earth in another embodiment he will have the same weakness and have to struggle until at last he overcomes it himself.

* * *

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

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OUR PATIENTS WRITE

California—I find myself writing to you with renewed spirits. Feel stronger spiritually and have benefited by many new insights.

California—Am feeling better all the time. What a difference in calmness and nerve control since last year! Thank you!

Florida—I can cope with difficulties and frustrations much better and seem to have more strength to endure physical activity every day. I am very grateful to you and the Invisible Helpers.

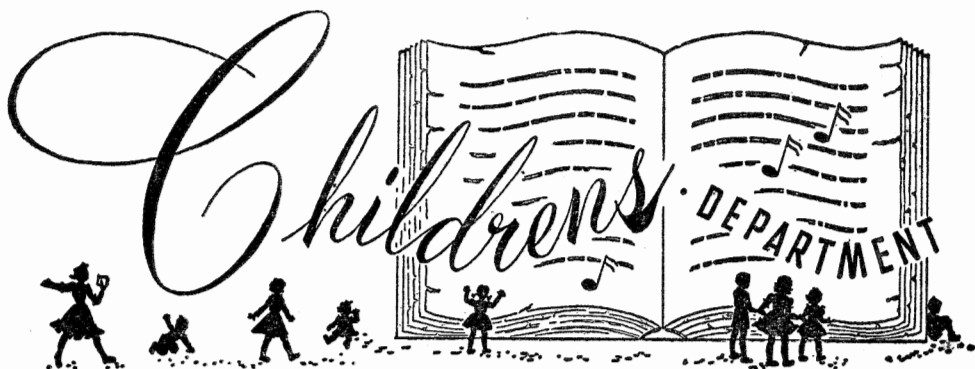
Canada—I don't know just what would have happened had we not had so much help from you. Although we have not followed your instructions to the letter, the improvements has been very much. Thank you!

Florida—Thank you for your last letter. I am so grateful to you for your interest in me and also for your understanding. I am feeling so much better in every department of my being. You have given me the strength and inspiration to continue. I truly feel that a miracle has happened to me. The suggestions about my diet and procuring the proper foods are most helpful. I have purchased a new 7-speed blender, which I find so easy to use. I am taking the potassium broth once a week and find it pleasant to drink and helpful. Must add how grateful I am for the Invisible Helpers. I truly feel their presence in my life.

Michigan—Your help, and the answers I have gotten from my studies, are truly marvelous. How I yearn to be able to help others as you have helped me! I only hope I can in this life.

Ghana—Thanks to the Elder Brothers for having brought to life again our friend who recently had two operations at the Presbyterian Church Hospital. It seemed like a miracle.

New Jersey—Thanks to your help and prayers a miracle has happened before expectation. Thank God for such people as you. God bless you all!



The Thorn--Sharpener

DAGMAR FRAHME

Part 1

EGBERT was really not grown up enough to have a knife yet, but he had begged and pleaded so hard, and had promised so faithfully to use it only in the right way, and had made such a nuisance of himself, that Nicholas finally said, "Oh, all right." Actually, Nicholas didn't think it was a good idea, but he was so busy supervising the work of all the Fairies, and keeping a special eye on the dandelions who were threatening to get completely out of hand, and counting apples, that he was willing to do almost anything to get Egbert "out of his hair."

People — that is, Fairy people — were always trying to get Egbert "out of their hair." He was the youngest of the Fairies, and what a problem he could be! He couldn't be trusted to finish even the simplest job. Early in spring, when Nicholas had asked him to loosen the soil around the tulip bulbs so that they could get their heads out more easily, he worked for about five minutes and then went off sliding on the ice that was still left on the pond. Nicholas had to finish the job himself. Egbert was really in disgrace after that, and no one let him do any work at all.

This made Egbert — who deep down

inside meant well even though he never seemed to care about doing a good job — very unhappy, and he began to tease to be allowed to do something. Nicholas said no, but Nina, who always felt a little sorry for Egbert and tried to be his friend even at the worst times, said she would be responsible for what he did if he could work for her. Nina was in charge of the painting brigade and she and her helpers did such a wonderful job that their flowers seemed to be the brightest and prettiest of any for miles around.

It was just about time for the strawberries to turn red, and Nina thought that would be the perfect job for Egbert. He would have just one can of paint and one color, he would work close to the ground so there would be no danger of his spilling paint all over leaves and flowers, and the strawberry patch was right next to the apple tree where she herself would be working and could watch him — so how could anything go wrong?

How, indeed?! To make a long story very short, Nina had to leave the apple tree and help with a rush job painting some roses who weren't scheduled to open for two more weeks, but whose buds were already so fat they were going to burst open any minute. Then Egbert,

who had worked surprisingly well and finished about a quarter of the strawberries, began to think how nice it would be if he would surprise everybody and paint the rest of them all different colors. So he took his bucket of red paint back to the shed, and brought out instead buckets of purple, yellow, blue, white, and a new shade called "tangerine" which no one seemed to know much about. It had come in a big order from the Central Fairy Supply Warehouse, and although it was pretty, it didn't seem to fit properly anywhere in the landscape. Egbert was soon hard at work, painting each strawberry a different color. After a while he even tried painting designs, and, when he was finished, if the strawberries had been Easter eggs, everyone would have said, "My, how beautiful!"

But since they were strawberries instead, Egbert, who had just begun to clean up his brushes and was still happily admiring his work, was startled to hear behind him a loud shriek of "Oh, no!" and a roar that sounded something like, "Egbert — what have you done now?!"

Egbert turned around. There, looking horrified and as though they didn't believe what they saw, were Nina and Nicholas. Egbert's big smile faded as he looked at them. "Don't — don't you like it?" he finally asked.

Nina and Nicholas didn't answer. Nina couldn't seem to find her voice, and Nicholas was so upset he was afraid he'd say something he might be sorry for later. Needless to say, Egbert was sent straight home to bed. Needless to say, too, Nina and her helpers had to work all night getting all the purple and yellow and blue and white and tangerine paint off of the strawberries and putting the red paint on. The other Fairies tried hard to remember that Egbert hadn't meant any harm and was only trying to give them a nice surprise, so they didn't get too annoyed. But from then on, no one gave him any jobs because everyone was so afraid that he would do something even worse next time.

All this had happened a few months ago, and of course Egbert was getting very restless again. For a while after painting the strawberries he was very quiet, staying out of the Fairies' way and not teasing anybody about anything. But gradually he forgot about the strawberries, and started thinking up new things that might be fun to do. One morning he watched the Sharpeners getting ready for work. For one week every summer the Sharpeners had to go out with their knives and sharpen the thistles, and the thorns on the roses and raspberry bushes. Most Sharpeners already had their knives, but this year Egbert's friends Harry and Barry were old enough to go along for the first time, and Egbert watched unhappily as Nicholas gave them their knives. Egbert was almost as old as Harry and Barry and should have gone with the Sharpeners this year, too, but of course Nicholas said no. "Goodness only knows," he thought, "what Egbert would do with a knife!"

Poor Egbert! He looked on sadly as the Sharpeners went off to the rose arbor, Harry and Barry holding their knives up high so that he would be sure to notice. Then he wandered down to the brook, hoping to find something to do that would cheer him up. He started to throw a few pebbles into the brook and watch the ripples when a salamander came by and asked him to please stop because he was planning a picnic on that very spot with his cousins that afternoon and didn't want the place messed up.

Then Egbert went over to the reeds and started to choose one that he could make a whip out of. (Actually, he didn't whip *anything* with his reeds — he was much too kind-hearted for that — he just whipped them through the air as hard as he could because he liked to hear the whizzing sounds they made.) But today Mrs. Duck came out and asked him — very politely of course — not to disturb the reeds because her children were going to have a birthday party in a few hours and one of the games planned was hide-and-seek in the reeds. So Eg-

bert, just as politely but with a sadly drooping face, said, "Certainly. And I hope it's a very nice party."

Egbert went on along the brook, feeling more and more miserable. The Fairies were working, Mr. Salamander was getting ready for his picnic and the Duck children for their party, but he had nothing to do. And no one seemed to want him to do anything, either. He sat down on a rock, holding his chin in his hands and staring into the brook. Sometimes the Trout children came swimming by and Egbert liked to watch them dart around the rocks as they played, but today they did not come. Egbert splashed the water with his foot just a little, and then didn't do it any more because he was suddenly afraid that someone would come out of somewhere and ask him to stop.

He had been sitting on the rock brooding for about five minutes when he thought he heard a funny little sound, almost like a snuffle, behind him. He turned and saw nothing, but the sound went on. It seemed to be coming from a clump of high grass on a hill near the brook. Egbert went over to the grass and pushed it aside. There, to his great surprise, he found a tiny wild rose bush, full of pink blossoms but so little that no one had ever seen it there covered by the grass. The little bush looked startled as Egbert pushed the grass away, and sniffed very hard. It seemed to have been crying for some time.

"What's the matter?" asked Egbert. "Why in the world is a pretty thing like you crying?"

"Because nobody ever sees me, and pretty soon summer will be over and my flowers will be gone and they won't have made anybody happy," said the little bush in a broken voice.

"Oh," said Egbert. "But how long have you been here?"

"I've been here ever since spring and everything was coming along fine until that grass grew up and covered me. I don't get any sunshine anymore, and the Fairies haven't been by to sharpen my

thorns because I don't think they know I'm here. And if my thorns don't get sharpened pretty soon they won't be strong enough to last into next year."

"You *do* have a problem," agreed Egbert, "and we're going to have to do something about it."

Egbert looked at the little rose and found himself feeling more and more sorry for it. It certainly seemed funny that the fairies had not been around to take care of it — he always thought that Nicholas knew every flower and plant that grew in his territory.

Well, thought Egbert, if Nicholas and the others weren't going to help, it seemed as though he himself was going to have to do the work. And Egbert, who had never before thought very hard about helping someone in trouble, suddenly jumped up.



"First I'm going to transplant this grass so it doesn't cover you any more," he said.

Egbert looked around and discovered a bare spot on the hill not far away, where the tall grass would look especially good. He dug a hole for it with his hands, and then carefully transplanted the clump of wild grass. Then he went back to the rose bush and sat down on a stone nearby.

"How do you feel now?" he asked.

"Ummmmm — that sun is so warm," smiled the little bush, stretching. "I almost feel like growing some more."

"Oh, yes," said Egbert, "you'll grow now. You're awfully pretty, but you could be just a little bit bigger. And the next thing to do is get your thorns sharpened."

They sat quietly for a few minutes, the little bush stretching in the sunlight and Egbert making his plan. Then he jumped up.

(Continued)

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