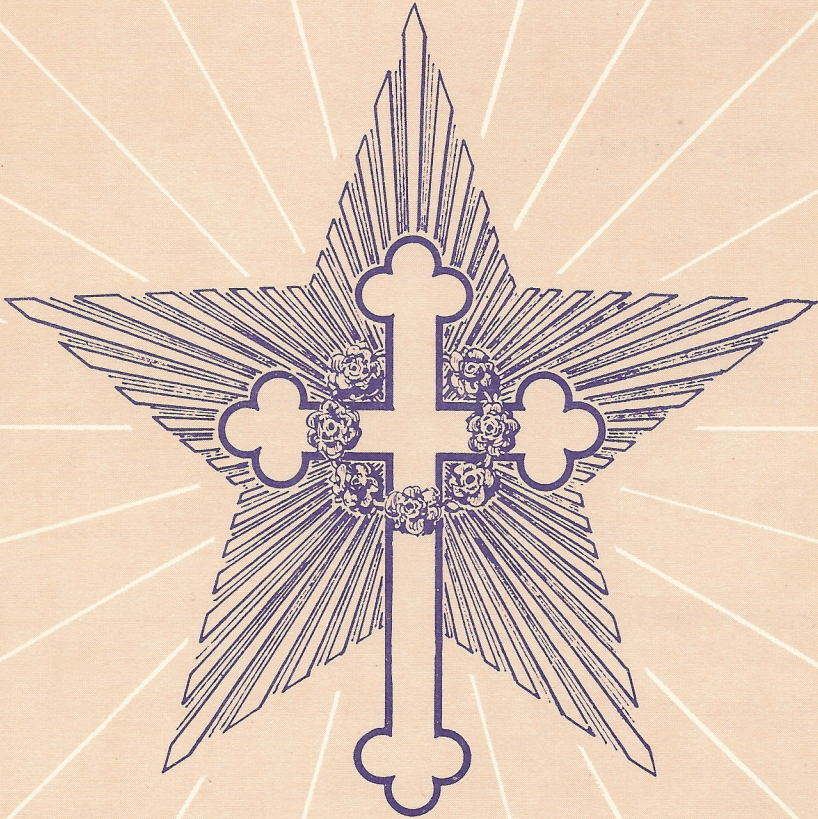
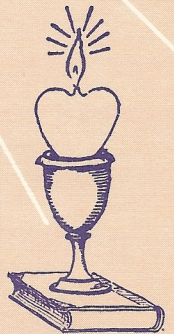


February, 1977 50c

RAYS from the Rose Cross



*The
Rosierucian Fellowship*



ANCIENT AND MODERN INITIATION

by Max Heindel

PART 1. THE TABERNACLE IN THE WILDERNESS

Chapters include:

The Atlantean Mystery Temple

East Room of the Temple

The New Moon and Initiation

PART 2. THE CHRISTIAN MYSTIC INITIATION

Chapters include:

The Annunciation and Immaculate Conception

The Transfiguration

The Stigmata and the Crucifixion

148 Pages

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“A Sane Mind, A Soft heart, A Sound Body”

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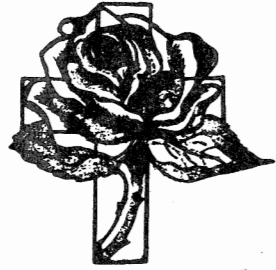
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The Change Within

"i" screamed "i" hate you!
 He responded with love.
 "i" called Him atheist-
 He named me Child of God.
 "i" scowled at Him -
 He smiled at me.
 "i" cursed His presence -
 He prayed for me.
 Then slowly but surely - "i" was unaware
 A change took place deep within
 "i" no longer felt critical of others.
 Now ashamed of my lower self.
 the Christ within melted my heart of stone.
 "i" realized - He was my Higher Self.

—Marigeri L. Parks



"May Your Cross Turn Into A Rose"

I race to meet the sunrise
 to awaken with the dawn
 to feast of the first rays of light
 that cascade o'er the rim of the earth
 All is silent
 and yet
 there is a drum roll
 the crash of the symbols
 and the music of a thousand instruments
 come marching forth across the horizon
 in the wake of a glorious new day
 Hallelujah

—Patricia M. Elders

Lady Love

I almost turned the wrong way
 But unselfish love took me gently by the
 hand,
 Showing me a finer, firmer path to travel.
 "Thank you," my failing heart and soul
 murmured
 Almost inaudibly.
 "How can I ever repay the gift?" I asked
 Lady Love
 "Pass it on to the next pilgrim and you will
 Have repaid the debt," she answered.
 "You will be busier than you could imagine
 For there are so many others like you who
 Are about to turn the wrong way and only
 Need unselfish love to lead them.
 Remember, serving is a privilege,
 So never abuse it."
 Then she faded away and was gone from
 My eyes.

—Jean Kennedy

Transition

While today's parents may
 Find themselves short
 On patience, time and money
 Fortunate are they!

Tomorrow's parents may be
 Short on nothing....
 Except, perhaps children....
 Unfortunately!

—Charlotte Oswald



Gratitude

The act of being grateful and giving thanks is fundamental to the life of the Spirit. Many times we read of the Christ giving thanks to the Father *before* the deed was accomplished. St. Paul says, “. . . be filled with the Spirit. . . giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.” *Eph.* 5:18, 20.

A retrospection of events over a long period of time will show us that truly, “all things work together for good to those who love God.” We wonder why we are subjected to specific situations and why certain people play such an important role in our lives. As we see the long view, we understand that these inexplicable events are somehow linked either with part of this life or something from a previous life.

We who have set foot on the Path are trying to the best of our ability to bring our lives into alignment with the highest we know. Inevitably this will bring an acceleration of events, helping us to accomplish this goal. Though the doing may be unpleasant, the result is worth striving for. When we realize this, we are able to give thanks, even in the midst of trials. Each problem met and mastered moves us another step toward our goal. Thus we are able wholeheartedly to say, “thank you,” when these things come to us.

Gratitude for the opportunity to learn a needed lesson or expiate a wrong we have committed wells in our hearts when we realize the privilege we are being given. Figuratively we are removing rocks and smoothing the Path to help us climb more surely and swiftly. The dedication to our task is tested by these trials which come to us, thus serving a dual purpose — that of clearing out past debts and trying our steadfastness, courage, and will.

“A single grateful heart towards heaven is the most perfect prayer,” says Lessing. Gratitude can become prayer without ceasing. Here, again, we stand in awe and thanksgiving when we see the beauty with which the Divine is constantly working in our lives. All things work for good so wondrously for all concerned. The intricacies with which lives are intermingled and opportunities presented is a constant source of amazement. Love and gratitude join in ascending to heaven as we send our praise and thanksgiving to God for His unceasing love and patience with us.

That thing in our lives which seems to us most difficult to bear truly can be our greatest blessing when the picture clears and we see the whole design. We begin to understand, as we feel this gratitude within, the significance of Mr. Heindel’s statement, “. . . we may make more soul growth by being grateful.” *Teachings of an Initiate*

Mystic



Light

Looking With Our Hearts

Dagmar Frahme

“Each day as I look, I wonder where my eyes were yesterday.” Bernard Berenson spoke these words specifically with regard to his work as an art historian and art critic. The same words apply to all of us too, however, in the general context of our every-day lives.

Why should these words ring so true? Why does retrospection so often reveal that of which we should have been aware while the event was taking place? Why can we not see things clearly as they are the first time around?

Maybe it is because our view of what *is* is so often warped by what we think it is, or what we think it should be. Maybe it is because we are so busy projecting our personal selves into situations that we blind ourselves to that which is being projected from other sources.

Our individual egocentric selves bring about some of the worst deceptions with which we as individuals must contend. Few people *never* fall into the trap of believing themselves to be infallible about one matter or another. Few people *consistently* maintain the equilibrium that allows them to participate in human interactions without experiencing any selfish emotions. Few people *always* are so objective in their general outlook that they are in no danger

of being deceived by subjective distortions.

Max Heindel advised his students carefully to develop their powers of observation: “Observation is the use of the senses as means of obtaining information regarding the phenomena around us. Observation and action generate the conscious soul. It is of the highest importance to our development that we observe the sights and sounds around us *accurately*, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm and harmony of the dense body is disturbed in proportion to the inaccuracy of our observation during the day In proportion as we learn to observe accurately we shall gain in health and longevity. . . .” (*Christianity Lectures* 177-8).

Correct observation of our physical environment, then, is vital to our harmonious development. So, too, is our ability to observe and understand the nuances of the human element with which we must constantly correlate. We should be able not only to describe our physical surroundings accurately, but also to have some reasonable idea of how the people with whom we interacted were feeling and whether or not they were laboring under physical, mental, or emotional stress that may have prompted

them to say what they said and do what they did.

Sensitivity

Eyes and ears are important tools of observation, certainly -- but so too is the growing sensitivity to other people that comes only as we extend our loving interest in their direction. When we indulge in self-centered emotions, our observation of the physical and human scene around us is colored accordingly. We see everything through the grey mists of fear or the red haze of anger, or we find that many things are hidden on the other side of the wall of self-importance that we have built around ourselves. We do not make accurate observations of the physical scene because we are too occupied with ourselves -- in whatever direction self-interest is taking us at the moment. We cannot make accurate observations about our fellow men because we are too busy formulating or voicing our own opinions or criticizing what we consider to be their faults and slights against us.

Only when we accurately observe a situation can we evaluate it in a meaningful way. Only after we have done this can we judge what the best type of service we can render is likely to be. Thus, careful development of our ability to observe enhances our ability to serve, as, also, it helps to enhance health and long life.

"Each day as I look, I wonder where my eyes were yesterday." The Rosicrucian Fellowship student who sincerely does his retrospection exercise often can say, "Each evening as I look, I wonder where my eyes were today."

Retrospection

Retrospection faithfully and thoroughly performed can be one of the greatest aids in strengthening our powers of observation -- especially of the human element. As we learn to understand the reasons for our actions, we also learn to understand what makes other people "tick." Then, gradually, we learn to sense what may be at the bottom of other people's words and deeds -- not the next day or the next week, but

immediately while the words are being spoken and the deeds are being done. Once this happens, our human sympathy and understanding begin to grow and our immediate responses to our brothers are more in line with the spiritual precepts under which we are trying to live. Only then will retrospection reveal that our reactions are becoming more selfless and helpful rather than separative and harmful, and only then will the need for us to repent and make restitution become less frequent.

We cannot begin to see anything apart from us clearly until we learn to regard it as, in truth, *apart* from us. Even then, we are not likely to see it without some unconscious subjective "editorializing" -- nor will we see it exactly as does anyone else who observes the same scene. Mr. Heindel offers the example of several journalists assigned to describe and report on the activities of a city. None of their reports closely resembled each other, although the subject-matter was the same for all.

Ourselves

Or, we can consider ourselves. In this context, each of us has three "selves": ourselves as we really are, ourselves as other people see us, and ourselves as we see us. As we really are, we are each a Divine Spark of the Solar God, each endowed with incalculable although mostly still hidden spiritual potentials and powers, and each with presently-developed worthy and not-so-worthy characteristics. We are latent perfection, destined to be perfection manifested.

The other two "selves" usually are born of contradiction, mis-understanding, mis-apprehension, and an exaggerated level of approval or disapproval. It is rare, if ever, that other people see us exactly as we are. Until we engage in retrospection or a similar program of self-study, we cannot expect to see ourselves as we really are, either.

Other people's views of us are usually colored by their likes and dislikes, their tolerances and prejudices, their loyalties,

their hopes, wishes, and ideas of what is and is not fitting, the state of their health, and their interactions with other people, some of whom may be entirely unknown to us. If someone regards us with particular affection, he may believe that we can do no wrong; if he regards us with animosity, he may accuse us of never doing anything right. Subjective considerations obviously influence the way in which most people look at us -- and they can never lead to an accurate understanding of what we really are.

Our view of ourselves -- at least, until we develop some equilibrium in this regard -- is likely to run the gamut from one extreme to another. If our plans go smoothly, if we seem to be surmounting obstacles or progressing in some other way, if we get along well with other people, we are inclined to be pleased with ourselves and think we're "not so bad." At other times we view ourselves in much less favorable light, considering ourselves stupid, unworthy, misunderstood, or inferior to or outcast from our fellow men. We allow other people's critical comments about us to assume an exaggerated importance in our own self-evaluation. Even during retrospection we may get so carried away with remorse that we magnify the error out of all proportion and, thus, not attend sufficiently to the equally important approval of right action. On the other hand, we are also sometimes overly susceptible to flattery, and allow that to contribute to an unjustifiable sense of our self-importance.

Others

In learning to observe and understand others, we must also remember that some -- perhaps many -- people adopt a "public image" specifically designed to conceal their true inner feelings. They deliberately endeavor to mask their thoughts, wishes, and underlying convictions with false substitutes so as to impress others or to spare themselves the pain of ridicule, criticism, rejection or legitimate chastisement. In other words, they pretend to be what they are not, and they pretend to think, cherish, condemn,

and long for those things which, they believe, would be acceptable to their contemporaries.

This disguise, skillfully constructed and relentlessly assumed, can be so difficult to penetrate that the closest associates of the person concerned may never be aware of it. Even husbands and wives have lived so disguised in close proximity for years without truly understanding each other.

The selfless person, sincerely interested in his fellow men, sensitizes his powers of observation and awareness. He, more easily than most, can penetrate such a disguise. Because his genuine good-will engenders confidence, he also can help peel off the disguise, encouraging the individual to appear more and more strongly in his own true light.

Heart -- Eyes

Each day as I look, I wonder where my *heart* was yesterday. The more we open our eyes and look about us with *impersonal* interest, the more our hearts will respond. The more we erase our self-centeredness and let what is outside speak to us, the more we will feel for what is there.

We cannot respond fully to the beauty of a sunset unless we look at it with seeing eyes. We cannot look at it with seeing eyes unless we think about what is before us -- the colors, the immensity, the sheer magnificence of the view. To do this we must push aside selfish, personal thoughts and give ourselves over completely to contemplation of the grandeur that it is our privilege to witness. *Then* we can be uplifted and feel in our hearts the presence and power of the great spiritual Force that lies behind the visible sunset.

Similarly, we cannot fully respond to the divine essence within one of our fellow men unless we look at him with seeing eyes. We cannot look at him with seeing eyes unless we think about what is before us -- a human being with strong points and weak points and likes and dislikes, burdened with cares and uplifted by the joys to which he responds, gaining earthly

experience and subject alike to temptations and to the Law of Consequence. To do this we must stop thinking about ourselves and give ourselves over completely to an attempt to understand this particular person. *Then* we can see the good that is in him, and our hearts will guide us in the best way of giving him the kind of help he needs in order that he may eventually help himself.

Christ Jesus said: "Where your treasure is, there will your heart be also." (*Matt.* 6:21) If our eyes and hearts are not opened, we can be sure that our treasure is closely tied in with the lower self. What is important to us then is what the lower self demands, whether it be wealth and property, the right to action unrestrained by law, or the liberty to gossip, criticize, and censure our fellow men.

Higher Self

As our eyes and hearts begin to open, our treasure moves from the realm of the lower self to that of the Higher. That which we lived for in the past becomes unimportant, sometimes repulsive, to our more spiritually sensitive natures. Instead of getting for ourselves, we turn our attention to bestowing upon others. Our treasure now lies, not in what we accrue -- wealth, power, or prestige, but in what we can share -- love, joy, hope, laughter, song, and, mainly, our very selves.

When we learn to observe with our eyes and our hearts, and when we learn to act compassionately and intelligently on our observations, we find the truly worthwhile treasures of this world. We find abiding friendships where there were formerly only people. We find the solace of Nature where there were formerly only trees and sky. We find the satisfaction of service where there was formerly only work. We find the fulfillment of creativity where there was formerly only routine.

Most of all, we find that the path of spiritual development becomes easier to tread. When the Higher Self first begins to do battle with the lower nature in our initial attempts to rise above selfishness,

spiritual development begins in earnest. We often suffer painfully at this time. The pull of the lower nature is still strong, and relapses are many. Increasing understanding of what we should do and the belaborings of conscience pull us in one direction, while the lures of our materially-oriented past continue to tempt us. The torture of being torn in both directions at once is sometimes intense.

Once we master the ability to observe with eyes and with heart, however, the pull of the lower desires is lessened. When eyes and heart are open and receptive, and we see and *feel* what is going on around us, we cannot help but become more interested in our fellow men and their welfare. Then, gradually, it becomes natural to think of them before we think of ourselves. The service we render, formerly forced because we knew we had to do it, now becomes automatic because we *want* to be of help. Since loving, self-forgetting service to others *is* the shortest, safest, and most joyful road to God, we readily see that, as soon as we have become observant enough in our hearts to *want* to perform such service, spiritual progress becomes much easier.

* * *

AFFECTATION

To affect a quality, and to plume yourself upon it, is just to confess that you have not got it. Whether it is courage, or intellect, or wit, or riches, or social position, or whatever else it may be that a man boasts of, you may conclude that is precisely the direction in which he is rather weak; for if a man really possesses any faculty to the full, it will not occur to him to make a great show of affecting it. He will be quite content to know that he has it. This is the application of the Spanish proverb; a clattering hoof means a nail is gone.

—Schopenhauer

Dante — Greatest of Astrologers

The Inferno and the Purgatorio

Part I

E.C.M.

Few people today realize to what extent astrology entered into the poems and pictures of mediaeval times. Few people realize that Dante was one of the most profound astrologers of his day. The *Divine Comedy* is astrological in structure and essence. Even today our finest interpreters of the philosophy of astrology have much to learn from this great exponent born in the thirteenth century.

Let us study the poem briefly. It is the story of a mystic's search for the larger life, the quest for great soul capacity, and greater spiritual vision.

The poem begins with Dante lost in the woods. These are the woods of the astral desire nature. The three great desires of man as depicted by Dante are pleasure (the panther), ambition (the lion), and envy (the she-bear). These three animals menace Dante at the beginning of the poem. The Sun is in Aries, hence the desire for something new, the coming of the new guide Virgil, and the start of the journey. Virgil symbolizes human reason. He is really the planet Mercury, the guide and guardian of the roads. Mercury, being human, can take Dante only two thirds of the path. He takes him down through the circles of the Inferno and up to the top of Mount Purgatory. Human reason, however, cannot mount to Paradise, hence his guidance in Paradise is left to Beatrice, the illumined soul.

The Inferno is divided into ten great circles. There is a preliminary circle where dwell those who never did anything either good or evil — "the wretches who never lived." In Limbo dwell the philosophers

who, Dante considered, had no deeply spiritual message but merely an intellectual one. How true it is that such teachers are not actually in hell but on the borders of it! They lead people to place false values on their teachings. They cannot impart spirituality, so they deny it. We may quarrel with Dante as to the specific people he puts in Limbo, but as students of the spiritual life, we can have no quarrel with his idea.

The keynote of Hell is struck by the wrong value being placed on mere human reason. As people follow such teachings and find only dissatisfaction in them, there comes a violent reaction. The first step downward is to throw reason to the winds and indulge the emotional life. Hence, in the next circle, we find people in whom "reason by lust is swayed." In punishment, these people who threw away the light of reason, common sense, and morality, are driven about by warring winds. Here dwell such people as Cleopatra, and here Paulo and Francesca weep eternally.

Two circles, a higher and a lower, are given to Mercury. In the higher, Limbo, is cold reason; in the lower, reason is submerged in emotional desire.

The third circle is that of the gluttons. It is the realm of the Moon, which rules Cancer, and Cancer rules the stomach. The gluttons lie in beds of mud and cold, dirty snow. They studied nothing but their own comfort during Earth life, hence in hell they are eternally bereft of comfort.

The fourth circle is that of the dark side of Venus, goddess of plenty. The

afflicted Venus traits are prodigality and avarice.

The fifth circle, that of the dark side of the Sun, contains the Stygian Lake. Here dwell all who gave themselves up to gloom and wrath instead of being like the Sun, happy and kind. The inhabitants moan: "Sad were we once in the sweet air made gladsome by the Sun."

Thought Forms

People today are not taught that gloom is a subjective hell and that the thought forms they make here will be the only thought forms they will have in the next world. If they were taught these basic occult truths, their own common sense would make them alter their thoughts.

The sixth planetary circle is that of Mars. Here in the City of Dis dwell all who pervert the truth, who are heretics.

Then Dante proceeds by way of Pisces, ruled by Jupiter, to the hell of Jupiter in the next planetary circle. "For now the Pisces play with undulating glance along the horizon." (Canto XI) Here are the blustering, violent Jupiterians and the suicides. (Note that astrologically Jupiter is almost always involved in death.)

In the circle of Saturn are the fraudulent, the hypocrites, and the evil counselors.

Lastly, to hold people more evil than anything that can be laid to the planets, is the icy realm of the traitors, where Judas lies chained to a block of ice. Ice here is symbolic of the absolute lack of love (warmth) which is the worst of all evils, for Dante considers that the traitor is of all men most shut out from God's love, for he has shut out love and loyalty from his own soul.

Now Dante and his guide ascend by a secret passage to the upper world and the glory of a star-lit sky is seen. The last lines of the Inferno run: "Thence issuing we beheld the stars."

After contemplating and passing by the evils of life, we see and are thrilled by something higher, nobler, and brighter. Then begins man's desire to purify himself from lower forces. He has seen the stars!

Purgatory

The second part of the poem is the journey through purgatory. Dante and Virgil arrive at Mt. Purgatory when the Sun is in Scorpio, the sign of regeneration.

Purgatory also has ten divisions: two preparatory realms; the circles where the seven deadly sins are punished (the purification of the lower attributes of the seven planets); the Earthly Paradise, distinct from the real Paradise. The Earthly Paradise is that of the uplifted Mercury, or human reason. The real Paradise is that of the purified soul qualities, related to inspiration and intuition.

The worst enemy to overcome when one desires purification is pride, for until that is overcome, we feel we are right and justified in doing as we please. Pride manifests as coldness and is the greatest enemy of love. If love is the utmost that Paradise has to offer, Dante is correct in reversing his planetary order and putting Saturn's realm as the lowest step on the ladder of ascent.

There is no essential difference between the sins in hell and the sins in Purgatory. The difference lies in the attitude of mind of the persons themselves. Those in hell have no vision of anything to make them want to rid themselves of evil. Like Paulo and Francesca, they merely bemoan their fate, but would repeat again that for which they now are suffering if they had the chance. The lovers in Purgatory act differently. They have seen the stars and are reaching upward in a desire for a state of purification.

The punishments in Purgatory are the direct and natural sequence and consequences of the sin. The proud are weighted down by heavy stones, for pride makes us all carry heavy burdens. The envious have their eyes sewn up, for envy prevents us from seeing that our source of supply is from the Infinite good and not through other people's belongings. The angry are in a thick fog, for in anger we blind ourselves to the truth.

In each realm of Purgatory there is a

purifying prayer and meditation on the quality which shall replace the evil.

Above the realm of saturnine pride is the realm of the envious, the realm of Jupiter. The bright side of Jupiter is good will, aspiration, and the ideational mind. Envy results from lack of aspiration, good will, and ideation. In aspiration, the Spirit knows our needs and can supply them; hence there is no need for envy of another person's supply.

Still higher is the realm of the Sun, where those who have lived gloomy and indifferent lives strive to transform these qualities into joy. Here Dante is told that gloom and indifference are "defects of love" — the inability to contact the love of the spiritual Sun's rays.

The realm of Mercury, that of the avaricious, is purged by taking on voluntary poverty and cultivating a spirit of bounty. This is a critical realm, for progress can go no farther till there is "free wish for happier clime."

In the sixth circle, gluttony and immodesty are purged in the realm of Venus. Here Spirits learn the true meaning of love and temperance. In the next circle, that of the Moon, the sin of incontinence is purged. In the last lines of Canto XXV, Dante speaks of Diana's chastity.

So the heights of Mt. Purgatory are reached, and here is the Earthly Paradise. Virgil has to leave, but crowns Dante: "I invest thee then with crowns and mitre, sovereign o'er thyself."

It is not till the seven deadly sins have been purged that man is really "sovereign over himself." After that he meets his soul face to face — Beatrice.

But Dante is not yet ready for Paradise. Purification is not everything. After purgation one must forget the past. Rememberance of former evil is often one of the great deterrents in striving for mystical union. So Beatrice leads Dante first to the River Lethe, and after bathing in it he does not remember that he was ever estranged from her. He then bathes in the River Eunoe and all recollection of the

past is nothing but gladness and joy. He says: "I returned from the most holy wave, regenerate, pure and made fit for mounting to the stars."

So the Purgatorio, like the Inferno, ends with the words "stars." Dante now is ready to mount through the planetary heavens. This is the second great stage on the Path, the "fitness" of the candidate.

* * *

Occult Symbolism of the Cross

The various forms of the cross symbolize man's development from the time he began to *shape* a physical body in the Hyperborean Epoch to the close of the Earth Period when he will have perfected it and completely extracted its soul essence on which certain powers of the Spirit are nurtured and developed. At the end of the Earth Period this work will be accomplished and the dense body will no longer be needed. This will end the use of the cross as a symbol of man's physical unfoldment.

The first staff of the cross was used in the Hyperborean Epoch. It was pictured as a single pillar. Note that the spinal column, a single shaft, was built during that epoch.

The Tau symbolizes the development of man during the Lemurian Epoch when his desire body became active and absorbed certain Desire World currents that horizontally encircle the Earth. Note the horizontal bar on top of the upright shaft.

The cross with its short upper limb symbolizes man's development after the link of mind was given and as an indwelling Ego he took possession of his fourfold vehicle composed of the mind, desire body, vital body, and dense organism.

The Rose Cross symbolizes the pure and holy state that will be attained by all when man has cleansed and purified his blood from evil desires and directs his desire body force in bringing about good in the world.

How Some Islanders Learned Music

An Allegory

Elsa M. Glover

Once upon a time on an island far away there lived a tribe of people who had no musical instruments and who had never heard of music. One day a fairy came to the island and gave to each person a box. Each box had a row of keys along one side (and was, in fact, what we would call an organ). The islanders, knowing nothing about music, would amuse themselves by banging with their fists at random on the keys. Luckily, however, the fairy had foreseen how the islanders would play on their boxes and she had made the boxes so that only a few keys which would produce harmony with one another could be played and all other keys stuck and could not be played. No matter how many islanders banged on their boxes simultaneously and no matter where or how they banged, only harmony could result. The harmony was nice and the islanders enjoyed it for some time.

Eventually, however, they began to grow tired of it and began to stop banging on their boxes. Then the fairy decided she must do something more. She waved her wand and changed the keys which were stuck. She made different keys unstuck on different boxes and some of the movable keys were now disharmonious when played together. The islanders, as they banged on their boxes, now found that sometimes it sounded nice and sometimes not so nice, depending on what keys they were hitting and on what boxes were simultaneously being hit by others. Gradually they learned to hit only certain combinations of keys and to avoid hitting other combinations. Gradually, also, they learned that, since

some of their keys were stuck, they could sometimes play things together that they could not play by themselves.

Whenever an islander had learned all he could about how to produce harmony with the set of keys on his box, the fairy would wave her wand and change the set of keys which were unstuck so that the islander would have a new set of keys with which to experiment. As an islander became more proficient, the fairy would unstuck more and more of the keys on his box. Eventually the fairy was able to unstuck all the keys on everyone's box, and all the islanders played beautiful music both individually and in groups.

Allegorical Interpretation: The island is the Earth. The islanders are the Spirits of men. The fairy represents the Creative Hierarchies which guide the evolution of men. The organs are the bodies of men. The keys on the organs are the astrological forces. The unstuck keys on the organs are the pattern of astrological forces which are available to an individual at any particular time. The initial situation in which only harmonious sets of keys were unstuck represents the time in evolution when man was still completely under the control of the Divine Hierarchies and had no free will. The unsticking of some disharmonious keys corresponds to the time when man began to have some free will. The fact that at this time many of the keys were still stuck corresponds to the fact that ever since the Earth and other planets separated from the Sun, the solar forces were not available to everyone in equal measure at all times, but came to different

people in varying strengths at varying times. The occasional changing of the keys which are unstuck corresponds to the changing of the astrological forces available to an individual from one life to the next (when the natal chart changes) or the changing of the astrological forces available in the course of a life (as the progressed and transiting configurations change). The gradual increasing in the number of unstuck keys corresponds to the gradually increasing ability of man to receive more and more

of the existing astrological forces. At first, man could receive only the forces from the Moon, Mars, and Saturn. Then he became responsive to the forces from Mercury and Venus, then the Sun and Jupiter, then Uranus, Neptune, and Pluto.

One moral which can be drawn from this story is that if men can learn to play organs, they can also learn to live in harmony, regardless of what astrological forces are available to them individually or collectively.

* * * * *

What Is Love?

D.F.

One occult definition of love presents love as the vibration of attraction and cohesion, having its counterpart on all planes of Nature. In the mineral it consists of the cohesion which holds the particles together. In the plant, growth and fruitage are its products. In the animal, the maternal instinct appears. In the human being, love finds its ultimate earthly expression in altruism.

Love is spontaneous. It cannot be forced, but it can and does energize the will to perform deeds manifesting love. There is, of course, a distinction between spiritual and personal love. Spiritual love is correlated exclusively to the good — to love for love's sake and right for right's sake — and extends to all. Personal love may contain within it some elements of the spiritual, but it also contains elements of the selfish and, often, the passional.

Only spiritual love, ultimately, will endure. One determination of whether a love is spiritual or personal occurs when one of the participants is subjected to the disfavor of the other. If the love is merely personal, it will not withstand this test. Disfavor, itself, indicates a personal element and, therefore, a lack of spiritual love. If the one who then is in disfavor becomes resentful or vindictive, it is

obvious that his love, too, has been purely personal. If love is spiritual in nature, there will be no manifestation of this sort.

Several occult writings contain the stories of two Egos, evolving side by side during many lifetimes. One Ego progresses spiritually and learns to understand well the true meaning of spiritual love. The other Ego proceeds along a selfish material path, acquiring possessions, power, and evil dominion over his fellows. In each instance, the spiritually advanced Ego feels so much spiritual love for his malevolent companion that he sacrifices his life that the other, who knows not the meaning of love, might be pulled back from the brink of the evolutionary abyss into which, because of his evil conduct, he has been about to plunge. In time, because of this single act of truly spiritual love, the "evil" Ego undergoes a complete transformation of character and comes to know and send out from within himself the truly radiant emanations of spiritual love.

The ultimate example of spiritual love was given by Christ Who, in the vehicles of Jesus, allowed Himself to be crucified for our sakes. "Greater love hath no man than this, that he lay down his life for his friends."

The Creative Power of the Voice

Maridene Lee

In the first chapter of Genesis it is stated: "And God said, Let there be Light." In the first chapter of the Gospel of John can be read: "In the beginning was the Word and the Word was with God, and the Word was God." In both statements there is the expression of sound through speech and the Word. The Primordial Word of God reverberated through space, forming matter into worlds. All things in Nature were spoken into existence by the Word made flesh. Everything that exists in the universe was first a thought in the mind of the Creator, that then manifested as a word or sound which, through vibratory motion of gradually slower and slower rates, built all forms, itself manifesting as the life within these forms. That is the process of creation, and man, being made in the image of God, creates chiefly in the same way.

Every form in all creation has its own keynote or sound, which consists of the archetypal forces humming within the archetype itself. Each planet, including Earth, gives forth a keynote, which is the sum-total of all the sounds blended and harmonized by the Planetary Spirit. Each object, plant, brook, bird, wind — all have keynotes unique for them. Each of the lower vehicles of man has a keynote which in health vibrates harmoniously with that of the archetype as lower octaves of its keynote. The vital body emits a sound which is continuous and like the hum of the bumblebee. This vibration can distinctly be felt in the back of the lower part of the head in the medulla oblongata, when the keynote is played on a piano, violin, or sung. When this keynote is played slowly and soothingly, it will build and rest the body, soothing the nerves and restoring health. If it

be sounded loud and long enough, it can destroy.

There is much power in the human voice. It can carry a person to the heights or to the depths. The inflection of the voice can lull to sleep, inspire, or frighten. All vibrations set free in the physical world penetrate into the higher realms. A voice may be heard only in the air, but its vibrations are also heard in the spiritual worlds. When groups of people sing hymns or speak responsive readings, the rhythmic vibrations of repeating the same words and the same tune blend their higher vehicles into a oneness at that particular time. When the moment has ended, the aura of each individual returns to its own usual color-pattern. The voice has thus been used to momentarily raise the vibratory rate of the congregation to a higher level.

Through the instrument of the human voice, man expresses his total personality. The ability to speak and to sing, which is elongated intensified speech, begins during the first year of life and is continually being developed for more effectiveness in the relationships of living. In order to improve the quality and quantity of the sound that is affecting others, one needs to understand how the human voice produces sound.

All musical instruments consist of three major parts: a motor, a vibrator, and a resonator. The vocal instrument is a wind instrument, for the breath is the motor that stimulates the vibrator, the vocal cords. Just as breath is essential to life, so correct breathing is the basis for good vocal production. Speaking and singing are vocalized breath. The sound stops when the breath stops.

The most important muscle to regulate

the flow of breath is the diaphragm. This large muscle is attached to the lower ribs and separates the chest from the abdomen. It rests under the lungs like a dome, and, when the dome of the diaphragm moves downward giving more space in the chest area, a slight vacuum causes air from the outside to rush in and fill up the lungs. When the diaphragm relaxes and curves back up in under the lungs, the air is forced out of the lungs. When inhaling, the diaphragm movement may be felt as an expansion all around the waistline — front, sides, and back. In order to feel this expansion, sit forward with both feet on the floor, then lean over, arms crossed, with elbows resting on the knees. Inhale slowly and exhale slowly with the mouth slightly open. Then inhale and exhale rapidly, like a dog pant, to feel the diaphragm movement.

The fingertips may be placed at the front waistline in the “V” of the ribs just under the breastbone. Take a quick deep breath with the mouth open, then slowly exhale. Notice the fingertips slowly moving inward as exhalation takes place. The upper chest and shoulders should never move in breathing, only the diaphragm. There will be noticed a little movement of the abdominal and rib (intercostal) muscles, since they are in close proximity to the diaphragm, but the diaphragm is the muscle upon which vocal attention is focused. As a great resisting muscle, the diaphragm holds back the breath as one slowly exhales. This muscle must be firm, but never tense. As with the strengthening of any muscle, exercise through practice firms it. Without diaphragm control, there is the tendency to control from the throat and vocal cords, producing tight hoarse tones. With proper control, the flow of breath can be regulated for high or low tones, soft or loud tones, sustained legato, or short staccato tones, and long or short phrases.

Alphabet and counting exercises aid in gaining control over the diaphragm muscle. Say the alphabet quickly, feeling the inward

movement of the diaphragm. Then gradually slow down the speed of reciting. Count to 25, then increase to 40. Be certain to inhale quickly with the mouth open, then gradually release the breath, economizing its use. The ability to speak or sing long phrases is not a matter of lung capacity but the ability to control the flow of breath after it is taken.

Vocal Cords

All air that goes in and out of the lungs passes through the larynx, sometimes called the voice box, because it contains the vocal cords. The larynx is located between the back of the tongue and the trachea or windpipe. It is shaped like a box with places of cartilage on all sides. The vocal cords are two bands of elastic tissue that lie along the sides of the voice box. Attached to this tissue are small muscles which can stretch the cords, change their shape, or bring them closer together. When the cords are close together, air rushing between them produces sound. The pitch of the voice is determined by the stretch and shape of the vocal cords. The more tightly the vocal cords are stretched, the higher the sounds that are produced. The cords are more relaxed for lower sounds. When one breathes, the cords are so relaxed that they form a V-shaped opening that lets air through. Since the vocal cords are shorter in women, their voices are pitched higher than those of men. Boys and girls have vocal cords about the same size until puberty. At that time the voice boxes of the boys grow larger and their voices change in pitch. When a person begins to speak or sing, nerve centers in the brain cause the vocal cords to start vibrating to the pitch desired at the same time the breath is released. It is necessary to think clearly the pitch of a tone so that it can be matched with the proper number of vibrations of the vocal cords. The cords automatically respond to the pitch held in the mind. To maintain the pitch, there must be a steady flow and pressure of breath against the vocal cords.

Without resonance, a tone quickly

dies. Resonance gives the tone a fullness, a richness, and a carrying quality. It is due to the sympathetic vibration of the vocal cavities with the vibrations of the vocal cords. The vocal cavities are the head cavities, throat, and chest. The vocal cords convert the breath into sound waves that excite vibrations in the vocal cavities. These vocal cavities reinforce the harmonic overtones of the pitch, increasing the volume and giving the tone its quality. The tone quality or sound of the voice that is unique for each individual is primarily determined by the size and shape of the resonating cavities. A big pleasing voice is the result of resonance, not force.

The nasal cavities are the chief resonating areas and can be located by placing the fingers on the cheek bones. A vibration sensation may also be felt on the forehead, on the top of the head, on the throat, and on the upper chest. Hum by closing the lips and teeth and resting the tongue against the roof of the mouth. Keep the back of the mouth open and relaxed, by not closing the jaw. The vibration will be felt in the front of the head and around the lips. Hum "N" and "NG", and in "singing," noticing the difference in the location of the resonating areas and that the breath passes through the nose only. When humming lower pitches, more throat and chest resonance is used. As the pitch ascends, nasal and head cavities provide most of the resonance.

The vocal instrument has a motor which is the breath, a vibrator which consists of the vocal cords, and resonators which are the vocal cavities. But the human voice has a fourth part that makes it unique and superior to all other musical instruments. This part is the articulator by means of which a person is able to sing or speak words in order to communicate ideas. The tongue, lips, and jaw are the articulators. All four parts of the vocal instrument must function perfectly in order to produce a beautiful voice.

Vowels

The energy of breath now has

pitch vibration from the vocal cords and the sympathetic vibrations of the resonating vocal cavities and is ready to be molded into a form. This form is determined by the shape of the oral cavity, the mouth. Each vowel has its own form which demands a certain position of the jaw, tongue, and lips, resulting in a certain tone quality. The fundamental vowels are "ee, ay, ah, oh, and oo." The "ee" and "ay" are bright in color and positioned more forward in the mouth. The mouth shape of the "ee" tends toward a smile, with that of the "ay" being a little more open. "Ah" is generally considered to be the neutral vowel color. For it the mouth should be open about the width of two fingers, the back of the tongue flat and grooved like a yawn, and the tip of the tongue resting against the lower front teeth. "Oh" and "oo" are the darker vowels and are located more in the back of the mouth. The back of the mouth remains nearly the same as for the "ah" vowel, with the lips brought forward in an "o" shape for the "oh" vowel and like a pucker for the "oo" sound.

Vowels are considered the emotional elements of speech, for with them alone various emotions can be expressed. Ideas require the use of words which consist of both vowels and consonants, therefore consonants are considered the intellectual elements of speech. In singing, the vowels are sustained, whereas the consonants are enunciated distinctly but not prolonged. Vowels carry in a large room by means of resonance, but consonants must be exaggerated to be heard. The consonants having pitch on which tone can be sustained are m, n, ng, l, th, z, v, and zh. When these consonants are sung with vowels, some of the most beautiful sounds in music are produced, including the meaningful phrase, "I love you." The explosive consonants — p, t, k, q, and ch — are pitchless and percussive in nature, completely interrupting the flow of breath. The consonants — b, d, g,

and j — are sub-vocal, made with the breath contained in the back of the throat and have only a fragmentary initial pitch that is not sustained. The hissing consonants — f, s, sh, th, and x or cks — are produced by the flow of breath through the various formations of the lips, teeth, and tongue. Since sounds are the raw materials for the construction of words, the arrangement of these sounds determines the nature of the finished product. The creator of words is responsible for the effect these sounds have on others, for each sound in a word produces a different effect or form. When the sound is changed, the effect also changes. Each vowel or consonant sound on different pitches will have certain effects, varying when spoken, hummed, or sung, and at different degrees of loudness.

Vibration

Breath pressure and resonance control dynamics or volume. The rate at which the diaphragm sends the breath against the vocal cords determines loudness or softness. When the tone is very soft, the vocal cords vibrate only slightly on the very edges. For louder tones, the cords vibrate in greater amplitude. At all times, volume is controlled with the diaphragm action. The throat area is kept totally relaxed, for the vocal cords automatically respond to the mental concept desired.

Not only does every person vibrate to a particular keynote, but every organ and nerve center of the body has a certain pitch. When there is pain or illness in a particular part of the body, that organ is no longer vibrating harmoniously with the rest. A technique that will aid in harmonizing the body is to hum or sing vowel sounds from low pitches to high pitches and back like a fire siren. By slowly ascending and descending in pitch, all parts of the body will be touched by the tones. It may even be noticed that a particular pitch will bring forth a sympathetic vibration in the afflicted part. When such a response appears, that pitch may be held steady in order to allow tension

and pain to be released through the sympathetic vibration. A pulsation of the tone by increasing and decreasing volume with extra breath support or by preceding the vowel sound with a consonant, such as l, b, or d, may aid in the release of negative energy from the afflicted area. The siren technique helps to break up crystallized conditions in the body and reharmonize it. Just as muscles are toned up, the vitality of the body can be toned up through the daily use of siren humming or toning.

Voice

The voice mirrors a man's spirit, reflecting health or illness, optimism or depression. The manner of speaking indicates the kind of life being lived. A person attracts to himself that which he projects. By changing his attitudes, thoughts, and tone of voice, he may change conditions and circumstances around him. It isn't necessary to see a person, for his voice can reveal so much. From the voice it is possible to know man's stage of evolution.

Astrologically Taurus rules the vocal cords, so Venus, its ruler, is the mode of vocal expression. Mercury represents the air passing through the larynx, since it rules the air sign of Expression, Gemini. Both Mercury and Venus rule air signs of mental expression and earth signs of physical expression. The location of Venus and Mercury in a horoscope and their aspects may indicate to some extent how a person may express himself vocally. Venus well-aspected to Mercury usually indicates a good voice. If they aspect Mars there may be initiated some form of vocal expression, perhaps in the public light, particularly if the 10th house is involved.

By developing the physical voice to the greatest extent possible at the present time, man is also developing its etheric vocal counterpart. The organ that will be capable of speaking the creative word of life and power is an etheric organ built within the head and throat by the unspent sex force. To spiritual sight, this organ

appears as a calix or seed cup, and the creative force that sustains it appears as the stem of the flower ascending from the lower part of the spine to the head. Just as the cross in the Rosicrucian Fellowship emblem represents the body, the white rose in the center between the four arms of the cross represents the larynx, the generative organ of the future. This etheric organ is now being built, together with the soul body, by loving, self-forgetting service to others. Invisible Helpers are learning to use this etheric organ when they are out of the body at night. They are taught by the Elder Brothers how to speak the word of power that removes disease and builds in healthy tissues by projecting waves of energy that vitalize what has become crystallized and inert.

In the future, man will regain the

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The Tests of Initiation

The candidate for Initiation very often does not know that he is a candidate. Usually he is simply living the spiritual life of service to his fellow men because that is the only life that appeals to him, and he has no ulterior thought or object in so doing. But nevertheless he is being tested and tried all the time unconsciously to himself, for that is part of the process. No candidate is ever taken into an Initiation chamber and tried or tested; the tests come in the daily life and in the small things which are seemingly very unimportant but really of prime significance, for if a man cannot be faithful in little things, how could he ever be expected to be faithful in the great?

Furthermore, the Elder Brothers of humanity, who have charge of this work with respect to their younger brothers, are always sure to pick out a man's most vulnerable point, because if he is tried and tempted and falls, this serves to call his attention to the weakness in his character,

soul speech that he possessed in Lemuria, but with a conscious attunement with the nature spirits, himself speaking as a nature force. Just as in early Atlantis man was able to tune in to the archetype of things and give them appropriate names, so man will consciously be able in the future to wield power through the names and words he chooses for expression. In his present schooling in the Physical World, man is fitting himself to use such enormous power of the voice for the good of all, regardless of self-interest. In time he will develop a creative consciousness, such that he can speak the word of power, lost for so long because of misuse of life forces, and endow his forms with life, feeling, and thought. Then man will have evolved from a static to a dynamic God — a Creator.

and thus he has an opportunity of correcting it which he would not have if temptation were not placed before him. So the tests are not wholly made for the purpose of seeing whether he would keep the trust, but also for the purpose of giving him the chance to strengthen his weak points. The tests are therefore never the same in the case of any two candidates, for what would be a temptation to one would pass the other absolutely without making any impression upon him whatever.

Through a life of unselfish service and through the strength gained by passing the various tests the candidate weaves the golden garment of the soul body which prepares him to enter the invisible worlds, and the process of Initiation consists then in simply showing him how to make use of the power which he has accumulated within himself by his own work. But no one can initiate anyone else unless he has the power within, any more than an empty shell can be exploded.

Our Choice

Christine Lindeman

In the beginning, the God of our solar system differentiated humanity within Himself. This "self" comprised His entire physical and spiritual domain. He endowed each differentiated Spirit with the potential of all His powers. Since that time, during untold lifetimes, humanity has been developing these potential powers slowly but surely until "average man" has reached his present stage of civilization.

Although we all started out with equal endowments, some Egos have forged much farther ahead than others. They were more willing to follow the instructions and guidance of great spiritual Leaders and were more ready to work. Today, therefore, humanity is divided into various races and located in different nations and circumstances around the world. Each human being is exactly what he has made himself and lives in the environment he has created for himself. We all have developed the power of thought, including judgment and reason, to some extent, as well as our varied emotions.

All man's powers — being, as they are, expressions of the powers of God — are wholly good. Since man has free will, however, he is able to use these powers according to his own desires. He is at liberty to use them for good or evil. At the same time, he is held responsible for his choice — for the use to which he puts his powers and for the results thus obtained.

Apparently, at the present time, man in general seems able to learn primarily through actions which produce pain and distress. Thought power wrongly applied and emotions such as hate, greed, selfishness, and envy, have led humanity into some of the deplorable conditions in which we find ourselves. Gradually, however —

and, for some, at the cost of considerable suffering — man will learn that his powers must be used only for good.

The continent of Lemuria was destroyed by fire when the masses of its people became too evil for further progress. Atlantis emerged from beneath the water of the Atlantic Ocean, and the remnant of the Lemurian race which had proved worthy was saved from destruction and located there. Gradually, however, evil practices again developed, and all except a relatively small number of the inhabitants of Atlantis were drowned in the flood.

Those who were saved became the major progenitors of world population as we know it today. Evolution has gradually come forward to the present time. In view of the evil that is once again abroad on Earth, might we not be wise to let the past be a warning?

The right use of our God-given powers is well described in the golden rule: do unto others as we would have others do unto us. Each person has within himself an inner tribunal of truth which will guide him aright if he will but listen to the voice of his conscience. If we think evil and expect evil, then evil is sure to come, for we have invited it and prepared the way for it to manifest. If we think kindness, love, mercy, and peace, we have nothing to fear, for then our controlled thoughts and emotions will manifest only the good. Like attracts like.

We have been placed here on Earth that our latent powers may be developed into dynamic powers. In each life, if we live in accordance with the laws which govern our solar system, we can develop

(Continued on page 85)

MAX HEINDEL'S MESSAGE

The Effects of Mistreating Animals



When a man lives a life of sorrow and suffering, we may account for that fact by saying that he is reaping now what he has sown in former lives. But how can we reconcile the awful suffering and torture of animals with the justice of God? What will be the fate of those who now mistreat animals? The answer to these questions involves the following considerations:

To view life from the standpoint of present conditions alone is just as inconsistent and impossible as it is to look upon a man as having neither childhood behind him nor old age before him. We are what we are today because of all the yesteryears which have preceded our birth, and that past experience also in a very large measure determines our future from now until we pass out at death. Similarly, this life and many lives before it have made us what we are now, and from that past is determined in a wide measure the life which we shall lead in future embodiments.

At the beginning of manifestation the Spirit was free and like the Father save in one thing: it had no self-consciousness. The pilgrimage through matter was undertaken in order that this might be gained. To further this object the Spirit was crystallized into vehicles during the process of involution. A physical, vital, and desire body were gradually drawn around it to limit it and shut it off from all other Spirits. Then by the gift of mind the Ego or individual was finally formed. Imprisoned within the various veils mentioned, the Spirit can no longer contact the outside world directly, but, turning its gaze inward,

it sees itself and recognizes itself as "I".

At the same time, however, it feels also the limitations; it longs for the Father's house in order to take again its place as a son of God. A resolution to return to the Father is made, and more vehemently by the fact that pain and sorrow are experienced on account of the limitations of its present mode of existence. The conditions of the cramping prison house the Spirit feels are a goad to drive it on.

"No one cometh to the Father but by me," said Christ, and it is a fact that whenever the Christ is born within us we become men of sorrows and acquainted with grief. The path of probation, of purity, and of spiritual endeavor draws the face with lines of pain, and gradually the body is broken up; it becomes more ethereal and leaves the Spirit more free. In the measure that we subdue our passions we kindle the fire of fellow feeling, which will eventually burn up the dross of the flesh and leave the spiritual element of our nature free to function in the new heaven and the new Earth where pain, sorrow, and death are overcome. This will be a foretaste of the state of humanity during the Jupiter Period when we shall function in our vital bodies and be free from the physical vehicle with its attendant discomforts. At present, the thought of the ordinary individual has little or no power, but in that day our thoughts will be capable of giving life to certain lower orders

of spirits. Therefore it is of the greatest importance that we should first become thoroughly purified, before such a terrible power is given us.

The path of evolution is not a circle but a spiral. We are a better humanity than the Angels were when they were human during the Moon Period, and the animals, which will be human during the Jupiter Period, will be a better humanity than we. As the lowest globe of that era will be in the etheric region, only a vehicle made of ether will be used by any being. Thus the finer forces of Nature will then be available to all, and the humanity of that period as well as ourselves will be able to wield the lightning. Therefore it is necessary that the animals should know by experience the nature of pain which may be inflicted by the misuse of a superior power. To give them the necessary compassion, they have been made in certain respects like ourselves, capable of feeling the pain and suffering incident to physical existence. Thus from the present evil there will come good to both man and beast.

But though great good in the future will come from the evil of the present, the fact must nevertheless be taken into consideration that there is woe in store for him by whom evil comes. The lower kingdoms act as stepping-stones for the higher. Did not the mineral exist, plant life would be an impossibility, for plants could not take root and obtain the sustenance necessary for their growth. If there were no plants, men and animals would have no means of finding earth bodies. Thus, on account of the service rendered by the lower as stepping-stones to the higher, which can be paid only by service, the higher owe the lower a debt of gratitude.

Christ recognized this and the fact that without pupils there could be no teacher, and in gratitude for the privilege of teaching and bringing into the world the wonderful Christian religion, He washed His disciples' feet. In future aeons, those lower kingdoms now acting as stepping-stones to us and as

means of growth and experience will need help and service, which must then be given in return by us.

The human race, which now in many instances abuses the animals, will then have to act as their servitors, aiding them to attain the very utmost from the school of evolution as it will be carried on in that day. The Spirits whose bodies we now torture and destroy will in that day become our pupils, and it will be our duty as their guardians to help them grow and propagate the life we now destroy.

* * *

Power exhibits itself under two distinct forms — strength and force — each possessing peculiar qualities, and each perfect in its own sphere.

— *Garfield*



A Christian is a mind through which Christ thinks;

A heart through which Christ loves;

A voice through which Christ speaks;

A hand through which Christ helps.

— *Unknown*



Your thoughts determine the vital powers which emanate from the brain to every sick tissue. Think negative thoughts and you send sick vibrations to the sick tissue. Concentrate on your symptoms and you accentuate them. Think a positive thing and you ease up the symptoms. Pain becomes less severe. Oppression becomes easier to bear.

An optimistic outlook is half the victory. A negative approach is half the defeat. It doesn't matter what the diagnosis may be. Your chances are markedly increased if you "unconstipate" the mind, get rid of the fears and phobias and allow the sunshine to filter through.

Studies in the Cosmo-Conception

Religion, Art, and Science

Q. Is materialism a necessary factor in human evolution?

A. Just as day and night, summer and winter, ebb and flood, follow each other in unbroken sequence according to the law of alternating cycles, so also the appearance of a wave of spiritual awakening in any part of the world is followed by a period of material reaction so that our development may not become onesided.

Q. How important is Science?

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

Q. How is Religion related to Science and Art?

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

Q. What does Science embody?

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

Q. What place does Art occupy?

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

of all this beautiful world.

Q. Why are these three subjects not taught as one?

A. There was a time, even as late as Greece, when *Religion, Art, and Science* were taught unitedly in Mystery temples. But it was necessary to the better development of each that they should separate for a time.

Q. When was Religion the main teaching?

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

Q. How did such subjugation affect the world?

A. It was a detriment to the world when Religion shackled Science. Ignorance and superstition caused untold woe. Nevertheless, man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that Science is killing Religion for now even hope may vanish before materialism and agnosticism.

Q. What is the solution?

A. Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the Cosmos. To avert a calamity, Religion, Science, and Art must reunite in a higher expression of the Good, the True, and the Beautiful than obtained before the separation.

WESTERN WISDOM BIBLE STUDY

Ninth Commandment — Exodus 20:16

“**T**hou shalt not bear false witness against thy neighbor.”

As generally considered, this Commandment means, simply, “Do not lie.”

The number nine signifies the closing of all cycles in evolution. During the ninth month of the prenatal period the work then done comes under the kindly influence of the great benefic Jupiter, who prepares the foetus for the shock of life into the objective world.

Anatomically, the number nine and the zodiacal sign Sagittarius rule the hips, thighs, etc. The femur, the thigh-bone, which is the largest bone in the body, together with powerful muscles, forms the pillar of the body. Esoterically, the pillar-like beauty of the thighs is the symbol of integrity, and, conversely, people of integrity constitute the pillars of society, for integrity cements heaven and Earth.

Sagittarius erects another such connecting bridge. Through the beneficent work of Jupiter the sacral fire of the spine begins to glow like liquid gold and gradually rises toward its ultimate goal, the brain. Here it unites with the Pituitary body and pineal gland. There takes place, according to an occult writer, the esoteric baptism of the Holy Child by the Holy Spirit in tongues of flame. With flashes of inspiration its clear flame lights the innermost recesses of the mind. This fire raises both desire and the mind to lofty levels.

In previous Commandments, we have received from our Heavenly Father everything our hearts could desire. There is illumination that draws us upward, love that binds, wisdom that gives us the balm of understanding, truth that differentiates, justice that lends courage, peace, and equipoise. The eighth Commandment gives

us the talisman of power, but there is the inevitable injunction.

The injunction of the ninth Commandment reads: Today thou shalt be tested for thy integrity. The ninth Commandment is the “or else” Commandment. If we do not use the talisman properly, it will not work for us, and, as in fairy stories, it is given to us to see what happened to those who did not heed the warning. We are left alone, entirely to our own resources, on a seemingly difficult road.

With the eighth Commandment talisman we dare anything, we challenge the stars; with the Sagittarian arrow we aim high, recklessly high. We do not stop to think about what happened to those who, before us, aimed equally high and failed. The ninth Commandment, the corresponding ninth house and the sign Sagittarius, furnish the qualifying condition for the search for hidden treasure. The qualifying condition is integrity. Sagittarius is the injunction, the IF that accompanies us on our search. Though Sagittarius symbolizes effort and enthusiasm, it is not these, but integrity, which carries us through the task set.

The word “sincere” stems from two Latin words: sine cere, which means, without wax. In ancient Rome, when new temples and palaces were being built, unscrupulous contractors cemented broken slabs of marble with wax which, after the blocks had already been put in place, melted in the hot Sun. Eventually, in consequence, all contracts for new buildings included the clause: Sin Cere (without wax).

The person of integrity is sincere. He uses no wax; he does not deviate from the truth; he does not bear false witness.

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ASTROLOGY

Mars: The Principle of Energy

Elman Bacher

As the Sun symbolizes the creative center of things, so Mars stands for the energy which flows, like blood, through the life of manifestations and makes possible all forms of growth, sustainment, and progress. Mars may be called the Sun's "right-hand man." The two together synthesize the masculine polarity and, in primitive or undeveloped types, who live in emotion and desire rather than in will, Mars takes the place of the Sun until certain stages of evolution have been transcended.

Mars is essentially egotistical, separative, frictional, and dynamic. His is the voice of I am, I want, I will get. I defend myself, I defeat my enemies, I must survive. It is through his vibration that we see other manifestations of life -- people, experiences, things -- as obstacles to be overcome. They, in our consciousness, stand as threats to our life, satisfactions, and progress.

Thus, Mars is seen, in the horoscope, as the center from which we struggle for self-sustainment on all planes. He represents our degree of eagerness to live, our determination to keep going, our urge upward and onward; he is the steely eye, facing the slings and arrows of outrageous fortune. Mars, unregenerate, is I will have what I

want, at whatever the cost to others; regenerate, is alchemicalized into the shining gold of courage, his cardinal virtue.

Thus, we see that Mars is the maker of karma, because he is our projection into life. He is the basis for action, but not its fulfillment. He is the objectification of consciousness because in what we *do* we reflect what we *are*. Through Mars we live in and for ourselves, but when energy is expressed in terms of union with others (the Venus vibration) then Mars finds his regeneration.

Mars, as energy, is the principle of work. His degree of expression indicates how we bring zest, enthusiasm, force, and drive into that form of experience which represents our contribution to life and the channels through which we make a living. There is a universe of difference, in consciousness, between *work* and *labor*. In the first, we do the thing we want to do, as a form of self-expression and psychological release; in the second, we simply do something for the pay involved. To the first we bring an urge of the heart to do our best; in the second, material self-sustainment is the only concern -- a routine, automatic doing in order to make money.

Mars, as the principle of work, does not

necessarily mean a Mars type of work. A musician, poet, philosopher, teacher, nurse, lecturer, or what-not can bring to his line of activity this principle of work-as-fulfillment. Mars shows how strong is the urge to work, to self-expression, to effort, to development; any afflicted, or inhibitive, aspect to Mars in the chart shows a depletion of urge, a scattering of energy, a lack of courage, and a tendency to knuckle under rather than to carve out destiny.

We must not confuse the indications of a talent with the indications for a life work. A person may have all the inclination of being a gifted artist of some kind, but if Mars is not connected with this pattern, the art expression cannot be taken as the vocational pattern, since his urge is not expressed through it. He may use it as a hobby or for creative release in some way, but his life-work pattern, to be authentic, must include some degree of the Mars vibration to insure success and fullest accomplishment. Anyone who follows, as a life work, some activity unconnected with his Mars potential, does not and cannot really work -- he just labors and struggles and wonders why he can't seem to get ahead, and ultimately insuring unhappiness for himself. Mars, as a factor of the life-work pattern, may show by direct aspect to other planets involved, by being strong himself, or by his dispositorship of others.

In line with present-day concepts of constructive psychology, we know that much internal disorder is due to the misdirections of Mars, because Mars is the prime symbol of the sex impulse, the creative motivation of all life. In the vibration of Mars, mankind finds one of its chief sources of Ego-expression through the accomplishment of sex exchange -- or, as undeveloped people express it, sex conquest. Mars, as conquest, in this reference is seen as an expression of utter selfishness, in which the satisfaction of the desire urge is the only objective. It is only when this urge is experienced in terms of mutuality that exchange takes place. In this case,

Mars, through Venus, is gradually redeemed or regenerated into higher and higher expressions of love.

In primitive life, Mars finds its feminine counterpart in the Moon. One is the urge to initiate or project life, the other is the urge to bear and nurture it. The Mars-Moon pattern in the horoscope of either male or female may be described as the *desire potential*; Mars-Venus is the *love potential*, and the Sun must be taken into account in the analysis of the *parenthood potential*. Synthesis of the patterns of Mars, Moon, Sun, and Venus will indicate the possibilities of fulfillments, frustrations, predominant emotional tendencies, and polarity urges of the person's nature. Careful attention to the afflicted aspect that exists between any two of these planets that is most nearly exact by degree will indicate the pattern that contains the most deeply rooted potential for frustration or disharmony in the emotional nature.

Space does not permit a complete, detailed discussion of Mars in its patterns with all the other planets, but, because we are primarily concerned with psychological factors in astrology, we must, at this time, offer some material in reference to Mars and the sex urge. In recent years, the sexual factor of human nature has been the object of intensive study on the part of all people who seek to assist others in their development, and the astro-analyst has a big contribution to make in this connection. He sees in the horoscope a picture, like an X-ray, of the emotional potentialities, not just as static patterns of reaction, but, karmically, as expressions of the Law of Cause and Effect -- from the past, through the present, and pointing to the future. We are now concerned with afflicted aspects.

Mars-Moon: The subconscious mind is charged with unfulfilled, disordered sex pictures; sexual reactions are easily aroused and, when expressed, are done so with intensity. Great wastage can result if scientific and spiritual sex instruction is neglected -- the subconscious pictures must

be cleansed and reorganized. Parents should allow sex awareness to come into the lives of such children without fear or "nastyniceness" because these false attitudes only serve to make the problem more difficult. Natural, honest, and honorable approaches should be made as soon as the child evinces sex interest. His energies should be given constructive and productive outlets, and, without undue strictness or harshness, the child's early life should contain a certain routine of activity that can serve as a mold for his energy outlets. Well balanced physical training is very beneficial, since the organism then has a chance to develop through energy output, and wholesome respect for the physical body can be inculcated. The child must be taught respect for his sex organism, and with such re-direction of his subconscious, healthy attitudes may be absorbed. These factors become comparatively more important to the degree that Mars is strong by sign (Aries, and particularly Scorpio and Capricorn) and/or if the Moon is in Scorpio and the planetary occupancy of water signs is marked.

Mars-Venus: The fires of Mars (desire-passion), when distilled through the alchemy of Venus result in the flowering of human love, because Venus is the result of energy expressed in terms of the other fellow. Venus in the chart may be strong by sign, aspects, etc., but if Mars is weak, then the love potential is slight. In this case, Venus would be identified as culture, artistic or social abilities, love of beauty, etc. The love potential is clearly shown as a possibility of fruition if Mars and Venus are in aspect to each other -- the desire impulse then has a direct contact with its alchemical agency, but careful synthesis must be made regarding possible factors of frustration or inhibition of this process.

When Mars is strong and Venus weak, if the two aspect each other the pattern shows a possibility, in this incarnation, of developing the love nature. This pattern shows a predominance of the masculine

impulse (initiative, conquest, etc.) which, for flowering, must be harmoniously cultivated. When Venus is the stronger, and Mars is debilitated, then the receptive, or feminine, qualities predominate and the person is sub-consciously attracted to a more positive or dynamic partner. Mars square Venus is a detriment to the expression of Venus, however well aspected she may be otherwise, because she does not, in this case, receive the dynamic impulse in constructive or fruitful form. The result of this aspect may show as: a deep urge to love, but the inability to express it; the tendency to express love in terms of ego assertion rather than heart expression; an over-predominance of the basic masculine qualities that creates an unresponsiveness to the feminine expressions of life -- or a lack of understanding of them; the person may prefer to live his life in terms of work rather than love.

Mars-Uranus: This, on the emotional plane, is dynamite. The potential for passion is very great, and, if Venus is connected, love may be developed to extraordinary degrees. Intensity is the keyword, whatever the expression. Since Uranus is the fusion of Mars-Venus into creativity, this aspect shows a tremendous urge to create or invent, in some way, and the aspect shows the need for much control and direction. Inhibited, the dynamic energies can be banked up and choked to such a degree that there is great danger of destructive outbursts, emotionally or physically.

The negative expressions of Mars-Uranus combinations show that energy may be wasted or dispersed in extreme degree and, in the sexual expressions of life, this aspect indicates a pattern of unregenerate sex as protest or lawlessness. This is a symbol of possible libertinism -- the person may scatter himself as the impulse moves him; he doesn't want to, or can't, be held down to what he calls "limitations" or "bondage of relationship." He is, in his terms, a free soul; so free is he that, emotionally, he can't keep his feet on the ground at all, but flits hither and thither.

Such a person should be advised that unless love impulses are molded into constructive and fruitful forms, nothing but wastage is the result.

Other conditions allowing, Mars-Uranus can indicate the possibilities of powerful sublimations, if the energies are directed. A cause, an ideal, a life work, any of these may be the channel through which the person redirects his sex potentials into impersonal expressions. This process presupposes a strong will power, and if such is lacking in the chart, the scattering of this intense expression of Mars energy can result in very difficult and painful karma. Mars-Uranus also indicates a possibility of perverse expressions of sex through over-balance of the masculine polarity, and emotional balance and fulfillment difficult to attain. This pattern should be carefully compared with the feminine indications in order to ascertain the possibilities of emotional integration.

Mars-Neptune: In this afflicted pattern we have a symbol of many obscure and difficult-to-put-the-finger-on conditions that have been the object of research by psychiatrists and psychologists for many years. It is an indication of a high-strung and easily affected nervous system which, under certain types of stimuli, can result in serious deviations of the sex-impulse. We may describe this pattern as sex-illusion.

Attended by a pattern of frustration, the Neptune influence may cause the person to seek release through the "liberations" of drink and/or drugs. The organism is sensitive to these stimuli, and since -- or if -- the love potential is deficient, the person has the urge to find his sexual releases through false and illusionary forms. These releases are unhealthy, destructive and, because the lower astral vibrations are repeatedly contacted, very contaminating. The energy releases are diffused into dreams and emotional health retarded -- in extreme cases, destroyed completely.

However, reactions to drink and drugs can be corrected by therapeutics; Mars-

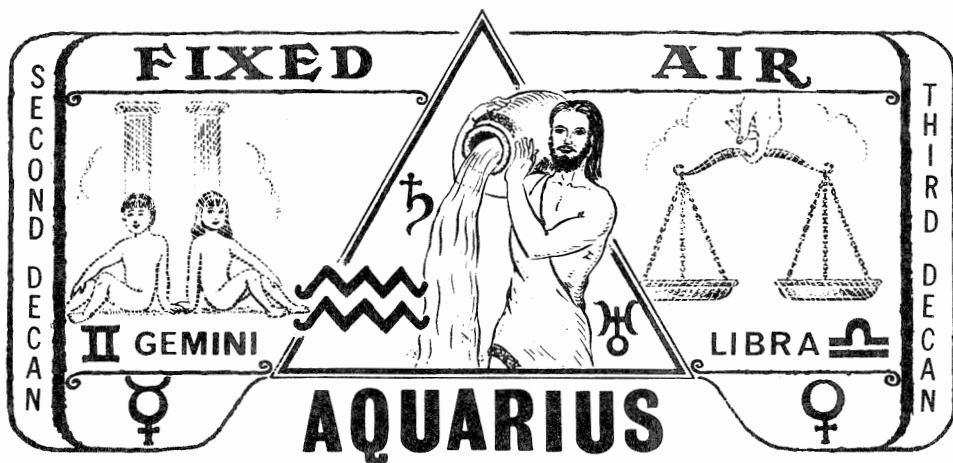
Neptune can indicate something even worse -- expressing the sexual nature and impulses *through symbols*. In this form of pathology, subconscious pictures have been brought over in which the person does not, or cannot, express his sex urges with another person at all -- he can only be stimulated by some inanimate thing which symbolizes to him an object of desire. These perverse forms can be uprooted only by careful analysis and therapeutic or spiritual psychology. Something "devilish -- way down deep" has become an emotional reality to the person which twists and deflects his urges out of all normal perspective. Check the chart carefully for every indication of possible healthy emotional expression, by which the person's sex impulses may be brought into alignment with the reality of human patterns.

The above pertains to extremes of complicated conditions involving Mars and Neptune, and of course other factors must contribute to indications of such perverse tendencies. However, Mars-Neptune does indicate some form of sex expression that deviates from the norm. Let us consider a few possibilities of regenerating this pattern.

Energy may be sublimated through creative art, music, or drama; work may be found dealing with the healing professions; devotion to human welfare in some form could be a splendid corrective measure in re-directing the desire nature; knowledge and understanding of sex, physiologically, psychologically, and esoterically, would certainly serve to clarify the mental pictures so that the person could, to greater degree, understand his problem; establishment of cleanliness as a factor in his physical habits could bring his consciousness into attunement with the ideal of inner and outer purity; and, above all, establishing in the consciousness the goal of love by which all desire impulses find their regeneration.

Mars-Saturn: The essence of emotional frustration. To the degree that Mars is strong by sign and aspects, this frustrating pattern can create trouble and pain, and

(Continued on page 81)



The Children of Aquarius, 1977

Birthdays: January 20 to February 18

SIGN — Aquarius, the water bearer.

QUALITY — Fixed, or inertial. Fixed signs have the energy of momentum, or of sustaining the impulses that are channeled through them.

ELEMENT — Air, or the mind. Air is motivated by concepts and finds a sense of reality in thoughts and ideas. Air also encompasses the realms of communication and relationships.

PHYSICAL ANALOGY — Atmosphere.

EXOTERIC ANATOMY — Specific: calves and ankles. General: gasses dissolved in the blood and tissues of the body, balance and distribution of body fluids, eyes, nerve sheaths, and valves of the heart.

PHYSIOLOGY — The physiological processes governed by Saturn, the co-ruler of Aquarius, have been covered under Capricorn. We will not repeat them here since they are rather lengthy.

Uranus, the other co-ruler of Aquarius, being one of the trans-personal planets, does not seem directly to govern processes of the physical body to a great extent. However, Uranus rules certain other energies which strongly influence the operation of the physical body. Uranus governs

the assimilation, circulation, and distribution of ethers in the body. The etheric forces circulated in the blood and along the nerves are especially under the rulership of Uranus. Thus, Uranus also rules the magnetic and electrical force-fields of the body. When the etheric currents are blocked or where their flow is detoured or excessive, such results as cramp, spasm, nervous tension, or nervous impairment may occur.

Uranus rules the pituitary gland in general, especially in its role in the development of man's spiritual potential. According to the Rosicrucian Philosophy, the ray of Uranus is forging the second spinal column which man of the future will possess. The sympathetic nerve ganglia which lie along the outside of the present spinal column will be enclosed in the future in a second spinal column and will be under the conscious control of the Ego. At present, these ganglia serve as reflex centers (ruled by Uranus) and as distribution and control points regulating the flow of etheric nerve currents.

ESOTERIC ANATOMY — Aquarius is one representation of the super-conscious mind. **TABERNACLE IN THE WILDERNESS** — Aquarius symbolizes the consciousness attained in the stage of development

symbolized by the East Room of the Tabernacle. These results include a consciousness of the unity of each with all, of the brotherhood of man, and of the fellowship of the Spirit, which in turn leads to a realization of the God within. Also developed here is a more conscious awareness of the spiritual forces working behind nature and guiding the evolution of man and of other created beings. The unfolding of this consciousness also makes it possible to draw more freely upon talents and abilities developed in past lives and to take a greater role in the shaping of one's own future destiny. Since the East Room of the Tabernacle was called the Hall of Service, it is obvious how this consciousness is developed.

BASIC INFLUENCE — The basic characteristics developed under the influence of Aquarius tend to be: a thoughtful attitude given to thorough deliberation of an idea; an impersonal and open-minded approach to relationships that endeavor to treat each person with equal respect, deference, and friendliness; and the ability to detach oneself from the immediacy of an experience in order to get a clearer perspective on it.

POSITIVE INFLUENCE — The development of positive Aquarius characteristics tends to make a person broad-minded and tolerant, and able to assimilate new or unorthodox ideas quickly and easily. An emphasis on the subtler mental powers and an ability to perceive thoughts or ideas behind external symbols and experiences may open up intuitive faculties, which in turn could give increased innovative and inventive abilities. Under the influence of Aquarius, an altruistic or humanitarian motive may be developed, looking to do good toward others. At present this motive tends to manifest as support for some special interest group or faction which the person believes will do the most good for others. However, the altruism of the future must be based upon a recognition of the unique talent and individuality of each person and on the individual freedom of expression

and development needed by each person in order to make his most positive contribution to society and to his fellow man. A recognition of these factors will become increasingly accepted as we draw closer to the Aquarian Age, which will dawn about 500 years from now.

NEGATIVE INFLUENCE — The misuse or abuse of Aquarius influences often inclines a person to invent grandiose schemes for the future but also to have a marked lack of ability for dealing with the problems of the present in a satisfactory manner. It may be difficult to reason with this type of person or to have a meaningful discussion with them because they often feel that they already have all the answers and may not readily admit to the fact that others can have better ideas than their own. Fixed mental attitudes, a propensity for designing elaborate but impractical schemes, and a tendency toward mental inbreeding and stagnation may often lead to eccentricities of character which do not readily lend themselves to fostering cooperation or respect from others. One very dangerous pitfall of negative Aquarius is self-satisfaction, which greatly hinders any attempts at spiritual, mental, or moral growth and improvement.

LESSONS — Greater good may be gained from positive Aquarius characteristics and the development of negative characteristics stymied by a consideration of the following qualities: infusing greater warmth, joy, and enthusiasm into the altruistic *concepts and theories* fostered by Aquarius; greater accessibility and the acceptance of personal responsibility for actions undertaken; and the cultivation of high ideals and aspirations to serve as a guide for continued efforts at self-improvement.

RULER — Saturn is one co-ruler of Aquarius, since Saturn and Aquarius work well together to give structure, concentration, depth, and foresight to the intellectual, perceptive, and communicative faculties.

Uranus is the other co-ruler of Aquarius and therefore most easily expresses its innate nature when in this sign. Uranus is the

planet of design, innovation, altruism, intuition, and sudden unexpected changes. Usually we would not think of innovations and unexpected changes as coming through a fixed sign very easily. However, it is actually the depth, consistency, and stability of the fixed signs that give the necessary strength and power out of which such changes can originate. The changes and innovations originated through fixed-sign energies are projected and developed through cardinal-sign energies and are distributed and diffused into other areas through common-sign energies. The futuristic and electric energies of Uranus most easily manifest through Aquarius because of its mental qualities, which yield more readily to the admittedly inertial tendencies of the fixed signs. It is this inertial tendency that makes the changes inaugurated by Uranus seem so sudden — because they are not *expected* or *anticipated* under the prevailing circumstances.

EXALTATION — There is no planet presently known to be exalted in Aquarius, though Athena, a planet theorized to lie beyond Pluto, may eventually find her exaltation here.

DETRIMENT — The Sun is in detriment in Aquarius and therefore tends to be somewhat restricted in the expression of its essential nature when placed in this sign. The Sun aims toward a creative expression of the self and a vital sense of a central and unifying purpose to life. Aquarius often lacks this strong sense of need for a guiding direction in life or lacks the ability to establish proper priorities. Thus, Sun in Aquarius may result in a broad-minded and altruistic individual who fails to perceive any real need for his own *self*-improvement or to make any significant progress in that direction. He may be too concerned about the affairs of others and not concerned enough about his own. A more spiritually evolved individual could use this influence to help integrate and co-ordinate various separate activities into a functional whole. It could be used to establish or administer a smooth flow and interchange among

different functional groups of resources, needs, products, data, ideas, designs, etc. **FALL** — At present no planet is considered to be in fall in Aquarius. However, Neptune may eventually fit here. Neptune represents the need for spiritual experience, perception, and understanding. In Aquarius, these qualities can be sacrificed to the purpose of looking for or trying to establish spiritual principles or laws in human inter-relationships on personal, social, cultural, religious, or economical levels. This, of course, can have many beneficial results. But one possibly undesirable side-effect could be that one fails to look for or to cultivate a spiritual life beyond that which can be encompassed on a Physical World basis. This hinders the development of more subtle and refined qualities of the soul which lead to higher states of consciousness and increased human appreciation.

GREEK MYTHOLOGY — Uranus was the Greek god of the sky (actually, he *was* the sky,) which we have noted to be the physical analogy of Aquarius. This also symbolized the universal and impartial tendencies of Aquarius.

COSMIC CHRISTIANITY — The Sun's passage through Aquarius marks a time when the Cosmic Christ makes certain forces available to us for our further evolutionary progress, bringing us closer to the time of His second coming. If we are awake to these opportunities we especially can use this time of year to cultivate a more unprejudiced and unbiased attitude toward others, learning to look beyond unprepossessing exteriors to find the spiritual essence hidden within. This is the quality that is most needed before a brotherhood of man established on the fellowship of the Spirit can emerge, and thus herald the return of Christ.

This time of year also can be used more easily to extricate ourselves from the tangled web of our own personal worries, doubts, fears, and anxieties and to get a more detached and impersonal view of them, and so be in a position to deal with them in a more logical, calm, and dignified way. When we can get this cluttered

mess out of our way, our progress on the path of spiritual unfoldment can be tremendously accelerated.

INDIVIDUALITY AND SELF-FULFILLMENT. The solar month of Aquarius has planets in all fixed signs, although so spaced that no grand cross develops. The rulers of Aquarius, Saturn and Uranus, form a close orb square to Saturn in the sign of its detriment, Leo; Uranus is exalted in Scorpio. Uranus square Saturn represents an internal conflict which will be strongly felt by Aquarius children. Parents, partners, employers and contact with the general public will appear as discipline and restraint until self-discipline and responsibility are learned. Partnership may bring severe tests because the native is inclined to be independent and carefree but expects the mate to be patient, reliable, and organized.

A preponderance of planets in fixed signs gives these children determination, intense ambitions, and a drive to achieve power and position. As the Sun is involved by position and sign, Leo, these individuals at some time of life may well take care not to overwork either their hearts or backs. Inflexibility and eccentricity are also probable negative qualities of the fixed preponderance.

The fourth planet in the fixed sign pattern is Jupiter in Taurus, the fourth solar house to Aquarius. The result of life (fourth solar house) is thus the striving of the Spirit to achieve greatness in harmonious living, practical judgment and service,

Jan. 24-Feb. 8, the Sun squares Uranus and opposes Saturn, making the inner conflict discussed above more important to character development. These individuals will have a generally grave manner with a strongly felt sense of duty. This pattern denotes ability to control sexual desires and other appetites, to recognize duty within the context of universal brotherhood, and to exhibit a strong, independent will resulting in a high degree of integrity and morality. Spiritual realities versus conventional opinions, progressive ideas versus authority and tradition, eccentric and idealistic ideas

which prove impractical, and the conflict between freedom for self and domination of others, are possible difficulties of this Saturn-Uranus aspect pattern.

Jan. 27-Feb. 11, the Sun sextiles Neptune and trines Pluto, a configuration which modifies the already progressive motivations to become transcendent ideals. Among these individuals, some will have the power consciously to tune in to the collective urges of their generation and thus become progressive leaders.

Feb. 3-18, the Sun squares Jupiter, making these individuals more optimistic and good-humored than is typical of Aquarius. Confidence is over-expanded so that judgment is sometimes impractical and the individual is tempted to ignore the consequences of sensual indulgence.

LOGIC AND MENTAL EXPRESSION. Mercury rises before the Sun the entire solar month, denoting a rapid mentality with sufficient forethought to utilize the intuition of Aquarius Sun. Mercury is in Capricorn Jan. 20-Feb. 10, and Saturn's aspects to Uranus give two saturnian influences to the mind with which to blend intuitive guidance with material knowledge and apply theoretical ideas concretely. Jan. 20-31, Mercury sextiles Uranus, giving an unusually astute mind such that these individuals will seldom misjudge the character of others.

Jan. 22-Feb. 2, Mercury squares Pluto, an influence which heightens the activity of the mind, making an unusually fast and penetrating mentality, especially so while Mercury sextiles Uranus. A Pluto-Mercury aspect promotes observation of trends in public opinion and thus can be highly persuasive in communications media.

Jan. 31-Feb. 8, Mercury trines Jupiter and conjuncts Mars. This broadens the mind and makes it keen in realizing material opportunities. These individuals have a high degree of confidence in their conclusions; their minds work at top efficiency but, at will, easily switch to other problems or pleasures with no worrisome looking back.

Mercury continues to conjunct Mars,

and Feb. 11-18, Mercury is in Aquarius. These individuals have fast, intuitive minds which will be excellent in debate and research. Mercury sextiles Venus in Aries, Feb. 14-18, denoting potential for direct, frank, but non-offending speech and inspirations in art, music, and social entertaining.

Feb. 16-18, Mercury conjuncts Mars, opposes Saturn, squares Uranus, trines Pluto, and broadly sextiles Neptune. These natives will have unusual minds, potentially capable of integrating large amounts of diverse information such as are required in high executive positions. Their minds will be lightning fast, inventive, and original, but they may not take time to test their conclusions; also, they may lack flexibility once the mind is made up.

LOVE, ARTISTIC URGES, AND SOCIABILITY. Jan. 20-Feb. 1, Venus is in its exaltation, Pisces, indicating capacity to respond to subtle emotions of art, music, ideals of universal brotherhood, and sympathy for all life — the potential for an idealistic love nature. Love attractions are sometimes strongly influenced by sympathy for one in unfortunate circumstances.

Jan. 20-23, Venus squares Neptune, denoting strong artistic, poetic, and religious inspirations. Venus-Neptune aspects indicate a potential for idealistic love relationships but often correspond to illusions about love; for Aquarius Sun, this is likely to portend mistaken ideas about free love. Saturn's seventh solar house placement likely will give contact with individuals too proud and upright to tolerate erratic ways, resulting in heartbreak. Eventually this will emphasize the truths that bondage stems from within and that freedom lies in self-control and acceptance of responsibility.

Jan. 20-Feb. 4, Venus sextiles Mars, picturing strong potential for the harmonious blending of love and sexual desire, as well as initiative and self-esteem blended with concern for others which results in the ability to get along easily with the opposite sex.

Jan. 20-29, Venus sextiles Jupiter, increasing emotional sensitivity, ability to

express abstract ideas through artistic and poetic endeavors, love of social pleasures, and ability to attract many acquaintances.

Venus is in Aries Feb. 2-18, giving individuals who are style-conscious, forward in their cultivation of friends, and inclined to be independent of love until love captures their hearts and provides a dramatic turning point in their attitudes.

Feb. 11-18, Venus opposes Pluto, indicating the charisma to sway the masses by personal magnetism and, possibly, the attraction of many potential mates. These attractions are likely to suffer most from the need to feel free from the bondage of personal love and marriage.

Feb. 13-18, Venus in Aries forms a grand trine in fire signs with Saturn in Leo and Neptune in Sagittarius. The planets in this pattern denote the ability for an idealistic, self-sacrificing, love as a motive for accepting responsibilities; therefore, the creative urges of this pattern will often be expressed in art, music, healing, and teaching.

INITIATIVE, COURAGE, AND SELF-ESTEEM. Mars is in Capricorn, its sign of exaltation, Jan. 20-Feb. 8. This gives individuals who tend to exercise caution before beginning, but tenaciously continue once started. These individuals like to be well-thought-of, in spite of an effort to appear nonchalant about the opinion of others.

Mars is in Aquarius Feb. 9-18, indicating individuals who cultivate many friends and pride themselves on their cool nerve and the quickness with which they can change plans or methods of attacking problems, especially when they think of an unusual approach.

Jan. 31-Feb. 18, Mars conjuncts Mercury, portending individuals who take great pride in their mental abilities and whose competitiveness will operate along lines of mental challenge, such as debate.

BENEVOLENCE AND RELIGIOUS CONCEPTIONS. Jupiter is in Taurus, Aquarius' solar fourth house, a natural avenue of nurture. These individuals

will readily give of their time and money. Aiding others will be basic to their philosophy of life and their openness will attract much help from others.

PERSISTENCE AND DISCIPLINE. Saturn is in Leo, the solar seventh house to Aquarius. Many of these natives will believe that others are unloving — or at least unexpressive of their love — and dominating. When these individuals develop self-control and an open warmth to others, the belief that others represent an obstacle will cease.

PERSONALITY AND EMOTIONS IN SUN-MOON COMBINATIONS. (Sun and Moon signs are in capitals, Sun sign first.) **AQUARIUS-AQUARIUS,** Jan. 20-21. The solar month begins with both Sun and Moon in Aquarius, emphasizing love of freedom, tendencies to be friendly to all but not easily intimate with anyone. There are tendencies intuitively to grasp progressive trends but to be extremely cautious in putting these ideas to use.

AQUARIUS-PISCES, Jan. 21-23. Moon and Venus are in Pisces, denoting sensitivity to the difficulties of others, self-sacrifice and utopian visions of social progress. This combination naturally promotes interest in medicine and social services, and appreciation of art, music, and poetry. **AQUARIUS-ARIES,** Jan. 24-26. This combination makes for courageous, enterprising individuals always ready to begin projects of a progressive or unusual nature who possess the perseverance to see their ideas carried out. Whatever profession they follow, their inventive capacity and executive abilities should be evident. These children will be independent and may yield to sudden rebellious impulses.

AQUARIUS-TAURUS, Jan. 26-28. These children will be deliberate and, at times, may be inflexible; however, their quiet, harmonious attitudes combine with generosity and good-nature to win them many friends. Under the influence of Moon and Jupiter in Taurus, some of these individuals may seek freedom in the back-to-the-land movement.

AQUARIUS-GEMINI, Jan. 29-31. This

double air combination gives very mental individuals who find it easy to express the typical emotional detachment and impartial judgment of Aquarius. Aquarius-Gemini gives an eminently scientific-minded influence, impelling a search into science and literature to satisfy an instinctive longing for knowledge. Writers, especially technical and science fiction, would do well under this influence.

AQUARIUS-CANCER, Jan. 31-Feb. 2. Intuition and feelings of universal brotherhood are promoted by this combination, but normally impartial judgment easily can be colored by family prejudices and personal experiences. The Aquarius-Cancer individual is never at a loss in comforting even strangers, or for unique ideas for home improvements and natural diets to restore health.

AQUARIUS-LEO, Feb. 3-4. Natives of any particular Sun sign often lack qualities of the opposite sign, but these children will have the warm enthusiasm, self-confidence, and affection of Leo. In the childhood home, the mother often will be the strong authority figure. These children make sure they receive their share of attention. For Aquarius, whose ideal is to be impersonal and detached, Leo Moon makes the emotional nature very commanding; once a desire has been impressed upon these minds, changing to another course will be exceedingly difficult. Some will have difficulty learning to treat others consistently, as the combination of opposites gives the tendency to treat an individual at one time with full-hearted affection and only hours later treat the same person with cold indifference.

AQUARIUS-VIRGO, Feb. 5-7. This highly mental combination impels the putting of unusual ideas to practical use wherever a need is felt for their implementation. Intuition and intellectual analysis blend to make an unusually astute mentality, although for some of these people pessimism may be a deterrent to faith in the working out of their progressive visions.

AQUARIUS-LIBRA, Feb. 7-9. Aquarius' friendliness blended with Libra's need for

society suggests people who easily attract acquaintances. The mental balancing of Libra, here the 9th solar house to Aquarius, gives strong potential for clear vision and understanding of abstract concepts in metaphysics, philosophy, and law. With Venus, ruler of Libra, in Aries, these children likely will wish to pioneer or aid the promotion of progressive movements in art, music, entertainment, or law.

AQUARIUS-SCORPIO, Feb. 9-11. Mars has entered Aquarius, an additional martial influence which will enhance aquarian independence and rebelliousness against convention and restraint. This combination is good for those in scientific research as the critical mind possesses the patience and persistence to pursue difficult subjects until an answer is found. Both symbols of feminine processes and consciousness are in martial signs, Scorpio and Aries. For males, this may indicate impulsiveness and regard of women as being objects for competition and conquest. This leads to the attraction of women who likewise are of a martial and dominating nature. For females, these influences indicate sudden attractions, a direct approach to men, and a high regard for traditional male roles in profession and leadership.

AQUARIUS-SAGITTARIUS, Feb. 11-13. These children should be optimistic, visionary, and humanitarian-minded. The love of abstract thought is such that they may ignore the practical aspects of their ideas and prefer to work with partners capable of taking care of the practical application of their plans. They win many friends through generosity, helpfulness, and the curiosity which impels contact with people of widely differing cultures and thought.

AQUARIUS-CAPRICORN, Feb. 13-15. Sun, Mercury, and Mars in Aquarius and the Moon in Capricorn give strong Saturn influences. Caution, persistence, practicality, and a polite, thoughtful manner will be strong points. Melancholy moods, pessimism, and too much reserve will be tendencies to guard against.

AQUARIUS-AQUARIUS, Feb. 16-17. Neptune, Pluto, and Venus are the only planets not in fixed signs. These children will think things over several times before coming to a decision and be slow in making changes. They look ahead at probable trends in science and politics but in general will find it difficult to work enthusiastically for progressive movements. Venus' position denotes a magnetic personality capable of relating well to many people, but a tendency to narrow interests will exclude for many a great amount of social contact.

AQUARIUS-PISCES, Feb. 18. With the Sun only minutes of arc away from Pisces and the Moon in Pisces, these individuals will be sympathetic, optimistic, and eager to help in fraternal or community projects. They may be expected to rise above purely emotional sympathy and try, with scientific detachment, to direct their efforts efficiently. This combination produces individuals who are intellectual but led by intuition and faith.

* * *

MARS THE PRINCIPLE OF ENERGY

(Continued from page 74)

cause the person to develop all manner of complexes, inferiorities, self-deficiencies, and fears. Study the chart esoterically to determine the purpose of this frustration -- why is the person being held back by Saturn? What must he fulfill through Saturn? Then, when fulfillment of the responsibility has been made, what avenues does Mars have for constructive, creative, and healthy living? This aspect serves a serious purpose, wherever found in the chart. Mars has been misused in the past, and now must, by karma, be held in restraint, for his energies are needed to rebuild a distorted pattern. Appeal to the person's self-respect, honor, and courage -- he must understand that the inhibitive force must be dealt with and so transcended.



NEWS

COMMENTARY

27,000 Doctors Request Information on Use of Faith Healing in Medical Practice

More than 27,000 American physicians and psychiatrists have requested and received information on faith healing techniques offered by one of the world's largest pharmaceutical firms, *The Enquirer* has learned.

An astounding 7.1 percent of all American doctors - one in every 14 - asked for the series of tape recordings in which a panel of top doctors and other experts discuss use of faith healing in medical practice.

The drug firm made the tapes to tell doctors that faith healing "is in the forefront of medicine -- people are thinking about it, experimenting and trying these ideas."

On the tapes, panel members tell how such faith healing techniques as laying on of hands and prayer vigils have speeded the healing of wounds, relieved arthritis, cured colicky babies and even caused regression of cancer.

"This unbelievable response -- 27,000 requests for the tapes -- indicates that doctors are showing an awareness of the strong potential of faith healing techniques," said Dr. David Shainberg, associate director of the Dept. of Psychiatry, Postgraduate Center for Mental Health in New York, and moderator of the taped panel discussion.

Psychologist Dr. Lawrence LeShan, of New York City, explains on the tapes that it's possible to train doctors in psychic healing. "In the past three years I've trained about 150 people, about 25 percent of them physicians," he said.

"The physicians were all quite skeptical, but since training, all have said they are trying it in their practices.

"The psychic healer is a specialist in mobilizing the patient's own resources," Dr. LeShan continued. "We have seen increased speed in wound healing, regression of cancerous tissues and the disappearance of the calcium overlay in cases of arthritis."

The three 45-minute tapes, entitled "The

Natural Process of Healing," were prepared by Hoffman-LaRoche, Inc., the world's second largest pharmaceutical firm. . . .

Dr. Paul Pesce, a Miami osteopath, and one of the thousands of doctors who requested a set of the tapes, told *The Enquirer*: "They thoroughly examine the aspects of faith healing which might help any physician in his practice. I recommend them to anyone occupied with the healing professions."

Dr. Shainberg added: "Our panel discussion was an attempt to find out what is at the heart of the faith healing experience, without the religious wrappings. We were looking for aspects of this healing process that the general practitioner could use to encourage healing in his own patients. We wanted to investigate how physicians can develop their own healing powers, and what they can learn from the faith healers. . . .

by John Blosser,
National Enquirer,

Two facts about this article are of particular significance. One, of course, is the increasing interest in faith healing on the part of more and more doctors. The other is the fact that a pharmaceutical firm -- the livelihood of which depends on the manufacture and sale of drugs and other medications -- prepared the tapes and offered them to the doctors.

At first glance, Dr. Shainberg's statement that the panel endeavored to get to the heart of faith healing "without the religious wrappings" is somewhat disturbing. On the other hand, however, "religious wrappings" could well be a deterrent to

people who might otherwise participate in healing practices in which they are encouraged to utilize inner, and spiritual, resources in helping cure their own ailments.

Faith in spiritual healing, determination to contribute from one's own store of will-power and positive thought, and even prayer vigils for healing purposes, do not depend on the orthodox demands of any particular organized religion or hidebound dogma. Faith in God and in the healing process does not require allegiance to a specific religious creed that may be comforting to one patient but offensive to another. Faith healing -- more broadly, spiritual healing -- exists for all who are willing to participate therein, regardless of the particulars of their religious convictions.

Spiritual healing is still, in a sense, in its infancy (at least in the modern age) and it would not be surprising if imperfections in the practices and systems of the newly-interested doctors exist. Nevertheless, the important thing is that a start is being made, the interest exists and is increasing, and the patients themselves are being encouraged to take more positive action on their own behalf than swallowing pills, submitting to shots, and undergoing surgery. There can be no doubt that as the Aquarian Age draws closer, this interest and practice will more and more supercede the present emphasis on material methods of "cure."

Dentist Says Pyramids Hanging From Ceiling of His Office Ease Patients' Pain and Speed Healing

Pyramids suspended from the ceiling over a dentist's chair have dramatically eased pain and speeded the healing process after oral surgery, reports a stunned dentist.

"It works -- but I don't know how or why,"

declared Dr. Paris Garefis, a specialist in oral implants. "The results are absolutely astounding."

For nearly a year, 72 pyramids made from aluminum alloy rods have been suspended with their bases toward the ceiling over the dentist's chair in Dr. Garefis' office in Santa Monica, Calif.

"During that period, the vast majority of my patients have felt less pain and healed quicker than before the pyramids were installed," he told *The Enquirer*. For example, he said, it used to take from 9 to 14 days for some patients to be free of pain after oral surgery. But now, he said, they're reaching that point in 6 to 10 days.

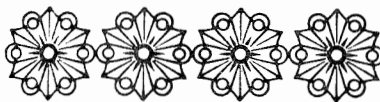
And in a spectacular case, Dr. Garefis recalled, a busy corporate executive underwent five hours of grueling work in the dentist's chair.

"I thought he was going to wind up in bed. Thanks to the pyramids, however, he made it to a board meeting that day, none the worse for wear," the specialist said.

Dr. Garefis explained that he had the pyramids installed to test the theory that they "generate some kind of power" to repel bacteria. Reducing bacterial action is the key to speedier patient recuperation, he said. . . .

by Arthur Golden
The National Enquirer,

The mysteries of "pyramid power" continue to intrigue researchers in many fields of endeavor. If the evident pain reducing and healing attributes of pyramids continue to be found effective and without side-effects, pyramids eventually may become permanent fixtures in medical treatment and hospital rooms.



Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not.

Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.

— C. Kingsley



Book Review

"P.E.T. Parent Effectiveness Training"

P.E.T. Parent Effectiveness Training, by Dr. Thomas Gordon, New American Library, New York, 1975.

Parent Effectiveness Training is a system of child-rearing worked out by Dr. Gordon and his associates to close the widely publicized "generation gap" between parents and children. Briefly, it seeks to establish meaningful two-way communication within the family and to solve, with mutual satisfaction and without the use of force or over-bearing parental authority, the conflicts that inevitably arise between parents and their offspring.

"P.E.T. is based on a theory of human relationships that is applicable to any and all relationships between people, not only to the parent-child relationship." It is evident, then, that the theory posits mutual respect between parent and child and the mutual understanding that both parents and children are human beings with valid needs and desires. "Parents are Persons, Not Gods," is one chapter title, and children are individuals in their own right, not clay figures to be manipulated by parents into their ideal image.

Parental power has long been the recognized means by which children are directed, trained, and most of all, *controlled*. But the limitations of parental power — or, indeed, any rule by power — are becoming continually more evident. Training by power requires a system of reward and punishment which, in turn, depends on controlled conditions. Regulation by power

is likely to breed into the child undesirable characteristics ranging from open resistance and defiance, resentment, retaliation, dishonesty, bullying of other children, and a strongly ingrained "need to win" simply for the sake of winning, to insincere courting of favor, apathetic conformity, withdrawal, fantasizing, and regression.

Dr. Gordon's system admits of neither the authoritarian parent who "rules the roost" nor the permissively-raised child whose whims and whining dominate the household. It is, instead, a compromise system in which parents and children mutually consider each others prerogatives and needs and work together harmoniously and in an atmosphere of affection. Conflicts are resolved with no one "winning" and no one "losing;" the solution must be mutually acceptable to both.

"Parent and child encounter a conflict-of-needs situation. The parent asks the child to participate with him in a joint search for some solution acceptable to both. One or both may offer possible solutions. They critically evaluate them and eventually make a decision on a final solution acceptable to both. No selling of the other is required after the solution has been selected, because both have already accepted it. No power is required to force compliance, because neither is resisting the decision."

Naturally, this is not as easily done as said, and there may well be initial failures as the system is tried in individual families. Dr. Gordon admits, too, that there are extreme instances in which it has

not worked at all. Children accustomed to the "power ethic" must become convinced that their parents are sincere in propounding the new plan and that parents do have legitimate needs and rights. Parents, on the other hand, must be willing to loosen their grip on the reins of power they have so long held, be sincere in allowing the child to think for and express himself, and learn to understand the child's legitimate needs in his peer group as well as his responsibilities to family and society. This will require much active listening — especially on the part of the parents — and mutual respect and understanding, before an easy climate of communication and affection in the family is achieved.

Once achieved, however, Dr. Gordon claims that the testimonials from relieved and happy parents, and surprised and happy children, speak for themselves. A harmonious, loving home life can in this way be maintained, even with the "terrible teens." The book is well worth studying in detail, not only by parents and children old enough to understand, but also by everyone else involved in an adult-child relationship.

* * *

OUR CHOICE

(Continued from page 66)

some part of our potential forces. If we refuse to work with these laws, we throw ourselves out of harmony with their cosmic vibrations. Then the unfolding of our latent powers for good is hampered or retarded.

The one safe and sure method of self-development is to use every power that we possess to further good at every opportunity presented. Then we can be sure that whatever occurs is for the best. When we align ourselves with God, we are working with and become a part of that cosmic force that always works for good; therefore nothing that is not for our own best interests can come to us.

We must realize that mankind now is passing through a gigantic upheaval on both

mental and spiritual planes. We must learn to understand each other and prepare to live in harmony. This we can do only if we put our trust in the God Who is the common Father of us all, serve Him and our fellow men as He would have us do, and cease to worship the things that gratify the lower desires. We must make the choice. We cannot serve both God and Mammon.

* * *

NINTH COMMANDMENT

(Continued from page 70)

God is eternal truth. In this truth the divine fiat went forth, and this fiat is the Word of God. This divine Word created man. Man, therefore, must be true to the divinity of his origin, and every word that he utters and every deed he performs must testify to that divinity. If this is not done, man separates himself from his divine origin and destroys his own life. This is the result of bearing false witness.

The interpretation of integrity for the occultist is: living identity with the innermost source of being. Any deviation from that center is a foundation of failure. Any deviation from that center is "bearing false witness." "To thine own self be true; thou canst not then be false to any man." One misstep of dishonesty, of bearing false witness, of lack of integrity, can ruin a whole life. Insofar as we have deviated from the pivotal point within us, so far have we failed in life.

The New Testament decree for the ninth Commandment is: only believe. Faith is the bridge leading back to the point where we first strayed. Faith leads back to the substance of things lost. Faith, under proper conditions, re-establishes the contact with our inner divine Source. Faith brings together the parts that belong together. We are integral parts, worthy of integration in the world of God.

The ninth Commandment may be restated: Aspirant, before it is too late, see to it that thou art an integrated part of the Kingdom of God.

READERS' QUESTIONS

Destruction of Human Race?

Question:

Is it possible for the human race to destroy itself through war or some such thing and thereby stop or slow-down the evolutionary process?

Answer:

The human race cannot destroy itself. The human race — that is, the human life-wave — is composed of virgin Spirits, all of whom were differentiated within God at the beginning of the present Day of Manifestation, and all of whom are permanent parts of God and never can be destroyed. It is inconceivable that a part of God can be destroyed; therefore, it is inconceivable that even one Spirit, who is a part of God, can be destroyed.

It is possible, theoretically, for the human race to destroy the dense forms in which it is presently manifesting in the physical world. Certainly the mayhem of modern warfare has been responsible for mass destruction of form on an unprecedented scale.

On the other hand, however, it is highly unlikely that, even in the event of a nuclear holocaust or other man-made disaster of world-wide proportions, *all* human physical forms would be destroyed. For one thing, some forms would be required as a nucleus for perpetuating the race in physical embodiment, because the physical phase of human evolution, as every other, must be fully worked out — even if interrupted by a man-made cataclysm.

Also, since human beings are at different stages of development and have different lessons to learn and experiences to undergo, it seems improbable that, in spite of man's folly, the higher Powers would permit all human beings to be subject to a single mass destruction of form.

Man does have free will and the option

of using it wisely or unwisely. Certainly, a great burden has rested upon his shoulders in this regard since the inception of nuclear warfare. There is little doubt that, in the event of world-wide warfare, human evolution on this Earth could be seriously retarded, even if a total destruction of human form did not occur.

Concerning Vasectomy

Question:

What is the Rosicrucian position of the subject of vasectomy?

Answer:

The Rosicrucian Fellowship does not have an official "position" on the subject of vasectomy, but we may safely form an opinion in the light of the Teachings.

Vasectomy, defined in *Webster's New International Dictionary* as "resection or excision of the vas deferens," is an act of mutilation of the physical body — "the Temple of the living God." Such an operation performed for purely medical reasons — that is, if the health of the individual is endangered in the absence of such an operation — may be justifiable, at least from the material point of view. Many men today, however, have vasectomies simply in order that they may continue to exercise passionate physical pleasure without the "danger" of conceiving children. This, we believe, contributes to an extremely grave misuse of the creative power—an act for which the individual will have to atone in the future.

From the esoteric point of view, no excuse to pervert the divine creative power is valid. This creative power is the Holy Spirit aspect of God and man, referred to in numerous places in the Bible (*Matt.* 1:18, *Mark* 1:8, *Luke* 1:15, *John* 14:26, and *Acts* 2:4, among others). This power is used to create not only physical bodies

but also, on a higher level, mental and emotional accomplishments in literature, poetry, art, music, science, etc. To misuse this holy power for gratification of the senses is the "great transgression" spoken of in *Psalm* 19:13. This is the "sin" (action contrary to spiritual law) that is not forgiven, but must be expiated through suffering in diseased and incapacitated bodies and minds.

Furthermore, under the Law of Consequence, it is quite possible that an Ego who purposely allows his physical body to be disfigured in order to avoid the possibility of conceiving children in this life will be *unable* to conceive children in the next life.

Light Ether and the Eye

Question:

Why do you say that the negative pole of the light ether nourishes the eye? How is it that this is not accomplished through the positive pole of the chemical ether?

Answer:

It is true that nourishment, in the sense of food intake, is accomplished through the positive pole of the chemical ether. The eye, however, is also nourished by *light*. Some eye doctors today advocate plastic instead of glass lenses in eyeglasses, for instance, in order that beneficial rays kept out by glass may be admitted to the eye. Therefore, the light ether does play a vital role in the nourishment of the eye.

Other Planets

Question:

If the Earth eventually is to become etherealized, does this mean that there are other "transparent" planets now in our solar system? What about the vehicles used by inhabitants of other planets?

Answer:

The planets Venus and Mercury contain members of the human race who are more

evolved than those on Earth, and they would, therefore, according to the Law of Analogy, have a finer or more etherealized physical body than we do. We assume that the vehicles of those on the other planets may be more dense than ours, and thus less sensitive to spiritual vibrations. However, we are not told anything definite about this. It is very possible that there are one or two still "undiscovered" planets, to the influences of which humanity will eventually respond.

"Death" of the Soul

Question:

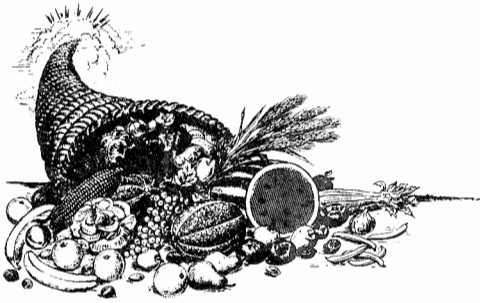
Is it possible for a soul to live in so many incarnations in which it does much evil that it can die?

Answer:

Yes, it is possible for the soul to "die" — that is, to cease to exist. It is important, in this connection, to delineate clearly between what we mean by Spirit and what we mean by soul. The Spirit is the divine spark of God, the Ego, which is a permanent part of God and can never die. The soul is the spiritualized product of the Spirit's physical, vital, and desire bodies — the essence of the Spirit's work in these bodies which involve right thought and right action. The Spirit extracts this essence and uses it as "pabulum," or food.

There is no standing still in evolution; we must go either forward or backward. If we go forward, we continually add to the soul which we have built in the past. If we go backward, the transmutation of the threefold body into soul is retarded. Evolution depends upon soul growth. The soul, as food for the Spirit, is continually used to nourish the Spirit. It must be replenished continually if the Spirit is to progress.

If the lower self becomes so strong that it overrules the Spirit and insists upon going backward — that is, insists upon the fulfillment of its evil and selfish desires — right thought and action play an ever-decreasing role in the Spirit's conduct. If this continues, the Spirit eventually loses its soul entirely.



NUTRITION and HEALTH

The Papaya

The papaya came originally from the West Indies and Central America and is cultivated today in the East Indies, South America, Africa and to a large extent in Florida, wherever there are tropical or sub-tropical climatic conditions. Modern science has found that the papaya contains vitamins A-B-C, and D to a rather high degree, but that its most valuable content is the pepsin, the vegetable equivalent of the animal pepsin; the enzymes of the pepsin having the advantage of acting readily in both acid and alkaline media. The natives in the tropics wrap old chickens in papaya leaves, hang them overnight in the papaya trees and the next morning they have the most tender chicken imaginable. The free use of papaya is said to increase children's statures and improve their health. The public is gradually realizing the excellent aid to digestion through the pepsin in the papaya.

The most important medicinal property of the papaya plant is found in the milky juice. This is used by the natives of the tropics in the treatment of eczema, warts, intestinal worms, ulcers and many kinds of foul sores, in diphtheria to dissolve the false membrane in the throat. The ripe fruit is used as a cosmetic, a juice of it being rubbed on the skin to remove freckles and other blemishes.

The leaves of the papaya are used for papaya tea. They contain carpaine, a heart stimulant. Anthelmintic, carminative and emmenogogic claims are made for

the black seed of papaya. Natives eat these seeds as a delicacy and as a quencher of thirst. The roots furnish a nerve tonic; the pithy heart of the tree, when grated and dried, is a delicacy similar to coconut.

No wonder the papaya with so many qualities and uses is known as the miracle melon. The glorified papaya tree is medium sized with branches only at the top. The fruit is long, oval or round shaped; when still immature, of dark green color; when ripe, of a rich golden color or sometimes of a russet green overlaid with gold. The flesh is an orange, firm, thick and juicy. . . .

by Carl O. Huni, *Health and Vision*,

Lettuce

Lettuce is high in nutritive essentials, including iron, calcium, magnesium, potassium, sodium, manganese, silicon, iodine, sulphur, phosphorus, chlorine, and vitamins A and E. Containing a high proportion of alkaline, it is a valuable acid-neutralizing food. Dark green outer leaves are more nutritious than the pale inner leaves.

Lettuce contains more silicon than does any other common food. This vital element is a constituent of all connective tissue, hair, nails, and skin. The mineral matter of muscle tissue contains about 2% silicon, and the normal pancreas contains about 12% silicon. Silicon has strong antiseptic action which enables it to clear foul discharges and excretions and

to promote suppuration, such as in boils. Silicon in the skin helps keep bodily heat inside and thus maintain normal temperature. It can dissolve the urate of soda which, once deposited in joints, accounts for much arthritic discomfort.

In spite of its wealth of food value, lettuce is a low calorie food, a large head furnishing about 40 calories. Lettuce is nearly 95% water. It digests in about an hour and a half, and is also useful in stimulating the appetite.

Diet, Exercise, Combat Heart Disease

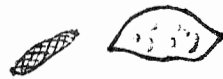
Reversal of existing heart disease, and reduction of the risk of heart disease, are subjects occupying medical specialists throughout the country. In November 1975, "the first controlled study in man of heart disease which has shown a reversal of this disease" was presented at a meeting of the American Academy of Physical Medicine and Rehabilitation. The most significant finding of the study, conducted by the Longevity Research Institute of Santa Barbara, is that generalized atherosclerosis, or hardening of the arteries, can be reversed by diet.

Dr. Stewart Gorney, spokesman, outlined a diet including no more than ten percent fat (saturated and unsaturated), and consisting mainly of rolled oats, whole wheat bread, skim milk, fresh fruit, raw and cooked vegetables, and lean meat as protein. (Low-fat vegetarian protein is available from sources such as soy beans, triticale, brown rice, and other grains, millet, lentils, and wheat germ.)

Dr. Gorney contended that, combined with a program of controlled exercise, this dietary regimen, after a few weeks, resulted in increased circulation and oxygenation of the blood — factors which, in turn, enable the body to start the healing process. According to a news release: "The rapid return toward normal health occurred in patients with symptoms of coronary insuf-

ficiency with angina, hypertension, leg pain, diabetes, arthritis, gout, and other symptoms of degenerative vascular disease. In 30 days, many patients had improved to the point where drugs were no longer needed."

More recently, Dr. Laurence Morehouse, Director of the Human Performance Laboratory at the University of California, L.A., and author of the astronauts' exercise program, advocated some simple procedures that, he claims, reduce the risk of heart disease as well as permitting weight loss.



Calling his program the "Help Your Heart Fitness Plan," Dr. Morehouse, who claims that strenuous exercise is not necessary and can be dangerous, suggests that the following simple routine be performed regularly: (1) Wiggle your toes: this applies particularly to people who sit, drive, etc. for long periods of time. The toe-wiggling motion forces blood accumulated in the feet back into circulation; (2) Totally relax once every hour: breathe deeply and exhale six times to relax tense muscles and improve circulation; (3) Stand at least two hours a day: this stimulates tiny muscles in the blood vessels which are active in the circulation process; (4) Never hold your breath while straining: when holding our breath to lift a heavy object we close the glottis, a small valve in the throat, which, in turn, shuts the blood vessels leading to the heart and causes the heart to work too hard; (5) Sleep no more than nine hours a day: too much sleep makes for a lazy heart; (6) Take mini-breaks: every 15 minutes take a two minute break — stroll around the house or the desk, or elevate the feet; (7) Perform mild exercises such as: pressing the stomach against clasped hands, pushing the body away from a wall 15 times, hopping from one foot to the other 15 times or, simply, leaning back in the chair and stretching.

From the Rosicrucian Fellowship Vegetarian Cookbook

CELERY

For centuries celery was used primarily for medicinal purposes in northern Europe. It was first used as food during the 17th century in France. It came to America during the 19th century. Celery is considered valuable as a nerve tonic and believed helpful in arthritic and liver problems; also high blood pressure. Contains calcium, chlorine, magnesium, phosphorus, potassium, sodium, sulphur, vitamins A, C, and U.

CREAMED CELERY AND SUNFLOWER SEEDS

3/4 cup liquid (celery liquid plus certified raw milk)
1 1/2 cups 1 inch celery pieces
1 Tbs butter
1 Tbs unbleached flour
1/2 cup powdered milk
3/4 cup toasted sunflower seeds
1/4 tsp vegetable salt
1/4 cup grated cheese
Boiling distilled water

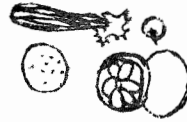
Steam celery over boiling water until tender; drain. Mix flour and some cooking liquid until smooth; stir in remaining liquid. Add seasonings and butter; simmer until sauce thickens, stirring frequently. Stir in celery and cheese. When cheese is melted, remove from heat. Add sunflower seeds. Season. Serves 4.

CREOLE BAKED CELERY

1/2 clove garlic, chopped
3 Tbs butter
Vegetable salt
1/4 cup chopped onion
2 cups canned or cooked tomatoes
3 Tbs arrowroot
1/3 cup grated cheese
1/2 tsp chili powder
1 cup ripe chopped olives

1/2 cup buttered crumbs
3 cups sliced cooked celery
Distilled water

Saute onion in butter until light brown; add tomatoes, garlic and olives. Bring to boil and simmer 5 minutes. Mix chili powder with arrowroot in a little water; add to hot olive mixture; add salt. Put celery in oiled baking dish; cover with olive mixture and top with crumbs. Bake in 375 degree oven for 30 minutes or until brown. Serves 6.



COLLARDS

Although related to the cabbage family and spoken of as "headless cabbage," collards hold a place of their own among vegetables. It is uncertain whether they originated in Asia Minor or the eastern Mediterranean area, but they have been known for some 2000 years. Collards came to America in the 17th century. Like all leafy vegetables and edible plants, collards contain essential organic salts for the maintenance of cell life. They also act as eliminators; preserve alkalinity of blood, etc., neutralizing toxic substances in the system. Contain calcium, chlorine, iodine, iron, magnesium, phosphorus, potassium, vitamin B-1, B-2 and C.

STEAMED COLLARDS

Boiling distilled water
Vegetable salt
1 large bunch fresh collards
Melted butter

Wash thoroughly in cold water removing tough stems and roots. Put leaves, with such water as clings to them, in a colander; set over pan of boiling water and cover. Steam until tender, about 8 to 10 minutes. Season. Add butter.



HEALING

Living Artistically

To live artistically is possible only when one's consciousness is attuned to the divine laws governing art in human relationships. This attunement grows out of the constant application of spiritual principles to the daily experiences of life.

Before one can impart the artistic touch to his relations with others, or perceive artistry in the relations between those about him, he must have within himself love for and faith in human kind. He has faith in others because he has faith in himself — in the God within. If one knows within his own being how to contact a power greater than himself, he also knows it is possible for every other person to do the same thing.

Christ Jesus said: "Having eyes ye see not, ears ye hear not." He knew that in order to discover spiritual verities one has to discern more deeply than physical testimony can go. One who cultivates God-consciousness develops the ability to see and hear intuitively. In other words, he sees and hears more acutely than he hitherto did. His relation to others takes on an artistic spiritual quality. He often-times blesses others without being conscious of it. He finds growing in his heart a willingness to see the best in his fellow men. A vital human need is seen in a gesture or an apparently careless remark. Then with artistic finesse he gently helps a fellow human being on Life's Way.

Every individual has a fundamental desire to come up out of ugliness into beauty — to grow and unfold. This desire may remain latent for a time, but eventually it will manifest, blossom, and bear fruit. The result is a beautiful work of art. Ours is ever the privilege of living artistically ourselves, and of helping others also to weave a life-tapestry glowing with the radiance of obedience to Divine Law.

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*.

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 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

February . . . 1—7—14—21—28

Children's Department



Ride 'em, Marvin!

Dagmar Frahme

Marvin had never seen a real cowboy. He didn't know what a cowboy was until one day, against orders, he sneaked into a human being's living room to watch television. The minute he saw the cowboys on television, riding their horses and swinging their lariats, Marvin knew that *that* was what he wanted to be.

"I want to be a cowboy," he announced to the Master Elf next morning.

"A what?" asked the Master Elf.

"A cowboy," said Marvin, jutting out his chin.

"Where did you learn about cowboys?" demanded the Master Elf.

Marvin gulped. His chin stopped jutting out and started to quiver. There was no way he could get out of confessing that he had learned about cowboys on television.

"Don't you know it's against the rules to sneak into people's houses without permission?" asked the Master Elf.

"Yessir," whispered Marvin.

"Two weeks' extra duty shaping corn kernels!" pronounced the Master Elf, who did not hold with breaking rules for any reason.

So, for two weeks, Marvin was extra busy, extra tired, and extra sorry for himself. But he did not forget about being a cowboy.

The day his extra duty in the cornfield ended, Marvin could be seen striding down the woodland path, a determined look on his face.

"I need something for a lariat," he mumbled to himself. "Wonder what I can — ah! there's just the thing!"

Mrs. Spider had spun her web across the path early that morning, hoping to catch a good meal. A strand of that web, thought Marvin, would make a perfect lariat.

Marvin yanked at the web, and with one hefty tug pulled it from its moorings.

"You young whippersnapper!" a high-pitched, angry voice shouted. "What's the idea, tearing down my web. You dreadful, destructive Elf!"

Mrs. Spider was rather nervous anyhow, and now it sounded as though she was going to get hysterical. But, after all, she did have a good reason.

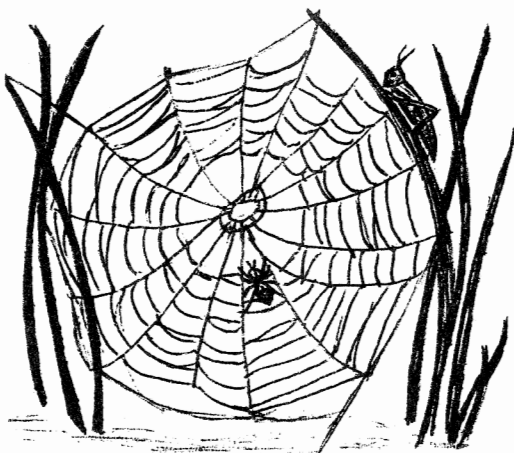
"I don't want your whole web," said Marvin, who couldn't understand what all the fuss was about. "I just want a strand of it. I need a lariat. I'm going to be a cowboy."

"A lariat! A cowboy! One strand!" Mrs. Spider shouted. "You've ruined my whole web! I'm going to report you to the

Master Elf when he comes. And don't dare try to run away."

But Mrs. Spider needn't have worried. Marvin couldn't run away. The more he tried to pull off one strand, the more the whole sticky web stuck to him and wound itself around him. In less time than it takes to tell, Marvin was tied up from head to foot. He couldn't even move his fingers.

Not long after, the Master Elf came by. "Marvin!" he said, seeing Marvin inside what seemed to be a ball of string. "What have you done now?"



"He ruined my web," shouted Mrs. Spider, not giving Marvin a chance to say anything. "He tore it down. He wanted to use it for a lariat, if you can imagine! He says he's going to be a cowboy, if you can imagine! I warned you and warned you about this young generation of Elves. They're irresponsible. They're disrespectful. They're crazy. They're dangerous. They're — —"

"I know, I know," said the Master Elf soothingly, afraid that Mrs. Spider was getting feverish. "I realize you've been through a terrible ordeal, and I apologize on behalf of all the Elves. Don't worry, Marvin will be properly chastised. And we'll see that you get compensation for your web."

The Master Elf took his pruning shears and cut Marvin out of the web. It was

no easy task, but finally Marvin was free. Not for long, though.

"Now come with me," said the Master Elf, taking him by the ear. "You just had a session of extra duty, didn't you?"

Marvin nodded, which is not easy to do when someone is holding you by the ear.

"Evidently extra duty wasn't enough. It seems you have to learn good manners, too. Therefore you will go on two weeks extra, *extra* duty putting eyes in potatoes," pronounced the Master Elf, who did not hold with bad manners for any reason. And tearing down Mrs. Spider's web certainly had been bad manners.

So, for two weeks, Marvin was extra, *extra* busy, extra, *extra* tired, and extra, *extra* sorry for himself. But he did not forget about being a cowboy.

The day his extra, *extra* duty in the potato patch ended, Marvin could be seen striding through the meadow, a determined look on his face.

"I need a horse," he mumbled to himself. "Wonder what I can — ah! there's just the thing!"

A grasshopper who seemed to have nothing particular in mind was jumping around the meadow, getting exercise. There, thought Marvin, was the perfect horse.

With a flying leap and no forethought, Marvin landed on the grasshopper's back.

"Wha—?" The startled grasshopper looked out of the corner of his eye at Marvin. "What in blazes do you think you're doing?" he demanded.

"I'm a cowboy and you're my horse," explained Marvin, as if it were the most natural thing in the world.

"Cowboy? Horse? Have you been butting your head on acorns again? You are an Elf, and I am a grasshopper, and if you know what's good for you, you'll get back to your work and forget this nonsense."

The grasshopper spoke sternly, but Marvin paid no attention. "Giddy-up!" he said, instead.

"I'm warning you," warned the grass-

hopper. "Get off my back."

"No!" said Marvin, sticking out his chin again. "Giddy-up!"

"For the last time, Marvin, get off my back or you'll be sorry," warned the grasshopper.

"No!" said Marvin. "Giddy-up! Giddy-up! *Giddy-up!*" Marvin kicked the grasshopper in the sides with his heels.

"That does it!" exclaimed the grasshopper. "All right, you asked for it!"

With that the grasshopper took off. He hopped straight ahead. He hopped to the right. He hopped to the left. He hopped through thick, scratchy, underbrush, and stirred up clouds of dust in a plowed field. He came down as hard as he could on every hop. Up and down he went, faster and faster.

Poor Marvin, hanging on for dear life, lost his hat, choked with dust, and almost fell off more times than he could count. His bottom was getting sorer and sorer from bouncing up and down, and he had very little breath left.

"Stop!" Marvin tried to shout, but it came out in a whisper. The grasshopper didn't seem to hear.

"Stop! Stop!" whispered Marvin, but the grasshopper went right on hopping. Up and down, faster and faster, harder and harder. Marvin gasped for air once more but got none because just at that moment the grasshopper took a flying leap straight up into the air.

Then poor Marvin could hang on no longer. He let go and landed with a thud! on the ground. The grasshopper looked him over as he lay there, unconscious.

"Humph!" muttered the grasshopper. "Young fool. Wonder where the Master Elf is."

"Here I am," said the Master Elf, who, unknown to Marvin, had watched the whole performance from behind a huckleberry bush. "You've been teaching our young friend a lesson, have you?"

"I tried, but I don't know if it took. That's a stubborn one! He's got some idea about being a cowboy and me

being a horse. A *horse*, yet!" The grasshopper snorted.

The Master Elf picked Marvin up and sighed. "Yes, I know. I wish he would be as persistent about doing his work."

When Marvin came to, he found himself in bed. He felt sore all over, and saw bandages here and there on his arms and legs.

"Well," said an unsympathetic voice. "Did you have a good ride?"

Marvin blinked. "Ride? Oh — the grasshopper."

"Yes, the grasshopper," said the Master Elf. "You certainly made a pest of yourself with him, didn't you?"

"Yessir," whispered Marvin.

"Well, looks like you're going to be laid up for two weeks. But that doesn't mean you have to waste your time. Since the extra duty and the extra, *extra* duty didn't seem to teach you, I'm going to give you two weeks of extra, *extra* EXTRA, duty making fuzz for strawberries. You can make that in bed, and someone will collect it from you every day," pronounced the Master Elf, who did not hold with making a pest of oneself for any reason.



So, for two weeks, Marvin was extra, *extra*, EXTRA, busy, extra, *extra*, EXTRA, tired, and extra, *extra*, EXTRA, sorry for himself. He was also extra, *extra*, EXTRA sore. But he did not forget about being a cowboy.

The day his two weeks in bed and his extra, *extra*, EXTRA, duty making strawberry fuzz ended, Marvin could be seen striding through the garden, a determined look on his face.

"I need something to round up," he mumbled to himself. "Wonder what I can — ah! there's just the thing!"

A long column of ants was marching in orderly procession back and forth between their ant hill and a pile of cookie crumbs that someone had dropped on the nearby lawn. That column of ants, thought Marvin, would be perfect for a round-up.

Marvin broke off a tendril from a climbing bean and, swinging it around his head, he broke into the ant column.

"Git alone, dogie," he shouted, pushing an ant out of step.

"Watch out," said the ant. "Why don't you look where you're going?"

"I *am* looking where I'm going," Marvin called after the ant, who was already going on his way. "I'm a cowboy and I'm rounding you up."

"Move over, kid, will you?" said a second ant, coming up behind Marvin. "You're in our line of march."

"I'm *not* in your line of march," protested Marvin to the second ant, who was already going on his way. "I'm a cowboy and I'm rounding you up."

Still swinging the tendril from the climbing bean, Marvin went after the third and fourth and fifth ants. "Git along, dogie," he shouted at them. "Git along."

"Will you watch out?" asked the fifth ant, after the third and fourth ants had gone on their way. "Can't you play your games somewhere else?"

"I'm not playing games!" shouted Marvin. "I'm a cowboy and I'm rounding you up."

Shrugging his shoulders, the fifth ant went on his way. Marvin pushed the sixth and seventh ants, who ignored him, and swung the tendril at the eighth ant, who ducked.

"Careful with that thing, sonny. You're going to hurt somebody," said the eighth

ant, going on his way.

Marvin pushed the ninth ant, who pushed back and went on his way. Marvin was so surprised he stopped to stare after the ninth ant, and didn't see the large black ant who had come up beside him.

"What's the obstruction here?" asked the large black ant.

"This character seems to think he's a cowboy and wants to round us up," said the tenth ant, stopping just long enough to look at Marvin quizzically and then going on his way.

The large black ant looked hard at Marvin. "I know you," he said. "You're Marvin, aren't you?"

"Yes," said Marvin, "I'm Marvin, and I'm also a cowboy, and I'm going to round you up."

"Cowboy!" exploded the ant. "You're Marvin the Elf. You're also Marvin the troublemaker, that's who you also are. I've heard about you. You ruined Mrs. Spider's web, and made a pest of yourself with the grasshopper. You'd better get out of our way and leave us alone, if you know what's good for you."

"I'm not going to get out of your way." Marvin stamped his foot. "I'm going to round you up. Git along, dogie!"

Marvin swung the tendril at the large black ant, but missed. "Git along, dogie!" he shouted, jumping up and down.

The large black ant ignored him and spoke quietly to two other ants, who soon hurried away.

Meanwhile, Marvin had turned his attention back to the marching ants, who kept on marching as if he were not there.

The more Marvin jumped up and down, swinging his tendril and yelling, "Git along, dogie!" the more the ants ignored him and kept on marching. And the longer this went on, the more annoyed Marvin got.

"I'm rounding you up, you crazy ants!" he yelled. "Why don't you cooperate?"

At that moment, a firm hand grabbed him by the shoulder and swung him around.

"Oh—oh!" said Marvin, looking up at a very angry Master Elf.

"Now, you've really gone too far," said the Master Elf. "None of your extra duties seem to have taught you anything. You are still making a pest of yourself, and I don't see that your manners have improved, either. You're interfering with the ants' work, too, which is as bad as destroying Mrs. Spider's web."

"But —" began Marvin.

"Be quiet. Since you still have so much to learn, for two weeks you are going to do extraordinary duty with this column of ants. Whatever job the ant leader assigns the column, you are to do it with the rest of the ants."

"Me?" asked Marvin, incredulous. "But I'm not an ant. Why should I march around with a bunch of ants? I'm an Elf."

"An Elf?" The Master Elf looked surprised. "But I thought you were a cowboy. That's what you've been telling everybody."

"That was just pretend," whined Marvin.

"Well, this isn't pretend! You take your place in that ant column, and you work like an ant! That will be about three times as hard as you have ever worked before. Now get in there and march!" ordered the Master Elf.

So for two weeks Marvin marched in the ant column. Back and forth, back and forth, all day long. From the ant hill to the pile of cookie crumbs, and back. From the ant hill to somebody's kitchen to pick up drops of honey, and back. From the ant hill to the picnic grounds, and back. On and on and on and on, marching, marching, marching.

Marvin couldn't stop working for a moment. Whenever he tried, an ant, nudging him from behind, said, "get moving, buddy. You're holding us up." If he didn't move immediately, the ant nudged him harder. If that didn't work, a gang of ants got behind him and pushed. He felt extraordinarily busy, extraordinarily

tired, and extraordinarily sorry for himself.

When the two weeks of extraordinary duty in the ant column were ended, Marvin could be seen making his way home, a sad look on his face.



At last he had learned his lesson. He still wanted to be a cowboy, but he knew now that he would have to go about it the right way. He couldn't be a cowboy or anything else unless he did it without making a pest of himself or annoying other people. He couldn't destroy other people's property, and he couldn't interfere with their work.

Before going to sleep, Marvin hung the tendril from the climbing bean behind his bed. For the time being, he knew, this would be as near to having a real lariat as he would get. But as he drifted off, Marvin also felt sure that, if he wanted it badly enough, someday he would get the chance to be a cowboy — in the right way.

* * *



A smart cedar wax-wing from Yarrow,
In the upper percentile at Harrow,
Could not hold his own
With Latin verbs known
By a much less conspicuous sparrow.

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