

RAYS 89

from the
Rose Cross

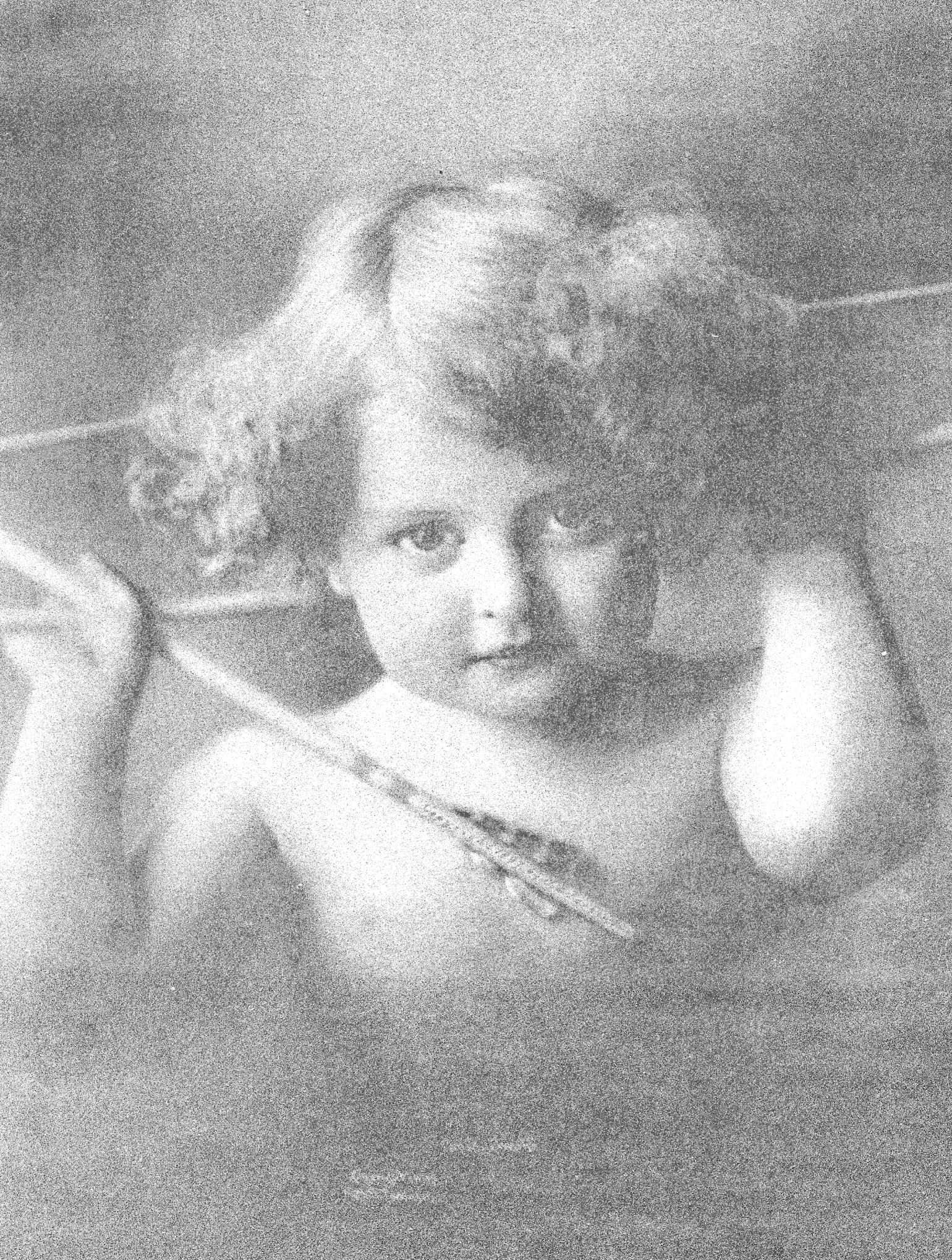
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PURE GOLD
THE LIGHT WITHIN
THE LAW OF LOVE AND UNITY
AMERICA'S GREATEST PRESIDENT

THE ROSICRUCIAN FELLOWSHIP



RAYS from the ROSE CROSS

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



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Feature

The Light Within

Once upon a time, there were a couple of golden butterflies that wanted to become stars.

For a long, long time they had been traveling all around the world; from the lush valleys to the steep mountains, from the quiet deserts to the flowing rivers and majestic oceans.

Wherever they were wandering they asked everyone they met, "Do you know the secret to becoming a star?" But the answer was always the same "No, I don't know."

Finally, they both were very tired, almost totally exhausted and without any hope, when they came upon a beautiful garden near a translucent lake, and they decided to rest. They fell asleep on the branch of a yellow rose bush.

It was late afternoon in the summer. The day had been really warm. Everything was peaceful. The birds were coming back to

their nests. Slowly, the Sun was setting from its zenith.

In the middle of this harmonious silence, one of the youngest roses on the rose bush asked her neighbor, who was a mature and very wise and kind rose, "Is it possible for a rose or somebody else to become a star?"

The butterflies were startled awake, and, holding their breath, anxiously tried to hear the answer from the wise rose.

The old rose, looking with love and understanding at the younger roses, said, "The secret to becoming a star is to be yourself and project your essence that is love and light. Then, you are a radiant, shining star whoever and wherever you are."

From that time forward the butterflies beamed with happiness and awareness; resplendent and shining their light from within. □

—Amelia & Richard Hill





Eternal Newness

Life is eternal and immortal, uncreate and indestructible. Form, on the other hand, is constantly changing, creating a veritable kaleidoscopic pattern of varying hues and intensities against the background of Time and Space. Life within form is therefore eternally new and fresh, revitalized regularly by a renewed influx of cosmic energy. Every lifewave evolving upon every planet, every planet itself and every star is perpetually undergoing transformation. It is a fundamental principle of the Universe.

In this process, what is good and useful is retained, either in its present state or in adapted configuration, while those factors which have served their purpose in the scheme of evolution are dissolved into the universal Chaos to be refreshed, reformulated and prepared for usage in future forms.

At appointed junctures along the way, stars, planets and their inhabitants engage in assimilating the accumulation of past experience, assessing the quality of present events and assigning new values to future avenues of expression. This is good. Growth and development are thereby engendered and nurtured.

For us, at our human level of progress, a most important juncture is the turn of the calendar year. This marks the end of one cycle and the beginning of another. Wherever we reside on this third planet from the Sun, we benefit from the annual inflow of the Christ Light as our planetary home enters cardinal Capricorn. Cardinal signs offer newness and initializing opportunities. Capricorn is not merely cardinal; it opens the calendar year, when Life discards the old and puts on the new.

The old year passes into Eternity and the new year lies before us as a clean white slate upon which to write what we will. We greet each New Year in a spirit of hopefulness, eager anticipation and renewed courage because we know we have been

afforded the opportunity to begin again. We have been handed a fresh pen with which to write another chapter into the story of our lives. As a race of created beings and as individuals, we can begin again.

In the measure that we bear in mind at all times that we are ever writing our own history on the pages of Time, we attain poise and grace, growing into the fullness and stature of Sons of God by consciously assimilating, correctly assessing and courageously assigning values to our experiences in Life's Earth School. In the measure that we remember—at all times, but especially at the turn of the year when we are laying the fresh pen to paper—that we are continuously generating our own destiny, we assure ourselves of a pattern of successful living as we constantly channel our thoughts, aspirations, words and deeds into avenues of creative constructive endeavors.

On this leg of our evolutionary journey, it is well to consider the relative worth of each item in our luggage. We do well to take yearly stock of ourselves, to examine our ideals and goals as well as the means we have taken to achieve them and to set new goals, regrouping our plans and reinforcing our efforts toward accomplishment. That which does not contribute directly to the establishment of right thinking, feeling and living may be justly considered excess baggage.

Because form stagnates, Life must ever renew, rejuvenate, revivify and reactivate. Accordingly, we must review, reformulate, reintensify and rededicate the expression of our lives. Going forth in the knowledge that the Christ of the New Year has brought us the refreshing of our spirits, a strengthening of our minds, encouragement to our hearts and the revitalization of our bodies, let us face the challenges of the ensuing year with all joy and enthusiasm to improve the quality of our lives at every level. □

—Editor



Pure Gold

*An old alchemical formula says,
Gold in the crucible,
Dross in the fire,
Light as the wind,
Higher and higher.*

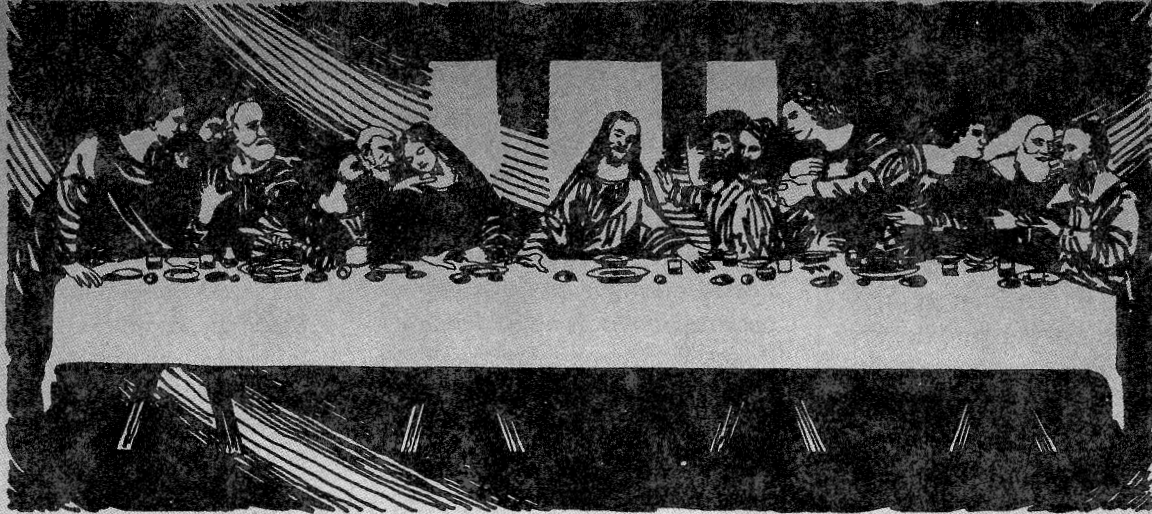
Picture a crucible. This is a vessel that can stand being in a fire without cracking or falling apart. It represents the strong soul who is ready to meet the adventures and trials of life. As life progresses, our crucibles become filled with various thoughts, feelings, habits, and methods of doing things. Because these have been given form or shape they may be pictured as forming a crystallized rock. Because our thoughts, feelings, habits, and methods of doing things are part good and part bad, we may picture this rock as being a lump of gold with impurities mixed in, or a lump of rock with some gold mixed in, depending on our point of view.

Picture now a fire. The job of the fire is to melt the lump so that the dross can be separated from the gold. The fire represents the Spirit. It is the job of our Spirit, our Higher Self, to examine our thoughts, feelings, habits, and methods and penetrate to the very core of these, examining inner motives, the effects and long range values.

After the gold in the crucible has been heated and melted by the fire, the gold must be retained in the crucible, while the dross must be separated off and consumed in the fire. We must be careful not to put gold in the fire along with the dross. When we approach the manger in which the Christ is to be born, we must have some gold to bring, as did the wise men of old. In plain language, we must not become so ardent in our striving to eliminate our impurities that we berate ourselves for everything we do, and become afraid to do anything.

For example, in speaking we sometimes say good and helpful things, and sometimes say things which are a hindrance to progress. In order to purify our speech, we should not cease talking altogether, as we would then lose opportunities for service. Ceasing talking would be like throwing everything, both gold and dross, into the fire. Rather we need to distinguish between what is good to say and what is bad to say, and eliminate only the bad.

Gold represents what we do to aid the spiritual evolution of humanity. It represents loving self-forgetting service. We will have no gold unless we serve. Dross represents selfish impurities which creep into our service, sometimes in very subtle ways. Let us consider some basic criteria which our service must satisfy if it is to be pure gold.



1. Serve only when service is needed. If a parent always ties a child's shoelaces, always picks up after the child, always leads the child wherever he needs to go, then the child will not learn to care for himself. If a teacher always tells the students everything, then the students will not learn to think for themselves. If a nurse always does everything for a recuperating patient, he may not be motivated to do such things as relearn to walk and care for himself and regain his strength. If someone repeatedly gives money to a poor person, the poor person may begin to depend on the money instead of on his own abilities, and thus may never develop the skills to support himself. Actions which have the end result of encourag-

ing someone to be lazy and not to develop his potential and talents is *not* service, and is certainly not gold. The aim of true service is to help the recipient evolve spiritually.

2. Serve with respect. If we are to help someone evolve spiritually, we need first to help him awaken to the realization that he has potential and can achieve spiritual goals. One way to do this is to treat him with respect and to exhibit confidence in his ability to do things. An old Scandinavian proverb says, "In everyman there is a king. Speak to the king, and the king will come forth." A teacher must respect the ability of students to learn. A doctor must respect the ability of a patient to reverse the process which led to the illness. A social worker must

respect the ability of poor people to work and reverse their circumstances. A counsellor must respect the ability of the alcoholic or drug addict or criminal to get control of himself and become a productive member of society.

3. Serve gently. A baby which is tied to a chair cannot learn to walk. It learns to walk only by trying it out, no doubt falling and hurting himself, but trying again and again until he has mastered the skill. People evolve only when they have freedom to make decisions, and then observe the consequences of their decisions. Therefore, if we would help people to evolve spiritually, we must avoid coercing them in any way. Thus, we should strive to be gentle. If we see someone who

appears to us to be making a mistake and heading toward future disaster, we may gently provide information to him concerning what he may be bringing upon himself, but this is as far as we have a right to go. Saint Paul wrote, "The Lord's servant must not be quarrelsome but kindly to everyone—correcting his opponents with gentleness." (II Timothy 2:24-25)

Max Heindel stated, "It is contrary to the divine Plan in any way to coerce a man into doing that which he does not want to do," and, "There is no greater crime than to fetter a fellow-being in any manner."

Some exceptions can be made in the case of young children, the mentally insane and criminals who are interfering with the rights of others. But even in such cases one should be as gentle as possible.

4. Serve without thought of reward. If we are paid for what we do in money or goods, we are just exchanging one service for another. If service is to be a true gift, it must be given freely.

But there is more involved in serving without thought of reward than not expecting payment in money or goods. We must also be willing to serve regardless of whether or not we receive any appreciation or recognition for our service. An Iranian proverb says, "Do not make gratitude the price of charity." Annie Besant writes: "(The soul works) to purify away the lingering part of the personality, until the love flows out, never asking whether aught comes back to it, never waiting to see if answer is there; for it knows in truth that the need for love is greatest where answer of love there is none, and it knows that those Souls have the greatest need to receive who themselves at present give nothing to the love that helps." Service which is pure gold will be based on need, not on the ability of the recipient or the world to give some sort of return.

If we do not serve for the sake of reward, then what will move us to serve? In the story of the good Samaritan, a man was robbed, stripped and beaten,

and left lying by the road. A priest and a Levite saw the man and passed by. No doubt they saw no reward for them if they were to help the suffering man. "But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion," and proceeded to care for the wounded man. So compassion was the motivating factor. The Samaritan saw someone hurting; and sympathetically felt the hurt and wanted to relieve it. Through compassion, if one member suffers, all suffer together, and all work together to relieve the suffering of the one.

5. Serve among sinners. The word sinners is being used in a broad sense to mean anyone who is ignorant, or breaks the laws of Nature, or hurts others, etc.

There is an old Hebrew proverb, "Whoever lies down with the dogs will get up with the fleas." But to serve we may sometimes figuratively need to "lie down with the dogs," regardless of the fleas. If we are to serve truly we must be willing to associate with those who are less learned, who have less understanding of cosmic laws, who (perhaps from our point of view) are even rather crude.

Why do we often feel like running away from such people? First of all, we may be concerned with our reputation. We may think that if people see us with crude people they will think that we are crude. But this is pure selfishness. It should not matter to us what others think. Secondly, we may think that associating with crude people will actually make us crude. Some of the crudeness might



get transferred. The answer to this is that the true servant must have an inner strength so that he can retain his high feelings and thoughts whatever environment he is in.

When Christ was on Earth, He frequently ate with tax collectors and sinners. When questioned about this he responded, "Those who are well have no need of a physician, but those who are sick need one." The opportunities for service are among the sinners.

6. Listen to criticism. Criticism is sometimes painful. It may be a blow to our Ego to learn that something we chose to do was not as good as we thought it was. It is painful to learn that we made a mistake, and need to change our ways. But if we refuse to listen to criticism, or react to criticism in such a violent way that no other ever dares criticize us again, then we are placing the comfort of our Ego above the quality of our service. If our service is to be pure gold, we must be open to criticism, and use it, when possible, to help improve the service that we give. As *Proverbs 12:15* states, "The way of a fool is right in his own eyes, but a wise man listens to advice."

We need to keep in mind that criticism is not always valid. Sometimes the criticizer is in error. But criticism should be listened to and carefully evaluated to see if there is even an element of validity in it which can give some indication as to where improvement needs to be made in the service.

7. Be supportive of others when they serve. Complete unselfishness demands that we feel as much joy in seeing someone else complete a task as

As the fire comes forth into the lower nature more and more burning up the dross—there is a liberation of spiritual energy, a liberation of spiritual power.

we would in completing the task ourselves. If we do, then we will be as willing to support others in their good projects as we are willing to support our own projects.

When we support others in their projects, they may get all the credit (at least in this world). But we have already noted that service which is pure gold does not concern itself with credit or rewards, it only concerns itself with the attainment of a goal.

One time the disciple, John, said to Christ, "Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us. But Christ said, "Do not forbid him, for he that is not against us is for us." It did not matter who did the good work as long as it was done. Christ was not trying to give His disciples a monopoly on healing.

What is the result of putting gold in the crucible and dross in the fire? What is the result of loving, self-forgetting service? Max Heindel tells us that, "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

The gold in the crucible, figuratively speaking, can be used to build the Golden Wedding Garment which is needed for the mystic marriage. In plain

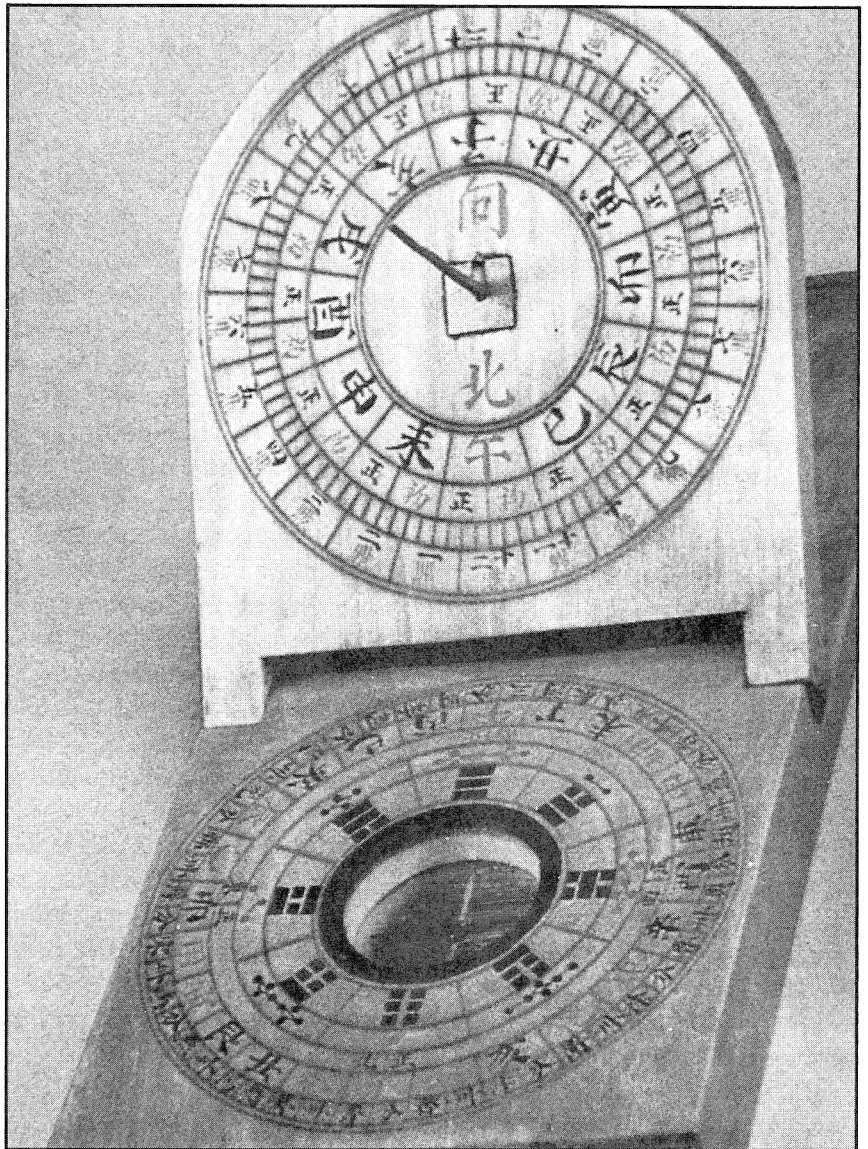
language: Loving self-forgetting service to others builds the two higher ethers of the vital body and increases the upward flow of the creative force currents. When these processes reach a certain point, one can begin to learn to function consciously in the higher worlds, and thus can unite the self-consciousness with the all-consciousness and become a conscious Invisible Helper.

Annie Besant adds, "As the fire comes forth into the lower nature more and more burning up the dross—there is a liberation of spiritual energy, a liberation of spiritual power. In the very burning up of the lower, subtle forces of the higher are set free. As the Soul is rising on to higher planes, and realizing its identity with all, it becomes—able to feel joy in the surrender of that which it might have had for itself, but which, having identified itself with all, it must needs give to the world. The Soul may surrender its prizes of spiritual achievement—its powers and its bliss—as an act of joy, in order that all it surrenders may become common property, and spread through the race of men to help forward their evolution."

May we all find opportunities to add much gold to our crucibles in the days ahead. □

—Elsa M. Glover

The Clock of Destiny



According to *The Message of the Stars*, Astrology is the “Clock of Destiny.” The twelve signs of the zodiac correspond to the dial; the Sun and planets to the hour hand which indicates the year, when different occurrences in the score of ripe fate allotted to each life are due to work themselves out. Although there are some things that cannot be escaped, a certain scope of free will in modifying causes already set into motion is allowed the individual. Our present actions determine future conditions.

The Rosicrucian Cosmo-Conception points out that the Law of Consequence works in harmony with the stars, so that a man is born at the time when the position of the planets in the solar system will give conditions necessary to his advancement in the school of life. This is under the administration of great beings of sublime spirituality and superlative wisdom who administer all things with a love that is beyond the comprehension of our finite minds. It has been found, however that where there is a desire, a tendency or the possibility of running away from a harvest of sorrow which has accrued from certain ripe destiny, such plans are always circumvented by another move by the invisible administrators of this law.

Such a case is related in the Cosmo-Conception. A certain lecturer was warned by Mr. Heindel that if he went out of his house on a particular day, he would meet with an accident. The man forgot and, thinking the 28th of the month was the 29th, took a trip to another town and was injured, as forewarned, in a railway collision. This will illustrate the point. The man had been forewarned; he believed the warning and intended to heed it, but undoubtedly the suffering accruing from that incident was due him in expiation of certain wrong doing. Therefore the agents of the Law of Causation caused him to forget the day of the month.

It does not matter what the conditions are in which we find ourselves. The knowledge that we have made those conditions helps us bear them in patience and best of all gives us the glorious feeling that we are the arbiters of our destiny and can make the future what we will. This is itself a power. Of course we still have the past to reckon with and perhaps much misfortune may yet accrue from wrong deeds; but we may look with joy to every affliction as liquidating an old score and bringing the day nearer when we will have a clean record.

In this world there is no law more plainly observable than that of alternating cycles, which decrees a succession of ebb and flow day and night, summer and winter, waking and sleeping. Under the same law, man's life is lived alternately in the physical world where he sows seeds of action and gains experience in accordance with his horoscope. These, the fruits of existence here, are later assimilated as

soul powers in the spiritual world; birth and death are thus nothing more than gateways from one phase of man's life to another, and the life we now live is but one of a series. The differences of character—nobility or brutality, moral strength or weakness, possession of high ideals or low instincts, etc.—are certain signatures of soul power or soul poverty. Finer faculties are the glorious garments of gentle souls wrought through many lives in the crucible of concrete existence by trial and temptation. They shine with a luster that illuminates the way and makes it easier for others to follow. Courseness of calibre proclaims the young in Life's school, but repeated existences here will in due time smooth the rough corners, mellow and make them soulful also.



The horoscope shows this difference in the texture of the soul and the aspects indicate how the soul is ripened by the kaleidoscopic configurations of planets in progression, which fan the fires of the furnace of affliction to cleanse and purify the soul of blemish or brighten the crown of virtue when victory is won.

Though the planets show the tendencies most accurately, there is one indeterminable factor which is not shown in the natal picture, a veritable astrological "x." That factor is the WILL-POWER OF MAN, and upon that rock astrological predications are ever likely to founder. Yet the very failure of

well founded predictions is the blessed assurance that we are not fated to do thus and so because our horoscopes show that at certain times the stellar rays impel us in given directions. In the final analysis we are the arbiters of our destiny. It is significant that it is possible to predict for the great majority of mankind with absolute certainty because they drift along on the sea of life, directed by the currents of circumstances. Predictions for the striving idealists may fail, in proportion to the degree of spiritual attainment and willpower of the subjects. Ella Wheeler Wilcox expresses this beautifully in her little poem:

*"One ship sails East and another
West,
With the selfsame winds that
blow;
'Tis the set of the sail and not
the gale
That determines the way they
go.*

*Like the winds of the sea are
the ways of fate
As we journey along through
life;*

*'Tis the act of the soul
That determines the goal
And not the calm or the strife."*

Besides the destiny brought over with us from past lives for liquidation in this life, we are every day exerting a causative influence by our acts. A considerable portion of the deeds done in this body will work into effects before death terminates our stay here while those debts which are not liquidated will be held over and form the foundation of a future existence, wherein we will reap what we have sown. The destiny carried over from life to life is shown by

our horoscope and gives a certain basis or trend toward a particular line of action. But nevertheless there is comparative free will in a large percentage of our actions, leaving scope for the exercise in Epigenesis, the divine creative activity which is the basis of evolution. We are urged to seek out the principles of Epigenesis and learn to apply it in our lives.

It is well to recognize that we are continually weaving the web of destiny on the loom of time and CREATING for ourselves a garment of glory or gloom according to whether we have worked for good or ill, and also that ripe fate cannot be circumvented.

When we look about us we find there are marching orbs, circling in their courses around the Sun, year after year, century after century with unwavering precision.

An Arabian legend illustrates this very vividly. The good and wise Pasha Suleiman having shown great zeal in the spread of Islam, was one night visited by God in a dream and was given his choice of any favor he might ask. Suleiman, ever humble and fearful lest pride and arrogance enter into his heart and turn his face away from God, asked that every day the Angel of Death might visit him to impress upon him the fleeting and evanescent nature of power and glory, and the fact that at the end of a short life, man must face the portal of death to meet his God and give an account of his stewardship on Earth.

One day as the Angel of Death was walking through the court of Pasha Suleiman, he looked in astonishment at one of his courtiers, a man very close to the wise Suleiman's heart. The nobleman was so distracted and disturbed by the attention bestowed on him by the Angel of Death that he went to the Pasha for help and comfort fearing that the Angel of Death would come for him that very day. He had but one thought, to flee from death.

The wise Pasha tried to comfort him as best he could, but without success. The man pleaded that there was only one avenue of escape; he must flee as fast as possible, and to this

end he begged the Pasha to lend him his horse, Abdullah, a famous Arab stallion of the finest breed, so swift that no creature had ever been known to overtake him. After much vain effort to compose his friend, the Pasha finally agreed and gave his friend the famous stallion. The man rode and rode, all day and night with the speed of the wind, until the noble stallion dropped dead in the sand. The courtier fell on his face, weeping bitterly at the thought that he could go no further, when the Angel of Death presently appeared and beckoned to him. Knowing that there was no avenue of escape, he made himself ready to obey

the summons, but before leaving the Earth he asked the Angel of Death, "Why did you look at me so strangely yesterday in the Pasha Suleiman's court?"

To this the Angel of Death answered: "I had been ordered by Allah to meet you at this very place this morning, and when I saw you yesterday morning in the court of Pasha Suleiman I was astonished, for I could not see how it would be possible for you to arrive at this distant place in so short a time. Had you not had the noble steed of the Pasha it would have been an impossibility."

Thus in endeavoring to escape from the fate that awaited him, he had actually ridden hard to meet it. He had expended his whole energy in meeting his fate at the appointed time.

When we look about us we find there are marching orbs, circling in their courses around the Sun, year after year, century after century with unwavering precision. But they have some latitude; within the prescribed course they may vary a certain number of degrees of space. It is the same in the life of man. The great events, birth and death, are unavoidable incidents in the life of the Spirit which is never ending, never beginning, as Sir Edwin Arnold says:

*Never the Spirit was born,
The Spirit will cease to be never.
Never was time it was not,
End and beginning are
dreams,
Birthless and deathless
remaineth
The Spirit forever.*

But although certain events are bound to befall every man, there is a certain latitude in life, a free will that we may exercise

in order to shape our lives as we may desire and work out a destiny for ourselves in our own way.

In ancient Atlantis, when the new Aryan Epoch was to be ushered in, God by His prophets spoke to the people in whom He saw certain qualities that might be used, and He called by means of His prophets: "Come ye out from among men, and be my people, and I will be your God, and I will give you a land overflowing with milk and honey, and your seed will be multitudinous as the sands upon the sea shores."

The call sounds again today, but it sounds within the breast of each one. While the world is working out its destiny, as designed by the divine invisible Hierarchies, under the lure and illusion of gold, which they conceive to be a reward for their labor, there is an increasing number of people whose inner discernment has made it clear to them that the world's work for material reward, in the shape of gold, which they must relinquish when the Angel of Death meets them, is folly. These people now hear the call within their hearts, "Come ye out from them and be my people, and I will be your God." Though they may still continue to perform their duties in the world, from thenceforth it will not be for the sake of material gold, which they know to be truly worthless, but everything they do will be done as unto God, regardless of whether or not it brings a material reward. They may thus be able to serve in the Master's vineyard, not thinking of a spiritual reward but rather laying up treasure in Heaven, which is more than earthly gold.

We are not here on this Earth to live a life of idleness, dreaming dreams; but we are here to make straight the path of the Aquarian Age which is now

and friction that are generated in this process of amalgamation, the sharp corners are rounded out, melted down, so that we fit in with our brothers and sisters.

We must therefore strive day by day to work earnestly and honestly in the Master's vineyard wherever we may be placed, remembering the great and glorious destiny that is before us.

dawning upon the world, and in order to do this efficiently we must work as a unit in peace and harmony. Did you ever see the crucible wherein a plumber melts the metal wherewith he is going to make a pipe union? A number of pieces of lead are put in a melting pot, but gradually each piece loses its distinctive form and melts into unison with the rest until all becomes one. But there is in each piece some dross that will not melt and incorporate with metal which is thrown to the top by the heat. The plumber skims the dross until the metal is clear, so clear that he can see his own face therein. Similarly it is in the world; we are so many distinct and separate forms, each with his own characteristics and idiosyncracies. We have been thrown into the melting pot and everybody must sink his personality in the common cause if we are to secure success in the work of preparing the way for the new age. It may not be an easy matter for any of us to forget ourselves, but by the heat

ADAPTABILITY is the great watchword without which we can never amalgamate but must expect to be thrown out as the dross from the melting pot, for until our hearts have been so perfectly purified that God's face is seen therein, He cannot make the highest use of us in His work.

We must therefore strive day by day to work earnestly and honestly in the Master's vineyard wherever we may be placed, remembering the great and glorious destiny that is before us. Let us count all present tribulations as unworthy of being mentioned. Though we may be misunderstood by those near and dear to us, though we may be despised by the people of the whole world who think only of having a good time and accumulating gold that they must leave behind at the door of death, let us set our faces towards the goal of our calling and work faithfully for the spiritual treasures which endure forever. □

—Tom Johnson

In Search of the Teacher

You have long sought an answer to your spiritual longings, and have come upon the occult teachings of the Western Wisdom School, The Rosicrucian Fellowship. You have assiduously studied the philosophy, accepted it, and have begun to “live the life.” Now you seek a teacher—The Teacher. Perhaps even the one who guided Max Heindel.

Let’s back up a bit. First, let us define (!) “God.” God is all you can see, all you can feel, all you can know, all you can imagine, and more than a trilliontimes more than you can see, feel, know, and imagine. In short: God is ALL. Period.

And you are part of that ALL. So are the ones you call the teachers. Who are they? They are those who have progressed along the evolutionary path much more swiftly than the rest of us and, even though they still have a great deal to learn, they eagerly reach back to give those of us a hand who are consciously striving to advance. Two such, of course, are Jesus and the Buddha. Question: Who were their teachers? Did they, in fact, need teachers? Technically, I suppose they did not. Practically, however, they probably had teachers, if only the type mentioned at the end of this article.

Just for the sake of the discussion, let us say you have decided that you need a teacher. After all, you have studied intensely for weeks, years, or decades, and think “If only I could contact ‘The Teacher,’ I could make so much more progress!” How do you go about that? That is an interesting question, and the answer is both complex and simple; it is much more difficult than one would imagine, yet, from another perspective, the process is very simple, as Max Heindel has taught.

Let us review what Max Heindel has said about “The Teacher.” He has told us that we need not be concerned about finding the true teacher. The student must commence “to improve himself, and to continue earnestly and persistently therein” (CC 496). Thereby his vehicles begin to purify, his aura commences to shine in the inner worlds, “and attract the attention of teachers who are always looking for everyone who is trying to advance. Prayer combined with effort aids in this attraction.” When he does make his presence known, “... the Teacher always appears to ...” the aspirant “...while he is wide awake and in full physical consciousness” (2Q & A 218). And, of course, the teacher is recognized by his high standards. “As esoteric scholarship demands from the pupil unselfishness of motive, it is a fair inference that the teacher must possess this attribute in a still higher degree” (CL 174). There is never a monetary price. Max Heindel also warns us that the true teacher does not tell the aspirant what he must or must not do; but, rather, often points out alternatives or discusses underlying philosophy, and lets it be 100% the student’s decision. He points the way, but does not specify which road to take. The student himself must assume complete responsibility for his own evolution.

The Teacher (Elder Brother) who presented himself to Max Heindel as his Teacher is not to be expected to be the one who will be the Teacher of even the most devoted aspirants along the way. (Your needs are assessed and a teacher qualified to meet your particular needs will assist you.) There are teachers who are much farther along the path than is the average individual, and they are eager to help. When you are ready, one will make himself known; you need not seek him. And he will be recognized when he comes.

We may not be able to see the trees because the immensity of the forest has so overwhelmed us, as the saying goes. Max Heindel has told us that we can learn much of value without our having actually to participate in the experiences if we are sufficiently observant of the experiences of others. These other people that we are observing then become our teachers, if we will but learn! And often we do not even have to know them personally! Be observant. This is the simplest way to advance, and so much less painful! Yet the hard part comes in the interpretation of what has been observed. If observation can carry over a sufficient period of time, both Cause and Effect can be seen, and lessons are learned thereby. As a matter of fact, this observation is not limited to other humans; Cause and Effect can be studied from observing the interaction of animals, your own dog or cat, for instance.

An admonition is in order at this point. As you observe the experiences of others, do it in a dispassionate a manner as possi-

ble. Fairly evaluate, but judge not—lest ye be judged!

We are told that self-forgetting service is the surest way to the

is what purifies your vehicles and makes your aura attract those who can guide you further.

We are taught that it is we who are responsible for our own advancement—salvation, if you will—rather than another person or institution, priest, minister, parson, or whatever. It is you who must take charge.

goal we seek. But that service must be directed by discrimination, love and wisdom; it is conceivable that in some circumstances the most helpful service could be the withholding of it so that the person has the opportunity to stumble or to “pull himself up by his boot-straps.”

The world contains a wealth of information. If you are sufficiently aware much can be learned through observation. But, in observing, WHAT do you look for, you may ask? Essentially, you are looking at the interaction of people. Notice the different ways they display true love one for the other, or, as is unhappily the case all too often, the reverse. (Remember, each one of us is part of God, part of the ALL; to hurt another is to hurt yourself. In the ultimate, love for ALL must reign supreme.) The bottom line is the accuracy of your interpretation of your observations. Using it to be a better person yourself in all your thoughts and actions and reactions with others

We are taught that it is we who are responsible for our own advancement—salvation, if you will—rather than another person or institution, priest, minister, parson, or whatever. It is you who must take charge. What it boils down to is, you are your own teacher. Your discriminative powers will lead you rightly. Just keep your eye on the goal, and pray—ask—for guidance. It will be given. Be alert and aware of all about you. You cannot go wrong. And, lest somewhere along the trail you become dejected at your seeming lack of progress, Max Heindel has told us: **1)** you yourself (while incarnate) cannot evaluate your own progress because you do not have the faculties developed as yet to read all the information needed to make that evaluation, and **2)** the only failure is in ceasing to try. In the words of a Great Teacher, we'll close with: “My dear children, love one another.” □

—A Probationer

Max Heindel's Message



The Star of Bethlehem: A Mystical Fact

PART II

Now we see why Christ said so emphatically, "Before Abraham was, I am." The Ego was before the nation and must be exalted over the nation. To that end Christ came, because as long as there were nations, there could not be brotherhood. If we have a number of houses, and they built of bricks, they are unavailable for building one building until torn down. When all the bricks have been separated we may begin building. When all nations have been chopped into individuals we may begin to build the grand Universal Brotherhood of man.

That is why the race religions failed, they separate men into antagonistic groups. So the race religions must be abrogated. We cannot do away with nations except we separate the individual. Therefore, we have wars, therefore we have had revolutions, where men have rebelled against kings and rulers, and have instituted republics. But they are not enough. We want to be free individually. We want to be every man a law unto himself—and this is where a great, great danger lies. We cannot be laws unto ourselves—we cannot be free, until we have learned to respect everybody else's rights.

So then, under the race religion, men grew by obedience to the law. Under the Christ regime that is to come in, man is to rise above law, and to be a law unto himself. As Goethe says—
From every power that holds the world in chains, Man frees himself, when self-control he gains.

That is the goal, *self-mastery*, which every one must gain, before he is fit to be a law unto himself—to be above the law—for no one except the very undisciplined man, who calls himself an anarchist, will think to improve matters by having the power to shoot down people. By that means he will make conditions far, far worse than they were. The true anarchist, the one who truly seeks to abolish law, is the one who is living the true life, and the clean life. By obeying every law, he rises above all law. We, for example, have risen above the law against theft. It is not necessary for us to have that law, but some people have not risen so far as that, and they must still have that law. We do not wish to steal, and hence, do not need the law that says, "Thou shalt not steal." By and by, man will rise above the need of all law. Then and only then can he be a law unto himself. In the Christ regime, man will be impelled and guided by love, and "perfect love casteth out fear."

The race religions compel man to do right by means of *fear*, but the Christ religion will impel man through *love*. Then he cannot do otherwise than right.

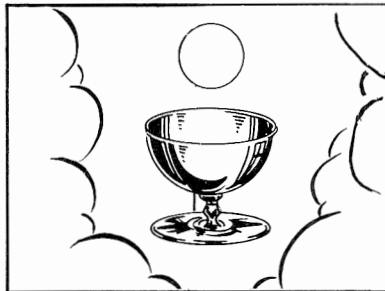
All race religions—every one of them, without exception—are looking for someone to come. The Egyptian religion looked forward to Osiris the bright Sun-Spirit; the Persian looked to Mithras; and the Babylonian to Tammuz. All looked for someone to come, to free the Earth. We find the same thing, even in the Norse mythology. We find that the old Norsemen looked for the "Twilight of the Gods," when the present regime must perish, and then out of the South from Muspelheim, the region of heat, should come that bright Sun-Spirit, Sutar, and he should set up a *new heaven and a new earth*. Such we hear of in all religions, and even in the Christian religion we find them looking forward to a Sun-Spirit. At one time, in the ritual of the Catholic church, they used the phrase, "Our Lord the Sun." It is from the visible Sun that every particle of physical energy comes. And it is from the spiritual invisible Sun that all of the spiritual energy comes.

At the present time we cannot bear to look directly at the Sun. It would blind us. But we can look at the reflected sunlight that comes from the Moon. In the same way, man cannot stand the direct spiritual impulse that comes from the Sun, and therefore, it had to be sent by way of the Moon, through the hands, and through the mediumship of Jehovah, the Regent of the Moon. That is the origin of the race religions. Later came the time when man could take the spiritual impulse more directly, and Christ, the present Earth Spirit, came to prepare this. The difference between the Christ of the Earth and the Cosmic Christ is best seen by an illustration. Imagine a lamp in the center of a hollow sphere of polished metal. The lamp will send out rays from itself to all points of the sphere, and will reflect lamps in all different places. So the Cosmic Christ—the highest Initiate of the Sun Period—sends out rays. He is in the spiritual Sun. The Sun is threefold. We see the outside—the physical Sun. Behind that, or hiding in that, is the spiritual Sun whence comes the impulse of the Cosmic Christ Spirit. Outside the two others is something we call Vulcan—that can be seen only as a half-globe. In occultism, we say that is the body of the Father. There we have the Father, the Spirit in Vulcan. We have the Christ, the Spirit in the Sun; and we have Jehovah, the Spirit in the Moon, that sends the reflected light both physical and spiritual.

Before the advent of Christ all spiritual impulses came to man by way of the Moon as race religions. Only by initiation was it possible to get into direct touch

with the spiritual solar impulse. A veil hung before the temple.

When the time arrived that the Christ Spirit could be entertained on the Earth—When we had risen so far—then a ray from the Cosmic Christ came here, and incarnated here in the body of our Elder Brother Jesus. After the sacrifice on Golgotha had been completed, after the death of that body that he had occupied, he drew himself into the Earth. Take his own words for this. In no other way can we account for that saying, “This is my body.” He showed the bread, it is the Earth Spirit that brings forth that bread. “This is my blood.” The juices that are in the plant make the wine. It was not said, This symbolizes my body or blood; he said unequivocally, “This is my blood.”



In *John 13:18*, in our New Testament, it says: “He that eats my bread hath lifted up his heel against me.” Luther, who translated it in Germany, and was not tied by any of the restrictions of the translators of the King James Bible, put it, “He that eats my bread trampled upon me.” We trample, at every step we take, upon the Earth Spirit, and that Spirit’s body and blood is consumed among us, and that Spirit waiting for the day of redemption, when we shall be lifted so far from our material conditions that it shall

be possible for the Earth Spirit to become liberated from its present cramped and dense existence.

The Christ Spirit, then, is the first incoming of a direct spiritual impulse. We spoke to you of the different motions of the planets, and their various influences at different times of the year. We know that the time when the Sun’s Spirit is in the northern regions—when we have the Sun away up here at the summer solstice, then we have all the physical impacts upon the Earth. We get all the good there is in the Sun along *physical* lines; that is the time when the grain and the grape are ripening, and when everything is bringing forth in the Physical World. Then the spiritual impulse is abrogated for the time being; but when, on the other hand, the Sun goes into the winter solstice, in December, the spiritual impulse is strongest. Also, we have the spiritual impulse stronger in the night than in the daytime. There were times when the churches were open all night, but closed in the middle of the day, for that was known to be the time of greatest darkness, so far as spiritual influences were concerned. However, when we remember these things we can see that at the time when the days are the shortest and the nights are the longest, on that Holy Night that we speak of, when the Christ was born as a Sun who was to lighten our darkness—the spiritual influence is then strongest, and can be reached easiest. It was this great truth that is at the bottom of the Star in the Holy Night, illuminating the longest and darkest night in the year.

When Parsifal started to go with Gurnemanz to the castle of the Grail, he asked Gurnemanz: Who is the Grail?"

*"That tell we not, but if thou has of him been bidden,
From thee the truth will not stay hidden.
The search but severs from him wider
When he himself is not its guider."*

Do not think it shone only at that time; it is easier now than then to see it, for when Christ came He altered the vibrations of the Earth and is changing them all the time.

That means that in the olden times, in the time before Christ came, only a chosen few could follow the path of initiation. Nobody could seek that path—nobody could get beyond the point where the rest of humanity were—save a few chosen ones, such as were the priests and the Levites. These were brought to the temples, and there herded together. They were married to one another in a certain way; certain people were mated with a definite end in view, namely, that they might develop the proper laxity between the vital body and the dense body that is necessary to initiation. A separation has to take place in order that we may lift the two ethers out, and leave the other two. That could not be done with the ordinary humanity. They were yet much in bondage to the

desire body. They must wait until a later time.

Even with those people who were around those temples, it was very dangerous work to free them. It could be done best at certain times, and this longest night was one of those times. When the greatest spiritual impulse is here, they had a better chance to get in touch with it, than at any other time of the year. So on the Holy Night,

which we call Christmas, it was usual for the Wise Men—those who were beyond the ordinary humanity—to take the ones who were also becoming wise, and therefore entitled to initiation, into the temples. Certain ceremonies were performed and candidates were entranced. They could not at that time be given an initiation in their full waking state, it had to be done in trance. When the spiritual perception was awakened in them, they could look through the Earth—not seeing any detail, but the Earth became transparent, as it were—and they saw the Star at midnight, the spiritual Sun.

Previous to the coming of Christ, the Earth was worked upon from without, as the Group Spirit works upon the animals. Christ came to work

from within. Before that, when neophytes were to be brought in touch with him, they could see, in that Holy Night, the Star of the Christ, just as the Immaculate Virgin was on the Eastern horizon, and the little Sun-child of the coming year was starting towards the Northern hemisphere, to save us from the darkness, hunger and want that would result without him. Then these Wise Men could see the Star, in the Holy Night, which is the spiritual hope of man as the physical Sun then born is his material savior.

Do not think it shone only at that time; it is easier now than then to see it, for when Christ came He altered the vibrations of the Earth and is changing them all the time since. He "rent the temple veil"—He made the Holy of Holies—the place of initiation—open to "whosoever will!" From that time on, there is no more trance needed—no more subjective states in order to go through initiation. There is a conscious going forth into the Temple, by every one who wills to come.

And in time that religion that He brought to us will drive away all the sorrows; will dry the tears from all eyes. Where there has been war, there will be peace, and sure, as sure as He came to bring that sword that shall liberate man from the national spirit and make him an individual that is capable of being a brother to every man, so surely as He came to do this work, so surely as the first part of His prophecy has been fulfilled—so will that other grand and glorious prophecy be fulfilled, that men shall beat their swords into plow-shares, and their spears into pruning-hooks.

We have one more thing to consider, and that is the gifts that these Wise Men brought—the gifts that were laid at the feet of the Savior, as we hear of in the old legend. This legend tells us that one brought gold, one brought myrrh, and the third brought frankincense. The gold we always hear spoken of in symbology as the emblem of the Spirit. That Spirit is symbolized thus in the Niebelungen Ring, for instance. There in the opening scene, we see the Rheingold. The river Rhein is taken as the emblem of the water, and there the gold is seen shining on the rock, symbolizing the universal spirit in its perfect purity. Later it is stolen and *made into a ring* by Alberich, representing mankind in the middle of Atlantis, when the Spirit had drawn into them. Then the gold became debased, was lost, and was the cause of all sorrow in the Earth. Later still we hear of the alchemists who tried to transmute base metal into gold; that is the spiritual way of saying that they wanted to purify this dense body, to refine it and extract the spiritual essence.

Therefore, the gift of one wise man is the Spirit. The next one brings myrrh. Myrrh is the extract of an aromatic plant that grows in Arabia, a very rare plant, very rare indeed. Therefore, it symbolizes the thing that man extracts when he cleanses himself. When he has cleansed his blood of passion he becomes plantlike, chaste and pure. He became the inverted plant before he became the pure plant, symbolized by the Rosy Cross, symbolized by the Diamond Soul, and so forth, then his body is an aromatic essence. It is an actual fact—we are not

speaking in similes—when we say there are holy men, who are so holy that they emit an aroma from them. It is thus said of some Catholic saints, and it is true. Therefore, the myrrh stands for that soul essence that is drawn out of the experience of the body. It is the soul.

***There
is
the key
to
the
three
gifts
that
were
offered
up
by the
Wise
Men—
the Spirit,
the soul,
and
the body.***

The third gift was incense. Incense is a physical substance of a very light character, that is often used in religious services; it serves as an embodiment for the ministering unseen influences. An illustration of the properties of incense is also found in the story of the Servian regicides. The Minister of the Interior has issued his memoirs,

and he mentions as a curious circumstance that every time they used a certain kind of incense to get others into the conspiracy, they succeeded: but at times when they used no incense, they failed. It shows he had on certain occasions, unconsciously, of course, furnished an embodiment for certain spirits who wanted to and did aid the conspirators.

There is the key to the three gifts that were offered up by the Wise Men—the Spirit, the soul, and the body. As Christ said, “If you want to follow me, you must sell all you have. *You are not to keep anything for yourself.*” You are to give up body, soul, and Spirit, everything, for the higher life, everything for the Christ. Not to an exterior Christ, but to the Christ within. The three Wise Men are said in the legend to be yellow, black, and white, representatives of the three races that we have on Earth, the Mongolian, the Negro, and the White man. Therefore, we see that it is very well shown in the legend that eventually they will all come into this beneficent Christ religion. “To Him every knee shall bow.” Each one will in time be led by the star to the Christ. But let us emphasize that very strongly—not to an exterior Christ, but to the Christ that is within. As Angelus Silesius says:

*Though Christ a thousand times
in Bethlehem be born,
And not within thyself, thy soul
will be forlorn.*

*The cross on Golgotha thou
lookest to in vain,
Unless within thyself it be set up
again.* □

—*Rosicrucian Christianity*
Lecture #16

The Higher Vehicles at Birth

Studies in the Cosmo-Conception

Question: Do all the vehicles of the infant become active at birth?

Answer: No, the vehicles of the new-born do not at once become active. The dense body is helpless for a long time after birth. Reasoning from analogy we can readily see that the same must be the case with the higher vehicles.

Question: How are these higher bodies protected while immature?

Answer: As the dense body is slowly prepared for the separate, individual life within the protecting cover of the womb, so the other bodies are gradually born and nurtured into activity in the womb of the macrocosm through the connection between the microcosmic individual and the macrocosmic world.

Question: What is the relation of the various vehicles at birth?

Answer: In the period immediately following birth the different vehicles interpenetrate one another as sand penetrates a sponge and water penetrates both sand and sponge.

Question: Are these higher vehicles wholly inactive in infancy?

Answer: Though they are all present, as in adult life, they are merely present. None of their positive faculties are active. The vital body cannot use the forces which operate along the positive pole of the ethers.

Question: What evidence supports this assertion?

Answer: Assimilation, which works along the positive pole of the chemical ether, is very dainty during childhood and what there is of it is due to the macrocosmic vital body, the ethers which act as a womb for the child's vital body until the seventh year gradually ripening it during that period. The propagation faculty, which works along the positive pole of the life ether, is also latent.

Question: How are bodily heat and circulation so actively present?

Answer: The heating of the body—which is carried on along the positive pole of the light ether—and the circulation of the blood are due to the macrocosmic vital body, the ethers acting on the child and slowly developing it until it can control these functions itself.

Question: How active are the negative ethers?

Answer: The forces working along the negative pole of the ethers are so much the more active. The excretion of solids, carried on along the negative pole of the chemical ether, is too unrestrained, as is also the excretion of fluid which is carried on along the negative pole of life ether.

Question: How active is the child's sense-perception?

Answer: The passive sense-perception, which is due to the negative forces of the light ether, is also exceedingly prominent. The child is very impressionable and it is "all eyes and ears."

Question: How does this compare with the reflecting ether?

Answer: During the earlier years the forces operating along the negative pole of the reflecting ether are also extremely active. In those years children can "see" the higher Worlds and they often prattle about what they see until the ridicule of their elders or punishment for "telling stories" teaches them to desist. It is deplorable that the little ones are often forced to deny the truth because of the incredulity of their elders. □

Ref: Cosmo-Conception, 139-140

THE BEAST
OUT OF
THE EARTH

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is six hundred threescore and six.

—Revelation 13:11-18

The Revelation of St. John the Divine

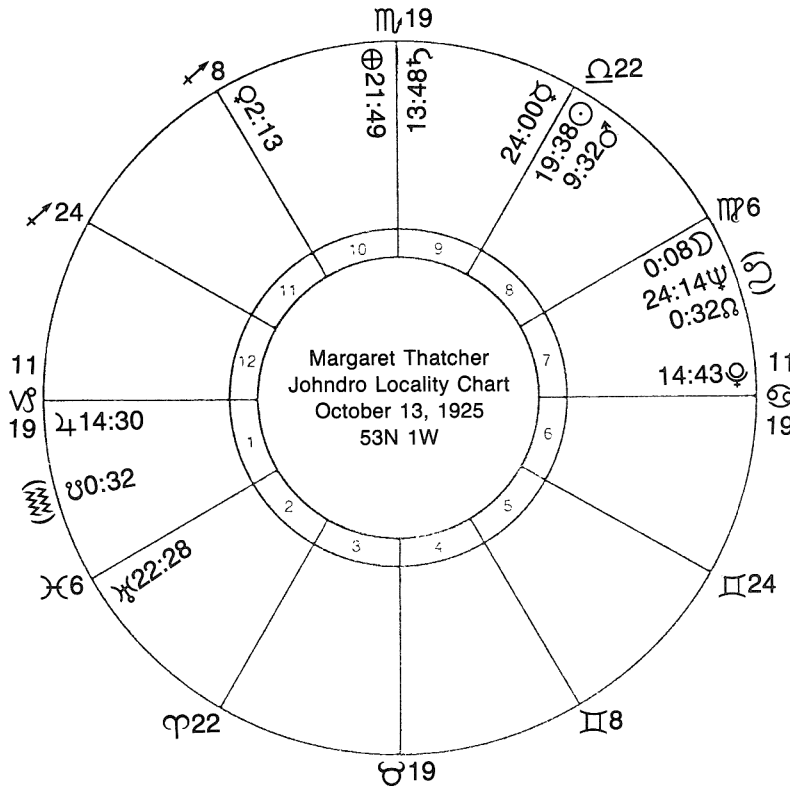
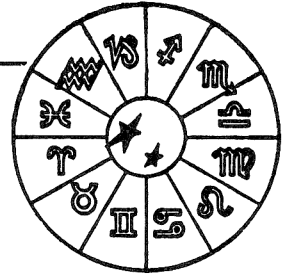
Just as water, or the sea, is used to symbolize the emotional nature, so is earth used to indicate the material side of man's being. The "beast coming up out of the earth," materialism, has been allowed to become the greatest danger in man's present stage of evolution. This is due largely to the fact that, as taught in occult philosophy, "The mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire Nature strong, the nascent mind coalesced with the desire body; the faculty of cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch."

Through this "beast," the materialistic side of man's nature, the "first beast," or lower desire nature, gained more power—"he had power to give life unto the image of the (first) beast." The things of the Earth: possessions, position, and worldly fame, have furnished the "material" for the exercise of the lower desires during the materialistic age through which we have been passing. Seeming miracles, those of industrial and scientific achievement, are indeed wrought in the name of this "beast."

The Sons of Cain, who originated and are particularly clever in the arts and crafts, are descended from the fiery Lucifer Spirits, and are naturally proficient in the use of fire. "These people believe in works rather than faith, and by their dauntless courage and inexhaustible energy they have transformed the trackless wilderness of the world into a garden full of life and beauty, so lovely in fact that they have forgotten the Garden of God, the Kingdom of Heaven, whence they were expelled by the decree of the lunar God Jehovah. Against Him they are in constant rebellion... They have lost their spiritual sight and are imprisoned in the forehead of the body where it is said Cain was marked."

The digits of "six hundred three score and six," 666, added give nine, the number of humanity, or man, during the present material stage of his evolutionary journey. The "beast" of materialism exists for all, individually as well as collectively and must eventually be transmuted through love and service to others. □

Astrology



Lilith: Sagittarius 13:02
 Solstice Points:
 Venus Capricorn 16:58
 Saturn Aquarius 16:12

England's Iron Lady: What's Her Success' Secret?

In a traditionally male world she has not only worked her way to the top, but remained there longer than anyone this century—Prime Minister Margaret Thatcher. Her chart shows why.

It is an ambitious Locomotive Pattern;¹ its cutting planet² is powerful Pluto in a cardinal sign, its own decan, and an angular house: she's a dynamic self-starter. With nine planets in the top half and the first house, and the tenth, Uranus, co-ruler of the Ascendant, her energy is fiercely focused on mundane achievement. Mars in her Sun sign greatly increases her energy level; she gets by on five hours sleep at night. True, the Sun may be in its fall and Mars in detriment, but the latter is in the eighth house, of which it is natural ruler and hence extra strong. In addition, the Sun-Mars conjunction is the high focus, or apex, of an energizing T-square, with the other two planets, Jupiter and Pluto, angular and cardinal. And Pluto is also member of a water grand trine with Uranus and Fortuna, adding resourcefulness and intuition. At the base of her chart, conjunct the I.C., is Mars' North Node;³ Mars, let it be remembered, is the planet ruling iron;⁴ no wonder she's called the *Iron Lady*!

Dominating the chart is Saturn, powerful by being chart ruler and widely trine the chart's co-ruler, Uranus. At its location, Saturn instinctively knows how to succeed!⁵

Truly, there is dynamism in this map. But "the race is not to the swift, nor the battle to the strong,"⁶ as Scripture reminds us. There must be more; with "Supermag" there is! Her Moon of personality is in the same degree as the nodes of destiny: the projection of her personality would have much to do with her destiny in life. It is in the seventh house of peers and the public, a most vital sector in the

life of a public servant. There is a quintile (72 degrees, an aspect of talent) between her Moon and Saturn of power. Her modest, outwardly unassuming personality has talent for projecting her powers. How? With the Sun, Mercury, Mars all in Libra, the sign of balance, she takes

now, after more than a dozen years, no one has been able to achieve the same. And Eisenhower, also a Libra, always stressed the importance of knowing just how much power to apply. Could it be that Mrs. Thatcher has studied Eisenhower's method? It is a fact

Lady-like, she focuses her forcefulness with fortuitous finesse!

the balanced, carefully weighed approach; she knows exactly how much power to project, no more and no less! After all, she's not called the *Iron Woman*, but *Iron Lady*—in recognition of the fact that *lady-like*, she focuses her forcefulness with fortuitous finesse!

Let's not overlook that not only Saturn (power) but also Venus (lady) flank her M.C. and the solstice points of both are also in the first house; they balance each other. There's also the fact that Mrs. Thatcher's map has a "Ring"—a mutual reception with more than two planets;⁷ here, Venus, Mars, Jupiter, Saturn. In a Ring, even as in a regular mutual reception, the planets involved work together, adding strength and harmony. Here we have two benefics and two malefics cooperating; charm (Venus) enhances power (Saturn).

It will be recalled that the late President Eisenhower not only concluded the peace talks during the Korean conflict more than twice as fast as they were ended during the Vietnam struggle, but also, in 1958, when turmoil troubled Lebanon, he immediately stopped it, whereas

that her Mercury in Libra, in its own Gemini decan and the ninth house of the higher mind, helps her greatly to understand the workings of the human mind, hence how to persuade, prod, to produce progress. All the more since Mercury is part of her Finger of God configuration with her Neptune (charm) and Uranus (ability to work with groups and organizations), whose Sabian symbol is described, in part, as a "Display of powers."⁸

That very same "display of powers" is available to all who, like the erstwhile daughter of a Grantham (Lincolnshire) grocer, give the very best of what has been given to them.

¹*The Complete Astrologer*, Derek and Julia Parker, p. 172.

²*Predictive Astrology*, Frances Sakoian & Louis S. Acker, chapter 10.

³*Here and There in Astrology*, Ivy M. Goldstein—Jacobson, p. 51.

⁴*Astrology Rulerships*, Doris Chase Doane, p. 30.

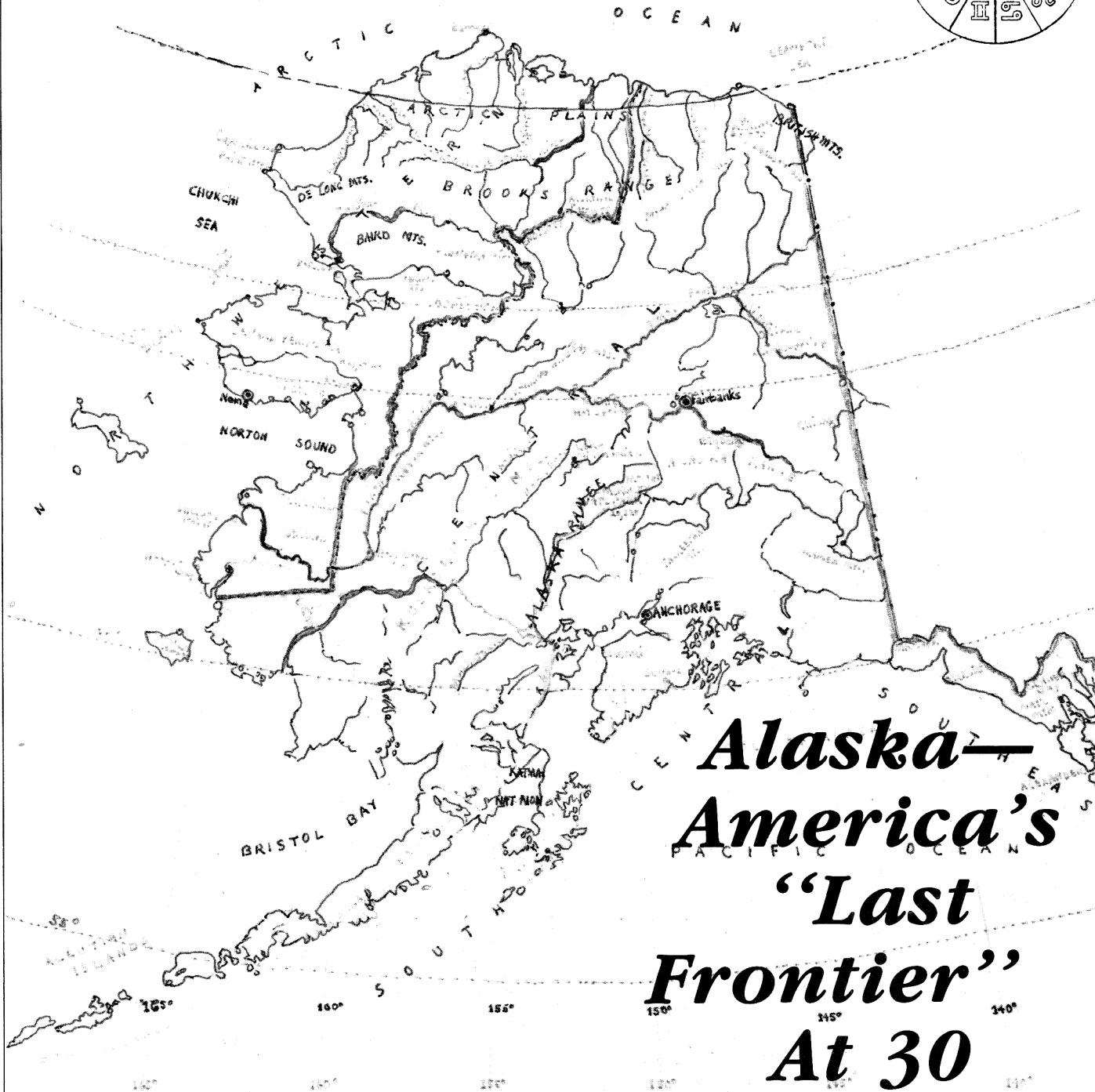
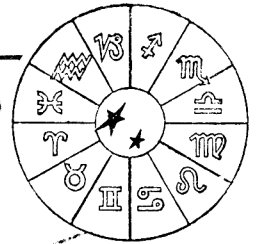
⁵*American Astrology Digest*, 1975, p. 46.

⁶*Ecclesiastes* 9:11.

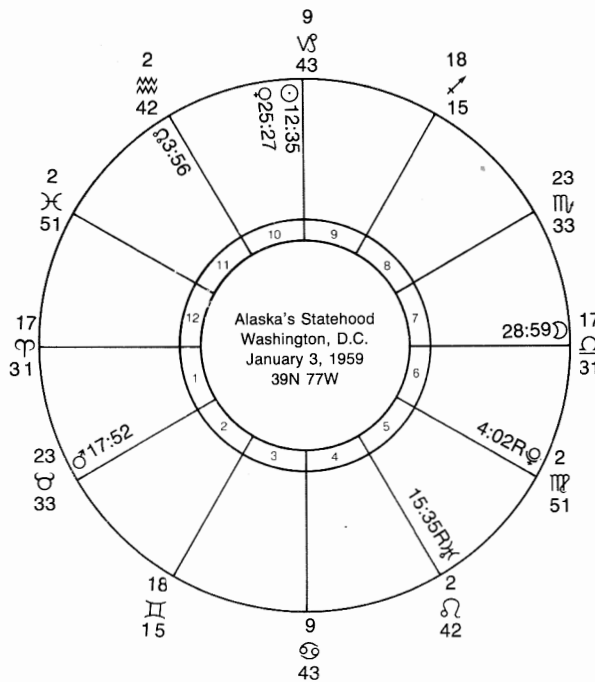
⁷*Essentials of Natal Interpretation*, Part 2, Thyra Escobar, p. 86.

⁸*Astrology of Personality*, Dane Rudhyar, p. 378.

Astrology



Eager indeed was Russia to sell the area. By one account, her ambassador, Baron de Stoeckl, got Secretary of State Seward out of bed at 4:00 AM one morning shortly after the Civil War to finalize the deal. Certainly the fact that real estate more than twice the size of Texas, plus North Carolina, was offered for a mere \$7.2 million speaks volumes. But it wasn't magnanimity motivating the Russians, but fear of an English takeover! Judging by recent remarks, Russia has not yet "forgiven" (!!!) the U.S. for accepting the offer; too late it recognized the tremendous value of this four-time-zones-embracing land mass.



Part of Death: Taurus 12:05

That fact is clearly shown by the chart: Venus of values, ruler of the second house of material resources, is in the tenth house and closely sextile Jupiter in the eighth house of the economy. It was Alaska's bounty that attracted the early American settlers, especially after gold was discovered in the Yukon in the 1890's. Unfortunately, the lure of primarily material gain does not bring in the saintly: Uranus retrograde, in detriment, in the fifth house, afflicted by a square from Mars in detriment, and also in quintile (special talent) to the Moon of the people, which is widely conjunct indulgent (negatively) Neptune in Scorpio—all this shows that many of Alaska's after-hour activities are not exactly edifying.

But that is not our prime concern. "The last frontier" implies pioneering, and New Age students can find in this chart's highest potential a model for pioneers of the Spirit. The pattern is that of a Bucket, with

energetic Mars in his own angular house. A Bucket implies a powerful sense of purpose, not just perfunctorily going through the paces; no "business as usual." Those who seek to be pioneers of Truth must be galvanized for action. Cried Jeremiah, "His word was in mine heart as a burning fire shut up in my bones" (20:9); and the Apostle Paul, "Woe is unto me, if I preach not the gospel!" (*I Corinthians* 9:16)

The chart's second vortex of activity is the third quadrant, that of sensation, houses seven-nine. This area deals with the physical urges; no less than half the planets are here, plus the North Node. What does this mean? He who would be a pioneer in the outer world, extending the frontier's of the Spirit (Saturn of "thou shalt fulfill" in the ninth house of the things of the Spirit) must first conquer frontiers within; before service, there must first be selfmastery. (*Isaiah* 52:11, 54:2)

We find something else very much noteworthy: Jupiter is midpoint between the Moon and Mercury, and also between the North Node and Saturn. Too, there is a "Ring" here—a Mutual Reception involving more than two planets; here, Mercury, Jupiter, Pluto. In other, we have six planets and the North Node all working together; this is a highly integrated chart. Many things can augment the integration of personality, but nothing more than a surrender of self to the service of God and man.

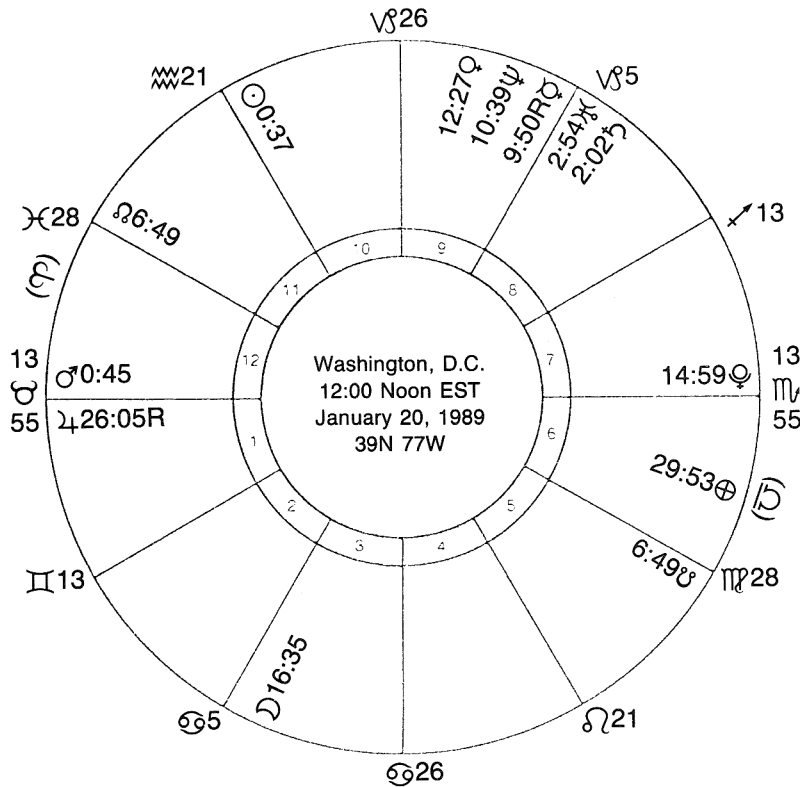
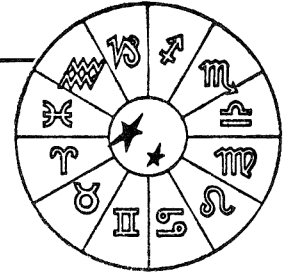
When a chart contains an especially important message, it is generally given more than just once. Also here. We consider the Part of Death.¹ When we read a natal chart for matters of health, this Arabian Part indicates stages of regeneration on the physical plane. In Esoteric Astrology, it pertains to *spiritual* death, or regeneration. Here, it is conjunct Mars: the physical urges need spiritual regeneration. It is also closely trine the Sun: the individuality, the self, the ego must die! There must be a death to self. (*I Corinthians* 15:31)

At this stage of human evolution, Alaska is not yet able to respond to its chart's *full* potential; eventually it will; meanwhile, aspirants can be inspired by its timeless message. □

—A Probationer

¹ Ascendant plus eighth cusp minus the Moon. Only very close aspects are used in connection with the Arabian Parts.

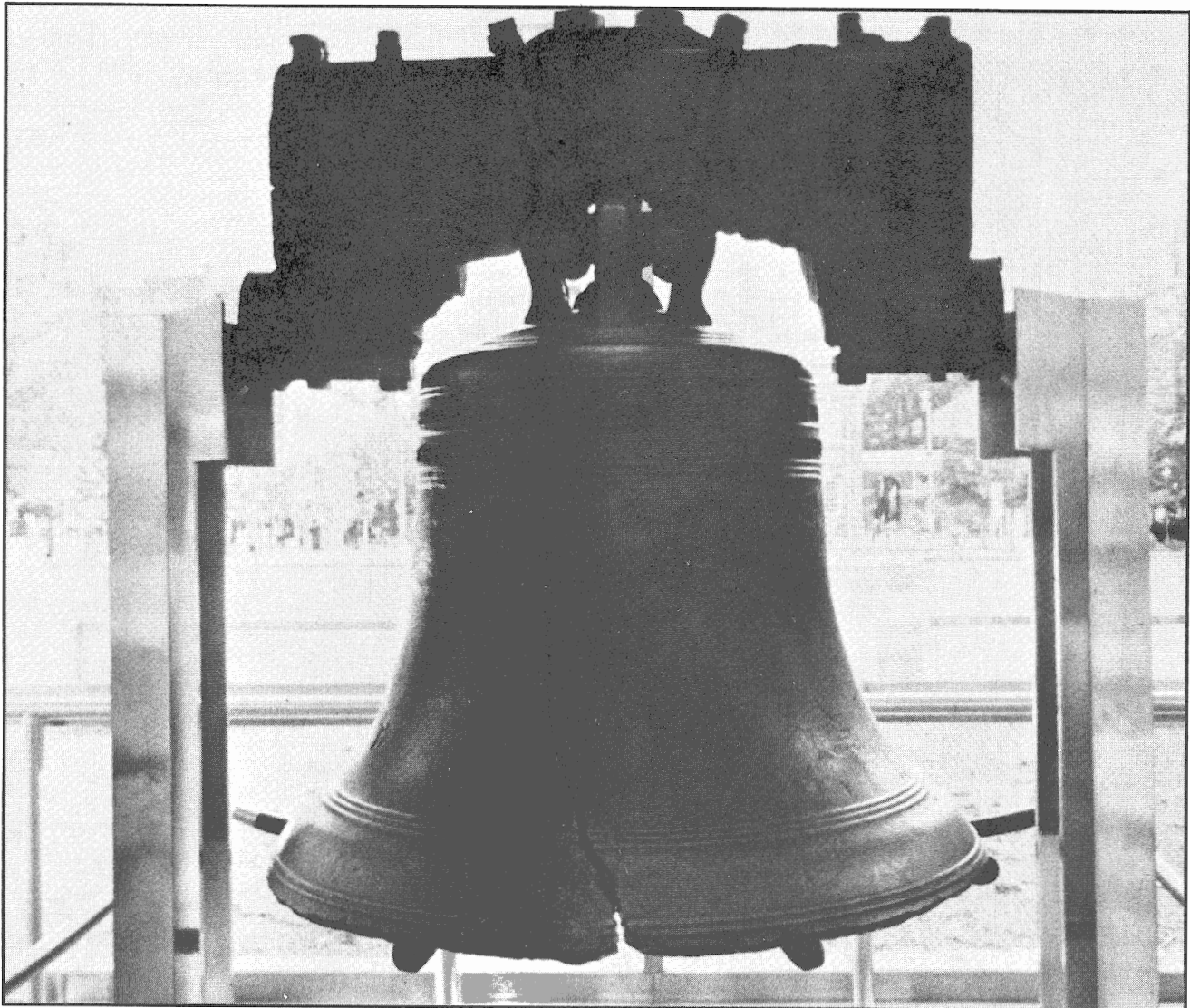
Astrology



Lilith: Libra 21:35
 Solstice Points:
 Mercury Sagittarius 20:10
 Venus Sagittarius 17:33
 Saturn Sagittarius 27:58
 Uranus Sagittarius 27:06
 Neptune Sagittarius 19:21

A Look at the Next Administration

On January 20, 1989, high noon, a new administration will take office in Washington, D. C. The nation and the world will wonder what to expect; those able to read the stellar script know!



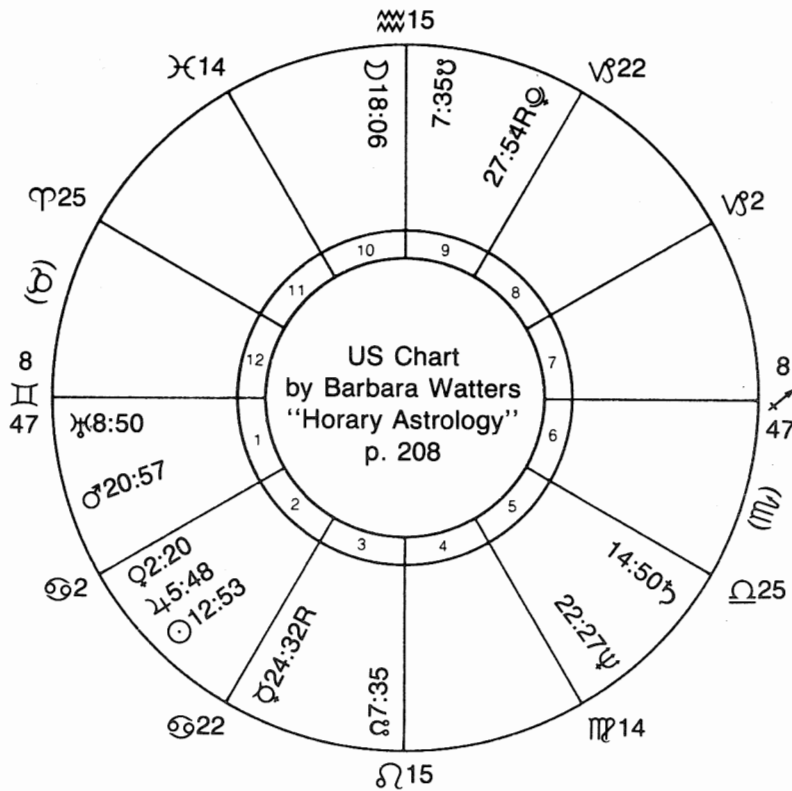
Two planets stand out by not moving forward. Mercury is retrograde, and Jupiter, closest to the Ascendant,¹ is stationary; they are the rulers of the second house of material resources and the eighth house of the economy. The chart's ruler, Venus, also natural ruler of the second house, is located in the Taurus (money) decanate of Capricorn, conjunct Mercury, ruler of the second house. Second closest to the Ascendant is Mars, natural co-ruler of the eighth house; the planet in closest aspect to the Rising Sign is Pluto, natural ruler of that sector.

Five planets are in Capricorn. Of those, Saturn and Uranus are technically in the eighth house; Mercury, as already stated, rules the second house, and the other two planets, Venus and Neptune, are financially involved by being in the Taurus decan. All the solstice points of the Capricorn stellium fall in the eighth house.

The preponderance of the Capricorn cluster falls in the ninth house, whose natural ruler is Jupiter: the state of the economy will closely interact with foreign policy. Opposing this Capricorn stellium is the Moon, ruler of and inside the

third house of domestic matters. The emerging picture is unmistakable: due to financial limitations, there will be an intense competition between foreign and domestic spending needs!

If this emphasis on financial matters seems too strong, it should be noted that the Capricorn cluster of the January 20, 1989 chart is in opposition to the Sun, Venus, and Jupiter in the second house of the U.S. chart; its Part of Peril, by primary progression, starts to transit opposite the Sun (vital interests) at the start of the next administration. Also in the U.S.



chart, the solar orb rules the fourth house of bases, foundations.

This leads us to look at the I.C., or fourth house cusp, of the January 20, 1989 chart, whose Sabian symbol will reveal the basis, or origin, of the financial crunch facing the incoming leadership; "Contentment and happiness in *luxury*, people reading on davenport."² What a picture of prodigality, waste! The dictionary equates it with "extravagance," and its adjective form with "wasteful."³ The nation has been spending more than necessary! The remedy? To stop! That should be obvious; we also find stellar confirmation. There's a T-square in this chart—the Sun, Mars, Part of Fortune; the degree opposite its apex holds the cure: "A case of apoplexy."⁴ Physically, what is "apoplexy," or stroke, if not a

warning that the old ways of doing things have been wrong; in this case, waste and deficit spending.

This is underscored by the degree on the cusp of the eighth house of regeneration: "A widow's *past brought to light*," calling for "revision of attitude."⁵ This is corroborated by the planets in Capricorn (the establishment, traditional way of doing things): Neptune dissolves the old; Uranus calls for transformation, the new; Saturn demands that this be made concrete; Mercury and Venus require all this to be incorporated in the mental focus and system of values. Pluto's close opposition to the ASC also solicits complete change of attitude.

As to what the new administration will be facing, and what to do about it—could language be clearer?

For once, the celestial script has much terrestrial support! Here's a sample.

CBS Radio's *Spectrum* commentator Kevin Phillips, February 15, 1988, pointed out that 1989 would be a replay of 1893 and 1929, when the "winner" of the White House, in view of staggering economic problems, turned out to be the loser (Grover Cleveland and Herbert Hoover).

U.S. News & World Report: "If someone wants to lie in a bed of roses...he shouldn't run for President this year."—February 1, 1988, p. 20.

"The joy of Inauguration Day may not last long. The forty first President...is likely to find himself with enormous deficits."—February 29, 1988, p. 55.

The Christian Science Monitor, February 29, 1988, headline: "Next US President's lot won't be an easy one, study warns."—p. 7.

The Washington Monthly, April 1988, p. 46: "Whoever Reagan's successor is, he will be spending his first term digging out from under a lot of rubble...It could turn the next recession into a major disaster." □

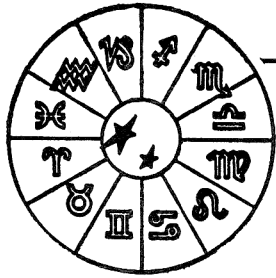
—Paul K. Freiwirth

¹ Jupiter also stands out by making no "regular" aspects, only an "out-of-sign" or "overlapping" trine to the Sun. This weakens the expression of Jupiter's principle: expansion, response to opportunity, prosperity!

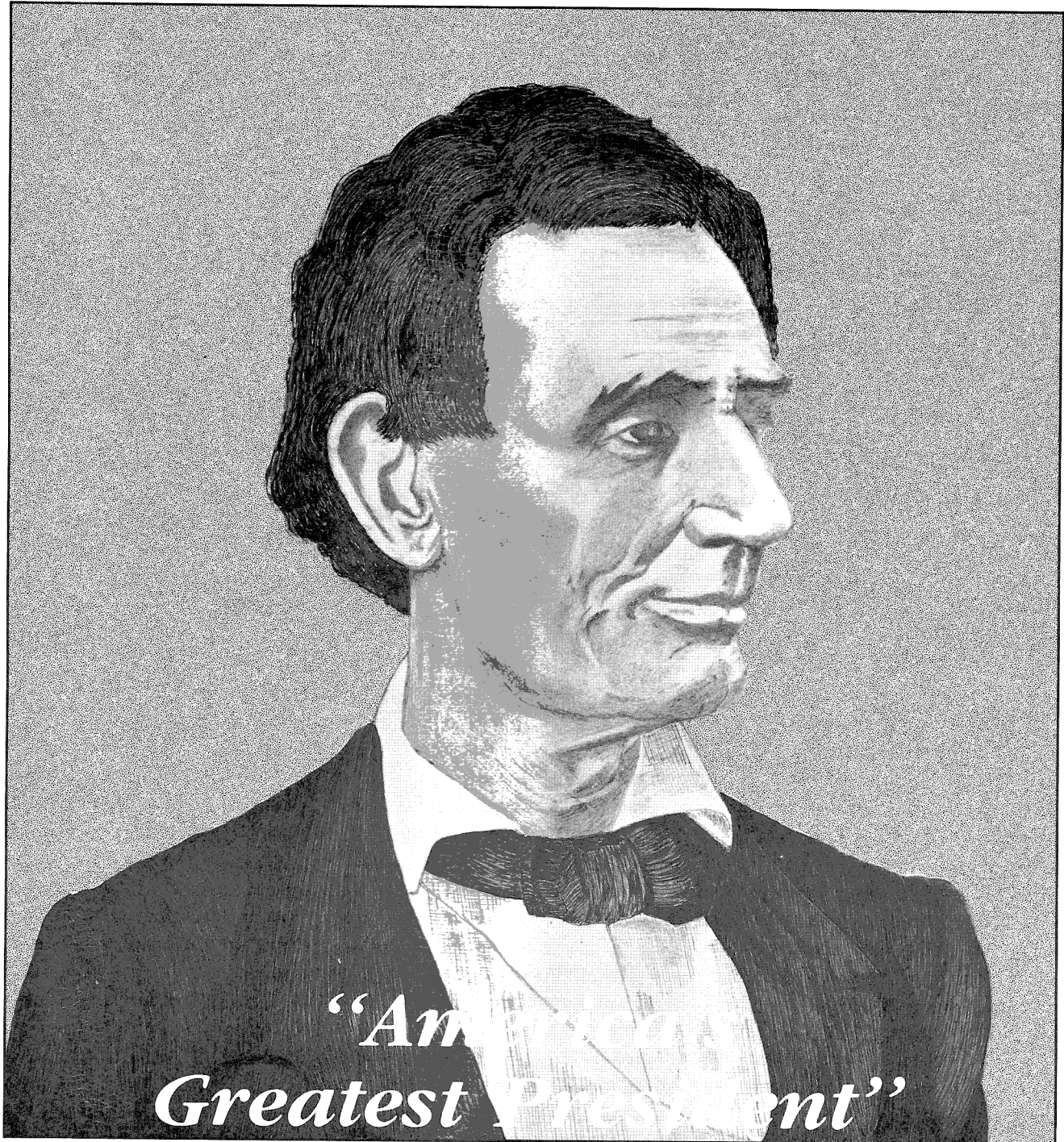
² *The Sabian Symbols*, Jones; italics supplied.

³ *The Random House Dictionary of the English Language*, College Edition, 1968, pp. 799, 469.

⁴ Jones *op. cit.*, p.223, italics supplied. *The Astrology of Personality*, Rudhyar, p. 368.



Astrology



ON THE 180th ANNIVERSARY OF HIS BIRTH: LINCOLN REMEMBERED

The nation's leading historians voted him that coveted title; according to one researcher, after Jesus Christ and Shakespeare, he is the subject of more books than anyone else.¹ What was there about this log-cabin born, self-educated, self-contained figure (his chart's pattern, appropriately, is a Bowl) that left such giant footprints in the "sands of time?"



In a Bowl pattern, the cutting planet² is especially significant. Since in Lincoln's chart it is also the most elevated body, all the more so. With his Mars of energy, drive, in Libra of Scales, his projection thereof was beautifully balanced between gentleness and strength. To begin with, there is a mutual reception between Venus the gentle and Mars the brash, putting them together twice, at the Bowl's rims. Just above the Ascendant, closely conjunct, we

find another pair of opposites: gross, materialistic Saturn and idealistic, deeply spiritual Neptune.

Next let's consider his Moon of personality. She is in enduring, tenacious Capricorn, reinforced awesomely: the lunar orb is exactly midpoint between Saturn and Pluto, making a septile of destiny with both, drawing on their strength to fulfill his life's mission.³ The solstice points of his Saturn and Neptune fall closely conjunct on

either side, as do the North nodes of these orbs.⁴ For good measure, Uranus' parallel point is also in Capricorn.⁵ Indeed, Lincoln was a tower of tenacity. He had to be, to endure early hardship and poverty on the frontier, a series of setbacks in his career, the loss of two children, and a wife who constantly nagged him for the way he stood, walked, ate his food, etc.

No doubt his spiritual faith supplied the necessary fortitude.

Though he attended, he never joined a church;⁶ he said he was looking for one whose only “dogma” was, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”⁷ With his Sun in Aquarius and Uranus its dispositor exalted, in the house of ideals, conjunct the Part of Fortune, as well as having its solstice point in the eleventh sign, and the Sun ruler of his ninth house of religion and the cusp thereof being one of “active enlightenment,”⁸ we know that his was basically a New Age faith—confirmed by his reservations concerning orthodoxy and love for all mankind.

There have doubtless been a host of others with Lincoln’s powerful faith and personality, but how many of those also had his sublimely kind and gentle mind? It is easy to confuse

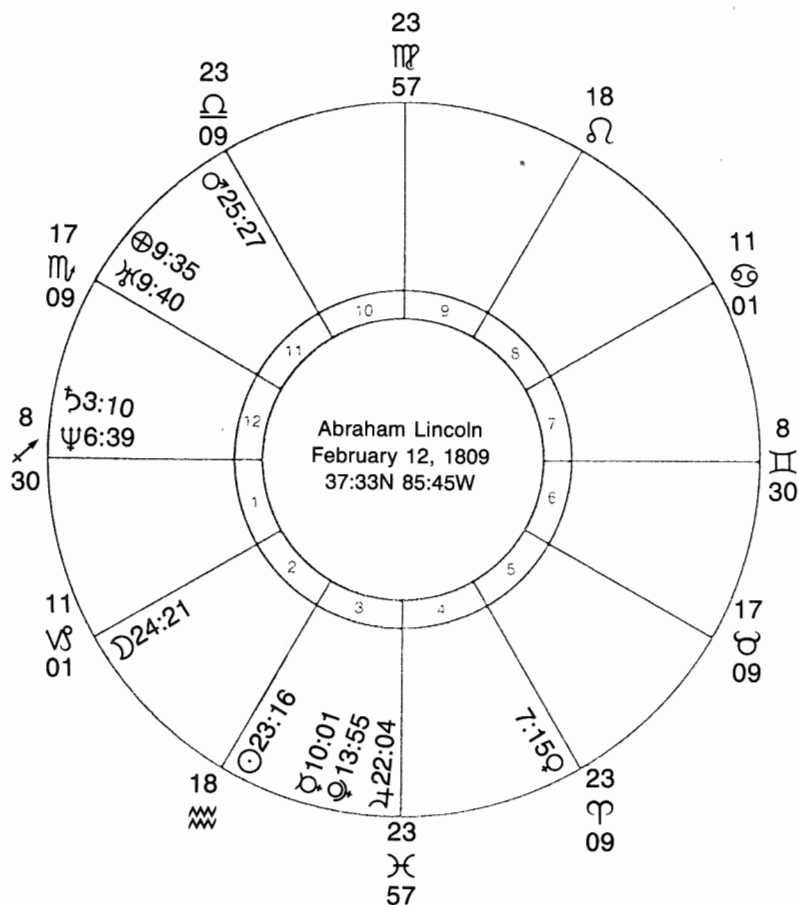
meekness with weakness; Lincoln’s mind was definitely not feeble. * More planets are in his third house of the practical mind than in any other: the Sun, Mercury, Jupiter, Pluto. In addition, as already referred to, galvanizing Uranus’ solstice point is here, also that of energetic Mars, and idealistic Neptune by mutual reception. With Pisces the dominant sign influence in this sector, his mind was deeply compassionate. Mercury always reflects the traits of the sign it inhabits; Pluto, here also the esoteric ruler,⁹ intensifies Pisces’ vibrations; and Jupiter in Pisces can produce “veritable angels of mercy.”¹⁰ Lincoln knew how to compose comforting consolations to war widows; on being informed at the conflict’s end of its terrible toll, he broke down and sobbed uncontrollably for the fallen of North and South, ordering that there be no revenge.

Truly he combined gentleness and strength; but did not others too? No doubt, but the Great Emancipator, unlike some, knew when each was in order. For “Honest Abe” also was deeply intuitive, reflecting his advanced standing in Life’s Great School. With five planets in his first quadrant of intuition; Saturn and Neptune astride the Ascendant and thus their main influence also there; Pisces his sign signature, as well as watery signs on the fourth, eighth, and twelfth cusps—intuition was his forte. His Sun sign is potentially intuitive too: though an air sign, yet its symbol is that of a man carrying a jar of *water* on his head. And the Sabian symbol of his ruler is described as a “display of powers which, though physical, transcend our normal awareness. Subjective mastery of, or passivity to life forces.” Its keyword, “Sensitivity.”¹¹

*Let no one blame him for the outbreak of the Civil War. It was not until four months after victory at the polls that he took office, as was done before the 20th Amendment. He had a brilliant plan to avert conflict, but by then things had gone too far, in part at least due to the indecisive stance of his old and ailing predecessor, who headed America’s “most tragic administration” (see Doris Chase Doane, *op. cit.*, p. 75). Had the South known it could trust Lincoln, it would surely have acted differently. But alas, he was woefully misunderstood, as “saviours” (see Nehemiah 9:27; Obadiah 21) generally are.

Lincoln a “saviour?” We know from his chart he was far along indeed in Life’s School: the many trines; the strength of the extra-Saturnian planets, Sabian symbols of important points in his chart that speak of “passions...faded away” (twelfth cusp) and “turning his back on his passions” (Sun; see *The Sabian Symbols*, Marc Edmund Jones, p. 293; Dane Rudhyar, *op. cit.*, p. 365). These are pictures of self-mastery, the inheritance of old souls, fit instruments for the Lords of Destiny. And Lincoln, the humble Aquarian aristocrat of the Spirit, was used to preserve the unity of this Aquarian nation.

But “saviours” also encounter tragedy, like Savonarola, Rasputin, Gandhi, etc. Lincoln was our sixteenth President; he took office in 1861 (1 + 8 + 6 + 1 = 16); in the Tarot, Card #16 is that of “The Lightning,” inclined to bring “accident or catastrophe” (see *Tarot Card Spread Reader*, Doris Chase Doane, p. 150). When his Part of Assassination (see *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p.62 Ascendant plus ruler of twelfth (in his case, Mars) minus Neptune) had progressed to square his M.C., I.C., and ruler, on Good Friday, 1865, John Wilkes Booth, the famous actor, after stopping at a tavern, headed with a gun for the Presidential Box in Washington’s old Ford Theater. Because Lincoln’s bodyguard had also gone to a tavern, Booth was able to carry out his dastardly deed. Ironically, Lincoln had vowed that after the demise of slavery, he would go after the liquor traffic!



Uranus' Parallel Point:
Capricorn 7:20

Solstice Points:
Mars Pisces 4:33
Saturn Capricorn 26:50
Uranus Aquarius 20:20
Neptune Capricorn 23:21

It's often been noted that with his looks,¹² voice, lack of "polish" etc., Lincoln would never have made it to the White House in this age of TV; he is said to have lacked charisma. But did he really? What is charisma? That which is popularly called by that name nowadays is a highly attractive personality—and there is certainly nothing wrong with that. But charisma in the *literal* sense primarily means "a divinely conferred gift or power."¹³ A President is elected not for luster but leadership and decision-making, which calls for wisdom; is there any better than that described by his Ascendant's degree, "Inner guidance in all growth" which leads to an "effective response to every personal challenge in everyday affairs?"¹⁴

Lincoln surely had it, the true, genuine charisma; he constantly applied it, more than any other occupant of the White House; *that's* why he can rightfully be called "America's greatest President." □

—A Probattoner

¹ *Horoscopes of the U.S. Presidents*, Doris Chase Doane, p. 12.

² *Predictive Astrology*, Sakoian and Acker, chapter 10.

³ According to the famous astrological authority Grant Lewi, more outstanding Americans have been born under the Sun-in-Aquarius-Moon-in-Capricorn combination than any of the 143 others. See his *Heaven Knows What*, pp. 144, 145.

⁴ *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 51.

⁵ Ivy M. Goldstein-Jacobson, *op. cit.*, p. 48.

⁶ "The Faith of Lincoln," J.D. Kennedy, WBTW (Florence, S.C.), July 17, 1988.

⁷ Matthew 22:37; Mark 12:30; Luke 10:27.

⁸ *The Astrology of Personality*, Dane Rudhyar, p. 356.

⁹ *Astrology, The Divine Science*, Moore and Douglas, p. 708.

¹⁰ *The Message of the Stars*, Max Heindel, p. 292.

¹¹ Dane Rudhyar, *op. cit.*, p. 378; Marc Edmund Jones, *op. cit.*, p. 323.

¹² When accused of being two-faced, he quipped, "If I had another face, would I wear this one?"

¹³ *The Random House Dictionary of the English Language, College Edition*, p. 226. Italics supplied for emphasis.

¹⁴ Dane Rudhyar, *op. cit.*, p. 367; Marc Edmund Jones, *op. cit.*, p. 219.

Astrological Glossary

Algol: Fixed star in Taurus 26.

Bowl Pattern: All planets within 180 degrees.

Cutting Planet: In the biggest empty space in a chart, it is the planet facing it in a clockwise direction.

Facies: Fixed star in Capricorn 7; negative influence.

Finger of God: see Yod.

Fortuna: Another name for Part of Fortune.

Invalid: Not valid.

Kite: A grand trine with a planet or close conjunction opposite one of its three members.

Lilith: A satellite around the Earth with a negative influence; a lesser Neptune.

Markab: A fixed star in Pisces 23.

Mystic Triangle: Four planets are involved, each in sextile, trine, and opposition to another, thus forming a rectangle.

Nonagen: Minor aspect of 40 degrees: bondage, restriction, obligation.

Part of Catastrophe: Ascendant plus Uranus minus Sun; very negative.

Part of Death: Ascendant plus eighth cusp minus Moon; also called Part of Disaster; has strongly negative effect.

Part of Genius: Ascendant plus Sun minus Neptune.

Part of Misfortune: Name of Part of Fortune when in eighth or twelfth house, in Scorpio or Pisces or those decanates, or making a "hard" aspect to a malefic.

Part of Peril: Ascendant plus ruler of the eighth cusp minus Saturn; influence what the name implies.

Part of Spirit: Ascendant plus Sun minus Moon; it has to do with tradition, background, ethos.

Part of Tragedy: Ascendant plus Saturn minus Sun; negative influence.

See-saw Pattern: The planets in two fairly equal groups (at least three in one group) and there must be at least a sextile empty between them on each end.

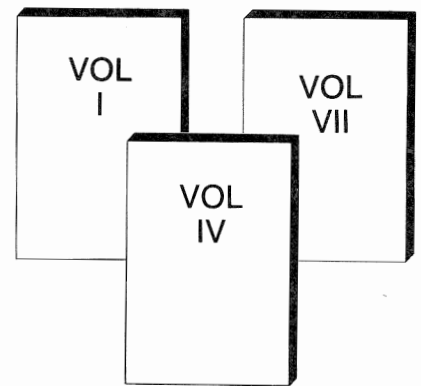
Solstice point of any planet: One measures from the planet to either Cancer 0 or Capricorn 0 (where the Sun is located at the time of solstice, hence the name), whichever is closer, and takes the same number of degrees across to the other side. For instance: the solstice point of a planet in Gemini 15 is Cancer 15; of a planet in Scorpio 10, it would be Aquarius 10. If that point is aspected, it exerts an influence similar to the planet it is associated with.

Taurus 6: The sixth degree of the second sign of the zodiac.

Yod: Two planets in sextile and both in quincunx (150 degrees) to a third; like Gemini 15, Leo 15, Capricorn 15; a figure of destiny.

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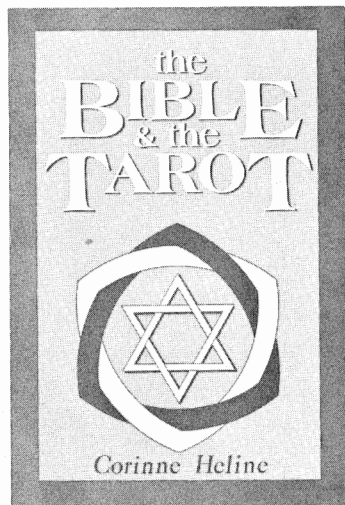
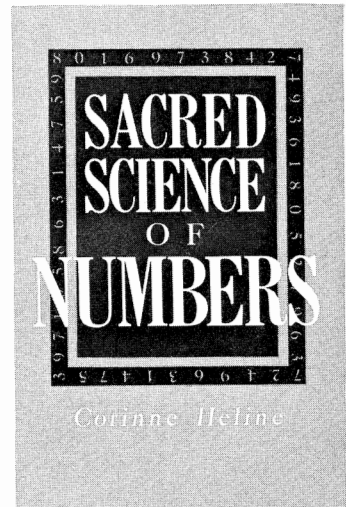
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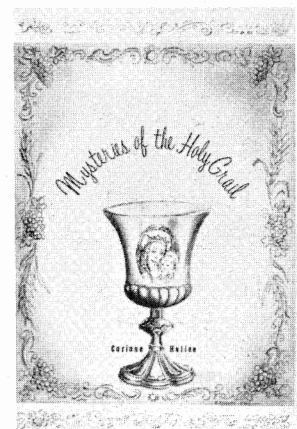
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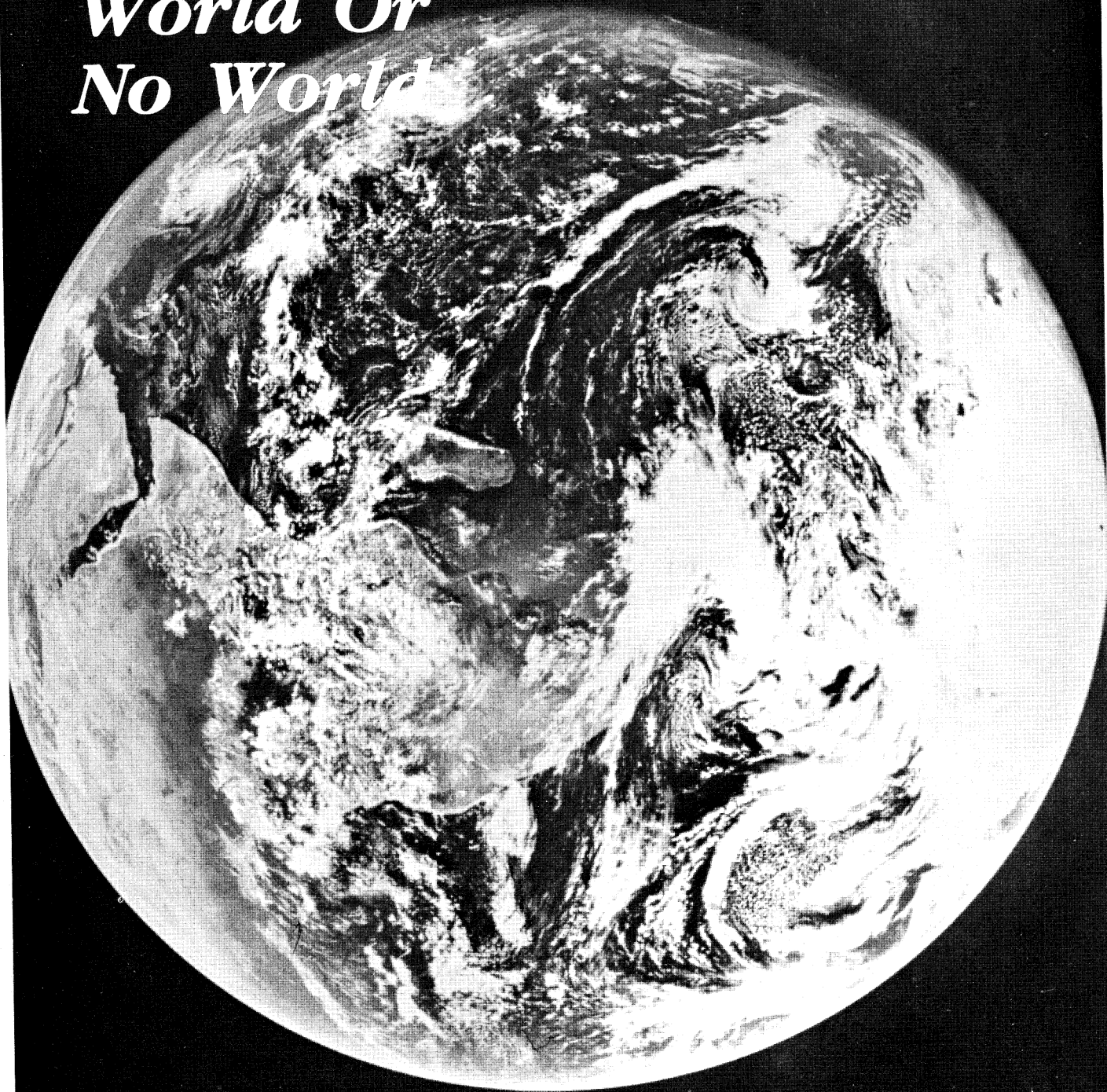
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*One
World Or
No World*

News Perspectives



That is the clear-cut choice offered by a recent World Health Organization report, lamenting the fact that Earth's population is increasing by 80 million a year (the present size of Mexico) while global resources are dwindling ever more rapidly. Unless the world's nations unite soon to save the environment, survival beyond the 21st century is impossible, the W.H.O. warned.¹

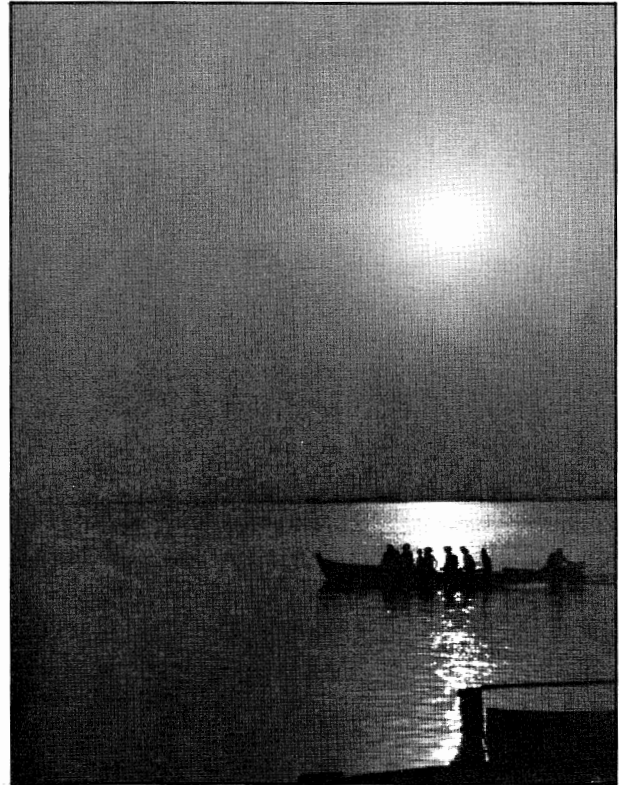
This is of interest to those anticipating the coming Age of Aquarius of brotherhood and peace. They know that this desirable state of affairs will not come about till mankind leaves off killing animals for food.² Vegetarianism is on the increase, but slowly. What will it take to get mankind *en masse* to change its ways? Every effect must have a cause. Is there—can there possibly be—a cause more potent than the desire to survive, which must be based, as it is beginning to be seen, on the well-being of the environment?

The carnivorous way is catastrophic for Nature. Some years ago, a poor Third World nation stopped its lucrative export of frogs for eating purposes to a First World country because the absence of these little amphibians swelled the insect population; Nature's delicate balance became upset. The ecology is also hurt by raising livestock for food: it requires enormous amounts of water, produces tremendous quantities of excrement that pollute much of the water that's left as well as the soil, and the felling of forests to extend grazing areas augments erosion. There is already a powerful world-wide ground swell against the nuclear arms race; is there any reason to doubt that when mankind will fully realize how the ecology is being tampered with in many other ways, including that of the carnivorous life style, the nations will also act on the principle of self-preservation?

It's already beginning! In Europe the countries along the Rhine and Danube are cooperating for ecological reasons. The threat of acid rain has forced closer collaboration between the U.S. and Canada.

History's record shows that nations, like individuals, generally only do "what's right" under pressure of necessity, Saturn's whiplash. Europe's bloodiest war ever, considering casualties in relation to population, was the Thirty Years' War (1618-48) between Catholics and Protestants. Only when both saw they couldn't win did they agree to "co-exist," and out of this came the principle of religious toleration.

In the next century religious *freedom* in America, as distinguished from and an improvement of mere toleration, did not arrive in a neat bundle from some ivory tower. The different religious groups in the colonies were for the most part not living in harmony, but eventually realized none was strong enough to dominate the rest, so decided to get along. And the American colonists of the 18th century being wiser than some of the Europeans



of the 17th, they resolved to be cheerful and gracious; thus grudging toleration evolved into full freedom.

Then, in the 19th century, it took America's bloodiest conflict to end slavery. And in our time, colonialism was dismantled not because of the masters' magnanimity, but because of finances and force: the rulers lacked the former, the ruled exerted the latter!

As one looks about today and observes the sad state of the ecology, one cannot help deplore it. But the New Age student can take hope! Even as when Jacob of old said, "All these things are against me," (*Genesis 42:36*) unbeknown to him his son Joseph was already in Egypt preparing for the imminent ecological disaster of his day—famine, so we can know that present-day adverse environmental conditions are producing self-correcting pressures that will not only arrest the downward course, but eventually uplift mankind. It is always darkest before the dawn—including the dawn of the Age of Aquarius!

¹Paul Harvey News, May 19, 1988, monitored over WDSC, Dillon, S.C.

²*The Rosicrucian Christianity Lectures*, Max Heindel, p. 338. We need not wait for New Age conditions till the Sun actually enters by precession into Aquarius: "the age is ready when we are."

The Graying of America

“The Great Gray Wave,” proclaimed the headline, followed by some statistics. In 1930, four percent of the U.S. population was 65 or older. Today, it’s twelve percent. By the year 2000, it will be fifteen percent. And by 2020, one in every five Americans will qualify for a senior citizens’ ticket on the space shuttle. America is getting older. The group of people age 65 and older grew twice as fast as the population as a whole during the first half of the decade, the Bureau of the Census says.”

Further down, the report stated, “we’re not ready.” And at the very end, no doubt for emphasis, “We are relatively unprepared.”¹

The ancient Romans, seeing the Barbarian waves, could hardly have been more apprehensive than the writer of this article. The Romans indeed had every reason to be fearful, but the expected “gray wave” in America should be welcomed! Admittedly, if every cloud has a silver lining the opposite is also true, but as to the developing demographic *démarche*, the weal can be expected to outweigh the woe.

The Bible says, “Woe to thee, O land, when thy king is a child.” (*Ecclesiastes* 10:16) No, America has no royalty as such. The popular majority is “king,” and it has been very much youth-oriented. There is also a very strong youth cult; youthfulness in this society has been apotheosized. In *that* sense, America has been, to put it mildly, strongly permeated by an ethos not altogether mature; thus its “king” has been a “child.”

Much of this is perfectly understandable.² When the colonists revolted against the *Old World*, *old* things in general got a bad name. Too, in an agricultural society which was extending settlements

across the continent, the energy and enterprise of youth were indispensable. *They always will be.* But at the helm of state, as “king,” a mere “child,” one not yet mature, is out of place. The Founding Fathers wisely recognized this, and the Constitution requires Congressmen to be at least twenty-five, Senators thirty, and Presidents thirty-five. But it must be borne in mind that 200 years ago existence was far less complex, it took less time and training to get a grip on life; a far larger percentage of Americans finish college today than completed high school back then. According to Astrology, one is not fully mature until thirty, the time of the first Saturn return. And Saturn, planet of maturity, is also planet of political power; leadership is not for the immature!

The oldest civilization on Earth, China’s, discounts youth but reveres old age. One of its major domestic crises occurred during the so-called “Cultural Revolution” of the 1960’s when the youthful “Red Guards” were in control. There was also then a sort of “cultural revolution” in America, when, for instance, it was in vogue for college students to dictate what should be taught, how, and by whom! If students knew better than their teachers, why study under them?

Fortunately, many of the changes instituted during the sixties have been discarded. But it is very much noteworthy that America’s major shortcomings of late have been errors of youth rather than of old age. Domestically, we have a huge national debt and deficits. It is youth that is inclined to be wasteful; old age is cautious and frugal. In the parable, it was the younger brother who was the prodigal. (*Luke* 15:11-32) And in foreign affairs, America’s erratic unpredictability has annoyed its allies. This is also a negative trait of youth. Old age tends to be rigid, set in its ways, predictable.

History offers numerous examples of “woe” when the “king is a child.” While France was sliding down toward the 1789 Revolution, it had a series of child kings: Louis XIII at eight in 1610; Louis XIV at five in 1643; Louis XV at five in 1715; Louis XVI at twenty in 1774. And England’s George III, who mismanaged colonial affairs and thus helped spark the American Revolution, was only twenty-two on ascending the throne in 1760!

The Bible sets forth the proper relationship between young and old in society: “Your *old* men shall dream dreams, your *young* men shall see visions.” (*Joel* 2:28) What is the difference between

“dreams” and “visions?” The former generally are based on past reality and experience; the latter on that which has not yet happened, the unknown. There is need of both, even as it takes hydrogen and oxygen to produce water, and flour and yeast to make bread. But let it be noted that “dreams” come first: the experimental, the new—“visions”—must be based on the old; air castles must have firm foundations on Earth!

The burgeoning percentage of oldsters in American society is interesting in light of Astrology, for in 1995 Uranus starts its transit through Aquarius, followed in 1998 by Neptune. Aquarius is the sign of the Water Bearer, who *balances* the pitcher on his head. Too, Uranus, exoteric ruler of Aquarius, is esoteric ruler of Libra,³ signs of the *balances*. The last time Uranus and Neptune jointly passed through Aquarius, during the 1830's and 1840's, America witnessed an amazing outburst of New-Age-type reform, movements all designed to improve the *balance* in certain spheres of society: labor, education, healthful living, etc. Politically, the attempt to achieve acceptable sectional balance was the most pressing problem.

Thus, during the forthcoming Uranus and Neptune transits through Aquarius, we can confidently expect things presently unbalanced in our society—and the federal budget is not alone in this—to be rectified. That most certainly must include the ratio between young and old, and the influence of each.

¹ *Maryland Today*, Spring 1988, p.8.

² Astrology adds its testimony. Youthful Gemini is on the U.S. Ascendant; its ruler, Mercury, is also lord of the fifth house of youth. There, Neptune of glamor is the dominant planet, since Saturn is so close to the sixth cusp. And Neptune is lord of the eleventh house of ideals!

³ *Astrology, The Divine Science*, Moore and Douglas, p. 703.

Are Athletes Overpaid?

That's what the author of a report on the financial end of contemporary sports wants the public to ponder.¹ She tells of a couple of boxers

making \$12 and \$13.5 million respectively after one brief encounter; a baseball star earning “\$1.7 million plus” in just one season; the winner of a golf tournament collecting \$925,941. The question is asked, “which dynamic is at work here—the spirit of athleticism or of free enterprise?” But there's also another “dynamic” present, that of envy, as Ms. Anderson quotes a fan who resented the President of the U.S. making but a fraction of what some athletes earn, and wondered why they should think they're “worth so much more?”

There ought to be a fourth “dynamic” involved—pity. Yes, one should have unmitigated pity for those “rich” athletes, at least a great many of them:

1. *Youth is ill equipped to handle overwhelming wealth.* In the words of an agent quoted in the article, “a twenty-two year old has little or no understanding of the business world. I've had to teach young men how to write a check and reconcile a bank statement.” In the parable of the prodigal son, (*Luke 15:11-32*) it was the younger brother who, after a premature payday, got into trouble. A prophet wrote, “It is good for a man that he bear the yoke in his youth.” (*Lamentations 3:27*) This is an excellent way to prepare for the serious side of life, as the experience of a certain educator may show:

He received a lucrative offer to teach the sons of plutocrats in a foreign country, but shortly was back in the U.S., disillusioned. As he explained to his friends, these boys have money, cars, everything; why should they study; so they don't! Similarly, making too much too soon may keep young American athletes from making something worth while of their lives. “The best honey is made slowly,” is how the Greeks put it.

Astrology confirms this. Pluto is the planet of wealth; it is the most distant member of our solar system; to be able to handle its vibrations, it is necessary to have mastered those of all the other ones. That priceless talent is usually reserved for “old souls,” not even always for those old in years, to say nothing of the young. “Actually, there are only two philosophies of life; one is first the feast and then the headache; the other is first the fast and then the feast. Deferred joys purchased by sacrifice are always the sweetest.”² Too, athletes' life expectancy is drastically lower than for the population as a whole. Those high salaries surely come with an expensive price tag!³

2. *The danger of early wealth is exacerbated for athletes because of what comes with it.* They have much leisure time and popularity. This was the undoing of Sodom: "Behold, this was the iniquity of...Sodom, pride (easily produced by popularity, adulation), fulness of bread (abundance of means), and abundance of idleness (much leisure time)." (*Ezekiel 16:49*)

3. *What will they do when too old for their sport?* Some, no doubt, are saving more than an umbrella for that rainy day; but if they don't have to work, what will they do with all their spare time? Not all can become coaches, sportscasters, restaurateurs, and the sudden loss of fame, replaced by boredom, can be traumatic! As for starting a new and different career, it's not so easy in middle age.

A beggar once came to a palace hoping for a few coins. But the prince who opened the door let him in, fed him a sumptuous supper, offered him luxurious lodgings for the night and a bountiful breakfast ere bidding him adieu. He expected his father's praise, but got a scolding: "Don't you know you did the old man a disservice? His poverty and homelessness will from now on by contrast be harder to bear!" And for an athlete who for years had the world at his feet, anything else is bound to be far less satisfying.

4. *Wealth is always dangerous.*⁴ "Give me neither poverty nor riches," (*Proverbs 30:8*) was perhaps one of the wisest prayers of a very wise man. Our Lord had much to say about how hard it is for the rich to enter the kingdom of heaven, (*Matthew 19:24; Mark 10:25; Luke 18:25*) for much of their attention and energy is of necessity centered on things earthly, leaving less for spiritual realities.

Who is responsible for the rich athletes' plight? The fans, of course! If they were less ready to come up with hundreds of dollars for a few hours' entertainment, often even less, there wouldn't be all that money available for their "idols." And the fans are to be pitied too! How much more fulfilling their own lives would be if time and means were spent more wisely!

It was only in the final decadent days of Rome that her amphitheatres and arenas were bulging with spectators, even as they are in America today. And though they may not admit it, they're hardly happy crowds, at least most of them. It's all too obvious. Else why would shouting matches,

brawls, fist fights, vandalism, etc., erupt so often and so quickly over mere trifles? Happy people don't act that way; they're not upset so easily. Neither do they go wild or even berserk depending on such trivialities as which team emerges victorious. They're savoring a greater victory, life's very grandest victory—over self. In fact, they're not really interested in idling away hours at sports games; they're far too busy and thrilled with the most glorious game of them all—the Game of Life!

¹"Sports Salaries: Do the Dollars Make Sense?" Sara L. Anderson, in *Second Look*, Volume 2, Number 1 (Spring 1988), p. 16.

²*Life of Christ*, Fulton Sheen, quoted in *Reader's Digest*, April 1988, p. 181.

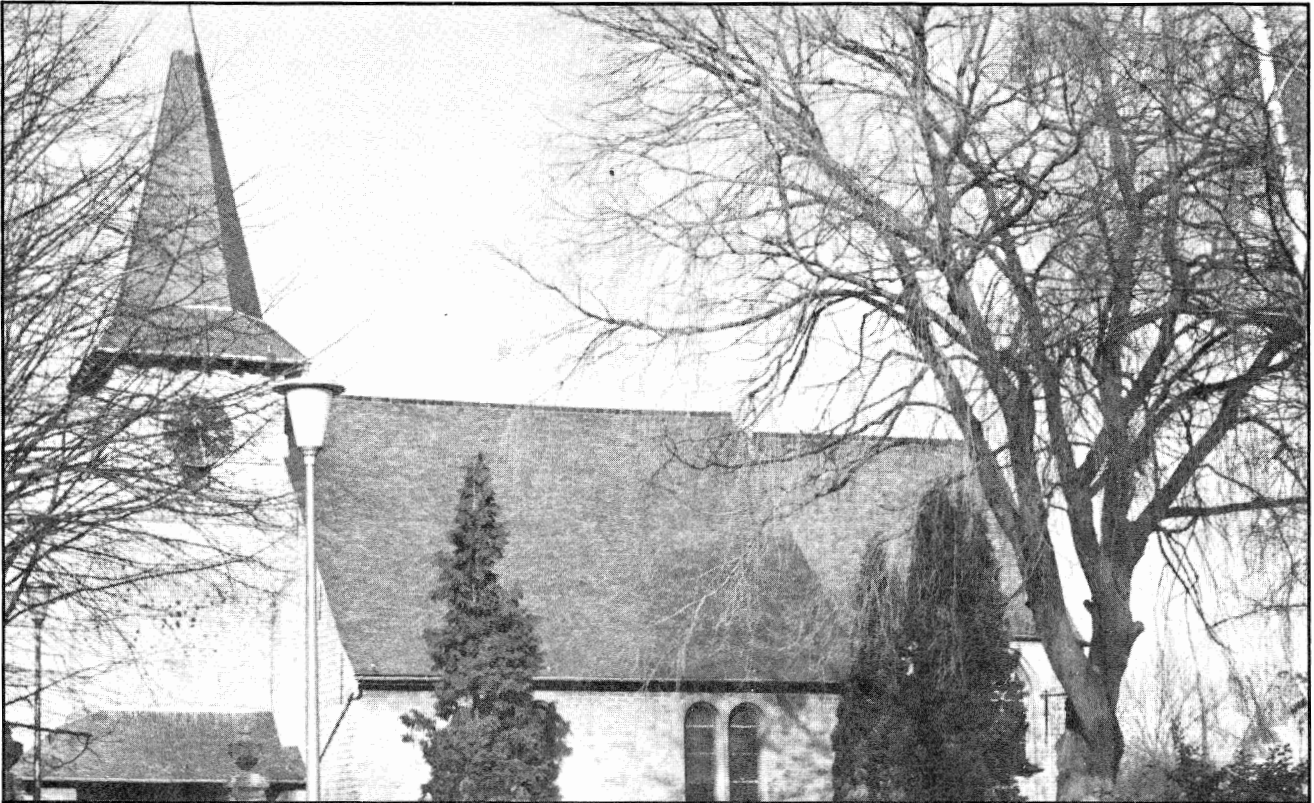
³Paul Harvey News, March 26, 1988.

⁴See "The Woes of Being Wealthy," *Time*, February 29, 1988, p. 95.

Thirteen Times a Week

That's how often the average American is told a lie by some other person, according to a study discussed on National Public Radio.¹ No wonder one often hears the glib advice, Don't believe half you hear followed by the flippant question, Which half? But there is really nothing trivial about falsehoods; like all infractions of the Cosmic Code, they bring results: for instance, the spread of distrust, which can be deadly! A refugee from a repressive regime was asked why its subjects did not revolt. "Very simple," he explained, "the government has spies all over; no one trusts anyone; who will dare start a conspiracy?" Whether the spirit of distrust is imposed by the whims of the rulers or the words of the ruled, it is a nemesis to normalcy.

The sad fact about American society is that it has created a climate conducive to lying. Between talk of Santa Claus descending the chimney; the Easter Bunny; the "infallible" weather forecaster known as the ground hog of Punxsutawney and his shadow; the fact that political campaign rhetoric and commercial advertising are seen as license to stretch the truth; the recognition of "white" (i.e. acceptable) lies—the incentive for strict truthfulness has been eroded.



An easy reaction might be to say, But I always tell the truth. Good—but not good enough! Just as lies that create distrust and similar by-products are destructive, so can be the truth unless spoken “in love.” (*Ephesians 4:15*) A doctor once told a high school sophomore, “I don’t think you will live to see the twenties.” A clergyman said to a couple of newlyweds, “I’m sorry you made a mistake and got married!” Even if the physician and preacher had been correct, what good would have been achieved by their words? Where is it written that a person must tell all and sundry everything he thinks or knows about them or other matters? If, in August 1940, England’s Churchill had revealed how close to defeat his nation was, losing planes and pilots at an irreplaceable rate, it would have encouraged the Nazis to intensify their onslaught and they would have won the war! Churchill, the great orator, also knew when to be quiet; not only his inspiring speeches, also his shrewd silences helped bring victory.

Our Lord once told His followers, “I have yet many things to say unto you, but ye cannot bear them now.” (*John 16:12*) And He was our example; He refrained from telling all. That which cannot be borne had better remain unsaid; much that can be borne and needs saying can be expressed in a more loving way. How often children, spouses, and others, after doing something they perhaps

shouldn’t have done, are angrily asked, “Must you *always* do this?” Why dredge up the past? It can’t be changed! Besides, “Love does not keep a record of wrongs.”² How much better to make a constructive suggestion; a good way is the “Sandwich Method”: one starts with words of praise—there’s always something positive that can be said; then one makes the intended suggestion; and one ends with more words of praise! For to praise is to *raise* another’s spirit and very life³—and who doesn’t seek more of that?

At one time when some of the disciples left the Master, He asked the other if they would do the same. The reply, “Who else should we go to? Your words have the ring of eternal life!”⁴ That is what drew and bound them to the Saviour, words of love, of life. That is what men and women long to hear—not just a cold perception of reality, but truth warmed by love which, regardless by whom it is spoken, has “the ring of eternal life.” □

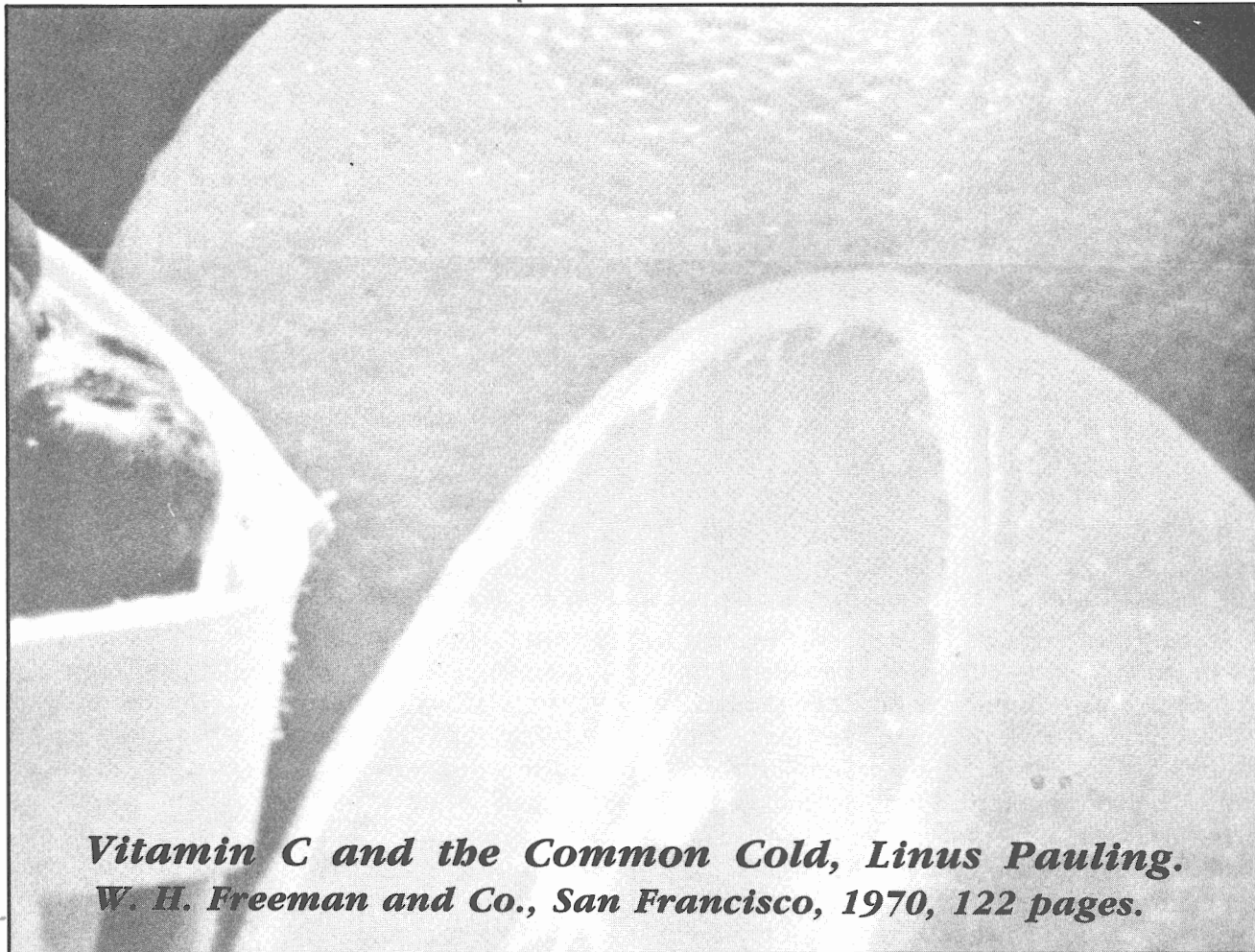
¹ National Public Radio’s “All Things Considered,” May 21, 1988.

² *1 Corinthians 13:5*, *Good News Bible*.

³ “Wise men have realized for thousands of years that to praise is to raise the spirits and increase the power of the one praised.” *Riches Within Your Reach*, Robert Collier, p. 264.

⁴ *John 6:68*, *Phillips Modern English*.

Book Reviews



*Vitamin C and the Common Cold, Linus Pauling.
W. H. Freeman and Co., San Francisco, 1970, 122 pages.*

Why use an ineffective, expensive, and potentially dangerous pseudo-remedy (drugs) when there is one that costs pennies a day, is perfectly safe, and has proven its worth? That's the thesis of the author, winner of two Nobel prizes (Chemistry 1954, Peace 1962) and scores of awards and honorary degrees in addition to those earned as a result of his studies in California, Germany, Switzerland, and Denmark: colds cost America, in lost working hours, medical bills, antihistamines, etc. billions of dollars a year, whereas Vitamin C, even in therapeutic doses, would hardly make a dent in anyone's budget.

Like a good teacher, he starts at the beginning: the name "ascorbic acid," whereby Vitamin C is commonly known, was chosen for its ability to stave off scurvy, a disease caused by lack of this nutrient and which in times past was far more deadly than is generally assumed. He points out that scurvy's overt symptoms were only the final result of a diet lacking this food element; it produced various forms of malaise even before its distinguishing marks appeared. And when this happened, death usually was close at hand. Thus when Portuguese explorer Vasco de Gama sailed to India in 1497, 100 of his crew of 160 succumbed to this plague; when British Admiral George Anson headed for the West Indies in 1741, his crew of 961 lost 626 to this disease.

It was the Scottish physician James Lind who, in 1747, discovered that citrus fruits were the remedy. There followed a long controversy; not until 1795 did the British Navy make a daily ration of lime juice mandatory, as a result of which England's sailors began to be called "lime-juicers" and limeys." It took another 70 years' struggle before the Royal Merchant Fleet came under the same protective provisions.

Also in the second half of the 19th century Holland's Dr. Christiaan Eijkman was studying beriberi, a deficiency disease caused by a diet of polished rice, which led him to conclude that rice bran contained something that prevented this blight. By 1911 Poland's Casimir Funk published his "Theory of Vitamines" and coined the term "vitamin" (*vita*, life; *amine*, a member of a class of nitrogen compounds), asserting that these mysterious ingredients of certain foods protect against beriberi, scurvy, pellagra, and rickets. This led to efforts to isolate Vitamin C from lemon juice and other sources, culminating in 1928 when Hungarian-born Dr. Albert Szent-Gyorgyi (naturalized in the U.S. after World War II), working in Holland on other problems, "accidentally" managed to isolate a substance first called "hexuronic acid," which turned out to be Vitamin C, and for which he was awarded the Nobel Prize in 1937.

Pauling's most practical paragraphs deal with his advice on how to use Vitamin C in preventing and curing the common cold. He assures us not only that it is far better to take relatively small amounts several times a day rather than massive doses once or twice, but also that there is no danger from regular use of megadoses; ascorbic acid is one of the least toxic of substances; he himself takes 10 grams daily and tells of others who have ingested more, yet without ill effects.

For economic reasons, he prefers the crystals to tablets, and likes to dissolve them in citrus juice. He claims that synthetic Vitamin C is just as potent as that labeled "natural" or "organic," due to the legally permitted broad interpretation of these terms. He urges one to have available 500 milligram tablets of Vitamin C all the time, and that at the slightest sign of nasal congestion or scratchy throat¹ one should take one or two tablets every hour. Even after the overt symptoms have disappeared one should continue the treatment, taking four grams in divided doses for several days to make sure the potential viral infection remains suppressed. He recommends "good general nutrition" and supplementation of all vitamins, conceding that if one lived "entirely on raw, fresh plant foods" as humans did ages ago, there would be no need for supplements nor fear of nutritional deficiencies.

Numerous studies are cited to indicate other benefits of massive Vitamin C supplements: lesions disappear; certain types of cancer go into regression; atherosclerosis and hepatitis are arrested; in-

telligence levels have been observed to rise; resistance to infectious diseases is augmented. He refutes the argument that extra Vitamin C is automatically excreted and hence a waste of money, claiming it increases its concentration in the blood, raising one's immunity level and general feeling of euphoria. Only one conclusion is possible after reading this book: one can make no better health investment than to make sure of getting regularly optimum amounts of Vitamin C.

¹ According to National Radio's "All Things Considered" (December 21, 1985), 60 percent of wintertime respiratory problems are due to overheated rooms with inadequate moisture levels; humidifiers and other means of adding moisture to the air are recommended.



When All You've Ever Wanted Isn't Enough; the Search for a Life That Matters. Harold S. Kushner, Summit Books, New York, 1986. 190 pages.

Out of the ordinary, perhaps, was the problem of the middle-aged nocturnal visitor to the young clergyman's study. A colleague at his workplace had recently died; there was a

beautiful funeral; shortly thereafter his widow moved elsewhere; he was replaced on the job and things continued as though he had never lived! That troubled the inquirer, and he asked if that would happen to him someday, if there was not a more permanent meaning to Life, a "Big Answer."

To examine that query, this best seller was written. As his text, the author took *Ecclesiastes*, calling it "the most dangerous book in the Bible," since it deeply probes Life's meaning and contains, in his view, strands of cynicism. Kushner first examines this book's pseudo-answers:

1. *Fight your way through life; look out for #1.* This places one in an adversarial position; either one loses, which is unsatisfactory; or if one wins, it isolates one from others, but man was made for cooperation, fellowship.

2. *Self-indulgence.* This leads to ill-health, self-disgust, and at times to overcompensation by way of masochistic asceticism, none of which are desirable.

3. *Denial of the pain in the world.* Kushner admits one may appear to succeed at this, grin and bear it like the Stoics of old, but deep inside, it still hurts.

4. *Trying to master Life by wisdom and knowledge alone.* This shuts out emotions; man was given them to express them; suppression produces problems.

5. *Blind surrender to spiritual authority.* Here Kushner is at his most erudite and eloquent, as he shows genuine faith produces a mature personality; automatic obedience is childish. It also produces fear, but genuine faith is based on love.

Now Kushner turns to the "Big Answer," taking his cue from the words of *Ecclesiastes* 9:7, "Go thy way, eat thy bread with joy." He sees in them the concept that there is no one "Big Answer" to Life's riddle; there are many little answers. We should not only eat our bread with joy and gladness, but do all else in that same spirit. We should do our level best at each daily task, and the satisfaction derived therefrom is its own reward. According to Kushner, there simply isn't anything else; one must savor each moment.

He refers to the *Exodus* story of Jehovah parting the Red Sea for the Israelites, and that they grumbled and murmured a few days later. That miraculous assurance of Providence, this one "Big Answer," was not sufficient, he claims, so God gave them daily portions of manna, to teach them that it is the process of living each day that pro-

vides a continuous, sustaining answer. The author also refers to the Old Testament Feast of Tabernacles, and sees in it a celebration of the beauty that is temporal, which necessitates savoring life's every fleeting moment.

Most certainly this very readable book can help one toward a richer life, as one rejects the five falsehoods described and learns to make the most of each moment. No doubt Kushner's parishioners, living in an affluent area, may be too busy pursuing power, prestige, and possessions to have time to "stop and smell the roses," as a song of the seventies reminded us to do. But one is also reminded of another admonition, or question, How will it play in Peoria, as is asked when new ideas are proposed. Let's rephrase it: How would Kushner's philosophy have been received in a concentration camp? Suppose someone had gotten up there and exhorted the inmates to "savor each moment" in response to their quest for meaning of their pain?

In concentration camps, even as in many other places on Earth, there are few if any moments that can be savored. One can very easily savor many delicious moments in Greater Boston, location of Kushner's parish when he wrote the book; but in gruesome Buchenwald? As much as this reviewer admires and recommends the 80% or so of this book that is brilliant and inspiring, he cannot accept the rest. It does not address itself to *all* Life; it really has no words of solace for those in pain.

Neither does it deal with what happens after death. The late Charles Bohlen, U.S. ambassador to Russia, used to tell us that because Communism could not explain the dilemma of death, most Russians would reject it. Kushner too is silent here. Can a perceptive prober like himself really believe death ends it all, that we find "perpetuity" solely by passing on our wisdom and experience to the next generation? We know that energy is indestructible; in light of that, can one really believe that the only exception to this is human intelligence, the most highly evolved kind at that?

According to philosophy, when a theory explains everything satisfactorily, does not contradict logic or other truth, does not raise new questions, there's no reason to reject it. When we consider Life in its totality, only the twin laws of Cause and Effect and Rebirth rationally explain everything and in complete harmony with recognized truth. Hence, logically, there cannot be room for any other "Big Answer." □

Readers' Questions



Factors of Destiny

DO TWO WRONGS MAKE A RIGHT?

Question:

You state that from the spiritual point of view all things are good, or words to that effect. But take, for instance, the unspeakably vile and dastardly crimes being inflicted on the helpless civilian population of some of the nations in the war zone. The theory of rebirth might argue that these wretched people thus suffering may have committed similar atrocities in previous existences, but even so do two wrongs make a right? In view of such conditions one feels almost driven at times to take refuge behind that philosophical doctrine which teaches that the report of the senses is illusory, the bad-dream theory, as an explanation of the evil in the world; or simple materialism, which of course, from its nature does not need to make any of the explanations expected of spiritual teaching. Is there another solution to the problem?

Answer:

Yes, indeed, there is, for although we with our finite minds are unable to grasp the intricate details of the tangled web of destiny, still the broad outline of the law of love which works for good through what seems to be evil may be readily discerned by every one. But before we enter into direct discussion of the question, allow us to correct our correspondent. *We do not say that all things are good*, for if that were true it would be well to continue these atrocities of which our correspondent speaks. Instead, we have always maintained and do still assert that every evil is really *good in the making*—that is to say, out of that condition something good will come. We do not shrink from calling a cloud a cloud, but we also point to the silver lining which shows that beyond and back of the cloud the Sun still shines as beautifully as ever. And if the sorrow and suffering caused by this war are the means of finally abolishing wars from the face of the Earth, surely the cost is not too great.

From your remark that the theory of rebirth argues that the wretched people mentioned may have committed kindred atrocities in previous existences, it is evident that you are under the common misconception that all present conditions must be referred to actions in *past* lives, and that you are either unaware of or have failed to take into consideration the fact that every moment of our lives we are generating new destiny at the same time that we are working out our old scores. This great and important fact was set forth in the ancient Greek mythology, where the Fates are represented as three—past, present, and future; also in the Norse mythology, where the three *Norns*, *Urda*, *Skuld*, and *Verdande*, are spinning the thread of fate and unraveling it again. Nor is fate simply a measure to get even. If in one life A stole from B and ruined him, we must not assume that in a following life B is going to become dishonest and steal from A. That would indeed be a bad solution of the problem, for it is surely better for a man to lose his money altogether than to retrieve it at the expense of his honesty.

Similarly, supposing that in a previous existence, as suggested, the present victims of military atrocity were guilty of atrocities against those who are now causing them suffering, it would have been far better for their soul growth if they had no revenge rather than in this present life to be made into savage beasts. If the latter were the way the law works, then cruelties and atrocities would multiply, and one could only shudder to think of what is in store for humanity in the next life when the injured civilian of today wreaks vengeance upon the heads of the present military aggressors.

But, thank God, that is not so. A study of the *Memory of Nature* has shown conclusively the truth of the spiritual teaching that *hate ceases not by hate, but by love and service*. It has been found in all the cases investigated by the writer—and they number hundreds—that whenever in one life a person has injured another, the suffering brought upon himself by the act during the purgatorial expiation following death has compelled realization and repentance, at least in a measure. He is then placed in a position where he may render some service to the one he injured when both return to physical life. If he grasps the opportunity, well and good; then both parties are benefited; peace on Earth and good will are fostered. If he refuses he is placed in a position where coals of fire are heaped upon his head, and then in the third life he may be in-



duced to pay the debt of service. Or he may be made the victim of some one else's wrong-doing and thus learn the sympathy and fellow feeling which induces the required service. But whatever the method, and the possible methods are legion, in some way or other the debt of hate will eventually be repaid by love, for that is the only way that humanity can grow better.

Applying these ideas to the present problem of the sufferings of the civilian population in the war zone (World War I), and while admitting that the past may have something to do with it in some cases, it is undoubtedly a fact that a vast amount of *new destiny* is now being generated, both by the aggressors and the victims. Neither should it be forgotten that the aggressors are suffering great tribulations themselves as well as their victims. It is a time of suffering all around, and the purgatorial experiences of those who are now allowing their lower nature to run riot will be exceedingly severe. Then when a new life begins and they are placed in a position where they meet their victims, the subconscious memory of purgatorial suffering will engender in the vast majority a desire to make adequate amends, so that out of the fiery furnace of the present affliction there will come a reign of peace on Earth and good will among men.

REBIRTH AND SEX

Question:

While Theosophy, representing the wisdom of the East, and the Rosicrucian Philosophy, the wisdom of the West, agree in many respects, there are certain points in which there is a difference between the teachings of these two schools of occultism. One of these points is concerning rebirth. Theosophy teaches that the interval between Earth lives of the average Ego is about five thousand years, while the Rosicrucians hold that is about one thousand years. With reference to the sex of the Ego the Rosicrucians teach that male and female embodiments alternate, while Theosophy holds that the alternation of sex is not in individual lives but by series; that is, a series of seven male embodiments alternates with a female series of equal number. Will you kindly explain these discrepancies?

Answer:

It is our invariable rule never to criticize or belittle the teachings of any other spiritual movement. Therefore we can only say that you are correct with respect to teachings of the Rosicrucians, that the Ego is ordinarily reborn twice during the time it takes the Sun by precession to go through a sign of the zodiac, namely 2,100 years. It is also taught that these embodiments are alternately male and female because the conditions on Earth do not so

appreciably change during two thousand years, and the purpose is to give the Ego all the lessons that can be drawn from experiences on Earth under each sign, these varying for the man and the woman. Thus if the Ego is born once as a man and the next time as a woman under the same sign, it will learn practically all the lessons that can be extracted from the conditions existing on Earth under such planetary vibrations.

Each neophyte is given the proof of this shortly after Initiation: he is first told to watch a certain Ego who is passing out of the body. Then he continues to watch its life in the invisible world for a year or two, and when an embodiment is found for it he knows the absolute truth of the doctrine of rebirth. He is always given for this demonstration an Ego which passes out as a child, and therefore seeks a quick reembodiment.

When that lesson has been learned and he knows from first-hand knowledge that rebirth is a fact in nature, he is taught to watch the lives of certain people in the Memory of Nature so that he may gain an understanding of the various details connected with this matter. This, however, cannot be done until the Initiate has learned to function in the Region of Concrete Thought for the etheric record of the Memory of Nature does not reach sufficiently into the past to give the detailed information. Every Initiate who has progressed sufficiently far knows these matters as well as he knows his name.

The Law of Rebirth is not a blind law. It is under the administration of four great Beings of wonderful knowledge and power. They are called the Recording Angels in the Christian terminology. When it is necessary to vary the interval between death and rebirth in the case of a certain Ego, the necessary modifications are made so that it may be a much longer or a much shorter time before it is reborn.

It has been published in the newspaper reports of lectures given by Mrs. Besant, and it is also generally stated by her followers, that she claims to have been Hypatia in ancient Alexandria, a woman. It is also said that later she was born as Giordana Bruno in Rome, and at the present time she is again in a female embodiment. This, if true, would bear out the teaching of the Rosicrucians rather than that of the school which, as you say, claims there are a series of seven male embodiments followed by a series of seven of the other sex.



OUR DEBT OF DESTINY

Question:

If a person has a life full of hardship at present and strives to the best of his or her ability to fulfill all duties, will the next life be lived under easier and more bearable circumstances; or if he is an advanced soul must he have hardships in order to learn to help and heal humanity?

Answer:

During the earlier part of its evolution mankind committed the most atrocious crimes because he was actuated entirely by selfishness and disregard for other people's feelings. In those early lives we were cunning, and cruel, and seldom did a good deed. In fact, it is recorded that at that time man spent the whole interval between Earth lives in the purgatorial regions expiating the crimes he had committed during his physical life, and there was no heaven life to speak of. That was the condition spoken of in the Bible as "lost in trespasses and sin," which made it necessary for the Christ to enter

the Earth and attempt the task of raising the vibrations, so that altruism might gradually conquer egoism and give us a heaven life upon which promotion and progression in our evolutionary career could be based.

Now, it will be evident that during that period of degradation and sin we contracted a great many heavy debts and obligations to one another which we must now work out by love, kindness, and service. Each of us has this burden of the past, and it is that which constitutes the so-called *Dweller on the Threshold*.

It is said, and said truly, that though "the mills of God grind slowly, they grind exceeding fine," and every transgression under the law merits a just recompense. Therefore the debt of the past must be paid, and in the interval between each two Earth lives there is shown to us the pictures of that part of it which must then be paid by the ordinary processes of evolution. We are then allowed to choose our future as we will from among the opportunities presented to us. Therefore if the Ego is, as you say, an advanced one it will choose the hardest life possible so that it may the more quickly dissolve

the burden of debt which has accumulated from the past; for the more quickly it is liquidated, the sooner will the Spirit be ready to go on to its highest mission. On the other hand, it is said that "the Lord tempers the wind to the shorn lamb." The weaker souls who are unable to bear up under hardships are therefore given what we see as easier lives where they may pay their debts in small coin, a little at a time, but it will take correspondingly longer before they are finally liberated. Thus there is a good reason why Job is called the friend and favorite of God, and why it is said that "whom the Lord loveth He chasteneth." By giving us all we can bear according to our request and with our consent the great Hierarchies who are in charge of evolution are really showing us favors. This is why the Christ called those blessed who were persecuted for His name's sake, that is to say, as He emphasized, when it was *falsely* done.

The light of occultism upon the problem of sorrow is one of the strongest rays of hope to the one who is blessed with this knowledge. It should give us all heart to bear up under all affliction. Whatever comes to us we have earned, and if we are only careful to learn the lesson and to render the help and the service required of us in each particular case, then we may be sure that we are not only liquidating debts of the past, but also laying up for ourselves treasures in heaven which will revert to us as usable soul power to keep us on the path of rectitude in future lives.

- DETERMINATION OF SEX

Question:

It is stated in The Rosicrucian Cosmo-Conception that a matrix made of ether is placed in the womb of the mother when an Ego is to be reborn, and that the seed atom of the dense body comes from the spermatozoon received from the father. If this is always so would not this method produce children of one sex, with the negative or positive vital body from the mother and positive or negative dense body from the father? If not, how do you explain the difference of sex at birth?

Answer:

It is also stated in *The Rosicrucian Cosmo-Conception* that the vital body of a woman is positive and the vital body of a man is negative.

When the agents of the Recording Angels are assisting an Ego to come to birth, the matter of sex has already been determined, either by the law of alternation or the modification of that law by specific circumstances in the individual life of the Spirit, and the Ego is then helped to draw to itself a sufficient amount of the different kinds of ether as required by its development. These materials are all of a certain polarity, either positive or negative. When a matrix made solely from positive etheric atoms is placed in the womb of the prospective mother, these atoms will unerringly draw to themselves negative physical atoms, and the resultant child body becomes female in consequence. If, on the other hand, the matrix which is placed in the mother's womb is composed of negative etheric atoms, it will attract the positive dense atoms with the result that the male sex organ is most developed and the sex therefore masculine. Life, like electricity, requires both positive and negative expression, otherwise it cannot manifest.

MEMORY OF PAST LIVES

Question:

If an individual has attained a high degree of spiritual sight in this life, and then dies, to be reborn at a later period, will he remember who he was, and retain spiritual power as in the former life, or will he have to cultivate the faculty anew?

Answer:

When spiritual sight has been cultivated consciously in one life it remains, so far as we know, a faculty of the Spirit in all future lives, improving in scope and power with each existence, under normal circumstances. But there is a case known to the writer where a person has possessed the spiritual sight, along with the faculty of leaving the body and remembering what happened on his soul flights outside the body, in one life, and in the next he made it impossible himself to exercise these faculties by the use of drink, drugs, and cigarettes, which so addled his brain that it was impossible for the Spirit to impress upon it memories of what happened when it was free from the body.

Out of the body he can still rove about the world where he chooses and take his place in his Order among the other Initiates, but in the body he is hampered by his poor, sick, abused brain. Nor

should it seem strange that this is so, for it is only the same principle which allows a man to enjoy spiritual sight despite the fact that he is physically blind. Apart from the loss and the lack which such a man feels, there is of course the moral aspect, and it is doubtful in the writer's mind whether this person's next body will have a brain fit to carry memories from the invisible to the visible world. It is our belief that it will probably take lives of right living before he is able to build another sensitive brain which is capable of spiritual transmission.

As for the memory of the past lives it is not necessary to wait till a future existence for the development of that faculty, when the spiritual sight has been cultivated; with the aid of the proper teachers, such as the Elder Brothers of the Rosicrucian Order. For the neophytes are taught from the beginning to read the Memory of Nature in order to know and differentiate between truth and delusion, first in the record that is kept in the fourth or reflecting ether, which requires only a very slight extension of the physical sight. Then by degrees, if they live the life and are diligent, the extension of sight is raised to the records kept in the archetypal region. These are usually opened to them within a few years, and there they can easily investigate their own past. However, we do not believe that that is generally done, for no one goes so deeply into the work without becoming so absorbed in the system of service to others that he has no time to attend to his own selfish inclinations.

RIPE DESTINY

Question:

It is taught in the Philosophy that every evil act in life is expunged in the purgatorial state after death. It is also stated that death does not liquidate an injury any more than moving to another city pays a contracted debt, that ripe fate has its root in a former life and that we cannot escape from this debt of the past. How can these statements be reconciled? Surely we are not made to suffer twice for the same thing.

Answer:

You are right. God does not want us even to pay back once, if by thorough repentance and reform suffering is made unnecessary. But the problem of liquidating a chain of causes in a life

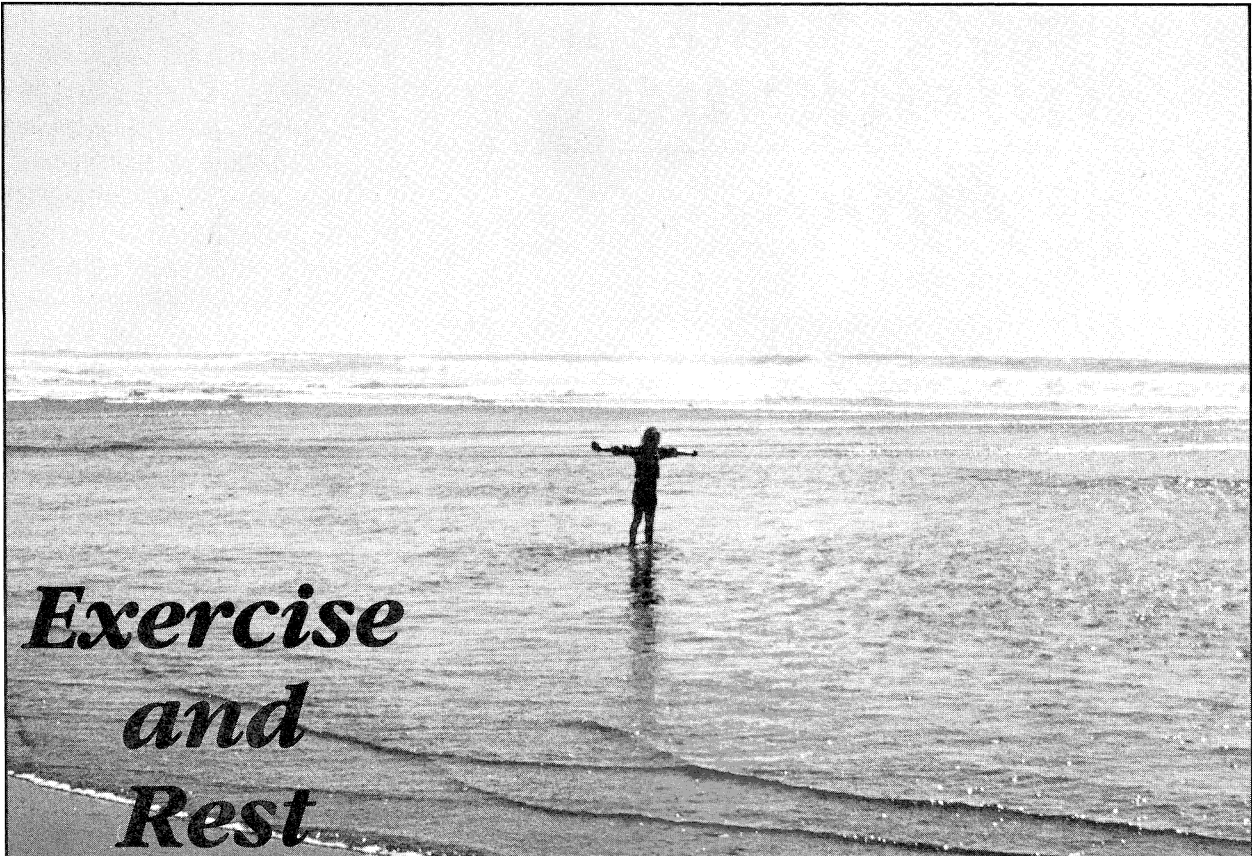
is much more complicated than to pay for goods received. There are many sides to each case. Let us take as an illustration a drunkard who makes a beast of himself and at the same time abuses his children, depriving them of the necessities of life and the education which they ought to have, who beats his wife, setting the children an example they may follow, and generally lowering their moral standard.

After death that man will feel in purgatory, first, the tortures of a craving for drink, which he is not able to satisfy, and second, he will feel all the suffering which he inflicted upon his family. He has then paid for his wrong doing, and it is true that he comes back to rebirth with a perfectly clean slate so far as the actual suffering which he caused them is concerned. But he took a vow to love and cherish the woman who became his wife, and by the performance of the creative act and furnishing the nucleus for a body he assumed the responsibilities of fatherhood toward the children which came to him for help and a suitable environment. These parental responsibilities he also neglected to fulfill, and there is consequently a tie between him and the members of his family. *He still owes them a debt of love and service* which must be rendered at some future time and therefore in a later life these souls will be brought together and so placed that he may have an opportunity for doing good toward them. If he does not then take the opportunity, he may in a still later life render an adequate service to some one else. It is for his sake that service must be rendered so that the love nature may be evolved and expanded to become universal and all inclusive.

The same rule holds good in all other cases and as the extreme conditions make the best illustrations, we may take as another instance the relationship between a murderer and his victim. After death he suffered in purgatory and the actual debt is there wiped out. But a tie has been established between these two Egos, and in a future life they will again meet so that the murderer may have the opportunity of serving his erstwhile victim, that they may become reconciled as friends. *Fellow feeling must become universal*, since it is the basic principle in the kingdom of God.

To sum up then we may say that all our debts are paid in purgatory, so far as the commission of wrong is concerned; our debts of love, friendship, and service remain for liquidation in later lives. □

Nutrition AND HEALTH



Exercise and Rest

Activity is One of life's greatest laws. It is a fact that if any part of the human body is permitted to remain inactive, it is not long before that part of the body becomes inferior. This applies to muscle or brain.

Exercise is a valuable asset to the body. It may be used in play, labor or for building a stronger body. The important thing is to understand the body and the forces of its work. Many undertake to build a body without knowing how to direct his own methods of exercise. When a person has consumed much

energy, either by mental or physical labor, the vitality is lessened and the body has a natural craving for rest and sleep. In a case such as this, then, exercise at the wrong time could do a great deal of harm.

Sleep restores used-up energy and recuperates the cells. Sleep, as many people suppose, is not a state of inactivity. It is true that the flow of energy has stopped, but the building up process is going on, and the body, like a battery, is being recharged with the currents of vitality. People who

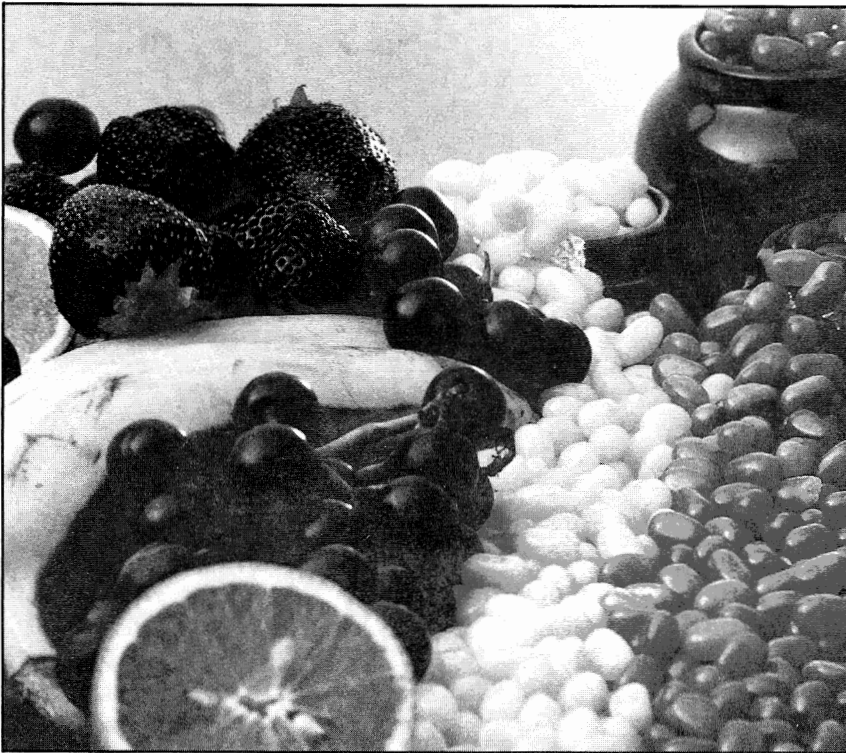
have low vitality need more sleep than those with high. Some bodies become sluggish from wrong foods and wrong living habits and repair is therefore slower. Few people know how to relax body or mind. Everything in their lives is hustle bustle. Trying to keep pace they soon find themselves exhausted.

It is much easier, and much more sensible, to give the body and mind rest, relaxation and sleep when it is required. □

—Dr. Emma M. Friese, N.D.

Nutrition and Health

Essential Nutritional Foods



As humanity approaches the New Age of Aquarius, more people will gradually become aware of the important need to acquire sound nutritional habits for good health. Not only is a moderate amount of exercise, sunshine, pure drinking water, pure breathing air, adequate sleep and freedom from stressful living conditions necessary for good health but also essential foods are required.

These essential nutritional foods are generally the fruits, vegetables, and grains/nuts. The milk products are also considered important for good nutrition.

The eating of animal flesh will be done away with as humanity advances to the New Age. Many people unfortunately still require food from our feathered, finned, and furred friends. Not only is the act of killing animals wrong, the eating of their flesh is a source of many of our current diseases. Some of these diseases are of course, cancer and heart disease. Max Heindel said that flesh eating is responsible for much of the aggressive and ferocious nature of man. If we want lasting peace and harmony in the world, that is a world free from wars, then flesh eating will have to be eliminated from our diets.

Plants provide the basic food source for all animals, including man! In a complex chemical process, plants take carbon and oxygen (carbon dioxide) from the air and combine it with nitrogen from the soil and hydrogen from water. During a miraculous reaction called photosynthesis, radiant energy from the Sun acts on chlorophyll cells in the plants containing these elements. Inorganic compounds of hydrogen, nitrogen, and carbon dioxide are converted to organic compounds of sugar and other substances. Photosynthesis creates the primary food source of the biological world.

The essential plant derived nutritional foods provide our bodies with needed protein, carbohydrates, and fats. Protein should be our primary food consideration! Protein provides the building material to make our flesh, bone, and blood; restores our energy and maintains/repairs our body. Generally proteins are combined with carbohydrates and fats. Protein is made up largely from the organic elements of nitrogen, oxygen, carbon dioxide, and sulphur. The main element of protein is nitrogen which allows the building, maintenance and repair of flesh.

There are hundreds of different types of proteins throughout the body and they are composed of a variety of twenty-two different amino acids. Eight of these amino acids are considered "essential." The other fourteen amino acids can be synthesized from the eight essential ones by the body. Proteins can be thought of as being large molecules constructed of hundreds or even thousands of smaller molecules. The smaller molecules are of course the various amino acids.

Some examples of food sources that contain the eight essential amino acids are the following:

soybeans	peanuts
whole wheat	cheese
beans	whole milk

Examples of food that are incomplete proteins are the following:

corn	various nuts
brown rice	lima beans
various whole grains	yogurt

Knowledge and function of trace elements is still inadequate. Undoubtedly in the near future a better understanding of the trace elements will be available as research continues.

It is significant to note that the above sources of incomplete proteins can be made complete by the simple addition of milk. Whole milk is a complete protein and can provide the missing parts for incomplete proteins.

The most common type of major cancer, as reported in national newspapers, occurs in the colon-rectal area of the large intestines. This cancer is second only to lung cancer in causing cancer death. It is interesting to note that the highest incidence of this bowel cancer is found to occur in beef eating countries such as USA, Scotland, Denmark, Argentina, Uruguay, New Zealand, Canada, and Ireland.

Organic minerals are also essential for good health. There are twelve or more essential minerals required plus some trace elements. (?). The twelve or more essential minerals are the following:

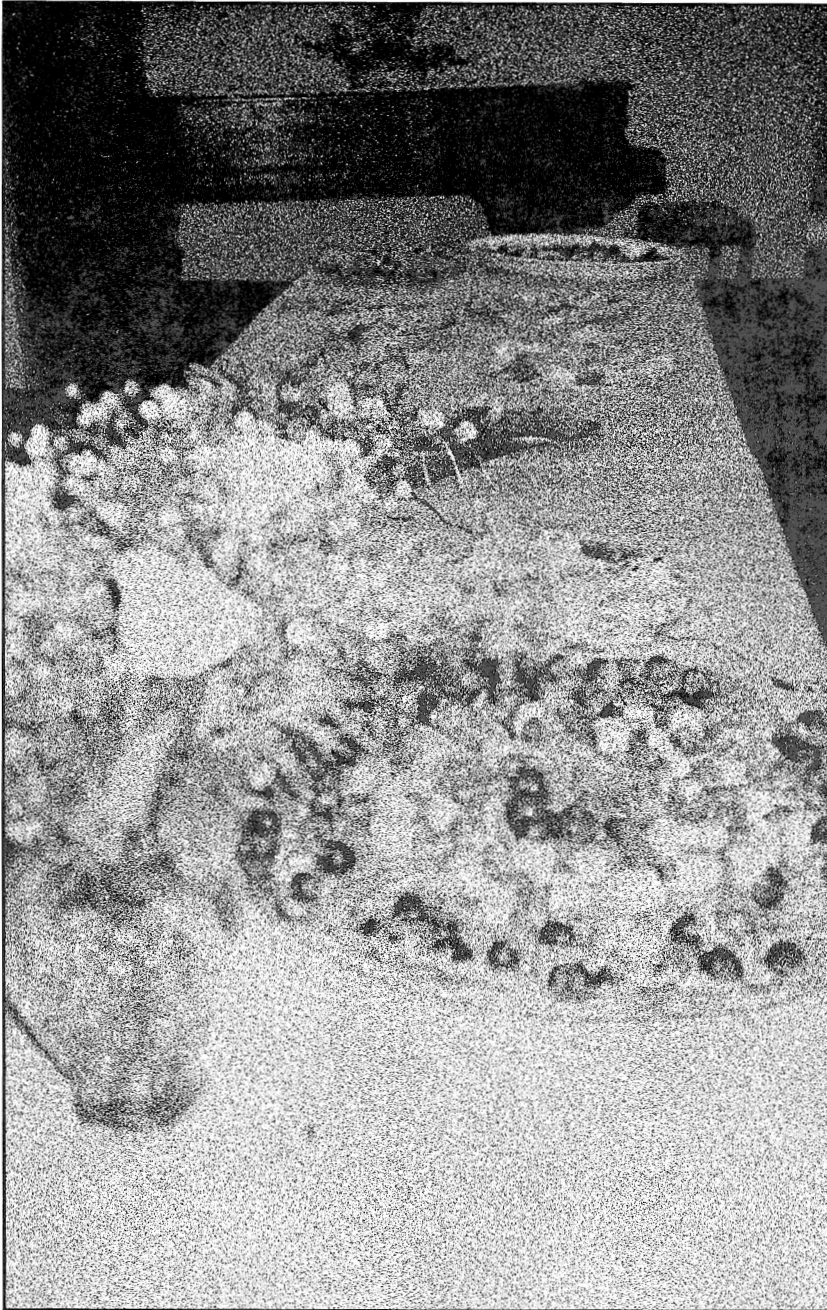
calcium	iron	potassium
chlorine	magnesium	silicon
fluorine	manganese	sodium
iodine	phosphorus	sulphur
(zinc)	(copper)	(chromium)
(cobalt)	(aluminum)	(boron)
(molybdenum)		

Knowledge and function of trace elements is still inadequate. Un-

doubtedly in the near future a better understanding of the trace elements will be available as research continues.

The organic minerals can generally be obtained in abundance from plant sources. One mineral that is difficult to obtain in sufficient quantity from ordinary plant sources is iodine. Unless the plants are grown near the sea they lack iodine. A good source of iodine is sea kelp and can be obtained either in granular or tablet form from your local health food store. Iodized salt is another source of the mineral iodine, however, it should be used in moderation.

A certain amount of fat is also necessary for our diets. The problem is that many of us get too much fat in our diets, especially the saturated cholesterol kind from meat products. Fats are the body's most concentrated form of energy. They contain about twice as many calories as carbohydrates. In a recent U.S. Senate Subcommittee on Nutrition report, it stated that about forty percent of the average American diet consists of fat. The committee recommended that the amount of fat intake be reduced to lower the incidence of heart disease.



When the bodies of young American soldiers killed in battle during the Korean war were examined, it was shockingly discovered that seventy-seven % of them had arteriosclerosis. Arteriosclerosis is the clogging of the arteries by cholesterol buildup from animal fat. This degenerative disease is usually associated with the aged. The Koreans and other orientals who died on the same battlefield had

only eleven percent of this disease. It is well known that the oriental diet throughout the world is generally low in animal fats. Moderation is the keynote when it comes to fats, especially saturated fats. Some good vegetable sources of unsaturated fat are the following:

- | | |
|-------------|----------|
| peanuts | soybeans |
| corn | avacados |
| ripe olives | nuts |

Carbohydrates (sugars/starches) are the main energy source for our bodies and are primarily obtained from plants. Simple sugars such as honey and fructose are immediately digested by the body. Double sugars such as refined white sugar, from cane or beets, require some digestive action and can be an irritant to the stomach. Starches are complex molecular chains of simple sugars and are slowly released to the body during digestive action. Starches are obtained from such foods as grains, legumes and various other vegetables.

In conclusion, our essential nutritional foods can and should be obtained from Mother Nature's abundant plant sources, in addition to appropriate milk products. We should go for the whole grain less processed products for breads and cereals. We should not overcook our fruits and vegetables as this destroys their nutritional value. Indeed, we should frequently endeavor to eat some of them fresh! We should also vary the fruits and vegetables that we eat as different ones provide us with the variety of minerals that we require. Also, we should eat in moderation and watch our fat intake. □

—H.P. O'Connell

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Nutrition and Health

Potatoes in the Diet

Scientific eating not only keeps people healthy, but greatly reduces the cost of living. The housewife today, in supplying her family with healthful nutrition, is forced to consider the necessities and not the luxuries in foods. There is a great danger lurking when the body is not fed properly.

Back in 1909, Dr. Hindhede of Copenhagen, Denmark, a food scientist of world wide reputation and author of the book, "What to Eat and Why" conducted experiments with thousands of people by feeding them large quantities of potatoes, along with green, leafy vegetables. We Americans in recent years have come to look down on the habit of eating potatoes not realizing that the potato when properly prepared, is an excellent food for the body. There are several important secrets regarding this popular vegetable which I will disclose to you. The potato peeling which the average housewife chooses to throw away contains the most important food elements of the potato. It is rich in potash, silicon, sodium and magnesium. I recommend that all potatoes, with the exception of the Idaho baking potato, be boiled with their jackets on. I also strongly urge that potatoes be thoroughly washed.

The potato peelings may be placed in a gauze bag and cooked with various soups and broths. In this way you will provide your bodies with a nutriment of mineral salts that are very important for health. When potatoes are boiled, the water in which they are cooked should be used as a beverage instead of being thrown away. Such water is rich in alkaline mineral salts and is excellent for building an alkaline blood stream.

When Sir Walter Raleigh sent his first cargo of potatoes to England nearly three hundred and fifty years ago, Europe was suffering from the great and frequent prevalence of scurvy. After the potato had come into general use this great scourge of the middle ages almost disappeared.

Kon and Klein of Warsaw, Poland, experimented with two adults who lived for five and one half months on potatoes with fat and a small allowance of fruits. They remained in excellent health with good digestion and every evidence of good nutrition.

Potatoes are very rich in vitamin B, the growth vitamin and are especially indicated in the diet of children. The chief defect of the potato as a complete nutriment is its lack of lime, but this element may be sup-

plied by oranges or dairy products. The Irish combination potatoes and buttermilk is almost ideal. With the addition of greens nothing is lacking and on such a diet men would be as healthy and enduring as these times require.

We have found that the potato due to its high water content is not properly prepared when it is cooked too long. Recently biochemists have found that if water is brought to a boil in an enamelware pan, then the potatoes added, cut in small slices and placed on the back of the stove to simmer, this method of preparing potatoes adds a highly nutritional form of carbohydrates and agrees with many patients who suffer from gastric disorders.

Potatoes are not only excellent food—they are remedial. They will dissolve uric acid and lime deposits and are indicated in gout and rheumatism. Potatoes, according to nutritional investigations, when properly boiled are easily digested in 30 minutes. I do not advocate the frying of potatoes from a nutritional point of view as the grease in which they are usually fried carbonizes on the outside and creates an indigestible food. All families should use large quantities of potatoes with their peelings. However, it is well to avoid the use of both potatoes and bread at the same meal. Recent scientific investigation has shown that the potato is not the fattening food it has been heretofore called. □

—Dr. W. Robert Keashen



Take Advantage of the Healing Quality of Enthusiasm

It has been said that if our enthusiasm for life could be measured by a thermometer it would be a good gauge of our personality. In this way, we could find out how valuable we are in the world and how much we are likely to contribute to our particular environment; also how much happiness and contentment we are likely to enjoy ourselves.

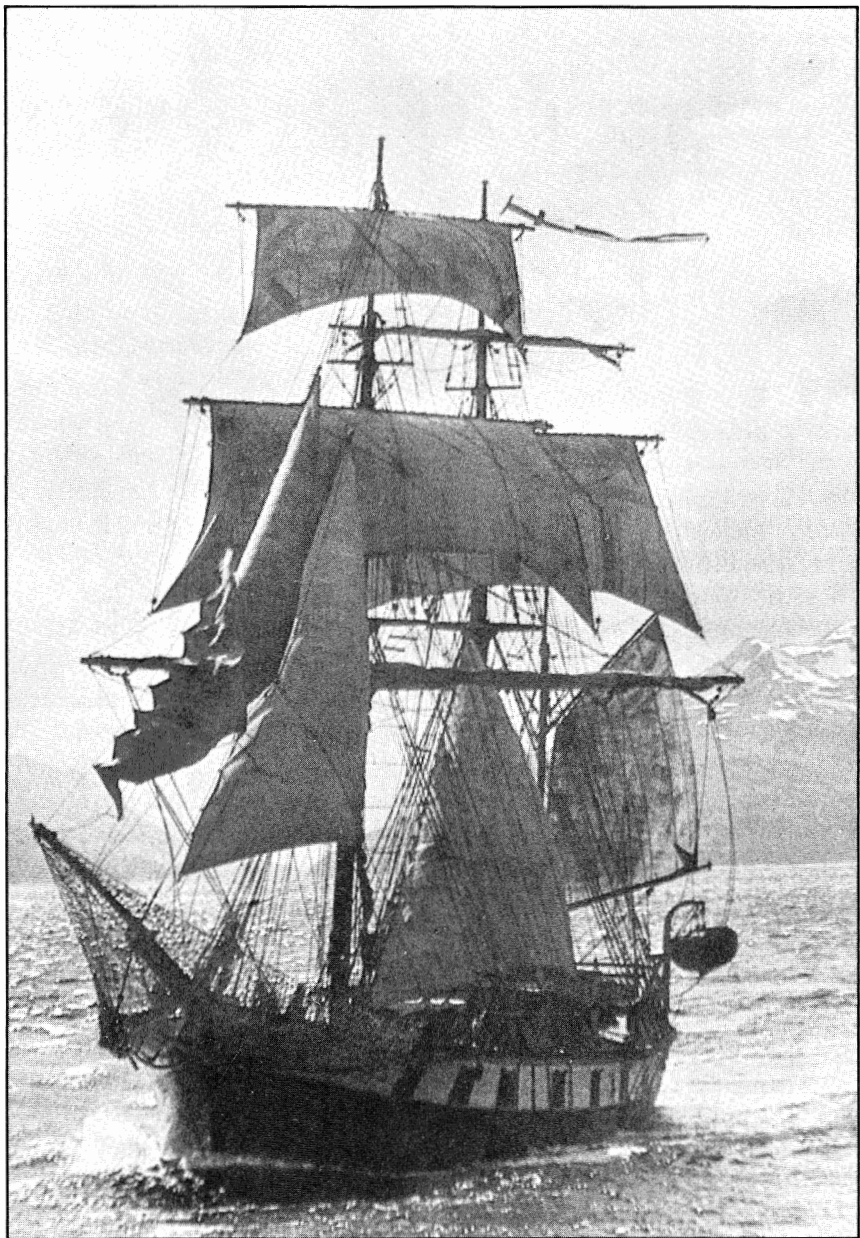
Let us see what this quality of enthusiasm is. Webster's dictionary defines it: "Divine inspiration or possession; ardent zeal or interest; fervor." This definition is a valuable one but our own personal experiences with the magic of enthusiasm teaches us more for we find that enthusiasm gathers divine Energy and distributes it; that it is, indeed, the product of the full expression, or recognition, of Life at any given point; that it is close to divine Harmony. We find that enthusiasm always leads forward, and is therefore much more powerful than disapproval which rivets the attention on the past. It becomes apparent to us that enthusiasm shared by a group is a healer of many of the world's aggravating troubles. Through enthusiasm for a common interest enemies become firm friends and can work together in peace. It acts as a powerful antiseptic, also, for we find that where there is enthusiasm there is no self-pity, procrastination, feelings of inferiority, grief or inertia. Enthusiasm nullifies all these negative approaches to life. In mental sanitation it is only one step below forgiveness. Enthusiasm, truly, is God-energy that comes to aid us in our striving for a better world in which to live. It is a doer. And, most wonderful of all, like all blessings which come to us from our Heavenly Father, it is available to us all.

Some may say, how can we be enthusiastic about life when weighed down by over-work, sickness and heavy disagreeable duties? Our answer is—try it; Just try a little enthusiasm and see how solutions are found for difficult problems; how tasks become lighter and health improves. Enthusiasm might be likened to the bit of yeast that leavens the whole loaf, for even the most negative person becomes forceful when his faculties and ideas are vivified and warmed into life by this Divine quality. We know that far too many people have very little to make them enthusiastic if judged by their lot in life. We also know that their lot could be vastly improved if they would courageously strive to light the torch of enthusiasm within themselves. In its divine Light their limited lives would be brightened and expanded. Everyone knows the paralyzing effect of despondency, how it kills initiative and renders one incapable of doing one's work. We shut ourselves away from the natural currents of healing when we remain content with moroseness and unhappiness. For the good of our souls, we must search for something to be enthusiastic about, and thus rescue ourselves from the deadly feeling of resentment toward life which effectively shuts us away from all our possibilities for growth. Instead, let us go along with life's natural currents of energy and enthusiasm. We will be delighted with the change it will bring into our lives for the better.

All of the foregoing, of course, leads us to this important point—we must be the captain of our own ship. We must

set the stage of our own lives, and be the leader of our own mental world. We cannot afford to be at the mercy of outside influences and situations for then, at any moment, our peace of mind can be shattered. We must grow up, and maturity comes to us the day we decide that WE will be in charge of our faculties and capabilities; that we will not place them for an instant at the mercy of any chance influence. We must believe in our own good, and support our belief, if

we want that ever-present vitality and dependable vigor in our approach of life. We must have an inner conviction that God is dependable and abiding. It is only when our thoughts have become convictions that we are thinking in our hearts and, "As a man thinketh in his heart, so is he." Let us then add real heartfelt enthusiasm to any constructive idea that comes to us that we may have the joy of seeing it come into being in our earthly experience.



Healing

The Law of Love and Unity

What we know as disease is the terminal stage of a much deeper disorder, and to ensure complete success in treatment it is obvious that dealing with the final result alone will not be wholly effective unless the basic cause is also removed. There is one primary error which man can make, and that is action against Unity; this originates in self-love. So also we may say that there is but one primary affliction—discomfort, or disease. And as action against Unity may be divided into various types, so also may disease—the result of these actions—be separated into main groups corresponding to their causes. The very nature of an illness will be a useful guide to assist in discovering the type of action which is being taken against the Divine Law of Love and Unity.

If we have in our nature sufficient love of all things, then we can do no harm; because that love would stay our hand at any action, our mind at any thought which might hurt another. But we have not yet reached that state of perfection; if we had, there would be no need for our existence here. But all of us are seeking and advancing toward that state, and those of us who suffer in mind or body are by this very suffering being led toward that ideal condition; and if we will but read it aright, we may not only hasten our steps toward that goal, but also save ourselves illness and distress. From the moment the lesson is understood and the error eliminated there is no longer need for the correction, because we must remember that suffering is in itself beneficent, in that it points out to us when we are

taking wrong paths and hasten our evolution to its glorious perfection.

The real primary diseases of man are such defects as pride, cruelty, hate, self-love, ignorance, instability, and greed; and each of these, if considered, will be found to be adverse to Unity....Such defects as these are the real disease, and it is a continuation and persistence in such defects after we have reached that stage of development when we know them to be wrong, which precipitates in the body the injurious results which we know as illness.

Healing Dates

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every afternoon at 4:15 PM in the Pro-Ecclesia and every evening in the Temple at 6:30 PM when the Moon is in a cardinal sign on the following dates:

January.....7—13—20—27
February.....3—9—16—23
March.....3—9—15—22—30

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*. □



Ride 'em, Marvin!

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 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 grasshopper. "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

"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."

"I'm not in your line of march," protested Marvin to the second ant, who was already going on his way.

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.

"Get along, dogie," he shouted, pushing an ant out of step.

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

"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."

"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?"

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!" 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?"

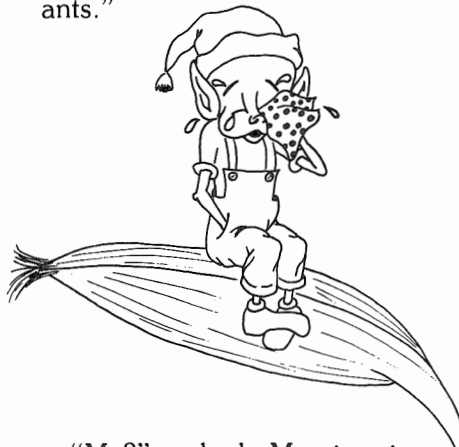
At that moment, a firm hand grabbed him by the shoulder and swung him around.

"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. □

—Dagmar Frabme

JANUARY 1989

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Su	29	18	00	14	18	16	37	21	52	14	17	18	33	22	28	23	38	22	06	01	13										
M	30	17	43	19	00	16	51	21	42	14	29	18	34	22	27	23	37	22	05	01	12										
T	31	17	S	27	23	S	02	17	S	06	21	S	31	14	N	41	18	N	35	22	S	27	23	S	37	22	S	05	01	S	12

ASPECTARIAN		DAY	h m	☉	☽	♃	♄	♅	♆	♇	♈	♉	♊	♋
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FEBRUARY 1989

☽ TOTAL ECLIPSE, 01 17 59, INTENSITY 1.279, 20 FEBRUARY, 15h 36m

Day Jour	S. T.			LONGITUDE for 0h																																			
				☉	☽	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	Ω True																
W 1	08	44	43	12	☾	08	18	03	♄	57	29	27	♄R	34	26	♄	36	07	♃	10	26	♃	20	09	♄	06	03	♄	30	11	♄	03	15	♄	07	05	♄R	07	
Th 2	08	48	40	13	☾	07	12	16	♄	54	30	26	♄	58	27	♄	51	07	♃	45	26	22	09	13	03	♄	33	11	♄	05	15	♄	08	05	08	05	05		
F 3	08	52	36	14	☾	05	00	00	♄	50	16	39	26	31	29	♄	06	08	19	26	25	09	19	03	♄	36	11	07	15	08	05	08	05	02	02	08	02		
Sa 4	08	56	33	15	☾	08	57	14	04	39	26	32	26	32	00	☾	21	08	54	26	28	09	25	03	♄	39	11	09	15	09	04	58	09	04	58	09	04		
Su 5	09	00	29	16	☾	09	49	28	16	52	26	02	01	36	09	29	26	31	09	31	03	41	11	11	11	11	15	09	04	56	04	56	04	56	04	56	04	56	
M 6	09	04	26	17	☾	10	39	12	☾	49	18	25	♄	59	02	51	10	04	26	34	09	38	03	44	11	13	15	09	04	54	04	54	04	54	04	54	04	54	
T 7	09	08	22	18	☾	11	28	27	☾	35	46	26	04	04	06	10	39	26	37	09	44	03	47	11	15	15	10	04	53	04	53	04	53	04	53	04	53		
W 8	09	12	19	19	☾	12	16	12	☾	28	47	26	16	05	22	11	14	26	41	09	50	03	50	11	17	15	10	04	D	53	04	53	04	53	04	53	04	53	
Th 9	09	16	16	20	☾	13	02	27	☾	20	33	26	34	06	37	11	49	26	45	09	56	03	53	11	19	15	10	04	D	53	04	53	04	53	04	53	04	53	
F 10	09	20	12	21	☾	13	47	12	☾	04	01	28	58	07	52	12	24	26	49	10	02	03	55	11	20	15	11	04	55	04	55	04	55	04	55	04	55	04	55
Sa 11	09	24	09	22	☾	14	30	26	33	42	27	27	09	07	13	00	26	53	10	08	03	58	11	22	15	11	04	56	04	56	04	56	04	56	04	56	04	56	
Su 12	09	28	05	23	☾	15	12	10	☾	46	03	28	02	10	22	13	35	26	57	10	13	04	01	11	24	15	11	04	57	04	57	04	57	04	57	04	57	04	57
M 13	09	32	02	24	☾	15	52	24	39	22	28	41	11	37	14	10	27	02	10	19	04	04	11	26	15	11	04	R	57	04	57	04	57	04	57	04	57	04	57
T 14	09	35	58	25	☾	16	30	08	♄	13	28	29	24	12	52	14	46	27	07	10	25	04	06	11	28	15	11	04	57	04	57	04	57	04	57	04	57	04	57
W 15	09	39	55	26	☾	17	06	21	29	13	00	☾	12	14	07	15	21	27	12	10	31	04	09	11	29	15	11	04	56	04	56	04	56	04	56	04	56	04	56
Th 16	09	43	51	27	☾	17	41	04	☾	28	09	01	03	15	22	15	57	27	17	10	36	04	11	31	15	11	04	55	04	55	04	55	04	55	04	55	04	55	
F 17	09	47	48	28	☾	18	15	17	12	00	01	07	16	37	16	32	27	22	10	42	04	14	11	33	15	R	11	04	54	04	54	04	54	04	54	04	54		
Sa 18	09	51	45	29	☾	18	46	29	42	37	02	54	17	52	17	08	27	28	10	47	04	16	11	35	15	11	04	53	04	53	04	53	04	53	04	53	04	53	
Su 19	09	55	41	00	☾	19	16	12	☾	01	42	03	54	19	07	17	44	27	33	10	53	04	19	11	36	15	11	04	53	04	53	04	53	04	53	04	53	04	53
M 20	09	59	38	01	☾	19	44	24	10	57	04	57	20	22	18	20	27	39	10	58	04	21	11	38	15	11	04	52	04	52	04	52	04	52	04	52	04	52	
T 21	10	03	34	02	☾	20	10	06	☾	12	03	06	02	21	37	18	55	27	45	11	03	04	23	11	40	15	11	04	D	52	04	52	04	52	04	52	04	52	
W 22	10	07	31	03	☾	20	35	18	06	48	07	09	22	52	19	31	27	51	11	09	04	26	11	41	15	11	04	52	04	52	04	52	04	52	04	52	04	52	
Th 23	10	11	27	04	☾	20	58	29	57	14	08	18	24	07	20	07	27	57	11	14	04	28	11	43	15	11	04	52	04	52	04	52	04	52	04	52	04	52	
F 24	10	15	24	05	☾	21	20	11	☾	45	46	09	29	25	22	20	43	28	04	11	19	04	30	11	44	15	10	04	R	52	04	52	04	52	04	52	04	52	
Sa 25	10	19	20	06	☾	21	40	23	35	14	10	43	26	37	21	19	28	10	11	24	04	32	11	46	15	10	04	52	04	52	04	52	04	52	04	52	04	52	
Su 26	10	23	17	07	☾	21	58	05	☾	28	57	11	58	27	52	21	55	28	17	11	29	04	34	11	47	15	10	04	52	04	52	04	52	04	52	04	52	04	52
M 27	10	27	13	08	☾	22	16	17	30	41	13	14	29	07	22	31	28	24	11	34	04	36	11	49	15	09	04	52	04	52	04	52	04	52	04	52	04	52	
T 28	10	31	10	09	☾	22	31	29	☾	44	32	14	☾	32	00	☾	22	23	☾	07	28	☾	31	11	☾	39	04	☾	38	11	☾	50	15	☾	09	04	☾	51	

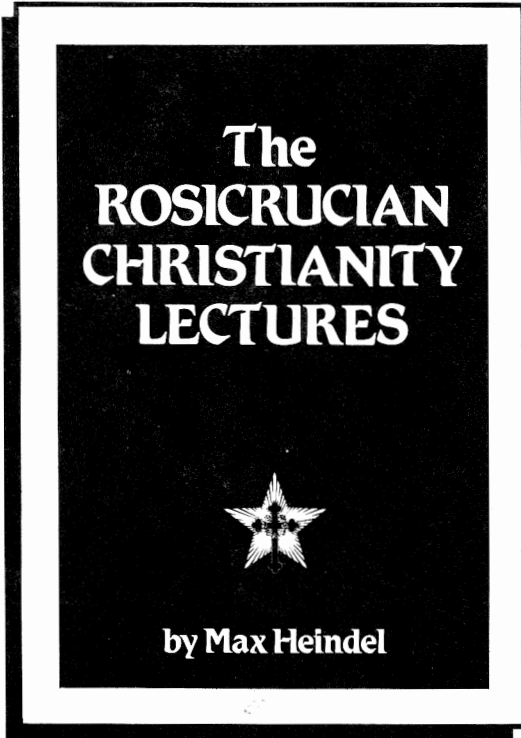
Tag Dia	DECLINATION for 0h												☉ ☽ PHASES ☉ ☽																							
	☉	☽	♃	♄	♅	♆	♇	♈	♉	♊	♋	♌	♍	♎	♏	DAY	h m	PHASE	LONG.																	
W 1	17	S	10	26	S	06	17	S	21	21	S	19	14	N	53	18	N	35	22	S	26	23	S	37	22	S	05	01	S	12	6	07:38	☉	17	☾	30
Th 2	16	S	53	27	S	55	17	S	35	21	07	15	05	18	N	36	22	S	26	23	S	37	22	S	05	01	11	12	12	23:16	☉	24	☾	14		
F 3	16	S	35	28	S	12	17	S	48	20	54	15	17	18	N	37	22	S	26	23	S	37	22	S	05	01	11	11	20	15:33	☉	01	☾	59		
Sa 4	16	S	18	26	S	46	18	01	20	40	15	28	18	N	38	22	S	26	23	S	37	22	S	05	01	11	10	28	20:09	☉	10	☾	13			

LAST ASPECT ☽ INGRESS			
DAY	h m	DAY	h m
1	16:28	☾	23:31
4	21:02	☾	02:52
6	22:25	☾	03:53
8	23:02	☾	04:19
11	01:33	☾	05:46
13	07:27	☾	09:23
15	09:33	☾	15:41
17	19:37	☾	00:34
20	06:57	☾	11:35
22	19:54	☾	00:06
25	06:51	☾	12:58
27	21:36	☾	00:30

DATA for 0h 1 FEBRUARY 1989	
JULIAN DAY	= 2447558.5
☽ MEAN	= 06° ☾ 09'
SVP	= 05° ☾ 24' 36"
AYANAMSA	= 23° 42' 24"
ECLIPTIC OBL.	= 23° 26' 35"
NUTATION	= 07" .92

ASPECTARIAN											
DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m
1	12:18	☾	06:43	8	02:02	♄	02:44	15	09:33	19	00:05
16:28	☾	08:32	11:35	12:29	☾	05:02	11:35	18:12	☾	01:11	
3	05:51	☾	15:37	04:20	☾	07:34	18:57	22:51	☾	04:37	
05:51	☾	17:39	18:57	17:23	☾	12:28	19:58	☾	08:12		
14:42	☾	19:18	20:08	22:42	☾	14:11	23:15	☾	11:48		
15:55	☾	6	00:53	23:02	☾	01:05	12	01:05	16	09:47	
17:16	☾	01:57	14:06	01:12	☾	05:02	12	01:05	16	09:47	
18:57	☾	03:49	16:28	14:06	☾	07:34	12	01:05	16	09:47	
23:51	☾	07:38	20:38	16:28	☾	12:28	12	01:05	16	09:47	
4	01:49	☾	12:16	22:48	☾	14:11	12	01:05	16	09:47	
20:16	☾	14:05	22:48	10:07	☾	16:16	13	04:11	17	19:37	
21:02	☾	22:26	23:57	18:16	☾	07:27	13	04:11	17	19:37	
23:49	☾	7	10:01	23:57	☾	04:11	13	04:11	17	19:37	
5	02:05	☾	17:31	10:01	☾	07:27	13	04:11	17	19:37	
06:03	☾	19:42	21:54	18:16	☾	04:11	13	04:11	17	19:37	
11	01:33	☾	21:54	10:01	☾	07:27	13	04:11	17	19:37	
14	09:12	☾	21:54	18:16	☾	04:11	13	04:11	17	19:37	
18	05:42	☾	21:54	10:01	☾	07:27	13	04:11	17	19:37	
21	09:50	☾	21:54	18:16	☾	04:11	13	04:11	17	19:37	
25	04:08	☾	21:54	10:01	☾	07:27	13	04:11	17	19:37	
28	01:21	☾									

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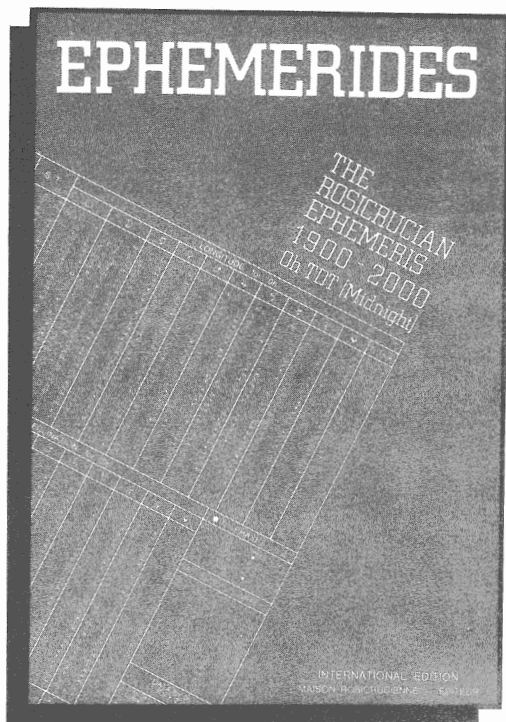
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