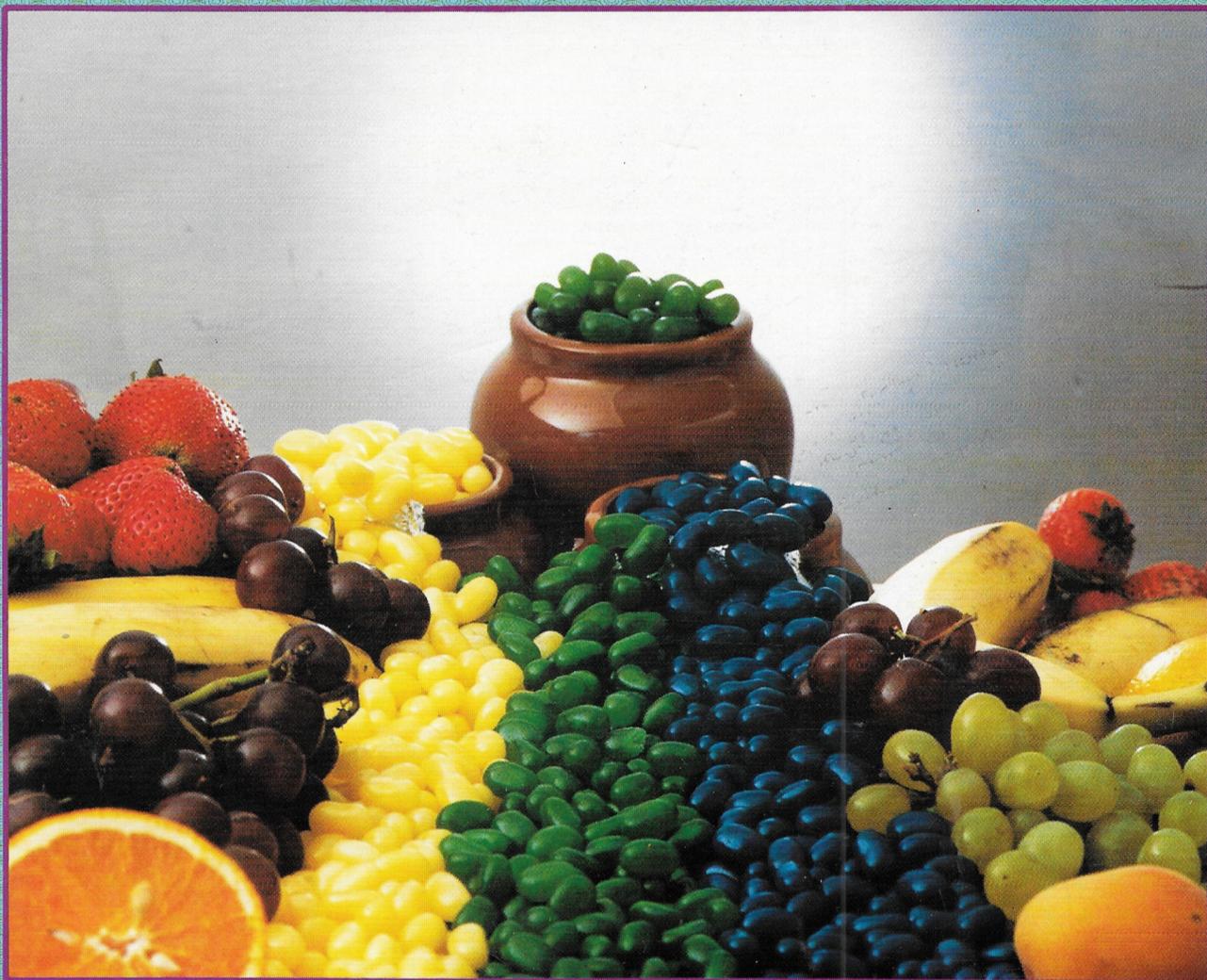


RAYS 888

from the
Rose Cross

OCTOBER/NOVEMBER

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THE GARDENER
NATURE'S MEDICINE
SEEDTIME—HARVESTTIME
AMERICA: TOO YOUNG TO DIE?

THE ROSICRUCIAN FELLOWSHIP



RAYS from the ROSE CROSS

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**"A Sane Mind,
A Soft Heart,
A Sound Body"**



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Feature

To Every Thing There Is A Season

To every thing there is a season, and a time to every purpose under the heaven:

A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted;

A time to kill, and a time to heal; a time to break down, and a time to build up;

A time to weep, and a time to laugh; a time to mourn, and a time to dance;

A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing;

A time to get, and a time to lose; a time to keep, and a time to cast away;

A time to rend, and a time to sew; a time to keep silence, and a time to speak;

A time to love, and a time to hate; a time of war, and a time of peace.

What profit hath he that worketh in that wherein he laboureth?

I have seen the travail, which God hath given to the sons of men to be exercised in it.

He hath made every thing beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end.

I know that there is no good in them, but for a man to rejoice, and to do good in his life.

And also that every man should eat and drink and enjoy the good of all his labour, it is the gift of God.

I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him.

That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there.

I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work.

I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again.

Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?

—Ecclesiastes 3: 1-22

Seedtime—Harvesttime

To every thing there is a season. There is a time for planting and a time for giving thanks for a bountiful harvest. Life flows in cycles, from seedtime to harvesttime and back again. Year upon year, the seasons follow one after another as man, his fellow lifewaves and our very planet all take one step on the path of evolution, climb one rung of the evolutionary ladder.

The Fall season is the first half of the holy part of the year, when the Christ Ray is penetrating the body of our earthly home. From the Fall Equinox to the Winter Solstice, the Cosmic Light slowly works its way to the heart of the globe, infusing the planet with uplifting and renewing vibrations. In the measure that we open our minds and hearts to receive this Christed Ray, we begin not only to feel this rejuvenation ourselves, but also take an active part in giving encouragement and inspiration to others and the Christ together.

In many areas of the world during this season, the hearts of appreciative people around the world respond to the renewed presence of the Christ Spirit with sincere prayers of thanksgiving to Him who supplies all our needs. It is right and good that people everywhere set aside a time each year, following the harvesting of crops, to give thanks for God's blessings of another season. It is right and good for humanity to turn its attention as a whole to the Source of every good and perfect thing in this way. This annual expression of our gratitude is a yearly reminder that as we look to the Creator to sustain us, we lay hold on a treasure that cannot be taken from us—our Divine birthright and heritage.

A spirit of loving gratitude for life's manifold blessings is a most essential quality of creative living. There is a definite and strong relationship between gratefulness and blessedness. To be thankful for the continued love and protection of our

Heavenly Father which have already been made manifest in our lives in matters great and small is to draw a further measure of these treasures to ourselves. As peace of mind, tranquility of soul and health of body are priceless possessions, we do well always to be grateful for the portion of these assets we now have and ever look to the indwelling Father to bring about a greater abundance of these blessings, constantly remembering to share these good things with others.

It is appropriate that humanity in all its cultures has recognized the grace of God in granting a harvest and set aside days during this holy season to give thanks. But let us remember, in this time of giving thanks, to share ourselves—our special gifts and talents—with others, that His Divine Love may continue to flow in our lives and ever enrich all whose lives we touch daily.

As the wise king Solomon so beautifully expressed, there is a time for everything, an activity appropriate for each season. Cosmic cycles flow thus smoothly because they have been thought out and are guided by the Divine Intelligence of the Universe. Fall is one of the four seasons; Spring is its complement. The harvest will reflect the quality of the seedtime as well as the consistent tending of the garden in the intervening months. We do reap what we have sown.

Attunement with the larger cycles of life affords a continuity of life, sustained equilibrium, harmony and health. May we all support our prayers and expressions of gratitude with a renewed dedication to our high ideals of service in Christ's vineyard. May this time of giving thanks be for us a period of sharing ourselves with others, that blessings may flow out from us in streams of healing Light. In this spirit of appreciation of one another lies the healing of the nations. □

—Editor

Mystic Light



Where are the Dead?

Perhaps many of us have looked forward to that change called death, with fear and dread, have questioned why we should be placed here, and many times wondered why people in the very prime of health, happiness, and success should be torn from friends and loved ones and pass on to something, we know not what. Most of us have seen loved ones pass from physical existence and no doubt all have wondered and questioned, "What next?"

If we look about in the world, in all departments we note the same change going on: Seasons of activity and growth are followed by a cessation of activity and a gradual dying out and passing away. We have watched the various changes going on, passing and returning, and it brings the question: "Where was the time of our dead spent, or their home during their absence from physical manifestation?"

Many of us have been able to prove to ourselves the fact of existence beyond the portal of death, and no one of a fair and reasoning mind, after experience in the other world could doubt it when he watches the death of flowers and plants in the fall and their coming again in the spring with added beauty; or when we study a grain of corn and look inside the kernel and find the small, yellow pit, hard, shining, plump, and bright and know that it will grow; and when we find one shrunken, dull, and pale and know that it will not, what makes the difference?

One was watched over and cared for by an Invisible Helper, the other has not had this care. We know the one has life, or will receive it from some place, and the other will not.

We do not see this life although we know it will come in due time or when conditions are made right. Where is it all this time? There must be some place for it to stay and rest till the time is ripe for it to manifest.

In face of this we know there is an invisible place, or one that is such to us. Many times we have known people, honest and truthful, who had never given credence to the talk of the return of the loved ones who have passed on, and yet who have been given proof of it many times and in many ways.

One man I knew heard raps on the wall of his room within a few days after his wife passed on. He knew in some subtle way that she was there. A lady watched her mother pass, saw the Spirit leave the body through the top of the head, and two or three days later the Spirit returned, stepped in between

her husband's feet, and sat down on his knee kissing him as she had done so many times in life. He, being one of the worst skeptics, told of it, but a few moments later decided that he had just imagined it. The same day, or near the same time he saw her in a large procession, all dressed in white and waving palms as they marched and sang. She had been a staunch Christian and was in the heaven of the Christians. He described it all perfectly, but directly got his mercurial power of reasoning active and then doubted it all, again thinking he had imagined it.

We know this Spirit was not dead. We know it had passed to another plane, invisible to most

saw and heard her mother when she came. The father had been cruel to the wife also, and had virtually caused her death by his cruel ways.

Who of us has not heard the helpful or warning voice? Many of us have so many proofs that it sounds foolish to go over all of these points. Then where are they after leaving this plane of physical existence? They are in a world more real, more enduring than ours, and while we must take our periods of rest to enable us to go on with our activities here, they are above the need of rest and can and do use all their time in helping others or in learning the lessons there as we learn ours here.

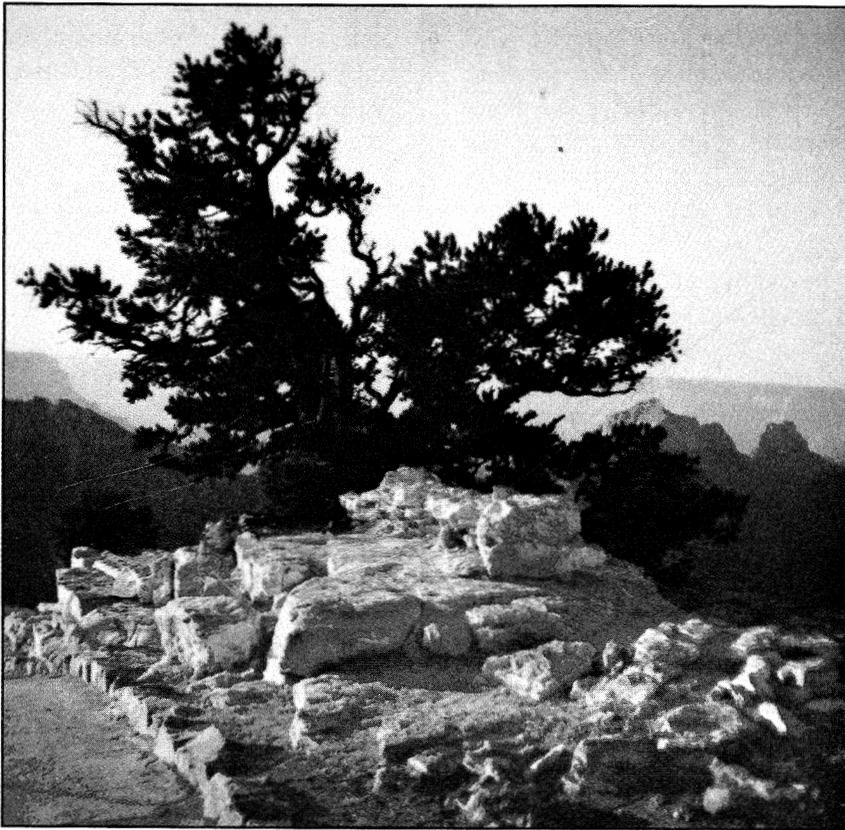
The worst we do for the disembodied is to grieve and cry and hold to them, thus keeping them from progressing or doing the helpful things they should....

of us, but it lived there and knew how its loved ones were occupied and how they grieved, and was trying and did bring comfort.

A lady well known to me and perfectly truthful and reliable, had a very cruel father. The mother, a very saint, passed on while the children were small. He would go to work and every day that mother returned and stayed with the children until he came back, when she would say: "Your father is coming now and I must go." This lady both

They know our worries and troubles and misfortunes, but they do not grieve for them, for they can see the lessons to be gained, and that the things we worry over are trifling and that all must be left behind when we go to that home.

The worst we do for the disembodied is to grieve and cry and hold to them, thus keeping them from progressing or doing the helpful things they should, for all this weighs them down as much as if we had piled stones upon them. Some who have



passed have been known to beg those left behind to let them go. We, through our ignorance, do a world of harm of which we are unconscious. Our prayers, and love may do our friends worlds of good, but let us not drag them back through our selfishness.

The "many mansions in our Father's house" are homes built and being built for us by those loved ones. Everything we love here in the way of a home, is built into that home by the love we have earned here.

In times of great accidents or horrors of one kind or another, these Invisible Helpers are on the spot to help. One circumstance stands out clearly in my mind. One evening as people were returning home on crowded cars over a car line that was built over the water of a lake, a high bank slipped down and broke off the piles. Before the passengers had time to

realize this, a car passed over the floating track without accident. This was not long after I had come into a Western Wisdom Teaching's class, and I never had a doubt that many, many invisible hands were holding and steadying those tracks till people knew and could avoid this danger.

How many times these things happen when it seems that only by a miracle a bad accident did not occur, is impossible to guess. When we slip out of our tired bodies at night, we are in that world with our discarnate friends and are working with them in some good cause.

It is also a curious fact that an enmity or grievance here is not always such on the other plane, which shows that the real heart side of us is known and not the trifling, petty things of this life, which make so much trouble and annoyance. If we could on-

ly keep the best of ourselves to the front in all the affairs of life, how much better and sweeter would be our lives! We sting with our cruel words, we poison with our mean and suspicious looks, causing grief and unhappiness, when it would be so easy to just love everyone as God loves us. None of us is perfect, so let us allow as much for the other fellow's faults as we claim for our own, and we will begin to enjoy our heaven here and now, as well as make possible our conscious occupancy of that other and happier place before we leave our bodies for good.

Think what valuable workers we would then be in our Master's vineyard, for besides the service we were performing, we would have our reward by gaining while in the body what so many have in less measure after passing over, since each is rewarded according to merit, here or there. If we have earned love and bliss there we have it, but if we have lived a selfish and cruel life here and everyone dreads us, those we meet after passing will not be very apt to stay around and fawn upon us there. If we wish a good and warm welcome to open arms, it will stand us in hand to order our lives right while here.

I love to picture each of us feeling towards all others as mothers feel over their children, which is the way we should feel. Then we are calling into our lives the Divine Love we wish for, and which can be ours here and now, if we open the way. May God help and strengthen us to make the supreme sacrifice, the renunciation of self for His sake, by living Divine Love now. □

—N.L.

Mystic Light



Gossiping

There are a great many people in this world who are striving to be good. To the average reader this statement will sound prosaic, but nevertheless it is a truth which needs to be emphasized.

Men and women in various walks of life, and it may be with different standards of goodness towards which they are working, are at any rate trying to realize an ideal, which in the end is the main thing. It is not necessary to point out the virtues which such a class of people naturally possess. Everybody knows what the fundamental qualities are which are necessary to goodness.

It is enough to mention that constant self-analysis is an important requisite, for people are very apt to say to themselves, "He did thus and so; now I should never have done that," forgetting to place themselves in the same conditions that prompted the action. Often worthy people who seemingly are doing their utmost to be truly good are guilty of this grievous fault, gossiping.

In gossiping, one tells his neighbor of the action which is so strongly disapproved of, for usually it is disapprobation which is communicated. Perhaps this neighbor agrees; perhaps not. Usually he is too polite or too spineless to disagree. He repeats the bit of news to his acquaintances, and soon as with yeast, a great fermentation occurs. It keeps on increasing too, but unlike the yeast plant, it cannot be entirely killed by baking. The taint is always left in the minds of the transmitters, and also produces its effect upon the object.

Why do people take fragments of information concerning another, and after saying to themselves, "I should never have done such a thing," immediately repeat it to the first comer? If they are above doing the act, they should be above describing it or even thinking of it. Are not thoughts things, and do they not have an effect?

More good can be accomplished than is at first realized, by neither listening to nor repeating gossip. Kill gossip, for it is the death of many a reputation. Kill it, because it is poison to humanity's happiness. True happiness is not a selfish but a universal nature. Such happiness promotes the cause of true goodness. □

—T.H.

Mystic Light



We shall discover in Cinderella that “one of the first requisites, in the marriage between the Bride and the Lamb (the head and heart), is that the Spirit must have been forsaken by everyone else: it must stand alone without a single friend in the world. When that point has been attained, when the Ego sees no succor from any earthly source, when it turns with its whole heart to heaven and prays for deliverance, then comes the deliverer and also the offer of marriage.”

Our story of Cinderella begins when the wife (emotional nature, or heart) of a rich man (mind) fell ill (change of state), and when she felt that she was nearing her end she called her only daughter to her bedside and said, “Dear child, continue devout and good. Then God will always help you, and I will look down upon you from heaven and watch over you.” (The heart is giving birth to a new phase of this part of our being.)

Thereupon she closed her eyes and breathed her last. The maiden went to her mother’s grave (materiality) every day and wept, and she continued to be devout and good. When the winter came (end of the old cycle), the snow spread a white covering on the grave (permanent Truth latent, or unexpressed). And when the Sun of spring had unveiled it again, the

The true nature of a Myth, such as Cinderella, cannot be fully understood as long as it is perceived to be of human origin and having no symbolic meaning. Furthermore, we cannot draw a line that divides sacred Myths and sacred Scriptures, as they both have symbolic messages of great importance to humanity. Actually, sacred writings and Myths have little trace of human origin beyond the presence of human concept and language. Therefore, Cinderella being of our most ancient of Myths, as recorded in Grimm’s Fairy Tales, merits our closest consideration.

Max Heindel maintained that “It is an erroneous idea when we think that a Myth is a figment of the fancy, having no foundation in fact. On the contrary, a Myth is a casket containing at times the deepest and most precious jewels of spiritual truth, pearls of beauty so rare and ethereal that they cannot stand exposure to the material intellect.”

husband took another wife (attempt to control the emotions by the intellect). The new wife brought home with her two daughters who were fair and beautiful to look upon, but base and black at heart (defect in lower emotions).

Then began a sad time for the unfortunate stepchild. "Is this stupid goose to sit with us in the parlor?" they said. "Whoever wants to eat bread (spiritual food) must earn it. Go and sit with the kitchenmaid."

They took away her pretty clothes (mental forms of truth and error) and made her put on an old gray frock, and gave her wooden clogs (restricted understanding).

"Just look at the proud princess! How well she's dressed," they laughed, as they led her to the kitchen (place of service).

There the girl was obliged to do hard work from morning till night, to get up at daybreak, carry water, light the fire, cook, and wash (gave service). Not content with that, the sisters inflicted on her every vexation they could think of (emotions running wild). They made fun of her, and tossed the peas and lentils (birth of a new order) among the ashes (remnant of a past age), so that she had to sit down and pick them out again (note, unassisted). In the evening (end of former state and the preparation for a new one), when she was worn out with work, she had no bed (phase of thought on which the Ego reposes) to go to but had to lie on the hearth among the cinders (remains of the old order). And because, of that, she always looked dusty and dirty (lower mind influence), they called her Cinderella.

It happened one day that the father had a mind to go to the fair. So he asked both his stepdaughters what he should bring home for them.

"Fine clothes," said one (symbolical of limitations of thought which envelop the Ego on the mental plane in the forms of truth or error).

***He
gave
Cinderella
the twig
from the
hazel
tree
(beginning
of her
"tree
of life"
or
symbol
of
universal
life).***

"Pearls (higher emotions) and jewels (virtues)," said the other.

"But you, Cinderella," said he, "what will you have?"

Father, break off for me the first twig (revealing concept of the tree of life) which brushes

against your hat (influence on mind) on your way home.

Well, for his two stepdaughters he brought beautiful clothes, pearls, and jewels. And on his way home, as he was riding through a green copse, a hazel twig grazed against him and knocked his hat off (change of thought). Then he broke off the branch and took it with him.

When he got home he gave his stepdaughters what they had asked for, and to Cinderella he gave the twig from the hazel tree (beginning of her "tree of life" or symbol of universal life).

Cinderella thanked him, and went to her mother's grave and planted the twig upon it. (Her future successes will be based upon her correct use of the physical plane.) She wept so much that her tears (sufferings endured in the pursuit of ideals and the struggle for truth) fell and watered it, and it took root and became a fine tree ("Tree of Life").

Cinderella went to the grave three times every day (number of completeness). She wept and prayed there, and every time she went a little white bird (purity) came and perched upon the tree. And when she uttered a wish, the little bird (aspiring tendencies in the qualities of the soul) threw down to her what she had wished for.

Now it happened that the King (ruling qualities of soul, high or low) proclaimed a festival which was to last three days (completed period of time), and to which all the beautiful maidens in the country were invited, in order that his son (Higher Mind) might choose a bride.

When the stepdaughters heard that they were also to be

present, they were in high spirits. The number two symbolized the “fall into matter.”

They called Cinderella and said, “Brush our hair (lets show spirituality) and clean our shoes (prepare for unlikely trips) and fasten our buckles, for we are going to the feast at the King’s palace.” (Note: Neither of the two did anything for themselves.)

The girl went through the back door into the garden and cried, “Ye gentle doves, ye turtledoves, and all ye little birds under heaven, come and help me—“The good into a dish to throw, the bad into your crops can go.”

(Doves and pigeons are an emblem of purity, aspiration and gentleness. It could indicate the active principle animating the

with them. (Symbol of form, a receptacle of the Spirit, or an emblem of limitation. Something that must be done that is hard or distasteful; to drink a bitter cup.)

But she said, “No, Cinderella, you have no clothes (higher spiritual faculties) and cannot dance. You will only be laughed at.”

But when she began to cry, the stepmother said, “If you can pick out the two whole dishes of lentils from the ashes in an hour, you shall go with us.” And she thought, “She will never be able to do that.”

When her stepmother had thrown the dishes of lentils among the ashes, the girl went out through the back door and cried, “Ye gentle doves, ye turtledoves, and all ye little birds under heaven, come and help me—

“The good into a dish to throw, the bad into your crops can go.”

Then two white doves came in by the kitchen window, and were followed by the turtledoves and all the other little birds under heaven. (In all religions the quickening Spirit has been symbolically represented as a bird, a direct representation of the highest spiritual influence.) And in less than an hour (part of the cycle of life in the physical) the lentils had been picked up, and they had all flown away.

Then the girl carried the dish to her stepmother and was delighted to think that she would now be able to go to the ball.

But she said, “It’s not a bit of good. You can’t go with us, for you’ve got no clothes (spiritual faculties) and you can’t dance. (Display of higher emotions within the inner nature of the

In all religions the quickening Spirit has been symbolically represented as a bird, a direct representation of the highest spiritual influence.

Cinderella obeyed but wept, for she also would gladly have gone to the ball with them, and she begged her stepmother (The heart or emotional nature which gives birth to a newer phase of this part of our being) to give her leave to go.

“You, Cinderella?” she said. “Why, you are covered with dust and dirt (unstable lower mind). You go to the festival? You have no clothes or shoes, and yet you want to go to the ball.” (The stepmother did not have the spiritual insight to see Cinderella’s high qualities.)

As she went on asking, however, her stepmother said, “Well, I have thrown a dishful of lentils (The life force in the lentils represents the “quintessence” of previous experiences that will go with Cinderella into the new age) into the cinders. (Darkness. Residue awaiting the next age.) If you have picked them all out in two hours you shall go.”

higher nature which descends into the lower nature in order to rise therefrom.)

Then two white doves (Symbols of the higher self seated above, and the indwelling self evolving below in the human soul. Both are allied with the tree of life, “The divine ray from the Absolute.”) came in by the kitchen window and were followed by the turtledoves, and finally all the little birds under heaven flocked in chirping and settled down among the ashes. And the doves gave a nod with their little heads, peck, peck, peck. And then the rest began also, peck, peck, peck, and collected all the good beans into the dish. (This time she had help. Her efforts were beginning to pay off.) Scarcely had an hour passed before they had finished and had all flown out again.

Then the girl brought the dish to her stepmother, and was delighted to think that now she would be able to go to the feast

soul.) We should be quite ashamed of you.”

Thereupon she turned her back upon her and hurried off with her two proud daughters.

After everyone had left the house, Cinderella went out to her mother's grave under the hazel tree, and cried:

“Shiver and shake, dear little tree, Gold and silver shower on me.” (Gold and silver are symbols of mental qualities. Silver-moon is passive and gold-sun is active.)

Then the bird threw down to her a gold and silver robe (indicator of her spiritual development) and a pair of slippers embroidered with silk and silver (better than the clogs, but still restrictive—negative.) With all speed she put on the robe and went to the feast. But her stepsisters and their mother did not recognize her. They supposed that she was some foreign princess, so beautiful did she appear in her golden dress (wedding garment—the result of giving service). They never gave a thought to Cinderella, but imagined that she was sitting at home in the dirt (accumulation of prejudices and errors), picking the lentils out of the cinders.

The Prince (higher mind that will eventually wed the emotional nature) came up to the stranger, took her by the hand, and danced with her. In fact he would not dance with anyone else and never let go of her hand. If anyone came up to ask her to dance, he said, “This is my partner.”

She danced until nightfall and then wanted to go home, but the Prince said, “I will go with you and escort you.” He wanted to see to whom the beautiful maiden belonged. But she

slipped out of his way and sprang into the pigeon house (habitation place of the soul).

Then the Prince waited till her father came, and told him that the unknown maiden had vanished into the pigeon house.

The old man thought, “Could it be Cinderella?” And he had an ax brought to him so that he might break down the pigeon house, but there was no one inside.

When they went home, there lay Cinderella in her dirty clothes among the cinders, and a dismal oil lamp (beginning of wisdom) was burning in the chimney corner, for Cinderella had quietly jumped out of the pigeon house and had run back to the hazel tree. There she had taken off her beautiful clothes and laid

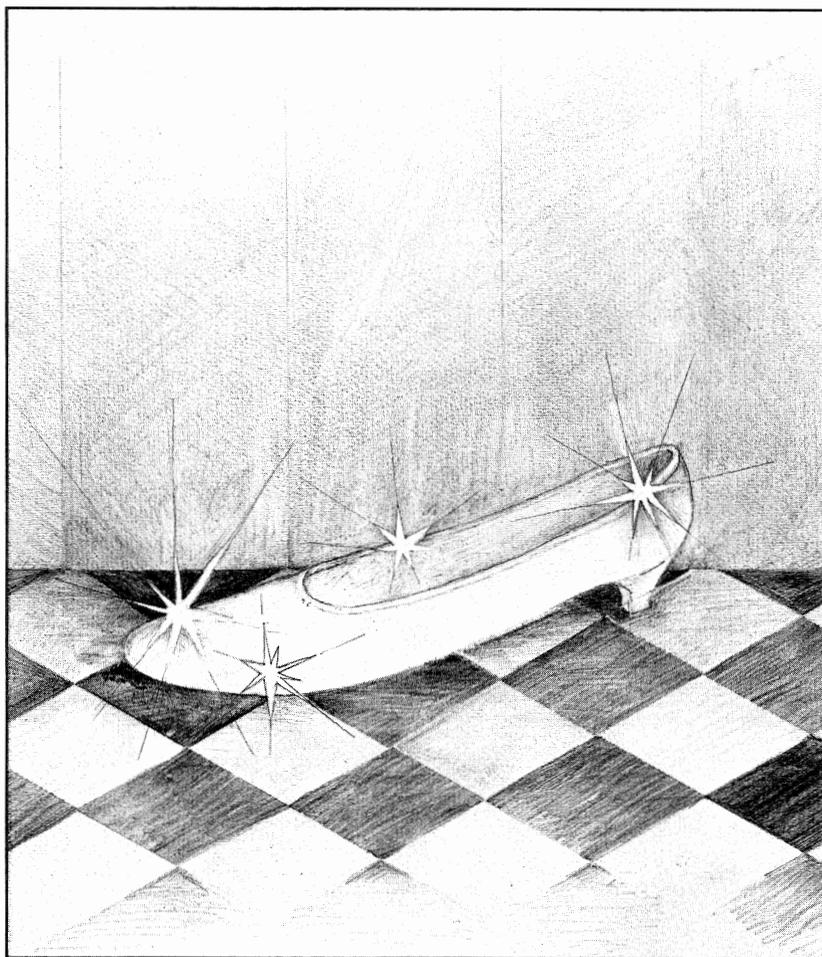
them on the grave, and the bird had taken them away again. Then she had settled herself among the ashes on the hearth in her old gray frock.

On the second day, when the festival was renewed and her parents and stepsisters had started forth again, Cinderella went to the hazel tree and said:

“Shiver and shake, dear little tree, Gold and silver shower on me.”

Then the bird threw down a still more gorgeous robe than the previous day (spiritual growth). And when she appeared at the festival in this robe, everyone was astounded by her beauty.

The King's son had waited till she came and at once took her



hand, and she danced with no one but him. When others came forward and invited her to dance, he said, "This is my partner."

At nightfall she wished to leave; but the Prince (Higher Mind) went after her, hoping to see into what house she went, but she sprang out into the garden behind the house. There stood a fine big tree on which the most delicious pears hung.

On the third day (individual action and completion), when her parents and sisters had started, Cinderella went again to her mother's grave and said:

"Shiver and shake, dear little tree, Gold and silver shower on me."

Then the bird (higher thoughts) threw down a dress which was so magnificent that no one had ever seen the like before, and the slippers were

principle) and said to him, "No other shall become my wife but she whose foot this golden slipper fits."

The two sisters were delighted at that, for they both had beautiful feet. The eldest went into the room intending to try on the slipper, and her mother stood beside her. But her great toe prevented her getting it on. Her foot was too long.

Then her mother handed her a knife and said, "Cut off the toe (lack of understanding). When you are Queen you won't have to walk any more."

The girl cut off her toe, forced her foot into the slipper, stifled her pain, and went out to the Prince. Then he took her up on his horse (higher mind) as his bride and rode away with her.

However, they had to pass the grave on the way, and there sat the two doves on the hazel tree and cried:

"Prithee, look back, prithee, look back,
There's blood on the track.
The shoe is too small;
At home the true bride is waiting
thy call."

(Blood is symbol of the divine Life being manifest, unlawfully, through the lower nature. The attempt had failed.)

Then he looked at her foot and saw how the blood was streaming from it. So he turned his horse round and carried the false bride back to her home, and said that she was not the right one.

Then the second sister must try the shoe. She went into the room and succeeded in getting her toes into the shoe, but her heel (lower nature of the human soul) was too big. Then her mother handed her a knife and said, "Cut a bit off your heel.

Then the second sister went into the room and succeeded in getting her toes into the shoe, but her heel (lower nature of the human soul) was too big.

(Pear tree is symbolical of Fruit of the Spirit, Tree of Life, etc. It is the product of our activity. "By their fruits ye shall know them." Our future food.) She climbed up among the branches as nimbly as a squirrel, and the Prince could not make out what had become of her.

But he waited till her father came and then said to him, "The unknown maiden has slipped away from me, and I think that she has jumped into the pear tree."

The father thought, "Can it be Cinderella?" And he had the ax brought to cut down the tree, but there was no one in it. When they went home and looked into the kitchen, there lay Cinderella among the cinders as usual, for she had jumped down on the other side of the tree, taken back the beautiful clothes to the bird on the hazel tree, and put on her old gray frock.

entirely of gold (highly spiritual). When she appeared at the festival in this attire, they were all speechless with astonishment. The Prince danced only with her, and if anyone else asked her to dance he said, "This is my partner."

When night fell and she wanted to leave, the Prince was more desirous than ever to accompany her, but she darted away from him so quickly that he could not keep up with her. But the Prince had used a stratagem, and had caused the steps to be covered with cobbler's wax. The consequence was, that as the maiden sprang down them, her left slipper remained sticking there. The Prince took it up. It was small and dainty and made entirely of gold.

The next morning (beginning of a new cycle) he went with it to Cinderella's father (the Will

When you are Queen you won't have to walk any more."

The maiden cut a bit off her heel, forced her foot into the shoe, stifled her pain (understanding now maimed), and went out to the Prince. Then he took her up on his horse (true or false understanding) as his bride and rode off with her. As they passed the grave, the two doves were sitting on the hazel tree, crying: "Prithee, look, prithee, look back, There's blood on the track (divine Life wasted). The shoe is too small; At home the true bride is waiting thy call."

He looked down at her foot and saw that it was streaming with blood and that there were dark red spots on her stockings (defect in wedding garment). Then he turned his horse and brought the false bride back to her home.

"This is not the right one either," he said. "Have you no other daughter?"

"No," said the man. "There is only a daughter of my late wife's, a puny, stunted drudge, but she cannot possibly be the bride."

The Prince said that she must be sent for.

But the mother answered, "Oh no. She is much too dirty. She mustn't be seen on any account."

He was absolutely determined, however, to have his way (Higher Mind in control), and they were obliged to summon Cinderella.

When she had washed her hands and face, she went up and curtsied to the Prince, who handed her the golden slipper. Then she sat down on a bench,

pulled off her wooden clog, and put on the slipper, which fitted to a nicety. And when she stood up and the Prince looked into her face, he recognized the beautiful maiden that he had danced with and cried, "This is the true bride!"

The stepmother and the two sisters were dismayed and turned white with rage (spirituality not found in the lower emotions). But he took Cinderella on his horse and rode off with her.

As they rode past the hazel tree the two doves cried: "Prithee, look back, prithee, look back, The shoe's not too small You carry the true bride home to your hall."

(At this point we witness the union of the spiritualized heart or emotional nature with the spiritualized mind.)

And when they had said this they both came flying down and settled on Cinderella's shoulders, one on the right and one on the left, and they remained perched there.

Throughout this Myth we have seen the two sisters attempt to defame Cinderella. In every instance their actions returned to haunt them.

When the wedding was going to take place (union of the Higher Self with the lower self; or, of the union of Wisdom and Love), the two false sisters came and wanted to curry favor with her and take part in her good fortune. As the bridal party was going to the church, the elder

was on the right side, the younger on the left, and the doves picked out one of the eyes of each of them.

Afterwards when they were coming out of the church, the elder was on the left, the younger on the right, and the doves picked out the other eye of each of them. And so for their wickedness and falseness they were punished with blindness for the rest of their days. (They had done nothing to develop high spiritual concepts!)

Revealed in this Myth are some of the most important principles of our Christian Teachings. It is imperative that our actions are of an altruistic nature which through service of a selfless nature to our fellow man will lead us into the "Sheepfold." Truly, as we give out so shall we receive.

Throughout this Myth we have seen the two sisters in an all-out attempt to defame Cinderella. In every instance their actions returned to haunt them. We have been shown that there is no way these negative darts can harm us; that they

always return to the accusers.

To summarize the whole Myth in a short statement; we cannot harvest what we have not planted. Neither, according to the same law, can we escape harvesting whatever we have planted, of good or ill. □

—Evans Waterman

Noah and His Wonderful Ark

Every passage in the Bible has many interpretations, for the book was written as the key to all things and not merely as the explanation of a single mystery. Therefore when we study that part of it which takes up the story of Noah's Ark, we are dealing with a twelvefold allegory. Many of its mysteries are yet unknown to even the most advanced students, and it can never be understood in its fullness until man's mind reaches cosmic proportions. The Bible is a sealed book, and it will remain sealed until man himself by the purification of his bodies and the balancing of his mind has given the sword of his Spirit the power to cut the Gordian Knot, and which the lay brother must spend years and perhaps lives in trying to untie.

True occult work is not secret; no one is forbidden to study and master the laws of Nature. But until we have prepared ourselves by service and altruism, we are unable to comprehend the grandeur, purity, and justice of the Universal Plan. The reason that the Bible is a sealed book is that the student can see nothing in the world without or in the Sacred Books unless he has evolved eyes within himself with which to see and appreciate it. Ingersoll was perfectly correct when he said, "An honest God is the noblest work of man." For while God is unchanged by our concepts of Him, still to us He is limited by our own ideals, and the mysteries in His sacred books are veiled from the eyes of him who looks only with the physical sense.

Now let us turn to the Book of Genesis which contains the story of the Ark and the Flood and read the sixth, seventh, eighth, and ninth chapters. If the student will read these before he goes on with this article, it may make some of the points clearer.

First, let us consider the Flood. In every religion of the world we find reference to this, and all agree approximately as to the time when it occurred. The student of comparative religions will of course remember the great flood that sank the last of the continent of Atlantis about nine

thousand years B.C. All earlier floods covered only a part of the Earth, and the searcher is forced to look elsewhere for the Great Flood or Oblivion that is spoken of in the Bible. We find that the ancient word used for flood does not mean water necessarily but rather oblivion.

One of the great laws of Nature is that of periodicity—in other words, the law of action and repose. We know that it is necessary for man to go to sleep every night to make up for his great expenditure of energy during the daytime. We know that every giving forth must be balanced by a taking in. It is the same with the universe as it is with man. There comes a time when the world must rest after each great day of manifestation. This is called the Night of the Gods. At this time all of the planets and suns return into the universal All. We can see this process taking place in the great nebulae in the sky. It is then that God, the Creator, ceases to manifest for a certain length of time before again sending out globes on which the development of man may proceed. It is then that Noah, representing the God of our solar system, and his three sons, who represent the threefold trinity, the Father, Son, and Holy Spirit, float over Oblivion, carrying with them the germs of all created things which have been drawn back into the Infinite.



When the worlds are sent out again, these beings are drawn to the globes to whose rate of vibration they are attuned. The process is the same as that used by the Ego, which contains within it the seed atoms of the lower bodies. The Ego and the spiritual substance with which it is clothed constitute the Ark; the three sons of Noah are the seed atoms of the lower bodies, and their wives are the negative poles of these atoms. Noah is the mind. The Ark with the seed atoms floats in mind

stuff before the descent of the atoms again into matter through rebirth. In Masonic stories there is mentioned a cable tow that connects the Ark with the Earth. This the student knows to be the silver cord, which connects the Spirit and the body.

We know that Spirit cannot die. The animals which are driven into the Ark represent the life of all the kingdoms that is withdrawn into God and remains there until planes of consciousness are evolved for it to manifest upon.

Then again the story of the Ark is the story of the Ego building the bodies which when completed will give him consciousness on all planes of Nature. The three sons of Noah are the three lower bodies. In order for man to function on any plane of Nature he must have a body attuned to that plane. The loss of consciousness means that the vehicle which attunes the Spirit to that plane has been withdrawn. When the three lower bodies have been built, the Ego always has a vehicle of

expression and never loses consciousness on any plane of Nature.

The animals in the Ark thus represent the various powers in man that are carried with him from life to life in the living ark of his own being. The one window in the Ark represents the spiritual eye through which the higher man watches the bodies below him.

When the world (the bodies) again comes into being, the Ark comes to rest on the top of Mt. Ararat. This is the head of man, or the high place in the body. There in the frontal sinus the Ego takes its place, and the forces coming down from it again people the body.

When the dove, the messenger, brings the sprig of acacia back to the higher man, then he knows that the lower bodies have come to life again, and that it will be possible to come down from the Ark and labor with them. It shows that the higher ideals and the transmuted animal forces can again go to all parts of the Earth and proceed with their work.

The first thing that Noah did when he left the Ark was to build an altar unto the Lord, and upon this altar he built a fire, and upon this altar he made sacrifices to God. Each of us who would follow in his footsteps must do the same. The altar that he built to God was his own purified body, and before it he and all of his children bowed. The fire upon the altar was the spirit fire within himself which he had kindled by his own actions and thoughts. The sacrifice that he made upon that altar was that of the lower passions and emotions of his life.

Then the rainbow appeared in the sky, and the promise was made by the Almighty to Noah that as long as that bow remained there would never be another flood. This is a wonderful allegory, especially when we remember that the rainbow is made of the three primary colors: the blue of the Spirit, the yellow of the mind, and the red of the body. These are the colors of the trinity in man: the Father, Son, and Holy Spirit.

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As long as these three principles are balanced in man, forming in their combinations all the other colors, there will never be another Oblivion. While the heart, the mind, and the body are united all is well. But if even one of those colors disappears, darkness falls over the Ego in whose temple that mistake is made. The threefold path that

leads to God is one. If you love with all your being and allow your mind or body to go unused, you are taking your rainbow from the sky. If you know all things and have not love, you have gained nothing. If you have both knowledge and love and yet the action of daily working with the hands and the body is neglected, there is nothing gained.

In this rainbow we see the threefold silver cord, and when it is broken the body is dead. Death is the result of crystallization, when the body becomes too heavy to be carried by the Spirit. Then it is discarded and another taken. It is the same with the thoughts and emotions. They must be high and ethereal, yet ever practical. If they are not, the rainbow is broken and the oblivion of discord and uncertainty surrounds the Ego and makes the path of life much harder than it would otherwise be.

Analogy is the key that unlocks many secrets. In worlds and individuals Nature works in the same way. As it is with the smallest, so it is with the greatest. If we want to be the ones to rise above the flood of oblivion and in the ark of our own souls float over chaos, it will be necessary for us to build this ark as Nature builds the great cosmic ark, namely, by the lifting of consciousness and the perfecting of ever higher vehicles of expression. This is done by daily living the life of service, thoughtfulness and love, each in an equal measure, and always with the one ideal of keeping alight the altar fire of God. □

—Manley P. Hall

Vale of Tears

*By the little river
 Still and deep and brown,
 Grow the graceful willows
 Gently dipping down.
 Were they water maidens
 In the long ago*

*That they lean so sadly
 Look down below?
 In the misty twilight
 You can see their hair,
 Weeping water maidens
 That were once so fair.
 —Walter Prichard Eaton*

HOW THE WEEPING WILLOW CAME TO BE

The long, graceful festoons of the Willow Tree have always been expressive of mourning. In one of David's most beautiful Psalms which describes the sorrow of the exiled Israelites, we learn of lamentations sounded to the music of harps, and that the instruments so used were later hung upon the Willow. The tree has thus become an emblem of sorrow and hence it is often said of one who is sad, that "He has hung his harp upon a willow tree."

The Willow has ever been associated with the sorrow that comes through death. In the earliest sacrificial ceremonials the victims were garlanded with its branches, and in this modern day it is one of the favored decorations of that sacred ground in which the bodies of the beloved dead are laid to rest. There is a special reason for this which was known and understood by man before the veil that separates the land of the living from that of the dead had become so dense as it is now.

Among those who must remain upon the Earth, many have learned how wise and well it is to pray for the loved ones who have passed to the other side, but only a few as yet know that one of the first duties enjoined upon those who make the passage, is to pray for the sorrowing ones whom they have left in this outer plane of consciousness. And so it is that prayers of love, strength, healing and courage are continuously wafted back and forth between heaven and Earth. Every day knows the agony of parting and the pain which can only be lessened through such an interchange of loving prayers between those on Earth and those on the unseen side of life.

These love-prayers ascend and descend in streams of living force or light that play upon the Earth in a perpetual radiance, for thought is creative and its interchange between newly-severed hearts is a source of power which the Angels mass and use in their efforts to thin the veil now hovering between the seen and the unseen. With each

passing year increasing multitudes are bearing joyful witness to the efficacy of this work.

That the still blinded Earth children may have an increasing realization of this continuous communion between the "here" and "there," they have moulded the essence of these healing prayers into the shadow-form of this beautiful tree. The strength of the prayers sent upward from the Earth are built into its roots and trunk. The loving messages of the souls newly released from the limitations of physical bondage, droop in a tender, pendant benediction woven into its branches to fall upon hearts that are still lonely and faces that are yet stained with tears.

Green is the color-tone of sympathy and compassion, and it is in the softest, most tender greens that the Angels wrap this tree, a symbol of tears. Daily they whisper, as they bend above it: "There is no death for those who love, for love is life and life is love."

The Willow Tree must bear its synonym of tears until the sons and daughters of Earth come to understand this message which the Angels have imprinted within its heart, for it is only then that the separation in death can be no more. □

—Corinne Helme
 Magic Gardens

Mystic Light



What do we most appreciate in a friend? First loyalty, then affection, and sympathy which arises from the friend's power to put himself in our place and see things as we see them—one who can stand just where we are on the highway of life and get our perspective.

A desire to serve one we love as a friend comes from the heart as spontaneously as flowers from the lap of spring. I recall one of the sweetest experiences I ever had with a friend. I was suffering greatly in a hospital when a beautiful young Catholic Sister was assigned as my special nurse. Little Sister Elizabeth was radiantly, lovingly anxious to serve. Her religious enthusiasm seemed to go out in tenderly capable ministrations. Her every touch and word soothed and healed me. I felt the same gratitude to her that I feel towards God for His sunshine.

The compassionate Invisible Helpers inspire me likewise, giving me a great desire to try to change conditions, to be a friend to all beings, so that they can be comfortable, free, and harmonious. Max Heindel wrote: "There's but one thing the world has need to know; There's but one balm for all our human woe, There's but one way that leads to heaven above, That way is human sympathy and love." □

—B.B.C.

How often have we failed "To be the friends we wish to be. To speak the truth we know," in the lines of Max Heindel's beautiful poem! I have often thrust a new idea which has just delighted me upon a friend who was not in the mood for it at the time. However if we speak the truth we know, if even at an inappropriate time our friends will forgive us for it. How not to offend a friend, is often our problem.

When I feel guilty of having done a stupid thing, I reread Emerson's essay, "Friendship," and with that fresh in my mind I am sure to be the friend I wish to be, as long as the memory remains of the high ideals it contains.

Arthur Brisbane wrote, "The greatest asset in life is sincere friendship."

Anyone will agree with him who has found the incomparable joy of communion with one who understands, who has a conscience of equal development with his own, who can look as far into the depths and as far up the heights as he can, possessing an equal capacity for feeling.

Preparation for Rebirth

Question: What is the state of the Spirit prior to rebirth?

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

Question: To what might its descent be compared?

Answer: Its descent resembles the putting on of several pairs of gloves of increasing thickness.

Question: What first occurs?

Answer: The forces of the mind of the last life are awakened from their latency in the seed atom. This begins to attract to itself materials from the highest subdivision of the Region of Concrete Thought.

Question: How is this accomplished?

Answer: In a manner similar to that in which a magnet draws to itself iron filings. If we hold a magnet over a miscellaneous heap of metal filings we shall find that it selects only iron filings and even of them it will take no more than its strength enables it to lift.

Question: How does this apply to the seed atom?

Answer: The same is true of the seed atom. It can take, in each Region, nothing except the material for which it has an affinity and nothing beyond a certain definite quantity even of that.

Question: What type of body does this produce?

Answer: The vehicle built around this nucleus becomes an exact counterpart of the corresponding vehicle of the last life minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed atom.

Question: What form does the attracted material assume?

Answer: The material selected by the threefold Spirit forms itself into a great bell-shaped figure, open at the bottom and with the seed atom at the top.

Question: To what might we compare this descent?

Answer: If we conceive of this illustration spiritually we may compare it to a diving-bell descending into a sea composed of fluids of increasing density.

Question: To what would these correspond?

Answer: These correspond to the different subdivisions of each World. The matter taken into the texture of the bell-shaped body makes it heavier so that it sinks into the next lower subdivision and it takes from that its proper quota of matter. Thus it becomes still heavier and sinks deeper until it has passed through the four subdivisions of the Region of Concrete Thought and the sheath of the new mind of the man is complete.

Question: What process is followed by the desire body?

Answer: Next the forces in the seed atom of the desire body are awakened. It places itself at the top of the bell, inside the materials of the seventh Region of the Desire World draw around it until it sinks to the sixth Region, getting more material there, and this process continues until the First Region of the Desire World is reached. The bell has now two layers—the sheath of mind outside and the new desire body inside. □

*—Reference: Cosmo-Conception
pp. 133-134*

The Revelation of St. John the Divine

THE "LITTLE BOOK"

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

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

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

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

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

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

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

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

—*Revelation: 10:1-11.*

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

The "little book" mentioned by John may be considered a symbolical reference to the permanent record of the

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

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

Max Heindel's Message



The theologian explains that all conditions are made by the will of God, who in His inscrutable wisdom has seen fit to make some rich and most poor; some clever and others dull, etc.; that He sends trouble and trials to all, much to the many and little to a favored few, and they say we must accept our lot without murmur. But it is hard to look with love to the skies when one realizes that thence, according to divine caprice, comes all our misery, be it little or much, and the benevolent human mind revolts at the thought of a father who lavishes love, comfort, and luxury upon a few, and sends sorrow, suffering, and misery to millions. Surely there must be another solution to the problems of life than this. Is it not more reasonable to think that the theologians may have misinterpreted the Bible than to saddle such monstrous conduct upon God?

The Law of Rebirth offers a reasonable solution to all the inequalities of life, its sorrow and pains, when coupled with its companion law—the Law of Consequence—besides showing the road to emancipation.

The Law of Consequence is Nature's law of justice. It decrees that whatever a man sows, he reaps. What we are, what we have, all our good qualities are the result of our labor in the past, thence our talents.

What we lack in physical, moral, or mental accomplishments is due to neglect of opportunities in the past, or to lack of them, but sometime, somewhere, we shall have other chances, and retrieve the loss. As to our obligations to others or their debts to us, the Law of Consequence also takes care of that. What cannot be liquidated in one life holds over to future lives. Death does not cancel our obligations any more than moving to another city pays our debts here. The Law of Rebirth provides a new environment, but in it are our old friends, and our old enemies. We know them, too, for when we meet a person for the first time, yet feel as if we had known him all our lives, that is but the recognition of the Ego who pierces the veil of flesh and recognizes an old friend. When we meet a person who at once inspires us with fear or repugnance, it is again a message from the Ego, warning us of our old-time enemy.

The occult teaching regarding life, which bases its solution upon the twin Laws of Consequence and Rebirth, is simply that the world about us is a school of experience; that even as we send a child to school day after day and year after year in order that it may learn more and more as it advances through different grades from kindergarten to college, so the Ego in man, as a child of the Father, goes to the school of life, day after day. But in that larger life of the Ego, each day at school is a life on Earth and the night which intervenes between two days at the child's school corresponds to the sleep of death in the larger life of the human Ego (the Spirit in man).

In a school there are many grades. The older children who have attended school many times have very different lessons from the tots in the kindergarten. So in the school of life, those in high positions, endowed with great faculties, are our Elder Brother, and the savages are but entering the lowest class. What they are we have been, and all will in time reach a point where they will be wiser than the wisest we know. Nor should it surprise the philosopher that the powerful crush the weak; the elder chil-

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dren are cruel to their younger brothers at a certain stage of their growth because they have not at that time evolved the true sense of right, but as they grow they learn to protect weakness. So will the children of the larger life. Altruism is flowering more and more everywhere, and the

day will come when all men will be as good and benevolent as are the greatest saints.

There is but one sin: Ignorance; and but one salvation—Applied Knowledge. All sorrow, suffering and pain are traceable to ignorance of how to act, and the school of life is as necessary to bring out our latent capabilities as is the daily school which evokes those of the child.

When we realize that this is so, life will at once take on an altogether different aspect. It does not matter then what the conditions are in which we find ourselves, the knowledge that WE have made them helps us to bear them in patience; and, best of all, the glorious feeling that we are masters of our destiny and can make the future what we will, is of itself a power. It rests with us to develop what we lack. Of course we still have the past to reckon with, and perhaps much misfortune may yet accrue from wrong deeds, but if we will cease to do evil we may look with joy to every affliction as liquidating an old score and bringing the day nearer when we shall have a clean record. It is no valid objection, that often the most upright suffer the greatest. The great intelligences who apportion to each man the amount of his past score which is to be liquidated in each life always help the man who pays the debts of his past without adding new delinquencies, by giving him as much as he can bear, to hasten the day of emancipation; and in that sense it is strictly true that "whom the Lord loveth he chasteneth."

The doctrine of rebirth is sometimes confounded with the theory of transmigration, which

teaches that a human soul may incarnate in an animal. That has no foundation in Nature. Each species of animals is the emanation from a Group Spirit, which governs them from the outside, by suggestion. It functions in the Desire World; and as distance does not exist there, it can thus influence its members, no matter where located. The human Spirit, the Ego, on the other hand, enters right into a dense body; there is an individual Spirit in each person, dwelling in its instrument and guiding it from within. These are two entirely different stages of evolution, and it is as impossible for man to incarnate in an animal body as for a Group Spirit to take human shape.

The question, "Why do we not remember our past existences?" is another apparent difficulty. But if we realize that we have an entirely new brain at each birth, and that the human Spirit is weak and engrossed in its new environment, so that it fails to make a full impression on the brain in the days of childhood, when it is most sensitive, it is not so surprising after all. Some children do remember the past, especially in the earliest years, and it is one of the most pathetic phases of childhood that they are so thoroughly misunderstood by their elders. When they speak of the past, they are ridiculed, and even punished for being "imaginary." If children speak of their invisible playmates, and of "seeing things," for many children are clairvoyant, they meet the same harsh treatment, and the inevitable result is that the little ones learn to keep still until they lose the faculty. Sometimes it happens, how-

ever, that the prattle of a child is listened to and results in some wonderful revelations. The writer heard of such a case a few years ago on the Pacific Coast.

A little child in Santa Barbara ran up to a gentleman by the name of Roberts on the street and called him papa, persisting that she had lived with him and another mamma in a little house by a brook, and that one morning he had left the cabin and never returned. She and her mother had both died of starvation and the little one finished quaintly. "But I didn't die; I came here." The story was not told at once, or succinctly, but in the course of an afternoon, by intermittent questioning it came out. Mr. Roberts' story of an

early elopement, marriage and emigration from England to Australia, of the building of a cabin by a stream, with no other houses near, of leaving his wife and baby, of being arrested, denied permission to notify his wife because the officers feared a trap, of being driven to the coast at the point of a gun, of being taken to England and tried for a bank robbery committed the night he sailed for Australia, of proving his innocence; of how only then notice was taken of his persistent ravings about a wife and child who might starve to death, of the telegram sent, the search party organized and the answer that they had found but the skeletons of a woman and a child. All these things cor-



roborated the story of the little three-year-old tot; and being shown some photographs in a casual way, she picked out the pictures of Mr. Roberts and his wife, though Mr. Roberts had altered much in the eighteen years which intervened between the tragedy and the Santa Barbara incident.

It must not be supposed, however, that all who pass through the gate of death reenter as quickly as that. Such a short interim would give the Ego no chance to do the important work of assimilating experiences and preparation for a new Earth-life. But a three-year-old child has had no experience to speak of, so it seeks a new embodiment quickly, often incarnating in the same family as before. Children often die because a change in the parents' habits has frustrated the working out of their past acts. It is then necessary to seek another chance, or they are born and die to teach the parents a needed lesson. In one case an Ego incarnated eight times in the same family for that purpose before the lesson was learned. Then it incarnated elsewhere. It was a friend of the family who acquired great merit by thus helping them.

The Law of Rebirth, where it is not modified by the Law of Consequence to such an extent, as in the above cases, works according to the movement of the Sun known as the precession of the equinoxes, by which the Sun goes backward through the twelve signs of the zodiac in the so-called sidereal or world-year comprising 25,868 of our ordinary solar years.

As the passage of the Earth in her orbit around the Sun makes

the climatic changes which alter our conditions according to seasons and change our activities, so the passage of the Sun through the great world-year makes still greater changes in climate and topographical conditions, in respect to civilization, and it is necessary that the Ego should learn to cope with it all.

***It
robs
death
of its
terror
and
its
sting,
by
placing
it
where
it
belongs...***

Therefore the Ego incarnates twice in the time it takes the Sun to go through each one of the signs of the zodiac, which is about 2,100 years. There are thus normally about 1,000 years between two incarnations and, while the experiences of a man are widely different from those of a woman, the conditions are not materially different in a thousand years, so the Spirit usually incarnates alternately as a man and a woman. But that is not a hard and fast rule; it is sub-

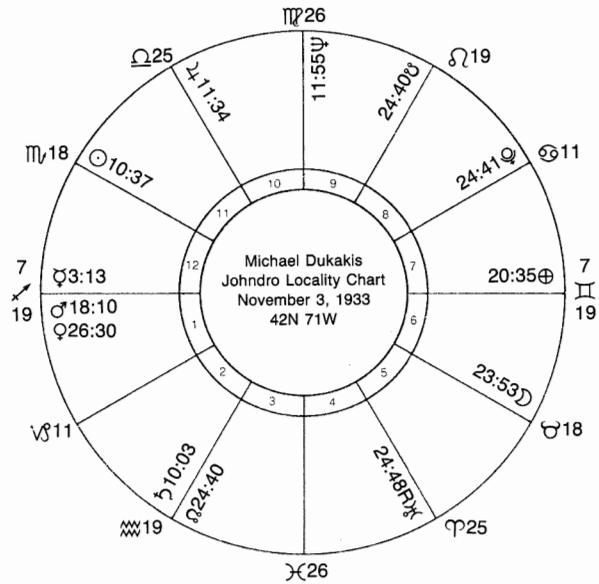
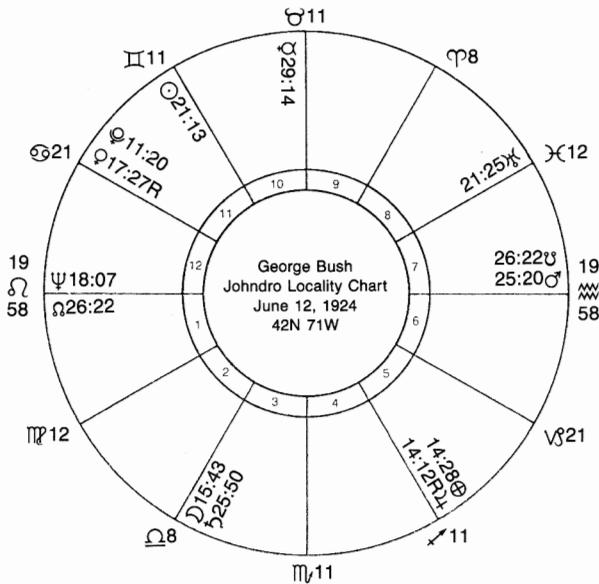
ject to modification when such is required by the Law of Consequence.

Thus occult science resolves the riddle of life into the Ego's quest for experience, all conditions having that purpose in view, and all being automatically determined by desert; it robs death of its terror and its sting, by placing it where it belongs, as an incident in a larger life, similar to the removal to another city for a time; it makes the parting from loved ones easier by assuring us that the very love we feel will be the means of reuniting us, and it gives us the grandest hope in life that some day we shall all obtain the knowledge which illumines all problems, links all our lives, and best of all, as taught by occult science, we have it in our own power, by application, to hasten that glorious day when faith shall be swallowed up in knowledge. Then we shall realize in a higher sense the beauty of Sir Edwin Arnolds' poetic statement of the doctrine of rebirth:

*Never the Spirit was born!
The Spirit shall cease to be
never!
Never was time it was not,
End and beginning are dreams.
Birthless and deathless re-
maineth the spirit forever.
Death has not touched it at all,
Dead though the house of it
seems.*

*Nay! but as one layeth
A worn-out robe away.
And taking another sayeth:
This will I wear today,
So putteth by the spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh. □*

**—Rosicrucian Christianity
Lecture #1**



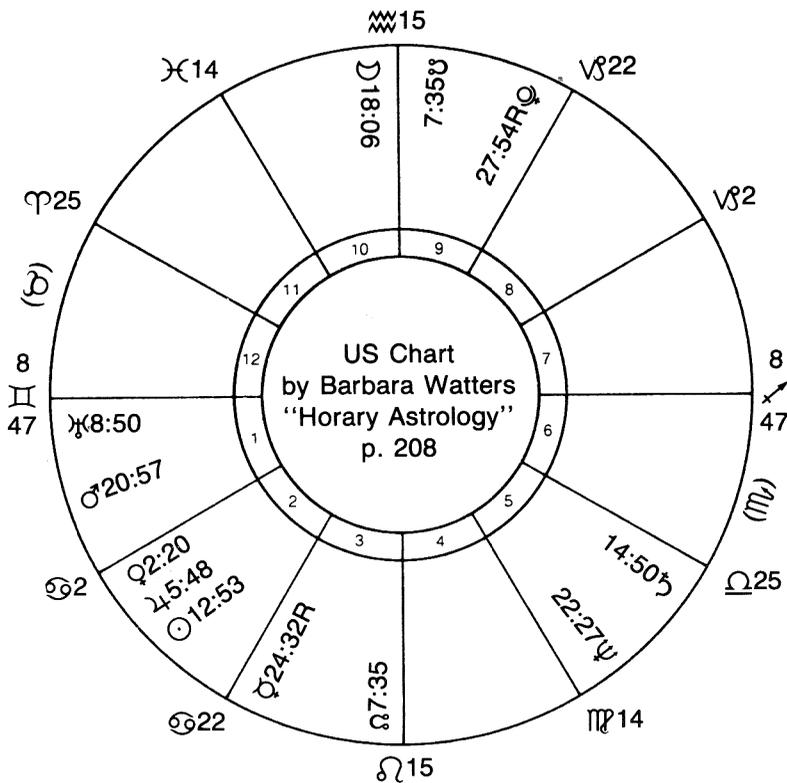
Stars Over the Presidential Election

Everybody knows the next U.S. President was born in Boston (Bush in the suburb of Milton, Dukakis in Brookline); but is it the one who attended Harvard (Dukakis) or Yale (Bush)? A study of their charts is revealing, but we don't just compare them. In 1824 J. Q. Adams defeated Andrew Jackson, but in 1828 it was the reverse. In 1884 Benjamin Harrison bested Grover Cleveland, but in 1892 the latter triumphed. Obviously, the thing to do is to examine the transits and progressions.

TRANSITS

On Election Day, 5 days after his 55th birthday, Dukakis has 6 favorable ones: the Sun-Pluto conjunction over his Sun; the Moon over his Sun; Venus over Jupiter; Venus trine Saturn; Mercury over the Sun; Pluto sextile Neptune. Two negatives: Jupiter opposite Mercury (but this is very much mitigated by their Mutual Reception by transit), and Neptune square Jupiter.

Bush has a less favorable ratio: three helpful transits: the Sun-Pluto conjunction trine Venus; Venus over his Moon; Neptune trine the M.C. Five adverse: the Sun-Pluto conjunction opposite the M.C.; Venus square



Pluto; Saturn quincunx Mercury; Uranus quincunx Mercury; Neptune opposite Pluto.

PRIMARY PROGRESSIONS

Dukakis has one, very favorable, Sun sextile M.C.: none negative. Bush also has one helpful, Sun sextile Saturn; but we find 6 on the debit side: Sun opposite Mars; Venus opposite Uranus; Jupiter opposite the Neptune-Ascendant conjunction; Saturn quincunx Mercury; Uranus square Mars and quincunx Saturn.

SECONDARY PROGRESSIONS

Dukakis has only beneficial ones: Mercury approaching Venus; the Moon entering a new sign, Gemini; Mars into Aquarius; planets moving into

new signs always augur some change. Bush has 4 adverse items: the Moon is entering Pisces—but in doing so is coming conjunct Mars retrograde: very negative; Mercury approaching Uranus; Jupiter quincunx Pluto; Saturn approaching quincunx Mercury.

If one wishes to oversimplify, one finds the Governor has 10 helpful versus 2 hindering; the Vice-President, 15 negative, 4 benefic. There is also this: when Bush officially announced his candidacy on October 12, 1987, early afternoon, the Moon was void of course, a big minus; this was not the case when Dukakis took the same step 6 months and 6 days earlier.

Too, 1988 is a year of change. And if we compare the

2 men's charts with that of the U.S., we observe that the man from Harvard exerts a far stronger impact upon it than his rival from Yale. Bush's Saturn is square Mercury, ruler of the U.S. chart, but it is a separating hence weakened aspect. His Mars is quincunx the U.S. Mercury (also separating); his Pluto is on the U.S. Sun, applying. By contrast, Dukakis' Uranus is square the U.S. Mercury, applying; his Pluto is conjunct thereto and applying and extra powerful as a result of having just "made station."¹ Most important, his nodes are in the same degree as that of the lord of the U.S. map, also his own Uranus and Pluto: there will be an impact affecting U.S. destiny.

The stars leave no doubt: the Harvard grad will be moving to the Potomac in 1989. Already this century, 3 Presidents have been ushered into the Oval Office under aegis of a Saturn-Capricorn cycle: TR, FDR, JFK—all Harvard alumni! No other 20th century chief executives attended that institution! Ironic: men from America's oldest university are the vehicles for introducing that which is new: Progressivism (1901); the New Deal (1933); the New Frontier (1961); and now, a new departure on the eve of a new decade.² □

—Paul K. Fretwirth, Ph.D.

¹Pluto Ephemeris 1900-1970 Daily positions, Lynne Palmer & Jonathan Booth, p. 102.

²Numerologists will be interested that Bush and Dukakis were born about 9 years and 9 miles apart. Their race comes in the century's 9th decade; 1989 is a "9" year (1 + 9 + 8 + 9 = 27; 2 + 7 = 9); Brookline has 9 letters; so does M.S. Dukakis!

America: Too Young to Die?

“Listen, America, you’re too young to die!”—was a theme prominently sounded during the 1976 Bicentennial, when this nation was emerging from the awful anguish of Vietnam and Watergate. It hasn’t been heard lately; these may be some of the reasons:

1. *The Economy.* October 1987’s Black Monday will long be remembered, certainly as long as the national debt and trade deficits remain, which seems to be indefinitely.

2. *Health.* “Health costs continue to soar,” according to a recent headline,¹ with neither a lowering of the expense nor improvement of the nation’s health in sight.

3. *Education.* SAT (scholastic aptitude tests) scores continue to decline despite increased spending for education; in the ‘40’s the main disciplinary problems were talking, chewing gum, making noise, running in the hallway, acting out of place in line, wearing improper clothing, not putting paper in waste baskets; in the ‘80’s: drug and alcohol abuse, pregnancy, suicide, rape, robbery, assault, burglary, arson, bombings. “Many educators feel that the decade ahead may be the last real chance for the nation’s schools.”²

4. *Transportation.* In the air, passengers complain of congestion and delays; on the ground, during a 14-month period this year, there were 28 deaths due to drugs and alcohol use by employees.³

5. *Science.* The U.S. *Challenger* disaster of January ‘86 and the numerous launch failures since have greatly undermined confidence in U.S. scientific know-how; Russia’s Chernobyl tragedy of three months later has added to the distrust of modern technology in general.

6. *Religion.* There are the scandals of the televangelists. “Is there anybody out there in televangelism who is honest?” asked University of Virginia’s sociologist Jeffrey Hadden.⁴

7. *Politics.* Many high-ranking government officials have been found guilty of legal infractions, and of course there’s the lingering memory of *Watergate*, *Irangate*, *Contragate*. The names of these incidents hold the clue to what everything listed above is basically all about. What is a gate? It is a means of transition, something designed to take one from one place, situation, or condition to another. And what has been going on in America, as well as the rest of the world,⁵ tells us in thunderous tones that a global

process of transition is under way!

We know we are moving toward the Age of Aquarius. It is still several centuries distant, but during the next decade there will be some heavy planetary transits in Aquarius, of Uranus and Neptune. They will produce a great outburst of New Age activity, even as was witnessed when Uranus and Neptune previously travelled through the sign of the Water Bearer, 1828-1836 and 1834-1848 respectively,⁶ and the New Age movement of Transcendentalism was born along with other

In a 41-page story (the whole issue had 84 pages) entitled "The New American Establishment" *U.S. News & World Report* described in detail how gradually "the members of the New Establishment are breaking down old rules, institutions, and cultural icons and founding new ones.... Their ideas and achievements are leaving indelible marks."⁸ In "business, foreign policy, politics, intellectuals, science, media, culture, high society" we are seeing, in the words of the article's subtitle, "The changing of the old guard" (pp. 37, 38).

Biblical parable of the prodigal son, in which it was not until he awakened to a realization of his true condition that he changed his ways.

Our civilization is currently where the prodigal son was while "feeding" on husks. America is not going to die, but in the process of being reborn, though not without pain, there will soon be an awakening, an Aquarian awakening, for this is not only emblazoned in the heavens, but because "it is when the darkness is deepest and the need greatest that Compassionate Ones reappear to save humanity from utterly losing its way in the shadow world."⁹ □

—A Probationer

Our civilization is currently where the prodigal son was while "feeding" on husks. America is not going to die, but in the process of being reborn, though not without pain, there will soon be an awakening...

Aquarian activities. The *celestial* cause, of course, was the planetary transits, but there also had to be *terrestrial* incentive, and that was discontent with and loss of faith in the old.⁷ The new is never accepted as long as the old is cherished. What we are now seeing, on global scale, is the loss of confidence in the paths of the past while Uranus and Neptune are transiting Capricorn; established ideas are more and more seen as ineffective; this trend is the indispensable "gate," or transition, out of the old order and into the new.

At the eve of the Civil War, seeing politicians could not reconcile North-South differences, President Buchanan, hoping for a grass roots pro-Union movement, proclaimed plaintively, "The Union lives in the hearts of its people." But there weren't enough "Unionists," and disunion ensued. Dictators and demagogues have arisen because nations no longer cherished their past; Alcoholics Anonymous and similar groups agree there is no hope for addicts to desire the better way, the new, until they detest the old. We have the

¹ *Time*, February 1, 1988, p. 42.

² *Time*, February 1, 1988, pp. 54, 58.

³ WCBS (New York City), February 27, 1988.

⁴ *Newsweek*, February 29, 1988, p. 31.

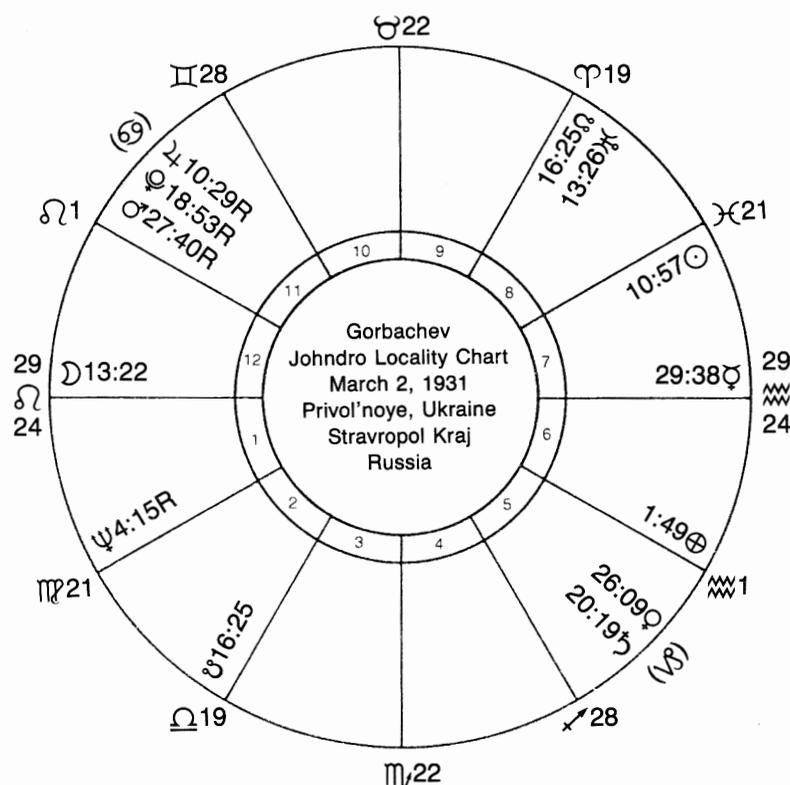
⁵ Would rigid Russia be undergoing painful *Perestroika* (restructuring) if the old ways were working, or China be on a similar path? And who would argue, after noting the debts and deficits of the Third World, that it is irrevocably sold on the old?

⁶ *Astrology, The Divine Science*, Moore and Douglas, pp. 235, 278.

⁷ This also was preceded by a collapse of the "old order," symbolized during the 1820's by the demise of the old Federalist Party and the incumbency of President Andrew Jackson, the very first from the frontier and "neither an agrarian from Virginia nor an Adams from Boston." *U.S. News & World Report*, February 8, 1988, p. 40.

⁸ *U.S. News & World Report*, February 8, 1988, p. 39.

⁹ *The New Age Bible Interpretation*, Old Testament, Volume I, Corinne Heline, p. 398.



Lilith: ♋11:07

Solstice points:

Venus ♋3:51

Mars ♈2:20

Please Note: You may find U.S. Chart on page 330.

Gorbachev: What's He Really Like?

“I like Mr. Gorbachev. We can do business together!” exclaimed Margaret Thatcher after talks with him fifteen months before his accession to the Kremlin’s top post.¹ Because of her impeccable credentials as England’s pro-American prime minister, her words had a tremendous impact on the West. Yet one recalls that four decades earlier, Franklin D. Roosevelt had spoken similarly of “Uncle Joe” Stalin, who turned out to be one of the most brutal rulers of all time. What is Mr. Gorbachev really like?

Our leading clue: On March 11, 1985, when he became Russia’s leader, Neptune in his chart was by far the most heavily aspected planet.² In God’s great universe nothing happens by accident; on the day all the world was wondering, what manner of man is this, the heavens were signaling: Study his Neptune!

This focus is in keeping with the emphasis in his natal chart. There, Neptune is closest the Ascendant, within orb of conjunct (4.51 degrees), in detriment, retrograde, widely sextile Jupiter, opposite the Sun, in a widely overlapping opposition to its lower octave planet, Mercury, and square the solstice points of Venus and Mars. Only those living on a highly spiritual plane can fully respond positively to its exalted vibrations,³ and then there needs to be support from helpful aspects. Gorbachev’s Neptune has a preponderance of negative ties; he is the leader of the world’s most powerful materialistic society; how can there be any basis for the belief that he is responding positively to Neptune?

Negatively, Neptune creates illusion, befogging the true picture. Too, his Ascendant and Moon are in Leo, the actor’s sign!⁴ The Moon is in his twelfth house, where she always conceals a part of her true nature.⁵ She is also co-ruler of his eleventh house of aims; her degrees are all intercepted; there is certainly something secretive about this man’s aims! We also find three planets here, all retrograde, two of them malefics; we also know that

Cancer is expert at the indirect approach, which, *negatively*, can be very disingenuous.

Cancer is also the sign of the past. It is noteworthy that the Sun and I.C. are in the Cancer decan and more planets are in this sign than in any other. Jupiter is strongly traditional in this sign, especially retrograde; Pluto intensifies the vibrations of the sign it occupies; here his power is augmented due to being midpoint between Mars and Jupiter. Thus Gorbachev, while striving to ready Russia for the 21st century, is not oblivious of her past, which includes a more-than-five-centuries-old motto: "Two Romes (East and West) have been; a third (Russia) is; a fourth (some other world power) shall never be!"⁶ In these words, Russia has virtually gone on record that she would not let any other nation gain world ascendancy! Some country always is #1, and if none other should hold that position, by logical dedication it would be held by Russia! In the 18th century Czar Peter the Great labored toward that end; in the 19th century Russia set out to challenge Great Britain; after World War II, the United States. There is no reason to assume Gorbachev will change the course of centuries!⁷

Saturn in Capricorn is very ambitious; his Venus of values is also therein. Noteworthy is the fact that the closest planetary aspect between Gorbachev's chart and that of the U.S.S.R. is its Moon, ruler of the eleventh house, and his Mercury of mental focus, opposite. Both orbs are reflectors: Gorbachev's focus reflects Russia's aims!

The Sabian symbol of his all-important Neptune is one of

"subtle persuasion."⁸ How often truth suffers in this process!⁹ Neptune as posited in his chart is less than forthright, which is augmented by the way one authority describes his solar-lunar combination: "Somewhat contradictory."¹⁰ There's also the Sabian symbol for his Jupiter: "A clown making grimaces."¹¹ Clowns doing their acts wear make-up and don't show their true faces! His Lilith in Gemini is not exactly a picture of reliability either! There is also the Mars-Saturn opposition; those with this configuration tend to "build their lives on a false premise."¹²

If the reader has by now concluded that the U.S. needs to be wary in dealing with this man—the stars agree! His Dragon's Tail of fate is conjunct the U.S. Saturn of the same: he could have a tragic impact on America. His illusive/persuasive Neptune is trine (easy flow) the U.S. Jupiter, ruler of its seventh house of relations with other nations. All this is exacerbated by his Venus (peace) conjunct the U.S. Pluto in the ninth house of foreign affairs and Mars (force) in opposition: while he overtly applies the Venus smile, he has not discarded force. And the Mars/Pluto opposition is closer than the Venus/Pluto aspect!

Churchill once described Russia in terms of riddle, enigma, mystery. It has also been said that there are no experts on Russia, only degrees of ignorance. In the light of Astrology, both that nation and its leader can be read like an open book! □

¹ Gorbachev, Thomas G. Butson, p. 27; Gorbachev, Zhores A. Medvedev, p. 22.

² Transiting Mars was parallel, Pluto sextile, the solstice point of Mars conjunct, Neptune trine; by primary progression the Sun was trine and Jupiter conjunct. Of the other aspects, surely the one most noteworthy is the transiting Dragon's Head on his M.C.: destiny in the making!

³ *Astrology and Its Practical Application*, E. Parker, p. 121.

⁴ His Sun's Sabian symbol, negatively, is described as "obvious hypocrisy"; *The Sabian Symbols in Astrology*, Marc Edmund Jones, p. 311. and "hypocrisy" in Greek means "play acting"; *The Random House Dictionary of the English Language*, College Edition, 1968, p. 653.

⁵ *Astrology, the Divine Science*, Moore and Douglas, p. 345.

⁶ After the fall of Byzantium (East Rome) in 1453, not only did the Russian dynasty intermarry with that of Byzantium, it also laid claim to the latter's role as leader of Orthodox Christianity—hence, to world leadership! The Sabian symbol of his Mercury of mental focus is indeed poignant: "Voices from the past." *The Astrology of Personality*, Dane Rudhyar, p. 375.

⁷ The Sabian symbol of his Pluto, ruler of the I.C., bears this out: "Blending of the cultural fruition of the past with—new blood." Dane Rudhyar, *op. cit.*, p. 353.

⁸ Marc Edmund Jones, *op. Cit.*, p. 304.

⁹ His Venus' Sabian symbol is "A parade of false virtue" and that of Uranus "A serpent coiling near a man and a woman"; Marc Edmund Jones, *op. cit.*, pp. 267, 162. The latter, in exoteric interpretation, is a picture of the deception of the "first pair." *I Timothy* 2:14.

¹⁰ *Heaven Knows What*, Grant Lewi, p. 150.

¹¹ Marc Edmund Jones, *op. cit.*, p. 250.

¹² *Astrology for the Millions*, Grant Lewi, p. 36.



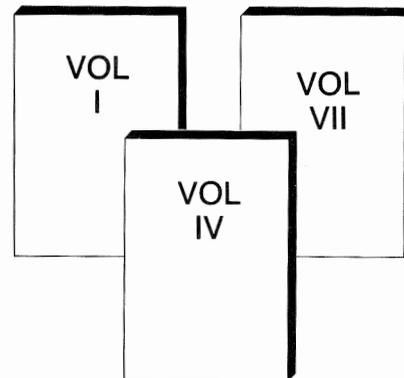
The Democratic and Republican parties are not alone in running the federal government; there is a third, the Cocktail Party, according to a sobering survey, "Governing Under the Influence," in a journal devoted to the Washington scene.¹

"Alcoholism is as much of an occupational disease among politicians as black lung cancer is among coal miners," a former Senator and ex-alcoholic reminisced. "They all were in important positions," lamented a House committee chairman concerning Congressional problem drinkers he had known. Said a 24-year veteran of Capitol Hill, "There has never been one night session of the Senate in all my experience that hasn't witnessed at least one Senator making a fool of himself and disgracing the Senate." Numerous Congressmen are constantly under rehabilitation, and according to one "counselor," ten to twelve percent of members of Congress are in trouble with alcohol."

There are obvious reasons why this situation is not well publicized. Reporters don't want to offend Congressmen—they're their best news sources; aides and staffers shield and protect them, for their jobs are at stake; police don't like to arrest them for driving under the influence, their hopes for raises depend on Congress. Too, many alcoholics act apparently normal even when inebriated; offensive breath can be counteracted with breath mints and even if this is not done, there's no way of proving its alcoholic origin short of a breathalyzer test. The tragedy is, according to Dr. Boris Tabakoff, Scientific Director for the National Institute of Alcohol Abuse and Alcoholism, that there is a "cognitive impairment...even when the person isn't drunk or hung over," which is all the more horrendous in view of a statement by a respected ex-Senator, "The mind is the key organ used as a member of Congress."²

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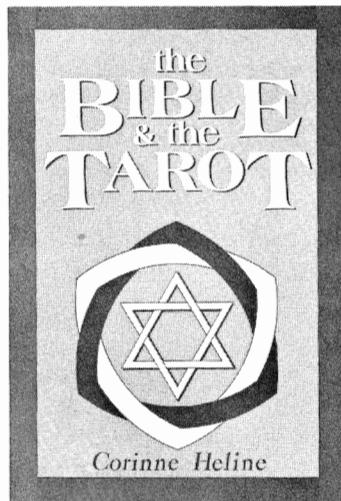
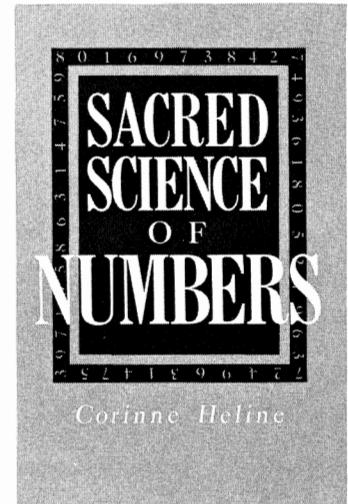
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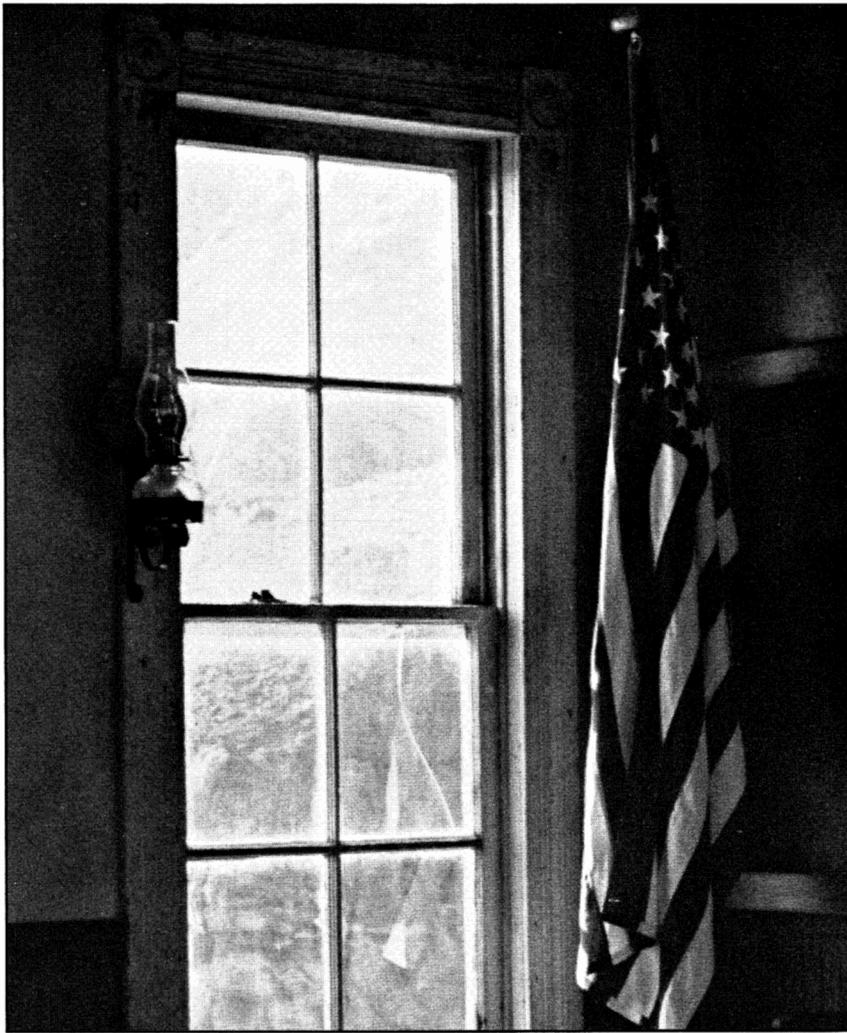
by Corinne Heline

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There is a simple way of solving this problem—a return to the Aquarian vision of the Founding Fathers as set forth in the Constitution, that this nation should be led and governed only by superior individuals. That is why there were property and literacy tests for voters and candidates for office; that is why under the Constitution “the people” can only elect the members of the House of Representatives—state legislatures elected Senators until the 17th Amendment was adopted in 1913; that’s why our Presidents are still chosen by the Electoral College, which need not abide by the popular will; that’s why the Chief Executive and not the

people pick the Supreme Court Judges. If the spirit of this philosophy were *fully implemented*, we would be blessed with leaders who, as a very basic minimum requirement, would discharge their responsibilities in the state of sobriety.

There already are AIDS and drug tests for various exigencies; alcohol is also a drug, at least as dangerous as some of the illicit kind; Congress has voted that certain individuals must submit to certain tests; why not lead the very best way anyone can ever lead, by example, and have its members and staffers periodically tested for *all* drugs?

The Bible has much to say concerning the need for those

who lead out to also stand out.³ An Old Testament prophet, describing a scene of moral decay, put his finger on the cause: “Like people, like priest.”⁴ Leaders were on the same low plateau with the people! And one cannot lift others above one’s own level! Elsewhere in Scripture it is written, “It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment.”⁵ Our government leaders, though without titles of royalty, are our “kings” and “princes.” While strong drink is bad for all, it is especially so for those in positions of authority, for “unto whomsoever much is given, of him shall be much required.”⁶ Those who have been given power over others should at the very least be able to prove their fitness by having power over themselves! Asserting mastery over others without self-mastery is hypocrisy!

Shakespeare had one of his characters inquire as to why men would take into the mouth that which robs them of their reason. There never can be a satisfactory answer. □

—A Probationer

¹The Washington Monthly, January 1988, pp. 16-23.

²Students of Astrology know that a negative response to Neptune is a basic cause of alcoholism and also inclines to a denial and putting off of reality and responsibility. And undeniably, the U.S. Congress has shown a knack for postponing and even evading the hard choices in typically negative Neptunian fashion.

³I Timothy 3:1-8; Titus 1:7-10.

⁴Hosea 4:9.

⁵Proverbs 31:4,5.

⁶Luke 12:48.

The Court and Creationism

In Kindergarten they're sometimes told the stork brought them; in Sunday School, that God made them; but after the Supreme Court decision of June 19, 1987, the nation's public schools will have to teach our youth that they've descended from primates and other lower animals. To mention God, according to the majority opinion written by Justice Brennan, would violate the supposed separation of church and state.¹

The ruling should come as no surprise. America—not merely as individuals, but as a society and national policy—has been repudiating the religion of her Judeo-Christian heritage; note what has been done to the Decalog:²

I. We are enjoined not to have other gods before the one true God. Yet we've spent more on defense than on all religious purposes combined, financially, at least, we've placed Mars ahead of our Maker and look primarily to him to safeguard our nation.

II. We are not to erect graven images or "bow down" before them.³ Our country is filled with monuments of the famous; visited, viewed, and venerated by their votaries.

III. God's name should not be taken in vain. But in the name of free speech, writers and broad-

casters are allowed to use language that does just that.

V. Children are to "honor" father and mother. Yet the law allows them to bypass parental concerns if they wish to procure contraceptives and engage in other parentally disapproved practices.

VI. "Thou shalt not kill." How about abortion and capital punishment?

VII. "Thou shalt not commit adultery." Doesn't the law allow movies, TV, books etc. to portray and condone it? As one observer put it, "I've seen TV go from its infancy to adultery."

VIII. "Thou shalt not steal." Is not our huge national debt a theft from future generations?

IX. "Thou shalt not bear false witness." That which is called money, isn't: the genuine kind has either intrinsic worth, like gold and silver coins, or it can be exchanged for such. The dollar does not qualify by either standard.

X. "Thou shalt not covet." How about some recent malpractice and other damage awards that were truly exorbitant, or laws allowing hostile company takeovers, which also encourage greed?

And, of course, the court ruling on evolution referred to above undermines the 4th Commandment, which states that God created everything.

We don't subscribe to the view that the universe came into existence 6,000 or even 10,000 years ago, in six literal twenty-four hour days, but most certainly believe that without Him nothing was made. It has been said that the way to silence an atheist or agnostic is to feed him a good meal and then ask if he believes in the existence of cooks! It is illogical to make it illegal to teach the indisputable.

Yet in a way, we empathize with the seven justices⁴ who favored establishing evolution in public education; we have no grounds to question their sincerity. Few people have studied the seminal scriptures of Darwinism; these are shrouded in arcane obscurity. Hence, multitudes are unaware that it is unproved theory. By contrast, the Biblical account is brief, simple; millions have read it; it is easily evident something is awry; it cannot be literally true. For instance, if the stars actually were made a mere 10,000 years ago, why is it possible that numerous ones are several times that many light years away, yet already visible? Little wonder that the scientific community sneers at men like Ireland's Bishop Ussher who claimed that creation began on October 28, 4004 B.C., at 4 P.M.!

In the long run, much good can result from this latest chapter in the creation versus evolution controversy. It is once more directing attention to this topic; many will realize neither view is valid. It presents us with a unique opportunity to show there is no need to choose between godless evolution and scientifically untenable creationism. The Western Wisdom message beautifully sets forth the self-authenticating harmony between science and religion.⁵ It removes the confusion of the doubting mind, so the heart might know there is a God indeed and with joyful abandon may give itself His love, and thereby *experience* that it is all true!

¹The U.S. Constitution nowhere calls for separation of church and state. The First Amendment prohibits the establishment of religion, which is something entirely different! The authors of the Bill of Rights feared that some denomination might become the national church, and wanted to prevent this. After all, God is mentioned on our coins and bills, in the Pledge of Allegiance, the Declaration of Independence; Congress and the armed forces have chaplains. President Jefferson in a *private, unofficial* letter called for separation of church and state; so does the Russian (communist) constitution!

²See Exodus 20, Deuteronomy 5.

³Visitors may not actually "bow down" physically, but they do so in Spirit. The *Good News Bible* uses the word "wor-

ship," and this is defined as "reverent honor...to...a sacred personage"; see *The Random House Dictionary of the English Language*, College Edition, 1968, p. 1518.

⁴Only Chief Justice Rehnquist and Associate Justice Scalia dissented.

⁵See *Evolution From the Rosicrucian Standpoint and The Rosicrucian Cosmo-Conception*, available from The Rosicrucian Fellowship.

Who Rules America?

The answer is simple; the powerful catalyst of all the events listed below:

1. March 31, 1968. A U.S. President informed the nation he would not seek another term.
2. June, 1971. The Pentagon Papers affair started.
3. August 9, 1974. In the wake of Watergate, a President resigned.
4. November 19, 1977. Egypt's President flew to Jerusalem in behalf of peace with Israel.
5. November 1986. The Iran-Contra Scam erupted.
6. May 8, 1987. A front-running presidential candidate abandoned his campaign.

Still not convinced it's the media? Very well, let's take it from the beginning. Before Europeans settled these shores, the Indians were clearly in charge. When the colonists arrived, mainly motivated by religious factors, the clergy were in control. That ties in with the origin of the word "parson," synonym for clergy. The preacher, having the most education, was the #1 person, or the person, or parson, of the community! Almost all the early colonial colleges were church-related.

But in the late 18th century change was in the air. Independence from Britain, a reaction to the Great Awakening, and the ideas of the Enlightenment and the French Revolution all combined to bring about religious lethargy. When things spiritual decline, material matters grow. The nation was agricultural, the South was in control,¹ hence the Southern planters replaced the clergy as the dominant force.

The collapse of the Confederacy ended that, and the conquerors took over—the group that had been pulling the strings in the victorious North—business. Thus started the period of Plutocracy—Carnegie, Ford, Rockefeller and their genre. President Coolidge truly said, “America’s business is business!” But alas, because it was so firmly entrenched, it was able to evade outside control, indulged in excess, and during the Roaring Twenties roared to a horrible halt—the crash on Wall Street, the Great Depression!

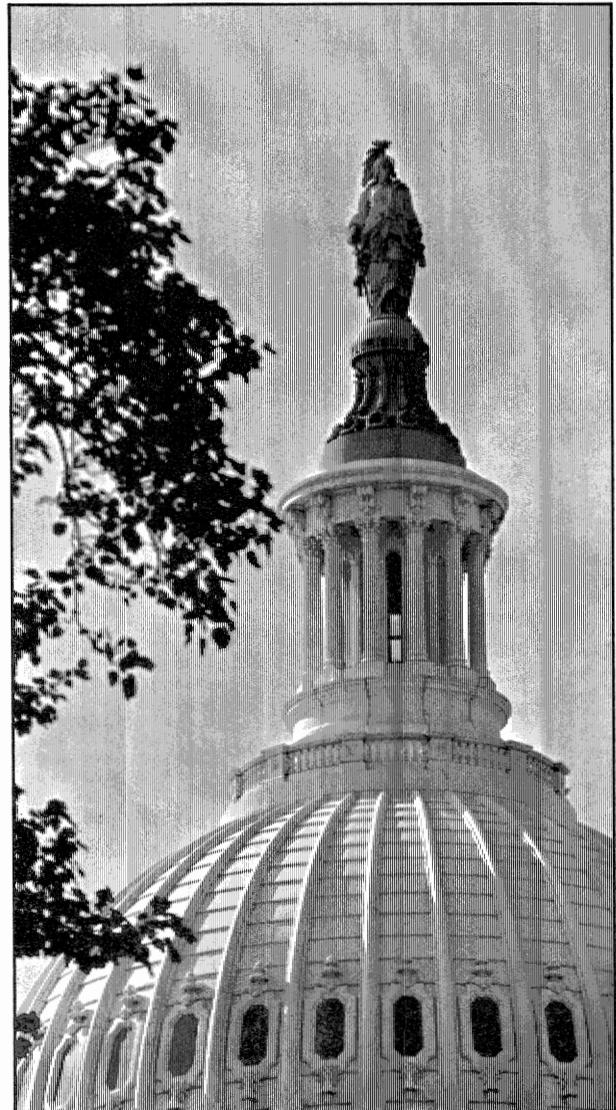
In stepped government with the New Deal. It claimed having rescued America from ruin, though actually it was World War II that restored “prosperity”: one month before Pearl Harbor, unemployment still stood at 10%! There were other problems that seemed to baffle government. Then came the Sixties, Vietnam, when TV brought the war into the nation’s living rooms seven nights a week, and so, on March 31, 1968—oh, but we’ve already mentioned above what transpired that day; looks like we’ve come full circle: the media demonstrated, by cutting short an administration, that it was more powerful than the Chief Executive, symbol of government.

We may have come full circle another way! The Indians, referred to above as America’s earliest masters, are an Aquarian people. Sometime in the future, that which is Aquarian—this time ideationally and spiritually rather than racially—will again be in charge, for the New Age is approaching! We don’t know just when; it may be sooner than some think!² We do know that the turn of the century will witness the “heavy” Uranus and Neptune transits through Aquarius, which inevitably will leave a lasting legacy.

More important than speculation about the future is consideration of the present. What should the current ascendancy of the news media mean to aspirants on the Path? Professor Pinchas H. Peli of the Ben Gurion University in the Negev, Israel, reminds us that the ancients held that every new invention is divinely designed to focus our minds on some spiritual truth.³ When we think of the modern news media, we seem to have an object lesson of two facets of eternal reality:

1. Even as reporters seem able to ferret out the darkest secrets, we may be sure that God, more so, sees and knows everything.⁴

2. With the media, appearance at least as much as substance is generally paramount; the innocent



can easily be twisted into something sinister. This should reinforce the Biblical injunction, “Abstain from all *appearance of evil*,”⁵ not just the “evil” itself!

If we truly live by this truth, neither the media or any other authority can hurt. Heeding it also brings spiritual growth and peace, for in the very next verse we read that if we do so, then “the very God of peace (will) sanctify you wholly.” □

¹Of the sixteen Presidents down through the Civil War, all but three (the two Adamses and Van Buren) were either Southern born or pro-South!

²See *The Aquarian Conspiracy*, by Marilyn Ferguson.

³See his regular column, *Tora Today*, in the *Jerusalem Post International Edition*, April 4, 1987.

⁴Genesis 16:13; Psalm 139.

⁵1 Thessalonians 5:22.

News Perspectives

A Saint for California?

You've seen his craggy countenance on 44¢ U.S. air mail stamps; Padre Junipero Serra, the Spanish Franciscan monk who travelled widely through Mexico and later along California's coast (he was born under the travel sign Sagittarius, November 24, 1713 on the island of Mallorca) to found Indian missions, one interesting reason being to counteract the threat of Russians moving south from Alaska! For years efforts have been under way to declare him America's fourth saint.¹ These were accelerated on the 200th anniversary of his death in 1984; at present, his admission to sainthood is "the focus of a burning controversy."² Those favoring his canonization point to his many good works, and even cite a miracle—a requirement the Pope is at liberty to dispense with. Opponents claim he was too cruel to the Indians, forcing them to convert. He has even been compared to Hitler by some who reject the argument that he be judged by the standards of the 18th century, and not those of the 20th. Both sides have power arguments from history; some Biblical facts should also be considered:

1. Nowhere does Scripture suggest anyone should declare another to be a saint; no guidelines for the procedure are given.

2. All believers are called to be saints.³

3. Bible writers frequently refer to the "saints," plural,⁴ but nowhere is just one believer called "saint."

4. The Apostle Paul, generally called St. Paul, writer of half the New Testament and perhaps the greatest evangel of all time, called himself "chief" of sinners.⁵

5. Even complete sacrifice of the life is no evidence of spirituality.⁶

6. Miracles are no proof of doing God's work.⁷

7. The Apostle John, while on Patmos, wanted to worship an Angel; he was told not to. Man is

"a little lower than the Angels"; if we are not to worship the higher beings, the Angels, on what authority are we to worship the lower, humans—for "saints" have prayers addressed to them?⁸

Will California get its saint? Time will tell; but whether or not, the Golden State can sound a shining theme: it is the only one of America's 50 states under the sign Virgo, and it is the leader! And Virgo, of course, is the sign of service; service is Number One!

The issue of Serra's proposed sainthood raises the question, What exactly is a saint? Theresa of Avila⁹ said, It is someone who cheerfully performs each day's duty. There is also a definition by a little boy, whose parents regularly took him to a church which had stained-glass windows with pictures of champions of the faith. He said, A saint is someone who lets the light shine through!

Doing one's duties cheerfully, letting the light shine through—isn't that something all can and should do?

¹Life, September, 1987, p. 68; *St. Anthony Messenger*, August, 1987, p. 29. America's present "saints" are: Frances Cabrini, Italian-born, 1850-1917; Elizabeth Seton, American-born, 1774-1821; John Neumann, Bohemian-born, 1811-1860; they were canonized in 1946, 1975, 1977 respectively.

²According to Catholic teaching, all who died in the faith are regarded as "saints," but a limited few superior ones are declared "official saints."

³Romans 1:7.

⁴Romans 15:25; *I Corinthians* 16:1; *Philippians* 1:1, and many more.

⁵*I Timothy* 1:15.

⁶*I Corinthians* 13:3.

⁷*Matthew* 7:22, 23.

⁸*Revelation* 19:10; *Colossians* 2:18; *Hebrews* 2:7.

⁹Spanish "saint," 1515-82, canonized 1925.

Faith, Love and Seaweed***Ian F. Rose******Prentice-Hall******Englewood Cliffs, N.J.******1963, 22 pp.***

Ever wonder what produces a champion, like a winner of four Olympic gold medals in swimming? It's all carefully spelled out, so anyone can follow, as the author details his son's training program. Mrs. Rose applied the *faith* in teaching son Murray the principles of life, in a climate of *love* and affection, and because the life style advocated is unconventional, and the champion produced thereby was called "The *Seaweed Streak*," the book got its unusual name, which is fitting, for it departs from "orthodox" health and fitness ideas.

For instance, there is the strong emphasis on enzymes, called the "key to a vigorous long life." They are the substance without which the digestive and assimilative processes could not go forward, present in every *living* cell, which fact greatly enhances the value of raw food over that which has been heated over 120°F. (Frozen foods have their enzymes merely inactivated, not destroyed.) Older people have far less enzymes in their saliva than the young, hence are liable to develop nutritive deficiencies even on a fairly adequate diet! Rose quotes an authority who has studied the eating habits of Bulgarian peasants as attributing their vigorous longevity to their predilection for raw foods. He cites statistics from zoos indicating that animals fed on raw fare do better than those on cooked and refined food; the latter even develop "the same kind of diseases as those that strike human beings." He tells of an experiment with cats: not only did those on uncooked food do far better, but the third generation of the felines fed cooked vittles was dead within 6 months, forcing the experiment to a premature halt!

Rose suggests building up the intake of raw foods gradually; a daily raw salad should be the mainstay of one's diet; raw fruit and vegetable juices are an unexcelled way of obtaining the very best nourishment in an easily assimilable way. Young Murray trained on at least 80% raw fare; he is not the only champion to have done so!

Along with praising enzymes, the author downgrades the high-protein diet popularly connected with athletic achievement. He notes that the "Recommended Daily Allowance" for protein has been revised upward several times since first established by the National Research Council in 1943, not on the basis of evidence, but as a reflection of "current practice." He produces an unanswerable argument against it: a nursing mother cannot possibly supply her infant with sufficient protein, calcium, or many other nutrients to meet the criteria set by the National Research Council; surely "Mother Nature" knows best! Rose blames the protein deficiency experienced by many Americans on faulty assimilation, which in turn tends to result from enzyme deficiency. He also notes that much protein consumed is of inferior quality, and cites recognized authorities, like Chittenden, McCollum, McCay as endorsing a protein intake of one third the recommended amount. He points to active farm animals getting sick on too much protein; he even cites a study of the prestigious Medical Research Council of London, England, that the bloody Mau Mau Rebellion in post-World-War-II Africa came at the time when the vegetarian Kikuyu tribe adopted the carnivorous ways of its Masai neighbors: the negative results of too much protein, especially meat, can spill over from the physical realm into the emotional and spiritual.

So, naturally, the author enthusiastically endorses vegetarianism and it was followed 100% by his son the champion! Much and varied ancillary evidence is submitted: when Denmark during World War I was forced to go on a low-protein vegetable and grain diet, the annual death rate declined 34%; many of the world's great were vegetarians: Plato, Pythagoras, Tolstoi, Plutarch, Shelley, Da Vinci, Newton, Milton, Voltaire, Rousseau, Maeterlinck, Byron, Franklin, Edison, Thoreau, Emerson, etc. All flesh-eating animals have an alimentary canal *three* times the length of the body, but man and fruit-eating animals have one *twelve* times that long; early man had to be frugivorous, for he lacked the speed to catch and claws and fangs to kill animals; his teeth also are not designed to break down tendons or crush bones.

This reviewer's only regret concerning this book is that it omits the benefits of distilled water. Rose castigates what comes from the tap because of the chemicals it contains and recommends spring

water, no doubt unaware of the inorganic mineral content and its effect on the body.¹ Otherwise, his program harmonizes with Western Wisdom Teaching.

It's been said that the man with an experience has an advantage over the one with a theory. Critics may quibble over the theory of the New Age health message, but the champions it has produced—R.R. Cerutti, John Landy, Herb Elliott, Murray Rose, etc.—are living proof that cannot be gainsaid!

¹See *The Rosicrucian Christianity Lectures*, Max Heindel, Lecture Eight.

Rachel Weeping: The Case Against Abortion, James T. Burtchaell, Harpers & Row, San Francisco, 1984, 381 pages.

Powerful, profound, persuasive—that's how this work by a former provost of Notre Dame University might be described. Encyclopedic and far-ranging, it demolishes the pro-abortion argument by piling on facts.

Abortion should be legalized for physically therapeutic reasons? A study has shown that less than two percent of abortions are performed to protect the mother's life or health! To prevent compulsory pregnancy? Victims of ignorance or rape constitute but five percent of abortions. The process is psychically therapeutic? One cannot predict who will have a post-partum psychosis; so-called therapeutic abortion has its own psychiatric morbidity; there are better ways of preventing psychiatric problems during pregnancy. Unwanted children should never be born? Many parents have changed their minds and loved their children after birth; too, many victims of child abuse were very much wanted!

The unborn are not our peers? Burtchaell quotes from Alan Guttmacher's *Life in the Making*, 1933, which with scientific evidence points to conception as the beginning of life. When, in 1967, Guttmacher switched sides and called for abortion freedom, he remained totally silent as to when life commences.

Does legal abortion replace the illegal and more dangerous kind? Burtchaell points to the absence

of statistics, but he does present evidence that most Americans are opposed to the practice! Also included is proof that pro-Lifers do not appear to be so powerful because better financed—the big money is with the pro-abortion people. He also demolishes factually the insinuation that pro-Lifers generally are hypocritical in the sense of being indifferent to human needs.

No doubt readers have heard the abortion scene called a “holocaust”; the author doesn’t just regard this as a figure of speech; with impressive arrays of facts he shows a shocking sevenfold similarity:

1—*Depersonalization of the victims.* The Nazis described the races they sought to exterminate—Jews, Gypsies, Slavs, etc.—as subhuman; abortionists try to claim that somehow a child prior to birth is not a human; they’re embarrassingly quiet as to the “magic moment” when the living fetus suddenly is supposed to turn human!

2—*Language is turned inside out.* When Hitler’s hordes carried out the Holocaust, they employed euphemisms like cleansing, evacuating, disinfecting; abortionists also don’t speak of murder or killing, but terminating, scraping, passive euthenasia, etc.

3—*Dislocation of responsibility.* The Nazis brought to trial after World War II for crimes against humanity always claimed they had merely carried out orders; the physicians currently performing abortions aver that they are merely complying with the wishes of their clients, that they are alleviating the emergency of children coming to those unready for them, and counteracting the threat of overpopulation.

4—*No vicious intent.* Burtchaell produces documentation that some of the Holocaust’s henchmen claimed that they were merely laboring for the greater good of the state; abortionists talk of working “to alleviate moral concern and distress.”

5—*The unlatching of self-preference.* The Nazis talked of eugenics, producing a better race; baby-killers seem convinced that eliminating “inconvenient life” is acceptable.

6—*The profit motive.* Both Hitler’s Holocaust and abortion of the unborn produced additional jobs.

7—*The disarming of the sentinels.* Prior to the unleashing of the “Final Solution,” the Nazis inaugurated a cleverly contrived campaign to soften Germany morally for what was to come; those accused of disloyalty to the regime were coerced in-

to complicity with the impending genocide. A similar pattern was followed by the “pro-choice” advocates. Not only were careful approaches made to religious groups inclined to go along, abortion was also described as a way of extending the work of the church by “ministering to those in perplexity,” and deepening “reverence for life.” Burtchaell quotes a prayer composed by a high-ranking churchman imploring divine benediction on those who “cut short” “the developing life.”

The author not only compares abortion to a dark chapter in European history, but also to a similar epoch in America’s—slavery, devoting considerable space to the astounding similarity between the Supreme Court’s Dred Scott decision of 1857, the #1 pro-slavery judicial ruling, and the Roe-Wade verdict of 1973, which legalized American abortion. Both claimed to confine themselves to narrow judgment: in 1857 the morality of slavery was no more the issue than 116 years later that of abortion; Chief Justices Taney and Burger dealt only with constitutional principles. Each decision attempted to lay to rest growing controversy; each was based on an astounding redefinition: slaves were defined not as persons but property; in our day, the right of personhood was said not to extend to the unborn, they were merely fetuses. Both decisions split America’s churches; both resulted in a call for heeding “higher law” than the Constitution by the losing side, which in both cases was populist in nature whereas the position endorsed by the Court was viewed as elitist.

While most of this book is of a high intellectual caliber—there are 46 pages of footnotes and credits—its final chapter is primarily an emotional appeal. The author wonders on what basis one can determine before birth that a certain life would not be worthwhile; how parents might explain to their children that they had done away with a brother or sister; if mere personal convenience is sufficient reason to exterminate a life; if judging the right to life on the basis of what it might contribute would not cheapen all life and be in direct opposition to the Christian message of love.

Years ago, when street lights were first introduced in a certain European city, its residents complained that they did not really give light—they merely showed how dark the night was. Burtchaell has amassed an impressive amount of light; it cannot but convince the objective reader how awful the darkness is that one euphemistically calls abortion! □

Readers' Questions

Experiences of an Earth Bound Suicide

Question: An acquaintance of mine attended a spiritualist meeting a few nights ago and a suicide friend manifested. To prove his identity he insisted upon speaking English although he spoke Spanish just as well. The suicide friend said he was still living at my neighbor's where he killed himself; that he was suffering torture from hunger, and wanted them to give him food. Later in the interview he changed to Spanish.

Now, I wonder what I can do. The worst of it is I cannot bring back the memory of anything that happens in my sleep. And I do so want to remember. What can I do?

Answer: This question opens up the vast subject of abnormal transition into the beyond, both by accident and design together with the feelings experienced by people who have thus passed the gate of death, and their communications through mediums; also the curious fact that many of the people we call dead are unaware that they have lost their physical body.

To elucidate it is necessary first to state a few of the salient facts concerning man and the world in which we live. Everyday observation as well as scientific researches prove that matter exists and moves in states which we cannot see. Water is evaporated by the Sun's heat and again condensed as rain; ether is as necessary to transmit light and

electricity as air is to the transmission of sound. The invisible wind, which is air in motion, is as surely a cosmic force as the electricity moving in the still finer realm of ether. In short, we are surrounded by an invisible world of force and matter, as real as, or more so than, the world we know through our physical senses.

And as we eat the substances of this gross, dense world to sustain our visible bodies, we assimilate a certain amount of matter belonging to the invisible ethereal worlds, which forms a garment for the Spirit when it has dropped the mortal coil. "The wind bloweth where it listeth, and thou hearest the sound thereof, but knoweth not whence it cometh or whither it goeth; so is everyone who is born of the Spirit."

Under normal conditions the exit of the Spirit from its outgrown body is like the falling of the seed from the ripe fruit. But when the Spirit severs the tie before the appointed harvest time of death, the unripe spiritual vehicle cannot ascend to the higher realms; it hovers close to its earthly haunts, as hungry for more physical sustenance as the kernel forcibly extracted from the unripe fruit. In the nature of things this cannot be gratified, and therefore intense unsatisfied hunger causes the suicide the most excruciating torture. He sometimes obtains a little temporary surcease by inhaling the fumes of highly flavored dishes.

Furthermore, as the flesh clings to the kernel when it is forcibly torn from unripe fruit, so also some of the lower ethers and even gases of the slain body cling to the higher vehicles of the suicide, with the result that he is very nearly material, and is susceptible to gross, sensual suggestions in a manner and to a measure not felt by humanity in the body. If his nature is such that he would entertain and take pleasure in such things he may here wallow in the deepest mire of the darkest hell, with very serious detriment to his spiritual welfare. But if he dislikes the coarse and sensual, the atmosphere of bestiality in which the suicide finds himself will jar upon his sensibilities in proportion to his refinement; as several have expressed it to the writer, the orthodox hell with its devil would be a mild form of amusement by comparison. Some describe the pain which we have compared to unsatisfied hunger as a gnawing, throbbing toothache, with the difference that the pain is felt all over the body instead of being confined to the dental region.

The experience of your friend who committed suicide bears out the foregoing teachings of the Rosicrucians. He is still Earth bound in the same house where he formerly lived, and his desire body evidently remains very dense, so dense that at times he cannot realize that he has passed over because he sees clearly the physical world and the people in it; he probably sits at their tables and endeavors to partake of their food, or at least to feed upon the odor. Nor is it strange that he frequents the spiritualistic meetings of these people who are at a low stage of spiritual development, and practice without being aware that it is black magic under the guise of spirit communication.

There are two ways of helping such an Ego: one is by direct communication with him at night, by reasoning with him and showing him that he is making a rod which will whip him sorely in the future; that he ought to try to bear the pain patiently till the archetype collapses at the time when he would have died normally. This may or may not be successful, but it is worth a try.

It is the will that determines our actions there as here, and if you hold your thought before going to sleep intently on the work you wish to do, preparing himself with arguments and centering your whole being on helping your friend, this last thought before going to sleep will also be the first waking thought on entering the invisible world where the sleeping and the dead meet and con-

verse. This thought then becomes a sort of "fixed idea" which you will follow during the night to the exclusion of all other thoughts and desires, and the results are bound to be beneficial.

The other method, for those who are not trained in concentration, is prayer. This is a good method of helping such a case as the present one, for the attitude of prayer often acts as a guide to the person to be helped, and brings about a change in his mental state which furthers him spiritually. The thought forms of prayer then take the place of the Invisible Helper; but they are more easily put aside and therefore not so efficient, nor can they meet an argument.

We always advise a combination of these two methods for the untrained. Pray for those you want to help, whether they are in the body or out (living or dead). Think out all you would like to say to them just before going to sleep. When you meet in "Dreamland," if you are not yet conscious and cannot either plead or argue, your feelings in the matter will make some impression at least, and if kept up for some time the effect will certainly be noticeable.

No one who has lost the dense body thinks of himself as "dead"; as a matter of fact the so-called "dead" feel themselves much more alive than we do. When they pass out normally they know neither sickness nor pain, and they cannot therefore be expected to take our view, who think of the physical body as the man, when it is only a garment we wear and wear out. Their consciousness is focussed entirely in their spiritual bodies, with nothing to remind them of the discarded dense vesture. On the other hand, the suicide feels every moment the sensation of hunger occasioned by the attempt of the archetypal body to draw physical material to itself, and his feeling that he is not dead springs therefore from a very different root than the similar idea of the general run of people who now live in the invisible world.

OUR RESPONSIBILITY TO THE DEAD

Question: Will you please tell me just how we may best help those who have passed on?

Answer: We have often expressed our appreciation of the science of birth with its efficient methods of helping both the mother and child when the latter is entering our Earth life, but we have also heartily deplored the lack of a science of death which

would teach people how to help intelligently the Ego that is passing from Earth life into the unseen realms of Nature. At such times we usually stand helplessly by, and often do in our ignorance the very things which are detrimental to the comfort of the Spirit then in transition. If people could only know how their moans and hysterical outbursts affect their dear departing ones, unselfish consideration would probably change their attitude and quiet their manner.

So far as the body is concerned it is not really dead until about three and one-half days after the Spirit has passed out of it, for the silver cord still connects it with the higher vehicles. During this time anything in the nature of a post-mortem examination, embalming, or cremation is felt by the Spirit almost as keenly as if still within the body. These are facts well known to all students of the Rosicrucian Philosophy, but they have perhaps not received the emphasis they deserve. We should remember that our attitude after that time continues to affect the Spirit, for our friends do not usually leave their accustomed places right away. Many stay in or near the home for a number of months after they have left the body and can feel conditions there even more keenly than when in Earth life. If we sigh, mourn, and moan for them we transfer to them the gloom we ourselves carry about with us or else we bind them to the home because of their efforts to cheer us.

If either case we are a hindrance and a stumbling block in the way of their spiritual progress, and while this may be forgiven in those who are ignorant of the facts concerning life and death, people who have studied the Rosicrucian Philosophy or kindred teachings are incurring a very grave responsibility when they indulge in such practices. We are well aware that custom used to demand the wearing of mourning and that people were not considered respectable if they did not put on a sable garb as a token of their sorrow. But fortunately times are changing and a more enlightened view is being taken of the matter. The transition to the other world is quite serious enough in itself, involving as it does a process of adjustment to strange conditions all around, and the passing Spirit is further hampered by the sorrow and anguish of the dear ones whom it continues to see about itself. When it finds them surrounded by a cloud of black gloom, clothed in garments of the same color and nursing their sorrow for months or years, the effect cannot be anything but depressing.

How much better then the attitude of those who have learned the Rosicrucian Teachings and have taken them to heart. Their attitude when a dear one makes the transition is cheerful, hopeful, and encouraging. The selfish grief at the loss is controlled in order that the passing Spirit may receive all the encouragement possible. Usually the survivors in the family dress in white at the funeral and a cheerful, genial spirit prevails throughout. The thought of the survivors is not, "What shall I do now that I have lost him (or her)? All the world seems empty for me." But the thought is, "I hope he (or she) may find himself (or herself) to rights under the new conditions as quickly as possible and that he (or she) will not grieve at the thought of leaving us behind." Thus by the good-will, intelligence, unselfishness, and love of the remaining friends the passing Spirit is enabled to enter the new conditions under much more favorable circumstances, and students of the Rosicrucian Philosophy cannot do better than to spread this teaching as widely as possible. According to the Bible the redeemed of the Lord will finally vanquish the last enemy, *death*, and they will then exclaim, "O Death, where is thy sting? O Grave, where is thy victory?" For those who have evolved spiritual sight there is of course no death, but even those who have studied the Rosicrucian Teachings may in a measure be said to have attained this great victory.

POST-MORTEM STATE OF A MISER

Question: The Cosmo states that the dead miser in the lower Desire World can see his gold and his heirs squandering it, when he has no sense organs or any material coarse enough in vibration to be in harmony with the dense physical world. We cannot see the Desire World until we evolve the centers of the desire body; how then can those in the Desire World see us when they have discarded the physical sense organs?

Answer: You understand, of course, that the Desire World, the Ethers, and the Physical World interpenetrate one another so that the miser is right here among us just the same as he was when he was when he had a physical body to wear. It is not generally understood, however, that the densest desire stuff of which the lower regions of the Desire World are composed, and the Chemical Ether which is the lowest of the four ethers, and even

the physical gases, are exceedingly closely knit and form the outer layer of all Spirits which have just been released from the physical body. They are therefore living in the lower region of the Desire World in such close touch with the physical that it is amazing to the writer that people cannot see them going about among us. They are like the man who has left a room on a bright sunny day: the sunshine blinds him, but he can see clearly things inside the room when he turns towards it.

Thus the miser and all others who have just left the physical body see the people in this world much more clearly than they see the things of the Desire World where they are; for as the man who goes out in the sunshine must first accustom himself to see things by adjusting the focus of his eyes, so also the Spirits which have just entered the Desire World after death, require a little time for this readjustment. And the densest material in their being, which is thrown out toward the periphery by the centrifugal force of Repulsion, keeps them earth-bound for a longer or a shorter time until they have shed this coarsest material and are able to contact the finer vibrations of the higher regions. For that reason the miser, the drunkard, the sensualist, and similar people whose desires are naturally low and vicious, remain in these ether regions, which may well be called hell, for a much longer time than people with high ideals and spiritual aspirations who have endeavored during life to eradicate their vices and to subdue their lower nature. Their desire bodies contain comparatively little coarse material and that is soon worn away, leaving them free to soar to higher spheres.

With regard to the question as to how the miser can see the physical things when he has no sense organs, we may say that there are no specialized sense organs in the finer vehicles, but just as we feel with the whole surface of our body, so the Spirits see and hear, not only with the surface, but with every single atom of their spiritual body, inside, and out. What they perceive is not really the physical things which we see with our physical eyes, but every chair, desk, or other physical implement, is interpenetrated by both ethers and desire stuff—it is this that they perceive, and that to them is as real and tangible as the physical forms are to our senses.

POST-MORTEM STATE OF A DRUNKARD

Question: It is stated in the Cosmo that the drunkard in the lower Desire World cannot gratify

his desires, but it is also stated that the Spirits in the first heaven which is located in the upper Desire World, can actually mold desire stuff into real environment according to their desires and ideas. Why cannot the drunkard do such in the lower Desire World and create real conditions of vice suitable to his temperament?

Answer: It has been remarked by many students of *The Rosicrucian Cosmo-Conception* that it always anticipates and answers the questions which may come up in the reader's mind, and the last paragraph on page 42 states: "In the finest and rarest substance of the three higher Regions of the Desire World the force of *Attraction* alone holds sway, but it is also present in some degree in the denser matter of the three lower Regions, where it works against the force of *Repulsion*, which is dominant there. The disintegrating force of *Repulsion* would soon destroy every form coming into these three lower regions were it not that it is thus counteracted. In the densest or lowest region, where it is strongest, it tears and shatters the forms built there in a way dreadful to see. Yet it is not a vandalistic force. Nothing in Nature is vandalistic. All that appears so is but working towards good. So with this force in its work in the lowest Region of the Desire World. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

"The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions, evil would grow like a weed. There would be anarchy instead of order in the Cosmos. This is prevented by the preponderating power of the force of *Repulsion* in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations, whereby one has a disintegrating effect upon the other. Thus, instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the world is kept within reasonable bounds. When we understand the workings of the twin forces in this respect, we are in a position to understand the occult maxim, "A lie is murder and suicide in the Desire World."

As a matter of fact, 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 mould desire stuff that it becomes

whatever you want it to be; but they all declare unanimously 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 rooms, the nearer they come to finding the satisfaction for which they are seeking. If only the poor 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. 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.

RESULTS OF SUDDEN DEATH

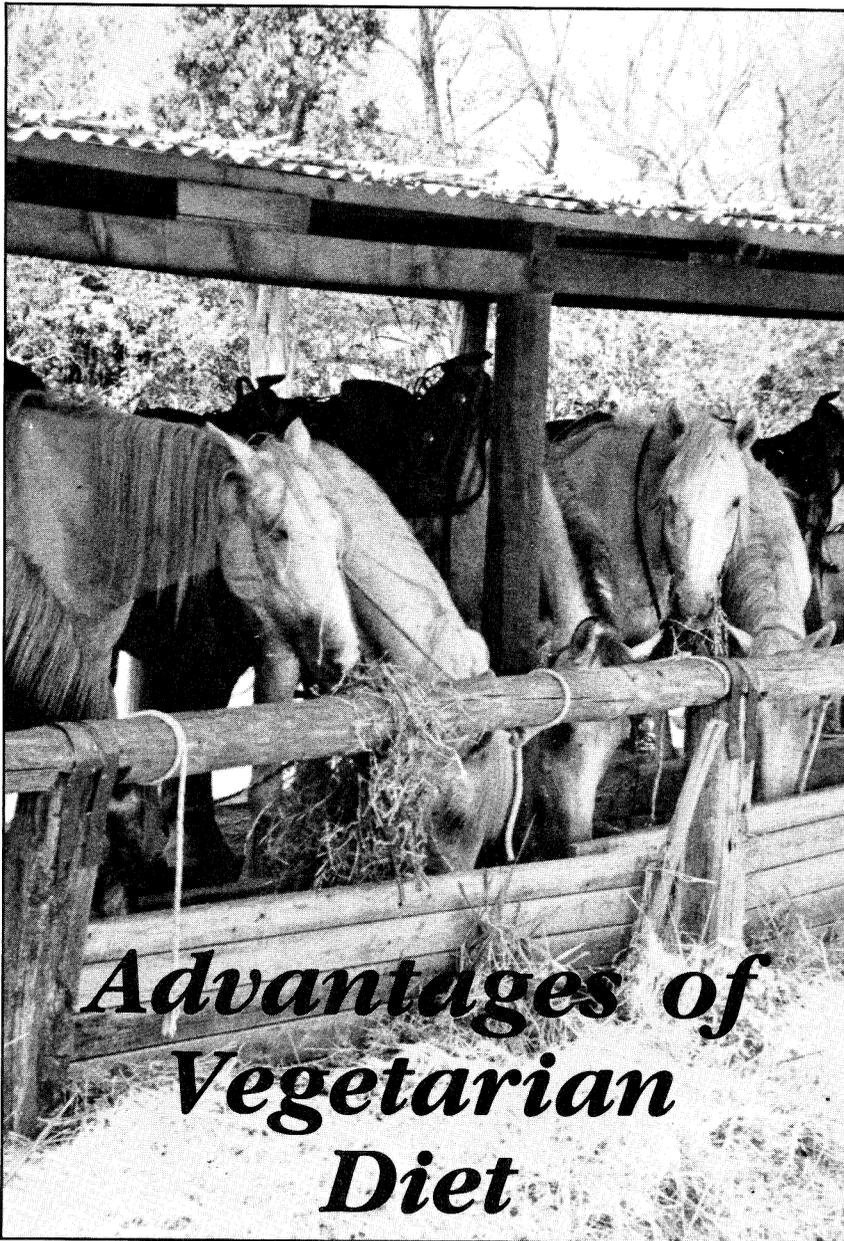
Question: In a previous issue of Rays from the Rose Cross there was a story called, "Facing the Firing Squad," stating how a spy was placed against a wall and shot. Immediately afterwards he, being in full possession of his consciousness, converses with a Rosicrucian and in his company travels thousands of miles to visit his sister. Is not this contrary to what is taught in the Rosicrucian Philosophy? It is there stated that after the seed atom in the heart has been removed and the silver cord ruptured, a period of unconsciousness lasting about three and one-half days follows, during which time the Spirit reviews the panorama of its past life.

Answer: Yes, it is so stated in The Rosicrucian Cosmo-Conception, and that holds good under all ordinary circumstances. However, it is also stated in explanation of the law of infant mortality that when a person passes out under adverse circum-

stances, such as a fire or an air plane accident, or suddenly as by a fall from a building or a mountain, or on a battlefield, or when the lamentations of relatives around the bedside of the newly dead make it impossible for him to concentrate upon the life panorama, then the etching in the two higher ethers, the light ether and the reflecting ether, and their amalgamation with the desire body, does not take place. Man does not then lose consciousness, and because there is no etching on the finer vehicles such as is normally the case, he has no purgatorial existence; that is to say, he does not reap what he has sown, there is no suffering in consequence of his wrong-doings and no feeling of joy and love on account of the good he has done. The fruitage of the life has been lost.

To offset this great disaster the Spirit on entering its next Earth life is caused to die in childhood so far as the physical body is concerned, but the vital body, the desire body, and mind, which do not ordinarily come to birth until the dense body is seven, fourteen, and twenty-one years old, respectively, remain with the passing Spirit, as that which has not been quickened cannot die. Then in the First Heaven the Spirit stays from one to twenty years, receiving such instructions and object lessons as will teach it that which it would otherwise have learned by the panorama of its past life had it not been interrupted by the accident which terminated it. And so it is reborn, ready to take its proper place on the path of evolution.

There is in this consideration a great deal of food for thought. The large percentage of infant mortality today has its root in the wars of former ages. The loss of life was comparatively slight, though the toll of national wars must have been greatly increased by the deaths which occurred in duels, feuds, and common quarrels, where deadly weapons were used in those days. Nevertheless, the sum total of these casualties seems insignificant when compared with the awful carnage which is now going on, and if this is to be corrected in the same manner, then a future generation will certainly reap a harvest of tears on account of the epidemics which will devastate the homes of their children. But as we have pointed out at other times, every tear shed because of the loss of some loved one is wearing away the scales from our eyes until one day we shall see with sufficient clarity to penetrate the veil that now separates us from those we mistakenly call dead, but who are really much more alive than we are. □



Advantages of Vegetarian Diet

The prodigious strength and the docile nature of the ox, the elephant, and the horse show the effects of the herb diet on animals, while the vegetarian and peaceable nations of the Orient are a proof of the correctness of the argument against a flesh diet which cannot be successfully gainsaid.

The consciousness of the plants is as a deep, dreamless sleep. Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time. Hence the great sustaining power of the vegetable.

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces of health, namely, the putrefaction of particles of flesh embedded between the teeth, and this is not one of the least arguments why a vegetarian diet should be adopted. Fruits, cereals, and vegetables are from their very nature *slow to decay*, each particle containing an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and composed the vital body of an animal was taken away with the Spirit thereof at the time of death.

Thus the danger from infection through vegetable foods is very small in the first place, but many of them so far from being poisonous, are actually antiseptic in a very high degree. This applies particularly to the citrus fruits: oranges, lemons, grapefruit, etc., not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success. Thus instead of poisoning the digestive tract with putrefactive elements as meats do, *fruits cleanse and purify the system*, and the pineapple is one of the finest aids to digestion ever known to man. It is far superior to pepsin, and no fiendish cruelty is used to obtain it. □

—Max Heindel



Nature's Medicine

If man could but understand that the greatest healer is Nature! God has prepared His laboratory so that all who will observe the effects of vegetables and fruit upon the human organism will find that they contain a remedy for every ailment to which man or the animal is heir.

The animal when sick is able by instinct to find the herb or vegetable which is necessary for its healing. Have you ever observed the dog or the cat in such a case? If it has the opportunity to get away after being locked up in a room, it at once searches for the green blades of grass, and especially for the tops of wheat or barley, which keep the digestive organs of these carnivorous animals in order. If your pet dog or cat is sick and it has had no opportunity to run free, take it out into the country and let it seek its own medicine; if it is left to follow its instincts, it will soon be well. If blades of grass contain all that the huge body of a cow or a horse needs for food, how much more can man receive from the more highly cultivated and advanced greens?

For burns, scalds, and bruises, grind the raw potato or onion and use as a poultice; it will draw out all inflammation.

The raw onion, when sliced and placed between fresh soda crackers in the form of a sandwich and eaten on an empty stomach each night before retiring, will build up the nervous system and insure a sound sleep. While the body rests, this wonderful vegetable will act as

a broom to clear the liver and intestines of impurities.

Garlic, that much despised vegetable because of its odor, when eaten in the form of a sandwich between slices of entire wheat bread, eliminating all other food for a few days and making three meals a day on it will cure scrofulous blood, liver trouble, coughs, and colds, and it is very helpful in cases of high blood pressure and hardening of the arteries.

If the blood is anemic or lacking in iron, spinach, carrots, beets, dandelions, lettuce, and red apples, which are well supplied with Nature's iron, should be eaten. All mineral substances which are sold as drugs are injurious and are not assimilated by the blood.

Honey is a wonderful stimulant, and will restore the energy and strength after prolonged muscular exertion. Honey, when mixed with lemon juice, is good for sore throat, coughs, and colds, and when mixed with water also heals chapped hands and sunburn.

An orange or an apple at night before going to bed and first thing in the morning stimulates bowel action, and in time will cure constipation.

The strings of green beans may be dried and stored away for emergency; when steeped as tea they will relieve all disturbances of the bladder and are an efficient regulator for it.

To clear the complexion and bring a gloss to the hair, eat sparingly of cream, butter, and the yolks of eggs, but plentifully of green such as the dandelion, spinach, tops of young beets and carrots, wild mustard, water cress, et cetera.

The following table of remedial foods may be useful:

For the Nerves:

Onions, lettuce, carrots, apples, black currents, strawberries, blackberries, celery.

To Build or Enrich the Blood:

Beets, carrots, spinach, lettuce, strawberries, red apples, blackberries, red grapes.

Blood and Liver Purifiers:

Onions, garlic, carrots, tur-

nips, dandelions, tomatoes, prunes, plums, peaches, figs.

For the Kidneys:

Asparagus, California artichokes, dandelions, apple juice, string beans, green peas, lemons.

For the Stomach:

All we would ordinarily advise for this organ when it is disturbed is a much needed rest by eliminating food for a day or two. □

—Augusta Foss Heindel



Healing

Spiritual Healing: A Twofold Blessing

According to The Rosicrucian Teachings the purpose and goal of human endeavor is what is termed, *The Mystic Marriage*, the conditioning through purification of the lower self that it may consciously and increasingly become wedded to the higher or spiritual self. Abstract though this may appear it is the only hope for man and his helplessness in "the ills that flesh is heir to."

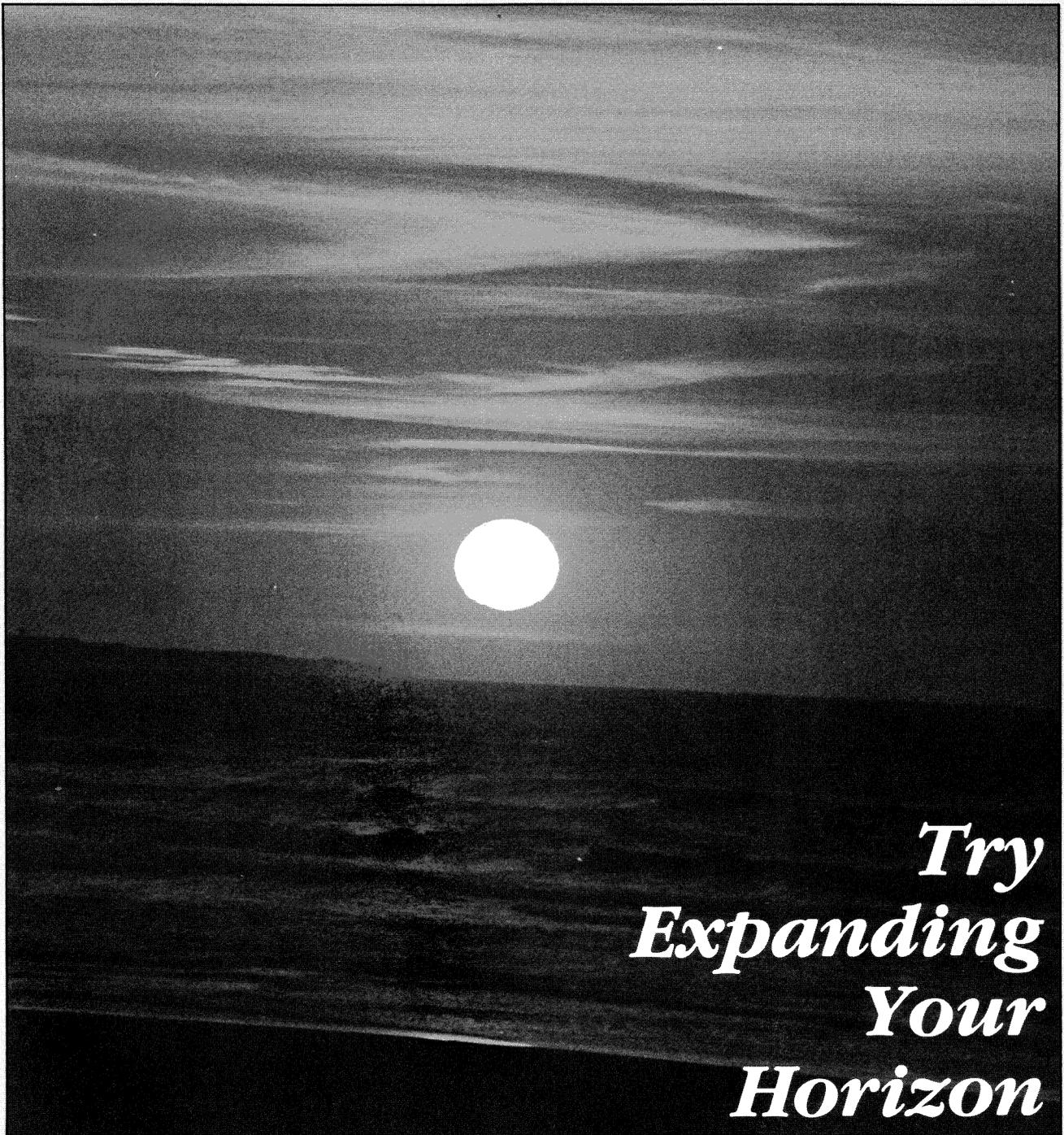
Physical ailments treated in a purely physical way may be relieved and even apparently cured only to have them break forth in another form in the body. When such ills, however, are healed at their source, in the inner nature of the man, they are permanently healed because the spiritual imperfection which caused the condition has been corrected.

But even that is not the greatest benefit, important and precious though a well body is. We mortals are so constructed that the physical is only a small part of the man and when his bodily comforts and appetites are satisfied he is often aware of a poignant inner hunger and unrest which no physical satisfaction can reach. This is the importuning of his own Spirit in its efforts to draw him from the empty husks of the material world, the world of continuing tribulation, into the home of true satisfaction and lasting wholeness, the spiritual part of his own being.

Since this is the goal toward which all creation moves, whether voluntarily or by force, wise is the man who chooses to work his way toward that goal as steadily and readily as possible. To the extent that he succeeds will he experience health, power, and peace. When a patient, having passed through the suffering incident to a diseased and afflicted body, is spiritually healed he is never the same individual again. He has gained infinitely more than a healthy body. The sincere effort on his part to change his way of life so as to conform more fully to Cosmic Law and so reap its unfailing rewards has caused a transmutation to occur in all his vehicles, purifying and rendering them less amenable to the moods of the flesh and more receptive to the impulses of his Spirit. This is the Pearl of Great Price, this treasure from on high granted us bit by precious bit as we work our way closer to the Fountain of Living Water for which every soul instinctively thirsts.

A true spiritual healing does this for the afflicted one and very often the affliction is sent for this very purpose. Every soul needs the Great Physician. The driving unrest, the nervous fears, the depressing discontent every mortal inherits, all are expressions of the prodigal soul yearning for the security and joys it once knew in its Father's House. This hunger is inevitable and if we will not choose to feed it with the spiritual food it craves we are driven by suffering and other needs to heed its importunings.

We must some time come to the place where the material husks of the world would fail to satisfy; when one ill is relieved another and worse appears; the "go and sin no more lest a worse thing befall thee" has not been realized until through suffering we are driven to the healing waters of the Spirit which never fail; then we taste the sweetness of the Bread of Heaven which heals the broken body and satisfies the hungry soul. So does the Giver of all Good move in mysterious ways His wonders to perform and so are the unsearchable riches of the indwelling Christ freely given to him "who overcometh" by consciously coming to Him and to the rewards that only such a union can guarantee. □



*Try
Expanding
Your
Horizon*

In a newspaper editorial recently the writer read the following: "You've got a mole in your backyard—a small furry thing with no eyes and little brain—and he lives out his entire life intent upon his own problems and the bulbs and roots that he can eat. And he doesn't suspect that you exist at all. And your backyard is also the entire world of millions of insects. Some of them are so small that they resemble scale, and you could stare at them through a microscope for hours and you wouldn't detect movement. Yet they have rudimentary ganglia that serve as brains and they handle their tiny problems satisfactorily. But not only

do they not know about you—they're not even smart enough to know about the mole."

All these forms of life are aware of only that microscopic portion of the cosmos which is within the grasp of their intelligence. And, where they are capable of considering at all, they are doubtless sure that their species is the most important article of Creation.

So it is with man. And this is just where most of our trouble starts with its resultant sickness and discordant conditions in our

are not of the Earth but of the Spirit, if we wish to solve our problems of sickness and sorrow. We must begin to put first things first and seek to find the rule God has given us for health, happiness and security. We must begin at the beginning, and the very first words of the Bible tells us where to find it: "In the beginning God...."

God's law is ever harmonious and constructive. It is only when we go against it that we get into trouble for when we work in harmony with His law we come

is well to know that every good thought builds up the body and every destructive one tears it down.

The Law of Equation rules the Universe, rules healing as well. When we have broken the Laws of Nature too many times we have to transmute and balance that wrong doing by a proportionate effort of right doing and thinking. We have to build within ourselves the power to respond to the healing forces. The inability to respond to the Invisible Helpers lies in us, not in them, and it is the law that we have to do that preparation ourselves; no one can do it for us. Let us not emulate the mole but lift our eyes and become conscious of God's wonderful world—and seek to understand it.

What one of us would, if given the chance, give up what we have learned through suffering?

lives. We must learn to look up and away from our own little lives and surroundings and think about the eternal process of creation which is constantly bringing new power and glory to the universe. We must become aware of God's magnificent, orderly and meaningful Plan for mankind; so much more meaningful than we are capable of comprehending at this stage of our development. But we can strive to understand and to ever keep in mind the truth "For the Firmament showeth His handiwork."

We are told in books that the ancients looked at the stars a great deal and the old philosophers and prophets pondered on them, thus widening their outlook on life. We must shift our awareness from the phenomena of the senses to the eternal verities of life which

under His all-wise and benefic influences. However, it sometimes happens that we are not able to stay within God's law through ignorance of it. Then we must say with Browning we "Welcome each rebuff, that turns Earth's smoothness rough" for such rebuffs stab us into action and we learn through our mistakes and the will is aroused to overcome and the mind to learn discrimination and the emotions are thus held in balance. What one of us would, if given the chance, give up what we have learned through suffering? Having learned that to indulge in any desire, word, action, or thought we must expect its effect upon our physical being either for good or for bad, health or sickness, we are more alert as to the quality of the desires and the thoughts we harbor within. Thus we progress. It

HEALING DATES

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 afternoon at 4:15 PM in the Pro-Ecclesia and every evening in the Temple at 6:30 PM when the Moon is in a cardinal sign on the following dates:

October.....2-10-17-23-30
November.....6-13-20-26
December.....3-10-17-23-31

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

The Invisible Helpers

One of the activities that The Rosicrucian Fellowship performs to accomplish its objectives is to heal the sick throughout the world. When Christ Jesus came to the world He gave the command to His disciples "to go to the world, to preach the gospel and heal the sick."

The Rosicrucian Fellowship work of Healing is mostly carried on by the Elder Brothers of the Rosicrucian Order through a band of Invisible Helpers who are scattered throughout the world. They are directed by the Elder Brothers of the Rosicrucian Order to perform their duties efficiently. The Elders are classified as high spiritual beings through whom the Christ Spirit (Life Spirit) is working for the benefit of humanity.

THE INVISIBLE HELPERS

The Invisible Helpers are individual beings who are able to function in the "Soul Body" and use it as a vehicle for consciousness for the beneficial workings of the Elder Brothers for the sake of humanity. They operate the vehicles of a particular patient usually during sleeping time and increase their rate of vibration, direct additional life force into the system, restore harmony and generally build them up. This magnetic

work is actually performed upon the etheric body of the patient, which is first restored to a state of health, then, this is communicated to the physical body, where-upon the patient finds he is well. But sometimes the process works instantaneously, at other times it stretches over a considerable period of time depending upon the gravity of the case of the patient.

QUALIFICATIONS OF THE INVISIBLE HELPERS

Visible Helpers normally become conscious Invisible Helpers particularly when one affiliates himself with the teachings of The Rosicrucian Fellowship and has allied himself with the Rosicrucian Brotherhood as a probationer or a disciple, and lives a life of service in the daytime. He is always allowed to assist in the healing activities during the night. However, the following are classified as the most important spiritual qualities required of the aspirant in order to qualify as an Invisible Helper:

1. *Courage:* The aspirant must overcome fear and cultivate courage tempered with love.

2. *Pure and Chaste:* The aspirant must be pure and chaste—by living the life attuned to the Christ vibration.

3. *Sympathy and Love:* The incumbent must cultivate a feeling of sympathy and love for neighbor.

4. *Humility*: The aspirant on the path must be modest and helpful at all times.

5. *Self-Control*: Remember that from "every power that holds the world in chains man frees himself when self-control he gains."

6. *Fearless*: Is considered as the most striking force to aid the aspirant. As it states "give us all fears to dominate."

feeling and right action must be practised by the patients at all times. The Divine Healing Force is pure. Therefore if someone asks for it in order to be relieved of any ailments, he or she must be willing to conform to the natural laws of purity, pure air, pure food, pure thinking and pure living. If the patient ignores these great health-giving factors, the Invisi-

ble Helpers may find it difficult to operate on the etheric body of the patients. Therefore, co-operation of natural laws is essential in Divine Healing Force which comes direct from God, through the work of the Invisible Helpers.

the disease poison from the system, and rebuild every blood corpuscle fibre, tissue and organ until the whole body of the patient is restored. This is done in accordance with co-operation of Nature's Laws, without which Healing Activities become almost impossible. If the patient continues to break these laws and by a wrong mode of living, to accumulate poisonous substances in the system, he may frustrate the Healing work being performed by the Invisible Helpers.

All Healing Force comes from God, our Heavenly Father, Who is the Great Physician of the Universe.

7. *Persistence and Determination*: The aspirant must always have to work all the time.

THE ROLE OF THE INVISIBLE HELPERS

The Invisible Helpers do not refuse to answer an appeal for help from those who are sick. But in order to respond to the Divine Healing Force, patients must adopt the concept of right living in order to enable the Invisible Helpers to perform their work accurately. They must observe pure diet, i.e. a vegetarian diet as far as possible. Of course, meat should be left off gradually in order that the body may be adjusted to suit the change required for the Invisible Helpers to operate spiritually. Patients must also ensure the best of right living in a form of cleanliness by filling their living and sleeping rooms with pure air, their minds with pure thoughts, and their daily lives with pure action, thus the principles of right thoughts, right

ble Helpers may find it difficult to operate on the etheric body of the patients. Therefore, co-operation of natural laws is essential in Divine Healing Force which comes direct from God, through the work of the Invisible Helpers.

DIVINE HEALING FORCE/INVISIBLE HELPERS

All Healing Force comes from God, our Heavenly Father, Who is the Great Physician of the Universe. It is latent everywhere by concentration, meditation and prayer; it is liberated and directed to the patient, which is manifested through the Master, Christ Jesus; it goes forth from the daily weekly healing activities held at the Fellowship Headquarters. Through the workings of this supreme force the Invisible Helpers raise the VIBRATIONS of the patient to a higher rate which enables him to eliminate

CAUSE OF DISEASE

Max Heindel states that "Though the immediate and apparent cause of disease may be physical, in the final analysis all ailments are due to transgression of the Laws of God. As flexible sealing wax is molded to the rigid lines of the seal, so also Nature passively conforms to the immutable laws of its Divine Creator, and thus health and a carefree condition are the rule among the lower kingdoms. But when the human stage is reached, when individuality is evolved and we begin to demand choice, prerogative, and emancipation, we are apt to transgress the laws of God, and suffering invariably follows. "A large and increasing number of medical men are now convinced that the law of destiny is an important factor in producing disease and retarding recovery though they are not believers in the fallacy of an inexorable fate. They recognize that God does not willingly afflict us nor aim to get even with the transgressor, they understand that all sorrow and suffering are designed to teach us

lessons which we could not learn in any other way.” (*Letters to Students*)

It follows therefore that the wonderful organism called the human body is governed by immutable Nature Laws. All disease results from willful or ignorant violation of Nature’s Laws. People become ill because in this Earth life or in a previous one, they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and retain their health they must learn to understand these principles and regulate their daily habits in conformity with them.

This is what Jesus Christ, the Master Healer meant when He said to the man who was a cripple. “Thou art made whole; sin no more, lest a worse thing come unto thee” (*John 5:14*). It is also stated in the Bible that even the Christ could not give a lasting health unless the recipient of the healing force refrained from indulging wrong habits which cause any disease. The patient (recipient) has to live in obedience to the God given laws that rule man’s body and his relations with his fellow creatures. Through suffering, people have to learn obedience to Nature’s Laws, and master their lessons and are willing to “sin no more” as Christ emphasized, their right to health and harmony within the body will be restored to them through the work of the Invisible Helpers.

VIOLATIONS OF THE LAWS OF HEALTH

The Divine Healing Force which comes direct from God

through the Invisible Helpers is constructive. Therefore any wrong methods of living which regard the Laws of Nature are destructive, which bring disharmony, pain and suffering to the sick. This, of course, can be eradicated by proper living and by following the Laws of Nature. Any violation of the Laws of Nature could bring disharmony and discomfort of many people.

The following are the principal ones:

1. Unnatural food.
2. Too much food.
3. Ill-Proportioned food.
4. Lack of fresh air and sunshine.
5. Lack of cleanliness.
6. Lack of exercise.
7. Lack of rest and sleep.
8. Lack of self-control.
9. Sleeping in unventilated rooms.
10. Thoughts of anger.
11. Hatred and resentment.
12. Hasty temper.
13. Gratifying low desires.
14. Harming fellow creatures whether human or animal.
15. Abusing the sacred generative function.

Since all organs and functions of the body are interdependent, the abuse and consequent affliction of one part hurts all the others, which furthers the accumulation of disease poison throughout the system, and lowers the vitality of the whole body. Therefore, all true healing, in order to achieve lasting results, is directed not to the suppression of symptoms, but to the removal of the cause that the symptoms appear. Since the body is built up of the physical substances introduced into blood system by the daily food.

Therefore, right food is the natural medicine which the patient must take in order to cooperate with the Invisible Helpers who are always at work to assist the patient.

INNER POWERS FOR HEALTH

The aspirant must always cultivate inner powers for health. According to Max Heindel, “By the power of WILL we project an idea through the mind, where it takes concrete shape as a thought form by drawing mind stuff around it from the Region of Concrete Thought” (*The Cosmo-Conception*.) The human mind, therefore when it is directed positively by the Ego, can accomplish good things continually in all phases of life. A creative, constructive attitude of mind is the key to our inner powers of strength, health, courage, and poise, necessary to the spiritual aspirant. Thought is considered as force and energy, powerful for good or evil as is that equally mysterious, intangible force known as electricity. Hence great care in the handling of our mental processes is required if desirable results are to be obtained. Thoughts are things, and every thought we think becomes a part of our mental aura and life. Individual and collective creative thought produces all of human endeavor that is useful, beautiful and lasting value of life for spiritual healing, which aid the Invisible Helpers to heal the patients around the world. Right thinking and living produce health, happiness and progress and encourage the transmutation of whatever evil may be

encountered. Destructive habits of thought react unfavorably upon the physical organism and create unhealthy and unhappy conditions in people's lives and affairs. People who indulge in negative thinking are likely to be overcome by evil. Anyone who is sick, weak and ailing regardless of the symptoms of adverse bodily conditions, should form a mental picture of the bodily health, and perfection

HOW TO AFFILIATE WITH THE INVISIBLE HELPERS

Before the Invisible Helpers can work with the patient they must have effluvia from the vital body. This is the etheric counterpart of the physical body and the operating sphere of the vital forces. The effluvia are obtained by having the patient write a weekly letter consisting of a few words or a few lines

years to develop, a certain amount of relief may be experienced immediately; but complete recovery, which is equivalent to a renewal of the whole system can be achieved only in gradual process.

As explained before, the Healing work of the Invisible Helpers is not suppression of symptoms but reconstruction of the whole system by gradual process. This reconstruction requires time as well as the patient's faithful and constant cooperation at all times.

HEALING AT HEADQUARTERS

Healing activities are carried on at The Rosicrucian Fellowship Headquarters every day. But it is intensified when the Moon is in Cardinal signs of the zodiac, at the hour of service; at 6:30 p.m. The Virtue of the Cardinal Signs is the dynamic energy which they infuse into every patient under the influence of Cardinal Signs. Therefore, the healing thoughts of helpers throughout the world are endowed with added power when launched upon their errands of mercy. Therefore anyone capable to assist in this Great work must endeavor to sit down quietly when the clock "in your place of residence" points to the given hour at 6:30 p.m. meditate on Health and Divine Love, and pray to the Great Physician, our Father in Heaven, for the restoration to health of all who suffer, particularly those who have applied for healing at Headquarters, and those who may not have been able to ask for such assistance. □

**—Compiled from the Western Wisdom Teachings
—By Yaw Owusu-Bour**

Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him.

they desire for living more abundantly. We should attune our minds to visualize health while obviously suffering from illness. This is reasonable and logical because illness is due mainly to faulty mental conceptions and emotional reactions.

As all mankind comes to an ever more widespread understanding, appreciation and use of the hidden potentialities, and powers of the human mind, life on Earth will be changed for better.

SPIRITUAL HEALING/INVISIBLE HELPERS

Spiritual healing operates on the higher planes through the work of the Invisible Helpers. But it is effected in strict adherence to the Natural Laws which prevail in the physical plane in harmony with the work of the Invisible Helpers of the Higher Planes.

with pen and ink. The ether which thus impregnates the paper upon which the patient writes weekly and send to the Headquarters of The Rosicrucian Fellowship gives an indication of his condition at the time of writing, furnishes an entrance key to his system. "It is something which the patient has given voluntarily and for the express purpose of furnishing access to the Invisible Helpers." But it is stated that "Unless the patient does his part in this respect, the Invisible Helpers are unable to do anything for him." Therefore it is recommended and is of utmost importance to keep up the weekly letter to Headquarters.

Instantaneous cures are frequent when the Invisible Helpers are called upon to assist in the great healing work particularly in cases of acute disease. However, in the case of a chronic ailment which is of long standing and has taken

The Halloween Party

chestnuts and walnuts and hickory nuts on the trees near the fence and a great big persimmon tree over in the corner. The Moon came up behind the clump of woods, and the Old Man in the Moon smiled down upon these happy little workers as they roasted chestnuts and corn by a big bonfire.

Being Halloween there were many witches and goblins flying around. Some were riding on broomsticks; others were upon the backs of bats or hoppy toads, but they did not interrupt the party, for the little people knew that none of the evil forces could hurt them because their hearts were full of love.

By and by these little folks began to get drowsy; some of them actually did nid-nod before the fire, when all at once they heard the Fairy Queen blow furiously upon her trumpet. They jumped up quickly and scampered up the hill where she was watching.

They found her in a state of great excitement, for she had just spied sly Jack Frost creeping up over the meadows.

You may be sure "they stood not upon the order of their going," but made one dash for their brown overcoats, said good-bye to the Fairy Queen, and rolled into their winter quarters, where they tucked their heads down and their feet up into the brown overcoats for a long winter nap. □

—E. V.

The little people of Faraway Farm had been unusually busy during the fall months, for word had come to the Fairy Queen that the winter would be long and severe.

So she called a council meeting under the Beechtree, and instructed the captains of the fairy folks to use extra precautions in tucking away the little seeds, and in caring for the things which were in their special charge.

After she had finished her instructions, the little captains hurried away to gather together their workers: and my! how they did work. They put extra wrappings on all the ears of corn, and tucked away the tiny seeds deep down in their beds. They hurried Mr. Groundhog away back in a hole in the sycamore tree, and drove most of the birdies off to the south. The squirrels were very hard to manage, for they wanted to keep on playing up and down the big oak tree instead of gathering more than their usual supply of nuts to last them through the winter.

The wind fairies blew and blew so hard that the leaves looked like brown birds flying in the air, and they had ever so much fun whirling the leaves 'round and 'round and then settling them down to cover the tiny roots and plants.

After they had done everything they could think of doing, the Fairy Queen announced that she was going to give them a party on Halloween, and all the little folks were so happy that they rolled over and over on the new fallen leaves, then sat up, and began to wonder what they should do at the party and what they should wear.

The party was to be held in the big cornfield, where the shocks of corn were stacked up like Indian wigwams all over the ground, and there were lots of pumpkins for jack-o-lanterns.

At last Halloween came, and as the Sun was setting like a big red balloon in the western sky, the fairy folk came trooping into the cornfield. There were so many of these little workers that you couldn't help but wonder where they all came from.

After they had greeted their hostess, they all joined hands and danced around the stacks of corn; then they played "Farmer in the Dell" and "Hide and Seek." Then it was time for refreshments: there were

For Children



Once upon a time there was a young man whom we will call Abdullah, who had been put in charge of a wonderful garden. The Master Gardener, who was really the owner of the garden, told him it was a most wonderful garden, but to the young man it seemed only a rather bare plot. True, there were little green things growing and dimly defined paths running here and there, while the grass was green and soft, and a wee brook rippled over the pebbles under the trees in the center of the garden.

He knew little of the work he was expected to do or how to go about it. The Master had given him a new set of tools, which were bright and beautiful, but what to do with them Abdullah did not know. The Master had also told him he must keep the garden clear of weeds, cultivate the tender plants, and straighten and clear the paths. "You have many days in which to work," the Master said, "but there is much to do. See that it is well done ere I come again."

"And the wage, dear Master?" asked Abdullah.

"The fruits of the garden," answered the Master, and He left Abdullah in the garden with his bright new tools.

For a while that first morning Abdullah worked well, but the Sun grew warm. Its beams danced and played on the waters of the little brook, and enticed thereby he lay down on the green bank, quite forgetting his task.

So the hours of the first day slipped away and darkness fell, but the weeds had grown apace.

The Master Gardener had walked in the garden in the heat of the day, and noting the weeds and sorry condition of the garden He felt compassion for Abdullah, but silently went away.

In the morning, refreshed by the night's repose, Abdullah arose, eager to work and reap the results of his labor, but the tender plants of the day before, though alive, were partly choked by the weeds, which seemed to have thrived on neglect.

The paths were quite overgrown and nearly hidden by brambles, which made walking hard for the unwary.

As Abdullah stood looking over his garden, wondering what to do first, a stranger passed by and looking over the fence said: "Why do you stand idling there? The weeds will kill the tender plants, and when they are dead there will be nothing to do but burn the garden over to destroy them. Pull them up, man!—pull them up, root and branch!"

"But which are the weeds? Abdullah asked puzzled.

"There is one—," the stranger answered, pointing, "and there another—and there—and there—and there. They are the weeds of Avarice, Greed, Lust, Falsehood, Hatred and many more. They will kill the lovely flowers of Purity, Truth, Love, Innocence, and Faith that the Master Gardener planted for you."

The stranger passed on, and Abdullah turned again to his garden. He worked busily for a while and tore up many weeds, but he did not notice the ripened seed pods, which opened, the seeds falling to the ground.

It was hard work, and as the Sun rose in the heavens Abdullah's zeal flagged, until beguiled again by the dancing sunbeams, he flung himself on the soft grass beside the brook, and reaching out his hands lazily

tried to grasp them and hold their gold for his own.

As he lay there, other strangers came and leaning over the fence advised him about his garden. Some of them told him one thing and some another. Some were right and some were wrong, but being still young Abdullah could not distinguish between the right and the wrong. As the Sun dropped low in the west, he arose again to his task, and as he stood he saw that a book lay at his feet.

He picked it up, and opening the pages he found that it was written by the Master Gardener himself and was all about gardening. "Now," said he, "I shall soon know all about my garden. There must be some way to get rid of the weeds besides working all through the

tion entirely and by no means listen to any other. Another snatched the book away from the first and insisted that he knew all about the teaching. And so it went on till poor Abdullah was so bewildered he did not know which way to turn.

One told him that he must not destroy the weeds, for the Master had planted them as well as the flowers, and that one had as much right to live as the other. Another told him that the best way to make the flowers grow was to pull them up and straighten the roots out. But when he did it, the flowers died.

So between his own ignorance and the bad advice, he made slow progress with his garden. It seemed almost impossible to make the garden as the Master Gardener had told

The Master Gardener gave him a new set of tools. But because he did not know either how to use or care for them, they became dull and rusty.

hot day pulling them up!" So he sat down in the shade to read his book and find out how he could make his work easier.

But the more he read, the more puzzled he became. The words were long and the language hard to understand, so he took the book over to the fence and asked those who had given him advice before to read and explain it to him.

First, one man told Abdullah that he must take his interpreta-

him, and anyway he liked best to lie by the brook and play with the sunbeams, so he did very little for that day or for many days thereafter, and the garden became a tangle of weeds.

The Master Gardener gave him a new set of tools. But because he did not know either how to use or care for them, they became dull and rusty.

Again and again the Master Gardener came and looked at the garden, but Abdullah's eyes

had grown dim and he could not see the Master; his ears had grown dull and he could no longer hear Him when He called or spoke to him.

Then one day a man came running with great news, and told him the Master's Son was coming and was even then near by. So Abdullah ran out to meet Him and asked Him to tell him of the garden and the book which he had found there.

The Son came to the garden with Abdullah and tried to help him understand the book. At first Abdullah grew very angry with Him because He insisted that Abdullah do the work himself. Abdullah had thought that the Son would do it all for him, because that was what the people who had looked over the fence had told him.

The Son was very patient, however, and taught Abdullah to read the book with understanding. Also He taught him the difference between the weeds and the flowers.

Then He went away. The days and nights passed, and still, though he knew much better now, Abdullah did little but play in the Sun.

But one morning he awoke with a strange, new desire in his heart. He looked around at the garden and saw how all the beautiful flowers were drooping and how the weeds had taken the garden. For the first time he was ashamed, and set to work with a will. Using the new tools he had found by his side he quickly made great inroads on the weeds and was much encouraged, for when he grasped one weed to pull it up, several others came with it, so entangled were their roots. It was hard work in the midday Sun. The

cool, green grass and the singing brook were as alluring as before, and the sunbeams danced and beckoned him to come and play. But the flowers looked up at him with such grateful, loving faces as he cleared away the cruel weeds which had been sapping their lives that he worked on, forgetting all the heat and fatigue in the joy of the work. Thus did he come to understand one of the sayings in the book which for long had seemed very foolish to him.

***Each
night
when
he put
away
his
tools
and
lay
down
to his
rest,
he knew
that
he
had done
well..***

So it came to pass that the work filled all his life. He found that when he worked in his garden and wove the sunbeams

in and out among the flowers, he was infinitely happier than when he simply played with the sunbeams as he lay idly on the grass, letting the garden go to waste.

When he had cleared the flowers of the weeds and the paths of thorns and brambles, he rejoiced to know that more and more the garden became a haven of safety, beauty, and peace.

Each night when he put away his tools and lay down to his rest, he knew that he had done well, and that in the morning when he arose the Glory of The Garden would be awaiting him.

Once when he was very tired in the heat of the day, he met the Master on one of the paths. "You have done well, Abdullah," said the Master, "so well that I can now send you out to teach others what you have learned; and some day you, too, shall be a Master Gardener.

So Abdullah became a Teacher of Gardeners, using as time went by tools far more wonderful than he had even dreamed of when he worked in his own garden. He went among other unskilled gardeners as they worked—or more often lay on the grass in their gardens playing with the sunbeams (as he had done so long ago) while the weeds grew thick around them.

Him, too, they called the King's Son, and he was infinitely patient with them, for he remembered so well how ignorant he had been long, long ago in his own garden, and how foolish he had been when he had loved most to lie on the grass and play with the sunbeams. □

—P. T.

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T 25	12 27 16	33 03 53	03 09 02	20 01 22	36 23 39	22 17 00	45 45	49								
W 26	12 47 24	36 04 11	02 42 02	17 20 00	22 37 23	39 22 17	00 46	50								
Th 27	13 07 27	20 04 33	02 16 02	13 19 58	22 37 23	39 22 17	00 47	51								
F 28	13 27 28	21 04 58	01 49 02	09 19 57	22 37 23	39 22 17	00 48	52								
Sa 29	13 47 27	43 05 25	01 22 02	05 19 56	22 37 23	39 22 17	00 49	53								
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M 31																

ASPECTARIAN		DAY h m					
1	05:05 ☽*♂	18:02 ☽*♂	04:23 ☽*♂	12:49 ☽*♂	17:00 ☽*♂	05:07 ☽*♂	21:41 ☽*♂
	14:39 ☽*♂	20:23 ☽*♂	05:04 ☽*♂	16:29 ☽*♂	13:00 ☽*♂	06:42 ☽*♂	22:02 ☽*♂
	16:20 ☽*♂		06:39 ☽*♂	17:27 ☽*♂	13:56 ☽*♂	08:11 ☽*♂	
	16:33 ☽*♂		12:31 ☽*♂	17:27 ☽*♂	19:37 ☽*♂	12:44 ☽*♂	
	16:39 ☽*♂	5	14:22 ☽*♂	20:39 ☽*♂		19:41 ☽*♂	24
	17:43 ☽*♂	06:09 ☽*♂	15:32 ☽*♂	00:34 ☽*♂	13:02 ☽*♂		13:54 ☽*♂
	17:44 ☽*♂	07:10 ☽*♂	21:10 ☽*♂	12:45 ☽*♂	13:29 ☽*♂		21:47 ☽*♂
		09:14 ☽*♂	21:10 ☽*♂	14:28 ☽*♂	20:58 ☽*♂		22:15 ☽*♂
			21:39 ☽*♂	21:30 ☽*♂	21:53 ☽*♂		22:40 ☽*♂
2	05:55 ☽*♂	08:05 ☽*♂	10	01:17 ☽*♂	14	01:52 ☽*♂	19
	06:14 ☽*♂	15:00 ☽*♂	09:18 ☽*♂	10:08 ☽*♂	10:08 ☽*♂	03:12 ☽*♂	20
	12:44 ☽*♂	15:52 ☽*♂	19:23 ☽*♂	13:44 ☽*♂	05:57 ☽*♂	04:52 ☽*♂	21
	16:59 ☽*♂	03:06 ☽*♂	20:44 ☽*♂	18:17 ☽*♂	16:05 ☽*♂	05:17 ☽*♂	22
	19:54 ☽*♂	05:42 ☽*♂	21:50 ☽*♂	07:35 ☽*♂	17:10 ☽*♂	17:30 ☽*♂	23
		08:58 ☽*♂	23:16 ☽*♂	09:51 ☽*♂			24
3	23:35 ☽*♂						

NOVEMBER 1988

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W 2	02	45	56	09	47	06	16	07	16	23	00	03	39	00	06	03	40	29	01	28	24	07	57	12	24	12	26	12	26	12	26	12	26	12	26	12	26	12	26	12	26
Th 3	02	49	53	10	47	11	28	00	34	24	28	04	52	00	06	03	40	29	06	28	27	07	58	12	26	12	26	12	26	12	26	12	26	12	26	12	26	12	26	12	26
F 4	02	53	49	11	47	19	09	♈	48	03	25	58	06	04	00	11	03	33	29	12	28	30	08	00	12	31	12	26	12	26	12	26	12	26	12	26	12	26	12	26	
Sa 5	02	57	46	12	47	28	21	♈	34	51	27	29	07	17	00	16	03	25	29	17	28	32	08	01	12	31	12	26	12	26	12	26	12	26	12	26	12	26	12	26	
Su 6	03	01	43	13	47	39	03	♈	25	35	29	02	08	30	00	23	03	18	29	23	28	35	08	03	12	34	12	26	12	26	12	26	12	26	12	26	12	26	12	26	
M 7	03	05	39	14	47	52	15	24	03	00	♈	35	09	43	00	30	03	11	29	28	38	08	04	12	36	12	26	12	26	12	26	12	26	12	26	12	26	12	26		
T 8	03	09	36	15	48	08	27	33	09	02	10	10	56	00	37	03	03	03	29	34	28	41	08	06	12	39	12	10	12	10	12	10	12	10	12	10	12	10	12	10	
W 9	03	13	32	16	48	25	09	♈	54	48	03	45	12	09	00	46	02	56	29	40	28	44	08	07	12	41	12	00	12	00	12	00	12	00	12	00	12	00	12	00	
Th 10	03	17	29	17	48	44	22	29	51	05	21	13	22	00	55	02	48	29	46	28	47	08	09	12	43	11	48	12	00	12	00	12	00	12	00	12	00	12	00		
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T 15	03	37	12	22	50	43	28	30	29	13	22	19	29	01	52	02	09	00	16	29	02	08	17	12	55	11	01	12	00	12	00	12	00	12	00	12	00	12	00		
W 16	03	41	08	23	51	11	12	♈	14	48	14	59	20	42	02	05	02	01	00	22	29	05	08	19	12	58	10	59	12	00	12	00	12	00	12	00	12	00	12	00	
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F 18	03	49	01	25	52	10	10	♈	14	24	18	11	23	09	02	33	01	45	00	34	29	11	08	22	13	03	10	59	12	00	12	00	12	00	12	00	12	00	12	00	
Sa 19	03	52	58	26	52	42	24	29	13	19	47	24	23	02	48	01	37	00	41	29	14	08	24	13	05	10	59	12	00	12	00	12	00	12	00	12	00	12	00		
Su 20	03	56	54	27	53	15	08	♈	52	13	21	23	25	37	03	04	01	28	00	47	29	18	08	26	13	07	10	56	12	00	12	00	12	00	12	00	12	00	12	00	
M 21	04	00	51	28	53	49	23	20	09	22	59	26	50	03	20	01	20	00	53	29	21	08	28	13	10	10	51	12	00	12	00	12	00	12	00	12	00	12	00		
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W 23	04	08	44	00	55	01	22	10	22	26	10	29	18	03	54	01	04	01	06	29	27	08	32	13	14	10	32	12	00	12	00	12	00	12	00	12	00	12	00		
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Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, and receives monthly a Student Letter and Lesson. These are to be studied, though no written answers are required. A postal card is sent with the Student Lesson and is to be signed and returned each month, so that connection with the spiritual forces of the Fellowship may be maintained. After two years of Regular Studentship, during which time the aspirant has striven to raise his spiritual standard of living, practicing self-control and "loving, self-forgetting service to others," the next step may be applied for: Probationership.

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1. Preliminary Course (12 lessons)
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This profound course will help the Student to recognize in the Bible a spiritual guide of inestimable value given to humanity by the Recording Angels, and will enable the Student to interpret and understand its hitherto unrevealed secrets of life and being to such an extent that they find its truths corroborated and illumined by scientific discoveries. Parables and seemingly insignificant incidents become revealed as purveyors of basic scientific spiritual laws upon which a more satisfactory and truly successful life may be patterned. (28 lessons)

ASTROLOGY COURSES

The Junior Course covers the setting up of the chart and then advances to the reading of it, showing the Student how to synthesize the horoscope as a whole and arrive at a point where the message contained therein may be read. (26 lessons)

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The Senior Extension Course devotes its first 10 lessons to an in-depth reading of the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits. (13 lessons)

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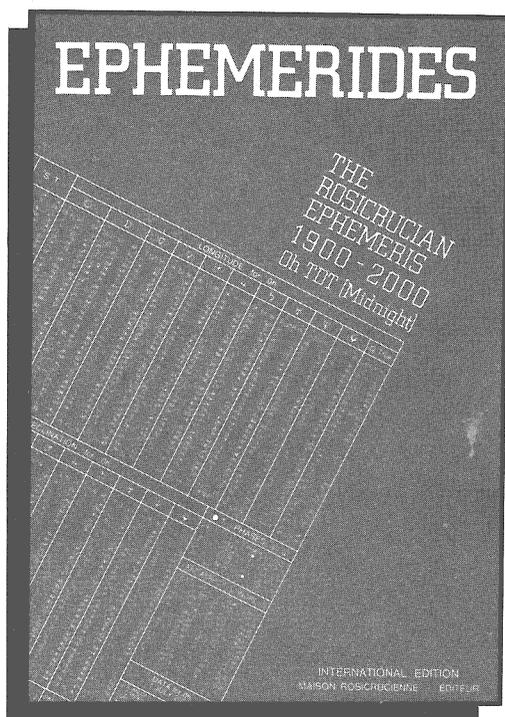
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