

THE
ROSICRUCIAN FELLOWSHIP
MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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"Come unto Me"

*Turn and look to the Star of Light,
Leave your phantoms of the night.
Forsake your mazes of the gloom ---
That in life which gives no room
For Christ, the Saviour of your soul
Who seeks to make you fully whole.*

*Give place, give place, dear friend of mine;
Yield yourself and let Him shine
Into your life, forgiving sin,
And prove Himself by entering in.*

*Let Him lift you high above
Self-shadows in His power and love.
Let Him loose your doubts and fears ---
The bitterness of long-dried tears.*

*He will heal the wounds and scars
And fill you with a million stars.
The lights which shine from out His book
Will glorify your life and look.*

*Cease your seeking, for long you've sought
The realms of satisfying thought.
All considered, all combed through,
Will you know the One who's true?*

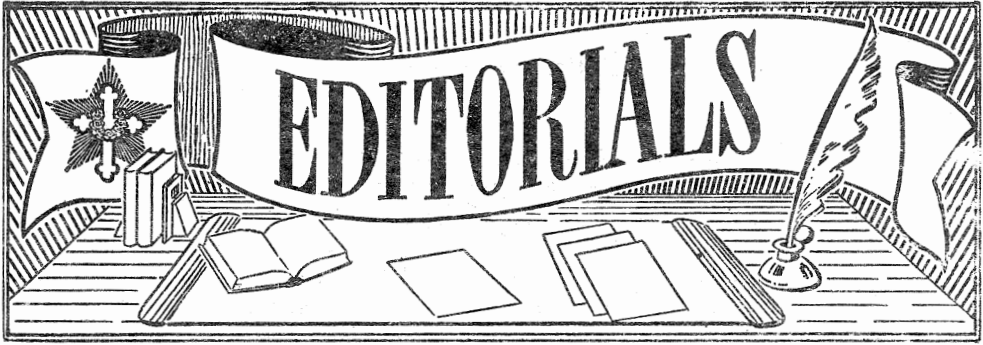
*He is the Life, the only Way,
He died, the debt of sin to pay.
He lives and will be yours at last;
In Him you'll never be outcast.*

*For proof just let Him have your heart
And you will feel a changing start,
A newness and an alchemy
Transforming to His purity.*

*You will feel a new creation
Most divine of all sensation,
Freeing, lifting, lighting you;
Shedding glory on your view.*

*For proof you'll find your new life through
His Word will live again in you,
And you will see in all its pages
Truths that live throughout the ages.*

--- Dorothy Richert



Revealing the Hidden

THERE is nothing covered, that shall not be revealed; and hid, that shall not be known." -- *Matthew 10:26.*

This biblical prediction, and similar ones made in the Gospels according to St. Mark (4:22) and St. Luke (8:17; 12:2-3), take on a new significance during these days when such an astonishing number of technological inventions are being used to invade human privacy. So much concern is being manifested about this trend of the times that the United Nations for some time past has been giving it special attention. A large part of the July, 1973, issue of the *UNESCO Courier* was devoted to descriptions of the various methods, and their possible consequences, being used to reveal the words and actions of people who have thought they were enjoying complete privacy. The following are pertinent excerpts:

"For about two decades, steadily increasing concern has been expressed as to the feasibility of protecting the privacy of the individual in the light of rapid advances in recording and other techniques that make it relatively easy for a person to be heard and seen, to have his voice recorded and his picture filmed, without his being aware of it, both in public places and in places which he had reason to believe are secluded.

"These advances are due largely to developments in the field of electronics (in particular, the invention of the transistor), optics and acoustics, and the miniaturization of the devices developed with new technological processes continually becoming available.

"Similar concern has been expressed about the technologically unrelated but contemporaneous development of the invasion of privacy by psychological and physical testing methods that are being utilized for non-medical purposes."

Until quite recently most people would more than likely have been amazed to know what an incredibly wide range of material instruments have been devised to reveal what has hitherto been considered entirely private in the lives of human beings. A few of the most outstanding will be mentioned here. The studies made by the United Nations are divided into three categories: "Auditory and visual invasions, psychological and physical invasions, and invasions by data surveillance. The study deals, for example, with the

use of wire-taps, microphones, transmitters and tape-recorders, and telescope lenses, candid cameras, two-way mirrors, and closed-circuit television. With regard to the psychological and physical invasion of privacy, it covers such matters as the use for non-medical purposes of personality tests, 'lie-detectors', narco-analysis, and blood and breath tests."

Specific examples of how easily and unsuspectedly some of these technological marvels can be used include microphones the size of a match-head, with transmission range from three to fifteen hundred feet; magnetic microphones, "weighing about 5 grams may be hidden behind the lapels of a suit jacket... It may be connected to a pocket tape-recorder or to a miniature transmitter... Directional microphones are able to pick up sounds from the outside through any openings in a room, such as open windows... The contact-microphone... the size of a lima bean, can be attached to the outside of the wall of a room. When sound waves set up by speech strike the wall, it picks up enough of the vibration to permit accurate recording."

"A technique exists for taking sound out of rooms using laser microphones. One such device is portable and sends out an invisible infra-red beam, which may travel for miles before reaching the target room. The returning beam, having been modulated by the sound waves in the room, a photo amplifier at the listening post makes it possible to transform the returning light into sound."

"Techniques for visual surveillance are based on the use of devices for recording pictures. Devices for viewing include instruments as diverse as miniature appliances containing a lens that can be used for secretly observing the occupants of a room by inserting it into a hole drilled through a wall; polaroid and other types of one-way windows behind which people can sit and watch what is happening in another room without the occupants being aware; and powerful telescopes that make it possible to observe locations in which persons have reason to assume they are secluded from public view."

"Miniature still cameras hidden in a room can be pre-set to take pictures at periodic intervals or be triggered... by a switch being turned on, a drawer being opened, or a person entering..."

The third category, data surveillance, deals with "eliciting information from individuals by psychological and physical means such as personality assessment techniques, polygraphs, narco-analysis, and certain bodily tests... It should be kept in mind in this connection that many of these techniques... when applied in the health and medical fields have as their exclusive objective the good of the person concerned, any invasion of his privacy being an incidental by-product."

Nevertheless, some knowledgeable people consider this phase of the "invading field" very dangerous indeed. Lord Ritchie-Calder, delegate from the United Kingdom to the UNESCO General Conference said in 1968: "There are now in active use subliminal and brain-washing techniques by which the subconscious of the individual is invaded and his thoughts and personality are influenced without his consent. These instruments can be smuggled in past the

customs of the senses. Some methods of which I am aware include ultra-sonic waves, inaudible to the conscious senses, just as the 'silent' dog whistle is inaudible to man. At sonic frequencies just beyond the threshold of normal hearing you can get through a silent message without anybody being aware of it. The same thing is happening in our presentation of films and television. The subliminal (below the threshold of consciousness) film is a very dangerous instrument and has been authoritatively banned in most countries. But control is possible only at the point of preparation, since the whole essence of the subliminal is that it is not detectable at the receiving end and therefore we have to have strict scrutiny of what is happening."

"Wholesale invasions of privacy," says the UN, "inhibit individual liberty... This destruction of trust is one of the major dangers to a free society... The detailed questionnaire for employment, housing, or insurance, the hidden and unsuspected camera, psychological tests, the lie-detector --- all these devices for ferreting out intimate details of our lives produce a pervasive insecurity which suppresses individuality, discourages responsibility, and encourages frightened conformity."

While we can but agree with this assessment by the UN, yet there is a different implication seen by the occultist. Briefly, he can see in all this revealing of the hidden a preparation for the time when, because of changes in ourselves, physically and spiritually, it will no longer be possible to hide from others the actuality of ourselves and our actions. We are coming into the Aquarian Age, and as we do so we are etherealizing our dense bodies and unfolding etheric vision.

When the Sun by precession enters Aquarius and the Aquarian Age begins, all moisture will be eliminated from the air and "visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sight to open our eyes to the etheric region." In this region dwell the Angels, the Nature Spirits, and deceased human beings yet in their etheric bodies. Possession of etheric vision proves to the skeptic the reality of life after "death."

Furthermore, with etheric vision we can, simply by focusing our sight on a person, detect a morbid growth, a dislocation, or a pathological condition of the body. We can study both anatomical structures and physiological processes without hindrance. It will be impossible to live double lives when most people have etheric sight, to act differently from what we profess. Honesty and uprightness will be the only policies worthwhile, for we cannot then do wrong and hope to escape detection. We will be unable to hide our ethereal bodies behind anything material, except glass. This substance is impervious to etheric sight; perhaps that is why we are now using so much of it in our buildings!

Equipped with etheric vision, we will no longer fear death; the Christ Power within us will be strong enough to urge us into living according to the spiritual laws governing our universe. We will have nothing to hide! The Christ within will triumph!

THE Mystic ... LIGHT



Renewal

DAGMAR FRAHME

“**B**EHOLD, I make all things new,” announces the Presence in *Revelation* (21:5) Who heralds the vision of the etheric holy city, the New Jerusalem.

Christ indeed came to Earth to make all things new. He brought to mankind a new Teaching of love and brotherhood, and remains our Indwelling Planetary Spirit that we may profit from the new, pure desire substance with which He pervades our atmosphere. When He manifests again at the Second Coming, He will reign over a new race of regenerated humanity, for whom dense bodies will have been rendered obsolete.

When all things at last will have been made new, we are told, a golden era awaits us. “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (*Rev.* 21:4)

When all things will have been made new, we will be clad in our luminous golden wedding garments. Physical bodies, with attendant disease and death, will be no more. In the golden etheric city we will taste of immortality --- of joyous, painless, and fulfilled eternal life. God shall indeed “wipe away all tears,” for that which caused them shall forever

have passed away. The lower will have evolved into the higher, the material into the spiritual, and thus shall the newness of all things be revealed.

The culmination will be glorious, but the process of transition from our present state is not without pain and torment. The obsolete does not make way without protest; and regeneration rarely comes without upheaval. Worthwhile changes must necessarily be slow, that their effects may be deep and lasting. Superficial changes, founded on whim and themselves ephemeral, are perhaps easier to instigate, but their long-range effect is usually all but negligible.

We have only to examine Nature to see how ponderous, and often cataclysmic, the process of change really is. It takes eons for the physical conditions of one age fully to supersede those of another. New geographical, climactic, physiological, and biological changes are never made overnight, and almost invariably there is an element of disturbance in the process. Volcanoes, earthquakes, spectacular and damaging reversals of weather patterns, and the literal rise and fall of continents, all underlie such alterations.

Within shorter timespans, too, lesser changes are accompanied by the

destruction which precedes regeneration. Forest fires are followed by new growth. "Lean years," during which drought, famine, and insect plagues are likely to take their toll, are followed by "good years" during which the losses of the previous period are recouped, often by following more efficient and efficacious practices than those formerly in vogue. Something was learned as a result of the hardships, and resultant changes, even if subtle, were consequently instituted.

Spiritual changes, too, are accompanied by upheaval. In order to evolve from the selfish, materially-oriented humanity typical of Christ Jesus' time and still all too prevalent today, every Ego must wage his own war with his lower nature, in battle after battle, until a permanently victorious Higher Self finally emerges triumphant. All of us on the spiritual path know full well the difficulties, frustrations, and despair, as well as the moments of exaltation, that characterize this struggle. Getting rid of our old patterns of thought, attitude, and conduct is painful --- more so for some than for others, perhaps, but everyone has, deeply ingrained within himself, certain vestiges of selfishness and unworthiness of which he is basically reluctant to divest himself.

Since the time that the fundamentals of true Christianity were first introduced by Christ Jesus, the changes attendant to their earthly implementation have been accompanied by resistance, agitation, protest, and bloodshed, as well as the cruelties perpetrated by misguided zealots in the name of so-called "Christianity." In many ways, the spread of orthodox Christianity has had overtones of self-interest. For centuries the established Church was intolerant of all deviations from its strictures, and more recent years have witnessed the proliferation of numerous denominations, all convinced that their interpretations of Christian principles rep-

resented, if not the *sole* truth, certainly the most logical, understandable, and reasonable version of truth. Many members of these denominations have been convinced, down through the years, that their points of view alone were right and that anyone whose interpretation differed was either to be pitied, converted, avoided, or fought.

Thus, after the early Christians --- the original followers of Christ Jesus and their spiritual descendants of the next two or three centuries --- had done their best to promulgate the Teachings of Christ Jesus in the purest form, dogma, creed, and ritual beclouded and superseded the simple essence of the true Teachings. We see, then, that not only change, but also what might be called counter-change, accompanied the spread of the Teachings. Intrinsicly they were and are designed to end human divisiveness and to further universal brotherhood. Selflessness, sacrifice, and compassion are their keynotes. The spiritual values advanced were initially adapted to a material context only insofar as was necessary to encourage spiritual life on a material plane. Little by little, however, these sublime concepts became obscured by man's material adaptations and additions. In time the exalted message of the Christ was almost lost amid the proliferation of man-made trappings, and was certainly not to be found in the behavior of some who represented themselves as His followers.

There were, of course, advanced Egos in even the darkest centuries who lived the life and expressed true Christianity in their conduct, whether or not they referred to it by that name. Those Egos are closest to reaching the stage of evolution which shall obtain for all humanity once all things have, indeed, been made new.

For the rest of humanity, however, the era of greatest change still lies ahead. Only in the last century have

the principles of service, self-sacrifice, and universality begun to receive large-scale active acceptance. Many people who are now most fervently engaged in implementing one or all of these principles in their lives, and most actively concerned with the welfare of their fellow men, do not consider themselves to be formal "Christians" at all. Some have become disenchanted with the meaningless strictures of orthodoxy. Others adhere to other faiths, or to no organized religious belief. The principles of esoteric Christianity, however, after nearly 2,000 years of human distortion and misrepresentation, have proven their timelessness and their invincibility. They are emerging now, and appealing to the idealism of sensitive, far-seeing men and women everywhere. Eventually, esoteric Christianity (really, the *true* Christianity brought by the Christ) will serve as the unifying religion for all mankind. At the moment, however, what is most important is not the name under which esoteric Christian principles are expressed, but the fact that they *are* being expressed to an ever-increasing extent.

We can now say that the era of change---as opposed to that of counter-change---has begun in earnest. To be sure, there is still wide-spread resistance, wide-spread self-interest, and wide-spread ignorance of the universal Truths toward which we are working. Nevertheless, we may expect an encouraging rate of progress in the implementation of Christian ethics and behavior---by whatever name---to continue during the decades and centuries ahead. The Aquarian Age immediately before us will see the further refinement of these principles to a point as yet clearly conceived only in the eyes of visionaries.

Christ came to Earth that all things might eventually be made new, but He did not promise that the process of

transmutation would be comfortable. "I came," said Christ Jesus, "not to send peace, but a sword." (*Matt.10:34*) The metaphorical sword must cut away that in the old which cannot adapt itself to the new. This applies to institutions, customs, racial attitudes, and the policies of material exploitation, but most of all it applies to the inner state of each individual. The external conditions which appear to regulate our demeanor are actually based on the internal conditions of individual humanity which allow them to remain in force.

We are all too prone to rationalize our behavior in terms of that which we believe is extraneous to us. "If such and such a condition did not exist," we say, "I would not behave in this manner." Or, "I don't really approve of this kind of action, but his conduct is forcing me into it." In truth, however, nothing in which we are in any way involved can be considered extraneous to us---at least, not in the sense of our reaction to it. And our reaction to any given thing ultimately determines its effect upon us. Therefore, what we should say---and what is still so very hard for most of to say---is, "Even if such and such a condition *does* exist, I will behave toward it in the way in which I know is right." Or, "No matter what *his* conduct may be, *mine* will be consistently in tune with the spiritual precepts of understanding, compassion, kindness, and helpfulness."

This is the way in which we must apply the sword to ourselves, and cut from within us every so-called "natural" desire for revenge, self-justification, vindication, or any other vestige of selfishness or self-righteousness. We must replace these attitudes with the much more natural (because it conforms to natural law and is therefore always appropriate) attitude of viewing all things in the context of universal applicability, the common good, and the way in which they

fit --- or cannot be made to fit --- into the divine plan for the evolution of all life. All things will not be made new --- nor could they be --- until this conception has become automatic among humanity.

Christ Jesus told us that he came to send a sword, but He also admonished us to take His burden upon ourselves, for "my yoke is easy, and my burden is light." (Matt. 11:30) What this means is simply that we are urged to take up our own crosses and follow Him, adhering to His Teachings and living the life that He advocated and of which He is the most perfect example. If we do so, we will find the going much easier in the long run than if we attempt to fight the inevitable by clinging to our old selfish ways and pursuing the material instead of the spiritual. Eventually we will have to be made new --- to evolve into compassionate spiritual beings devoid of material ambitions or interests. The best, the quickest, the safest, and the most fulfilling way of doing this *is* to follow in the footsteps of the Christ, bearing our burdens of experience and evolution as He bore, and continues to bear, His.

The more sincerely we make the effort to proceed in this way, the less we will feel the pain of the sword of progress that, whether we like it or not, *is* going to vanquish archaic modes of thought and action in order that the new may be substituted. It may not seem, at first glance, that the assumption of our spiritual burdens is easy, and in a sense it is not. The Path of the aspirant becomes ever narrower and more exacting, and his need for self-discipline, self-reliance, and single-minded devotion to his goal becomes ever more acute. It is very difficult, sometimes, to set aside the pleasures, comforts, and self-aggrandizement of material existence in favor of the austerity, self-sacrifice, and other demands made of the spiritual aspirant. Nevertheless, the

permanent rewards of spiritual striving far outweigh any temporary material advantages and comforts that have been relinquished.

The Ego who takes up His burden finds that he is in tune with the law of "onward, upward, forever" which characterizes all development. Under this law, the eventual newness of all things is inevitable, nor will the process stop once the Golden Age of the New Jerusalem has come to pass. This glorious goal of our strivings will in time also become outmoded, in its turn also to be replaced by an even more lofty state of being and consciousness. The Ego who remains sufficiently adaptable always to cooperate with the law of continuing progress does have a much easier time of it, as far as his evolution is concerned, than the one who adheres doggedly to the status quo, fearing or resenting the transmutations from old to new which, in the long run, have been inescapable since the dawn of time.

We know that evolution does not permit of standing still. The only two alternatives open to us are regeneration or degeneration. If, therefore, we do not take pains to include ourselves in the mainstream of regeneration, we will find ourselves in the backwaters of degeneration. The word regeneration is itself composed of two words: re --- again; and generare --- to beget or create. Regenerated humanity --- humanity that has been created again. This is the race that will populate the New Jerusalem when all things at last have been made new.

If we take the option of regeneration we, in effect, re-create ourselves, fashioning ourselves anew on the foundation established in previous lives. Every rebirth, indeed, is an opportunity for renewal, a chance to become more perfect and more attuned to the fundamental Truths on which all life and all progress are based. If every Ego could only be made aware

of this fact from his early formative years, how different the overall spectrum of human behavior would become! Those Egos who understand the destiny in store for all mankind, and who realize that ultimately it is we ourselves who will have to make ourselves new, have a far greater incentive for self-improvement in the spiritual sense than do those who are unclear about God's plan for us.

Thus, we do not have to wait until all things are made new before we can begin to enjoy the blessings and rewards of regeneration. On the contrary, all things will not be made new until we have each individually contributed our share to that development. The Age of the New Galilee will not dawn until men have proved themselves worthy --- and "of that hour knoweth no man, not the angels which are in heaven, neither the Son, but the Father." (*Mark 13:32*) The sooner we create and strengthen within ourselves the conditions attendant to the re-creation of all humanity, the sooner we will be able to help others do likewise, and the sooner the hour will actually come to pass.

"Behold, I make all things new." The prospect is exciting and exhilarating, as well as awesome. As we look back over history, we can trace the development of man's intellectual, cultural, and scientific accomplishments from the extremely primitive labors of Stone Age man to the present high level of sophistication. Some of these achievements are valuable only in the material sense, some, as presently conceived, can benefit only a minority of people, and others clearly have been envisioned as instruments with which to advance and perpetuate the desires and designs of vested interests. Many others, however, especially those of the most recent decades, are contributing immeasurably to universal material advancement.

It is now high time to enhance our

spiritual image as well. Material advances can be only a temporary adjunct to the overall picture of man's evolution; spiritual progress will be timeless and eternal. There is no doubt that the period of spiritual awakening attendant to human regeneration has begun. Everywhere people are searching for "truth," for "the meaning of life," and for the answers to questions about man's identity and destiny that are obviously not to be found here in the physical realm. More important, men everywhere are striving, much more than ever before, to be of service to their brother humanity. *This* is the stuff of which spiritual progress, and the regeneration of the human race, will be made.



OMISSION: We regret that several lines were omitted from the article entitled "No Other Gift" which appeared in the December issue of the *Rays*. The first lines on page 574 should read:

True enough, spiritual truths will be revealed to all as they become ready, and no amount of "pressure" or "propaganda" will convince people to take up the higher Teachings until (they *are* ready. This is no reason,)



And do not let us enter into temptation, but deliver us from error. Because thine is the kingdom and the power for ever and ever. Amen.

(---*Matt. 6:13*, Lamsa translation.)

The Human Broadcasting System

J. C. C.

Part 2

THE proof of good marksmanship is the ability to "hit the bull's eye"---that little round spot at the exact center of the target. The proof of *right thinking* is the enjoyment of health, happiness, harmony, and success; that's the target we are trying to hit, but *we* must do the shooting---and practice makes perfect.

The Human Broadcasting System is the instrument that sends and receives thoughts, but just as any ordinary broadcasting system must transmit whatever is sent through a microphone, be it pleasing or otherwise, so must the Human Broadcasting System send out all such thoughts as we allow to find a place in our minds. So, if we wish to make a high score in the contest for health, happiness, and success, we must carefully assort and select the thoughts that we entertain. When we have chosen the right kind of thoughts, and know just what we want, then we aim at the target of our highest ideal---and "let go" the thought straight toward it, and *try* to hit it. Our Human Broadcasting System is the transmitter. Its "bow" snaps our thought right home to the mark.

We must think of our Human Broadcasting System as *real*, just as real as our television set with cabinet, tubes, color, shape. Definiteness is one of the very essential things if we want to succeed in anything. We must be positive, encourage clear and comprehensive ideas, and then hold firmly to them.

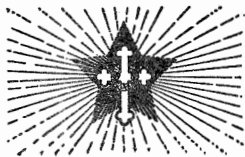
It is possible to think of our Human Broadcasting System in the most definite terms. Speaking of it in a general way, our body is the cabinet in

which it is enclosed. But the body is a very complicated affair. It has numerous centers, such as the heart or life center; the lungs or breathing center; the eyes or center of sight. Then there are numerous glands that science has designated as the controlling factors in the activation of all the life forces. There is the pituitary gland which distributes energy and controls the size and structure of the body. The thyroid gland produces energy and protects the brain from poisons; it gives pep, courage, and enthusiasm. Defective thyroid results in goiter and various physical and mental disorders. Then there is the pineal gland, which controls co-ordination of mind and body, and is a factor in developing mind power. When the pineal gland is fully developed and aroused, it becomes what may be termed an *all-seeing eye*. In this connection the gland controls the faculty of telepathy or the "sixth sense" and is to one's Human Broadcasting System what the heart is to the body. The reason for its present inactivity is that through non-use and mis-use the gland has atrophied. While it may be more or less active in some people, it is dormant in most. But the time has come for it to be aroused. The faculty of telepathy or the "sixth sense" will be to us, when we acquire it, what television is to our radio: an addition to the present physical, mental, and spiritual make-up.

But how is it to be accomplished? This special gland must be reanimated, caused to grow in structure and in the power to act. This is a finer, more sensitive and more delicate work than most have attempted before. It is a refining process---a process of refinement affecting every cell of

the body; and a healthy body is the first requisite. Fine instruments require fine materials. This instrument we are developing will make possible all we need or desire.

Do you find it difficult to believe that such a tiny thing as a gland has such great power? Think of the distributor in an automobile. Thousands of contacts every mile we drive, and yet one point missing and we get a very bumpy ride, if any at all. Here is a little gland no longer than the end of a finger, shriveled and inactive because of lack of use, misuse, and abuse; but more than anything else because of lack of proper materials (food) for its upbuilding, re-animation, and maintenance. But whatever must be done, *we* must do it.



This gland that needs development is a thought center; therefore thoughts have much to do with its constitution. We must learn to think right, we must think the higher thoughts.

Higher thoughts are not the "goody-goody" type of thoughts. They deal with the finer side of life, the kind side, the loving side, the useful side, the beautiful side. These may be found in relation to art, music, sculpture, literature, and especially Nature. When we consider carefully our usual patterns of thought and compare them with the highest we sometimes achieve, it is easy to see the difference.

This does not mean killing out anything in the nature. We are to give our attention to *building*, not destroying. The whole secret lies in the fact that two thoughts of opposite nature cannot exist in the same place; enough of the good crowds out the bad. Love

and hate come from the same force, but this force is directed differently and for opposing purposes. Our goal is to direct this force lovingly and helpfully. Gradually transmutation takes place---the change of the lower into the higher by a natural and orderly process.

Thoughts of peace, joy, faith, tolerance, understanding, and love---these are auric vibrations to be cultivated in our daily activities. An attitude of cheerfulness and optimism pays big dividends in happiness and and progress into a higher consciousness.

God so constituted man that it is impossible for him to think of, imagine (construct in his spiritual workshop), or desire that which he cannot attain. However, he must make the necessary effort and the necessary sacrifices.

The great geniuses of the world became such through many lives by cultivating imagination, responding to the needs of humanity, and by being willing to work and sacrifice whatever was necessary in order to manifest their innate potentials. They used their minds to penetrate the mysteries that showed the Way to higher attainment. They brought their Broadcasting System to a level not attained by most others, and thereby lifted the entire race.

Think smiles, and smiles shall be;
 Think doubt, and hope will flee;
 Think love, and love will grow;
 Think hate, and hate you'll know;
 Think good, and good is here;
 Think vice, its jaws appear.
 Think joy, and joy ne'er ends;
 Think gloom, and dusk descends.
 Think faith, and faith's at hand;
 Think ill, it stalks the land.
 Think peace, sublime and sweet,
 And you that peace will meet.
 Think fear, with brooding mind,
 And failure's close behind.
 Think this: "I'm going to win."
 Think not on what has been.
 Think "Victory"; think "I can"---
 Then you're a *winning man*.

--- David B. Busch

Looking into the Past

M. L. Terry

I was sitting under our big apple tree, last remnant of the astrachan orchard, a variety not marketable any more. It was late afternoon, and pleasant to listen to Grandfather tell of times past --- of times when I may have lived before. The idea that I had lived in England in the thirteenth or fourteenth century seemed quite believable because of a very real childhood dream. I saw myself as a young lad with brown hair down to my shoulders, being swept along by a crowd of people who seemed to be liberating prisoners and pillaging castles.

Grandfather was saying: "Well, my girl, the year was 1381. A plague had just swept Europe. In England the 'Black Death' had killed about half the population. Landlords no longer had enough peasants to till their land. Peasants, on the other hand, saw an opportunity to become free. Many tried to escape to the towns. The king and parliament passed harsh laws against this and levied heavy taxes."

"In Essex and Kent," continued my companion, "the peasants or so-called lower classes, were driven to fury by the 'gentlemen' or upper classes. Riots broke out, the rebels seizing the Castle of Rochester, and with their leader, Wat Tyler, they marched on London. On the way they burned prisons and pillaged castles. In London they were joined by thousands who continued to demolish prisons, liberate prisoners, and destroy the castles of aristocrats. Their efforts failed, however, and more than a hundred of their leaders were executed.

"Wat Tyler, a blacksmith by trade, was especially angry because all the people had to pay the same amount of tax, the poor as well as the rich. The young king (Richard II) proposed to

have a conference with the principal insurgents, and sailed down the Thames in a barge for that purpose. When he attempted to land, the mob was so riotous that he was forced to take shelter in the Tower of London.

"Although some concessions were made, the populace continued very noisy and turbulent; a party of them under Wat Tyler met the king at Smithfield. Tyler advanced alone and spoke in so haughty a manner that the Lord Mayor of London struck him from his horse, and he was killed by the royal attendants.

"The populace were enraged at the death of their chief. The king, seeing their fury, with admirable presence of mind rode into their midst, calling out, 'How now, my people! Will you kill your king? If you mourn your leader, cheer up! I will be your leader, and grant you all you desire.'"

I expressed my regret that the brave Wat Tyler had been so tricked.

"All the same," continued Grandfather, "the peasants did win something. They no longer had to work for their lords without pay, and the feudal system began to break up. Peasants became, in many cases, tenant farmers. Similar rebellions of the peasants took place in France and Germany."

"But in the end were they not all defeated?" I asked.

"By and large, yes. But the Revolution of Rising Expectations, as I call it, was not to be held back indefinitely. Evolution was marching toward democracy. Two and a half centuries after the peasant uprising in England, the Puritans challenged the feudal system. In 1640 the powers of the king were curbed, and from

(Continued on page 26)

New Age Faith

LOUISE SAMMONS

THE Epistle of James has been conceded to contain more echoes of the teachings of Christ Jesus than any other book of the New Testament, excepting the Gospels. James stresses the importance of faith, chastity, and humility as essential requisites for spiritual attainment, and as a New Age dawns before us these qualities demand added emphasis.

In the first and second chapters of his Epistle, James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering... But be ye doers of the word, and not hearers only, deceiving your own selves... Faith, if it hath not works, is dead, being alone... For as the body without the Spirit is dead, so faith without works is dead also."

In his writings, James expands upon the concept of an *active* faith, a principle which had been understood up to the time of Christ Jesus' ministry by the Essenes, who were the advance guard, the link between the pagan and the Christian mysteries.

Tracing man's steps through the Memory of Nature, we see that early man knew himself as a Virgin Spirit, made in the spiritual likeness of God. He was the ward of Angels, who lived in harmony with the laws of the Universe. Then came the Lucifer Spirits who impregnated the desire body with a new impulse, the lower destructive fire force, and as a result man gradually lost conscious touch with cosmic law. His consciousness became focused in the personal life, and this opened the way for sorrow through disease, suffering, and death.

The Old Testament carries the

story of the coming of Lucifer, the false light. The New Testament tells the story of Christ, the true Light, the World Saviour, who came with healing in His wings. The new impulse which He gave was Love, which embodies true faith.

The first Christian communities survived largely by faith, but after the church attained a large sphere of temporal authority, many and varied interpretations of holy writ were introduced. It was a clash between the mystic, who was called impractical, and the reactionary, who insisted that we cannot fashion a world according to the heart's desire, but must forever compromise with contemporary pressures. Their various philosophies could not be reconciled, and out of the maze of opinions and conflict came the establishment of separative creeds.

Now---at last---mankind is beginning to realize that if human beings are to meet in fellowship and dedicate their efforts to good works, it will not be by continued devotion to creeds, but by the expansion and release of the living power of an illumined faith. The Western World is now on the shore of the sea of deeper spiritual understanding, where we may individually gather pearls of knowledge that have been hidden from man by blinding matter. Faith based upon knowledge!

The approaching New Age demands a revitalized Christianity, capable of demonstrating the truths taught by Christ Jesus and made manifest among His first Disciples. Thus will come faith through knowledge. The life and teachings of Christ Jesus as recorded in the Gospels have appealed for centuries to those of de-

vout heart. The simplicity of the basic history, the strangely quiet atmosphere which pervades the accounts of His life, and the humble backgrounds of most of His disciples and followers, have combined to convey a wonderful impression of spiritual integrity.

His ministry fulfilled the three parts of the revelation of the Divine Will. To the outer man it gave the example of right living. To the intellectual nature it explained the importance of right use of faculties and energies. To the human heart it gave the communion of Spirits, and the fulfillment of all the doctrines by the power of love.

Christ Jesus was not only the Supreme Healer, He was also the Master Occultist. His healing ministry held a two-fold purpose: to heal the sick, and to impart lessons of profound spiritual import to His disciples. Every healing by Christ Jesus contains a key to spiritual illumination. By studying carefully the methods and words which He employed in His healing works, we shall discover that He brought into operation the most important phases of occult law, including that of active faith.

The Master was concerned not alone with the imperfections of the physical body, but also took into account the origin of all disease, as well as the beginning of the healing processes. He recognized that the physical body is but the sounding board of the Spirit through the inner vehicles, which register faithfully both their discordant and their harmonious tones. He never once said, "I cured you." Rather, He said, time after time, "Thy faith hath made thee whole."

When healing, Christ Jesus often used the word of power, and sometimes augmented this with the touch of His hand. Many times the patient had to demonstrate his faith by willingly obeying a command. The man

with the withered hand was commanded to stretch it forth. With no thought of refusal, with complete faith on his part, the effort was made. The hand moved and was whole again. The ten lepers were told to go show themselves to the priest. They went, but only one returned to glorify God. Christ Jesus told him his faith had made him whole.

The crowning event of the work of Christ on Earth was His demonstration to man that life is eternal. "There is no death." We miss the sublime height of His teaching unless we realize that His death and resurrection applied not only to Himself, but it was a manifestation of that which man himself will attain. Yet in this scientifically enlightened twentieth century a large percent of the Earth's inhabitants fear death. Perhaps it is partly because death is something no living person has experienced that so many people find themselves full of fear--fear of the unknown, fear of what will happen, how it will happen, when it will happen. It is as if they have to keep looking over their shoulders to see if it is gaining on them--and it is! They are uncertain and fearful, lacking in faith.

Fear is, no doubt, in part, a leftover in the consciousness of man from the earlier times of his existence when dire punishment was promised and meted out to those who disobeyed Jehovah's injunctions. The coming of the Christ brought the teaching that love is superior to law. Perfect love casteth out fear and emancipates humanity from race, caste, creed, and nation to Universal Brotherhood, but increasing materialism dimmed the realization of the continuity of life which previously prevailed. It isn't too surprising, then, to find that some of the present generation seem to be engaged in a gigantic conspiracy to ward off death. They seem to be trying to accomplish this by

scientific patching up of old and imperfect bodies by means of transplants, artificial sustenance, and even by genetic manipulation, hoping eventually to grow separate parts and replace the wornout or defective ones. Death was formerly an accepted part of life, even though most people were ignorant of what transpired after the demise of the physical body, but now it seems to be isolated to unreal circumstances.

We are no longer allowed to die at home, but are quickly moved to anti-septic surroundings where decisions are made for us. Events are shifted from the normal to the abnormal, from the family home to the funeral home. There the body is altered by the magic of cosmology. We are invited to come at visiting hours to view the body, which impels us to comment as to how "natural" the person looks.

Thankfully, there is a brighter side. There are some churches which have formed committees to take care of the cremation of deceased members where desired. There are memorial services much like that of The Rosicrucian Fellowship, and the ashes are either scattered over the mountains or dropped into the ocean. They have yet to stipulate the eighty-four-hour retrospective period before cremation, as does the Fellowship, but this is bound to come as people become more aware of the facts concerning life after the death of the physical body.

We can be eternally grateful for the esoteric organizations which are teaching faith through knowledge of the afterlife, and the idea is catching on. More and more people are being brought to understand that so-called death is but a passing of the Spirit into another world, a world invisible to the physical senses, but nonetheless real, and should be accepted as a natural phase of continuing life. If one is ignorant of what actually takes place at "death" (though there is now no reason for being so) and afterward,

he can surely show his faith by keeping serene and optimistic when confronted with the change.

In *Teachings of an Initiate* Max Heindel states: "Aquarius is an airy sign having special rule over the ether. The Flood partly dried the air by depositing most of the moisture it held in the sea. But when the Sun enters Aquarius by precession, the rest of the moisture will be eliminated and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense; thus conditions will be particularly conducive to production of the slight extension of our present sight necessary to open our eyes to the etheric region. California's production of psychics is an instance of this effect of a dry, electric atmosphere, though of course it is not nearly so dry as the air of the Aquarian Age will be.

"Thus faith will be swallowed up in knowledge, and we shall be able to utter the triumphant cry, 'O death, where is thy sting? O grave, where is thy victory?'"

There can be no fear where faith is strong; no despair when hope is incorruptible. To build with life for life is to share in a certain victory. We build not for now but for the coming ages, and the coming ages shall bear witness.

* * * *

MAX HEINDEL'S MESSAGE

(Continued from page 18)

turned upward to build the brain, leaving the other pole available for the creation of another body. Thus man was no longer a complete creative unit. Each possessed only half the creative force, and it was therefore necessary for him to seek his complement outside himself.

(Continued)

MAX HEINDEL'S MESSAGE

Taken from His Writings

OCCULT PRINCIPLES OF HEALTH AND HEALING

(FIRST INSTALLMENT)

Man and His Vehicles



The Dense Body --- Introduction:

Occult science teaches that man is a complex being who possesses:

(1) *A Dense Body*, which is the visible instrument he uses here in this world to fetch and carry; the body we ordinarily think of as the whole man.

(2) *A Vital Body*, which is made of ether and pervades the visible body as ether permeates all other forms, except that human beings specialize a greater amount of the universal ether than other forms. That ethereal body is our instrument for specializing the vital energy of the Sun.

(3) *A Desire Body*, which is our emotional nature. This finer vehicle pervades both the vital and dense bodies. It is seen by clairvoyant vision to extend about sixteen inches outside our visible body, which is located in the center of this ovoid cloud as the yolk is in the center of the egg.

(4) *The Mind*, which is a mirror, reflecting the outer world and enabling the Ego to transmit its commands as thought and word, also to compel action.

The Ego is the threefold Spirit which uses these vehicles to gather experience in the school of life.

Evolution:

The dense body was the first vehicle built and has therefore an enormous

period of evolution back of it. It is in its fourth stage of development and has now reached a great and marvelous degree of efficiency. It will, in time, reach perfection, but even at present it is the best organized of man's vehicles. It is a wonderfully constructed instrument and should be recognized as such by everyone.

The germ of the dense body was given by the Lords of Flame during the first Revolution of the Saturn Period, the first of the Seven Great Days of Manifestation according to the Rosicrucian Teachings. This germ was somewhat developed during the remainder of the first six Revolutions, being given the capacity for developing the sense organs, particularly the ear. Therefore, the ear is the most highly developed organ we possess.

In the first half of the Saturn Revolution of the Sun Period, the second of the Seven Great Days of Manifestation, the Lords of Flame were concerned with certain improvements to be made upon the germ of the dense body. It became necessary to change the germ in such a way as to allow of interpenetration by a vital body, also capability of evolving glands and an alimentary canal. This was done by the joint action of the Lords of Flame and the Lords of Wisdom.

In the first or Saturn Revolution of the Moon Period, the third of the Sev-

en Great Days of Manifestation, the Lords of Wisdom cooperated with the Lords of Individuality to reconstruct the germ of the dense body. This germ had unfolded embryonic sense organs, digestive organs, glands, etc., and was interpenetrated by a budding vital body. Of course, it was not solid and visible as it is now, yet in a crude sort of way it was somewhat organized. In the Moon Period it was necessary to reconstruct it and make it capable of being interpenetrated by a desire body, and also capable of evolving a nervous system, muscle, cartilage, and a rudimentary skeleton. This reconstruction was the work of the Saturn Revolution of the Moon Period. These Moon beings were not so purely germinal as in the previous periods. To the trained clairvoyant they appear suspended by strings in the atmosphere of the fire-fog, as the embryo hangs from the placenta by the umbilical cord. Currents, which provided some sort of nourishment, flowed in and out from the atmosphere through these cords.

When the Earth came out of chaos, at the beginning of the Earth Period, it was at first in the dark red stage known as the Polarian Epoch. There humanity first evolved a *dense body*, the germ of which was given by the Lords of Flame during the First Revolution of the Saturn Period. It was not then at all like our present vehicle, of course. When the condition of the Earth became fiery, as in the Hyperborean Epoch, the *vital body* was added and man became plant-like, that is to say, he had the same vehicles as our plants have today, and also a similar consciousness, or, rather, unconsciousness, to that which we have in dreamless sleep when the *dense* and *vital* bodies are left upon the bed.

At that time, in the Hyperborean Epoch, the body of man was like an enormous gas bag, floating outside the fiery Earth, and it threw off plant-

like spores, which then grew and were used by other incoming entities. At that time man was double sexed, a hermaphrodite.

In the Lemurian Epoch, when the Earth had somewhat cooled and islands of crust had begun to form amid boiling seas, then also man's body had somewhat solidified and had become more like the body we see today. It was apelike, a short trunk with enormous arms and limbs, the heels projecting backward, and almost no head---at least the upper part of the head was nearly entirely wanting. Man lived in the atmosphere of steam which occultists called fire-fog, and had no lungs, but breathed by means of tubes. He had the gill-like apparatus still present in the human embryo while passing through the stage of antenatal life corresponding to that epoch. He had no warm, red blood, for at that stage there was no individual Spirit. He had a bladder-like organ inside, which he inflated with heated air to help him leap enormous chasms when volcanic eruptions destroyed the land upon which he was living. From the back of his head there projected an organ which has now drawn into the head and is called by anatomists the *pineal gland*, or the third eye, although it was never an eye, but a localized organ of feeling. The body was then devoid of feeling, but when man came too close to a volcanic crater, the heat was registered by this organ to warn him away before his body was destroyed.

At that time the body had already so far solidified that it was impossible for man to continue to propagate by spores, and it was necessary that he should evolve an organ of thought, a brain. The creative force which we now use to build railways, steamships, etc., in the outer world, was then used inwardly for the building of organs. Like all forces it was positive and negative. One pole was

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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.

Remembering Past Lives

Q. Why do we not remember our past lives?

A. The main reason is that, after death, the instruments through which the Ego expresses memory, namely, the mind and the brain, are discarded on their respective planes to disintegrate. When ready for rebirth the Spirit builds a new set of vehicles which conform to the improved status of the individual.

Q. Is nothing of the "old" mind retained?

A. All the good achieved by the old mind is retained and carried as fruitage to the Spirit after death; the evil is purged in Purgatory and left there to disintegrate.

Q. How does this fruitage relate to the new mind?

A. It is stored in the seed-atom nucleus until ready for rebirth when it serves as a magnet in attracting corresponding material for the new mind. Thus the new mind is a counterpart of the corresponding vehicle of the last life minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed-atom.

Q. Does this apply only to adults?

A. Yes. When a person dies in childhood in one life, he or she not infrequently remembers that life in the next body because children under 14 years do not journey around the entire life cycle, which necessitates the building of a complete set of new vehicles.

Q. What is their existence after death?

A. They simply pass into the upper Regions of the Desire World and

there wait for a new embodiment, which usually takes place in from one to twenty years after death.

Q. Why would this cause them to retain memory of the past?

A. Because when they return to birth they bring with them the old mind and desire body, and if we listened to the prattle of children we should often hear amazing evidence relating to a former existence.

Q. Is it then impossible for adults to remember past lives?

A. No. Although most people do not remember their past lives, there are some who do, and all may know if they, too, will live the life necessary to attain such knowledge.

Q. What does such attainment require?

A. This requires great strength of character because such attainment will carry with it a knowledge of impending fate that may be hanging black and sinister over one which will manifest in dire disaster. Nature has graciously hidden the past and the future from us that we may not be robbed of peace of mind by suffering in anticipation of the pain we face.

Q. Must we not face such anticipation some time?

A. Yes, but as we attain greater development we shall learn to welcome all things with equanimity, seeing in all troubles the result of past evil, and feeling thankful that the obligations incurred thereby are being annulled, knowing that so much less stands between us and the day of liberation from the wheel of birth and death.

-- Ref: *Cosmo*, pp. 124, 134, 171-172.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Mystery of the Cross

THE Path of the Cross symbolizes the path of the kundalini fire as it rises from the base of the spine to the head. The Christ signifies the Ego, the Spirit within man whose ultimate destiny is to become a Christed one. Only the New Age religion will bring to light the full significance of the Grecian Mystery Temple inscription: "Man, know thyself."

Truly every mystery of the universe is to be found within the body of man, the microcosm. The preliminary steps deal with the conservation and lifting of the sacred creative force within the body. After a time the Neptunian spirit fire begins to play upon this creative life force. This effects a blending of the *fire* and *water*, the passionate and emotional principles within man. This is the great crucifixion when oftentimes for a period the physical body is broken, so that it may be replaced by a new, finer, and more tenuous body.

The sympathetic nervous system consists of a series of nerve centers on each side of the spinal column from the head to the coccyx; they follow the way of the cross. In this system are seven principal glands, or centers of latent spiritual force. They correspond to the seven sense centers of the desire body. The current of fire force flows between these centers. In one who "lives the life" the currents are powerfully augmented in strength and force; the blood rarefies, the body becomes luminous with a strange luster that impresses all who see it, as though it were enveloped in a robe of light.

All occult philosophy is based upon the fall and redemption of the fem-

inine principle in man. The Eve of Genesis becomes the Sun-clothed Woman of Revelation. The Christ came to open the new way to this attainment by the power of His cleansing blood.

There is an occult truth underlying the necessity for the universal symbolism of the cross. It is the representation of the androgynous life throughout all Nature. It represents both the masculine and feminine in opposition and in equilibrium. The androgynous in opposition depicts present conditions of mankind; in equilibrium, man's future development.

The cross is the symbol of man's progress and its changing form always indicates his next step forward. The division of the sexes and the fall of man are set forth in the form of the cross. As this fall is the common heritage of all men, so the cross bears a universal aspect. The figure of the Christ upon the cross has been the object of adoration during the Piscean Dispensation because it represents the Great Spirit whose Crucifixion became necessary because of the fall of man. With man's ultimate redemption accomplished, the cross will no longer represent the status of humanity, and will therefore be replaced by two upright columns.

The way of attainment that is outlined for all men is to be found in the structure of church buildings . . . The steeple surmounted by the cross symbolizes the straight path that leads ever upward and grows so narrow that finally there remains nothing but the cross. It is then that Liberation is near. If the aspirant continues persistent and faithful, the great goal is won.

(Continued)



Spiritual Regeneration: an Astrologer's Experience

M. S.

MANY religionists seem to think that the Bible condemns astrology, but this is a misunderstanding on their part. What the Bible really condemns is the misuse of astrology and the worship of the stars and planets. The people who lived in Old Testament times worshipped idols of wood and stone, and some of them worshipped the stars and planets. (Zephaniah 1:5). Worship of anyone or anything other than the Creator is idolatry, and is rightly condemned.

The stars and planets were placed in their positions according to the Will and Purpose of God, and are held in their courses by His power. We can judge where they will be many years from now because they do not veer from their courses. In Ecclesiastes 3:2 we are told that there is "A time to be born, a time to die, a time to plant, a time to harvest." This would rather clearly indicate that an individual is born at a certain time in a certain place for a purpose, and not just by chance.

The horoscope shows the purpose and gives general indications as to the probable circumstances which will arise in that individual's lifetime. The purpose of astrology is to give guidance and counsel, so that individuals will be able to deal with the circumstances of their lives in an effective manner and thus develop

character and soul growth. Under the supervision of the Recording Angels each individual is born at the time and place and among the people that will provide the opportunities for experiences needed.

Two roadmaps have been given to mankind: the scriptures and astrology. They were meant to guide individuals toward the purposes of their lives. Man was created in the spiritual image of God, with all the potentialities of God dormant within him. He was sent down into materiality to unfold his latent powers through experience and thus fulfill his glorious destiny. However, he was enticed (by the Lucifer Spirits) into disobedience of God's laws (sin) and as a consequence has had to suffer from disease and death.

Throughout the Bible there are two major themes: the fact of sin, and how man may be redeemed from sin. It is unfortunate that the greater part of humanity seems to think of sin only as something outward, such as murder, robbery, or adultery, and that most people do not understand that the outer manifestation of disobedience to divine law is the result of inner disharmony.

Inner disharmony is brought about by such attitudes as selfishness, egotism, resentment, jealousy, lust, etc. Thus sin results in an incompatibility

with God and His laws, as well as incompatibility with one's fellowmen. These inner disharmonies often cause inner and obscure feelings of guilt, which in turn react through the subconscious into the physical body, tending to worsen natural weaknesses. The keywords of the negative side of the planets in our solar system also show these things.

Pluto has as some of its keywords: sin, guilt, the subconscious mind, the submerged, or hidden, inner plane forces, crime, etc. Thus when we repress or push our guilt feelings into the subconscious, serious inner conflicts and tensions can result. On the good side of the ledger, Pluto has concern over spiritual regeneration, renewal, transformation, redemption, purification, and liberation. The Plutonian forces show that there is a way out of the sin-guilt complex. This may come through a spiritual experience, with inner peace a natural result.

The role of Saturn in the scheme of things is to teach us where we have gone astray, to discipline us in areas where we need strength, and to lead us from disobedience to repentance and obedience. Both Saturn and Pluto may be said to be planets of destiny; through them we are forced to learn our lessons through discipline and trials. We are forced to reap what we have sown. If it were not for the trials and adverse circumstances (usually shown by Pluto and Saturn), we would continue on our way, committing the same sins again and again, not stopping to think that we had been going the wrong way.

Neptune is another planet concerned with the subconscious and hidden areas of our lives. Inner conflicts and psychological complexes are often tied to inner guilt feelings, and as Neptune rules the pineal gland, submerged guilt may cause an imbalance in the functions of this gland, resulting in psychological dis-

turbances. However, Neptune also has to do with spiritual progress, sensitivity to spiritual forces and spiritual revelations. Thus, it shows how the guilt may be eradicated and the psychological problems dispelled.

Uranus often plays an important role in bringing sudden crises of a spiritual nature, when it is aspected by Neptune or Pluto. Under their aspects may come sudden spiritual revelations which will change or transform the individual's life for the better. Uranus rules the intuition, altruism, and discovery, and can be a potent factor in bringing about spiritual transformation when one is made aware of the problems that have stood in the way of progress.

The horoscope shows an individual's imperfections, faults, weak points, etc., as well as his strong and desirable traits of character. The progressed horoscope indicates periods when one may "swim with the tide" and make progress, or "buck the current" and make even more progress.

At the age of fifteen, when my progressed Sun reached a sextile to my natal Neptune, I experienced a spiritual conversion. However, much fear and anxiety had been brought into my mind by having been taught the doctrine of eternal torment in a burning fire for those not fortunate enough to obtain "salvation." I found it impossible to reconcile this eternal torment doctrine with a God of love and justice, asking myself why an individual should be relegated to torment for eternity after having lived an average life-span of only seventy years. Even most insensitive people would find such unjust punishment revolting.

I saw from my natal horoscope, with an afflicted Saturn in Pisces, that I was subject to tactics which encouraged fear, worry, anxieties, and inner conflicts of inferiority and self-condemnation. This was emphasized by the fact that Saturn rules my 12th

house of hidden and subconscious things. With Jupiter, governing religion, making a T-square with Saturn and Neptune, and on the exact midpoint between the two, I had found religion a source of tension, friction, conflicts, and guilt feelings, and had been plagued by a fear of death and what lies beyond the grave. With Mars square Saturn, there had been feelings of resentment against the adversities of life, and I had found it just about impossible to reconcile injustices, suffering, and evils I saw in the world with any type of Divine Plan for the beings on Earth. I could see no purpose to life. I could not make up my mind about rebirth, even though it seemed to answer some questions. It did not quiet my strong feelings of rebellion against the seeming injustices of life. Uranus, ruler of my ASC, is in a fixed sign, square the Moon in a fixed sign in an angle.

Since the afflicted Saturn in Pisces rules my 12th house, many of the inner conflicts worked out in an adverse manner upon my physical body. It is a strange paradox that while there was an obscure realization that all was not well within myself, despite the fact that my horoscope showed these things, I did not fully understand nor realize that these problems existed. I had been consciously aware only of inner guilt feelings which rose to the conscious level at various times along with a lack of inner peace:

One morning about 4 A.M. I became wide awake and heard an inner voice speak distinctly to me of the inner resentments, which I had been harboring for so many years, as the reason for my being unable to find inner peace. Listening, I came to the realization that these things could be conquered only in a spiritual manner, and that I, of myself, did not have the will power to overcome them. Thus I was brought to see that sin was on the inside, not necessarily some out-

ward thing. When I finally admitted within myself that these things were true, a feeling of great love and tenderness enveloped me. A time of confession and prayer brought full release from the guilt feelings, and with this came inner peace and a sense of great inner cleanness. I came to realize that when one experiences the love of God, as I felt sure I had, he (or she) is freed from all psychological complexes, from all inner conflicts.

I became aware of a revealing connection with the sign Libra, ruled by Venus, planet of love, balance, harmony, and peace. Libra would symbolize the heavenly peace one experiences when he or she comes into a right relationship with God; for this would also bring harmony and a peace-loving relationship with other people (7th house ruled by Libra, opposite Aries, ruler of self). I found that all the resentments I had held against others just melted away after this experience.

About three weeks later I had an-

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applicants you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

We do not read horoscopes for money and we give astrological readings only in this magazine.

other early morning experience. I was praying, with my eyes closed, when a bright light came around me, and a wonderful feeling of love enveloped and flowed through me. It is impossible exactly to describe my feelings, but for days afterward I felt an ecstatic joy flowing through me.

A third experience occurred one morning about a month afterward. I seemed to be walking up a road, and coming to a fork in the road, I decided to take the division off the main road. I walked to the end of it and fell into a deep pit. I tried to climb out, but the walls were too steep, and I kept sliding back down. It came into my consciousness that this pit represented the bondage of sin, and that I could not save myself. A deep urge to pray came over me, and I knelt down and prayed for salvation. A voice high above me called down: "Look up! Hold onto this as I lower it down to you, and I'll pull you out." A large cross was let down, and as I reached up and grasped the lower part of it, it seemed that something flowed down all over me and cleaned away all the dirt from the pit which had clung to me. The cross was drawn upward, myself with it, and pulled onto the main road. I looked ahead of me and saw a glorious road going ever onward and upward toward the Holy City, the New Jerusalem. Somehow I knew that the future would be all joy and glory.

The fourth experience came about two weeks later. I awakened in the morning with a wonderful sense of the love of God, and an inner voice spoke: "You can safely trust yourself with Christ." I realized that I just needed to yield myself completely to Him, and I resolved within myself to trust my all to Him. A bright light came all around me, and I found myself uttering words of love and praise to God. I felt as if some deep fountain had been released within me. The bright white light, purer than crystal white,

grew brighter and brighter, and I felt the deepest peace I had ever felt in my life. Wave after wave of love flowed over, in, and through me. It was like an immersion of my entire being with love. The only word that comes near to describing how I felt is ecstasy.

It is significant that during these months in which I had the spiritual experiences all the spiritual planets were strongly aspected in my horoscope. The most outstanding long-term transit was that of Pluto in my eighth house, in close parallel to my natal Uranus. Pluto signifies spiritual regeneration, redemption from sin, liberation and purification, and Uranus is the planet of crises. The other important transits were Jupiter over the ASC, Saturn square to Neptune, and then opposing Jupiter; later Neptune was in my 10th house exactly trine to natal Moon, and Uranus was parallel natal Neptune. (Saturn is a Neptune-type influence for me, since it is natively in Pisces and rules my 12th house.) The strong emphasis on Neptune indicates spiritual experiences of an ecstatic nature, involving higher spiritual power.

The horoscope gives the general indications of the life circumstances, but aspects involving the spiritual planets do not always mean that an individual will benefit; one has the freedom to choose. If one responds in a negative manner, he or she is likely to be worse off than previously for having rejected spiritual truth. If he responds positively, constructively, much spiritual progress is accomplished. The scriptures tell us that God is no respecter of persons, so that everyone is given opportunities in every lifetime to respond to the love and mercy of the Creator. For those who willingly respond there is the reward of great peace and joy, as well as growth in personality and character toward the perfected "image" of God.



The Children of Capricorn, 1973-4

Birthdays: December 22 to January 20

IN effect during the whole of this solar month are the sextile of Venus to Neptune and the square of Saturn to Pluto. The former of these indicates the inspirational musician. It gives a fertile imagination and deep emotions, a nature that inclines to be pure and chaste. The latter of the two aspects tends to place limitations upon the affairs ruled by the houses in which they are found, giving opportunities for overcoming weaknesses of character.

From December 22 to 30 the Sun opposes Saturn, tending to lower the resistance of the physical body and to bring obstacles and delays into life's affairs. Selfishness and pessimism need to be overcome by these natives, then the outer restrictive manifestations of Saturn will disappear.

The Sun trines Mars from December 22 to January 1, which will help in overcoming the saturnian influence. It gives much physical and mental energy, courage, determination, and constructive ability. The disposition tends to be frank and open but some-

what blunt.

From December 22 to January 10 the two benefics, Jupiter and Venus, are conjoined, one of the best signs of success and general good fortune. It favors the accumulation of wealth, a happy marriage, social prestige, and the respect of others. The nature is friendly, sociable, generous, and hospitable; the mind is broad, tolerant, and liberal. Talent for music may be present.

Mercury sextiles Uranus from December 22 to 30, indicating an independent, original, and inventive mind. This is the hallmark of the pioneer, and these natives are apt to "bring through" ideas and ideals that are lofty and progressive. Many friends are attracted, and success in literature and science is favored.

From December 22 to January 9 Saturn and Mars are in sextile aspect, pointing toward a capable, determined nature, with capacity for intense and sustained action. There is executive ability, too, and the physical health is favored.

Jupiter sextiles Neptune from December 22 to January 3, giving an inspirational, mystical side to the na-

ture, so that success in an occupation connected with an occult order is favored. During the sleeping hours these natives are quite conscious in the invisible worlds.

During this same period Mars and Uranus are in opposition, suggesting an erratic nature, a violent temper, and unusual resentment against restraint. These children should have special training in cultivating unselfishness, kindness, and concern for the welfare of others.

Mercury trines Mars from December 24 to January 3, indicating a sharp and ingenious mind, with a love for argument and debate. These natives exhibit great enthusiasm over any proposition which appeals to them and can influence others in the same direction. They have unusual dexterity and can turn their hands to most any task allotted to them, accomplishing their objects with an astonishing ease and rapidity. Success in literature and the mechanical arts is especially favored.

From December 25 to January 1 a less favorable aspect to Mercury is in effect: the opposition to Saturn. This planetary pattern tends to bring difficulties and trouble into the life, which may result in melancholia and brooding. Special emphasis should be placed on teaching these children unselfishness, optimism, faith, and truthfulness.

The Sun and Mercury are conjoined from December 28 to January 20, favoring the mentality and memory on the days when the orb of influence is three degrees or more.

From January 7 to 20 Venus and Mars are in square aspect, tending toward sensuality and the gratification of the senses. These children should have special training in chastity, economy, and general control of the emotions.

Venus squares Uranus from January 10 to 20, suggesting difficulties through the sex relation: a hasty, ill-

considered union, quarrels, scandals, etc., with loss of friends and prestige. Balance and poise especially need to be cultivated.

From January 11 to 17 Mercury squares Uranus, a stellar pattern which will need continual application to poise and self-control for its transmutation. Kindliness and tolerance for others is particularly needed, along with sustained purpose in life.

A better aspect for Mercury is the sextile to Neptune, lasting from January 17 to 20. This gives a mind peculiarly adapted to the occult art and the native may develop a supernormal faculty, such as magnetic healing.

During this same period Mercury conjuncts Venus, making the person cheerful and companionable, good-natured and sociable. There is also ability for music and poetry, an affability and persuasiveness which make for successful salesmanship.

A less desirable aspect to Mercury is in effect also from January 17 to 20, the square to Mars. This configuration indicates quick-wittedness and sharpness of mind, but also impulsiveness and excitability. These children should have special training in truthfulness, kindness and tolerance toward others, and humility. The tendency is to bully others --- to rule or ruin.

* * * *

LOOKING INTO THE PAST

(Continued from page 13)

1642 to 1648 a costly civil war raged. In 1660 the monarch was put back in power, but other revolts brought Britain to what we call a 'popular democracy'."

"What is a 'popular democracy'?" I asked.

The Sun was beginning to set, lighting the intelligent old face and its aureole of snow-white hair. Musingly he replied:

(Continued on page 42)

Readings for Subscribers' Children

STEPHANIE L. T.

Born June 23, 1970, 7:29 A.M.

Latitude 38N41, Longitude 90W09

Signs on Cusps of Houses:

ASC, Leo6.37	4th, Libra25.00
2nd, Leo27.00	5th, Sagitt1.00
3rd, Virgo23.00	6th, Capricorn .6.00

Scorpio intercepted in 4th.

Positions of Planets:

Venus8.03	Leo1st
Dragon's T6.05	Virgo2nd
Pluto24.35	Virgo3rd
Uranus4.40	Libra3rd
Jupiter26.03	Libra4th
Neptune29.56R	Scorpio4th
Moon27.08	Aquarius8th
Saturn18.19	Taurus10th
Mercury16.33	Gemini11th
Sun1.41	Cancer11th
Mars13.59	Cancer12th

With Leo on the ASC, and Venus there in the 1st house, sextile to Uranus in the Venus-ruled Libra in the 3rd, this little girl is unusually well endowed with the venusian charm and graces. Amiable, sociable, gracious, affectionate, and no doubt physically beautiful, she will attract much general favor. She has musical and artistic ability, loves pleasure and the social life, is loyal in her affections, and can succeed in entertainment or educational enterprises. Her health should be excellent, too.

The Sun is in the cardinal-water sign Cancer, in the 11th house, trine to the Moon in Aquarius in the 8th, and to Jupiter in Libra in the 4th, sextile the MC, but square Uranus. These aspects show that she is emotional, tenacious, conscientious, and able to rise in life by means of her innate ability, even though she will have help from friends and those in

high positions. By nature she is sunny, friendly, kindly, and sympathetic. However, the square of Sun to Uranus points toward the need to overcome a tendency to be impulsive and impatient of restraint at times.

The Moon in Aquarius in the 8th sextiles the MC, trines Sun and Jupiter, but squares Neptune. Stephanie has a very vivid imagination, a strong intuitive perception, and is apt to gain materially by inheritance and marriage. These aspects accentuate the sociable, courteous side of her nature, as well as her popularity. She should carefully avoid all negative psychic phenomena, though, such as seances and the ouija board, and try to keep a positive mental attitude.

Mercury in Gemini in the 11th house is unaspected, suggesting that this little girl will develop more in the present life through her intuition and spiritual faculties than through the intellect. Nevertheless, she has a quick, shrewd mentality, ready to investigate anything new and change her views readily. Thus she will have many acquaintances and friends in the literary world.

Saturn is posited in Taurus, which is intercepted in the 10th house, and makes a sextile to Mars in Cancer in the 12th. This stellar pattern indicates self-reliance, ambition, patience, determination, tact, and honesty. Stephanie may be called to positions of honor and trust, and since Saturn is unafflicted, she should be able to hold them with ability and courage.

The several favorable aspects to Uranus, Neptune, and Pluto augur well for this child's spiritual understanding and consequent ability to progress in this incarnation. Uranus in Libra accentuates the intuitive powers, while Neptune in Scorpio intensifies inspirational perception.

SUZANNE D. C.

Born September 11, 1965, 8:08 P.M.

Latitude 41N30, Longitude 81W43

Signs on Cusps of Houses:

ASC, Aries .. 28.40	4th, Cancer.. 10.00
Taurus intercepted in 2nd	
2nd, Gemini... 2.00	5th, Leo 8.00
3rd, Gemini .. 24.00	6th, Virgo....10.00

Positions of Planets:

Dragon's H... 8.36	Gemini.....2nd
Jupiter.....29.06	Gemini.....3rd
Mercury..... 5.43	Virgo.....6th
Uranus.....15.31	Virgo.....6th
Pluto.....16.11	Virgo.....6th
Sun.....19.04	Virgo.....6th
Venus..... 27.55	Libra.....6th
Part of F.... 10.23	Scorpio..... 7th
Mars.....14.42	Scorpio..... 7th
Neptune.....17.48	Scorpio..... 7th
Saturn.....13.27R	Pisces.....12th
Moon..... 1.13	Aries.....12th

With the Sun and five planets in common signs, the Moon and Venus in cardinal signs, and cardinal signs on all the angles, this child is strongly active-mental. Two planets in the fixed sign Scorpio help to give needed stability, but Suzanne should be taught to try constantly to put purpose into her activities.

The solar orb conjoins Pluto and Uranus in Virgo in the 6th house, sextiles Mars and Neptune in Scorpio in the 7th, opposes the retrograde Saturn in Pisces in the 12th. Mercury is also in Virgo in the 6th, unaspected save for a trine to the Capricorn MC. Suzanne is strongly mental, quick to learn, but inclined to be critical and too much taken up with detail. She will no doubt be quite concerned with matters of health and interested in diet and hygiene, as well as science -- particularly chemistry. She has a progressive, humanitarian side to her nature, however, and the idea of service to others should have a strong

appeal. She should be encouraged to think thoughts of health and vitality, and never to dwell upon real or imaginary ailments.

The Moon in Aries in the 12th house squares Jupiter in the last degree of Gemini in the third, its only aspect. This sign position of the lunar orb, along with the Aries ASC, points toward a very independent type of mind, quick to resent interference, but with considerable courage and ambition. However, the square to Jupiter impairs the reasoning faculty and suggests a tendency toward extravagance, ostentation, lack of forethought, indecision, and an inclination to take chances. Fortunately, the fixed sign Taurus is intercepted in the 1st house, giving needed stability to the personality.

The great Benefic, Jupiter, trines the lesser Benefic, Venus in Libra in the 6th, an excellent indication of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life, as well as a happy marriage and social prestige. The nature is jovial, optimistic, sociable, hospitable, and interested in philanthropic measures; the mind is tolerant and liberal. There is also talent for music, since Venus is in Libra.

The conjunction of Neptune and Mars is not in itself very favorable, but since it sextiles Sun, Uranus, and Pluto, and trines Saturn, the better side of both planets should manifest in all seventh house matters: partnerships, legal affairs, etc. There is a strong spiritual leaning which can, if followed, bring much inner development for this little girl.

In regard to vocation, Suzanne is apt to be drawn to work of a secluded type, such as research work (perhaps along health lines), laboratory experiments, or nursing. She could be an efficient dietician, too, in a hospital, a school, or for a public cafeteria.

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.

Musician, Hosp. Worker

ELAINE L.B. --- Born March 23, 1936, 9:07 A.M. Latitude 42N16, Longitude 71W48. Here we find Venus, Saturn, and Mercury in Pisces in the 10th house, with Venus sextiling Uranus in Taurus in the 12th. Saturn and Mercury are conjoined, opposing Neptune. Sun, Moon, and Mars are in Aries in the 11th, the two lights in conjunction and otherwise unaspecting. Mars trines Jupiter. Aquarius is on the MC, and the nimble Gemini is on the ASC. This native should have musical talent and enjoy teaching music. She should also be inclined toward hospital work, perhaps as a nurse. She also has acting ability.

Teacher, Entertainer

JUDY K.M. --- Born October 2, 1943, 5:45 P.M. Latitude 31N47, Longitude 84W47. This native has Sun and Neptune conjoined in Libra in the 7th house, sextile to Pluto in Leo in the 5th, trine to Uranus in Gemini in the 3rd; Neptune squares Saturn in Gemini in the 3rd. The Dragon's Head is in Leo in the 5th; Jupiter is also in Leo, but in the 6th. Pisces is on the ASC. Mercury is in Virgo in the 7th, sextile the Moon in Scorpio in the 8th, square Saturn and the MC. Jupiter, ruling the Sagittarian MC, sextiles Mars in Gemini in the 3rd, squares the Moon. This native has teaching and entertaining ability. She could serve satisfyingly in these fields, and also as a hostess where people congregate.

Gov't Worker, Bus. Counsellor

MARSHA S. --- Born January 2, 1943, 4:28 A.M. Latitude 36N14, Longitude 90W03. The Sun, Venus, and Mercury are all in the ambitious Capricorn in this chart, in the 2nd house. The Sun sextiles the Moon in Scorpio in the 12th, trines the MC, showing business ability and shrewdness in money-making. Mercury is conjoined with Venus, trines Uranus retrograde in Gemini in the 6th, and Neptune in Libra in the 10th. Virgo is on the cusp of the 10th. The business world, including government work, corporations, etc., seem to offer the best opportunities for this person's talents. She could rise to an executive position in any of these fields. She also has a strong spiritual side to her nature, and could be a spiritual leader.

Art Dealer, Stewardess

KATHY H.N. --- Born August 25, 1956, 6:05 A.M. Latitude 45N31, Longitude 122W41. This native has Sun, Jupiter, and Mercury in Virgo, the first two conjoined. The solar orb also conjoins Pluto in Leo in the 1st, sextiles Neptune in Libra in the 3rd, squares Saturn in Scorpio in the 4th. Mercury sextiles Saturn and Uranus, indicating an excellent mind: alert, progressive, and able to reason well. Venus rules the Taurian MC, and is posited in Cancer intercepted in the 11th, sextile the MC, trine Mars, square the Moon in Aries in the 9th. Merchandising, including objects of art, antiques, and curios, selling real estate, and hotel managing are all suitable areas of service for this young woman. She might also enjoy being a stewardess.

Daily Thought and Guide

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

Friday --- February 1

With the help of a tender, harmonious venusian influence, we should be able to work in a context of warmth and affection toward all whom we encounter.

Saturday --- February 2

Activities of travelers and those involved in literary occupations may receive impetus today, with general success indicated.

* Sunday --- February 3

Many aspects portend a busy Sabbath. Let us take time to worship serenely and to concentrate upon releasing the divine healing force.

Monday --- February 4

"When home is ruled according to God's word, Angels might be asked to stay a night with us, and they would not find themselves out of their element." --- *C.H. Spurgeon*.

Tuesday --- February 5

Although the "unprepossessing exteriors" of some contemporaries may loom large in our consciousness, we must devote our attention to the "divine essence within," which will ultimately be in full control.

Wednesday --- February 6

With the Moon in Leo trining spiritual Neptune, aspiration, nobility, and service should set the tone of our conduct today.

Thursday --- February 7

The products of a lively imagination, tempered by the restraints of

systematic analysis, knowledge, and reason, often result in splendid practical innovations for humanity.

Friday --- February 8

It would be well to guard against mental and emotional instability, fixing our thoughts on positive, cheerful, uplifting matters.

Saturday --- February 9

Considerable mental energy is likely to be released today, but we must be careful to expend it in a just, humanitarian, and spiritual manner.

* Sunday --- February 10

"And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." --- *Mark 11:52*.

Monday --- February 11

Several fine influences augur a creative, fruitful day, if we can retain a sense of humor and keep tight rein on our tempers.

Tuesday --- February 12

This is likely to be a day of intensive intellectual activity; when speaking our minds, let us be sure to employ tact as well as conviction.

Wednesday --- February 13

If things do not go according to our liking, it may indicate that our standards or aspirations are questionable. We learn by keeping open minds and making the best of every situation.

Thursday --- February 14

When all humanity has learned to be "kindly affectioned, one to another," there will exist that universal peace and brotherhood which now seems so elusive.

Friday --- February 15

"Life is a test and this world a place of trial. Always the problems --- or it may be the same problem --- will be presented to every generation in different forms." --- *Winston Churchill*. We may add, *until* man learns to live in harmony with natural law.

Saturday --- February 16

If we begin this potentially active, pleasant day with a sense of purpose, we are likely to end it with a sense of accomplishment.

*Sunday --- February 17

"In general . . . study of the highest philosophy will always tend to better one's health, because 'knowledge is power' and the more we know the better we are able to cope with all conditions, provided we bring our knowledge into practice and *live the life* . . ." --- *Max Heindel*.

Monday --- February 18

A quiet day is indicated; time devoted to introspection and retrospection would be well spent.

Tuesday --- February 19

"Shoulders that carry responsibility don't have room for chips." --- *Grace*, Spring, 1973.

Wednesday --- February 20

As our spiritual natures unfold, our intuitive faculties also will be heightened. The purely intuitive response is always correct.

Thursday --- February 21

Another busy day, on which the practical and the imaginative can be combined to further praiseworthy objectives.

Friday --- February 22

The wisest course in the face of baffling or unpleasant encounters is to emulate the actions of Christ Jesus, responding as we know He would have done.

Saturday --- February 23

Self-pity leads to stagnation and degeneration. By making the most of what we do have, we transmute inadequacies of character and ability.

*Sunday --- February 24

Mixed aspects project a lively day --- rewarding to ourselves and others if we dedicate it to the Lord's worship and service.

Monday --- February 25

Although we must learn to make our own decisions, invaluable help is often available from the experiences and advice of our fellow men.

Tuesday --- February 26

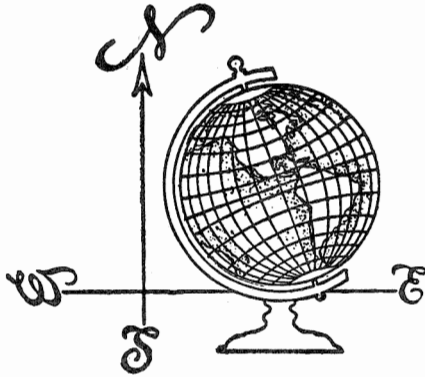
Vitality, authority, honor, steadfastness, and nobility are among this fine day's keywords.

Wednesday --- February 27

A generally successful day again is indicated. Hopefully, we will make the most of the favorable solar and lunar influences.

Thursday --- February 28

"Beauty, like truth and justice, lives within us; like virtue, and like moral law, it is a companion of the soul." --- *Bancroft*.



MONTHLY
News
 INTERPRETED

The Multinational Corporation

A MOVEMENT TOWARD UNIVERSAL BROTHERHOOD?

THE *National Observer* for the week of July 28, 1973, carried an article on multinational corporations in which it was stated that the last half of the Twentieth Century has seen the emergence of the multinational corporation (MNC) as a dominant global institution which is in many ways challenging the nation-state.

In the *Cosmo-Conception* Mr. Heindel says, "The national, tribal, and family unity must first be broken up before Universal Brotherhood can become fact." We must realize that man is one in God. Separate nations and groups which teach loyalty to only one country or people fail to understand the Oneness of all beings.

It is interesting to see how this condition is being promoted, the large corporations of the world being used as unwitting tools. Although their reasons are benevolent mainly to their own interests, the results may eventually be a wiping out of the national differences which foster so many problems.

The nation-state is primarily a political institution while the MNC is an economic one. The actions of the nation-state are governed mostly by the ballot box and those of the MNC by the market place. Neither institution can be depended upon to act

solely in the public interest. Special-interest groups strongly influence the actions of the nation-state. The MNC responds not only to the market place but by its high pressure advertising attempts to create and shape consumer tastes and wants.

A large number of these multinational corporations have emerged since 1950. They have grown rapidly until now the larger ones are on a par economically with a majority of the world's nation-states. The annual sales of General Motors, which grosses \$24.3 billion, are larger than the gross national product of Switzerland or Pakistan.

Planning in the nation-state is geographical in character and relates to its territorial confines, while the MNCs work on a global scope but are confined to a particular industry such as pharmaceuticals, automobiles, or food processing.

The global strategy of the MNCs decides where to get raw materials and components, in which capital markets to seek financing, where to locate plants, offices, and research laboratories, and in which parts of the world to concentrate marketing efforts.

"For the past few centuries the world has been neatly divided into a set of independent, sovereign nation-

states, including in some cases their colonial extensions. With the emergence of literally hundreds of multinational or global corporations, this organization of the world into mutually exclusive political entities is now being overlaid by a network of economic institutions, creating a complex political-economic matrix. Within this matrix there is often overlap between countries and corporations in functions, responsibility, and authority. In this sense there is no clear line of demarcation between countries and corporations."

Usually the interests and objectives of the nation-state and MNC are the same but sometimes they clash. This is becoming more of a problem as the enormous size and range of activity of many modern MNCs increases in relation to that of smaller nation-states.

Many decisions once made by the nation-state are now made by externally based MNCs. For instance, "A planning commission sitting in Accra, the capital of Ghana, may make certain decisions concerning, say, the creation of additional employment, but critical decisions influencing the number of new jobs to be created in Ghana may be made in the executive offices of MNCs headquartered in New York, Amsterdam, or Osaka."

Economic relationships among nation-states which used to be dominated by international trade are today becoming more and more dominated by international production. "Indeed, the internationalization of production, which results from combining production inputs from more than one country---say capital, technology, and management from one country with labor and raw materials from another, within the framework of the multinational corporation---may be the most significant economic phenomenon of the late Twentieth Century. Technological progress, particularly in transportation, communications, computer

science, and management, has created a situation in which for the first time men are in a position to treat the world itself as the basic economic unit in pursuing that core economic objective, 'seeking the most efficient combination of production inputs'."

In the past twenty years trends show that multinational corporations are deeply affecting the economic relationships among countries and the structure of global economy. These huge economic entities are responsible for the internationalization of production, finance, and ownership, as well as for the increasing integration of national economies into a single global economy.

One of the newer multinational production activity agreements is the industrial complementation agreement. A group of countries agrees to permit free trade in the products of a given industry such as computers, petrochemicals, or automobiles. This may include the manufacturing of components that are then assembled into a final product. For instance, International Business Machines has worked out an agreement with Argentina, Brazil, and Uruguay in the computer industry where components are manufactured in Brazil and assembled in Argentina. The punch cards are produced in Chile and the entire operation is headquartered in Uruguay. These countries now allow transportation of these products duty-free.

"The basic principle underlying industrial complementation agreements is the enlargement of a market beyond the national market for a product or related group of products in exchange for the sharing of production among the countries involved.

"In its efforts to achieve the most efficient possible combination of production inputs at the global level, the MNC contributes to the creation of a more equitable world order. It raises investment capital in countries where it is abundant and invests it

where capital is scarce and interest rates are high. Likewise, it attempts to locate its more labor-intensive operations where wages are lowest, thereby helping to raise incomes among the world's lowest income groups."

The most efficient technology is used by the MNC, regardless of the country of origin. When there is an advance in technology in one country it is immediately made available to all countries in which it operates.

At the present time the MNCs and nation-states are having their troubles. There is mistrust and suspicion, and agreements between the two are frequently broken, most often by governments. This is most common in countries where governments change hands frequently.

One of the great problems which the MNC has is the fact that it began as a national corporation. This close association of the MNC with its home government causes other governments to look on it with suspicion.

In order to realize its full potential for raising living standards around the world the MNC must be willing to lay aside its national ties, especially when these ties are to the more influential nation-states, such as the United States and, increasingly, Japan. It can function at full effectiveness only when it becomes truly multinational and global.

As the nations integrate economically, war becomes more costly and less probable. The prospects of war have diminished the most where integration has proceeded the farthest.

The multinational corporations can make an invaluable contribution to a more equitable world order and a reduced prospect of conflict between the more thoroughly integrated countries. They have a vested interest in an international system which functions smoothly, making war much less practical in handling foreign policy. Thus prospects will improve for creat-

ing a socially and politically unified global community and for restructuring the global economy to eliminate poverty.

Sadly, the MNCs do not always act in the best interests of all concerned. They have often resisted efforts of governments to enforce pollution control. Those based in the U.S. have lobbied for greater defense expenditures, have incurred responsibility for the U.S. violation, beginning in 1972, of the boycott of Rhodesian chrome ore, and are practically ignoring apartheid there. Besides, they are not doing much at present to alleviate some of the world's leading social ills, such as poverty, overpopulation, and rising unemployment.

"The past two decades have witnessed an enormous growth of corporate power at the global level without a corresponding growth of public accountability in the conduct of business affairs. But the issue facing the community of nations is not so much whether MNCs are good or bad. They exist. The real issue is how to harness the capacities and resources of MNCs to meet more effectively man's social needs, how to capitalize on their strengths while minimizing their weaknesses. Can the MNCs collectively evolve a socially responsible code of conduct or must this be imposed through regulation at the international level? If the latter, then can the community of nations get together to create a supranational institution with the necessary authority, or is this but another example of a global problem which the community of nations is not capable of dealing with?

There are still many problems to be met and much work to be done. The MNCs seem to be a step in the right direction even though created for personal gain. Hopefully, as they have come to realize that war and national boundaries are unprofitable, they will eventually realize that ex-

(Continued on page 38)



BOOK REVIEWS

Literature Plays
Motion Pictures - Music

"The Meaning of Masonry"

The Meaning of Masonry, by Lynn F. Perkins, CSA Press, Lakemont, Georgia, 1971.

MR. Perkins stresses that his book is not intended as a conclusive explanation of the tenets of Freemasonry. It is, instead, a statement of the meaning that Masonry holds for him as an individual. He claims to reveal no secrets, for, "How can anyone reveal a secret to someone who has not tuned his mind to perceive it as Truth?" Truth is unveiled to every person in proportion as he has prepared himself to receive it, and, ultimately, it will be the responsibility of every person so to conduct and prepare himself and so to pursue his own investigations that he will determine and prove Truth for himself.

Masonry seeks to promote universal brotherhood --- the brotherhood of man under the Fatherhood of God "which could and should be a universal unifying synthesis of sufficient power to draw all men together." "Masons all over the world express their first allegiance to God, as the Universal Father, and as Builders of a spiritual fabric follow as best they can the teachings in their own peculiar Book of the Law."

The Grand Master, Hiram Abiff, is held to be a symbol of masterhood, a man of spiritual illumination, fidelity, and integrity. In its philosophy, Ma-

sonry "includes the fundamental teachings of all great Avatars (Teachers). Therefore in its Ritual it does not mention any one of them but develops the theme and pattern of their teachings in the symbolism incorporated in the legend of Grand Master Hiram Abiff." Mr. Perkins explains that, for this reason, "Jesus the Christ" is not mentioned in the Masonic Ritual of the first three degrees. He makes no distinction among the identities of Jesus, Christ Jesus, and the Christ as Indwelling Planetary Spirit of the Earth --- a fundamental distinction which is made in the Western Wisdom Teachings.

Distinguishing between Speculative and Operative Masonry, the author indicates that Speculative (symbolic or theoretical) Masonry informs the member about the requirements of his own self-improvement within the context of the Divine Plan. Essentially, these requirements are control and transmutation of the passions and attainment through works of self-mastery. True Operative Masonry (as opposed to the purely material operative form which deals solely with physical building) arises out of Speculative Masonry. Its adherents have learned skillfully to apply the tenets of Speculative Masonry for purposes of their own spiritual regeneration and self-mastery.

The purpose of Speculative Masonry is to "subdue the passions, act upon the square (presumably, the astrolog-

ical square between planets which indicates in what areas an individual's weaknesses may be expected to lie), keep a tongue of good report, maintain secrecy and practice charity." If a Mason (or anyone) sincerely wishes to engage in self-improvement and character building, passive acceptance of ideals is not sufficient. The divine perfectability of all mankind is fundamental to Masonic Teachings, but this perfectability can be furthered in each individual only to the extent that he engages in "active and persistent thinking and the desire to change for the better." The more he endeavors, in thought, word, and deed, to regenerate and respiritualize himself, the greater will be his success. What the occult scientist refers to as the Law of Consequence, therefore, is here applicable.

In the same vein, the author emphasizes his conviction that "your destiny is in your hands . . . You have the power within yourself to build your spiritual edifice, and having been given the power of achievement, you and you alone have the responsibility." No teaching, Masonic or any other, can of itself bring perfection to anyone. On the other hand, development of an interest in higher teachings is a stepping-stone, for only by continuing investigation can we learn what is expected of us in the wider evolutionary context. *Then* we must make the effort, each in his own way, to live up to those expectations.

The author believes that many of his colleagues in the Masonic Order are little concerned with its symbols and allegories. "It is somewhat disturbing to observe among Freemasons almost total lack of appreciation of the inner content of Masonry, but it is even more disturbing to conclude that this same mental and spiritual darkness prevails among the leaders of the Craft." Many members, he opines, are too occupied with material matters, and they possess neither the

background, the educational impetus, nor the desire to delve into the esoterica of Masonry. Many do devote themselves to the charitable work of the Order---which the author by no means decries---but this, of itself, is not sufficient to fulfill the goals of Masonry as originally intended.

Concerning the hidden, or occult, mysteries of Ancient Freemasonry, the author contends that every person on Earth is confronted with the barrier of the occult (unknown), and it is senseless to depreciate the "occult" simply because it may not presently be evident to the senses or to the mind. It is reasonable to assume that, just as the body of man's knowledge has increased from earliest times, so also will it continue to increase until Truth be revealed to every individual. He urges Masons not to content themselves with prevailing materialistic philosophy and the material applications of Masonry, but to "openly admit the occult or hidden character of this divine science and proceed to reveal what is unknown and rediscover what is lost."

Mr. Perkins, then, sounds a plea for enlightenment, both generally and among Masons specifically. He asks the reader, not to take on faith his words or those of any other writer, but to study the records and the ancient Teachings for himself. The more study---and the more intense the effort toward self-improvement---the sooner will the Light of understanding replace the spiritual darkness that is still so great a part of the environment for many people everywhere. Mr. Perkins believes that the role of Masonry in this regard is considerable. "A New Age of Brotherhood will require Masonry to expand its power to bring the attractive possibilities of soul regeneration to men so that they can have every facility and opportunity to bring to light the True Word and to live it everywhere in the world."

Readers' QUESTIONS

The Last Judgment

Question:

What is the meaning of the "last judgment" referred to in *Revelation*, "when the sheep shall be separated from the goats"?

Answer:

This passage in *Revelation* is said to refer to the testing of humanity which will occur before the Sixth Epoch is ushered in. At that time, the Rosicrucian Philosophy states, the Christ will return to be the active, unifying Leader of humanity. Before that Epoch begins, however, humanity in general must have developed the soul body, the golden wedding garment composed of the two higher ethers, which are spiritual in character. The soul body is developed by service, and by living in accordance with the directives of natural law. No one who has not developed the soul body will be eligible to incarnate in the Sixth Epoch.

Some time before the beginning of the Sixth Epoch, a test will be applied to all humanity to determine whether or not they are eligible to advance. Max Heindel states that a new element is descending into our atmosphere which will eventually take the place of oxygen. This is similar to the manner in which air appeared in the latter part of Atlantis. The Atlanteans who had not developed lungs perished, and were unable to continue their evolution at that time. Similarly, before the next Epoch arrives, those who have not developed the soul body will perish be-

cause of their inability to assimilate the new element (ether) which is descending into the atmosphere.

The Bible refers to this in passages such as the following: "At that time two shall be working in the field. One will be taken, the other left". This will constitute, in effect, a "judgment day." It will not, in all probability, be an instantaneous process, but one which will extend over a considerable period of time, affecting different Egos in different ways.

Two more races have yet to be evolved in the present Fifth, or Aryan, Epoch, before the Sixth Epoch will begin. The "millennium" referred to in the Bible symbolizes the spiritual Sixth Epoch, which will be an age of universal brotherhood under the direction of the Christ, Who will return, not in a physical, but in His etheric, vehicle.

The Sixth Epoch must not be confused with the forthcoming Aquarian Age, which will be a zodiacal period of about 2,100 years following the present Piscean Age. The Aquarian Age is sure to herald many evolutionary improvements among mankind. Its glory, however, will in no way be commensurate with that of the Sixth Epoch.

Origin of Sin

Question:

How did sin enter into God's Plan if "In Him we live and move and have our being"? All is perfection in God's realm.

Answer:

It is true that "in God we live and move and have our being," and that God is perfect. We individually, however, are not perfect. We are evolving into godhood, and in the process of that evolution (or learning) we are bound to make mistakes. Sin, in part, is the result of the mistakes we make because of ignorance. In part, too, it is the result of deliberate offenses against natural law. We, or our Higher Selves, know better than to do some of the things we do, but we allow our lower natures to dictate our unworthy behavior anyhow. This is the most reprehensible form of sin, and proves, more than anything else, how imperfect we still are. We are deliberately using our free will in a manner contrary to God's laws.

Sin, we are told, is an anomaly in nature, and was not originally contemplated in our scheme of evolution. Spiritually we are all one: one with each other, and one with God. For purposes of evolution, it was so designed that man should go through a temporary phase of separateness by living in bodies of crystallized spirit which would temporarily dull his perception of his spiritual unity with others. If man had followed the original plan of God, these bodies would have remained in a comparatively spiritualized condition so that he would still have been responsive to spiritual impacts, and separateness would never have become acute. There would then have been practically no sin in the world.

In ancient Lemuria, however, when the Lucifer spirits invaded man's primitive consciousness, they inveigled him into indiscriminate sexual generation, taking the matter out of the hands of the Angels who had been directing it so as to avoid its crystallizing, separating effect. As a result, man has been crystallizing his vehicles ever since, at a tremendous rate,

and has thereby separated himself from his God and the rest of humanity to an extreme degree. This constitutes the "original sin."

Original sin, then, really came into being because of the use of free will. If man had not used his free will wrongly in misuse of the sacred creative force, sin, as we think of it, would not have occurred. By willfully doing the wrong thing, man has been responsible for the crystallization of his vehicles. Similarly, by willfully doing what he knows to be right, man will ultimately free himself from sin.

Since the inception of original sin, mankind in the main has been spiritually blind, although some men are now beginning to spiritualize their bodies by right living and the right use of the creative force. Their bodies are slowly becoming less crystallized and more amenable to spiritual impacts as it was designed in the beginning that they should be. These representatives of humanity, at least, are beginning to get away from the stigma and burden of "original sin."

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MONTHLY NEWS INTERPRETED

(Continued from page 34)

plotation of others is also unprofitable; that each man's good is closely linked to the good of all.

Mr. Heindel says, "Nations, as such, have had their day and are unwittingly working toward Universal Brotherhood in accordance with the design of our invisible Leaders, who are none the less potent in shaping events because they are not officially seated in the councils of nations."

It is heartening to see evidences of this behind-the-scenes work expressing in our day. Admittedly there is much more to be done, but when we see the guidance of these Leaders manifesting before our eyes we are given new courage and incentive to do our part by living to the highest we know.



Iron: The Basis of Separate Existence

DIANA DUPRE

EVERY nutritive substance, be it vitamin, mineral, protein, or whatever, is essential in its own way to bodily health, and almost all of them depend upon each other for proper functioning. A deficiency in any single element can impair the operation of the others, with potentially detrimental results to the entire physical, mental, and emotional system. Nevertheless, some food essentials do seem to have a wider range of influence than others, and one of the most significant of these is the mineral, iron.

Iron is a vital component of hemoglobin, the protein coloring matter of the red blood corpuscles. Hemoglobin conveys oxygen to the tissues, and occurs in both arterial and venous blood. One authority estimates that without iron, about 300 quarts of blood would be required to handle the body's oxygen needs, rather than the present approximately six quarts of blood present in an adult human being.

Every cubic millimeter of blood contains five million red blood cells. In addition, all living cells of the body carry at least some iron. Iron is, furthermore, an essential component of the respiratory enzymes which are needed to nourish cells, and it works in combination with other nutrients to

influence respiratory action. Thus, the extensive and continuing need for this mineral is obvious.

Authoritative sources posit iron as being 0.0004 per cent of the total body weight. The average amount found in the body of a 155 pound man is 0.09 ounces, or 2.8 grams. Adult men and women should have a daily iron intake of at least 12 milligrams. Adolescents and pregnant and nursing mothers need at least 15 milligrams.

After iron is absorbed from the digestive tract, some is stored, bound to protein, in the liver and intestines for future use. Iron is also removed from the red blood cells as they wear out, and ultimately re-used by the body in making new hemoglobin. The total amount of this mineral which can be stored by the body is relatively limited, however. The utilization and storage of iron by the body, furthermore, depends upon the protein substance apoferritin found in the intestinal mucous membrane. This substance quickly reaches its capacity of iron assimilation, and will not act upon additional iron during a particular period thereafter. Thus, an ample supply of iron, *renewed daily*, is necessary for optimum health and well being.

Iron interacts with copper, calcium,

and other nutrients, and any imbalance among these essentials will hinder it in its proper operations.

Oxygen deficiency is harmful to all parts of the body, and particularly to the brain. Iron helps the bloodstream carry oxygen through four arteries into the brain, and if this supply is impaired, the brain ceases to function properly. Poor memory, weakness, and unconsciousness can result.

Shortage of iron also can lead to anemia, which is a quantitative deficiency of hemoglobin, often accompanied by a reduced number of red blood cells. Symptoms of this debilitating condition include pallor, weakness, breathlessness, melancholia, premature greying, dry hair, wrinkled skin, and inflamed, sore tongue and mouth.

Iron deficiency can also contribute to a cause of headaches. Iron and copper unite with vitamins and amino acids to feed the cervical nerve fibers that control the health of the head. If sufficient nourishment is not forthcoming, these nerve fibers react by sending painful signals through the head.

Hair and skin care, too, depend upon a plentiful supply of iron. The ruddy glow of truly healthy skin occurs only when iron-rich red blood circulates freely through the system. If poor circulation exists, however, an adequate supply of iron alone will not remedy the condition. Iodine, found in seaweed and kelp, and other elements are also required. Iron, in conjunction with other nutrients, also nourishes the roots of the hair, which becomes lackluster and weakened if proper sustenance is not received.

Other distressing conditions may also indicate possible iron deficiency. These include, among others: trembling lower limbs, cold hands and feet, a dry, hacking cough, a craving for stimulants, poor equilibrium, sleeplessness, irritability, nervousness and hysteria, sore or filmy eyes, neu-

ralgia, and many more. These symptoms, of course, could also be indicative of other conditions not directly related to iron deficiency. It is obvious, however, that a lack of iron in the system can trigger innumerable ailments and, if prolonged and severe enough, can result in a complete breakdown of the entire organism.

From the spiritual point of view, iron is also of profound significance. It is a Mars metal, given to humanity by the Lucifer Spirits during the Lemurian Epoch. It is, in reality, the basis of separate existence. Without this mineral, the red, heat-giving blood could not exist. Blood is the direct vehicle of the Ego, and without warm blood, the Ego could have no hold on the body. Thus the Lucifer Spirits, by making iron available to us, made it possible for the Ego to become an indwelling Spirit. Before this was done, human bodies were not individualized.

It is not hard to obtain an adequate supply of iron if a balanced diet is consumed. Iron is found abundantly in sources such as molasses, sun-dried raisins, egg yolks, green leafy vegetables, grapes, legumes, plums, cherries, and carrots -- the one food that contains a supply of all known minerals.

Blackstrap molasses is probably the richest source of iron. This nutrient is taken from raw sugar cane from which all possible crystallizable sugar has been removed. One tablespoon of blackstrap molasses contains 9.6 milligrams of iron -- over three fourths of the minimum daily requirement of 12 milligrams.

Certain raw vegetable and fruit juices also provide good supplies of iron, in concert with other food elements. These juices include carrot, lettuce, grape, and the combinations carrot-cocoanut, carrot-radish, carrot-apple-beet top, carrot-celery-endive-parsley, and spinach-watercress-orange.

Concerning Millet

Millet is the name used for numerous related members of the grass family, Grammineae, cultivated for their small nutritious grain. Common millet, *panicum miliaceum*, is indigenous to the East Indies and to North Australia, but has been cultivated for thousands of years in Egypt, Asia, and Mediterranean Europe. Some consider it to have been one of the earliest grains used in breadmaking.

Another species of millet, *panicum italica*, is of similar origin and distribution, and is one of the most wholesome and palatable of Indian cereals. Its grains are very small and are only half as long as those of common millet. German millet, *panicum germanicum*, is probably a dwarf variety of *panicum italica*. Both are extensively used on the Continent in soups and roasts.

Numerous other species, cultivated in tropical and warm-temperate climates, belong to this vast genus. They include little millet, *panicum miliare*, a barnyard millet cultivated in the U.S.A. Australian millet, *panicum decompositum*, is made into cakes by the aborigines.

Millet has long been the chief cereal of the northern Chinese, who, it is reported, are far superior in physical development to the rice-eating southern Chinese, being both taller and stronger. It is claimed that the chemical composition of millet indicates it to be the most well balanced of all grains.

While there are remarkable instances of its sustaining power for humans, it also seems, so far as certain animals are concerned, to be a complete food and to contain all nutritional essentials. Thus when birds are fed on millet birdseed they flourish much better than when fed on any other grain; they do not thrive at all, in fact, if fed on wheat, rye, or oats ex-

clusively over a long period.

Similarly, Osborne and Mendel found that their experimental animals maintained good health indefinitely on an exclusive millet diet, which thus seemed to provide them with all essential amino acids and other factors; but diets of other grains led in time to some nutritional deficiency.

It is also claimed for millet that it is an alkaline-forming grain in contrast to wheat, rye, and oats, which are acid-forming. This is because its content of minerals is such that those producing alkalis are in excess of those which are acid-forming. Millet is also said to exercise a bland healing action, by virtue of a mucilaginous substance it contains, upon the gastro-intestinal tract, and to be one of the most easily digested of all cereals.

All this suggests that millet is a valuable food which could be an important addition to a vegetarian's diet. It can be obtained either whole or with the brittle outer husk removed. Because of its husk, whole millet needs to be ground down into a flour, by an electric mixer or home flour mill, before it can be used; it can be purchased at any pet shop, where it is stocked as birdseed. The kind that has been cleaned is a pale cream in color and is quite suitable for human consumption. All health food and specialty stores stock it.

Millet flour has a wide range of uses: for bread and biscuits, as a thickening agent, and is particularly good in soups and stews.

--- *Today's Food*, Winter, 1972.

* * * * *

Life is tragic for the person who has plenty to live on, but nothing to live for.

Tact is the ability to hammer home a point without hitting the other fellow over the head.

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FROM OUR PATIENTS

Texas --- Thank you for your constant vigilance in the care of others. It is through your efforts that we are brought into an awareness of our true nature and of our invisible helpers who are ever working to lift us up into higher realms of life. It is a joy to share with you the enclosed love offering.

California --- I have been feeling very well lately, and in my heart is a warm place for those who have been an inspiration and ever present help as you have. My warmest prayers of love and gratitude for all the energies given so freely and so unselfishly.

“QUIET, PLEASE!”

(Continued from page 47)

put the baby to bed, and tiptoe around so that nobody can hear you. When did you grow up?”

Benjy, with his mouth full of cookie, only smiled. He wasn't *exactly* as quiet as Grandma seemed to think, she'd probably find that out soon enough. Only today he had knocked his paste jar off the desk with a terrible thud, scaring everybody. But after all, it wouldn't do to be *too* quiet. Once in a while it might still be a good idea to let people know where he was

LOOKING INTO THE PAST

(Continued from page 26)

“Man is civilized only when he remembers his yesterdays in order to make his present better, and dreams about tomorrow.... you tell me!”

Thoughtfully I answered: “I think that a real democracy is when everyone is schooled to learn from the past and dreams of the future with a hope of fulfilling his highest ideals for himself and all humanity.”

Grandfather smiled his assent as we went to supper.



Joy-- A Healing Balm

ONE of the things that have the most influence in keeping the body healthy is joy. A joyful heart and attitude affect the body strongly and favorably.

Most of us know from experience how our whole life and outlook seem slowed down when we are engulfed in gloom, and truly it affects bodily functions.

Joy, on the other hand, quickens and stimulates, and the feeling of well-being it brings is more than mental.

We can actually use joy as an aid to healing. If, at first realization of an illness beginning, we resolutely lift our whole being into a state of joy and praise and keep it there, we are apt to find that overnight the physical problems have disappeared. The high, healthful (holy) vibrations of joy have changed and quickened the vibrations of the bodies and spontaneously harmonized and healed the lower condition into which we had felt ourselves slipping.

This method can be just as effective when used with an illness of long standing. When persevered in sufficiently the state of joy causes the body to begin to respond, resulting in improvement and healing.

It is not necessary, nor is it wise, passively to accept illness, bewailing our lot and speaking of it to all who

will listen. Such thinking and speaking are in themselves hindrances to healing.

Joy is a consuming power. The lower condition is swallowed up in the higher. The power of free will makes it possible for us to assert our authority in expressing health-giving joy and praise, regardless of circumstances. It has been well said that: "The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind." ---C.R.

* * * * *

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:

January 7 -- 13 -- 20 -- 28

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*.



Quiet, Please

DAGMAR FRAHME

ONE thing about Benjy, you always knew where he was. You knew, whether you wanted to or not. If he wasn't slamming a door, dropping something, or falling over his untied shoelaces, he was talking at the top of his voice to someone.

Everyone *always* knew where Benjy was. That is why he never won at hide-and-seek. That is why he was often asked to leave the library when the other children were reading.

Benjy never chewed gum without cracking it, never walked without stamping his feet, never put down his books without slamming them, and never closed a window without sending vibrations all about. He *could* talk in a normal tone of voice at the dinner table, but usually said "Please pass the butter" as though he was calling a football signal. He *could* go to the supermarket for Mother without knocking things off the shelves, but almost every time he went, something crashed to the floor. The supermarket manager was never happy to see Benjy.

Otherwise, though, Benjy was really quite likable. He was as polite as anyone could be who dropped his grandmother's coat every time he

tried to help her with it. He sometimes took his little sister to the playground even though his friends teased him. He got average grades at school except for arithmetic, which was always excellent. On one report card, though, his teacher had written: "Benjamin is alert and responsive, but he must learn to be more subdued and less clumsy." That pretty well sums up what was wrong with Benjy.

Benjy's father said he was just going through a "stage." His doctor thought he would outgrow it. His little sister laughed, clapped her hands, and squealed "Benjy!" whenever there was a noise *anywhere*. His teacher ignored it as much as she could, but one day, when she had a headache, she exclaimed: "Benjamin! If you make one more noise you will spend the rest of the day in the principal's office!" Benjy was strangely quiet for the rest of the afternoon, but made up for it by spilling a pitcher of orange juice when he got home.

Benjy's grandmother, who thought children should be seen and not heard, often remarked that Benjamin was much more heard than seen. Benjy's mother thought children *should* be

heard, but that they should be heard saying things that made sense, or singing, or even whispering secrets. She did not think they should be heard, at least indoors, banging, crashing, clamoring, clattering, roaring, booming, and yelling. Nevertheless, Benjy continued to bang, crash, clamor, clatter, roar, boom, and yell---indoors and out.

One day Benjy came home to find the doctor talking to Dad. "She'll have to have quiet--- *complete* quiet," he said sternly as Benjy opened the door. For the first time in three weeks, Benjy closed the door gently.

"What's the matter," he whispered.

"Your mother is sick, Son," explained the doctor, who turned to Dad. "I'd really like to have her in the hospital for a few days, but there isn't a bed available. You'll have to take care of her here. I'll stop in again in the morning."

Then the doctor left, warning Benjy on his way out, "I meant what I said about keeping it quiet!"

Benjy looked up into his father's worried face. "Is she *very* sick?" he asked.

Dad sighed, then tried to smile. "Yes, Benjy, she is, but we'll help her get well. Now, I'm going to sit with her for a while. Do you think you can find something for yourself and your sister to eat? There are lots of things in the refrigerator."

"Sure," said Benjy, who was not at all sure. Mother *always* fixed supper.

"And Benjy, try not to break anything, OK?"

Benjy nodded. "That again!" he thought. "I can't help breaking things."

"Benjy," Dad said once more, gently, from the top of the stairs. "Grandma's coming tomorrow. It will be easier then."

Benjy nodded again and went to the kitchen. He opened the refrigerator and an apple fell out and rolled

across the floor. "At least it didn't break!" thought Benjy. He took out another apple, some celery, cheese, and chocolate pudding left over from the day before. His sister didn't like cheese, but she loved celery stalks filled with peanut butter. Benjy tried to spread the peanut butter on the stalks the way Mother did, but it looked terribly messy.

"Oh, well," he thought, "she won't care. It tastes good."

Very carefully he poured two glasses of milk and sighed with relief when he put the bottle away without spilling a drop. He was so relieved that he hadn't been *clumsy* that he forgot about not being noisy---and slammed the refrigerator door.

In a minute, Dad was downstairs. "Benjy," he said, "*please* try not to make loud noises. Mother can hear them all and it's very hard on her."

Then he was gone, and Benjy felt hot tears rush to his eyes. "I can't help making noises," he thought.

He brought his sister in from outside. She ate the celery and the chocolate pudding and drank her milk, but refused to eat the apple. She demanded bread and jam and when Benjy said she should eat the apple first she began to cry. Benjy was so afraid that Dad would come down again that he fixed bread and jam and said nothing more about the apple.

"Mother wouldn't have let her get away with that," he thought, watching her getting jam all over her face.

After supper, Benjy washed the dishes in warm water. He couldn't find the soap and didn't want to make noise looking. He tried to be very quiet, but did drop a fork, which seemed to make a fearful clatter. Dad didn't come down, though.

Then his sister wanted to watch television, but Benjy said it would be too noisy. She started to cry again, so he promised, "If you stop crying I'll read you a story."

He read one story, and another, and

another. Whenever he tried to stop, she demanded the television again, and he didn't know how else to keep her still, so he kept on reading.

When he finally looked at the clock it was 7:30 --- time for her to be in bed and almost time for *him* to be in bed.

"Mother must be so sick that Dad has forgotten about us," he told his sister. "I'd better put you to bed. Now *please* don't cry," as her face screwed up again. "You don't want to make Mother sicker, do you?"

As soon as the words were out, Benjy knew it had been the wrong thing to say. His sister usually wasn't such a cry-baby. She was probably behaving like that because Mother *was* sick and everything was so top-sy-turvy. And she was too little to understand what was wrong. "Now she's *really* going to cry," he thought.

But she didn't. She just shook her head and started up the stairs, looking very little and very woebegone. As Benjy followed, an idea popped into his head. When they got to her room he shut the door and whispered, "I bet you can't find your pajamas without making a noise."

"I can, too," she said firmly, and opened the drawer and took out her pajamas. This was wonderful, because Benjy didn't know what drawer they were in and he would have had to open them all.

"Now," he said, "I'm going to stand outside the bathroom door and if you can wash your face and brush your teeth without me hearing you I'll read you another story."

She really should have a bath, he was thinking, but that would be asking for trouble. Grandma could give her a bath tomorrow. Benjy *could* hear her washing her face and brushing her teeth, but just a little, and he didn't think Dad could because his parents' bedroom door stayed shut. "That was real good," he whispered when she came out.

Benjy didn't have to read much. She was asleep almost before he began, but he wanted to be very sure that she wouldn't wake up right away again. At last he turned off the light and tiptoed out, closing the door *very* quietly.

Benjy wished his father would come out and say something --- *anything*. He could hear no sounds from his parents' room, and was afraid to open the door. He wondered if Dad would remember to lock the doors and turn off the lights. The few times Benjy had stayed up very late, that is what he had seen Dad do.

"Guess I'd better," Benjy thought, going back downstairs. As he was trying to slide the latch in place on the front door without making noise, he heard snuffling and whimpering outside.

"Buzzy!" he exclaimed, louder than he meant to. He had forgotten all about the dog, who was usually fed and curled up in front of the fireplace long before this. He unlatched the door again, and Buzzy bounded in, looking as though he was ready to make a lot of noise.

"Shhh, Buzzy," warned Benjy. "Go to the kitchen."

"Kitchen" was a word Buzzy understood, and off he went. Benjy fastened the latch and followed. Buzzy's food came in cans, and Benjy could never make the old can opener work. He tried hard quietly to push the sharp wedge of the opener into the can, and finally took it out into the back yard where he could bang the whole thing on the ground. But that did no good, either. Buzzy was lying beside his supper dish, looking doleful, when Benjy came back in.

"I don't suppose *you* would eat peanut butter and celery," Benjy said. Then he smiled.

"I know!" he exclaimed very loudly --- and then gasped and put his hand to his mouth. Couldn't he *ever* remember to be quiet? But again Dad

did not come down, and Benjy took the cheese out of the refrigerator.

"Maybe this isn't good for you," he told Buzzy, giving him the cheese, "but you like it. Tomorrow Grandma can fix your dog food."

Buzzy seemed pleased, and gulped down the cheese.

Benjy locked the back door, turned off the lights, and went upstairs, followed by Buzzy. He was *so* tired, and no wonder --- it was already 9 o'clock. In a few minutes he was under the covers. Buzzy jumped up onto the bed too, and Benjy rubbed his hands through the soft fur. It was good to have someone there with him.

Tired as he was, Benjy couldn't sleep. He listened for sounds from his parents' room, but heard nothing. All evening he had been too busy to think much about Mother, but now he began to worry. It was really awful, not having someone tuck him into bed. He couldn't remember a time, except when there was a baby-sitter, that Mother hadn't done it. If Mother didn't get well, thought Benjy, she would never cook for them or wash their clothes or drive them to the movies again. Besides, she wouldn't be at the door when he came home every afternoon and that, somehow, seemed to be the worst thing of all.

Then he remembered something Mother had told him once when Grandma was sick. "Don't think of Grandma as sick," she said, "think of her as well. Make a picture in your mind of her with light shining all around her, and then ask God to help her get well."

"Maybe I should think about Mother like that," Benjy thought. It was a little hard to do. First he had to get rid of the picture he already had of her sick in bed. But after a while, the new picture came. Then Benjy said: "God, please make her well. I promise not to be so clumsy and noisy any more."

Next thing Benjy knew, a voice

said, "Wake up, Son. I let you sleep as long as I could. Breakfast is almost ready."

Benjy blinked. Bright sunlight shone into the room, and Dad was smiling at him. "I'm very proud of the way you took care of things last night, Benjy."

"But I couldn't open the dog food can and had to give Buzzy cheese," protested Benjy, still half asleep.

Dad chuckled. "I didn't hear Buzzy complaining."

Benjy was suddenly wide awake. "How's Mother?" he asked.

"Mother is *much* better. She even wants breakfast. The doctor couldn't believe it when he saw her this morning."

"I asked God to make her well," said Benjy thoughtfully. "I promised Him I wouldn't be so clumsy and noisy any more."

Dad sat down on the edge of the bed and hugged Benjy hard. "Nobody who did what you did last night can be called clumsy or noisy," he said.

"Didn't you hear me drop the fork?" Benjy asked, wonderingly.

"No, Son, I didn't," Dad said, with a funny catch in his voice. "You were very quiet, and you kept your sister quiet, too. That's more than Mother and I can do sometimes. Mother wants to see you before you go to school. She had no idea you could manage things so well --- and neither did I. Maybe I should tell Grandma not to come," he teased.

"You mean I have to keep on getting supper?" Benjy asked, horrified.

Dad laughed. "No, Benjy, we won't subject you to any more of that. Besides, we can't have Buzzy getting spoiled on a cheese diet. Pretty soon he'd refuse to eat anything else."

When Benjy got home from school, Grandma met him at the door with a hug and a plateful of cookies. "You're quite a hero, young man. Your mother tells me you know how to fix supper,

(Continued on page 42)

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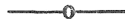
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