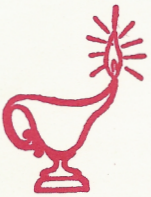


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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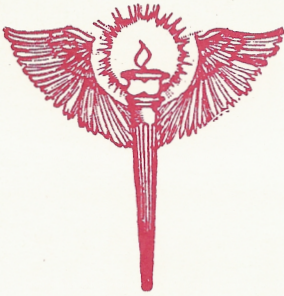
"The God Within Us"
"What Is That to Thee?"
Cosmic Magnetism
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Rays from the Rose Cross

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Friendship

Friendship, like the immortality of the soul, is too good to be believed.

Our friendships hurry to short and poor conclusions, because we have made them a texture of wine and dreams, instead of the tough fiber of the human heart. The laws of friendship are austere and eternal, of one web with the laws of Nature and of morals.

I do not wish to treat friendships daintily, but with roughest courage. When they are real, they are not glass threads or frostwork, but the solidest thing we know. . . . Happy is the house that shelters a friend!

There are two elements that go into the composition of friendship, each so sovereign that I can detect no superiority in either, no reason why either should be named first. One is Truth. A friend is a person with whom I may be sincere. Before him I may think aloud. . . . I may drop even those undermost garments of dissimulation, courtesy, and second thought, and may deal with him with the simplicity and wholeness with which one chemical atom meets another.

Almost every man we meet requires some civility--requires to be humored; he has some fame, some talent, some whim of religion or philanthropy in his head that is not to be questioned, and which spoils all conversation with him. But a friend is a sane man who exercises not my ingenuity, but me.

The other element of friendship is tenderness. . . . When a man becomes dear to me, I have touched the goal of fortune.

The end of friendship. . . . is for aid and comfort through all the relations and passages of life and death. It is for serene days, and graceful gifts, and country rambles, but also for rough roads and hard fare, shipwreck, poverty, and persecution. . . . It should never fall into something usual and settled, but should be alert and inventive, and add rhyme and reason to what was drudgery.

Should not the society of my friend be to me poetic, pure, universal, and great as Nature itself? . . . Worship his superiorities; wish him not less by a thought but hoard and tell them all. Guard him as thy counterpart. Let him be to thee forever a sort of beautiful enemy, untameable, devoutly revered, and not a trivial conveniency to be soon outgrown and cast aside .

There can never be deep peace between two Spirits, never mutual respect, until, in their dialogue, each stands for the whole world.

The only reward of virtue is virtue; the only way to have a friend is to be one.

It is thought a disgrace to love unrequited, but the great will see that true love cannot be unrequited. . . . The essence of friendship is entireness, a total magnanimity and trust. --- Ralph Waldo Emerson



"The God Within Us"

IN *The Los Angeles Times* for December 10, 1972, there appeared a thought-provoking article by New York commentator and columnist Jeffrey St. John, written shortly after viewing the spectacular take-off of Apollo 17 from Cape Kennedy in Florida on the evening of December 6. He gives an impressive description of the momentous event: "Bathed in bright blue white light, the arrow erectness of Apollo at the ready is what a sculptor might mold as the image of a god. Those who watched this superb creation of the human mind knew they stood in the presence of pure beauty but failed to grasp the inner meaning of the Apollo era, how the human mind can create the most complex integration of the spectrum of natural laws."

The article, titled "On the God Within Us and the End of Apollo," has for its basic theme the tremendous significance of the dazzling mental achievement embodied in Apollo 17, along with the desirability of continuing our space efforts --- as opposed to those who think them a waste and conducive to the further loss of self-confidence. The author seems convinced that the space efforts, by revealing the infinite possibilities of man's mind, hold out a hope to humanity for its ultimate achievement or destiny. He goes on to say that the people who made the flight possible failed to grasp the fact that "this unprecedented undertaking was a noble and heroic act conceived by the minds of men. Apollo was the god within us, which we have consistently denied --- substituting instead false and dishonest reasons for its being."

Adding to this, he says: "As Apollo took flight, its blinding light against Florida's sky was like a giant torch held high to both humans and the heavens. It became a beacon of hope for a world weary and without hope. The rumbling roar of its engine was the voice of reason speaking in affirmation of life." Mr. St. John believes that the Apollo undertaking was "the expression of the finest and most heroic sentiment the human mind can conceive," and he ends his article by declaring that we must rediscover "through future space adventures, the god within us."

It can hardly be disputed that the technological achievements made by means of the space efforts have shown that through the instrumentality of the human mind has been created "the most complex integration of the spectrum of natural laws." Putting human beings on our Moon, and a host

of other accomplishments resulting from the research and experiments involved, have left many people awed and wondering, as well as confused as to the meaning of it all.

But, is it the mind that has accomplished the technological marvels, or is it the human Spirit, an integral part of God, our divine Creator, functioning through the instrumentality of the brain and mind, that has brought into manifestation the wonders of this scientific age? We hold that it is the latter, as taught by the wise ones who have unfolded the powers of the Spirit in a balanced way far beyond the stage at present possessed by the majority of human beings.

There can surely be no question but that the mind is a most valuable tool of the Spirit, but it *is* a tool, an instrument. We should be careful to assign the power that grows and accomplishes to its proper source: the Spirit. To identify the mind with the Spirit, the real God within, the real man, is a great mistake, just as it is a mistake to identify the brain with the mind. The brain is the physical part of the body through which the mind operates during physical existence, but the mind itself is "the most important instrument possessed by the Spirit, and its special instrument in the work of creation."

To understand the real nature and purpose of the mind, it is necessary first to know something of man's real, complex constitution. The Western Wisdom Teachings, given out through the Initiate, Max Heindel, some sixty years ago by those highly evolved human beings known as the Brothers of the Rose Cross, describe man as a complex being, an indwelling Spirit, a spark of the Divine Flame, evolving by means of living in physical bodies during many lives on the earthly plane and undergoing the experiences he needs to unfold the qualities of the Spirit inherent in every individual. "Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence. The mirror of the mind also contributes increasingly to spiritual growth as the thoughts which it transmits to and from the Spirit polish it to greater brightness, sharpening and intensifying its focus more and more to a single point, perfectly flexible and under the control of the Spirit."

The mind is actually a body-in-the-making, the most recently acquired vehicle of man. It is as yet largely a cloudlike mass of colorless mind-stuff, unorganized and not yet under the control of the Spirit in the majority of humanity, but "it is the focusing point by means of which the Ego (or Spirit) becomes aware of the material universe. As an instrument for the acquisition of knowledge in those realms the mind is invaluable, but when it arrogates to itself the role of dictator as to the conduct of man to man," it leads its possessor into dangerous paths. The Ego works with a threefold body, which it should control through the mind, but the body has a will of its own and is often aided and abetted by the mind, thus frustrating the purposes of the Ego. During our evolutionary journey the mind became enmeshed in desire, in the lower nature, making it difficult for the Spirit (which is inherently good and wise) to control the body.

Also, having been given to us by the Lords of Mind of the dark Saturn Period, our mind partakes of the separative tendency of the plane of reason as contrasted with the unifying forces of the World of Life Spirit, the realm of love, and is prone to resent authority. We can hardly emphasize

too much the fact that the mind *should be the tool of the Spirit* in governing the threefold body, a curb upon desire. However, it is masterful and added cunning to desire, then passion and wickedness, running high in Atlantis. The race degenerated and it became necessary to start a new race under new conditions. Thus we see that the mind, enslaved by desire, in league with the lower nature, can be a great danger until made an ally of the higher nature.

Occult philosophy teaches that the creative energy of the human Spirit is bi-polar. Will is the masculine quality; imagination the feminine. Although we are born alternately (as a rule) in the male and the female physical body, yet within everyone there exists the bi-polar energy which must ultimately be brought to a perfect balance. In some people, both men and women, the imaginative or heart faculty is the stronger, and the person is overly emotional to the extent that errors are made because of the lack of reasoning power. In others the intellect is paramount, and the individual is predominantly cold and mental. The latter make their errors through selfishness and lack of concern for others, and if pursued too far in that direction will end in black magic.

But man has the divine prerogative of free will and he can therefore direct his mind as he wishes; he can use it to improve himself and his environment, or he can use it to impede his own evolution and create unwholesome conditions about him. It is the focus through which he can subdue the personality and guide it according to the ability acquired in past lives, but if allowed to take over without the guidance of the heart, the mind can lead us into such dangerous paths that retrogression may be our lot rather than the to-be-desired progression. To avoid the tragedy of ancient Atlantis, where black magic ran so rampant that the Higher Ones caused floods to take out of their bodies those defying the laws of God, we must seek a balanced development.

Today there is a crying need, especially for the material scientists, to heed these words of Max Heindel: "In our civilization the chasm between mind and heart yawns deep and wide and, as the mind flies on from discovery to discovery in the realms of science, the gulf becomes deeper and wider and the heart is left farther and farther behind. The mind loudly demands and will be satisfied with nothing less than a materially demonstrable explanation of man and his fellow-creatures that make up the phenomenal world. The heart feels that there is something greater, and it yearns for that which it feels is a higher truth than can be grasped by the mind alone.

"The human soul (Spirit) would fain soar upon pinions of intuition; would fain lave in the fount of spiritual light and love; but modern scientific views have shorn its wings and it sits fettered and mute, unsatisfied longings gnawing at its tendrils The mind, aided by the intuition of the heart, can probe more deeply into the mysteries of being than either could do alone; the heart, by union with the mind, can be kept from going astray; each can have full scope for action, neither doing violence to the other; both mind and heart can be satisfied."

Only when that cooperation is attained and perfected will man, the Spirit, the God within, attain the true understanding of himself and the world of which he is a part. Only then can the Spirit go "onward, upward, forever" to its destined glorious fulfillment.



"What Is That to Thee?"

WILLIAM COROT

ON the occasion of Christ Jesus' third visit to the Apostles after His crucifixion, Peter inquired what John's future duties were to be. The reply was: "What is that to thee? Follow thou me." (John 21:22)

All of us may well take these words to heart. Our preoccupation with the functions, reactions, conduct, and attitudes of other people, when we should be thinking about our own behavior, is one of the major stumbling-blocks to our advancement. We are all too quick to question the ability, motives, and sincerity of someone else, but are often remiss in examining and trying to improve our own qualifications for specific tasks.

"Follow thou me," said Christ. Most of us have our hands full just doing that, without worrying about whether or not our fellow men are living up to what is expected of *them*. Yet it often seems as though we are much more intent on concerning ourselves with how well they are doing their jobs than how well we are doing our own.

If we sincerely devote our attention to following Him---that is, to the type of right living which is the only means by which we *can* follow Him---the process will take most of our thought, energy, will-power, and time. Few among humanity are so far advanced that their Higher Selves are automatically in control at all times and under all circumstances. Only

such enlightened individuals, perhaps, might be justified in criticizing the ability, or the worthiness, of their fellowmen to perform their assigned tasks---and it is very doubtful whether such enlightened individuals would actually do so.

That is not to say that it is wrong to try to get the "best man for the job," be it in positions of national authority, in the structure of a private organization, or in a business or social situation. The outcome of our effort to place a particular person in a particular position may not be successful, however, and we may find ourselves faced with a completely different type of individual, with a completely different point of view, from that of our own candidate for the job. There is doubtless a reason why the responsibility for that specific post fell to the other person's lot. "Accidents" do not happen, and we can be fairly sure that there is a purpose behind the fact that individual B instead of individual A was entrusted with the job. It may be that he really *is* the best qualified person, in spite of our convictions to the contrary, and it will turn out that he acquits himself creditably. It may be, too, that he is *not* the best man for the job, but that he *is* the instrument through which certain needed lessons are to be administered within the context of the particular situation in which he finds himself. It may even be that the people who will feel the effects of his work must

master certain setbacks, delays, and other problems that it will present before they have proved themselves worthy to benefit from the good that the real "best man for the job" is prepared to render. Thus, the "best man" was withheld.

In any case, and whatever the situation, we will best deal with it by trying to conduct ourselves in accordance with the rules of right living. Then we will at least be able to perform service to the best of *our* ability, and do good within the extent of *our* capacity. Otherwise, even that contribution would be lacking.

Admittedly, it is sometimes difficult not to be suspicious of the expressed motivations, or the outward show of sincerity, displayed by a certain person. Particularly if his previous actions and utterances contradict what he now says, or if he has not yet proved that he has transmuted a former indifference or selfishness into a concern to get his job done right, we might think that we have good reason for skepticism. But what of our own motivations and our own sincerity? Is our doubt of this person based solely on a genuine concern about his ability to do the job as well as possible for the common good? Or, is our suspicion of him tinged with just a little, or more than a little, personal antagonism, resentment, dislike, or other purely subjective quality which we hold and direct against that individual? Are we not perhaps annoyed because he got the job instead of our own candidate or our own friend --- or even we, ourselves? Are we quite sure that we are not seeing him through our own aura, which may well itself be in need of some purification?

If we are satisfied that no overtones of personality enter into our attitude and if we are convinced that our own behavior is above reproach, we may still believe that, for the sake of the common good, we must criticize. The next step is to be sure that our criticism is both dignified and constructive. Obviously, name-calling is wrong, no matter what the conduct of the other person may be. Whatever injuries he may inflict are only compounded,

not transmuted, if we give vent to our concern with angry words. If, however, he has done what we believe to be a disservice and if we have a plan to alleviate the issue and can formulate this plan constructively and in a humane context, then we should make it known.

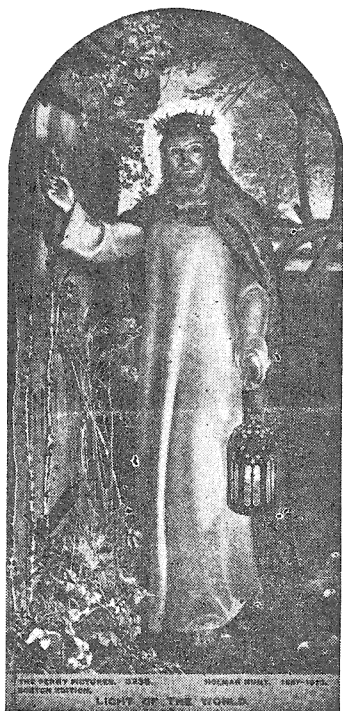
As long as our interest remains selfless, as long as we continue to regard the other person with the consideration that is due him as a fellow human being and a child of God, and as long as we believe that we have something positive in the common interest to contribute, we have the right and the obligation to contribute it. We must make very sure, however, that we contribute it in the right spirit.

All this pertains not only to our relations with officials or others in authority, but also in our day to day encounters with relatives, friends, colleagues, and acquaintances. We quickly take offense at suggestions that our own motives are not as sincere as we would like other people to believe, or that our performance of our duties may leave something to be desired, or that we have no business being in the positions that we are in. Deep within our hearts, however, we know the precise extent to which dedication, devotion, and a sincere desire to serve, as well as self-interest and ulterior motives, are playing a role in our activity and governing our behavior. It is for them to judge themselves, as it is for us to judge ourselves. If their accomplishments leave something to be desired in our eyes, so, too, very likely, do ours in theirs.

If we proceed on the assumption that the other person is truly working to the best of his ability and that his motives are of the highest, we will be helping him in good cause. If we send barbs of criticism and mistrust his way, however, either spoken, implied, or in our thoughts, we will be making it just that much more difficult for him to work as his Higher Self would countenance. If the Christ were bathing the Earth with what could be well justified thoughts of disgust and dismay at our activities instead of with His high,

radiant vibrations which enable us to better our inadequacies, how much harder---indeed, how impossible---it would be for us even to try to improve ourselves. The same principle, even though on a lesser scale, obtains in our relationships with our brothers here on Earth.

Granted, in the interest of society it is necessary to impose restrictions and restraints upon what is clearly criminal behavior, and to place people who insist on acting in this manner in a position



where they can do no more harm. The so-called "criminal element," however, is becoming more and more clearly differentiated from the rest of humanity. Although we are justified in detaining and incarcerating such unfortunate individuals, we must be very careful that our attitude toward them does not degenerate to the level of their own sordid deeds. We may loathe what they do, but we dare not loathe *them*. Eventually, these children of God also will find their way out of the

mire and into perfection, and in the meantime they are in need of all the loving concern that we can muster. The more compassion and constructive therapy we can extend to them, the more incentive and encouragement will sustain them in making that supreme effort to mend their ways and become useful citizens.

"What is that to thee?" Ultimately, what a man does, and how he behaves, is a matter between him and his God. He will reap the rewards of service, and he will pay the karmic debts he incurs. The responsibility for his demeanor rests solely upon his shoulders, as does the responsibility for our demeanor rest solely upon our shoulders. We have no way of knowing all the circumstances, obvious and hidden, engendered in this and former lives, which have led to the placement of particular people in particular positions, and which are contributing to the context and to the results of their operations. Unless we can read the Memory of Nature with regard to our past, we have no way of knowing this fully even about ourselves. We are then, if for no other reason, hardly in a position to pass judgment about the motives underlying what someone else does, or about why he has been involved in that particular matter in the first place. "What is that to thee?" It is not thy concern.

If we make it our business in all things to follow Christ, as He advised Peter and would certainly advise us, the Higher Self will guide our footsteps and we will accomplish much that is good for our fellows and for ourselves. We will then more rapidly pay off our still-extant debts of destiny, insure that we do not incur new ones, and gradually permit the circumstances surrounding all our endeavors to be most conducive to our further service and growth. Let us, then, follow Him, knowing in our hearts that in time all men will come to do likewise. We all have our rows to hoe, and, being human and individual, we will do so each in his own way. Ultimately, however, we will all attain to that glorious fulfillment which is the destiny of the human race.

The Little Girl Who Saw

MARIAN HOFFMAN

Part 2

THE next morning I had my first cow-milking lesson, and I was pleased to think I did so well. I took a fresh jar over to Farney and Callie. Feeling more rested, and familiar with the situation, I started a conversation with Callie. She was stringing pieces of cut apples on a long string for drying and didn't look up from her work while I talked to her. She had none of the social graces of Boston, I can tell you that. Finally I asked if Farney Coe were her grandfather.

"Not in this life," she replied, "but two lifetimes ago, in India, he was."

"Poppycock!" I blurted. "You can't be serious."

She went on with her task and didn't look up. I made a hasty retreat.

Aunt Sarah was brewing herbs. This was how she made a good many of her medicines. She had a big "witch's pot" boiling which she stirred with a huge wooden spoon.

"That girl is teched!" I announced. "Do you know what she told me? Well, she told me that Farney was her father two lifetimes back!" I had been steeped in Christianity, and I knew heresy when I heard it!

"Here, child," said Aunt Sarah, handing me the spoon, "stir."

"Well, can you imagine anyone believing such tripe?" I persisted.

Still no response from Aunt Sarah. She was busy clipping leaves and seeds from her precious plants.

"You should talk to her, Aunt Sarah. It's not right for a girl growing up the way she is to be thinking like that."

"Stir, child---don't beat," she said. "Well, Margaret, why don't *you* talk to her? You are young and pretty, and I think she would listen. Just bear in mind that she can't remember having a mother, and

she hasn't had a chance to learn the things that you have learned."

So I did, whenever I got a chance. I would sit with her in the afternoons and we would shell peas together. She had warmed up to me a bit, and she would tell me stories of Havre City, some of which had happened twenty or forty years before. She had a backlog of stories, some romantic, some humorous, and some tragic.

"Yes, Callie," I would say, "but those are *stories*---out of your head---out of your imagination---do you understand?"

"No," she would say, simply, "they really happened!"

No, I would explain patiently, they did not happen---only in her mind---they were her *own* stories.

No, she would repeat, they were real stories---they really happened.

I soon learned that my fancy wardrobe was not practical in that country. Almost every night I spent hours at the ironing board smoothing out ruffles and bows and tucks and pleats. It was a night like that when I was ironing and Aunt Sarah was patching a patch on her dress that she asked me how I was coming along in my talks with Callie. I told her the child had a bad habit of manufacturing stories, and that it was trying my patience teaching her that stories are fine if you recognize them as such and not something that is true. I went on further to add that I certainly was tiring of ironing my dresses with all their fancy trimmings.

"Then why don't you give it to Callie---maybe the one you're ironing there. I know it would mean a great deal to the little thing."

"Well, for one reason," I retorted, "Callie is half my height and spindle thin. It would never fit her---ever."

"Does that matter so much, dear?" she asked.

I was starting to get drastically home-

sick, not just for family and friends, but for the accustomed ways in which I had grown. Mother would never have asked me to give up a favorite dress to some poor down-and-out. We gave money in church, and some of it went to the poor, and in my estimation, that was the way it should be. Now Aunt Sarah had made me feel uncomfortable --- worse than that, I felt stingy and small. But I gave it some thought, and later, with the dress folded over my arm, I found the footpath that led from our house to theirs.

Farney was lying on a bed which had only a shabby mattress. Callie was holding his head so he could drink. She glanced at me as I came in, but continued to let the old man drink and then gently lowered his head.

"It is a *very* bad night," she told me in loud whispers. "I tremble to think about nights like this one."

"Why --- what is wrong?" I asked. She did look terribly overwrought as she looked toward the sky.

"All the stars are wrong tonight. The Earth is out of harmony with the Moon, and there is something bad in the air that chills my bones," she wailed.

I laughed it off. "Nonsense, Callie --- your imagination is running loose again. Now, see here what I have brought for you."

"It is the beautiful dress --- and for me? Did you say for *me*?" She ran her slender fingers reverently over its smoothness.

"Yes, for you," I said.

Callie put it on a hanger and hung it on the wall and then stood back to admire it the way one does a fine painting. "All my life," she said, "I have wanted a beautiful dress --- all my life..."

I was preparing the cornmeal mush the next morning early when Callie came running, excited, and out of breath.

"Sarah," she called urgently, "Sarah --- you must go --- now!"

Sarah was in the yard pumping water for the wash and she stopped immediately. "Why, dear?"

"Olanna is having her baby --- today --- and she will need you!"

Without another word, Sarah threw the harness on the team, tucked her little black bag beneath her feet and started up the road.

"Aunt Sarah," I called, "how do you *know*?"

Aunt Sarah simply blew me a kiss and said to be sure and milk Nellie and set the bread.

I sat down, bewildered. That really did it! How could Callie possibly have known about Olanna without someone telling her? I began to feel that Aunt Sarah herself had been too long in this dreadful place --- she was getting a little teched, too!

Suddenly it occurred to me that if indeed it were true that Olanna was having her baby today, we could be going home to Boston by tomorrow. I flew into gear! I milked Nellie in such haste that I forgot all about setting bread and even Farney and Callie. In fact, I forgot everything except that I was going home.

The morning went fast and I made good progress on the packing. At last when it was time to pack up the few items in the milkshed, I noticed that Nellie was gone. The gate was left hanging ajar and her tracks led straight out and up the road. I had been so excited that I had probably forgotten to latch the gate. I ran to tell Callie.

"Nellie's gone --- come help me find her."

So the two of us started up the road, following tracks that were plain as day and straight ahead. We must have walked a couple of miles uphill. "Why would she go *up*?" I finally asked, partly to myself. "I thought animals always took the path of least resistance."

Callie didn't reply, and we walked on. The trail was still there, winding now up the steep mountainside. It was getting harder and harder to climb. Occasionally my legs or my wind gave out and I had to stop and rest. Havre City had disappeared behind a small knoll and was far down below us.

"I just never heard of a cow like this," I kept insisting.

Suddenly the Sun went behind a group of black clouds and thunder began to roll across the sky. Tiny drops of rain began to fall.

"Maybe we should go back," I said. "No cow is worth this!"

"This one is," Callie said, and we began scrambling up the mountainside again, following her trail.

In minutes it was pouring down smothering sheets of rain. Rain ran so fast down our faces we couldn't see any more. I felt her grab my wrist and hustle me beneath some huge overhanging rock that perched at the tiptop of the mountain we had been struggling to climb.

"Here in the cave!" she shouted, thunder drowning out her words.

As soon as we entered the mouth of the cave and threw our backs against the wall, something strange and frightening began to happen. From the distance, there was a sound like thunder, but it wasn't thunder, and boulders of all sizes began pouring down the mountain.

"It's an earthquake!" I cried, terrified. I began to edge my way back farther into the blackness of the cave. More thunder and more shaking, and this far-off sound of earth and water grinding and churning.

I don't know how long it kept up, but after a while everything was deathly still except for the drip-drip of water from the entrance of the cave.

"Callie---what happened?" I asked.

"It is all over. There is no more Havre City. It is all under a lake of water."

We moved back into the cave. There was Farney, lying on a bed of soft blankets. There was Nellie, contented and munching a scrap of hay. And there was the beautiful dress, spread without a wrinkle, atop the tiny knapsack of belongings and food. There was bread and cheese and water---not a lot but enough. Callie had brought enough for all.

As luck would have it, some men on horseback came scouting the area the next morning early and we drew their attention and were taken safely back to Carson City. There we were met by Aunt Sarah who had delivered a healthy daugh-

ter after a very hard delivery and had been high and dry from the flooding. With Aunt Sarah's help, Callie found work in a boarding house where Farney could be comfortable for the rest of his days.

And you know the rest:

Aunt Sarah and I took the train back to Boston...

And we lived happily ever after...

* * *

At the end of some stories, the boys would be fast asleep. But not this one. Never this one.

"What does it mean, Grandma? What does the story mean?"

"Well," said Margaret, "It means alot of different things. One important thing that it means is just what Aunt Sarah had tried to tell me so long ago---that we all in this world need each other. Sometimes it's awfully hard really to believe that someone else is as important as we are. I guess," she went on, "that I thought Callie was rather unimportant---at least to me---because she didn't have the schooling nor the family nor the material gifts that I had. Actually, she had a God-given gift that is still today little understood---she could see things that other people couldn't see."

"If Callie hadn't saved your life," asked Jeffrey, the elder of the two, "would we be here?"

Margaret laughed. "You're getting pretty deep for your old grandmother---I think you two boys would be here---no matter what! And right now, it is time for you to go to sleep." And with that, she kissed them tenderly, and left the room.

Margaret went to the living room window and stared into the night, thinking. She had had a good fifty years of living since that eventful day in 1917, and she had learned a good deal in that time. She had not seen the girl Callie again, nor had she expected to. But she knew, sure as sure, that sometime, somewhere, they would meet again, and she would be given a chance to repay her indebtedness. And the next time around, she was prepared to do it right.

Ralph Waldo Emerson: Transcendental Mystical Artist

SHIRLEYANN O'NEILL

Part II

IT is true that there is but one life in the universe and that every living creature possesses an infinitesimal part of that one Life. Emerson acclaimed this and described God as differing from and transcending Nature, although as manifesting Himself both in Nature and in men. He affirmed his monistic views in his writings: "The Soul is not a compensation but a life. The Soul is. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Divine Essence, or God, is not a revelation or a part, but the Whole. Let man then learn the revelation of all nature and all thought to his heart; thus namely: that the Highest dwells within him. But if he would know what the great God speaketh he must go into his closet and shut the door."

To Emerson, the beauties of Nature were to be seen in abundance everywhere, and he put into his verse Nature as he saw it about him, the life of American woods and fields. Given to long, silent walks in the woods near Concord he used these precious moments as periods of deepest contemplation. He regarded Nature as the visible manifestation of God and reverently affirmed: "Nature is too thin a screen, the glory of the One breaks through everywhere." The universe was to him one vast reflection of the beauty of God, while through every star, through every grass-blade, and especially through the living Soul, His glory beamed. "I believe in the existence of the material world as the expression of the spiritual or the real," he declared. Emerson awakened Nature and gave her a voice, that she might confer to him the inner realities of spirit.

The use of the outer creation is to give language for the beings and changes of the inward creation and thus Nature becomes an aid in understanding the supernatural. In a more perfect manner Nature is itself emblematic of the spiritual facts upon which it rests. Nature becomes a means of expression for those spiritual truths and experiences which could not otherwise be interpreted. Its laws, also, are moral laws when applicable to man; and so they become to man the language of the Divine Will. He cares for Nature only as a symbol and revelation of spiritual realities. Religion and ethics constantly teach us that Nature depends upon spirit; that the seen and outward world is temporal, while the unseen and spiritual is eternal.

Emerson's belief was of a universe in which all major aspects equate with the One. There is a real unity running through the Divine Mind, behind Nature, and perceivable by the mind of man. Indeed, Emerson regarded Nature as both author and model of beauty; as the author of beauty using the term Nature in its deific sense, meaning God; and as the model of beauty using the term in its phenomenal sense, meaning the objects which constitute the out-of-doors. He expressed this belief when stating: "Beauty in Nature is not ultimate. It is the herald of inward and eternal beauty." The literary critic, George Cooke, has aptly described the effect of Nature upon those capable of discerning Truth:

We find that nature always speaks of spirit, suggests the Absolute, is a perpetual effect, of Divine course, is a great shadow pointing to the sun behind it. The aspect of nature is a devout teacher, the lesson of worship, to stand before God in awe; but when we try to describe Him both language and thought desert us, and then we find that nature is but the apparition of God.

Throughout all his prose and especially in his poetry, although oftentimes veiled in symbolism and allegory, Emerson expressed his mystical belief in "the eternal One." He felt that unity underlaid the dualism of life as expressed in the theories of emanation and evolution. The first readily adapted itself to the theory of the energy and matter-energy continually emanating from God, and condensing itself in the forms of the material world. The second describes the gradual evolution of life from lower to higher forms until it issues at last in the intelligence of man. Reflected in Nature everywhere Emerson saw the evidences for his belief in evolution or "the history of the progression of the Spirit in time," as it has been called.

Everywhere about him he saw the path of evolution as a spiral, with each loop of the spiral as a cycle. Each cycle merges into the next, for the loops of the spiral are continuous, with each cycle being the improved product of those preceding it. To Emerson God was Universal Mind, the one fountain from which all creation flows, expands, and grows. Thus the spiral advances, forever reminding man that he does, in reality, possess infinity with himself. Max Heindel has described this upward surge of all creation thusly:

Natural progression does not follow a straight line, nor even a circular path, for that would imply a never ending round of the same experiences and the use of only two dimensions in space. All things move in progressive cycles and in order to take full advantage of all the opportunities for advancement offered by our three dimensional universe, it is necessary that the evolving life should take the three dimensional path—the spiral—which goes ever onward and upward.

From the tiniest garden plant to the giant sequoias the pattern is always the same. Each branch, twig, or leaf is seen growing in either a single or double spiral, or in opposite balanced pairs, analogous to ebb and flow, day and night, life and death, and other alternating activities of Nature. Everywhere can be seen the

spiral, in the vaulted arch of sky and the uncountable galaxies of countless solar systems. In the progression of the seasons, in the ebb and flow of the tide, everywhere the spiral. Onward, upward, forever. It was perfectly clear to Emerson that the method of Nature is evolution and that Nature is growing, ever proceeding towards spirit. The inherent quickening life of Nature is drawing all things towards their perfect realization of themselves in spirit.

In his essays Emerson proclaimed his belief in this evolutionary process when he wrote:

It publishes itself in creatures, reaching from particles to spicula, through transformation on transformation to the highest symmetries without a leap. All changes pass without violence, by reason of the two cardinal conditions of boundless space and boundless time. How far off is the tribobite, how far the quadruped, how inconceivably remote is man. All duly arrive, and then race after the race of men. It is a long way from granite to oyster; further yet to Plato and the preaching of the immortality of the soul. Yet all must come, as surely as the first atom has two sides. Nature is in a constant process of development, growing more and more perfect. Its rocks are becoming vegetable; its vegetable, animal; its animals, man. Man has come up through every form of life below him, yet retains his sympathies with every form, and reproduces in his own development every phase of life below him.

Emerson recognized in the journey from clod to God a continuous ascension of life, and that the lower is continually reaching forward that it may realize the higher. This is expressed in his verse:

A subtle chain of countless rings
The next unto the farthest brings;
The eye reads omens where it goes;
And speaks all languages the rose;
And striving to be man, the worm
Mounts through all the spirals of form.

This belief in the spiral of evolution Emerson plainly asserts:

Nature can only be conceived as existing to a universal and not to a particular end; to a universe of ends, and not to one, a work of ecstasy, to be represented by a circular movement, parts of whose

curve are perceptible to the humble student of nature's temporal progress, is imagined as spiraling upwards towards an indefinite future consummation, an ecstasy not to be enjoyed by any present self. The true answer nature herself now makes to questions respecting her end is a cryptic, 'I grow.'

Emerson's essay on "The Oversoul" has come to be accepted as the classic statement of his religious beliefs. The teachings he presents in this work as well as in his other writings, are a reaffirmation of the Wisdom Teaching known in secret throughout long centuries. The Oversoul he said to be "a feeling of the Infinite," and in this particular essay is reached the fullest expression of the central idea of his philosophy. Emerson had but one religious principle --- that of the indwelling Spirit. In essence the Oversoul is the ability of the individual, through union with the Divine Essence within him, to contact ultimate Reality or the Oversoul. The attainment of this state is referred to as Cosmic Consciousness.

This goal is not attained by everyone in this life, in fact it is reached only by a life of prayerful meditation, right living, and self-sacrifice. God is the fountain, the reservoir of spiritual energy, and it is by the influx of the Divine Mind into our mind that we come to the realization of the presence of the Absolute. We are to be completely resigned to the will of God. We are to have no other thought, no other wish, than to be perfectly obedient to God, accepting His laws, doing His will, becoming the organs through which He acts. By renouncing all that is individual and particular, by obedience to the law of God, the Absolute or the Oversoul becomes our guide, and we are drawn into the methods of the Universal Mind; then all truth opens before us, and we are led in the way of peace. George Cooke has described this exalted state in the following:

Idealism teaches us that in consciousness is the only source of knowledge. The world is a dream, a shadow, but the mind is a part of the nature of things. God is directly revealed to the soul of

man; and we learn the Universal Essence which is not wisdom or love or beauty or power, but all in one and each entirely is that for which all things exist, and that by which they are; that Spirit creates; that throughout nature, behind nature, Spirit is present; one, and not compound, it does not act upon us without, that is in space and time, but spiritually or through ourselves. The world is a remote and inferior incarnation of God, a projection of God in the unconscious; but it is the same Spirit within the body of man. It is a present and a fixed expositor of the Divine Mind and serves always to show man his nearness to, or remoteness from, the truth.

The particular value of Emerson's teaching on the Oversoul lies in its emphasis on the spirit as opposed to the letter of the religious law, and its emphasis upon the personal experiences rather than upon formal tradition. The Oversoul is conceived of as an "ocean of light" or reservoir of spiritual power from which beams of light emanate or flow to the individual souls, when and if the individuals open themselves to this influx of power and rely on the Oversoul rather than upon material laws. Emerson expressed his belief in this when he declared: "When a man lives with God, his voice shall be as sweet as the murmur of the brook." And again he taught: "Place yourself in the middle of the stream of power and wisdom which flows into you as life; place yourself in the full center of the flood; then you are without effort impelled to truth, to right, and a perfect contentment."

Emerson realized and so expressed in his writings that it is only by a life of purity and constant striving towards perfection that we are able to transmute our physical selves into spirit and thus unite ourselves with the Divine Essence within. He strongly stressed this belief in his writings:

The soul reveals truth, and here we should seek to reinforce ourselves by its very presence, and to speak with a worthier, loftier strain of that advent. The soul's communication of truth is the highest event in nature for it then does not give somewhat from itself, but it gives itself, or

passes into and becomes that man whom it enlightens; or, in proportion to that truth he receives, it takes him to itself. This communication is an influx of the Divine Mind into our mind. It is the ebb of the individual rivulet before the flowing surges of the sea of life. Thus it is the soul that is the perceiver and revealer of truth. By the same fire, serene, impersonal, perfect, which burns until it shall dissolve all things into the waves and surges of that ocean of Light, we see and know each other.

Perhaps the most inclusive and best expressed interpretation of the doctrine of the Oversoul or Cosmic Consciousness is that presented by the German philosopher, Eckhart:

There is something in the soul which is above the soul, divine, simple, an Absolute Nothing. I have called It a Power, sometimes a Divine Spark. It is absolute, and free from all names and forms, as God is free and absolute in Himself. It is higher than knowledge, higher than love, higher than grace; for in all these there is distinction. This Light is satisfied only with the super-essential essence. It is bound on entering into the simple ground, the still waste, wherein is no distinction, neither Father, Son, nor Holy Ghost, into the unity where no man dwelleth. There is it satisfied in the Light, there it is one; there is it in itself, as this Ground is a simple stillness in itself, immovable.

This teaching as presented by Eckhart is the conception of the Spirit as One, that there is a state in the soul (spirit) wherein it is in perfect union with all souls (spirits). This is the center of the soul (spirit), the Divine Essence, that depth where God always dwells. This center of man's nature is so grounded in God that the Spirit is sunk and dissolved in the inmost of the Divine Nature. Through this ground God pours Himself out into our spirit, as the Sun rays forth its natural light into the air, and fills it with sunshine, so that no eye can tell the difference between the sunshine and the air. If the union of the Sun and the air can not be distinguished, how far less this divine union of the created and the uncreated Spirit! Our spirit is received and swallowed up in the abyss which is

its source. This Ground, Spark, or Light is a depth in the soul where the Divine and the human are one, and wherein the spirit is not conscious of distinction from God. This is the central teaching of Emerson as well as that of other mystics and philosophers throughout countless ages.

In reality, the soul (spirit) is the central drama of Emerson's work. Whatever else may be the immediate topic, this is his real subject. Every sentence, every paragraph, every essay, poem, lecture, or journal note attracts our attention to the degree that it manifests and promulgates the victory of the soul (spirit). His work consists essentially of doctrines and demonstrations intended to show the ways we can best utilize our experiences. But it must not be forgotten that because Emerson was essentially a religious teacher his ability as an artist was not lacking. For in so entrusting the essence of his meanings to the qualities of his language, he is unusual in his or in any age. By skilled endeavor he was able to combine art with doctrine and was thus a prophet as well as an artist. Jonathan Bishop discusses Emerson's religious and literary contributions in his book,

Emerson On the Soul:

Emerson was a moral influence in his own time and may be again at some future time; his work contains a system of ideas, and he may be read as demonstrating an intellectual method; but he is also, and in a way crucial to one's understanding of him in these other capacities, a man of words. It is through his tone, his metaphors, and his prose rhythms, the literary manifestations of his genius, that aspects of his message are conveyed which cannot be understood in any other way. Neglect the literary quality of his work, and one may miss the true import of its meaning.

In ages yet to be born humanity may again look to men of Emerson's spirituality for inspiration and truth. For his voice is the voice at eve, the voice of a pure and lofty soul, that will be heard more and more gladly through the coming years, as the music of his rich thought floats down the ages that are to follow.

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(FIFTEENTH INSTALLMENT)

Color Effects of Emotion

(Continued)



On another occasion a revival meeting was visited where many thousands were present to hear a speaker of national repute. At the beginning of the meeting it was evident from the state of the auras of the people that the great majority had come there with no other purpose than to have a good time and see some fun. The thoughts, feelings, and emotions connected with the ordinary life of each were plainly visible, but in a number a certain darkish blue color showed an attitude of worry; it seemed that they had had some disappointment in life and were very uneasy.

When the speaker appeared, a curious phenomenon took place: desire bodies are usually in a state of restless motion, but at the moment it seemed as if the whole vast audience must have held its breath in an attitude of expectancy, for the varied colorplay in the individual desire bodies ceased and the basic orange hue was plainly perceptible for an instant; presently each commenced his emotional activities as before, while the prelude was being played. Then commenced the singing of hymns, and this showed the value and effect of music, for as all united in singing identical words to the same tune, the same rhythmic vibrations which surged through all these desire bodies seemed to blend them and make them, for the time being, almost one.

Quite a number were sitting in the

scoffers' seat, so to speak, refusing to sing and unite with the others. To the spiritual sight they appeared as men of steel, clothed in an armor of that color, and from each one, without exception, went out a vibration which said so much plainer than mere words could ever have done, "Leave me alone, you shall not touch me." Something from within had drawn them there, but they were mortally afraid of giving way, and therefore their whole aura expressed this steel color of fear which is an armor of the soul against outside interference.

When the first song was ended, the unity of color and vibration lapsed almost immediately, each one taking anew his customary thought atmosphere; and had nothing more been done, each would have lapsed into his habitual inner life. But the evangelist, though not able to see this, knew from past experience that his audience was not yet ripe, and a succession of songs were therefore sung to the accompaniment of clapping hands, beating drums, and gesticulations from the leader, aided by a trained chorus. This brought the scattered souls again into a bond of harmony; gradually people were overwhelmed with religious fervor, and the unity necessary for the next effort was established.

From the music, the leader's hand-clapping, and the stirring appeal of the songs, that vast audience had become as

one, for the men of steel, the gray-tinted scoffers who thought themselves too wise to be fooled (when their emotion really was fear) were a negligible part in that vast congregation. All were then attuned as the many strings upon one great instrument, and the evangelist who appeared before them was a master artist at playing upon their emotions. He moved them from laughter to tears, from sorrow to shame; great waves of the corresponding colors seemed to go over the whole audience, as bewildering as they were magnificent.

Then there were the customary calls to "stand up for Jesus;" the invitation to the "mourners' bench," etc., and each brought forth from all over the audience a certain emotional response which was plainly shown in colors, golden and blue. Then there were more songs, more clapping and gesticulations which, for the time, furthered the unity and gave this audience an experience resembling the feeling of universal brotherhood and the reality of the Fatherhood of God. The only ones upon whom the music had no effect were the men clad in the steel blue armor of fear. This color seems to be almost impervious to any other emotion; and even though the feelings experienced by the great majority were relatively impermanent, the people benefited in a measure by the revival, with the exception of these men of steel.

So far as the writer has been able to learn, the inner fear of yielding to emotion---fear being saturnine in effect and twin sister to worry---seems to require a shock that will take the person so affected out of his environment and set him down in a *new place* among *new conditions* before the old conditions can be overcome.

Worry is a condition where the desire currents do not sweep in long curved lines in any part of the desire body, but where the vehicle is full of eddies---nothing but eddies in extreme cases. The person so affected does not endeavor to take action in any line; he sees calamities where there are none, and instead of generating currents which lead to action

that may prevent the thing he fears, each thought of worry causes an eddy in the desire body, and he does nothing in consequence. This condition of worry in the desire body may be likened to water which is about to congeal under a lowering temperature; *fear* which expresses itself as skepticism, cynicism, and pessimism may be likened to that same water when it has frozen, for the desire bodies of such people are almost motionless, and nothing one can say or do seems to have the power to alter the condition. They have, to use a common expression which fits the condition excellently, "*drawn into a shell*," and that saturnine shell must be broken before it is possible to get at the man and help him out of his pitiable state.

These saturnine emotions of fear and worry are usually caused by the sufferer's apprehension of economic or social difficulties. "Perhaps this investment which I have made may depreciate or become a total loss; I may lose my position and find myself starving upon the street; everything I undertake seems to go wrong; my neighbors are slandering me and trying to undermine my social position; my husband (or wife) does not care for me any more; my children are neglecting me;" and a thousand and one kindred suggestions present themselves to the mind. He should remember that every time one of these thoughts is indulged in, it helps to congeal the currents in the desire body and build a steel blue shell in which the person who habitually fosters fear and worry will some time find himself shut off from the love, sympathy, and help of all the world. Therefore we ought to strive to be cheerful, even under adverse circumstances, or we may find ourselves in a serious condition here and hereafter.

"It is easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the one who will smile
When everything goes dead wrong."

(Continued)

Studies in the Cosmo-Conception

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

The Higher Vehicles at Birth

(Continued)

Q. Is there any evidence of clairvoyance in children?

A. The investigations of the Society for Psychical Research have proven that children often have invisible playmates who frequently visit them until they are several years old.

Q. What type of clairvoyance is this?

A. During those years the clairvoyance of children is of the same negative character as that of mediums.

Q. Are only the negative forces active in the desire body also?

A. Yes, the passive feeling of physical pain is present but the positive feeling of emotion is almost entirely absent.

Q. Do not children display considerable emotion?

A. The child will, of course, show emotion on the slightest provocation but the duration of the emotion is momentary. It is all on the surface.

Q. What does this reveal in regard to the vehicles of an infant?

A. It reveals that only the negative qualities are active in the newborn entity but before it is able to use its different vehicles the positive qualities must be ripened.

Q. How is this process carried on?

A. Each vehicle is brought to a certain degree of maturity by the activity of the corresponding vehicle of the macrocosm, which acts as a womb for it until that degree is reached.

Q. What is the approximate duration of this period?

A. From the first to the seventh year the vital body grows and slowly matures within the womb of the macrocosmic vital body. During this time the child's body is

guarded from the dangers which later threaten it when the unwise individual vital body takes unchecked charge.

Q. What change does this effect?

A. In the seventh year, when this change of control occurs, the period of excessive, dangerous growth begins and continues through the next seven years.

Q. What terminates this excessive growth?

A. The birth of the desire body at about fourteen years of age halts excessive growth. Then the force before used for growth becomes available for propagation.

Q. Without this intervention of the desire body what would be the effect on man's growth?

A. Were the vital body to have continued and unrestrained sway in the human kingdom, as it has in the plant, man would grow to an enormous size.

Q. Was this ever the case?

A. There was a time in the far distant past when man was constituted like a plant, having only a dense body and a vital body. The traditions of mythology and folk-lore all over the world concerning giants in olden times are quite true, for then men grew tall as trees and for the same reason.

Q. What change does the birth of the desire body effect in the individual?

A. The birth of the personal desire body marks the period of puberty. From this period the attraction towards the opposite sex is felt, being especially active and unrestrained in the third septenary period of life --- from the fourteenth to the twenty-first year, because the restraining mind is then still unborn.

--- Reference: *Cosmo*, 140-142.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Testing of Peter (Cont.)

He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and the elders of the people.

Now he that betrayed him gave him a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus, and said, Hail, Master, and kissed him.

And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

Then Jesus said unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitude, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

-- *Matt. 26: 42-56.*

Gethsemane is formed of two words, *gath*, "a press"; also "bitterness": and *shemen*, "oil," "understanding," "wisdom." The cross must ever precede the crown; true wisdom is born of pain.

Three times did the Christ return to find the Disciples sleeping. They were unable to reach the exaltation of spirit that He knew. The betrayal of the Christ within man is threefold and comes through the weakness of the flesh, the strength of the desire nature, and the lack of spiritual power to know the constant, abiding communion with the "I am" within.

The Christ healed the ear of Malchus, servant of the high priest, by the use of the powerful life forces emanating from His own home world where all is life and love and harmony. The Christ transmitted the radiations from the high sphere to such a degree that merely to stand in His presence was to receive them.

The Master could have summoned legions of Angels and Archangels to His side, for He is Lord of them all, but He remained true to that vow which is always taken by one who would wield the powers of the Initiate: every aid for others; nothing for self.

(Continued)

* * * BIBLE INTERPRETATION

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Astrology's Triple Cross

A. L.

Part II

IN THEIR opinions they are "set" and hard to convince; they resent being ordered about, told or requested to do anything in a peremptory manner, but they will faithfully follow orders and obey implicitly when treated with courtesy and kindness.

The two masculine or positive signs are Leo—fire, and Aquarius—air. The latent power in Leo, the sign of the heart, is expressed as will and love. Love of children, love of pleasure, love of glory. Leo, child of the sun, loves to "shine"; he craves attention and to be in the center of things. He is well qualified to rule and command—if he first has learned to rule himself. Kindliness, loyalty, and chivalry are his best points.

It is said that no one can stand before the beautiful statue of Apollo Belvedere (in Rome) without instinctively straightening his shoulders and drawing himself up to his full height. The fully developed Leo person has something of the same effect upon his fellow men, morally, mentally, as well as spiritually.

On the other hand, in a less noble character, the Leo vital energy may show as a desire for adulation, or in being unduly proud and boastful; and he may be a tyrant in the home circle, exercising his "rights," expecting everything to be done for him. Dangers to his health are wounded vanity, misplaced affections, overexertion and fits

of temper. All this is very bad for the heart.

The latent power within Aquarius is expressed through its high ideals of brotherhood and solidarity. Aquarius is the truth-seeker, making the finest type of scientist; not necessarily a practical scientist, but a searcher for the real kernel in what he feels to be the Truth, patiently and untiringly testing all things through his unbiased mind. "Only eyes of love can see truth."

Aquarius is rarely bound by custom, tradition, or convention; he is charitable in his judgments and his motives are altruistic. Though often silent and seemingly aloof, keeping his feelings well under control, he is always ready to defend and encourage the underdog, for he is a friend to all, high and low.

In the majority of natures Aquarius is a disappointing sign. In the sign of man, superman-to-become, the aim and ideal is exceedingly high, therefore not easy to live up to in this present world of unrest; so the lower phase is more in evidence, that phase which so often creates "problem children."

The unawakened or primitive Aquarian seems to lack character and backbone, especially when his feelings are involved, being blunt and tactless, devoid of imagination and mental concentration; often shortsighted, hazy, and visionary, being "lost" in indecision, and generally muddled mentally. This may lead to inertia

and pessimism, to giving up trying to cope with circumstances.

But when the Aquarius progressive and co-operative ideals are blended with cardinal push and activity, he will indeed leave his mark upon the world in a new age.

In the fixed negative signs, when afflicted, the lust of power and dominion may hold the character and ideals as in an iron grip. The desires of earthy Taurus are to material possessions, joys, and sensuous experiences; those of Scorpio (water) are towards the mysteries of the unknown, and to harness these secrets for personal gain.

The concentric force in Taurus expresses itself as solidity, endurance, constancy, conservatism; its function is to build, to produce, to harmonize. The outstanding virtue of Taurus is patient perseverance, going about his appointed task with determination and thoroughness; his contemplative mind tranquilly trusting mother nature to supply all his needs in abundant measure.

In Scorpio the rotary motion is to solidify or congeal or freeze. The corresponding quality is intensity and potency of emotions and feelings, a secret inner strength of character. Scorpio contains the mystery of life and death; its triple symbol the scorpion, the serpent, and the eagle gives the extreme constructive and destructive side of this sign of generation, degeneration, and regeneration. Also, coupled with a remarkable healing power and occult penetration we find a marvelous resourcefulness, the practical ability to create new things from old, to make order out of chaos, to salvage the outworn and derelict, to revive the weak and decadent; in short, to build anew on the ruins of a dead past.

The eagle quality of Scorpio is an unflinching moral and physical courage, amounting to heights of heroism in the face of danger. The ultimate attainment is the transmutation of the lower emotions into spiritual power and courage.

The perilous path of black magic often lures one who may have the fixed cross heavily afflicted. The discords of this cross may develop quite late, but the tendencies in

the cardinal cross usually show in childhood. A child under the fixed cross may manifest an almost abnormal stoicism in controlling his feelings, suppressing pain or keeping things secret. This quality: the power to suffer in silence, will in many cases soften the malignity of the fixed signs.

In this cross we discover the growth and evolution of human affection from the animal instinct of impelling the species to perpetuate its kind, to the highest expression of pure Christlike love.

In Scorpio the primal passion through the union of bodies is revealed. In Taurus conjugal love and the communion of soul to soul through the spoken word. In Leo the unifying love of spirit to spirit, lasting many lives—perhaps for eternity. But in Aquarius is the highest of all, the love of friends. Real friendship is the love of every living thing on earth.

THE COMMON CROSS

The common or mutable signs, Gemini, Virgo, Sagittarius, and Pisces we may call the intermediary group or connecting link between the cardinal and the fixed. These signs are all dual, fluctuating, unstable, changeable, representing the vibratory motion between two extremes. Hence the expansive energy is mental and spiritual, i.e., nebulous power not yet made active and permanent.

They govern all kinds of communication, locomotion, and interchange of service on all planes of existence. They also denote the life forces and the body processes, which are rhythmic vibration, such as the respiratory and pulmonary circulation, the blood-circulation or pulsation, assimilation and sense-perceptions, nerves, ganglia, and mind.

Let us say that the common signs are the hands and the feet, while the cardinal are the head and the fixed the heart; the co-operation of all three is necessary for progress and advancement. The common class of people reflect the mobility of these signs, for they usually act as the intermediaries or go-betweens, as agents and middlemen of all sorts. As a type their

appearance is descriptive of the flexible nature. The features are sensitive and expressive in all cadences and nuances, when reflecting the alertness and spiritual feelings of a more advanced class; but the ordinary type is somewhat nondescript, impressionable and gullible. Their movements are graceful, nimble, vivacious, swift; or aimless, fluttery, shambling, nervous and jerky.

The two positive common signs, Gemini—air, and Sagittarius—fire, have to do with the concrete and abstract mental processes. We call this the lower and the higher mind.

In Gemini the driving force is intellectual satisfaction; the versatile, curious mind ranging the universe for knowledge and experience. In fully developed people this leads to brilliant results in science, literature, art, and commerce.

The keynote for Gemini is Joy. A mercurial, effervescent exuberance makes him seek a variety of expressions for his eager experimental temperament, so his real function is to make life more interesting, cultures, and beautiful for all.

But the lower type is quite different; a lack of mental reserve makes him excitable, shift, fickle, wayward, and discontented. Inquisitiveness and egotism often make him an unmitigated bore. Very primitive Gemini people may have a distorted idea of what constitutes right and wrong, their twisted intellect considering: "What is mine, is my own—what is thine, is mine, too." So, thievish propensities may show in confidence tricks, pilfering, and kleptomania.

In Sagittarius the mental energy is directed into the higher consciousness as aspiration, the religious urge, and the attaining of wisdom. It is one-pointedness and devotion piercing the veil of matter, seeking the spiritual light of the stars. So we find the prophet, the seer, and the missionary in this sign of exploration, adventure, and "travel in foreign countries" as being promoters of good-will and fellowship welcome everywhere as friendly, entertaining people.

In the lower side of Sagittarius the roving

and sporting proclivities are strong, as gambling, betting, taking chances of all sorts. Also a tendency to exaggerate, boast and bluff, etc.

The two negative common signs are Virgo—earth, and Pisces—water. Virgo expresses the urge for physical purity, attained through labor and service; the discriminating analytical faculty of choosing between the real and the unreal, the true and the false, is keen. Virgo is the gleaner and the harvester, assembling life's experiences and knowledge for the service of his fellow men.

But lack of self-confidence and sympathy plus skepticism and irritability makes the undeveloped Virgo a nervous wreck or a chronic invalid, hard to live with, while destroying most of the inherent good qualities of this sign of the Virgin Mother.

Pisces is the finishing-up sign of the zodiac, the universal solvent, cleansing and purifying the turbulent human emotions, changing them into true devotion to the Christ ideal within. Pisceans are mystics and seers, plastic and receptive, gentle, unassuming, and self-sacrificing. They are masters of detail and submissively complete work begun by others.

In the book of Joel 2:28, we read: "Their young men shall see visions, their old men shall dream dreams." This is very appropriate for Pisces; they see both ways, summing up the beginning and the end, for in Pisces the past and the future are truly reflected. Duality symbolized by the two fishes swimming in opposite directions but tied with a "band of limitation" is very strong.

Here we may list two extremes of natures: Poets, musicians, artists, actors, prophets and mystics; and wanderers, wastrels, and drunkards. Pisces with compassion and understanding may bear the weight of the world if they overcome their own non-resistance to undesirable suggestions and destructive stimuli.

The relative values of what the common signs stand for all depend on the ability to interpret them, for they are exceedingly

variable—drifters or doers.

In the book of Job, 5:7, we read: "But man is born unto trouble, as the sparks fly upward"; and this is true of those with an afflicted common cross. Yet they are often the highest type of intellectual and spiritual people, lovable, selfless, pure. Two distinct classes come under this cross. First are those we may call younger souls, who seem not yet to have found their bearing and affiliation in the world, idlers and drifters upon the sea of life. Sorrow and adversity come to them for the purpose of awakening the soul, forcing them to realize their responsibility, prodding them to take a definite part in the community work.

The second class are the dreamers, the seers, those whose creative imagination enables them to make their visions a reality. Inventors, for instance, who use the forces of nature, as light, sound, color, etc., to create as yet unheard-of things and objects, building "castles in the air," imbuing them with form and power, eventually becoming utilities in common usage, the products of industry, art, and science. For instance, electricity, the telegraph, telephone, and radio.

Such dreamers are as yet in the transition stage, ahead of their time, usually misunderstood; they are called, impractical visionaries by unfeeling, worldly people of their own or an older generation. But posterity will recognize their worth and their genius, and reverence, glorify, and immortalize them.

Only through astrology can potential genius be discovered, while the child is yet on the threshold of life; only through this science may he be helped to find the right niche for developing his latent abilities, thereby perhaps saving him from the struggle and disappointments which so often are the result of unrecognized talent in a materialistic world.

The afflictions from the common cross point to a woeful lack of judgment in the child; therefore the training and education should be wisely directed at the discipline of the purely mental faculties, stimulating the

reasoning power, awakening the will, and encouraging initiative.

The cardinal cross expresses faith; the fixed, hope; the common, love—and the greatest of these is Love.

* * * * *

"The kingdom of the heavens *has been invaded*, and invaders seize on her."

---Matt. 11:12. Men and women have already learned through holy, helpful lives to lay aside the body of flesh and blood, intermittently or permanently, and to walk the skies with winged feet, intent upon the business of their Lord, clad in the ethereal *wedding garment* of the New Dispensation. This change may be accomplished thru a life of simple helpfulness and prayer, as well as by the specific exercises given in The Rosicrucian Fellowship. The latter will prove barren of results, however, unless accompanied by constant *acts of love*, for love will be the keynote of the coming age.

--- *Gleanings of a Mystic*, p. 80

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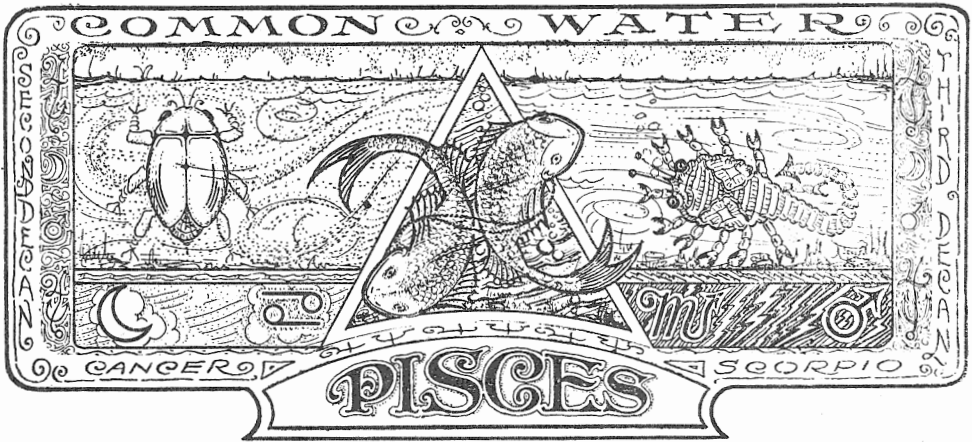
Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope readings **ONLY** in this magazine.



The Children of Pisces, 1973

Birthdays: February 19 to March 21

PISCES, the twelfth sign and third of the watery triplicity, is symbolized by two fish trying to escape a bond between them, indicating the dual, conflicting nature of those born when the Sun is in this sign. Psychic, sensitive, emotional, and often lacking in will power, these natives may at the same time be most aspiring and devoted to the accomplishment of their high ideals.

Because of their tendency toward the negative many Piscean natives often wrongly feel themselves to be failures when they are unable to accommodate themselves readily to life as those about them think it ought to be. However, their greatest strength will come from renouncing the things of the material world and their own personal will. In other words, for them life will offer its highest treasures through complete renunciation of self.

The Piscean natives are usually kindly and sympathetic, having a sincere desire to serve and help others. Being also peace-loving, they endeavor to avoid dissension, and often may fail to stand up for their own rights because of this tendency. They need to be taught as children to establish habits of wholesome eating and clean living which will stand them in

good stead later on. Above all, they should be taught to refrain from the use of alcoholic liquors and drugs, for if they once get the habit, it is extremely difficult for them to change. The cultivation of will power and self-reliance should be stressed in bringing up Piscean children.

All the children born during this solar month will have the Sun sextile to Mars, and Pluto trine to Jupiter and sextile to Neptune, pointing toward the vital energy that gives good health, and such fine traits of character as courage, determination, and constructive ability. The disposition tends to be frank and brusque, with little attention to politeness and the conventions. Since the Sun is in the not-so-positive sign Pisces, this aspect to Mars may be particularly fortunate for these natives. There is considerable spiritual understanding, however, which will help to counter-balance the bluntness of Mars.

The Sun squares Neptune for a part of this period, though --- from February 19 to March 6. This tends to bring the native in touch with the denizens of the invisible worlds by raising the vibrations of his aura, but those attracted are apt to be of the undesirable type. Therefore these children should be given special training in positive thought and high moral prin-

ciples from their early years.

On February 19 and 20 Venus and Saturn are in trine aspect, showing that the native will be faithful and true, just and methodical, qualities which make for success in all departments of life. The tastes are simple, the morals unimpeachable, and honor and esteem will be merited.

Venus also trines Uranus beginning February 19, and lasting until the 27th. This configuration indicates mental alertness, quick, intuitive perception, and a magnetic personality. There is a love for art, music, and poetry, many friends are attracted, and a happy marriage is favored.

Beginning February and lasting until March 2, Saturn and Neptune are in opposition, accentuating the need to give special training in positive thinking to these children. Perfect honesty and uprightness in dealing with others should also be stressed.

The Sun squares Saturn from February 24 to March 12, tending to lower resistance to disease and to place obstacles in the way of accomplishment and happiness in all departments of life. However, if these children are taught that they must change the inner nature in order to bring about more satisfactory outer conditions, they will be fortified to use their difficulties as stepping stones to a higher stage on the spiritual ladder.

From February 26 to March 8 Mercury sextiles Jupiter, one of the finest assets in life. It tends toward a cheerful, optimistic, and generous disposition, as well as a mind that is broad, versatile, and able to reason correctly. Success in law and literature is especially favored.

Venus squares Neptune from March 1 to 11, pointing toward opportunities to learn complete honesty and integrity through unpleasant experiences with trusted associates. Any venture having an element of chance or speculation should be avoided, especially those connected with corporations, for loss is strongly indicated.

A more propitious aspect to Neptune is the sextile from Jupiter, which lasts from March 1 to 21. This stellar pattern shows

an inspirational, mystical nature, and success in an occupation connected with occult orders. Occult experiences are probable, for this aspect brings out all the noblest and most spiritual strength of both planets. During sleeping hours these natives are quite conscious in the invisible worlds.

From March 6 to 11 Venus and Mars are in sextile aspect, pointing toward an ambitious, aspiring, and adventuresome nature, amorous, and demonstrative in the affections, and fond of sports and pleasures. The earning capacity is good, but there is a tendency toward extravagance which needs curbing. This aspect is also an indication of money by marriage or legacy.

A less favorable aspect to Mars, the square from Uranus, lasts from March 7 to 21, calling for special attention in teaching these children control of temper, obedience, humility, poise, and kindness of nature.

From March 9 to 21 the Sun conjuncts Venus, calling out the artistic side of the nature, so that the native is fond of music, art, and poetry. The love nature is strengthened and a happy marriage is favored. This aspect also strengthens the constitution, increases popularity, favors social prestige, and insures many permanent friendships.

The Sun conjoins Mercury from March 10 to 17, favoring the memory and mentality on the days when the orb of aspect is three degrees or more. It is most fortunate to have Mercury rise *before* the Sun, indicating the torch of reason held before the Spirit. When he rises *after* the Sun the mentality is not apt to be so keen.

From March 11 to 17 Mercury sextiles Mars, giving a keen, sharp, ingenious, and resourceful mind. The native is enthusiastic over any project which appeals to him and is able to enthuse others and impress them with his views. There is a love for argument and debate and the native is witty and unusually dexterous. General success in life is indicated, but especially in literature and the mechanical arts.

Readings for Subscribers' Children

MARIA C.

Born July 21, 1971, 12 P.M.

Latitude 18N08; Longitude 66W16

Signs on Cusps of Houses:

ASC, Libra... 24.35	4th, Cap... 24.00
2nd, Scorpio... 24.00	5th, Aquar.. 25.00
3rd, Sagitt... 24.00	6th, Pisces.. 26.00

Positions of Planets:

Part of F.... 26.07	Libra.....1st
Jupiter.....26.37R	Scorpio.....2nd
Neptune..... 0.28R	Sagittarius...2nd
Dragon's H... 14.44	Aquarius.....4th
Mars.....21.19R	Aquarius.....4th
Saturn..... 3.33	Gemini.....8th
Venus..... 18.05	Cancer.....9th
Moon.....19.46	Cancer.....9th
Sun.....28.14	Cancer.....10th
Mercury..... 23.53	Leo.....10th
Pluto..... 27.30	Leo.....12th
Uranus..... 9.55	Libra.....12th

With the Sun, Moon, Venus, and Uranus all in cardinal signs, and cardinal signs on all the angles, this little girl will be very active. Since the planets are considerably scattered, too, there will be many experiences of various types in the different departments of life.

The Sun is in the watery, emotional sign Cancer, in the 10th house in conjunction with the MC, sextile to Saturn and Pluto, trine to Jupiter and Neptune. This is a very sensitive child, but sympathetic, honorable, kindly, tenacious, diplomatic, and well provided with moral stamina. She is more outgoing than many Cancerians, having a friendly, sunny, and cheerful disposition that will attract numerous friends to her. The elevated position of the well-aspected Sun points to responsible positions of trust.

The Moon and Venus are also in Cancer, in close conjunction, but in the 9th house, and unaspected save for the conjunction with the MC and the parallel with each other and the MC. This configura-

tion emphasizes the kindly, sociable, devotional, and psychic side of the nature, and also gives a love for music, art, drama, and everything else of an uplifting nature. Travel will be both pleasant and profitable, and there is apt to be considerable of it, especially by water. Maria is likely to come prominently and favorably before the public, particularly the feminine portion of it. However, she has a strong love for home and the comforts to be gained thereby. Since the Moon is an indicator of the mental faculties, this position of the lunar orb points toward a mentality that is diplomatic, curious, and inquisitive.

The chief indicator of the mind, however, which is Mercury, is afflicted in this chart: square to Jupiter and opposition to Mars. Therefore this child should be taught to cultivate direct thinking and acting, to seize opportunities by making up her mind quickly when there is a need to choose. However, she should guard against being impulsive and excitable, seek always to tell the truth, and to be kindly and tolerant of others. Since Mercury is in the 10th house, she should be especially careful of her speech and actions that have to do with her vocation.

Jupiter in Scorpio in the 2nd house is retrograde, conjuncts Neptune in the first degree of Sagittarius, sextiles Pluto, trines the Sun, Moon, and MC, but squares Mercury and Mars, so that the earning capacity and income of this child will be subject to many "ups and downs." In general, there should be plenty of this world's goods to keep her comfortable, but she needs to learn to handle money thriftily and wisely. This sign position of Jupiter increases self-reliance, resourcefulness, and occult interests.

Saturn in Gemini, though sextile to the Sun, opposes Neptune, sounding a warning to get plenty of fresh air, to breathe deeply, and to avoid smoking and everything else that might be harmful to the lungs.

JOSEPH D. M.

Born January 2, 1960, 10:12 A.M.

Latitude 35 N., Longitude 118 W.

Signs on Cusps of Houses:

ASC, Pisces. 9.51	4th, Gemini. 18.00
2nd, Aries. 22.00	5th, Cancer. 10.00
3rd, Taurus. 23.00	6th, Leo. 5.00

Positions of Planets:

Dragon's T. 28.39	Pisces. 1st
Part of F. 3.31	Taurus. 2nd
Uranus. 20.29R	Leo. 6th
Pluto. 6.06R	Virgo. 6th
Neptune. 8.44	Scorpio. 8th
Venus. 0.28	Sagittarius. 9th
Jupiter. 19.05	Sagittarius. 10th
Mars. 21.35	Sagittarius. 10th
Mercury. 27.27	Sagittarius. 10th
Saturn. 9.39	Capricorn. 10th
Sun. 11.23	Capricorn. 11th
Moon. 5.03	Pisces. 12th

With Jupiter, Mars, and Mercury all in the aspiring sign Sagittarius in the 10th house, this youngster will undoubtedly be active in a public capacity, and enjoy it. Well thought of in his community, which may even be of a national scope, he will receive abundant appreciation and honor.

The Sun is posited in the ambitious sign Capricorn in the 11th house, conjunct Saturn (in the 10th), sextile the Moon in Pisces in the 12th, sextile to Neptune in Scorpio in the 8th, trine Pluto in Virgo in the 6th, showing that Joseph will have a strong urge to rise to a prominent position in life, and will do so by his own efforts combined with those of friends in strategic positions. He is inclined to be careful, prudent, honest, persistent, and trustworthy, with a strong sense of justice. Although the conjunction of Saturn with the Sun tends to put a damper on the native's disposition and activities, this is offset by the favorable aspects of Saturn to the ASC, Moon, Neptune, and Pluto. Fortunately, Saturn has no afflictions and is well placed in Capricorn, so that his virtues are pronounced:

integrity, honesty, and persistence. The 10th house position furthers self-reliance, patience, and perseverance, and the probability of holding responsible positions.

The conjunction of Jupiter and Mars in Sagittarius in the 10th trines Uranus (retrograde) in Leo in the 6th, indicating a strong, independent, and positive person, with an ingenious, inventive, and original turn of mind. The health is favored, and the disposition is humane, benevolent, constructive, and interested in the deeper things of life, as well as in travel, sports, etc. Joseph is a dreamer of dreams, but he also has the ability to bring them into practical reality.

Mercury is also in Sagittarius in the 10th, conjunct Mars, sextile the Moon, so that Joseph has a keen, practical, but philosophical mind which will be at its best in literature and the mechanical arts. He has a retentive memory, is quite adaptable, and may have several occupations at the same time.

Neptune in Scorpio in the 8th, sextile Sun, Saturn, and Pluto, and trine Moon in the 12th, in addition to showing a nature that is inspirational, imaginative, idealistic, and prone to prophetic dreams and visions, points toward gain through the marriage partner that comes in a peculiar manner, and success in occult investigation.

Pisces is on the ASC of this chart, and common signs are on all the other angles, describing a personality that is sensitive, psychic, emotional, and changeable. In addition, the Moon is in conjunction with the ASC, square to Venus in Sagittarius in the 9th, opposition Pluto, retrograde in Virgo in the 6th. This is the weakest spot in the chart, showing that Joseph has a mediumistic side to his nature, and at times he will be inclined to dream rather than to act, disposed to indolence and self-pity. However, if his parents will encourage the stronger, more constructive side of his nature to assert itself, he can overcome the negative tendencies and lead a purposeful, worthy life that will benefit both himself and many others.

VOCATIONAL GUIDANCE ADVICE

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

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

Teacher, Secretary

JEANNE C. --- Born January 16, 1940, 8:30 P.M. Latitude 42N30, Longitude 96W24. Neptune in Virgo in the 1st house trine to the Sun in this native's horoscope indicates that she is sensitive to super-physical vibrations and will be able to give her best work in calm, pleasant surroundings. The 29th degree of Taurus is on the 10th house, with the Mercury-ruled Gemini intercepted in the 10th. Mercury and the Sun are both in the ambitious Capricorn in the 5th, the former trine Uranus in Taurus in the 9th, square the Moon in Aries in the 8th; the solar orb trines Uranus and the MC, as well as Neptune, squares Saturn and the Moon, opposes Pluto. High ideals, a strong intuition, and sound moral principles are assets this native possesses, and they will manifest in her vocational, as well as other, activities. With the Dragon's Head in the 2nd house, and Mercury and Venus ruling this house of income, she should have satisfactory earning capacity. She could use her natural talents in splendid service to others in a secretarial capacity (perhaps best in connection with radio, TV, or the movies), or as a teacher.

Architect, Teacher

RITA B. --- Born November 20, 1952, 10:17 A.M. Latitude 38N., Longitude 122W. Here we find the ambitious, persistent sign Capricorn on the ASC, with Venus and the Moon in conjunction in this sign, in the 12th house, sextile to the Scorpio MC. The ruler of the 10th house, Mars, is also posited in Capricorn, but in the last degree, and in the 1st house. It sextiles Sun in Scorpio in the 11th, squares the

MC. With so much energy, stamina, and aggressiveness this native will surely succeed in whatever she decides to do. Mercury, ruling the concrete mind, is retrograde in Sagittarius in the 11th, sextile to Saturn and Neptune in Libra in the 9th. Jupiter, ruling the higher mind, is retrograde in Taurus in the 4th, sextile Uranus, trine the Moon. Thus there is a good mentality, inclined toward the higher things of life. In government work (perhaps dealing with building or economic projects), or as a builder, or realtor, this native's talents could be put to good use.

Builder, Realtor

JOEL N.G. --- Born August 17, 1939, 10:40 P.M. Latitude 39N57, Longitude 75W11. With the Sun and five planets in fixed signs, and fixed signs on all the angles, this native has plenty of determination, stability, and persistence to succeed in whatever he undertakes. The Sun is in Leo in the 4th house, conjunction Venus, trine Saturn in Taurus in the 12th, but square Uranus in Taurus in the 12th conjunction the ASC. Mercury is also in Leo in the 4th, sextile the Moon in Libra in the 5th, trine Jupiter retrograde in Aries in the 12th, showing that this native has an excellent mentality and a retentive memory. Neptune in Virgo in the 5th trines the ASC, Mars, and Uranus, adding considerable spiritual understanding to the excellent mind. The humanitarian, progressive, scientific sign Aquarius is on the cusp of the 10th, and its rulers, Uranus and Saturn, are both in Taurus in the 12th. This native could give splendid service in several fields: architecture, teaching, banking, building, surveying, and entertainment, but would no doubt enjoy most activities involving the spiritual side of life.

Daily Thought and Guide

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

Thursday --- March 1

Lofty ideals, a fruitful imagination, and sterling mental qualities can be combined creatively for the common good.

Friday --- March 2

The Moon makes several fine aspects on this Venus-ruled day. Harmony, affection, and intuitive understanding should guide our activities.

Saturday --- March 3

A quiet day of rest and wholesome relaxation is in order. The week ahead promises to be busy; it is well to gather our strength.

Sunday --- March 4

Saturn's restraining force dominates today, but the Father's Love always blesses us. If we remain in close communion with Him, adversities are successfully mastered.

Monday --- March 5

Energy, endurance, and resourcefulness can be ours today. Let us put them to good use in service to our fellow men and in the improvement of our surroundings.

Tuesday --- March 6

The beneficent rays of Jupiter and Neptune bring propitious spiritual and philanthropic influences. A fine day to do God's work in the world.

Wednesday --- March 7

Some difficult aspects challenge us today, but nothing prevents us from sending out thoughts of love when we are tempted to be impatient. Then, all will be well.

Thursday --- March 8

It would be well to avoid making major decisions today if possible, and to refrain from any precipitous actions.

Friday --- March 9

Today it should be easier to exercise self-reliance. We should be alert, vigorous, and receptive to the sociability of friends and acquaintances.

Saturday --- March 10

"Many do with opportunities as children do at the seashore: they fill their little hands with sand, and then let the grains fall through, one by one, till all are gone." --- Rev. T. Jones

Sunday --- March 11

Let us rejoice in the Lord today, showing ourselves grateful for His love and care, and rededicating ourselves anew to His service.

Monday --- March 12

Worry wastes time and energy, and accomplishes nothing. A positive approach to any problem represents half of its solution.

Tuesday --- March 13

Creativity depends upon practical imagination, and human progress depends upon spiritually-oriented creativity. We begin by developing and channeling the imaginative faculty.

Wednesday --- March 14

Many aspects augur a busy day, with opportunities to learn, to serve, and to strengthen our weaknesses. Strong solar rays help us make the most of them.

Thursday --- March 15

We should be able to work with enthusiasm and speed today, but also benefit from Saturn's advantageously cautious and tactful influences.

Friday --- March 16

Irascible people are their own worst enemies. They lose the affection of

friends and the respect of associates, and know well the meaning of loneliness.

equal to the will, the human soul requires no other heaven." ---*Shelley*

Saturday --- March 17

One lesson to be learned from all difficult aspects is the major role played by good-will in overcoming misfortune, opposition, and antagonism.

Sunday --- March 25

"I am the way, the truth, and the life; no man cometh unto the Father but by me." ---*John 14:6*

Sunday --- March 18

"True, scientific prayer is one of the most powerful methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint." ---*Max Heindel*

Monday --- March 26

It is sometimes hard to feel enthusiasm, but we take comfort from the knowledge that renewed exhilaration usually follows listless periods.

Monday --- March 19

"All other knowledge is hurtful to him who has not honesty and good nature." ---*Montaigne*

Tuesday --- March 27

Our minds may work better than our emotions today. Let us be sure of our motives before taking action.

Tuesday --- March 20

Patient perseverance in well-doing continues to be the method by which we prove ourselves worthy of advancement.

Wednesday --- March 28

Spiritual insight and understanding can be ours today if we take time to be still and listen to the promptings of the inner voice.

Wednesday --- March 21

Forethought in speech is as important as it is in action; it is much harder to undo the damage of an unkind word than to repress it.

Thursday --- March 29

Much uplifting activity is possible on this fine day---a good time to finish old projects and start new ones.

Thursday --- March 22

Mental endeavor is favored today---particularly that involving literature and clerical work.

Friday --- March 30

Splendid rays from several planets may help us obtain glimpses of higher states of consciousness today.

Friday --- March 23

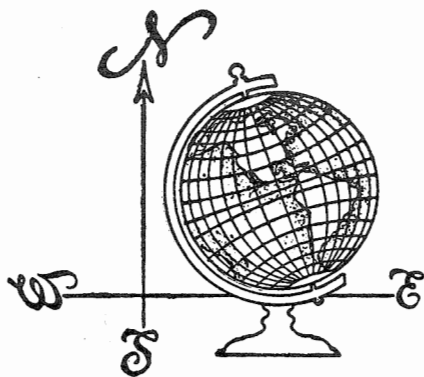
Venus smiles upon us and we may expect a pleasant day, perhaps augmented by an evening of good music.

Saturday --- March 31

It would be well to manifest a positive attitude today, surrounding those around us with light, and keeping our thoughts elevated.

Saturday --- March 24

"When the power of imparting joy is



MONTHLY

News

INTERPRETED

Cosmic Magnetism

Few mysteries of the cosmos pose more questions than the creation of the solar system. One of the most controversial of these is whether gravitational attraction was the only force at work as the planets coalesced out of the primordial cloud of dust and gas that ultimately became the solar system. One proposed answer holds that a magnetic field extended throughout that primordial nebula and, along with gravity, helped to shape the system. Now, in some very faint traces of magnetism in a meteorite that was formed more than 4.6 billion years ago, a team of government and university scientists claims to have detected the first evidence of such a nebular magnetic field.

In the laboratories of the U.S. National Oceanic and Atmospheric Administration at Boulder, Colo., a team of scientists tested in a special high-temperature oven and magnetic-coil system several small chips of a meteorite that landed in Kentucky in 1950. The researchers, headed by Donald E. Watson, alternately melted and cooled the chips in both magnetic and non-magnetic situations; by comparing the way in which the samples lost their very weak, original magnetic properties against the way they lost known levels of magnetism acquired in the laboratory, the scientists calculated that the nickel-iron elements in the meteorite must have formed eons ago in a magnetic field of approximately 0.02 gauss. Gauss is a measure of magnetic intensity; the earth, for example, registers about 0.5 gauss.

The researchers think that the ancient magnetic field has been all but obliterated by the sun over billions of years, but they are confident that it contributed to the formation of the solar system. "What role did this field play in the formation of the planets?" Watson asks. "Perhaps the nickel-iron cores exist because the first buildup was between mag-

netized particles. Then, when these had coalesced and had enough mass, their gravity began attracting other, light materials like silicates. This fits with recent theories on how the planets were formed."

— *Newsweek*, September 18, 1972

Recent discoveries concerning the early composition of the planets contribute renewed ground for speculation about their origins. In time, we are sure, material scientists will also arrive at the understanding of this phenomenon which is taught in occult science: namely, that each planet (except Neptune) was, in toto, thrown off from the Sun in the Hyperborean Epoch of the Earth Period, in order to provide a place of residence and development for some of those members of the human life-wave who were unable to keep up with their more advanced brethren evolving on the Sun. It is quite possible, nevertheless, that magnetic activity played a considerable role in the original shaping and continuing maintenance of these heavenly bodies.

Breeding Tests Hint New Foods Breakthroughs

The government says a new way of cross breeding plants could create new crop varieties and change present ideas of world food production.

It could lead to development of double-duty plants yielding food both above and below the ground, it said.

The new method announced Thursday by the Atomic Energy Commission involves a kind of

sexless mating of different species without any cross-pollinating help from the bees or the wind.

A team of biologists at the AEC's Brookhaven National Laboratory, Upton, N.Y., has produced the world's first known "mature hybrid plant grown from fused genetic cells of two different species, completely circumventing the normal sexual and reproductive processes," the AEC said.

"Although cells have been fused before," said the announcement, "they have remained only as cells."

"The standard genetic method of producing a hybrid," said the AEC, "is by cross-pollinating mature plants. Most sexual crosses between different plant species do not yield live or fertile offspring, since plants as well as animals have specific mechanisms to insure that fertilization with reproductive ability occurs only between individuals of the same species.

"The new technique... called 'parasexual hybridization'...circumvents many of these natural barriers to intergenetic reproduction, and opens the potential of cross-fertilization at the cellular level between widely divergent plant species."

"It represents the potential for genetically developing totally new crop species or the modification of existing species having improved yield, resistance to disease, and so forth.

"For example, one can imagine that it might be possible to devise plants which produce edible food above ground and an edible root below ground. This would cause our present concepts of world food production to be changed markedly."

The AEC quoted the Brookhaven scientists as saying the new technique requires more development but the remaining problems are technical rather than theoretical.

The researchers used two species of tobacco....

This interesting newspaper article was sent to us, unfortunately without indication of date or source. We reprint it here, however, because we believe that the information it contains is important from an occult, as well as a physical, standpoint.

If the revolutionary new types of food-producing plants about which the Brookhaven scientists speculate actually can be grown, it certainly will mean a marked change in concepts of world-wide food production. We wonder, however, just how far it will be possible for the researchers

to carry out their proposed work.

Occult science teaches that plants are not individualized entities, but are under the control of Group Spirits who are members of the angelic life-wave. To fuse the genetic cells of two different species of plants, with resultant hybrid reproduction, interferes in the domains of two separate plant Group Spirits. In the animal kingdom, when such a hybrid is produced, it, in turn, is unable to reproduce further. We have corroboration of this in the example of the mule, a hybrid result of the union of horse and donkey. The horse has a Group Spirit, as does the donkey. The mule, however, has no Group Spirit---thus, no guidance---and has no reproductive powers.

We note that these researchers used "two species of tobacco" in their work. We assume that all types of the tobacco plant are under the jurisdiction of the same Group Spirit, just as all breeds of dogs are under the jurisdiction of the same Group Spirit. For this reason, perhaps, the "artificial reproduction" produced successful results. We wonder, however, if the scientists will have the same results in using this particular form of reproduction with two plants under the jurisdiction of two different Group Spirits, as, perhaps, the carrot and the tomato. Further developments in this research will be interesting.

* * *

1974 EPHEMERIS NOW READY

We are pleased to announce that our 1974 Ephemeris is now ready for shipment. Its forty-four pages contain the usual information vital to astrologers: List of holidays and other days generally observed; Phenomena; daily longitudes and declinations of the planets; latitudes of the planets; times of entrances of Sun and Moon into each sign; Aspectarian; and Tables of Proportional Logarithms. Price, postpaid, \$1.10.

THE ROSICRUCIAN FELLOWSHIP

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BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"Biofeedback-- Turning on the Power of Your Mind"

Biofeedback-- Turning On the Power of Your Mind, by Marvin Karlins and Lewis M. Andrews, J. B. Lippincott Company, Philadelphia, 1972.

THE Rosicrucian Philosophy teaches that the heart will ultimately develop into a voluntary muscle, and that blood circulation will come under the control of the life spirit. It will then be within the power of the Ego to withhold blood from those areas of the brain devoted to selfish purposes, and, as a result, those thought centers will gradually atrophy.

The beginning of this momentous development is already being heralded by a remarkable revelation which has recently jolted the scientific community. Man can be trained to control the state of his health, his well-being, and his emotions by means of the power of mind and without the aid of drugs or other external influences. It seems that this is presently being done with biofeedback.

The term "biofeedback" refers simply to the data emitted by the human brain, circulatory system, heart, muscles, etc., as they function --- data which can be recorded electronically in audible or visible form as flashing lights, moving lines, or tones. The person concerned reads this data and, after training and practice, learns to control the activities of his bodily parts so that the specific signals he wants to receive will be given. Then he

knows that the desired internal condition has been achieved.

The authors, experts in the field of psychology, tell us that the left hemisphere of the brain, or "rational brain," dominates human thinking at the present time, but that the right hemisphere, or "artistic brain," exerts some influence. Occult science adds that the left side of the brain is subject to the rulership of Mars, and controls our selfish activities. The right side of the brain, influenced by Mercury, has to do with altruism, beauty, and the spiritual. "The big breakthrough," say the authors, "... will come when man learns through biofeedback training to switch into rational or artistic consciousness at will, simply by turning off the interfering hemisphere of the brain."

Biofeedback training alone, of course, will not bring about that dominance of the Life Spirit which will cause the eventual complete atrophy of the "selfish brain." Occult understanding and a sincere desire to retain selfless altruism as the continuing and only life motivation must be paramount. Nevertheless, the person who learns mentally to "turn on" the right side of the brain at will is already in an advantageous position as far as his evolution is concerned. It remains for him then to *want* to use the spiritual side of his brain at all times.

The authors speculate that the most important effect of biofeedback training

probably will be to improve man's concept of himself. The dignity and freedom inherent in the idea of natural self-control, as opposed to external or artificial (as with drugs) control, will do much to enhance his self-esteem. Self-control will then be satisfying and fulfilling, and it is expected that more people will be willing to work toward this end.

Biofeedback training will soon prove invaluable in the maintenance of good health, believe the authors. Some success has already been recorded in teaching hyper-active children to control their brain waves, thus causing them to calm down without the use of drugs. Some scientists believe that ulcers may eventually be eliminated by training patients to limit the secretion of their gastric juices, and others suggest that voluntary regulation of the blood flow may make possible the "starvation and absorption of cancerous growths." Biofeedback training should help achieve a better integrated functioning of the entire human organism, thus improving the over-all climate essential to good health.

Again, however, biofeedback training is not the final answer. Disobedience to natural law remains the underlying cause of disease, and complete self-mastery, including the abolition of all vestiges of selfishness, is a prerequisite to perfect health. Although mental control of physical functions appears an invaluable aid to well-being, our motivations, desires, and activities will continue to be the final determinant as to our well-being.

Information about the biofeedback program has only recently received wide public attention. Nevertheless, it is already possible for the average citizen, after a certain amount of training, to practice biofeedback control in his own home. The expensive, intricate machines used in laboratories for biofeedback research and training purposes have been duplicated for the public market in much cheaper, portable form. The authors explain how to differentiate among the several varieties, give names of companies from which they can be purchased, and offer pointers a-

bout enrolling in a reputable training program.

It is the authors' opinion that the study of psychic and extrasensory phenomena which cannot be explained in conventional material terms will be made "respectable" as biofeedback research continues. Traditionally, material scientists have scoffed at the notion that man can voluntarily alter his states of consciousness, control certain internal organs, and change brain waves and body radiations. Now that physical proof of this ability exists, and can be measured and catalogued, it has become a legitimate field of study. Similarly, with further research, man's understanding of other realms of so-called "underground science" will also gradually become more clearly substantiated.

In another interesting chapter, the authors discuss the biological cycles and rhythms to which we are all subject on an hourly, daily, monthly, and yearly basis. They suggest body charting---the process of recording facts about physiological rhythms in such a way as to determine their patterns---as a valuable adjunct to biofeedback control. With information gleaned from body charting, the individual can plan his life more efficiently, reserving, for instance, his hardest work for times when he expects to be in prime physiological shape. Knowledge of astrology would also be useful in this regard. When certain aspects are prevalent and relate in one way or another to our particular chart, we know that we may expect to be subject to certain influences and can plan accordingly.

Biofeedback control seems to be a significant program of self-help which may eventually have wide-spread success in teaching people certain rudiments of self-mastery. As the authors point out, this program is important because it places a new potential for change and self-control in the hands of each individual personally rather than in an external source. *How* we use that potential will determine its ultimate value. If we try in this way to improve health, well-being, and happiness

(Continued on page 132)

Readers' QUESTIONS

Awareness of Those Deceased

Question:

Are our loved ones who have just entered the Desire World conscious of our attempts to help them, and to what extent are they aware of what is going on here?

Answer:

Yes, our loved ones who have loosed "the mortal coil" and entered the Desire World are, as a rule, conscious of our efforts to help them by our loving thoughts and prayers. However, the extent to which this is true depends considerably upon the nature of the person and of the circumstances existing at the time of passing. A very materialistic person finds it much more difficult to accept the fact that he is "dead" than those more spiritually inclined, and therefore less susceptible to the thoughts of those still in the body. Max Heindel states (*Q & A I*, pp. 129-131):

"Thus we may say that our loved ones are interested in our welfare for a long time after passing out, but it must be remembered that there is no transforming power in death; that it does not give them any special ability to care for us, and that they have no means of really influencing our affairs... They are merely interested spectators except in a few specific cases where an intense love enables them to perform some slight service in case of great need. That service, however, would never take the form of enriching us or anything like that, but is more in the nature of a warning of danger or the like."

From the above we would judge that where there is much interest in people and conditions left behind by the deceased, there would be considerable awareness of what is going on here. When

the time comes that those still in the body are as aware of those out of the body as those out of the body are of those still physically encased, then there will be opportunities for mutual cooperation and help.

Acceptance of Doctrine of Rebirth

Question:

In the Rosicrucian Fellowship literature, we are told that Christ Jesus did not publicly teach the doctrine of rebirth because man had to master the material world and it was necessary for him to think he had only one life on Earth so he would concentrate on material advancement. It would seem to me, however, that the knowledge that he had many lives in which to improve himself would give him more impetus --- it certainly has done this for me. Isn't this true of others, also?

Answer:

It is quite true that more and more people, *now*, are ready to accept the doctrine of rebirth, and that their *present* spiritual development is being helped by an understanding of this doctrine.

The reference, however, pertains to the teaching of this doctrine *at the time of Christ Jesus*. At that time, many Egos still had to concentrate on mastery of the material world, to the temporary exclusion of higher spiritual matters. The doctrine of rebirth was taught by Christ Jesus privately to those Egos who were ready to receive it --- His disciples. Now, as said, more and more people are reaching this state of evolution.

Danger from Discarnate Entities

Question:

I have heard that if an Ego leaves his physical body, there is danger that a discarnate entity will take it over in his absence, and keep him out when he tries to return. What, exactly, is a discarnate entity? Is it true that such a danger exists?

Answer:

A discarnate entity is a human being who has discarded his dense body at the time of so-called "death."

There is no danger that a discarnate entity can take over the physical body of an Ego who has left it unconsciously, in normal sleep. If he should leave it unconsciously under abnormal conditions, such as extremely severe illness or a trance state, the danger that a discarnate entity will take over his body does exist.

If a person is able consciously to leave his body, he already has a relatively high degree of spiritual power and knows what he is doing. The danger of a "takeover" in such a case is minimal.

Persistence of Facial Likeness

Question:

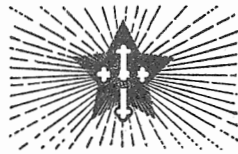
Does the dense body from one rebirth to another retain a similar facial likeness regardless of sex or race?

Answer:

Yes, to a certain extent it does. When the Ego comes back to rebirth, it has an entirely new set of vehicles, which include the essence of the experiences of all its preceding lives. On the inner plane just previous to birth the Ego attracts to itself mind stuff, desire stuff, and ether of such a nature and quality as will correspond to the essence extracted from its

preceding lives, including the last one. When it reaches the material plane, these substances attract physical matter and build it into the new dense body, which process includes the building of the physical features as well as the rest of the material form. Therefore the new features will be different from those of the past lives to the extent that the Ego has added to its spiritual accomplishments by the experiences of the last preceding life.

The physical body corresponds to the Ego's spiritual character in every Earth life. However, there are some modifying conditions: in each Earth life the Ego is assigned to work out a certain amount of past destiny, and is therefore given a physical body that will enable it to accomplish the desired result. This may entail the temporary holding in abeyance of a part of the forces and qualities which the Ego has generated in past lives, and this holding in abeyance will be reflected in the physical body and facial characteristics. In other words, an Ego does not necessarily in any particular life reflect in its physical body all the forces and qualities acquired during its entire past series of lives. Thus the matter of facial contour is subject to a great deal of variation, although a certain resemblance can always be traced.



BOOK REVIEW

(Continued from page 130)

only in order that we may dwell in a continuing state of euphoria, the objective will eventually be self-defeating. If we try to improve ourselves in this way in order that we may be more fit to serve others, however, we will actively contribute to our evolutionary growth as well.

--- D.F.



Health in the News

THE "FOOD ADDITIVE CONTROVERSY"

IN its edition of August 13, 1972, the *Los Angeles Times* presented a survey of pros and cons in the current "food additive controversy." A group of articles authored by experts for and against the use of additives presents a composite picture of the situation as it exists at present.

Those advocating the use of additives claim, in effect, that without them the food industry would be unable to meet the demands imposed upon it by an ever-expanding population. The preservative qualities of certain additives permit the production of "convenience foods" and foods that can be stored for long periods of time. Preservatives also allow for the nation-wide shipment and effective storage of fresh produce and other easily-perishable foods. Other additives are used as aids in processing (such as sanitation agents and antifoam agents), as controls of moisture content and alkalinity in certain foods, as coloring and flavoring agents, and as nutritional supplements.

One contributor, Tom Alexander, whose comments originally appeared in *Fortune* magazine, declared as follows: "While the benefits of additives are often ignored, the risks are often overstated. At this point, quite a few additives have been banned because of questions about their safety, yet *there is no known case of any additive, used properly in a normal diet,*

having caused any illness other than the kind of allergenic reactions that many foods can cause. Even mishaps from improperly used additives -- huge overdoses taken by mistake -- are so rare as to be medical curiosities."

On the other hand, a list of some additives in current use, together with statements of the damage that these agents can do to the human organism, appears formidable indeed. Among the substances mentioned are: borates, used as antiseptics, which can cause gastrointestinal bleeding and skin rash; paraformaldehyde, a defoaming agent obtained from formaldehyde, which can cause internal bleeding, vertigo, and death; FD and C Citrus Red No. 2, found to be a weak cancer-causing agent, which is used to color orange skins; potassium nitrate and potassium nitrite, used as color fixatives in meat and meat products, which combine with natural stomach and food chemicals to cause the cancer-causing agents nitrosamines and nitrosamides; potassium hydroxide, used as a peeling agent for tubers and fruits, which is extremely corrosive to the internal organs.

Some observers argue that the amounts of these substances which are used as food additives are so minute that they are not dangerous to the human body. Inadequacies of the testing program hitherto used to determine the "safe" limits of additives, however, are becoming more generally recognized. Much of the testing

is done with laboratory animals --- a process wholly unsupportable from the humane, the moral, and the esoteric point of view. It is, in addition, impractical for the purposes it is meant to serve. Life spans of laboratory animals are much shorter than those of human being; thus, adequate information about long-range toxic effects of the various substances is not observable. Furthermore, no indication is given of any studies to determine what the total cumulative effect of *all* the extraneous additives, working in concert upon the human organism, might be. We wonder if such studies have been made, and what they might reveal.

Just as some people ignore warnings that tobacco and alcohol are dangerous to health, so, too, it would seem, there are many people who are content to continue eating the processed, treated, refined, and altered foods which contain harsh ingredients such as those enumerated above. We believe, however, that anyone who is sincerely concerned about his physical well-being will do well to follow a diet consisting of the most nearly natural foods available to him.

Since many of even the fresh fruits and vegetables are coated or treated with, or in, potentially dangerous material, maintenance of a completely natural dietary regimen is admittedly impossible for anyone who does not have access to organically-grown produce. Nevertheless, many popular, additive-laden foods are unnecessary and, in fact, extremely harmful, to good nutrition. Experts in natural health and healing know that meat, sweets (except natural sweets such as fruit and honey), and all the refined, starchy, carbonated products which constitute a considerable percentage of the average diet, offer little if anything of value to the human system. Because of their inherently toxic nature, in fact, they constitute a major contributing cause of ill health.

SYNTHETIC PETROLEUM WAX APPROVED AS ADDITIVE

Food Additive Orders have been issued to

clear both direct and indirect food additive uses of synthetic petroleum wax. This clears the way for its use as a chewing gum base, on cheese and on raw vegetables and fruit as a protective coating, and as a defoamer in foods. The wax has been approved also for use in paper and paperboard to be used as food containers. For the chemically-minded reader, synthetic petroleum wax is described as a mixture of solid hydrocarbons, paraffinic in nature, prepared by catalytic polymerization of ethylene, and refined to meet certain specifications.

-- *National Health Federation Bulletin*, May, 1972

It does not appear that the use of synthetic petroleum wax, particularly on raw fruit and vegetables, would enhance the nutritional value of the food, even though the FDA considers it safe for consumption. We wonder precisely what effect the chemical constituents of this wax are likely to have on the human system, and if there might be any complications in the elimination of this material from the body after it has been ingested with the food. We wonder, too, if some of the properties naturally inherent in food so treated might be altered by the addition of the wax, and if this material could easily be washed off the fruit and vegetables on which it had been used as a coating without the use of soap or other harsh chemicals --- in themselves potentially damaging to the food or the consumer.

In correspondence with us, the editor of the *National Health Federation Bulletin* has raised some other questions with regard to the general matter of food additives. "Presumably some safety studies were made prior to the approval by FDA (of the use of synthetic petroleum wax) but so were safety studies made on a great number of other additives which later were found to be injurious," he said. He pointed out that all too often the results of such safety studies are compiled before any long range effects can be determined. If a substance is deemed non-toxic after only a few weeks or months of internal ingestion, does it necessarily follow that its cumulative effects over many years will be equally harmless? In addition, every additive --- every artificial substance taken into the system --- is only

one of a growing body of unnatural, artificial additives, supplements, and unwanted elements encountered in food, air, and general environment. As the editor cautions: "Even if no undesirable chemical reactions occur between the scores of 'foreign' chemicals we can scarcely avoid consuming these days, there is still the question of how much of these multiple chemical assaults can the body take."

In view of the wide range of this foreign matter with which our systems are bombarded daily, and in view of the individual differences in the "body chemistry" of various human beings, it is doubtful if any of these questions could be answered simply or unequivocally. It seems obvious that all of these considerations, taken together, present a convincing argument for the use of organically grown, untreated, natural foods.

GOODBYE TO THE DENTIST'S DRILL?

If the dentist suffers from an unfortunate image, it may be because his most common tool, the drill, reminds many people of an eighteenth-century torture instrument.

But now two professors at the School of Dental Medicine at Tufts University in Boston have concocted GK-101, a chemical they believe can substantially replace the painful noise and noisy pain of the drill with a quiet, painless spray.

Dr. Melvin Goldman and Dr. Joseph Kronman make only cautious claims for their decay-removing chemical at present. "We've still got a lot of testing to do," says Goldman. "The FDA has to be satisfied that it's both safe and effective."

The preliminary studies on animals and extracted human teeth prove that the chemical does remove dead protein (decay) without harming the surrounding healthy tooth or gums, the tongue or other tissue. The first study of 41 clinical patients was completed in August. Another study of 50 patients began that month.

The new chemical, which is a "colorless, practically odorless, practically tasteless" liquid, is sprayed onto a cavity. The doctors believe that GK-101 breaks up the dead protein molecules into smaller molecules that the force of the spray then flushes out.

GK-101 does not necessarily remove tooth decay better or faster than a drill. It takes from one to seven minutes for the new chemical to eat away the dead protein, and in many cases (when, for instance, all the decay is not

exposed to the spray), some drilling may be necessary to finish the job.

However, the professors attest, GK-101 is painless, and that fact alone could revolutionize dentistry. "Much dental neglect is caused by fear of pain," Goldman says. "If we get rid of pain, we get rid of fear, and that could geometrically increase the numbers of patients who come for care." The doctors have noticed one interesting psychological aspect of GK-101. In the early clinic tests, patients who had benefited from the painless spray did not object to the drilling that sometimes followed. All but one were even willing to forgo the novocaine.

It will be nine months to a year before Kronman and Goldman finish all their tests and submit a New Drug Application to the FDA, which must then approve GK-101 before it can be marketed. If all goes as smoothly as the scientists hope, a benevolent spray may soon make the dentist's chair an almost pleasant place to sit.

--- *McCall's*, November 1972

Here we have another in the continually expanding series of scientific advances which provide for improved physical and medical care. If this product is approved and marketed, surely it will do away with much of the reluctance to visit the dentist that is now so prevalent, particularly among children.

We deplore only the fact that the researchers of this product found it necessary to experiment with the teeth of animals. Since extracted human teeth were also used, might experiments with them not have been sufficient? We cannot condone scientific experiments with animals which in any way present even a possible threat of harm or pain to the members of this evolving life-wave.

* * *

ROSICRUCIAN PRINCIPLES

1. The superiority of a vegetarian diet to one containing meat.
2. Alcohol, tobacco, and stimulants are injurious to body and Spirit.
3. Prayer and creative thought through concentration can heal mind and body.

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OUR PATIENTS WRITE

Illinois --- It is indeed surprising how long it takes the body to rid itself of all the waste material which is accumulated from eating the wrong food! The warts are no longer protruding above the skin level, but are still visible as little white dots. I'm confident all this will be removed by continuation of the proper diet.

Arizona --- My apologies for being late with news of my progress. I am feeling fine, thanks to you and the Invisible Help-

Colorado --- Today for the first time in years I could kneel and pray. I arose from the bed where I had been resting and without any fear, I calmly knelt to pray in thankfulness. I arose to my feet without much effort — at 68 even those who do not have the problem of unsuccessful surgery find it difficult. My thankfulness is great, my joy is deep. A welfare worker calling on me yesterday for the first time shook hands on leaving and complimented me on what she called a "remarkable" attitude and courage. I simply say, "It is the grace of God." But to kneel today, in prayer, is a miracle. I can now raise my right foot, with the shoe on, to a perpendicular position when I am lying down. Soon I hope to raise the foot when sitting. Christ does not fail us — only we fail!

Guatemala --- Thanks for all the help and consideration you have given me and the children! Sometimes your help comes in a very mysterious way, surprising to all, even to some doctors. An example: C. suffered a blow on her breast some years ago from an iron gate. After the first pain she thought no more about it until she noticed that the breast was growing larger. When it began to itch and pain slightly she went to a doctor. He told her it was a growth which could develop into cancer. Tests showed "no cancer," but a knot which needed to be removed by surgery, if hot packs and massage did not dissolve it. At this point she called for your help. When she returned to the doctor after three weeks the "knot" was completely gone, which of course caused the doctor to wonder! Thank you for this and all the rest of your wonderful help.



Diagnosing by Astrology

FOR those who have given the divine science of astrology a fair, unbiased study and testing, there is no question as to its superiority over all other methods of diagnosing disease. However, its constructive use requires a high degree of discrimination in adhering to certain basic psychological principles.

First of all, as little as possible should be diagnosed directly from the horoscope to the patient, for it should always be remembered that the ill person is abnormal to some extent and apt to misunderstand or misinterpret what is said to him. It often happens that a person who knows of a certain negative aspect in his chart, or of a definite chronic condition in the body, forms a picture in his mind of the abnormality involved and thus may actually establish the condition more strongly. Such a mental and emotional fixation may become so strong that a spirit of hopelessness prevails, a shell is formed about the patient, and it becomes most difficult to give assistance to him.

Thus we see why there should always be a strong emphasis placed on the positive aspects and the possibilities of using them to offset and overcome the undesirable mental and emotional patterns which have resulted in disease. Optimism and cheerfulness are primary factors in any effective method of healing.

Furthermore, the patient should be

taught that the aspects in his horoscope are of his own making, and that they will affect him only as long as he continues the negative line of thought or feeling indicated. Continual emphasis should be placed on the ability of the indwelling Ego, or Spirit, to rule his stars, so that any degree of fatalism may be avoided. There is no limit to the power of an awakened Spirit!

* * *

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

HEALING DATES

March 6 --- 12 --- 19 --- 26

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



Jostlop's Dilemma

WESLEY GENE WILLIAMS

'T WAS a night of moon-lit splendor. Shadows danced and quivered in quick and wanton breezes. All was joyful, or, so it seemed -- but, alas, it was not so.

Beneath a scrubby little shrub sat, scornfully scowling, Jostlop, of elven descent. His tiny eyes glared and blinked continuously. His hooked and insignificant nose was doing its best to contort itself into an ugly grimace (a task, indeed, for a nose so appallingly small). His mouth was frowning, though a trifling scrap of a beard gave that particular area of his face a laughable shape. His ears, quite pointed and scarlet, twittered -- or, leastways, they seemed to be doing so. His green breeches were a bit baggy at the knees; his red shoes pointed skyward, the bells on their tips tinkling with every breath he took. A yellow cap lay by his side.

Fortunately, Jostlop was far too upset to notice the lady-bug who had lighted on his cap and carelessly fallen asleep. Occasionally he would snort and mumble and ruffle his sparse and haggard hair.

The hours passed. Then, a spritely, grayish moth appeared and introduced himself: "Good evening, good sir. How is it with you?"

No answer.

"I saw you sitting here, and as it was

then, and still is, such a decidedly delightful night, I thought we might perchance have a little lightsome conversation."

No answer.

"Oh, I see. My name is Orphanese. What is . . . ?"

"Jostlop," came a very elfish whisper. "Pardon?"

"JOSTLOP!" came a very elfish roar.

"Oh, yes, quite. Jostlop. An odd, but very nice name."

"What is it, precisely, that you want?"

"Nothing, precisely. Just a little pleasant conversation, generally."

"Well, you shan't find any here. It is a remarkably irritating night."

"Oh, no, you mustn't say that. It is a wonderful night."

"Hurumph!"

"Why, the entire realm is one gay festival!"

"Grumplerumph!"

"Ah now, what could be so awfully bad that it could spoil such a fine spring eve?"

"Anything and everything."

"Indeed! Perhaps if you talked with me about anything, the burden of everything would be lighter. I might, perchance, understand."

"There is no one who could understand

my despair! No one can help me in this pitiable plight."

"I could help."

"You? Why, you are hardly anything at all."

"I shall not pursue this offer if I am to be so insulted."

"Away from me! Leave me to myself!"

"Be it as you wish."

"Good. I shan't miss you in the least."

So Orphanese took wing, leaving a very disgruntled elf to muse alone on his gloomy fate---whatever it was. He sat and sat as the night wore on, fuming!

Nearby a careless yet ever cautious bunny stared curiously at Jostlop. "I wonder," he thought, "should I speak? Elves are known for their peevishness and oh my, how I dread a peevish anything. He looks so sad, or mad, that I should feel quite nasty if I didn't offer a word to ease. But oh, his eyes do glare." upon the dewy earth.

The bunny thought along these lines for a spell, and then a wind moaned through the trees, scaring him nearly to tears. Rather than remain in such an uncertain and fearful place he hopped straight forward, not thinking where his hopping might lead him. As bunnies do, he hopped a trifle too far and found himself sitting in front of a very mean-looking elf.

"Good evening, sir. I am Sturdwell. What is your name?"

No answer.

"Pardon?"

No answer.

"I'm sorry, sir. I didn't hear."

"Jostlop," came a very elfish whisper.

"Sir?"

"JOSTLOP!" came a frightening elfish roar.

"Oh, yes. Delightful night, isn't it ... ah... Jostlop?"

"Not in the least."

"No? Oh, my, everyone else seems to think so. Why not you?"

"I did not ask why it seems so to you. Why do you ask me why it seems so to me? If you please---for it would surely please me---be still!"

"I promise not to ask why this night

seems not delightful, but may I ask what your problem is?"

"You obnoxious bundle of fur and carrots! I see no reason to tell you the cause of my unimaginably horrid misery."

"Oh, my gracious, sir, I didn't mean to upset you so. I am dreadfully sorry."

"You're sorry! What right have you to be sorry? Oh, never mind. This day is just too awful ever to have happened."

Jostlop scuffled noisily about, grabbing for his hat and being annoyed at the lady-bug, and then dashed away, leaving Sturdwell by the bush, dazed and abashed, stunned and dismayed.

Jostlop wandered about the forest with a distraught visage, made worse by a perpetual frown. Upset as he was, it took him a long time to find a bush that satisfied him. At last he found one suitable enough, and sat noisily down beneath it

Then, startled by a rustling in the woods, he shouted, "Ho! Who is there? Answer me, I say?"

No answer.

"Answer me! Who is there?"

"Dodgeson," came an owlish whisper.

"What? Speak up, I can't hear what can't be heard!"

"DODGESON!" came an owlish roar.

"Oh," was the unimpressed elfish response.

"I daresay you are an elf. You're far too fretful to be a normal creature."

"Ohhhhh..." Jostlop's voice trailed off into a series of high pitched screeches. Jostlop simply could not stand insults.

Dodgeson remained unmoved and ruffled his wings now and again to show his indifference.

Jostlop jumped, puffed, pounded, puffed and pushed until he could scarcely breathe a word. When he finally looked very tired of it all, Dodgeson ceased the frivolous melody he had been singing, and spoke: "Fussy, eh? Took offense, eh?"

"Shouldn't I, you unkindly, unfeeling, unkempt old hooter?"

"Somehow, something seems amiss. A problem?"

"YES! A problem, a problem, A PROB-

LEM!"

"A very large problem, eh? What is this problem?"

"All right, I shall tell you! It was yester-afternoon. I was terribly tired so I strolled about until I found a reasonable spot in this dreadful forest. I fell comfortably asleep. I had such pleasant dreams. When I awoke, what do you think had happened?"

"I really couldn't say."



"Well, I'll say. Someone had stolen my cane---my precious walking stick. It had been with our family longer than long, and now it has been stolen. It is gone forever. Never again will I stroll about with that lovely old stick."

"Well, this is certainly a problem. But I should think that you could find another stick quite as nice as your old one."

"Another stick! Oh, no! There's not the slightest chance of that. I should die first."

"Have you, then, looked for it? No? Then why don't we look for it together?"

"Oh, it might not be so bad to have you help me, though I really don't think you would be of much help. I do so want my lovely stick back. Yes, help---that is a good suggestion."

"Grand! Let's begin."

"Ah, me, beginnings are such cumbersome things. Must we begin? Can't we just continue?"

"Fine. We shall begin to continue."

"Where do we look? I've looked nearly everywhere there is to look and I'm tired of looking anywhere at all. I shall stay here and mourn my loss."

"That does no good! Let's on with it. Let's ask about and around for it."

So they jogged about, asking all kinds, shapes, and types of things and creatures whether or not they had seen the lovely stick of Jostlop. Alas, no one had.

Then, just as dawn was warming the Earth...

"Dodgeson! oh, oh, ah!"

"Whatever is it?"

"My cane! I spied it as I was gazing at a vanishing evening star. There above us, entwined in that awful bird's nest. That dastardly thief of a bird! I knew it had to be a bird that had stolen my cane!"

Dodgeson sighed, and frowned admirably well for an owl.

"Dodgeson, we must retrieve my cane instantly from that dirty old nest!"

"Surely..."

"Now, I say! Is there any time better for doing things than now?"

"I was about to say, surely we should proceed with all due caution. Birds are extremely touchy about their nests."

"Never mind! I WANT MY CANE!"

Jostlop yelled so violently that it woke the bird, whose name happened to be Roberta, who lived in the nest.

"What on earth is going on?"

Dodgeson spoke: "My friend Jostlop lost his lovely walking cane. We looked all night, but could find not a trace until this very instant."

"Well, fine. That is wonderful. Now if you please I should like to sleep just a little bit longer."

"There is a slight difficulty. You, my dear, have used Jostlop's walking cane for your nest."

Jostlop, hearing this, leaped into the air, screamed "Thief!", and tumbled back to the ground.

"Oh my. I am so very sorry. It was an accident. I would never steal. I guess I just became careless in my haste. The wind had toppled my first nest. I must have mistaken the cane for a common stick, such an unthinking bird as I am."

"Well, can we have the cane returned?" inquired the owl, nervously.

"Oh, most kind sirs, I am afraid my nest will cease to hold together if that cane is taken from the frame. I fear it

would fall, and all my eggs be lost."

Jostlop composed himself so that he could speak a few well chosen words: "I want that cane. It is mine and I will have it. Thief!"

"Please do not threaten so. I'll do my best. I'll try to remove the cane."

Roberta fluttered delicately around her nest. She picked and pecked at the cane, but each time the nest would totter ominously and look as if it were about to fall. She tried and tried, but the cane could not be taken out without causing the entire nest to fall. Tears fell from Roberta's eyes.

Then Jostlop spoke: "Well, you useless fop of a bird, if you can't return my cane to me, we shall simply have to take it ourselves. Dodgeson, fly up to that scraggly mess of a nest and pull my cane free for me."

Dodgeson flew grudgingly to the branch upon which the nest was built. He pecked, poked, pulled, and pushed, but he saw that the cane had to remain steadfastly in place if the nest was to remain in the tree.

"I'm sorry, Jostlop, but I really cannot remove the cane without toppling the nest. It just cannot be done---not by me, not by Roberta, and I guess not even by you."

"Can't be done! There's nothing can't be done! I can do it. You scampy, durfted old bird, stand aside!"

So Jostlop attempted to ascend a tree that everyone knew he could not possibly climb. It was really a very vain effort, for he was plainly too short to climb such an enormous tree. He tried for a goodly spell, and then gave up climbing for jumping, jumping for reaching, reaching for shouting, shouting for weeping, weeping for pouting, pouting for doubting, and couldn't for wouldn't.

"Oh, dash! What's the use! If a bird cannot build a better nest than to have it all depend upon one small stick, then she needs every bit of help she can be given. Keep the cane in the nest until you need the nest no longer. Ah, no---forget the cane altogether. Mayhap another clumsy bird will have use for it. Imagine, a whole

nest that depends on one, single, tiny, cane! What stupid creatures birds must be!"

"Thank you! Thank you! Thank you!"

"Grumble!"

At that, Jostlop fell asleep. Dodgeson hooted at the morning Sun and flew to his favorite perch to nap. He couldn't help thinking that the world was really a sweet place to live in.



Yet, 'tis not the end of our tale---no, most certainly not. 'Twas later, on a mid-summer's eve, that Jostlop awoke to find by his side an exquisite walking cane. It was fashioned from the finest wood of the forest and bejewelled with the rarest, prettiest stones of the deepest caverns. Attached was a note which read:

Dearest Jostlop,

A cane from thee we once received,
And so to thee a cane we give;
A blessed, kindly Elf thou art,
To care for such as we!

Yours,

The Sons and Daughters
of Roberta

Upon an elfin cheek, a very tiny tear did gently glide. But, thinking that there were very many more things that should be done, he picked up his cane and toddled ploddingly on down the woodland path.

"Coming Events Cast Their Shadows"

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate.

True Religion embodies both Science and Art, for it teaches a beautiful life in harmony with the laws of nature.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture, painting, music, and literature all inspire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity. There was a time, even as late as Greece, when Religion, Art, and Science were taught unitedly in Mystery Temples, but it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called dark ages. During that time it bound Science and Art hand and foot. Then came the Renaissance, and Art came to the fore in all its branches. Religion was strong as yet, however, and Art was only too often prostituted in the service of Religion. Last came the wave of modern Science, and with iron hand it has subjugated Religion.

Such a state cannot continue. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding Science as the latter has strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become the co-worker with Religion.

A spiritual Religion, however, cannot blend with a materialistic Science any more than oil can mix with water. Therefore steps were taken to spiritualize Science and make Religion scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious order of the Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion and to explain the mystery of Life and Being from the scientific standpoint in harmony with Religion.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by The Rosicrucian Fellowship.

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Upon completion of the Preliminary Philosophy Course, one becomes a Regular Student, receives a monthly Letter and Lesson. These are to be studied, though no written answers are required. The postal card sent with the Student Lesson 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, practising self-control and "loving, self-forgetting service to others," he may take the next step: Probationership. Full membership and voting privileges are accorded only to Probationers.

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