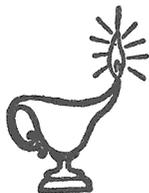


THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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**Ralph Waldo Emerson:
Transcendental
Mystical Artist**

Astrology's Triple Cross

Cosmic Magnetism

**Investigating Previous
Lives**

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February, 1973

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Mysteries of the Great Operas

By MAX HEINDEL
Western Initiate and Seer

Faust . . . Parsifal . . . The Ring of the Niebelung Tannhauser . . . Lohengrin

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Rays from the Rose Cross

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Character

THE REASON why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being; justice is application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. The will of the pure runs down from them into other natures, as water runs down from a higher into a lower vessel. This natural force is no more to be withstood than any other natural force.

We can drive a stone upward for a moment into the air, but it is yet true that all stones will forever fall; and whatever instances can be quoted of unpunished theft, or of a lie which somebody credited, justice must prevail, and it is the privilege of truth to make itself believed. Character is this moral order seen through the medium of an individual nature.

Impure men consider life as it is reflected in opinions, events, and persons. They cannot see the action until it is done. Yet its moral element pre-existed in the actor, and its quality as right or wrong, it was easy to predict.... They look at the profit or hurt of the action. They never behold a principle until it is lodged in a person. They do not wish to be lovely, but to be loved.

Men of character like to hear of their faults; the other class do not like to hear of faults; they worship events; secure to them a fact, a connection, a certain chain of circumstances, and they will ask no more. The hero sees that the event is ancillary: it must follow *him*. No change of circumstances can repair a defect of character.

Character repudiates intellect, yet excites it; and character passes into thought, is published so, and then is ashamed before new flashes of moral worth. Character is nature in the highest form. It is of no use to ape it, or to contend with it.

Divine persons are character born.... They are usually received with ill-will, because they are new, and because they set a bound to the exaggeration that has been made of the personality of the last divine person. Nature never rhymes her children, nor makes two men alike.

When we see a great man, we fancy a resemblance to some historical person, and predict the sequel of his character and fortune, a result which he is sure to disappoint. None will ever solve the problem of his character according to our prejudice, but only in his own high unprecedented way.

Character wants room; must not be crowded on by persons, nor be judged from glimpses got in the press of affairs or on few occasions. It needs perspective, as a great building. — *Ralph Waldo Emerson*

THE Mystic ... LIGHT

Ralph Waldo Emerson: Transcendental Mystical Artist

SHIRLEYANN O'NEIL

Part I

THE EARLY nineteenth century in the United States displayed a time of change and turmoil with subsequent conflicts and tensions. Not only was all Western civilization changing with the Industrial Revolution, but America was developing from an adolescent nation with a "colonial complex" to an independent nation whose democratic principles were to become guide-lines for every country where the rights of the individual were emphasized. These changes were reflected in every field of endeavor, and religion was no exception. In New England, Puritanism, with its theocracy of stern authoritarianism, was giving way to Unitarianism with its more democratic and individualistic spirit. However, an even more radical teaching was to emerge from this period in the form of Transcendentalism, which in America was primarily a reassertion of the mystical basis of all religion.

Transcendentalism converted the romantic idealization of the common man into an assertion of the infinite potentialities of all men and their equality before God. The transcendental esthetic appears to have resulted from little more than a simple extension of philosophical speculation to the consideration of religious matters. By this period the New

England ministers had become more interested in those fundamental religious questions which lead to the study of metaphysics than in administering the ritual. As metaphysician, and hence as philosopher, the transcendental minister regarded the ever-widening world of secular intellect, whereas the transcendental poet insisted that mystical insight was rendered tenable by supporting evidence, not from scripture or dogma but from God's own nature. This based its belief in God on the fact that the world was governed by law, moral and natural. Transcendentalism derived its quality from its emphasis on the moral law, or the place of man in the universe. It sought to discover moral law through the preliminary observation of natural law, hence the term "Transcendentalism," indicating that beyond or by the transcending of a natural law a spiritual truth might be discerned. Therefore, the laws of the soul were its chief interest.

Transcendentalism in New England took many different forms. First it honored the formal philosophy of Immanuel Kant, but greatly modified it. Second it developed the Puritan religion of its own New England past in new ways. Third, it applied this philosophic idealism and religious enthusiasm to a practical reform of American Puritanism. And, finally, it stimulated a renaissance in American lit-

erature, a renaissance whose first exponent was Ralph Waldo Emerson.

Born in Boston in 1803 with a family background of American pioneers and patriots, Emerson led an austere New England life in which there was little leisure for mere amusement. Books were his delight and his reading habits were both unusual and varied. The novels served to enlarge the boy's horizon beyond the narrowness of his early life, the essays suggested new ideas, but the poems performed an even greater service in turning his mind to the actual creation of poetry. He read Plato from an early age, and there is little doubt that this philosopher dictated the form which his thinking was to take. The pre-existent Platonic ideas held the same intellectual fascination for him that they have for almost every great thinker. Foremost among his list of favorite writers were the esoteric Neo-Platonists Proclus and Plotinus. They helped Emerson fuse the intellectual philosophy of Plato with the religious thought of the Bible and of the ancient East. They, much more than the German idealistic philosophers, influenced his thought. But perhaps their chief function was to furnish him with that length of perspective which most distinguished him from his contemporaries. Emerson's mind took in the world range of literature, and if he adopted many conventional favorites he also went farther afield to include extreme mystics, such as Boehme.

Emerson was brought up according to the precepts of Unitarianism and entered the ministry in 1829, when he became pastor of Old North Church. As he pursued the study of the deeper and more mystical side of religion and philosophy, his views gradually began to change and he came to reject structured orthodoxy. His religious conception became broader than even the liberal Unitarian orthodoxy could permit. Because of his expanding religious thought he found the Unitarian church lacking in scope, and the custodian of divinity was becoming the student of metaphysics and ethical philosophy.

He believed the influence of the church as a religious force was narrow. In the church one preached theology; outside it one could proclaim the laws of human life. To him all true worship was inward, and it could only be hindered and corrupted by outward forms. He declared that: "the Soul is superior to its knowledge, wiser than any of its works. Men in contact with the Soul speak from within, others speak from without." In considering Emerson, the critic, George Cooke, declared:

Emerson had a promise of the richest culture in his spiritual ancestry. He not only made good this promise, but added to it a unique spiritual insight. He was nurtured in the most spiritual phases of the old faith. Its doctrine had passed away and left only its spiritual life behind.

Emerson resigned from the ministry primarily because, in the changing world, the profession of the ministry itself was becoming narrower and less influential than it had been in the days of his father. But in abandoning the profession he did not abandon the ideal of the religious teacher, nor did he abandon the eloquence which had formerly characterized him. He merely redefined the religious teacher more broadly as the American scholar, and spoke with eloquence from the lecture platform instead of the pulpit. While before Emerson had been a minister to a small parish of a minor sect, he now succeeded as a minister to all serious and thoughtful people throughout America and Europe. He sought to break down the distinction between the religious and secular as he preached to follow the precepts of religion every day of one's life instead of just on Sunday. For the rest of his life after leaving the ministry he was to follow his own path and describe religious truth at first hand, as he observed and experienced it. He felt that the truths of the old religion must be fused with those of science and wrote significantly: "The religion that is afraid of science dishonors God and commits suicide."

It has been suggested that Emerson's reasons as well as those of other ministers for denouncing organized orthodoxy —

as well as his turning his attention to art and beauty—derived from a growing philosophical concern with areas of intellect beyond the narrow scope of New England theology. A critical analysis of Emerson's views may be found in the literary studies by Charles Metzger:

Not until Emerson's writings appeared on the American literary scene was there any dawning of a mature and independent awareness of problems relating to esthetic judgment and artistic performance. Not until then was there any independent examination and criticism of the European arts and esthetic theories which previously Americans had accepted reverently and without question, when not ignoring such matters altogether. Emerson was one of the chief pioneers of this reorientation. He was also a pioneer of an organic esthetic in America itself—a branch esthetic, actually developed in America out of local conditions and running parallel with a similar organic esthetic developing at the same time in Europe. His pioneering is important to the history of American esthetics because it marks at least a temporary coming of age in American thought, by virtue of their arriving at conclusions about art which were on a par with advanced European thought.

Emerson made no effort to formulate his doctrine; he had no compact system of philosophy. Rather he spoke to the heart of man and there found understanding, for his concept of religion was universal.

The doctrines of which Emerson wrote and preached were not new but simply reaffirmed. The Wisdom Teaching had been in existence ever since the time of Hermes but was taught secretly for many centuries to avoid persecution. The inner and the outer teachings have always existed in order to reach all stages of nascent humanity. The outer religion is designed for those needing structured orthodoxy, the inner is for those who are able to transcend formal religion and unite themselves with the pool of Universal Consciousness. This process, however, is not one of simple volition. It is only through prayer, meditation, and a life of loving, self-forgetting service to humanity that we are able to contact the Divine Essence within, and through that con-

scious union unite ourselves with the Absolute. Throughout all of Emerson's writings there runs a transcendental message to all mankind, a silver lining of hope beyond the scope of materialism.

Emerson expressed his belief in the two planes of existence, the material and the spiritual, and that the second transcends the first. Form cannot be understood without reference to the Power which directs the currents of life through their preordained channels. The Spirit alone is real, all else is transitory. The doctrine that God is the only Substance differs little from the teaching that God is the only motivating power in the Universe. Specifically, Emerson describes God as "the Ocean of Light" from which is derived a subtle, radiant energy. Religion is conceived as the emanation of this energy from its divine source and its influx into the individual life, which is thereby enriched and illuminated. In his expression of this teaching Emerson confronted the custodians of religious orthodoxy with a conception of Deity which was vaster and more expansive than their own. Many of his fellow Unitarians thought him insane and an infidel. Emerson knew that this preaching was dangerous and that he would be ridiculed for his beliefs, but he remained faithful to his teaching of the immanence of God in the Universe being the only reality. The only reality for him was the life of the Soul in conscious union with the Infinite. He stated that: "the Soul of man is a Light, the master of the intellect and the will. From within the Light shines through us upon things and makes us aware that we are nothing, but the Light is all. This Light does not descend into the individual life on any other condition than entire possession. It comes to the lowly and simple; It comes to whomever will put off what is foreign and proud; It comes as insight; It comes as serenity and grandeur."

Emerson was not only an idealist, he was also a mystic. The eminent occultist, Todd Ferrier, has stated that:

A mystic is one who is supposed to dream

of God and seek to abide in that dream, but in a realm where none may come who have not also dreamed and seen as the mystic has.

All the mystics affirm that God speaks within and we must sit alone so that He may have free opportunity to communicate His truth. The idea of Emerson, as is that of Boehme and all others who accept the conclusions of mysticism, is that of the absolute oneness of the Universal Spirit, that there is but one essential Being and Life, that this Life is present in all things, that man has his life in the Universal Spirit and that all his thinking is Its expression through him. The literary critic, George Cooke, affirmed:



R. Waldo Emerson

Individual as his mysticism may be in many of its features, he is only to be understood when placed among the great mystics of all ages, and his teachings compared with theirs. That he was something more than a mystic does not make this statement any the less true. He was not a skeptic or a rationalist in the philosophic sense and he had no real affinity with either of these schools of thought. His mysticism broke away from all sectarian and historic limits, and accepted the ground of universal religion. It planted itself deeply and strongly on an ethical basis; rejected mere feeling, and displayed great practical wisdom.

With his keen spiritual insight and occult knowledge, Emerson was able to discern the most profound mysteries of the soul. His belief was the direct awareness of the mystic rather than the authoritarianism of the orthodox theologian. He knew with certainty by inner experience rather than by blind belief. He realized that the greatest realities of being are invisible and intangible, knowable only to spiritual perception. He expressed this knowledge in his own writing when he declared: "This open channel to the highest life is the first and last reality, so subtle, so quiet, yet so tenacious, that although I have never expressed the truth, and although I have never heard the expression of it from any other, I know that the whole truth is here for me."

If Emerson was truly a mystic it follows that he possessed a deep and abiding faith in God. He was thought by many to be a pantheist but this accusation is far from true. Those persisting in this error did so because they were unable to comprehend the depth of his spiritual awareness. He was a theist, a mystic who accepted devoutly the theism of intuition, and who found God a living reality within his own soul. He regarded the mind of man as part of the Infinite Mind, but he asserted for man moral freedom. He also strongly declared that each mind is different from all others, and he taught the individuality of the soul in a very positive manner. In thus maintaining the freedom and individuality of the soul, Emerson proclaimed himself a theist.

(Continued)

* * *

Our chief want in life is somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue is in us. How he flings wide the doors of existence! What questions we ask of him! What an understanding we have! How few words are needed! It is the only real society.

—*Ralph W. Emerson*

The Little Girl Who Saw

MARIAN HOFFMAN

Part I

MARGARET tucked the boys, Jeffrey and John, into their beds.

"You will tell us a story, won't you, Grandma?" they begged.

Margaret laughed. "Of course—don't I *always*? What would you like to hear tonight?"

"The Little Girl Who Saw," they cried in unison. "Will you tell us that one?"

Margaret shook her head in mock disbelief. "You must have heard it a hundred times already," she said. It was true. Every time she stayed with the boys for the evening, they wanted to hear the same story, told the very same way, no abbreviations.

"All right," she said, and she began:

* * *

I was 17, and I had just graduated from high school in Boston. Father was well-off and life for us was very comfortable. We had a housekeeper who, besides keeping the house clean and orderly, helped with the meals and looked after the children. By this time in my life, you may be sure I had some pretty definite ideas of my own!

Father had one living relative, a sister, my Aunt Sarah, who years before had moved west with Uncle Henry to a place called Havre City, Nevada, where the gold and silver mining industry had boomed in the late 1800's. But Uncle Henry had passed away the preceding winter, and Father feared that life for Aunt Sarah was too hard, and that she would be better off in Boston, near us. He had written Aunt Sarah about coming east throughout the spring, but had received no suitable commitment from her. So he and Mother decided that they would send me west by train to fetch Aunt Sarah,

whether or no!

The trip took but three days, and at noon on June 17, 1917, I stepped off the train at Carson City, Nevada, to be met by the aunt whom I had never seen.

She looked to be a hundred, but was spry and slim and incredibly gentle. "Let me look at you," she exclaimed. "So pretty and all grown up." We embraced.

She guided me to her buckboard which was tied to a nearby hitching rail, instructed the porter to squeeze my small trunk between the neat stacks of supplies that filled the rear of the open wagon. Thus began a 13-mile climb that wound through sagebrush and rock-lined canyons before dropping into Havre City.

Aunt Sarah, I learned, was not given to much talking. Her dress was simple and faded, her hair a halo of white, but her manner seemed grateful enough as though she were at peace with her Creator and not begrudging of her fellowman whose life might be easier. She talked quietly from time to time, not to me, but to her team, Dub and Black, whose responsive ears pricked back obediently as though they were accustomed to both their mistress and her conversation. The road on which we traveled petered into a wagon track and a bumpy one at that. The Nevada desert grew less and less distinct, and finally turned into a huge sweltering flat of silver-gray with heatwaves producing first a lake here, and then a lake there, and at last, no lake anywhere as far as the eye could see.

I don't know what I had expected Havre City to be, but I guess I thought there would be little shops and little farms and, most of all, people. As we rumbled wearily over the last rise and dropped into the narrow valley, the remains of a town stood mute and lifeless before us. The main street, deserted for ages, had grown

high with weeds, and jagged window panes gaped like a row of the toothless victims of an avenging god. The town had been built on a hillside, with the grand old homes (or mansions), high on the hill to the right, and the shacks, standing tilted and in a state of ramshackle disrepair, were strewn like forgotten toys down the hillside to the left. The late afternoon sun threw long misshapen shadows across the forgotten streets.



Aunt Sarah must have noticed my fallen countenance. She put her hand comforting over mine.

"There isn't much left of this grand city."

"It's awful!" I told her. "Father would despair! We must get you packed up to leave tomorrow!"

"I can't leave just yet, child. I have doctored the people and their livestock in this valley for 40 years, and I have one more child to bring healthy into this world. When the child comes, then I can go."

"When is it due?" I asked.

"T'was due a month ago," she said. "'Course, lots of things could be holding it back. Might be it's just not time yet. The mother is one of the hill people."

And then she told me about the hill people who lived even further up the canyon—backward, unlearned people clinging to their religion, doing a little hunting, trading, and farming for an existence. She called the woman Olama—more a child than a woman, being only 14 and pregnant for the second time. Aunt Sarah had been unable to save the first baby.

We had traveled the length of Main Street, and I hadn't seen another soul, nor sign of one.

"Where are the people?" I demanded.

"Just three of us left," she said, and then she told me about her neighbors, old Farney Coe and little Callie who lived behind her milkshed. She had plans to take them with her as far as Carson City and see to it that they were all right before she left. The old man, she said, was stricken with a nervous disorder, and the child was only 12 or 13 years old.

The horses turned themselves into a small yard at the outskirts of town and while Aunt Sarah took great pains to see that they were rubbed and fed, I hauled supplies into the house. The house, although plain, was pleasant enough, but had a sour smell which I learned later was that evening's supper—clabber milk, a preparation unheard of in Boston! Herbs thrived in bottles and cans. Aunt Sarah used them in doctoring her patients, claiming to ease everything from baldness to ingrown toenail.

When Aunt Sarah came in later, she had her arms full of jars of milk. She lit the kitchen lantern and suddenly the room became a warm, friendly place. I asked if I could help. Yes, she said, I could pour the whey off the clabber milk and put it into four bowls. She would slice the cheese, dash cinammon on the fresh apples, and set the table.

Four plates of food were fixed, and I was sent behind the milking shed with two plates on a tray for Farney and Callie.

The old man sat whittling in the shade of his tumbledown home. His head wobbled on his gaunt frame and he drooled uncontrollably, but he got up as I approached, and I think he smiled. A tiny,

sober, black-haired girl in a rag of a dress emerged from the house and took the bowls from my hands without a word.

"Who *are* those people?" I asked Aunt Sarah when I got back.

She sighed. "Well, child, the mining camps breed a lot of different kinds of people—not just different colors and nationalities—but different cultures as well. Those two, Farney Coe and Callie—well, they were just strays, you might say, who seem to need each other. That child has cared for that sick old man with loyal devotion since she was barely big enough to care for herself."

"But why—is he a relative?"

"No, not that anyone knows. But we have seen hard times, Margaret, and we have learned that we need each other to survive."

"Well, yes," I admitted, "I can see how they need *you*—but you don't need them. Aren't they just an added worry?"

She looked at me long and thoughtfully, and then she said, "We all need each other, dear. Never forget that."

(Continued)

* * *

PARABLE OF THE CANDLE

"Yea the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him." — *Job 18:5,6*

The candle flame on the altar struggled weakly to survive. Investigation showed that it was drowning in its own unconsumed wax. When the wax was drained away, the flame leaped into a strong and steady light.

The group settled into the silence. At its conclusion some shared the meditation thoughts that had been given them. Springing from so small a thing as a candle flame, it showed again how the Spirit can use all things to inspire and teach when we come in prayer, open to receive. One told this anecdote:

In ancient Rome the word "sincere" meant *without wax*. The Latin word *sine*, means without, *cera*, means wax. When statues were being made, often chips and holes were filled with wax to conceal the defect from the buyer. Thus when something was "sincere," it was without wax, or hidden blemish, and guaranteed to be perfect.

When we are earnestly seeking on the spiritual path, we must rid ourselves of the dross in our lives that causes the light of Spirit to burn low, flicker, and shed little illumination on our problems. Sincerely we seek God's perfect will for us.

Another said that if the candle does not consume its wax, the light is drowned. As the light of Spirit begins to burn within, we must allow it to consume that which is unlike Spirit. If we do not allow the unholy things within us to be consumed by the holy, soon our flame will waver and die.

For our own sakes, and those who depend upon us for undergirding in prayer, we will keep our flame burning brightly.

"The spirit of man is the candle of the Lord . . ." — *Prov. 20:27*

--- Catherine Roberts



NO WINTER SCHOOL IN 1973

Due to the fact that our Guest House will be undergoing repairs during the month of February, there will be no Winter School this year. However, we expect to conduct the Summer School in August as usual.

THE ROSICRUCIAN FELLOWSHIP
Mt. Ecclesia
Oceanside, California 92054

In Imitation of Nature

WILLIAM COROT

“NATURE never wastes effort in useless processes,” we are told in the *Cosmo-Conception*, and we would do well to follow this example in our own lives.

In the *Cosmo*, this statement is made with particular reference to our efforts at repentance and reform. Once we realize the wrong, or the evil, we have done and sincerely endeavor to change the necessary aspects of our character so as not to perpetrate similar deeds in the future, and once we try to make amends wherever possible, the requirement of natural law is satisfied. If we transmute the proclivity to perform specific misdeeds, and do all we can to right the wrongs already done, these particular matters will be omitted from the purgatorial experience. The lessons have been learned and the character purified; thus, there is no point in repeating the experiences in Purgatory. To do so would only be a “useless process.”

In other respects, too, we can see how useless processes are avoided in the fulfillment of the divine Plan. Most striking and most immediately applicable to humanity is the arrangement which has been made for rapid evolutionary advancement of those Egos who are prepared to bypass the spiral, long drawn out, path of progress. As we learn from a study of the caduceus, the path of initiation leads directly from our immediate stage of being to God. It is symbolized by the staff that extends straight upward. Those Egos who are prepared to persist, to strive, and to learn quickly, can proceed along this straight road, and will not be required to spend their time in repeating the lessons and experiences which much of humanity will undergo again and again as they follow the easier, but longer and more circuitous, way to godhood. Those who cannot advance without frequent repetition will be required to utilize their time in

this manner; those who can advance quickly will not have to undergo the, for them, useless process of repetition.

The passage of the seasons, too, shows how useless processes are avoided by Nature and time is used to full advantage. The months for planting, growing, and harvesting succeed each other in logical and swift succession, and then follows the period of rest and restoration. There is no standstill and no repetition within the year. The seed becomes a plant, the plant bears fruit, the fruit is harvested, and new seeds lie dormant in the soil until spring comes and the cycle begins again.

In all of its manifestations, from the most minute to the greatest, we see that Nature's processes are always meaningful and purposeful. They may be slow---it takes millions of years for the conditions of one Age to be completely succeeded by those of the next---but all that occurs is directed toward a specific objective, and there is a reason for everything that happens. There is no needless repetition, no profligate act, no waste, and no destruction except it be to fulfill a specific evolutionary purpose---destruction that leads directly to regeneration.

Maximum utilization of what is available helps further to convey the impression of the essential thriftiness of Nature. Different types of plants are indigenous to different types of soil, and species growing in excessively arid regions are in sharp contrast with those growing in excessively moist regions. Certain forms of plant life offer conducive habitats or sources of nourishment for certain animals, and there are even animals which feed on decaying plants or the remains of dead animals. Moisture evaporates, accumulates in clouds, is converted into precipitation, and evaporates anew.

Teamwork is displayed. Some plants

grow in symbiotic relationship to one another, and some animals live together for mutual benefit. The "balance of Nature," about which so much is heard now that man has caused artificial imbalances, is a prime example of the logic and economy behind Nature's every move.

Many members of the human race could learn much about conservation of effort, foresight, planning, and steadfastness of purpose by studying Nature's methods. How much useless, pointless effort is expended by people who operate without specific long range goals, who are diverted by the pull of lower desires, or who simply "putter" their way through life! Of course, everyone has plans that misfire, and everyone has experienced the disappointment of failure after honest effort. There is a difference, however, between the waste that results from indolence, dissipation, or vacillation, and those failures which occur in spite of well-grounded plans, sincere striving, hard work, and dedication to a cause. The former could be avoided, at least by those members of the race who know intellectually (even though they might not admit emotionally) that indolence, dissipation, and vacillation lead, at best, to stalemates, and at worst, to misfortune. The latter are necessary, because man is not yet perfect and, no matter how sincere and well-intentioned, he is bound to make some mistakes until he knows better. Even the greatest geniuses have erred at times, and there is nothing reprehensible about making mistakes while we are learning, provided we are sincerely striving and doing our best.

What is reprehensible is to squander our efforts along lines that we know in advance will lead to dead ends or to destruction. Nature, in its omniscience, takes exactly the right step at every turn. Man, who is not yet omniscient, cannot help but take the wrong step now and again, but he could avoid much of the purposeless and fruitless activity he now engages in. "Look before you leap," and "foresight is better than hindsight," are sayings well-known but all too infrequent-

ly acted on. It is considered stylish to have a sign bearing the word "THINK" displayed prominently in offices and study rooms. How often, however, do we really think, clearly and logically, before we act? How often do we consider the long-range as well as the short-range effects of our potential deeds, or plunge precipitately into a beckoning new venture before examining all the pros and cons involved? How often are we prone to withdraw entirely from perplexing situations instead of, after taking the trouble systematically to analyze them, attempting to solve them? Finally, how often do we give into temptation, knowing that we are submitting to the dictates of the lower nature but, nevertheless, rationalizing our behavior with one excuse or another?

When we fail to think, to plan, to consider whether our proposed act is in harmony with natural law, or to be honest with ourselves, waste motion, purposeless effort, destructive activity, or the equally harmful process of inertia can easily come about. If this happens, an operation abhorrent to Nature takes place, and we find that we have set up another stumbling block for ourselves—another, and completely unnecessary, barrier to our progress. Once we have created this obstacle, only we ourselves will be able to get rid of it by transmuting the type of activity which brought it about into a productive, useful, well-considered, and positive line of endeavor, for it represents a deficiency of character that we must overcome.

Modern man can draw on the myriad examples set by his fellow men during years of experience. There is really no excuse for so-called "civilized" men to engage in some of their current useless processes. If they would take the trouble to look, listen, and study what has come before, and if they would *care*, they could learn by example and save themselves needless and redundant hardship. Much authoritative information, for instance, has been made public concerning the harm that results from both smoking cigarettes and taking drugs. Nevertheless, we have

only to walk down a street or board a public conveyance to get some idea of the number of people who still smoke, and, of course, the horrors of drug addiction continue.

"In nature, all is managed for the best with perfect frugality and just reserve, profuse to none, but bountiful to all; never employing in one thing more than enough, but with exact economy retrenching the superfluous, and adding force to what is principal in everything."—*Shaftesbury*. In this succinct description of the



COMTE DE ST. GERMAIN

Philosopher, Freemason, diplomat, and Rosicrucian Initiate—The Count St. Germain was the wonder man of the Eighteenth Century.

way in which Nature operates, we have an excellent pattern on which to model our own behavior. The careful husbanding of every expenditure of energy, the justice of dispersal, the rationale behind every move—all these characteristics might well be consciously emulated by all humanity.

We are told that the Adepts have achieved perfect equilibrium. Adepts are highly evolved Egos who, because of their lifetimes of purity, selflessness, and spiritual striving, have been found worthy of initiation into the nine lesser Mysteries and the first of the greater Mysteries. The Adept is able completely to control all his emotions and actions, thus saving all unnecessary strain upon the body. He consumes only the purest and most readily assimilable natural foods, in exact proportion to his personal needs, and is thus able to retain the same physical body for centuries. All of his effort is motivated by compassion, directed toward the goal of human progress, and carried out in harmony with natural law. The Adept, then, has become skilled at the very process for which Nature is to be so admired—the process of making every action count.

This is the goal toward which we, too, must strive. All of us will someday reach the stage of adeptship, but it will elude us until we have learned to conserve our energies and utilize them only for the best purposes and to the fullest advantage.

* * *

"Teach me, O Lord, to be sweet and gentle in all the events of life; in disappointments, in the thoughtlessness of others, in the insincerity of those I trusted, in the unfaithfulness of those upon whom I relied.

"Let me put myself aside, to think of the happiness of others, to hide my little pains and heartaches, so that I may be the only one to suffer from them.

"Teach me to profit by the suffering that comes across my path.

"Let me so use it that it may mellow me, not harden nor embitter me; that it may make me patient, not irritable; that it may make me broad in my forgiveness, not narrow, haughty and overbearing.

"May no one be less good for having come within my influence; no one less pure, less true, less kind, less noble for having been a fellow-traveler in our journey toward Eternal Life.

"As I go my rounds from one distraction to another, let me whisper, from time to time, a word of love to Thee. May my life be lived in the supernatural, full of power for good, and strong in its purpose of sanctity."

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(FOURTEENTH INSTALLMENT)

The Function of Desire



(Continued)

THERE is in this symbolical story more wisdom than could be given in volumes concerning human soul growth. If the student will read between the lines and meditate upon these various symbolical expressions, he will gain much more than can ever be said, for true wisdom is always generated interiorly and the mission of books is only to give a clue.

Since this ancient time the lunar Angels have taken charge principally of the moist, aqueous vital body composed of the four ethers and concerned in the propagation and nourishment of the species, while the Lucifer Spirits are singularly active in the dry and fiery desire vehicles. The function of the vital body is to build and sustain the dense body, while that of the desire body involves destruction of the tissues. Thus, there is a constant war going on between the desire and vital bodies, and it is this war in heaven that causes our physical consciousness on earth.

Through many lives we have worked in every age and clime, and from each life we have extracted a certain amount of experience, garnered and stored as vibratory power in the seed-atoms of our various vehicles. Each of us is a builder, building the temple of the immortal Spirit without sound of hammer; each one is a Hiram Abiff, gathering material for soul-growth and throwing it in the furnace of his life-experience, there to be worked upon by the fire of passion and desire. It is being slowly

but surely melted, the dross is being purged in every purgatorial experience, and the quintessence of soul growth is being extracted through many lives.

Every one of us is thus preparing for initiation—preparing whether we know it or not—learning to blend the fiery passions with the softer, gentler emotions. The new hammer or gavel wherewith the master workman rules his subordinates is now a cross of sorrow, and the new word is self-control.

Let us now see how the desire body changes under the varying feelings, desires, passions, and emotions, so that we may learn to build wisely and well the mystic temple wherein we dwell.

When we study one of the so-called physical sciences, such as anatomy or architecture, which deals with *tangible things*, our task is facilitated by the fact that we have words which describe the things whereof we treat, but even then the mental picture conceived by a word differs with each individual. When we speak of a "bridge," one may make a mental picture of a million-dollar iron structure, another may think of a plank across a streamlet. The difficulty which we experience in conveying accurate impressions of our meaning increases apace when we attempt to convey ideas concerning Nature's intangible forces, such as electricity. We measure the strength of the current in volts, in volume in amperes, and the resistance of the conductors in ohms, but, as a matter of actual fact, such terms

are only inventions to cover up our ignorance of the matter. We all know what a pound of coffee is, but the world's greatest scientist has no more accurate conception of what the volts, amperes, and ohms are of which he so learnedly discourses than the schoolboy who hears these terms for the first time.

What wonder then that super-physical subjects are described in vague and often misleading terms, for we have no words in any physical language which will accurately describe these subjects, and one is almost helpless and utterly at a loss for descriptive terms wherewith to express oneself regarding them. If it were possible to throw colored moving pictures of the desire body upon the screen and there show how this restless vehicle changes contour and color according to the emotions, even then it would not give an adequate understanding to any one who was not capable of seeing these things himself, for the vehicles of every single human being differ from the vehicles of all others in the way they respond to certain emotions. That which causes one to feel intense love, hate, anger, fear, or any other emotion may leave another entirely untouched.

The writer has a number of times watched crowds for the purpose of comparison in this respect, and has always found something startlingly new and different from what had hitherto been observed. On one occasion a demagogue was endeavoring to incite a labor union to strike; he was very much excited himself, and though the basic color of deep orange was perceivable, it was for the time being almost obliterated by a scarlet color of the brightest hue; the contour of his desire body was like the body of a porcupine with its quills sticking out. There was a strong element of opposition in the place, and as he talked one could clearly distinguish the two factions by the colors of their respective auras. One set of men showed the scarlet of anger, but in the other set this color was inter-mingled with a grey, the color of fear. It was also remarkable that, although the grey men were in the

majority, the others carried the day, for each timid one believed himself alone or at least with very few supporters, and was therefore afraid to vote for or express his opinion. If one who was able to see this condition had been present and gone to each one who manifested in his aura the signs of dissension, and had given him the assurance that he was one of a majority, the tide would have turned in the opposite direction. It is often so in human affairs, for at the present time the majority are unable to see beneath the surface of the physical body and thus to perceive the true state of the thoughts and feelings of others.

(Continued)

IF YOU HAVE A FRIEND

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

*If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer,
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?*

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in
prayer?

*If your work is made more easy
By a friendly, helping hand,
Say so. Speak out bravely and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?*

Scatter thus your seeds of kindness,
All enriching as you go . . .
Leave them. Trust the Harvest-Giver;
He will make each seed to grow.
So until the happy end,
Your life shall never lack a friend.

AUTHOR UNKNOWN

Studies in the Cosmo-Conception

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

Vital and Physical Bodies in Rebirth

Q. What is the relation of the vital body to the physical?

A. In the Ego's descent to rebirth the vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix or mold is then placed in the womb of the future mother.

Q. Where is the seed atom for the dense body?

A. The seed atom for the dense body is in the triangular head of one of the spermatozoa in the semen of the father.

Q. How does this affect procreation?

A. This alone makes fertilization possible and here is the explanation of the fact that so many times sex-unions are unfruitful. The chemical constituents of the seminal fluid and the ova are the same at all times and were these the only requirements, the explanation of the phenomenon of fertility, if sought in the material, visible world alone, would not be found.

Q. It depends, then, upon the seed atom?

A. It becomes plain, when we understand that as the molecules of water freeze only along the lines of force in the water and manifest as ice crystals instead of freezing into a homogeneous mass, as would be the case if there were no lines of force previous to coagulation, so there can be no dense body built until there is a vital body in which to build the material; also there must be a seed atom for the dense body, to act as gauge of the quality and quantity of the matter which is to be built into that dense body.

Q. To what extent is heredity a factor?

A. While heredity is true only as regards

the material of the dense body and not the soul qualities, which are entirely individual, the incoming Ego also does a certain amount of work on its dense body, incorporating in it the quintessence of its past physical qualities.

Q. Is not the new body a combination of the qualities of the parents?

A. No body is an exact mixture of the qualities of its parents, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother. Hence a musician incarnates where he can get the material to build the slender hand and the delicate ear with its sensitive fibres of Corti and its accurate adjustment of the three semicircular canals. The arrangement of these materials, however, is to the extent named, under the control of the Ego.

Q. When does the Ego enter its new body?

A. When the impregnation of the ovum has taken place, the desire body of the mother works upon it for a period of from eighteen to twenty-one days, the Ego remaining outside in its desire body and mind sheath, yet always in close touch with the mother. Upon the expiration of that time the Ego enters the mother's body.

Q. What arrangement of the various vehicles is followed?

A. The bell-shaped vehicles draw themselves down over the head of the vital body and the bell closes at the bottom. From this time the Ego broods over its coming instrument until the birth of the child and the new Earth life of the returning Ego commences.

Reference: *Cosmo*, 137-139.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

CORINNE HELINE

The Testing of Peter (Cont.)

And when they had sung an hymn, they went out into the Mount of Olives.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

But after that I am risen, I will go before you into Galilee.

But Peter said unto him, Although all shall be offended, yet will not I.

And Jesus said unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

But he spake the more vehemently, If I shall die with thee I will not deny thee in any wise. Likewise also said they all.

And they came to a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter Simon, Sleepest thou? Coudest not thou watch one hour?

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready but the flesh is weak.

—Mark 14:26-38

To the sincere neophyte, Gethsemane becomes a familiar place, watered with tears for suffering, sorrowing humanity. He, too, becomes a man of sorrow and acquainted with grief, for whosoever goes forward upon the way toward high spiritual attainment becomes increasingly responsive to the hurts of all living things about him and feels their suffering as his very own.

Finding the Garden of Sorrows is a very necessary step upon the path, for it is pain only that unbars the gates of glory. "Before the feet can stand in the presence of the Masters, they must be washed in the blood of the heart."

The lesson of Gethsemane is learning to stand alone and to say, "Not my will but Thine be done." Many times we must follow Christ Jesus to drink of the cup of sorrow upon that lonely mount until this lesson has been learned. We must drain the cup to the very dregs, until by the cumulative pain which well nigh bursts the heart, we die to the personal self and live that we may give ourselves unreservedly and completely for healing and helping the world. When one learns to do this, by a sort of divine alchemy all passion becomes changed into compassion and into a divine understanding whose very power enables one to soothe and heal. We can no longer blame others, judge harshly, criticize or hate. We ask only that we may become a living sacrifice upon the altar of humanity, expecting no favors, no gratitude, not even understanding from those who are nearest and dearest to us. Our only desire is to live that we may serve. This is an extremely high ideal of attainment, but it is one which all must find before the final liberation from Gethsemane.

After the Supper, Christ Jesus and the Eleven passed through one of the open gates of the city, crossed the Kedron and ascended the steep slope of the Mount of Olives. Taking with Him Peter, James, and John, He asked the other Disciples to remain beneath the trees. The three who accompanied Him had been with Him at the raising of the daughter of Jairus, and had witnessed the Transfiguration. Peter and John had made the preparation for the

Triumphal Entry and also for the Last Supper. These events have reference to certain spiritual developments of the Disciples.

The phrases "greatly amazed" and "sorely troubled" mean, in Greek, an awful isolation, a mental agony. At the time of the Temptation, Christ was tempted through pleasure and power. In Gethsemane He was tempted through pain and sorrow. The neophyte who learns to follow Him must pass through these same tests, their severity depending upon his own particular state of development. The higher we ascend, the harder become the tests. Very true it is that whom God loveth, he chasteneth.

Christ Jesus was endeavoring to have Peter, James, and John leave their bodies and follow Him into the World of Life Spirit, there to read the heavenly records and to understand the esoteric meaning of His mission, that they might know that His great Passion and death were not the end, but only the beginning of His work. But they failed Him. They betrayed the Christ within themselves, as well as the great Master, for they were yet so engrossed in the material, still so given to disputing about the high places they should receive in the New Kingdom, that they were unable to follow Him: "they were asleep" to these high spiritual truths. Christ Jesus knew now that the path must be trod alone. Humanity must remain yet for a time in darkness as to the real meaning of His work. He must continue to be misunderstood and betrayed, even by His own best-beloved, until the very end. The Disciples never fully understood the inner meaning of His work until that blessed day of Illumination which we know as Pentecost.

The testing of Christ was threefold: The Temptation in the Wilderness, Gethsemane, and the Crucifixion. Of these, the agony of Gethsemane was likewise threefold: the failure of the beloved Disciples, the betrayal of Judas, and the realization that the cup must be drained to the last drop in misunderstanding and loneliness.

Judas had been made the treasurer of the

band. His personal ambitions were thwarted by Christ Jesus' refusal to lead an army against Rome. He had expected the Master to proclaim Himself as king and that he, Judas, should receive a high place among officials. As the Christ gave deeper and more spiritual truths, Judas became more hopelessly confused. Having no understanding of the deeper work, his confusions turned into baffled rage and hatred, culminating in the betrayal.

The powers of Christ, or John, and of Judas, all represent powers within ourselves. It is for us to transmute the force of Judas into that of John and so awaken the divinity of the Christ within. We may well ponder the axiom of the ancient Greeks: "Man, know thyself."

(Continued)

* * *

ASTROLOGY'S TRIPLE CROSS

(Continued from page 68)

In appearance the fixed type of people is usually outstanding in some way. Often "massive," giving the impression of great strength and solidity. Their movements are deliberate, unhurried—languid or lazy; their manner and bearing, quiet and staid. In the higher types we may find a certain ponderous dignity and regal stateliness. A good many of these people move about with a preoccupied air, seeming to live within themselves or be engrossed in thought.

* * *

READERS' QUESTIONS

(Continued from page 82)

tion he requires. If he thinks that he can better equip himself to work in God's vineyard by obtaining similar information about himself, he would also be justified in consulting the Memory of Nature. The ability to read the Memory of Nature, however, must never be used to gratify idle curiosity or serve the purpose of self-aggrandizement.



Astrology's Triple Cross

A. L.

Part I

THE cross has ever been regarded as a symbol of sacrifice or torture. In its religious sense it meant the Crucifixion, and the saving grace by benediction through Christ. Plato expressed it as "the world-soul crucified," and, by "the sign of the cross," resurrected.

The cross symbolizes the four kingdoms on earth, and man's development on all planes of existence. As a whole it stands for the mineral kingdom or the earth itself—the *crossing* of the electric and magnetic currents, latitudinally and longitudinally.

The vertical lower limb represents the plant kingdom, which draws its sustenance upward through the roots imbedded in the earth. The upper vertical limb is a symbol of man, because the life-currents of the human kingdom pass downward from the sun, giver of life, through the upright spine. The horizontal arms of the cross denote the animal kingdom, which is sustained by the vital currents that encircle the earth, and traverse the animal horizontal spine.

The very word cross implies friction, testing, the contest of two forces—positive and negative, light and darkness, good and evil—always duality shown everywhere in nature; spirit and matter, i.e., power.

The twelve signs of the zodiac, through which circle the planets, the sun and the moon, represent fundamental principles in-

herent in all forms, and in them all mysteries of life are to be found, for they mark man's progress and evolution in time and in space from protoplasm to God.

The arrangement or order of the signs is based upon the motion of the sun in its yearly cycle through the zodiac, which is the great belt of stars extending in the celestial sphere on either side of the ecliptic or the sun's apparent course in the sky. The sun exerts a different influence upon all life when it is in one of the "four corners" or angles of the heavens, corresponding to the four seasons of the year, the four quarters of the day, or the four points of the compass. So the signs relating to the quarters of the horoscope are spaced at right angles, 90 degrees apart, constituting the "cross of matter," the testing ground of the soul.

In astrology we have three crosses. They are the twelve signs arranged in three groups of four signs each, comprising the four elements, fire, earth, air, and water; each group manifesting different qualities or latent energy.

The first cross is the Cardinal and the keyword is *activity*; the second is the Fixed, the keyword, *stability*, or permanence; the third is the Common or mutable, the keyword, *flexibility*. These terse keywords express three modes of motion: the cardinal means radiation outward, or centrifugal motion; the fixed, rotary, vortical, converging inward, or centripetal motion; the

common, vibration, variable, fluctuating, swinging of the pendulum, or motion to and fro.

These three qualities indicate the fundamental energy latent in all kingdoms, creative, dynamic, and expansive; which in man is developed through impacts of environment on his physical, emotional, and mental processes, as he adapts himself according to the natural law of life. And this law is definitely traced in astrology, the science of man and the stars.

Only through astrology can he really "know himself" for in this divine knowledge is found the true relation of abstract ideas to concrete facts. The triple cross in astrology is therefore the crucible of experience through which the soul finally attains self-mastery.

THE CARDINAL CROSS

Cardinal means turning point, or limit. The signs are Aries and Libra, positive or masculine; Cancer and Capricorn, negative or feminine. When the sun enters these signs it takes another direction. In Aries at the vernal equinox, or Spring, it is farthest East. In Libra at the autumn equinox, or Fall, it is in the extreme West. In Cancer at the Summer solstice it is as far North as it will go, when after three days it begins its downward journey, making the days shorter. In Capricorn at the Winter solstice, the sun is farthest South, and the days are then getting longer.

The tropics of Cancer and Capricorn are the two parallels of Latitude on the terrestrial globe, north and south of the equator, where the sun's rays are always vertical. We call this belt of the Earth's surface the Torrid Zone.

Cardinal also means *Primum Mobile*, or unceasing motion—the eternal "springs of action," the source of life. The characteristic quality is initiative and external contact with the world. In the cardinal type of people this is reflected as aggressiveness, ambition, impulse, adjustment. In build they are usually wiry, at least in youth; a nervous stream of energy seems to flow through the system; their features

are rather sharp, or chiselled, the clear-cut appearance. A certain "angularity" in manner and movement, quick and decisive. Though seeming to have "minds of their own" they are not necessarily strong characters or strong-willed in the ordinary acceptance of the term.

We may describe the cardinal signs as the "self" in action, but by different modes of action according to the specific nature of the four symbols.

Aries, positive fire, is the starting point of the soul's race through the zodiac, the outgoing force of energy and zest for combat and experience. He is enterprising, tackling work singlehanded with supreme confidence and enthusiasm; the pioneer, warrior, or crusader with upraised sword, courageously leading his followers into action. His ideals are the highest, his desire for self-expression is strong and lofty in aim; he is sincere, ardent, daring, and may be entirely willing to sacrifice himself for his ideal.

But Aries is not patient nor persistent, his impulsiveness soon wavers, so he needs much encouragement and bolstering up from others. Often he may be the champion of a "lost cause" or unpopular undertaking, and time after time go down in apparent defeat, but he will usually come back with renewed enthusiasm, venturing once more on a new enterprise.

Libra, the positive air sign opposite of Aries, balances mind and emotions. He is the peacemaker, adjusting and conciliating competitive factions. His mind is broad and his bearing and manner tactful and gracious. He loves well-balanced discourse and beautiful harmonious surroundings; going out of his way to avoid harsh argument and discord.

Libra cannot always see a thing through alone; he depends much on companionship, sympathy, and love from others. His movements are invariably graceful. The voice is soft and pleasing, though there is often a curious ring of petulance or discontent to be noticed.

Aries and Libra must learn from each other. The lesson of Aries is *self-control*,

that of Libra is *self-reliance*. The perception and fine discerning mind of Libra harnessed to the spirited, aggressive, often indomitable character of Aries, makes perfect teamwork in the service of humanity.

The two negative signs, Cancer—water, and Capricorn—earth, make the square or conflicting beam of the cardinal cross. Cancer is the home and mother sign, the “gate of life” and the awakening of the physical and emotional faculties. It suggests intense mobility and adaptability, like the crab, which exists equally well on land or in water.

In Cancer the basis of character is patience, sympathy, and loyalty plus tenacity of purpose; and the Cancer hospitality and the devotion to family and country is proverbial. However, the sensitiveness and imaginative power of Cancer is easily perverted into touchy brooding fancies, turning generosity and patriotism into rapacity and clannishness.

Capricorn marks the awakening of the objective or sense consciousness through self-interest and ambition, bringing out in action the striving for power and material attainment, for the utilitarian urge in this sign is very strong. Capricorn is farseeing and shrewd; there is often a superlative executive ability and financial sagacity as shown in “big business,” trusts, and mergers or corporations.

There is often a deep-rooted sense of devotion and religious aspiration latent in this sign, which in a worldly way may manifest as desire for recognition, claim to superiority and advancement. On the material plane the dominant lust for power, fame, and wealth can sometimes amount to a besetting sin. Often this is unrecognized, but for all that the more dangerous.

The two negative cardinal signs are enormously strong by combination of tenacity with egotism. What Cancer wants, it will get and hold regardless of time and tide, accumulating treasure or rubbish, which, the scripture tells us, moth and rust will corrupt.

What Capricorn wants or desires it will demand with adamant persistence, ul-

timately losing all consideration for other peoples' rights and necessities.

Upon an unhappy cardinal cross a spoiled child may be frustrated and defeated for a lifetime. However the sweet, clever, and charming Libra personality, or the engaging frankness of Aries may endear the native to friends and family, the insidious self-love inherent in the negative signs in afflicting aspects may work itself out to its own misfortune.

Libra, the scales, represents the ideal of perfection to which the cardinal group must strive. It is the attainment of mental and emotional equilibrium: to be weighed in the balance, and *not* found wanting.

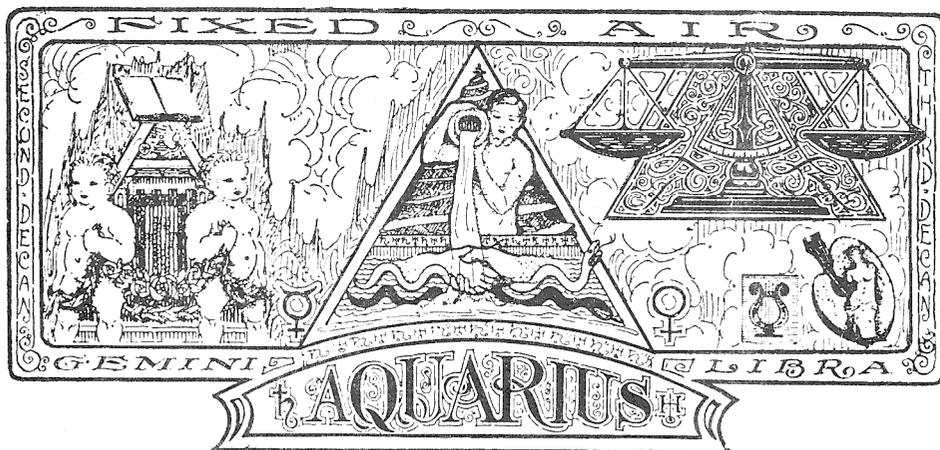
THE FIXED CROSS

Taurus, Leo, Scorpio, and Aquarius might be called the hub, or axis group of the quadruplicities. We remember the *motion inward*, or converging upon itself, drawing to a center, which gives the main keyword as Stability. This means that corresponding qualities are firmly established, through many lives of similar experiences, repeated over and over till they become traits, tendencies, habits, principles, or virtues and vices, incorporated and absorbed into consciousness.

Therefore this group may be considered the foundation signs, giving persistence, solidity, strength, and stamina to the nature, responding to the urge for making things concrete and permanent, to *build* for endurance, to *work* thoroughly, to *be* reliable and dependable. The impelling force is the desire nature, as instincts, passions, emotions, feelings, are the hidden source of all action.

Should the fixed cross be dominant in a horoscope, i.e., either placed on the four angles, or many planets in these signs, the dynamic power becomes almost irresistible in one way or another, difficult to change or overcome. We may have all gradations, from plain inertia and sluggishness, stubborn resistance and dogmatic rigidity, to the highest devotion to duty and faithful performance of tasks to be done.

(Continued on page 65)



The Children of Aquarius, 1973

Birthdays: January 20 to February 19

AQUARIUS, the Water-bearer, pouring a water from an urn, symbolizes a celestial outpouring of spirit upon humanity. Ruled by the altruistic Uranus, this fixed-air sign of the zodiac imparts to its natives such qualities as humanitarianism, progressiveness, and compassion.

In general, Aquarians endeavor to give sympathy and assistance to others according to their needs. They have high spiritual ideals and a liking for scientific knowledge. Their altruistic urges make it difficult for them to accept things as they are, so it may be said of them truly that they cannot "let well enough alone," but must be constantly devising means whereby life may be made happier for all. Thus they often participate in social reform, civil service, and the higher side of politics, while some become eminent philosophers and inventors.

Although as a rule quiet and unpretentious in manner, the Aquarians have considerable emotional and nervous reserves to draw upon, and they influence others by means of their burning zeal for progress. These natives are basically kind, taking a deep, though impersonal, interest in people. Their friends, of whom they usually have many, play an important part in their lives.

Often quite inspirational, they can at the same time be very fixed in their opinions and convinced of their own correctness.

All during this solar month the planets Jupiter and Uranus are in square aspect, from Capricorn to Libra, so that the children born during this period will have a tendency toward impulsiveness, acting in an unexpected manner to their own undoing. Cultivation of poise, moderation, and thrift will help greatly to avoid undesirable changes in occupation and residence, as well as loss of friends and reputation.

The Sun sextiles Neptune from January 20 to February 4, intensifying the spiritual vibrations in the aura and thus favoring the development of the spiritual faculties. The heart side of spiritual unfoldment should be stressed, as this aspect shows a strong intellectual approach to the things of the Spirit. If Mercury indicates the requisite dexterity, the native may be an inspirational musician.

Also beginning January 20, but lasting only until the 23rd, Jupiter and Mercury are in conjunction, pointing toward a cheerful, friendly, and optimistic disposition. The mind is broad, versatile, able to reason correctly and form a reliable judgment. Success in law and literature is favored, and there is a love for travel which is apt to be both

pleasant and beneficial. "Healthy, wealthy, and wise" beyond the average, these natives attract many friends and admirers.

Another solar aspect, the conjunction of Mercury, begins January 20, and lasts until February 7. This stellar pattern favors the memory and mentality in general on the days when the orb of aspect is 3 degrees or more.

A less desirable aspect also begins January 20, and lasts until the 29th: Mars opposition Saturn. This configuration shows the need for cultivation of unselfishness, kindness, control of temper, and truthfulness. Since the planets are in common signs, however, it will be easier to transmute these traits into their opposites than if they were in fixed signs.

From January 23 to 31 Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art. Ability as a magnetic healer is favored.

The two benefics, Venus and Jupiter, are in conjunction from January 24 to February 5, one of the best signs of general good fortune. Social prestige, a happy marriage, material plenty, and the respect of associates are all favored. The native has a jovial, optimistic, generous and hospital nature, interested and active in philanthropic undertakings. The mind is liberal, tolerant, sociable, and there is some talent for music.

From January 25 to February 4 Venus squares Uranus, a configuration suggesting the need for cultivating balance and poise, careful thought before action. Otherwise there will be unhappy experiences connected with the opposite sex, loss of friends, prestige, and popularity.

A more desirable vibratory pattern, Mars sextile Uranus, also begins on January 25, and lasts until February 10. An energetic, ambitious disposition, along with an original, ingenious, and intuitive mind is here indicated. These natives have inventive genius, which is apt to express itself along lines having to do with electricity, aviation, space travel, etc. They are dreamers of dreams but also have a very practical turn which enables them to make their

dreams come true in the world. A wide vision and a noble nature enables them to bring forth ideas that are cosmic in scope.

From January 26 to February 10 the Sun trines Saturn, an aspect indicating some of the finest faculties in the gamut: method, foresight, and organizing, executive, and diplomatic ability, with the moral stamina to carry projects to successful conclusions regardless of delays and obstacles. There is also a high sense of honor, along with kindness and consideration for others. Success in political, judicial, and agricultural positions is strongly favored.

Mercury sextiles Mars from February 2 to 13, giving a keen, ingenious, and resourceful mentality. Enthusiastic over matters that appeal, an indefatigable worker, interested chiefly in concrete matters, these natives love argument and debate, being able to use wit and humor with a vein of sarcasm to win success in arguments. They have remarkable dexterity and are able to accomplish tasks of all kinds, but are particularly talented in literature and the mechanical arts.

From February 4 to 17, the Sun trines Uranus, making the person intuitive, original, inventive, and independent. These natives are the media for attracting and devising the means of using Nature's finer forces; they are idealistic, and though high-strung, usually have themselves well under control.

The Sun and Mars are in sextile aspect from February 5 to 15, pointing toward a super-abundance of vital energy, a strong constitution able to endure the hardest tasks, and a strong power of recuperation. There is also determination and courage, along with much constructive ability. These are men and women foremost in the world's work.

From February 5 to 15 Venus sextiles Neptune, a signature of the inspirational musician. The imagination is fertile, the emotions deep, the nature chaste.

Saturn and Neptune are in opposition from February 7 to 19, suggesting the need to stress honesty, frankness, and sincerity in training these children.

Readings for Subscribers' Children

JULIA A. W.

Born June 20, 1968, 10:45 A.M.

Latitude 39N45; Longitude 75W33

Signs on Cusps of Houses:

ASC, Virgo13.35	4th, Sagittarius 11.00
2nd, Libra8.00	5th, Capricorn .15.00
3rd, Scorpio8.00	6th, Aquarius. . .16.00

Positions of Planets:

Pluto20.10	Virgo1st
Uranus25.13	Virgo1st
Dragon's T14.58	Libra2nd
Neptune24.17R	Scorpio3rd
Dragon's H14.58	Aries8th
Saturn23.40	Aries8th
Moon1.38	Taurus8th
Mercury26.33R	Gemini10th
Sun29.20	Gemini10th
Venus29.26	Gemini10th
Mars29.37	Gemini10th
Part of F15.53	Cancer11th
Jupiter0.43	Virgo12th

The most outstanding feature of this chart is the presence of the Sun and three planets in conjunction in Gemini in the 10th house, aspected by three sextiles and a square, pointing toward a public life in a responsible capacity. However, there is another strong feature, which will express chiefly through an unusual personality: the position of Uranus in conjunction with Pluto in Virgo in the 1st house, square to Mercury, Sun, Venus, and Mars, sextile to Neptune.

Mercury is in the 27th degree of Gemini, retrograde, and in conjunction (combust) with the Sun, Venus, and Mars, sextile Jupiter (in Virgo), Saturn (in Aries), and the Moon (in Taurus), square Uranus and Pluto. This shows a hyperactive, many-faceted mind. Since another mental sign, Virgo, is on the ASC, and common signs on the other angles, this child needs above all else to be taught a calm, poised attitude, along with exercise of patient persistence and the will. The versatile mentality should be able to deal with practically any type of subject, and is capable, when Julia uses her

will power, of profound thought and sound reasoning. She will undoubtedly be before the public in her professional capacities, which may be diverse, but largely intellectual or literary.

Since the Sun, Venus, and Mars are all in the last degree of Gemini, they will also take on the influence of the cardinal, emotional sign Cancer, which is fortunate in that it offsets to some extent the extreme mental influence in the chart. The solar orb's sextile to Jupiter, Saturn, and the Moon points toward such desirable traits as friendliness, generosity, dependableness, and the ability to make one's own way. There is executive and diplomatic ability, too, and success in political and judicial positions is favored. Health should be satisfactory as long as the pace of life is kept moderate and peaceful.

Fortunately, the Moon is in a fixed sign, Taurus, and is very well aspected: conjunct Saturn (8 degrees), but sextile Mercury, Sun, Venus and Mars, and trine Jupiter. The fixed nature of Taurus tones down the changeability of the Moon which also blends with the Venus ray. Hence it indicates a disposition that is gentle, self-reliant, and determined. There is a fondness for pleasure, art, music, and all other things that make for the enjoyment of life. The memory is retentive, good health is favored, and there is probability of generous inheritances.

The most difficult part of this child's life is marked by Uranus in the 1st house, square to the Gemini planets. Her personality, tending to be odd, eccentric, and headstrong, will put her at odds with all those associated with her. She will find different ways of doing things, feel satisfied that her ways are better than anyone else's, and defend her ways to the last. The call of far, green fields will find her ever ready to undertake new ventures that offer a chance of adventure and risk. However, her considerable spiritual understanding should be a great aid to her in handling the difficult personality.

JOHN L. C.

Born December 17, 1962, 12:15 P.M.

Latitude 60N30; Longitude 145W35.

Signs on Cusps of Houses:

ASC, Aries . . . 21.00	4th, Cancer. . . 4.00
Taurus intercepted in 1st.	
2nd, Gemini . . . 6.00	5th, Cancer. . . 17.00
3rd, Gemini . . . 22.00	6th, Leo. 7.00
Virgo intercepted in 6th	

Positions of Planets

Dragon's Head .1.20	Leo 5th
Mars 24.22	Leo 6th
Uranus 5.16	Virgo 6th
Pluto 12.07	Virgo 6th
Moon 14.19	Virgo 6th
Neptune 14.42	Scorpio 7th
Venus 16.12	Scorpio 7th
Sun 25.30	Sagittarius 9th
Mercury 7.44	Capricorn 10th
Part of F 9.49	Capricorn 10th
Saturn 8.27	Aquarius 12th
Jupiter 6.39	Pisces 12th

This boy's chart shows the Sun in the Jupiter-ruled sign Sagittarius, in the 9th house governing the higher mind, long journeys, dreams and visions, unafflicted and trine to Mars in Leo in the 6th. Here is indicated a basically high-minded, idealistic, philosophical, and kindly nature, apt to shine in such pursuits as the law, ministry, or statesmanship. John will like to travel, and will likely journey to foreign countries.

Mercury, chief indicator of the mind, is posited in Capricorn in the 10th house, conjunct the MC and the Part of Fortune, sextile Jupiter intercepted in Pisces in the 12th, trine Uranus, Pluto, and the Moon intercepted in Virgo in the 6th. The mentality is inclined to be somewhat critical, but penetrating, thoughtful, diplomatic, intuitive, progressive, and inventive. The memory is retentive, and the nature is practical and thrifty, though attracted to the occult, adaptable and resourceful. Ability as a

lecturer, publisher, and writer is present.

The Moon in Virgo in the 6th conjuncts Pluto, sextiles Venus and Neptune, trines Mercury and the Part of Fortune, but opposes Jupiter. This configuration accentuates the mental qualities, indicates a retentive memory, ambition to excel, and a love for science, particularly chemistry, and the occult. There is an interest in dietetics, too, and in general a dislike for flattery and ostentation. However, the opposition to Jupiter tends to incline John at times to take chances and be extravagant, to be indecisive and not use his reasoning powers. Forewarned is forearmed, and if he is taught to refrain from giving in to temptation along these lines, he will avoid what could be serious difficulties.

Mars in Leo in the 6th trine the Sun and ASC, unafflicted, is a strong indication of a keen sense of honor and responsibility, independence, fearlessness, and straightforwardness. An active, enthusiastic worker, John will probably be more successful in working for a large firm rather than in business for himself. This aspect, too, favors the health.

Saturn is well placed in the sign Aquarius, and suggests friends among the aged, wealthy, and intellectual who will be helpful. Since it is in the 12th house and unafflicted, there will be success in official capacities in public institutions, hospitals, etc. This configuration also indicates a nature that is humane, sympathetic, and friendly, but at the same time inclined to be serious and deliberate in speech.

Venus and Neptune in conjunction in Scorpio in the 7th, sextile Moon and Pluto, points toward inspirational perception, musical ability, strong emotions, and success as a speaker on occult subjects. Partners will also be of a musical, spiritual nature.

The Aries ASC, trining Sun and Mars, shows a quick, enterprising personality, ready to pioneer in new fields of endeavor. John can make this a life of much spiritual progress if he will, the Jupiter opposition posing his chief field for self-mastery.

VOCATIONAL GUIDANCE ADVICE

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

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

Beautician, Bookbinder

BARBARA M.—Born May 18, 1938, 8:55 A.M. Latitude 49N14, Longitude 123W07. This chart shows the signs Aries and Taurus covering the 10th house, and three planets there: Saturn (in Aries), Mercury, and Uranus (in Taurus). The Sun is also in Taurus, in conjunction with the Dragon's Tail, in the 11th, sextile Pluto on the Cancer ASC, square Jupiter in Pisces in the 8th. Mercury sextiles Jupiter, squares Pluto and the ASC. Uranus trine Moon and Neptune shows a very strong intuition. The Moon in Capricorn in the 6th trines Uranus and Neptune, squares Saturn and the MC. Saturn sextiles Mars, ruler of Aries, in Gemini in the 11th. This native could serve well in several lines of endeavor. As a beautician or milliner she should find a satisfying outlet for her talents, and also in the preparation or manufacture of food, especially candy and other sweets. As a bookbinder or stenographer, too, she could use her natural abilities well.

Florist, Art Dealer

JEFFERY W.V.—Born May 7, 1946, 8 A.M. Latitude 33N46, Longitude 118W11. Here we find the sign Pisces on the cusp of the 10th, with 20 degrees of Aries in the 10th. Neptune and Jupiter, rulers of Pisces are in the Venus-ruled Libra in the 4th; the former sextile Pluto, Moon, and Mars, trine Venus, the latter trine Uranus, square Saturn, opposition Mercury. Mars, ruler of Aries, is in Leo in the 2nd, conjunction

Pluto and the Moon, sextile Venus, as well as Neptune. The Sun is in the Venus-ruled Taurus in the 11th, sextile Saturn and the MC, square Moon and Pluto. Cancer is on the ASC, with the serious, earthy Saturn in that sign in the 1st house. This native should enjoy working with flowers, growing and selling them. There is also ability as a dealer in art goods, musical instruments, and beauty shop supplies. (Cultivation of a happy, joyous disposition will enhance considerably the degree of vocational success for this native.)

Lawyer, Merchant

SILVIE G.—Born February 14, 1957, 7A.M. Latitude 44N50, Longitude 0W35. Saturn posited in Sagittarius in the 10th house of this chart, in conjunction with the MC, sextile Venus, trine the Moon, indicates plenty of ambition and a determination to succeed. Mercury, Venus, and the Sun are in the Uranus-ruled Aquarius, the first two in the 12th house, the solar orb in the 1st in conjunction with the ASC, trine Neptune, opposition Moon and Pluto. The psychic sign Pisces is intercepted in the 1st. Uranus, the Part of Fortune, the Moon, and Pluto are in Leo, the first three in the 6th house. Uranus sextiles Jupiter (retrograde in Libra in the 7th), squares Mars and Neptune, opposes Mercury. The lunar orb trines Saturn, opposes ASC and Sun. Several vocational fields are open to this native. He has the natural ability to serve satisfactorily as a merchant, lawyer, secretary, librarian, or in the political field as an elected official.

Daily Thought and Guide

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

Thursday—February 1

The more we give of ourselves to our fellow men, the greater, also, will be our own return. True friendliness is a form of selflessness.

Friday—February 2

We must persist in our strivings, but always within the context of consideration for others. They, too, must have the freedom in which to persevere.

Saturday—February 3

We may note a tendency toward listlessness today, but with a little effort we should be able to get things done, particularly in the line of mental endeavor.

Sunday—February 4

“Human things must be known to be loved; but Divine things must be loved to be known.”—*Pascal*.

Monday—February 5

A morose disposition distorts our perception and we cannot see things as they are. Be of good cheer!

Tuesday—February 6

We can elevate ourselves only as high as our own ideals. He whose sights are set on ever-widening horizons will continue to grow.

Wednesday—February 7

Several fine aspects today enhance our prospects for productive spiritual undertakings and satisfactory completion of tedious tasks.

Thursday—February 8

Another busy day, and if we are careful to follow the rules of right living, we should be able to profit from fruitful experiences.

Friday—February 9

If we show ourselves disinclined to listen to gossip, we will soon be spared its intrusion. Scandal-mongers are ineffective without an audience.

Saturday—February 10

“Music is a kind of inarticulate unfathomable speech, which leads us to the edge of the infinite, and lets us for moments gaze into that.”—*Carlyle*.

Sunday—February 11

The more selfless we become, the more effectively we can worship the Father, attuning ourselves to Him while giving of ourselves unstintingly in service to His children.

Monday—February 12

Original, imaginative undertakings are favored today, particularly with regard to electricity and related sciences.

Tuesday—February 13

Mixed aspects today augur well for mental activity and discipline, provided we are careful to channel our energies and emotions constructively.

Wednesday — February 14

“Keep the home near heaven. Not only let the day begin and end with God, with mercies acknowledged and forgiveness sought, but let it be seen and felt that God is your chiefest joy, His will in all you do the absolute and sufficient reason.” — *James Hamilton*

Thursday—February 15

We should find it easy to exercise diplomacy and consideration today, and to be methodical and systematic in our work.

Friday—February 16

With Saturn well-aspected, and the Moon in Leo auguring self-reliance and organizational ability, it is a good time to tackle jobs requiring tact and care.

Saturday—February 17

Some adverse aspects challenge us today but Venus spreads her loving rays, and with love, we can triumph over all adversities.

Sunday—February 18

We are again confronted with difficult aspects, but we know that all things work toward the good for them that love God. Worship Him!

Monday—February 19

True friendship is among life's most rewarding treasures. May we learn to assume its responsibilities as well as its joys.

Tuesday—February 20

We may accomplish some fine inspirational work today, if our thoughts are properly governed. Sympathetic understanding is a superb force for the good.

Wednesday—February 21

Social relationships are particularly favored now, as the Moon in Libra trines Venus. Enjoyment of art and music may add to the day's pleasures.

Thursday—February 22

The Sun and Mars give abundant energy today, and we can direct our industry effectively into channels of selfless service.

Friday—February 23

This quiet day may offer welcome, needed rest. We can use the time well, however, to review what we have recently done and make future plans.

Saturday—February 24

"There are joys which long to be ours. God sends ten thousand truths, which come about us like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing awhile upon the roof, and then fly away."—*Beecher*.

Sunday—February 25

"The love of God ought continually to predominate in the mind, and give to every act of duty grace and animation."—*Beattie*.

Monday—February 26

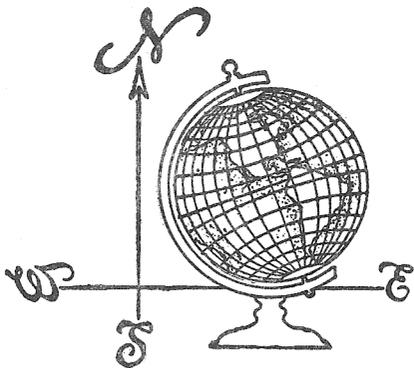
A sense of humor geared to that which is amusing without being harmful is a considerable asset. It is intended that we enjoy life in a positive way; laughter is one of our tools of expression.

Tuesday—February 27

When practiced routines and cherished plans go awry, it is for a reason. Sometimes the old must be destroyed that the new can be built; we must learn to adapt ourselves to change.

Wednesday—February 28

It would be well to curb impulsive action and undirected restlessness today. Many difficulties are avoided by thinking first and acting later.



MONTHLY

News

INTERPRETED

Pesticides and Impotence

The effects of chlorinated hydrocarbon pesticides, such as DDT, in the environment are subtle; obvious acute poisoning occurs only with larger amounts. One known sub-acute effect of environmental quantities of DDT is egg-thinning in large carnivorous birds. Impotence among farm workers in England exposed to pesticides has at least been associated with the exposure.

Warning that his results are not yet conclusive, a West Virginia University pharmacologist, John A. Thomas, says his work with guinea pigs, rats and mice shows that DDT and similar pesticides may alter sex hormone balances in mammalian males and cause impotence.

Using radioactively labeled pesticides, Thomas discovered they stimulate production of certain liver enzymes that have a role in controlling the balance of sex hormones. DDT also suppressed certain functions of the prostate gland, for which the pesticide has great affinity.

Thomas says caution must be used in interpreting his results. The hormonal changes have not yet been associated definitely with impotence, and amounts of pesticides given were larger than environmental amounts.

--- *Science News*, July 8, 1972

Danger of Nondegradable Pesticides

Parathion, although highly toxic, is a pesticide of the organophosphorus class widely used as a "nonpersistent" substitute for DDT. But, according to studies by Donald C. Staiff, H. R. Wolfe, J. F. Armstrong and F. W. Comer of the Environmental Protection Agency's Wenatchee Research Station, parathion does

not degrade rapidly in soil. Spillage areas retain dangerous levels for more than five years and remain hazardous to animals and children. Staiff, in a recent American Chemical Society meeting, recommended that users dispose of organophosphorus pesticides by burial in authorized locations rather than by spreading it over soil to hasten degradation.

Tests show that there was a one percent residue level (10,000 parts per million), from an original concentration of six to nine percent of the pesticide, in one inch of soil after five years of exposure to the elements. Study also indicated, according to Staiff, that there was very little movement of parathion either in a lateral or vertical direction.

--- *Science News*, July 15, 1972

Periodically, claims are made that this or that newly developed pesticide is non-toxic, or non-persistent, or harmless when used as directed, or similarly "safe." All too often, however, continuing exposure to such products nevertheless results in damage to human and animal organisms. There is no question but what artificial pesticides with their lethal chemical components cannot help but be potentially dangerous, even though evidence of the harm they can do may not manifest for years after their initial use.

It is true that the use of chemicals may be the only way to control massive insect invasions, such as the plagues of locusts still prevalent in some parts of the world. We do believe, however, that much more pest control can be achieved with natural methods than is presently being tried. Garlic has proven effective against mos-

quitoes, and many harmful insects are vulnerable to other insect or animal predators. We strongly urge that natural methods of pest control be used in preference to chemical control wherever feasible.

Reading, Writing, 'n' Eating

Don't be shocked if your ten-year-old announces one day that he is swearing off frosted doughnuts and chocolate cake --- and could he please have more raw carrots instead? Chances are, he may only be doing his homework, for many schools are trying a novel approach to nutrition education by teaching children to manage their own diets. And early signs would indicate that the idea is a big hit---with educators, parents *and* the kids themselves.

In California, the children are learning from an elementary-school course supplied by the state dairy council. The council stresses the importance of the four standard food groups: breads and cereals, fruit and vegetables, meat, as well as dairy products. In class, the emphasis is on fun and action. . . . Fourth-graders in La Cañada helped the school dietitian plan nutritious meals that they knew other kids would enjoy. Now lunch may include tacos as well as tuna casserole. California teachers may attend a six-hour workshop to learn how to use the course and to obtain posters, charts, booklets and film strips. The three-year-old program, an optional school feature, is now available nationwide through 60 area dairy councils.

Other new nutrition courses are the result of legislative action. New York State passed a law in 1967 requiring public schools to develop preventive health courses with instruction in diet, drugs and accident prevention. Since then, Illinois, Wisconsin and Michigan have passed similar bills. . . .

Television executives are also being told about the merits of teaching better nutrition to children. Last spring, parents, educators and other concerned citizens informed a Senate consumer subcommittee that television ads aimed at children were promoting "non-nutritious" foods.

And television stations in at least one state, New Mexico, run some rather different food ads for children. A cartoon ad aired during children's viewing hours last spring showed a well-fed dog named Vitamutt asking his master, Seemore Foodfinder, "Have you been laying off the crunchies and junk?" Vitamutt continues, "If you get the right food, you'll feel better and live longer. You'll be

a healthier, happier human." The cartoon, prepared by the New Mexico Nutrition Improvement Program, an independent program funded by the U.S. Office of Economic Opportunity, is one of a series for children and adults. Each ad lists a phone number so viewers can call for more information about nutrition. When these ads ran for six weeks last spring, 500 viewers, including several children, called the number.

But, as one New York City mother discovered after her daughter, Binky, had taken a course on cooking natural foods, children's fascination with nutrition can have its disadvantages, too. Nine-year-old Binky now helps with the grocery shopping, and she makes each trip longer by asking her mother to read the labels on all the foods.

--- *McCall's*, Sept., 1972

A firm grounding in the principles of good health and nutrition during childhood is likely to insure major benefits to the individual during his later life. Certainly, it is encouraging to learn of programs such as these which are designed to make children aware of the advantages of a healthful diet. In all too many lunches consumed at school---particularly those packed at home---"crunchies and junk" are still prevalent.

The enthusiasm of the very young for anything new is well known, and to channel such enthusiasm along nutritional lines will prove well worth the effort of concerned parents and educators. The little girl who asks her mother to read food labels has the right idea, even if their shopping trips are prolonged. Too few of us know what goes into the foods we consume---a condition of ignorance that often results in ill health.

Startling Advances in Russian ESP Research

Russian ESP researchers have advanced so far that they can now make color motion pictures of the psychic "aura" (waves of energy) surrounding a person's body--- which are used by medical doctors to diagnose illness!

This unprecedented feat is only one of the amazing accomplishments of the Russian ESP scientists, now going all-out to explore and harness psychic force. They can also:

--Show that plants "know" when rain is coming---hours in advance.

--Demonstrate that when part of an organism is cut away, its life-force remains in eerie phantom form---and they have photographed the phantom!

--Make pictures of the energy lines between people who are in telepathic communication with each other....

Top scientists, incredible laboratories and amazing equipment are being used in Russian ESP research.

A full Soviet government program is behind it---to the tune of \$20 million a year. I was struck by the sophisticated equipment they use in their many ESP laboratories.

To aid their research the Russians have computers, lasers, brain recording machines, holography equipment for 3-dimensional pictures, and piezo-crystal devices to measure pulses that emanate from the body, particularly during mind-over-matter experiments.

By contrast, U.S. researchers into ESP have no official recognition, very little equipment and no money. My own equipment, for example, has to be borrowed most of the time.

The astounding color movies of the human aura the Russians have made show how far they have already gone in Kirlian photography, pioneered by scientists Semyon Kirlian and his wife Valentina.

Psychics have always talked about the aura they see emanating from people, and the Western world has known for some time that the Soviets have been able to take still pictures of this aura.

I myself have recently succeeded in taking still photos of it using Kirlian techniques.

But I gasped in astonishment when I was shown the spectacular films made by the Russians---a marvel beyond the wildest dreams and abilities of U.S. researchers.

There was the human aura, as the psychics have described it, before my eyes---flowing from the body of a subject, in wave after wave of vivid color.

It emanated especially from the areas of the back and neck. I gazed fascinatedly as color succeeded color in the aura, each with its own significance as to the state of mind and body of the subject.

Red in the aura indicates anxiety. Blue is the color of health and stability. Other colors tell whether the subject is organically ill.

So accurate and definite are these pictures that Soviet doctors actually use them for medical diagnosis. Physicians, watching the films, find indications of what is wrong with patients and how to treat them. Different parts of the body are photographed for their particular auras, pinpointing where the medical problem is.

Strikingly, the Russians are now also able to demonstrate that not only does a plant give

off an aura which can be shown in Kirlian photographs---but that when a piece of the plant is cut away, the missing part shows its own traces of energy on film!

Soviet scientist Dr. V.M. Inyushin believes that there is a special energy produced by living things that is not present in inanimate objects. He calls it the bio-plasma....

Then they showed me pictures of the leaf cut, a part of it missing---and the part cut away still showed energy lines of the bio-plasma, like a phantom photo. It was as if in death it was still present, but in another dimension....

In other research, the Russians have found that, hours before a rainstorm, a plant displays unusual activity in its stem and leaves. Seemingly, it "knows"---it can "feel"---that rain is on the way. Soviet science is trying to put this remarkable discovery to work now---in predicting the weather and in switching on automatic equipment such as pumps before storms appear.

Two more developments are especially fascinating. First is that the Russians now seem able to "tune into" and photograph the aura of any person they choose. In my own experiments I cannot do this, nor, I believe, can any other researcher in the U.S.

With this ability, the Soviet scientists have made a second advance that is staggering in its implications. Using 3-dimensional holography in conjunction with Kirlian photography, they have been able to take pictures of the lines of energy going between two people who were in telepathic communication with each other!

Thus, they are many steps along the road to solving the riddle of telepathy, Dr. Inyushin is also employing laser beams in an intensive effort to be the first to uncover the secrets of telepathy....

Professor Dean, of the Newark College of Engineering, went to the Soviet Union for the purpose of witnessing some of the ESP experiments being conducted by Soviet researchers. His observations parallel some of those made by Sheila Ostrander and Lynn Schroeder in their best-selling book, *Psychic Discoveries Behind the Iron Curtain* (see *Rays*, Sept. 1971, pp. 397-400). Particularly interesting, we believe, are Prof. Dean's comments about the use Soviet physicians make of the "human aura" (which occult students recognize as the vital body) in diagnosing disease, and the Soviet ability to photograph the fact that mental telepathy is taking place between two people.



BOOK REVIEWS

Literature Plays
Motion Pictures Music

Hidden Channels of the Mind

Hidden Channels of the Mind, by Louisa E. Rhine, William Morrow and Company, New York, 1961.

PSYCHIC phenomena have now become the subjects of serious study and popular conjecture. When Dr. Louisa Rhine and her husband, Dr. J.B. Rhine, first began to interest themselves in psychical research in the early nineteen-twenties, however, the field was "taboo" in many intellectual and orthodox religious circles. To be able to prophecy, to know what was taking place at a distance without benefit of physical communication, or to have any other experience which transcended the five senses, invested the person concerned with an aura of "queerness" or "devilishness" in the minds of many.

The Rhines pioneered in introducing the scientific method into the field of psychical research, and are now among the most eminent authorities on this subject. The author, who, for a time, set aside research in favor of raising a family, has long been on the staffs of the Parapsychology Laboratory at Duke University and the Institute for Parapsychology, both of which her husband helped found.

Her present book, written in laymen's language, serves as a rational and reassuring introduction to some of the various types of psychic experiences that defy explanation by those natural laws that are known to material science. It is based on the many hundreds of psychic experi-

ences encountered by people in all walks of life which have come to Dr. Rhine's attention during her years of research. Some of these are set forth in the book, illustrating both the variety of psychic experiences possible, and the various types of results obtained by acting, in different ways, on information thus received.

Most ESP experiences fall into one of three categories: telepathy, clairvoyance, or precognition. Telepathy is defined as "the apparent communication of thought from one person to another otherwise than through the channels of sense." Among examples of this category is that of the woman who "saw" her soldier husband, whom she knew to be far away, enter her bedroom at the very moment that he, on the train after receiving an unexpected furlough, was thinking about how he would wake her when he got home. Under clairvoyance—knowledge about inanimate objects or impersonal events—the author tells of the husband who dreamed that the missing stone from his wife's ring would be found under a theater seat, as indeed it was. Precognition, or knowledge of what is to come, is illustrated by the story of the woman who saw a car making its way up the driveway to her cabin only to disappear mysteriously, several days before the identical car was actually driven up by visiting friends.

Impending disaster—death, accident, or serious illness—appears to be the most common subject for psychic experi-

ences, but the reason for this is not clear. The author cites examples of people who, acting on information thus received, were able to avoid the disaster or prevent their own involvement, or that of someone else, in it. It is not too unusual, for instance, to hear, after a plane crash, of someone who, acting on a hunch or a dream, had canceled his reservation on that particular plane at the last minute. On the other hand, many people have been unable to avoid a tragedy about which they had been "warned." A boy who dreamed that he would be hit by a car was cautioned by his worried mother to stay on the sidewalk on his way to school. He did, but was killed by a car which, out of control, had run onto the sidewalk.

Dr. Rhine stresses that the information which scientific research has thus far revealed about psychic experiences is tentative in many respects. Some generalizations, however, can be made. Most reassuring to many of her correspondents is the fact that these experiences are not traceable to mental illness. In the past, many people who had them feared for their sanity. Although mentally ill persons do "hallucinate," says the author, psychic perception is a "normal" phenomenon occurring to people possessed of mental stability. Furthermore, psychic ability appears to depend on the individual's power to dissociate himself from the physical distractions that continually compete for the attention of his five senses. In this connection, the Rosicrucian student is reminded of the value of the concentration exercise which, once perfected, is an initial step in his conscious withdrawal from the physical body and subsequent conscious functioning in the spiritual world.

Dr. Rhine also speaks of research which showed that one group of people sensitive to psychic experiences were able, to a certain extent, to direct them into specific channels and along specific lines, while another group appeared to have no control over their experiences. Here we may well consider the difference between positive and negative clairvoyants. The

former are able to see at will into the desire world and control their investigations there, while the latter see only what happens to pass before them, at certain times, and have no control over what they see.

One of Dr. Rhine's subjects was living, unknowingly, in a room previously occupied by a girl who had been killed in a railroad accident. She visualized the entire accident before being told that it resembled, in detail, the tragedy which had befallen her predecessor. "Did I read *the memory of nature*?" she asked. Although Dr. Rhine italicized the phrase, she did not comment on it. Max Heindel elucidates at length about the memory of nature, however, telling us that it is found in the World of Life Spirit and contains the record of all that has taken place.

Dr. Rhine is cautious in speculating about the significance of the phenomena to which she has given so much attention. Since the scientific method cannot begin fully to document or explain the nature of psychic experiences, and since Dr. Rhine is committed to this method, she is necessarily limited. She does, however, retain an open mind, and concludes as follows: "As we realize more and more that the world is larger than it seems, and that we are more than the sense-bound mortals a mechanistic stage of science tends to make us think we are... we shall realize that, *logically* at least, there is room enough for the continuation of something of personality after the senses have ceased to function. Whether or not such continuation is a fact... is and long may remain an unsettled question. But at least from this perspective, one can see that *it could be.*"

Esoteric philosophy, of course, holds that "such continuation" not only could be, but *is*. It is not, strictly speaking, "something of personality" which survives, but the Ego itself, the divine spark of God which is, in repeated incarnations, slowly evolving to its predestined state of godhood. In time to come, the "psychic world" will have lost its mystery and become a common meeting ground for all.

Readers' QUESTIONS

Thinking Ourselves Well

Question:

I understand that "visualization" is considered an effective aid to recovery from illness. That is, if the patient visualizes himself as well, or his sick organs as being healed, this will assist him in getting well. Is this not, however, a violation of the admonition not to use spiritual powers for our own self-interest?

Answer:

The Rosicrucian Philosophy teaches that we should not use spiritual means to compel the materialization of any desired result. We should not demand perfect health, or anything else, from spiritual forces or spiritual beings. When we begin to demand, we are likely to take matters out of the hands of the agents of destiny, who see to it that every human being is confronted with whatever he needs for his development, and take them into our own hands. We are not wise enough to know if certain results would be good for us, or if a certain way of obtaining results we desire is the right way.

Visualization, however, is different. We are told in the Rosicrucian Philosophy that before anything can exist on the physical plane, its archetype must be created on the mental plane. Therefore visualization, or using the creative faculty of imagination to construct an image of a desired condition of health, is a great help in the recovery process. We must be careful, simply, that we do not couple the construction of this thought form with a demand for its material embodiment. If we create, in thought, the archetype of our desired state of health, and then leave the decision concerning

its materialization up to the Lords of Destiny, we will contribute a more positive impetus to our recovery than we would by feeling sorry for ourselves and doing nothing.

Praying to God that His Spirit may flow into every atom of the body and permeate it with His life is an extension of the practice of visualization. This type of prayer involves the creative power of the mind, and will bring some of the spiritual power of God to bear upon the various bodily organs and help them function better.

Sometimes, in order to pay a particular debt of destiny, we are required to undergo a period of illness. That illness is a means of burning out the diseased conditions which we have gathered in our bodies — as a result of our own actions — and in such a case it is the best and quickest means of getting rid of these conditions. This is usually the case in what is called "ripe destiny."

Thus, we might not always be able to improve our state of health by such means as visualization, suggestion, and prayer. Often, however, they will prove to be remarkably effective. If we qualify all our thoughts and words along these lines with the statement of the Christ, "Not my will, but Thine, be done," we will be perfectly safe, and perfectly justified, in using these measures.

Chosen People

Question:

If we are all truly equal in God's eyes, why are there so many Biblical references to His "chosen people"?

Answer:

The original Semites, the fifth of the Atlantean races, were the "chosen people," but only in the sense that by their own efforts they had become fitted to perform a certain work. They were in no way the recipients of divine *favor*.

The original Semites were the first to develop the first germ of corrective thought. This placed them at the head of the Atlantean peoples in evolution, and fitted them to become a seed race. They were selected to become the forebears of the Aryan race which was about to be evolved. Therefore, these "chosen people" were segregated and given special regulations regarding living habits, propagation, etc., so that they might acquire a still higher state of being than the rest of humanity. This selection was made for exactly the same reason that we now save the best specimens of any crop to be the seed for the next crop. We get better results when the best specimens are used.

A large percentage of the original Semites, however, rebelled against the restrictions under which they were placed. Instead of continuing as "chosen people," they then became outcasts. In exile, they constituted the "lost tribes of Israel," and the Jews of the present time are their descendants.

Those of the original Semites who remained faithful were amenable to Race Spirit control. They became the progenitors of the Aryan race.

Investigating Previous Lives

Question:

Is it possible clairvoyantly to investigate one's own previous lives, or those of another person?

Answer:

When an individual has reached a point

in his spiritual development at which he is able to read in the Memory of Nature, he can read the record of his previous lives in this Day of Manifestation, and records of the previous lives of any other members of the human life-wave.

The Memory of Nature may be read in the Region of Concrete Thought and the Region of Life Spirit. A reflection of the true Memory of Nature also exists in the reflecting ether, but it is vague, blurred, and inaccurate. People who read in the reflecting ether generally have no choice in what they are doing and do not know in what substance they are reading. Most mediums and involuntary clairvoyants read there. The reflecting ether records pictures of all that has happened in the world for the past several hundred years, and records of important events may last one or two thousand years. These pictures appear almost as the pictures on a screen, except that the scenes shift backward.

A much clearer version of the Memory of Nature is found in the fourth subdivision of the World of Concrete Thought. Only Egos who have had four or more Initiations are able to read the records inscribed in this region. Records for the entire Earth Period of evolution are found here.

The third record, which is the true Memory of Nature, is located in the World of Life Spirit. It is said by the Elder Brothers of the Rosicrucian Order that the events here recorded begin with the earliest dawn of our present manifestation. Only the Elder Brothers of the various Mystery schools, and the graduates of the Lesser and Greater Mystery Schools, are able to read the events recorded there.

A word of caution is here in order: Every Ego able to read the Memory of Nature must be careful to use this power only for the right purposes. If he believes that, by learning something about another Ego's previous existence, he would be able to perform a needed service, he would most likely be justified in searching the Memory of Nature for the informa-

(Continued on page 65)



Nutritional Astrology

A STUDENT

Part 3

— SCORPIO —

To eat is human; to digest divine.
— *C.T. Copeland*

SCORPIO rules the bladder, urethra, and genital organs, also the rectum and descending colon, the sigmoid flexure, the prostate gland, pubic bone, nasal bone, red coloring matter of the blood.

The foods most beneficial are: almonds, Sun and Jupiter; barley, Saturn; cranberries; chestnuts, Venus and Jupiter; fruits available; figs, black, Venus; grapes, white, Venus; herbs — butterbur, Sun; horehound, Mercury; nettle, Mars; parsley, Mercury; sorrel, Venus; wormwood, Mars —; oatmeal, Mercury; onion, Mars; peanuts, raw; pepper, green, Mars; pomegranates, Venus; spinach, Saturn; turnip, grated, Moon; potato, baked, Saturn; fresh vegetables available.

The planetary rulers of Scorpio are Mars and Pluto, having control over desire body, genitals, intestinal hormones, and rectum. Their need is for protein foods, but not in excess; variety is called for. Found in egg yolk, cottage cheese, peas, soy beans, etc. Also needed: alfalfa; apples, Venus; avocados; bananas, Moon; beans, dried, Venus; beets, Saturn; bran; buttermilk; carrots, Venus and Mercury; dates, dried, Venus; egg yolk; flour — buckwheat; cottonseed; peanut; soybean;

wholewheat, Venus —; grapefruit, Sun; lettuce, green, Moon; mushrooms, Moon and Mercury; oils, cold pressed — coconut, Sun; corn, Sun; olive; peanut; soybean; wheat germ, Venus —; peas; pumpkin, Moon; raisins, Venus; rice bran, Sun; rice polishings, Sun; rutabagas; squash, yellow, Moon; soybeans, dried; sweet potato; wheat germ, Venus; vegetables, yellow.

“It is not how much we eat that counts, but how much we assimilate. Each one is individual in diet as in all else, so no hard and fast rules can be laid down to apply equally to all people,” we are told by Max Heindel, and how true it is.

Grape juice is a wonderful solvent, thinning and stimulating the blood, opening the way into the capillaries that are already dried and choked, if the process hasn't gone too far. We should vary the diet, but take into the body every day some milk, green vegetables, and fruits. The vitamins, in addition to the proteins, carbohydrates, fats, and minerals, are essential.

— SAGITTARIUS —

“Everything is fruit to me that thy seasons bring, O Nature.” — *Marcus Aurelius*

Sagittarius rules the hips and thighs, the femur, the ilium, the coccygeal and sacral regions of the spine, the iliac arteries and veins, the sciatic nerves.

The following foods are beneficial: apples, Venus; bananas, Moon; barley, Sat-

urn; bran; carrots, grated, Venus and Mercury; celery; cranberries; garlic, Mars; grapes, Venus; grapefruit; herbs — camomile, Sun; cinnamon; cloves; dandelion, Jupiter; ginger; linseed; mace; sage, Jupiter —; honey, pure, Sun; horse radish, Mars; lettuce, green, Moon; oats, Venus; parsnips, Mercury; persimmons; pomegranate, Venus; pumpkin, Moon; squash, Moon; turnips, grated, Moon.

Jupiter, the giver of all good things, rules the arterial system, liver, fats, and glycogen stored as fuel, also has decided influence upon the manufacturing and secreting of insulin by pancreas. Pancreatic juices aid in digesting starch, protein, and fat.

God's remedies are the simple things provided by Nature, given to the well to keep them so, and given to the sick to make them well. Some of them are as follows: beans, Venus; brussels sprouts; cauliflower; chestnuts, Jupiter and Venus; kale, Moon; kohlrabi; leeks, Mars; mustard greens, Mars; onions, Mars; peas; radishes, Mars; rutabagas, Saturn; wild rice, Sun.

Supplemental foods such as organic minerals and vitamins should be taken daily unless one is sure the vegetables eaten contain the necessary mineral salts by being grown in properly prepared soil. Very often, people, when giving up flesh foods, make the grave mistake of using too many starches and sugars. It cannot be stressed too strongly that such an unbalanced diet will inevitably result in lowered resistance to disease.

Start the meal with a raw vegetable salad, using lemon juice and oil for dressing. This will furnish the vital life principle, as only life can sustain life. Even raw cabbage can be tolerated by those with weak digestions *if it is grated finely enough.*

— CAPRICORN —

Man does not live by bread alone.

--- Deuteronomy 8:3

Capricorn has rulership over the knees, the skin, the joints, and the hair. It also has reflex action on the stomach governed

by the opposite sign Cancer.

It is necessary to get plenty of sunshine to utilize fully the food essentials here indicated: agar, Moon; almonds, Sun and Jupiter; barley, Saturn; beets, Saturn; bran; broccoli; cabbage, Moon; carrots, Venus and Mercury; cauliflower; celery; cheese, unprocessed type; cranberries; dates; dulse, Moon; egg yolk; figs, dried, Venus; garlic, Mars; herbs — knotweed; mullein, Saturn; wormwood, Mars —; horse radish, Mars; Irish moss, Moon; kelp, Moon; lentils, Venus; milk, soybean; oatmeal, Mercury; olives, Jupiter and Sun; onions, Mars; pineapple, Sun; parsnips, Saturn; rice, brown, Sun; rye, Saturn; soybeans; turnips, Moon; walnuts, Sun; whole wheat, Venus.

The herbs are necessary in acute illness when a change of diet would be too slow in operation and entail unnecessary suffering. Saturn as the ruler of Capricorn governs gall bladder, pneumogastric or vagus nerve, teeth, skin, joints, ligaments, and sigmoid flexure.

Care is necessary in getting all of the essential foods, as well as vitamins and minerals, making for good assimilation. The diet should consist principally of fruits and vegetables, some of them raw, with the addition of protein foods such as soy beans, soy bean milk, almonds, avocados, and cottage cheese. The soybean is a very valuable protein food, being almost 40% protein and containing all of the amino acids. One needs to be careful not to overeat of them though, as, being so high in protein, they may cause kidneys to overwork.

The Sun's spectrum contains more calcium lines than any of the other elements therein.

— AQUARIUS —

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

--- Proverbs 15:17

Aquarius rules the lower limbs and ankles, having also a reflex action on the opposite sign, Leo. There are those who believe that Aquarius rules nitrogen, the

French name for which is *azoti* and that, strange as it may seem, is necessary for the person aspiring to soul growth! Some also believe Aquarius rules the super-conscious mind with Libra---subconscious mind---acting as balance between it and the conscious mind (Gemini).

Uranus, being ruler of Aquarius, governs ethers, eyes, pituitary body, and gases. It is thought to have considerable rulership over the sensitiveness of the nervous system and the nerve currents flowing from it, as well as over the parathyroid glands.

The following foods are beneficial: alfalfa; apples, Venus; avocados; bananas, Moon; barley, Saturn; brewers yeast; cabbage, green, grated, Moon; carrots, Venus and Mercury; celery; cheese, cottage; egg yolk; fruits, green and yellow; grapefruit, Sun; herbs---anise, Jupiter; caraway, Mercury; fennel; marjoram, Mercury; rose hips, Jupiter---; lettuce, green, Moon; molasses, blackstrap, Moon; nuts, all kinds; oils, cold pressed---coconut, Sun; olive, yellow, Sun; soybean; wheat germ, Venus---; peas; peppers, green, Mars; pimientos; pineapple, Sun; prunes, Venus; pumpkin, Moon; rice polishings, Sun; rutabagas; soy beans; sweet potatoes; turnips, Moon; vegetables, green and yellow; sunshine or equivalent.

The skins of fruits and vegetables and outer coatings of cereals all contain essential minerals, most of which are discarded in food preparation.

Sometimes more concentrated food is required through emergency, then we may safely resort to herbs in sympathy with the rising sign. They assist in supplying necessary salt in more concentrated form and in giving tone to the digestive system that it may extract all that is necessary from the food eaten. It is not what we eat, but what is assimilated that builds up and strengthens the body.

--- PISCES ---

The recipes of cookery are swelled to a volume; but a good stomach excels them all. -- *William Penn*

Pisces rules the feet, toes, and fibrin of the blood. It also has a reflex action on the abdominal region governed by the opposite sign, Virgo.

The foods listed below are beneficial: barley, Saturn; beans, dried, Venus; bran; cabbage, green, Moon; carrot, Venus and Mercury; cottage cheese; dried figs, Venus; garlic, Mars; grapefruit, Sun; lentils; oranges, Sun; orris root, powdered; peanuts; pineapple, Sun; pistachio nuts; potato, baked, Saturn; raisins, Venus; rice, brown, Sun; soybeans; sweet potato.

Pisces' rulers are Neptune and Jupiter, planets governing the pineal gland, spinal canal, nerve fiber and adrenals atop kidneys, respectively. These foods are helpful to them: agar, Moon; almonds, Sun and Jupiter; apples, Venus; avocados; beans, kidney, lima, Venus; bananas, Moon; celery; corn meal, yellow, Sun; egg yolks; dulse, Moon; flours---buckwheat; cottonseed; peanut; soybean; wholewheat, Venus---; Irish moss, Moon; lettuce, green, Moon; molasses, blackstrap, Moon; oils, not processed---corn and peanut, Sun---; olives, black, Sun; olive oil, yellow, Venus; onions, Mars; parsley, Mercury; potato skins, Saturn; prunes, Venus; rice bran, Sun; rice polishings, Sun; sprouts; wheat germ, Venus; wholewheat cereal, Venus; yellow dock, Jupiter; yellow fruits; yellow vegetables; green vegetables.

Avoid excessive use of proteins and highly seasoned foods. We make special mention of the feet because they are usually taken for granted, in spite of performing a great service to mankind throughout life. Many poisons are eliminated through the feet; also, many nerve endings are to be found in them causing extreme sensitivity and an "aching all over" feeling. If the following treatment is adopted for a three-week period, it will go a long way toward promoting a sense of general well-being: bathe feet daily in mild vinegar, then rub with salt, and, finally, brush with raw egg yolk. Use clean hose daily.



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OUR PATIENTS WRITE

California—This is to let you know that I am feeling great. Am staying on my diet and enjoying it thoroughly. I know I will never have an adhesion attack as long as I don't do anything foolish. I have more vitality and feel younger every day. Our whole family is getting very healthy. Thanks to you for your help.

Mississippi---During the past few weeks the awful lethargy and lack of energy which I have had for years has almost left me. Now I feel human! I'm sure that this improvement involves your spiritual healing work as well as my nutrition. Thank you (and the Elder Brothers) ever so much for continuing to watch over me.

Arizona---I appreciate your continued help and prayers. Am truly grateful, because it has been only seven months since my name was placed on the healing list. During that time my health has improved so that I could return to school--which I thought then would be impossible. How fortunate I am! Recently passed my 80th birthday. My gratitude to you all is boundless!

Illinois---Thanks again to you and the Invisible Helpers. I have felt their nearness and help. Had a very good week and am feeling much better. God bless you all for your wonderful love and encouragement.

Florida---Have followed the diet you sent me and have been amazed at results. My hay fever has not cleared up completely but has improved to amazing extent. Have completely recovered from the bronchitis I had at that time. Am much more alert and need much less sleep.

Pennsylvania---Feel so much better since going on the diet you sent. The swelling in my wrist is slowly going down. I can't thank you enough for your help. God bless you all.

Minnesota---I was 75 yesterday and am feeling better every day. I now have very few aches and pains and no swelling of the feet. The diet is easy to follow. Have used the acidophilus faithfully. My elimination is better than it has ever been.



Therapeutic Aid During Sleep

NUMEROUS types of ailments respond readily to the power of suggestion administered to the patient while he is asleep, which (unlike hypnotism) is a perfectly legitimate means of treating disease. The Western Wisdom Teachings state that:

"In natural sleep, the Ego, clothed in the mind and desire body, draws outside the physical body and usually hovers over the body, connected by the silver cord, while the vital body and the dense body are resting upon the bed. It is then possible to influence the person by instilling into his brain the thoughts and ideas we wish to communicate.

"It is the brain which moves the muscles, and during the natural sleep one's brain is interpenetrated by his own vital body. He is in perfect control, while during the hypnotic sleep the passes of the hypnotist have driven the ether of the victim's vital body out of the brain, down to his shoulders, where it lies around his neck, resembling the collar of a sweater. The dense brain is then open to the ether from the hypnotist's vital body, which displaces that of the proper owner. Thus, in hypnotic sleep the victim has no choice whatever as to the ideas he entertains or the movements he makes with his body, but in ordinary sleep he is still a free agent.

"This method of suggestion during sleep is something which mothers will

find extremely beneficial in treating refractory children, for if the mother will sit by the bed of the sleeping child, hold its hand, speak to it as she would when it is awake, instill into its brain ideas of such a nature as she would wish it to entertain, she will find that in the waking state many of these ideas will have taken root. Also, in dealing with a person who is sick or addicted to drink, if the mother, nurse, or another, uses this method she will find it possible to instill hope and healing, furthering recovery or aiding self-mastery."

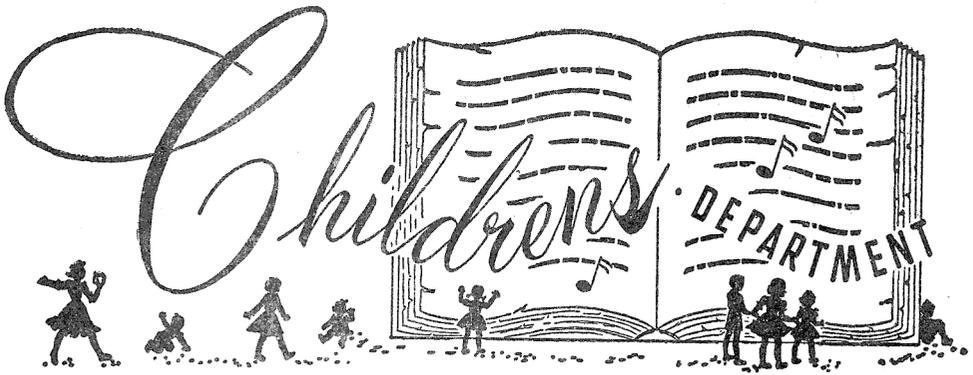
* * *

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

HEALING DATES

February..... 7 — 13 — 19 — 27

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*.



Ph Sounds Like F

DAGMAR FRAHME

PHLOX never had trouble with her name until the boys and girls in Miss Denton's first grade learned to read. She knew it was a bit unusual, but if anyone said "Phlox?" or "Huh?" when they heard her name, she always said, "Phlox is a flower name, like Rose." And since almost everyone had heard of somebody named Rose, Phlox didn't seem to be too strange.

Phlox's mother liked flower names. Her own name was Camellia, and she had a sister named Gentian. In fact, she had wanted Phlox's middle name to be Gentian too, but Phlox's daddy had put his foot down and said that that would be just too much, so they decided to call her Phlox Dorothy. Daddy had really wanted it to be Dorothy Phlox, but Mother got her way.

Daddy often called her "Fluff" instead of "Phlox." This made Phlox giggle, but Mother didn't seem to like it very much. "Really, George," she would say to him, "she's not a cat!" Then Daddy would wink at Phlox, and Phlox giggled harder, until even Mother had to smile just a little bit.

When Phlox started first grade she already knew most of the children in her room because she had gone to kindergarten with them. When Miss Denton took attendance and called "Phlox," nobody said "Phlox?" or "Huh?" because they

were already used to hearing her name.

For a minute, though, it looked as if one of the new children would have a much harder time that day. Miss Denton, still taking attendance, called out, "McNaughton Davenport," and before McNaughton had a chance to answer, Eddie Marshall, who could usually be counted on to say things that were not very polite, mimicked her. "Mc-NAW-ton DA-ven-port?" he asked. "What's that?"

Everyone in class giggled, and Miss Denton looked at Eddie sternly. Before she could say anything, though, a cheerful-looking, freckle-faced boy on the other side of the room called out, "Here, but my name's Mac!"

Miss Denton smiled at Mac, decided he would have no trouble holding his own with Eddie or anyone else in the room, and said, "Welcome to our first grade, Mac."

And so McNaughton became Mac, and Phlox stayed Phlox, and after just a few days of school the children had all decided that first grade was going to be fun. Miss Denton was nice. She read good stories, and even played on the playground instead of just watching, the way some of the teachers did. When it was work time, though, she could be strict, and even Eddie soon learned to hold his tongue.

Almost everyone enjoyed reading period.

Most of the children already knew the sounds that different letters of the alphabet made. B stood for baby, butter, and bake. Rabbit, rock, and rug all began with R. Little by little, they learned to sound out new words. Soon they were reading from their primers, and one day Miss Denton had a big surprise for them. Instead of work papers, she gave them real cross-word puzzles to do.

Phlox was having an especially good time in first grade, which she liked much better than kindergarten. "In kindergarten we played," she told her mother one day, "but in first grade we work." She couldn't wait to go to school in the mornings, and soon was asking her mother to take her to the library so she could get some new books to read.

Everything seemed to be just perfect—until the day that the other children chose her to be class chairman for the week. At first, Phlox was pleased. The chairman got to collect work papers, go on errands for Miss Denton, and do all the special, unexpected jobs that came up each day. Best of all, the chairman was in charge of the class whenever Miss Denton was out of the room, and Phlox was looking forward to *that* very church.

Miss Denton always printed the chairman's name on the blackboard, where it stayed all week—and that was when Phlox's troubles began!

"P-h-l-ò-x," Miss Denton spelled the name as she put it on the board.

Almost at once there were funny sounds all over the room as the children tried to sound out what she had spelled. The sounds sounded very much like "puh, puh," and there were a few giggles, too.

"Her name's Puh-lox!" shouted Eddie, who found it just too hard to keep on trying to be polite. "PUH-lox! Ha-ha! What a name!"

"Edmund!" said Miss Denton sharply. "Her name is not Puh-lox, and even if it were, people's names are not something we laugh about."

"But Miss Denton," protested Amy, who was the best reader in the class and almost never got words wrong. "It is Puh-

lox. P and H together come out puh."

"They do, Miss Denton," spoke up Jim, who had been moving his mouth back and forth. "You can't say them any other way."

Miss Denton smiled. "Yes, you can, Jim," she said. "This is something you haven't learned about yet. There are letters put together sometimes which sound as one. The Ph in Phlox's name sounds like an F."

"Huh?" burst out Eddie again, and "What?" and "That's funny" came from other parts of the room.

"Sometimes," explained Miss Denton, "we use two letters to make a sound that is different from both letters. Phlox's name starts with two letters like that. I really can't tell you why—it's just one of the strange things about our language. Who remembers another word where ph sounds like F?"

The children in Amy's reading group all eagerly called out "phone!" They had just learned the word, and thought it very funny that something spelled "p-h-o-n-e" should be pronounced "f-o-n-e."

"That's right," said Miss Denton. "So you see, it's nothing to laugh about—it's just something to remember. Now, let's get the arithmetic papers we started yesterday and finish them."

Just a few minutes before, Phlox had been so happy because she was the new chairman. Now she wished she had never been elected. "Puh-lox," Karen, who sat next to her, kept whispering, in between giggles. Keith, across the table, moved his lips—"Puh-lox!" Miss Denton couldn't hear him, but Phlox knew exactly what he said. "Puh-lox," whispered Eddie loudly as he went by to sharpen his pencil, and since someone else was already sharpening a pencil, Miss Denton didn't hear that, either.

At lunchtime, Eddie told the children in the other first grade class, who ate with them, that her name was "Puh-lox," and she could hear "Puh-lox," and many giggles, all around the table. "Puh-lox, pass the milk," said Betty who, she thought, was her best friend, and "Puh-lox, pass the milk," repeated Sandra who, she knew,

was not. On the playground it was, "Puh-lox, wanna play hopscotch?" and "Puh-lox, you're it." When it came time to lead the class in after recess, which the chairman always did, Phlox felt worse than ever.

"Hey, Chairman Puh-lox," shouted someone, "you're supposed to be at the head of the line," and Phlox lead the class in with "Puh-lox" echoing in her ears every step of the way.

The worst thing of all, however, happened that afternoon when the Principal called to say she wanted to see Miss Denton for a few minutes. Phlox was left in charge of the room, and no sooner had Miss Denton closed the door than it began: "Puh-lox, can I have a drink?" "Puh-lox, Eddie took my pencil!" And then, "Hey, Puh-lox, how do you spell Phlox?" called out someone. After that, Phlox couldn't keep anyone quiet. "How do you spell Phlox?" they repeated, and then, "How do you spell Puh-lox?" Soon the room was in an uproar.

Usually the children behaved very well when Miss Denton left. "Otherwise," she once told the Principal, "I'd never leave a child in charge of the class." When she came back this time, though, she could hardly believe her ears. Everyone stopped yelling as soon as she opened the door, so she didn't know what they had been saying, but she did know that they had been making a terrible racket.

"I'm surprised at you, Phlox," she said, "I thought you could keep better order than that."

Poor Phlox went back to her seat, her eyes filled with tears. It was all she could do to keep from crying for the rest of the afternoon, and when the school was finally over she ran all the way home so she wouldn't have to see or hear anyone.

Instead of going down the block to play with her friends, she stayed in the yard by herself, and by the time Daddy got home, Mother was beginning to wonder if she wasn't coming down with something.

"Hi, Fluff," said Daddy. "How's my girl?"

"Ooooh," wailed Phlox unexpectedly,

bursting into tears. "Why don't you call me Puh-luf? I bet that's how it's spelled!" And she ran to her room and slammed the door, leaving Mother and Daddy to stare after her.

"What got into her?" asked Daddy, bewildered.

Mother frowned, then smiled. "I think the first grade had a spelling lesson today, and Phlox came out on the wrong end of it! Let me talk to her."

After a while, Mother and Phlox came out of the bedroom and told Daddy what had happened. He pulled Phlox up on his lap and held her tight. "I'm sorry they teased you, Honey, but they'll forget about it after a few days. You know how kids are!"

He winked at her, and she sniffed and smiled a little, but she was still very unhappy next morning, and for the first time, wished that she didn't have to go to school. Just as she was putting her coat on, the doorbell rang.

"Hi," said Mac, when she answered it. "Can I walk to school with you?"

"Hi—sure," said Phlox, surprised. Mac lived several blocks on the other side of school, and had come out of his way to walk with her.

"I'm sorry the kids were so mean to you yesterday," he said as they started. "And I'm sorry I didn't try to make them shut up. I could have."

Phlox, who knew Mac pretty well by this time, was sure he was right. "That's OK," she said, and smiled. He had been one of the few people in the room who hadn't said "Puh-lox" at least once yesterday.

"My daddy says they'll forget about it after a few days. I guess they will." She sounded doubtful.

"Maybe," said Mac, "but you could make them stop before that."

"How?" asked Phlox.

"Tell them to. You know," he went on, before Phlox could protest, "my parents sent me to day camp last summer, and when the counsellors started yelling McNAW-ton DA-ven-port all over the place"—Mac sounded just like Eddie and Phlox

laughed—"it was pretty awful. The kids teased me so much I cried."

"You?" asked Phlox, who could hardly believe that.

"Sure," said Mac. "I used to cry a lot. That's why my parents made me go to camp. They thought I'd get over it. I wanted to quit camp when everybody teased me but Dad wouldn't let me. He said I was going to have that name the rest of my life and I'd better learn to live with it. He said if I didn't stand up to them and tell them to quit teasing me I'd have an awful summer, and I didn't want that, so one day I did."

"What happened?" asked Phlox, impressed.

"Well—I was awful scared at first," Mac admitted, "and I didn't think it was going to work, but I just told them that people couldn't help their names, and that it was hard enough to have a name like McNaughton Davenport without everybody laughing at it, too, and that they could call me Mac but to quit laughing about McNaughton."

"Did it work?"

"Yeah, it worked, except for a couple of guys who wouldn't quit, but the counsellors made them. I liked camp after that. And Dad said it made a man out of me, whatever that means."

"But—" said Phlox after a minute, "you can make Mac out of McNaughton, but you can't make anything out of Phlox."

"You don't have to," said Mac. "Phlox is OK. Nobody laughed till they found out how it was spelled."

Phlox nodded her head.

"Tell them," Mac went on, "that you didn't invent how to spell your name, but that the Ph sounds like F and that if Miss Denton, who knows how to read better than they do, says it's Phlox, and they go on calling you Puh-lox, they're just dumb!"

"You really think it will work?"

"It'll work," said Mac calmly, "except maybe for a few wise guys like Eddie, but I'll take care of them."

Phlox smiled. "Thanks," she said, shyly. "OK, I'll try."

"Hi, Puh-lox," came a voice across the playground.

Phlox just waved her hand and went on talking to Mac. "I was named after a flower," she told him.

He grinned. "I was named after my dad's boss, and now Dad doesn't even work for him any more."

"Weird!" sympathized Phlox, and Mac, who had heard his older brother say that many times, decided that Phlox was quite a girl.

After Miss Denton had taken attendance, Phlox asked if she could talk to the class. She took a deep breath and said: "Miss Denton said yesterday that the Ph in my name sounds like F. My name is Phlox, not Puh-lox, no matter how it's spelled. It isn't funny being called Puh-lox all the time and I wish you wouldn't do it. Please. I'm not going to answer anybody who doesn't call me Phlox from now on." Then she took another deep breath and sat down.

There was silence in the room as Miss Denton smiled at Phlox and looked sternly at the other children. "I think Phlox made her point very well," she said, "and I don't think I have to add anything to what she said. Do I?"

"No," said several children softly, and many shook their heads.

"Good," said Miss Denton. "Now, let's get on with our work."

Phlox didn't hear "Puh-lox" again until her reading group was called to the front of the room. "Puh-lox!" said Eddie, deliberately bumping into her on the way.

"Want me to belt him?" asked Mac, glaring at Eddie.

"Don't get into trouble, Mac," whispered Phlox. "I think I know what to do about Eddie."

"It's Edmund's turn to read first," Phlox smiled sweetly at Miss Denton, and Eddie squirmed angrily. He read a few sentences, and Phlox raised her hand. "Edmund made a mistake," she said. "Edmund said 'that', and it should be 'then.'" Eddie squirmed some more. A minute later Phlox, without bothering to

(Continued on page 94)

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The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for three and one-half days *immediately following death*.

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

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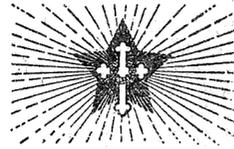
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PH SOUNDS LIKE F

(Continued from page 91)

raise her hand, interrupted him to say, "Edmund made another mistake."

Miss Denton, who was trying very hard not to smile, agreed that Edmund had indeed made another mistake, and perhaps Edmund should try to read that sentence again.

By the time reading period was over, Eddie felt more uncomfortable than he had for a long time. On the way back to their seats, he whispered to Phlox: "I won't call you Puh-lox any more if you don't call me Edmund any more."

"OK," said Phlox simply, and Mac, who heard, grinned from ear to ear.

That afternoon the Principal came to the room. The children enjoyed showing her how well they were learning to read, and when she pointed to Phlox's name on the blackboard and asked, "What is this word?" every hand was raised.

"Yes, Eddie?" said the Principal.

"That says Phlox," said Eddie, carefully pronouncing the F sound.

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