

THE ROSICRUCIAN FELLOWSHIP M A G A Z I N E

RAYS FROM THE ROSE CROSS



FEATURES

Pointing Ahead

The Moon and Its Influence
on Life

Language in Post-Mortem
Life

The Abomination of Flesh
Food

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Rays from the Rose Cross

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Precepts for the Rosicrucian Student

Christ Jesus will be his ideal.

Remembering the admonition of the Christ: "He who would be the greatest among you, let him be the servant of all," he will endeavor each day to serve his fellow men with love, modesty, and humility, in whatever capacity may be offered.

Having a firm faith in the wisdom and goodness of God, he will work with the trend of evolution by endeavoring to speak, act, and see only the good in his daily associations with others.

Truth, honesty, and justice being fundamental qualities of the Divinity within, he will strive to express them in all his thoughts, words, and deeds.

Knowing that his present conditions are a result of past actions, and that he may determine future conditions by present actions, he will waste no time in envying others, but devote himself to exercising his divine prerogative of free will in sowing good seeds for the morrow.


Realizing that silence is one of the greatest helps in soul growth, he will ever seek environments of peace, poise, and quietness.

Self-reliance being a cardinal virtue of the spiritual aspirant, he will strive to practice this virtue in thought as well as in deed.

Knowing the Within to be the only worthy tribunal of truth, he will endeavor to establish this tribunal and refer all matters to it for final jurisdiction.

Each day he will devote a certain period of time to meditation and prayer, endeavoring to lift himself on the wings of love and aspiration to the very throne of the Father.

Knowing that failure lies only in ceasing to try, he will, in the face of all obstacles, continue patiently and persistently to strive for the high ideals taught by the Christ.


 THE ROSICRUCIAN FELLOWSHIP
 Oceanside, California, U. S. A.



Pointing Ahead

A STUDENT

In George Bernard Shaw's play, "Getting Married," there is the following quotation: "I am not a teacher: only a fellow-traveller of whom you asked the way. I pointed ahead — ahead of myself as well as of you." This quotation, taken out of context, could certainly apply to all of us who are students of the Rosicrucian Teachings. We are all travellers, along with our perhaps more materialistic brothers, along the evolutionary path. We are all pointing ahead — ahead of ourselves as well as of others — in our ideals, precepts, spiritual desires, and goals. There is not one of us who has achieved the mental, moral, and spiritual perfection toward which the Teachings lead. There is certainly not one of us who is so far evolved as to be the perfect living example of that which we all are eventually to become. The only perfect living example, as we well know, was Christ Jesus.

Nevertheless, although far from perfect, we are living examples of spiritual aspiration, for others to follow. We are regarded as examples — as models — whether we want to be or not, for once it becomes known that one of us is a follower of the Rosicrucian Teachings, he is immediately observed for evidence of something we might call "spiritual behavior." Professing, as he does, the virtues of patience, tolerance, forgiveness, mercy, and above all, brotherly love, he

is closely watched to see if he does indeed practice what he preaches.

It is hard for others to take into consideration the fact that we are pointing ahead of ourselves. The Rosicrucian Teachings represent an ideal beyond the present abilities of even the most highly evolved, most compassionate, most spiritually sensitive person among us. The acme of perfection toward which we aim — the full awakening of the Christ within, with its attendant complete domination by the Higher Self of all that is associated with the material world — is still a remote, albeit powerful, beacon to be reached in some future lifetime.

No one knows better than does the sincere aspirant just how difficult of attainment this ultimate perfection is, and will be. Only he who conscientiously and faithfully performs the nightly exercise of retrospection, and with thought and patient analysis examines the motives, causes, and effects of all his thoughts, acts, and deeds, can become truly aware of the infinite nuances and subtleties of the temptations and tests to which we are put. Anyone who does not engage in retrospection, no matter how useful a life he leads or how beneficent a character he has, can hardly fully understand what he is up against.

It is possible for many people, with a

certain effort of will, to conquer the obvious facets of such faults as jealousy, selfishness, pride -- both intellectual and spiritual -- impatience, or hardness of heart. To do away with the outward, evident, manifestations of these characteristics is only the beginning, however, and it is precisely when these manifestations have been disposed of that the hardest job of the aspirant begins. He must scrutinize himself and his motives far more closely in order to discover his faults, and to recognize them as such. He may quite sincerely be convinced that he has abolished a particularly offensive trait and, in the security of this conviction, grow lax in his efforts to guard against it. At this point he is faced with two problems. First, his vigilance having been lulled by a false sense of security, he is not as careful to avoid the particular error as he once was. That he will be tested again, there is no doubt, and it may be this very lack of vigilance that will cause him to fail the new test, and to prove to himself that he is not as perfect as he thought he had become. The second problem lies in the fact that, the obvious manifestations of his failing having disappeared, he does not see the concealed ones which must be purged from his character. This is where retrospection plays a particularly important role, for it is only after constant, continuing, *persistent* self-analysis that he discovers these hidden indicators, and realizes that he must yet perform much work upon himself.

In *Student Letter 44*, Max Heindel discussed the subtlety with which the vice of selfishness inflicts us all. "No matter what we may seem to others, when we look into our own hearts we stand ashamed, knowing the motives which prompted acts that others consider dictated by love of our fellow men. When we analyze these motives we shall find that they are all dictated by the one trait of selfishness." He cites the following example of this: "When a poor brother knocks at our doors, do we give him as

little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to let him go? Then also this is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives for a cause, is there not the thought that it is *our* work? Often I hide my face from myself in shame at that thought in connection with the Fellowship, and yet we must go on."

When we analyze the role that *conscience* plays at this stage of our development, we can expand Mr. Heindel's example to include almost every reprehensible trait that we are seeking to overcome. Because of the tenacious hold that our lower natures, with their selfish desires, have on us, it is conscience as much as any other factor which activates our strivings. How often is it still true that we do, or do not do, a certain thing because we know that we *should*, rather than because, deep within ourselves, we really *want* to? We would stagnate and regress in evolution without conscience, which itself is the product of the essence of good extracted and refined from the experiences of past lives, and it is certainly better to act in a laudable manner because of the force of conscience alone, than not to act that way at all.

To attain the sought-after perfection, however, we must advance even beyond the need for and the proddings of conscience and learn, in everything we do, automatically to do it because it is *right*, rather than for any other reason. In other words, our Higher Selves must be so much in command of our lower natures that the lower natures will be dissolved and conscience, the ally without which we could not now function profitably or progressively, will no longer be necessary.

If we take accurate stock of ourselves we all find that many of our good deeds, thoughts, and words each day were motivated with the aid of conscience. How often do we set aside personal pleasures for duty simply because "duty calls?"

We do our duty, as well as we can and, we think, with the sincere desire to do a good job. We put our whole selves into it, accomplish much, and perform needed service. And all this is to the good. But deep down inside, wouldn't we often much rather have been reading, resting, enjoying recreation, or pursuing some other personal project? We have not yet reached the point where we consistently want to do our duty for its own sake, rather than simply to avoid the pangs of conscience.

Or perhaps there is a person with whom we do not get along as well as we should, or against whom we feel animosity. Prodded by conscience, we take ourselves in hand and determine that our next encounter with that person will be one of equanimity and good feeling. Perhaps even gritting our teeth, we adjust our smiles, our tempers, our reactions, do not allow what we consider to be his idiosyncracies or annoying mannerisms to disturb us, make mental allowances for his words or deeds, and have a satisfactory encounter. During retrospection we regard the incident with some satisfaction, glad that we were able to subdue our feelings and deal pleasantly with the person. And certainly this is a step in the right direction. But our underlying animosity is still there, and it was only because of conscience that we made the effort to circumvent it. Not until we can in all honesty regard every person we encounter *only* as a brother, a Divine Spark of God, and therefore entitled to our love and respect, will we have reached the perfect level of interaction with our fellow men which we must all someday achieve.

As we well know, we will be tested, with increasing subtlety and in ever more devious ways, the further we progress along the path. Max Heindel tells us that even *lifetimes* after we appear to have conquered a particular temptation it will again be placed unexpectedly before us, to see whether or not our renunciation of the offensive trait or desire is truly permanent. It is also doubtless true

that this process of refined testing is already taking place, and the temptations placed before us, particularly in those areas in which we think we might already have achieved some degree of perfection, are increasingly difficult to discern. For this reason, again, it is particularly important that the exercise of retrospection be meticulously observed, and the minutia of the day's events be closely examined. Only when we have learned skillfully to distinguish, discriminate, and discern the true nature of that which we do, and that which happens around and to us, and only when, after practice, we can recognize the subtlest temptation for what it really is and rise above it, will we be able successfully to master all the many tests with which we will be confronted.

Once it seems evident that we have overcome our *obviously* unworthy characteristics, and as long as we are unaware of the refinement of character still to be mastered, we are likely to think of ourselves as being "in pretty good shape" spiritually. There are, certainly, many people who, for the better part of their lives, so believe themselves to have achieved a very high degree of spiritual attainment. But he who has not spent many hours in perceptive retrospection cannot begin to dream of the great distance and the many pitfalls that still separate him from the goal. It is only when, with the aid of retrospection, we begin to understand the abstruse nature of forthcoming tests that we realize, often with some shock, how far along the path we still have to go.

And it is then that the significance of Mr. Shaw's statement has its fullest impact upon us. We who attempt to follow the Rosicrucian Teachings are spoken of as the pioneers of the human life-wave presently on Earth. It is true that we have become more amenable to the principles behind these Teachings than some of our fellow men, and in this sense, we *are* pioneers. We well know, however, the great gap that often lies between the espousing and proclaiming

of high ideals, and the behavior required to bring those ideals into being. In this respect, some of the so-called "pioneers" are almost as far from the goal as are many men and women who have not yet embraced the Rosicrucian Fellowship tenets. We are indeed pointing ahead — far ahead — of ourselves as well as of our contemporaries.

Perhaps one of our hardest tasks in spreading the Teachings is to convince others of the infallibility of the Teachings while at the same time trying to live up to them with our fallible behavior. We have, alas, no *living* paragon, present in a physical body, to whom we can point and say, "Look at him. This is what you will someday be." Certainly we have ever present the example of Christ Jesus, the ideal of every Rosicrucian student. In the eyes of those who are not esoteric students, however, the sublime perfection of this Individual rests in, and can be accounted for solely by the fact of His divine nature, and it cannot, therefore, be achieved by a "mere mortal." Christ Jesus' words, "The things I do, shall ye do also, and greater than these," are as yet meaningless to many, and the idea that each one of us is a divine spark of God has certainly not had its full impact upon the majority of mankind.

Under these circumstances, although of course the *ideal* of Christ Jesus should continually remain in the forefront of our striving and be enthusiastically presented to all who inquire, it is essential that our own behavior also be as nearly perfect as possible at all times. The ideal is still remote, and only a few individuals can fully grasp its complete significance, even in theory. The attitudes and actions of people around them are much more comprehensible to them than is ultimate perfection. Thus we, the students of the Rosicrucian Teachings, must serve, albeit imperfectly, as immediate ideals. While we are pointing ahead to Christ, we must always bear in mind that others are pointing ahead to us. Are we fully

aware of what an awesome responsibility this is?

A French proverb has it that "Precept begins, example accomplishes." Certainly this is true in the case of the Teachings. Glorious precepts and ideals are laid down for us, but it is only through example, beginning with the perfect example of Christ Jesus and continuing on through our own presently imperfect work, that one person points the way to the other, and eventually all mankind will achieve that which the Teachings foretell for us.

The Bible admonishes us: "Ye are the light of the world...Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt: 5:14 and 16) Think of that a minute! "Ye — all mankind — are the light of the world. This is literally true, for is it not mankind who will eventually develop soul bodies of light and of sufficient power to "float" the Earth, permitting the Christ Spirit, now imprisoned within the planet, to be released?

If we think of ourselves as the Light of the World — not with conceit, but with thankfulness and the renewed consecration of our hearts and lives — and if we keep that ennobled picture of ourselves ever in mind, will this not serve to keep our thoughts and deeds upon the path of progress? This is one of the best ways we have of "pointing ahead;" this is the picture that will beckon us ever onward. "It is not yet clear what we shall be..." said Paul. No, it is not yet clear, for the details, and even the general outline, of that destiny are beyond our powers of imagining. For the present, however, it is sufficient to think of ourselves in terms of Light. We know that "God is Light" — therefore, Light must be all-inclusive; we, too, are light — light in becoming. We, too, are all-inclusive. We, too have within ourselves the latent aspects and powers of deity, eventually to be evolved and manifested in light and glory.

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The Power of Meditation

Grace Hendrickson Welles

The importance of meditation is realized as the method best suited to enable the Spirit to regain its conscious control and ability to express itself in the body temple it originally created. As Max Heindel in the *Rosicrucian Cosmo-Conception* page 73 line 10, states - "The more closely the Spirit is able to enter into and touch your body temple the better it can express."

In the Bible we read "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." Rev: 1:8

"God is a Spirit." John 4:24

"Do I not fill the heaven and earth? saith the Lord." Jeremiah 23:24

"Acquaint now thyself with Him and be at Peace, there by good shall come unto thee." Job 22:21

"There is but one God, The Father, of whom are all things, and we in Him" 1st Cor 8:6

"All things were made by him and without him was not anything made that was made." John 1:3

"He that cometh to God must believe that He is." Heb 11:6

Christ said, "I in them, and thou in me, that they may be made perfect in one." John 17:23

We should look for Him in every one we meet, even in the most depraved. He is there and encouragement will help to bring Him forth - the Divine Light - that is to guide us.

We are told by Max Heindel that our work is to gain mastery of our minds. This can most successfully be done by training the mind in the Art of Meditation and Concentration.

The realization of Cosmic Consciousness is attained through utter devotion and regular hours of meditation, with steadfast ardent longing and absolute devotion for God. This love

must be greater than that of a drowning man grasping for air. In no other way can we realize the meaning of the words, "Be still and know that I Am God." Psalms 46:10

Shut out the noise and confusion of the material world, and let the consciousness that *the Spirit of God possesses you* become clear.

Think as little as possible of the physical body, keep the mind stayed upon your perfect Spiritual Being made in the image and likeness of God, the Ray of Divine Light that proceeds from His very Self's substance, the living intelligent You that is quite apart from the flesh.

Perform your duties in the world conscientiously but give supreme importance to your daily communion with Him - the same hour or hours each day - and in time you will be aware of an all enveloping "PRESENCE AND PEACE."

If you have good health, and prosperity, and intellect but are not happy you have not made a success of your life.

If you are constantly irritated by everything you haven't begun to realize God is within you, that He is Your Real Self. Pray, "Be Thou the Master of My Mind, O God, that it may be the servant of my Soul. My Soul would be thy Obedient Servant. He who understands his own Divine Nature will grow more beautiful with the passing of time, for God within will become each year more visible." Ella Wheeler Wilcox.

We must demonstrate the superiority of mind over body, and of Soul over mind.

"God created man in his own image and likeness." Gen 1:27

If you want to realize His image within remember now that you are a God, and behave like one. Control your moods,

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Destiny is in Plentiful Supply

EVANS WATERMAN

Turning to one's dictionary we find destiny defined as "That to which any person or thing is destined; lot or doom. The predetermined course of events often conceived as a resistless power or agency. Fate."

Apparently, the key words here are *doom* and *fate*; because in further explanation we are told how "destiny stresses the idea of what is irrevocable; fate, the idea of fixed or ruthless, often blind, necessity; doom, that of final, especially unhappy or calamitous, award or fate."

We of the Fellowship have been conditioned in our thinking to view this word *destiny*, and all it implies, with a religious connotation; so it is interesting to discover that the word *destiny* does not seem to be in the Bible concordance. A second look at the dictionary further reveals the word *destiny* to be of Old French and Latin origin. This would perhaps indicate how at the time the Greek manuscripts of the Bible were being written, the word *destiny* was not in their vocabulary. However, it is presently listed in the Greek-English dictionaries.

Furthermore, there is also a problem with the word *karma*, for we find it to be of Eastern origin with no exact equivalent in the English language, although Webster does attempt to define it. Since the words *destiny* and *karma* are so closely related and of such wide origin we should note their usage with great care.

Both refer to Nature's Law of Justice. We often use the term *Cause and Effect* or *Law of Consequence* which imply the same thing. However we choose to describe it, we recognize that as we have sown, so must we reap. Thus, the Law of Cause and Effect brings to us with *exact justice* the net results of all our past thoughts, desires, and acts. So is our destiny assured!

On the other hand, we subscribe to the

teachings of the Elder Brothers which reveal how in a more acceptable interpretation destiny in its finality can only be positive (i.e. work for good). It is, as we have been taught, the Law of Cause and Effect that determines our destiny. This could be temporarily bad but ultimately becomes good.

In fact, destiny (based on the Law of Cause and Effect) may be divided into three kinds according to the Fellowship Teachings. First is the kind that our actions have set in motion through this law, and may not be expiated in this present life at all. For example, a crime is committed against another being for which punishment is meted out by a civil court. When time in prison has been served, in the eyes of the civil court the debt has been paid and the person goes free. Not so in Nature's Court! Here the requirement is that we must not harm a fellow being, and it may take more than one lifetime to render an important service (or restitution) to the victim and learn the lesson of love and service.

The next example of destiny that we reap is a day to day affair. For example, if we fail properly to care for the body we experience sickness, etc.

The third kind of destiny is called "ripe" or "mature" destiny. This is a fixed destiny and cannot be escaped. We have obligated ourselves with a commitment to liquidate this destiny when we returned to this present physical life.

Consequently, as we consider the Law of Cause and Effect, with the resulting destiny, we must clearly understand how there can be ultimately no such thing as doom or fate. Considered in its totality, there is only good destiny that can result. Since destiny, as pointed out in the Fellowship teachings, refers to ultimate perfection, our dictionary definition appears to be a misnomer. In fact, when

we came into this life we took our destiny into our own hands. We are the captains of our "souls", and the only thing we need to be concerned about is being saved from our own ignorance which is responsible for the inharmonies and suffering that plague us. It has been expressed this way: "Behold, your reward is with you, and your work is before you! Ultimate perfection is yours, and you must come back to your Father's home, bringing with you the sheaves of experience garnered in the lower worlds. But unto your own soul will be the destiny according as you travail, i.e. as you bring to birth the will of the Father, the highest and best that is in you."

Of course this refers to those higher qualities such as wisdom, altruism, and poise which determine the rewards (good destiny) of our lawful actions. The immediate recompense of all this becomes spiritual development, which as we begin to manifest the previously mentioned qualities becomes, as God intended, an unfoldment from within. First, we experience a realization of the relevance of this, and secondly, if we are sincere, we make persistent effort to manifest it in our lives.

We have been told that an excellent way to achieve good destiny is through prayer. But what is prayer? Have we not been instructed to pray always? Then would it be prayer to stand, or sit, or kneel and tell God all about the sins of men? Is it prayer to tell the Almighty that He is great? Is God to be redeemed by praise of men?

The command to pray without ceasing has been given because prayer is the continual fervent wish for light which is the manifestation of our good actions. Our spiritual progress depends upon our ability to pray aright and it is a helpful attitude, a noble deed that becomes the most powerful prayer. We should eventually come to the realization that the admonition *to pray always means to do good always*. As a result, light within is acquired and the body frequency becomes tuned to that of the Divine where every

heart is blest. "The main object, therefore of prayer is to get into as close communication with God as possible, in order that the Divine Life and Light may flow into, illumine, and enable us to grow in His image and His likeness."

Thus far we have identified some of the principles that, when practiced, make up the ultimate good destiny previously referred to. But where does service come into the picture? Why is it so often mentioned? A carpenter, before he can build a house must first place the necessary orders for rock, sand, cement, lumber, windows, doors, etc. In due time the deliveries have been made for the structure he intends to build. Does the owner then have a house? Of course not! He could very likely discover that thieves have carried off some of the building materials that had been so carefully ordered and delivered. Also, storms could create havoc in a completely unexpected manner.

In this situation we have the necessary technical knowledge; the building materials have been delivered -- but no house. What then is lacking? You respond that we do not have the house until it has been assembled. Agreed. Labor must be performed (or service rendered) before we actually have the structure. Please note that our analogy hasn't ended here because when finally assembled we have protection from thieves, storms, etc., that could conceivably have caused a great deal of trouble. We may subscribe to all the deeper teachings to no avail unless there has been service rendered. It is service that binds together the threads that go into our own structure -- the Golden Wedding Garment. Only as we serve our fellow man do we help ourselves. There is no other way. Paul instructed us to "have love, which is the bond of perfection" when we do these things.

The lodge of Freemasons requires the master mason to be proficient in the use of the trowel which is one of the working tools of Masonry. The reason for this is that the trowel is an instrument made use of by operative masons to spread the

cement (through service) which unites the building into one common mass, with the result that Free and Accepted Masons are taught to make use of it for the more noble and glorious purpose of spreading the cement of brotherly love and affection.

The *Parable of The Prodigal Son*, beautifully illustrates how through the workings of the Law of Cause and Effect our destiny is to be ultimately good. The younger son's journey from his father's home into a far country, represents humanity's long descent from the Garden of Eden into physical existence. After wasting his substance with riotous living -- after he had spent all -- there arose a mighty famine in the land and he began to be in want. Here we learn that it is because of mankind's failure to live in obedience to Divine Law, that contact with the heaven worlds has been lost.

Upon his arrival in the far country the son tended swine. This describes humanity living and feeding the animalistic phases of its being through sensual living. (Receiving thereby a temporary bad destiny.) After relating the son's experiences feeding swine, the Parable makes an interesting assertion: "*And when he came to himself. . .*" This indicates how the son, and each of us, must come to realize that there is a better way. We must actively set about to return to the heaven worlds. Note how it is the workings of the Law of Cause and Effect that is responsible for the change of attitude. Such a realization can result only in future good destiny. The statement, "*I will arise and go to my father*" represents the beginning of mankind's -- and our own -- active efforts to return again to the heaven worlds.

When this activity began, it wasn't long before the father noted and ran to meet the son; once humanity strives for the change, help will soon arrive. After the formalities of the reconciliation, the father furnished the son with the "best robe", which is as we know the perfected Golden Wedding Garment, that at some future time will be universally worn by

humanity.

Shoes given the son symbolize a future ability to travel the higher worlds freely. We stand upon our feet to pursue the activities of everyday life. Furthermore, the shoes indicate how at this time mankind will have purified his actions. To state that man must have purified his actions before receiving the shoes might be a better way to interpret.

After mankind has thus become pure in action, the giving of the ring becomes the next step; for here we have a symbol of the marriage with the higher self -- a marriage destined to last throughout eternity.

The "fatted calf" or the transmuted lower animalistic nature now supplies the *spiritual food* which will in that future time sustain humanity. We are told many times how we should not overlook the importance of our physical existence. We are presently in this realm for the specific purpose (as related in Genesis) to attain dominion over the symbolic "fish of the sea. fowls of the air. and the cattle". The symbolical cattle (of the physical plane) serve us and supply the necessary strength to conquer the physical world. The true purpose of life can be experienced only as we assume supreme authority over our various bodies. The "fatted calf" of the Prodigal Son Parable, is significantly a reference to how the lower nature will some day serve us when perfected.



Thus we see how, contrary to the Old French definition of destiny, there is another significant side -- a side that promises only ultimate good to all mankind, but perhaps a destiny that we are unable now fully to appreciate. This is a destiny, good or bad, that we can readily acclaim from our *own firsthand experience to be in abundant supply.*

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become a balanced individual. Mere belief is not enough – self discipline and replacing every negative thought with an uplifting positive one, not only when awake but when you are asleep.

Do not find fault nor comment upon anything but the good unless it is absolutely necessary. Shut your eyes to all so called unavoidable evil, which includes the disagreeable, the disappointing, the imperfect, sin, disease, and death. Never idly or uselessly complain. To complain is to bring upon yourself further unrest and cause confusion in the minds of others.

Our happiest moments are always those that have resulted from spiritual activity, such as when we have been unselfish, have given of ourselves; after we have established peace between those who have misunderstood each other, or have manifested God through loving attention to the unfortunate; or which is harder, to the disagreeable person; or to him who lacks in anyway – or in other words to the poor. If we are true through such experiences as these, the resultant satisfaction is the distilled joy of Heaven.

God has given us freedom of choice to work out our destiny. He remains silent until through pain and much suffering we at last know God and feel his GLORIOUS PRESENCE. Until you have heard His Voice, no matter what spiritual path you are following, you have not attained real communion with Him.

"Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength and thy neighbor as thyself." He must be first and last in your devotion and adoration. He is not afar off but closer than hand and foot, we are ONE in Him as a drop of water is one with the sea. That is why we must be like little children in that first we must imagine our oneness in Him until it becomes a reality to our consciousness and the "GLORIOUS LIGHT OF HIS PRESENCE" becomes an actual experience.



Cast Your Bread Upon the Waters

Blanche Cromartie

In a certain monastery the rule was that each brother in turn should preach on the great piazza and when an eloquent friar was there and the weather fine there would be a crowd to listen.

One evening when the rain was falling pitilessly and every one stayed within it fell to the turn of a young brother. He went indeed but with a rebellious heart, recognizing how fruitlessly he would speak on such a night. He mounted the rostrum beneath the drenching downpour and began—slowly and falteringly at first, against his will -- against his common sense which condemned preaching to an empty space. But, as he went on, his theme inspired him; he forgot himself, forgot the emptiness of the piazza, forgot all but the love of Christ as he told of the Passion and the Resurrection. Too soon the allotted hour passed and he had to return to the monastery.

Next morning a woman knocked at the gate, a woman bowed with penitence and sorrow; she had come to confess, to restore, to begin a new life. It was a wealthy and beautiful courtesan whose seductions had been the talk of all, the ruin of many.

Sitting alone in her palazzo the previous night, the voice of the preacher had reached her ear and touched her heart. That hour she forsook her sin and from that time lived not to the world but to God.

The Word Game

CATHERINE ROBERTS

We have been taught, and know with the intellect, the importance of each word we speak and yet, somehow, our speech continues to be faulty. The subtle temptation to make that witty, though perhaps not quite kind, remark, or what we feel is a need to "blow off steam," or just idle chatter, seems to be one of the hardest to overcome.

James comes down hard on these tendencies. He says, "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26) All our lives and from all sides we have been taught these precepts. How woefully slow we are to learn them!

Suppose we try the substitution method here. We know that it is the way that works best in thought control -- the simple device of substituting a positive thought for a negative one -- so let's substitute constructive words for destructive.

Those who are able to see tell us the effects around us of words we use. Free-flowing light is suddenly blocked as by a brick wall when the speaker switches from positive words to words of doubt or self-depreciation. The things we create in the invisible are gradually manifest in the visible if we continue to feed and strengthen them, so watching our words can be literally a matter of life or death.

Perhaps we feel weighed down by a problem. Might it not open a way for help if instead of the word "problem" we thought of the condition as an opportunity? Whenever we meet a situation which we find troublesome or unpleasant we become more diligent in our search for spiritual guidance. When the situation eases we find that, because of this, we have taken a step along the Path and are

grateful for the experience because it has forced us to seek for help from the highest we know. Thus the problem has become a channel for growth. Looking at it this way in the first place might hasten the process for us.

Certain words can create a tension within, which is detrimental to the expression of the highest of which we are capable. Occasionally all of us make a mistake. The use of the word "mistake" brings unhappy feelings with it. As we dwell on it, positive results are cut off. Substitute the words "learning experience," for can we not always learn something from every mistake? When we consciously realize this and determine to go forward, correcting what we have done and learning from it, we find that we needn't slosh around interminably in our slough but can straightway walk out of it and continue on the path.

The words "appreciate" and "apprehend" can become watch words for us. We can learn to appreciate every person, every situation, that is brought to us, seeking to apprehend, in the sense of perceiving, the spiritual in them -- which often is not easy to see at first glance -- and the lesson thus brought to us.

Let us not forget the words of praise and thanksgiving, but let them stream from the heart in adoration to our Lord and in appreciation to others. A word of praise for a sincere effort or work well done is one of the most blessed and constructive we can give another and when, in love, we let praise and thanksgiving flow to our Lord, they open floodgates for blessings to pour forth upon us.

In the *Cosmo-Conception*, it is stated: "The use of words to express thought is the highest human privilege..." It is a privilege, indeed. We are aware that the

(Continued on page 464)

That Other Life

W. A. Rowden

There is a life which a man may live which oversteps the boundaries of possibilities. Jacob Boehme called it, *The Super-sensuous life*, that is the life that is above and independent of the senses. The senses bind and shut us out from a life which is full of joy and definite knowledge of a limitless future. We reach a slight appreciation of this life at times when our minds are unoccupied with the demands of the senses. Out in the wilds of nature, upon the vast expanse of the ocean, amidst the hills and mountains one becomes possessed of a wonderful peace which stills the turmoil of the mind. The vagaries and necessities to existence prevent us from always enjoying this beautiful peace, but once we become conscious of its message, the things of life which we thought so vital to real happiness assume a different aspect. They become so many milestones upon our path through life by which we measure our progress.

We realize that material affairs are of no importance in themselves, but are valuable as lessons from which must be extracted the truth. Should we fail in an undertaking, it is not a time for depression. There is a lesson to be learned from the experience. By reason of our own failures we become sympathetic with others who have failed in their own particular direction. Who has such a fine appreciation of human hopes and can so readily give the faint heart that cheery word of comfort, as one who has failed often, and yet retained the sense of proportion between failure and the inner meaning of life? Mistakes teach us many things. They make us infinitely more sympathetic.

But above all, the knowledge that every event in our lives has a great intrinsic value which can never be decreased, makes one determined to de-

rive the greatest benefit from all material occurrences and vicissitudes. Those persons who know of the great work which goes on after we have passed away from this earthly existence (and they number millions) know that the life after death of the physical body, is full of throbbing energy, of planning, of rectifying errors, preparation, and is full of opportunities for study. The real meaning of life with its sorrows, successes, failures, fears, hopes, joys and so on will be shown in a comprehensive manner. The attainment of knowledge concerning ourselves and exterior problems, leading to ultimate self-control and creative ability, is an external lesson.



The vast scheme of evolution in which we are all intimately concerned is gradually being unfolded before the mind of man. Naturally such a transcendental manifestation of intelligent powers can only be approximately conceived. Certain great beings are at present giving to mankind an outline of this scheme in the works of the Rosicrucian Fellowship. The supersensuous life is lived today by many thousands of followers who have realized the eternal, yet often hidden truths of life. How often a truth is perceived by intuition!

Living the requisite life entitles us to prove all that we are taught, and helps to hasten our evolution under the guidance of God.

The Universal Self

WILLIAM COROT

The great universe is always open to us, but are we always open to it? Are we personally free to expand, to soar, to elevate ourselves in thought beyond the material confines in which we must temporarily dwell? Or are we so bound by the relatively inconsequential matters of daily living to which we attach such importance that we fail to perceive the magnitude of what lies beyond?

The answer to these questions depends entirely upon the degree to which our Higher Self or our lower nature rules. If the lower nature has charge, we are so circumscribed by its demands that much precious time and many precious talents are wasted in catering to them. With each selfish act we sink just a bit more deeply into the quagmire of materiality, and it becomes just that much harder for us to eventually extricate ourselves. We are in effect, continually looking *down*, averting our gaze from the higher worlds, and unaware of the treasures they hold.

If our Higher Selves are in control, however, selfish concerns do not weigh upon us. We are in process of building our soul bodies of the two higher ethers, which eventually predominate. The coarse and heavy desire stuff characteristic of selfish and evil predilections is not found in our make-up. It is no coincidence that we feel *lighter* than we did when we were still enslaved to the lower nature. We look upward and outward, and in time we find ourselves truly "in the (physical) world but not of it."

There is both a universe without and a universe within to which we can attain, but we will not do either until we are free to soar. The universe without embraces all of infinity; the universe within is that which unfolds as the Christ with-

in us awakens.

The self-centered person has no idea how much he is missing until he begins to abandon his selfish point of view. Instead of troubling about personal, and therefore closely circumscribed, concerns, he turns his attention to more general matters and is often astounded at the degree to which his horizons expand. He becomes aware of the beauty everywhere around him, in Nature and in his fellow men. He sees familiar scenes with new eyes, as it were, and views for the first time much around him that he has never previously noticed.

The sunset, once examined hastily if at all and acknowledged with expressions of perfunctory admiration, now becomes meaningful as evidence of the Creator's majesty. Heretofore "commonplace" flowers, trees, and birds are now regarded with a renewed sense of wonder at "what God hath wrought." The person begins to see the endearing traits of previously casual acquaintances, and the "divine spark within" people with whom he once preferred to have no dealings.

His growing interest in helping people causes him to utilize and expand talents far more significantly than when he had formerly used them for purely selfish undertakings. As he unfolds Epigenesis in his endeavors to be of service, his creative potential broadens, and his sphere of influence widens accordingly. In short, *he* grows, and as he does, his personal inner universe expands, and he becomes more conversant with the universe of infinity.

Eventually, after we have learned the lessons of several more evolutionary Periods of Manifestation, we will have become god-like, empowered to create solar systems of our own. Although eons of time must elapse and an incredible degree of human progress must be achieved

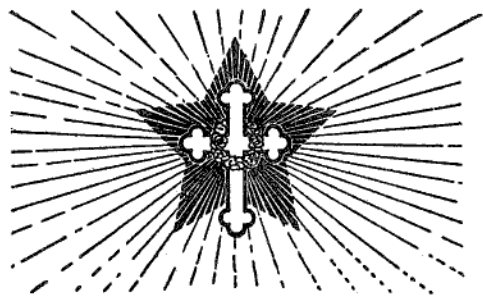
before we reach this stage, it is not too far-fetched to begin to consider it at this point in our development. It is, after all, the goal toward which we are working -- the epitome of human perfection as envisaged for a future Day of Manifestation.

How can we expect ever to build and maintain a solar system of our own if we do not begin now to respond creatively to the one in which we presently live? How will we be able to understand the intricacies of supporting ours, if we do not first master the "enigmas" underlying His? It is all very well to contend that since, in the natural course of events, at the end of the Vulcan Period we will have learned what must be learned, there is no need to concern ourselves with that problem now. And, certainly there are many profound lessons which we cannot yet learn, and many essential skills the mastery of which belongs to the still far distant Jupiter, Venus, or Vulcan Periods. We will be able to cope with none of them, however, until we have first absorbed and mastered our earthly lessons.

Our most pressing earthly lesson, and the one that seems hardest to learn, is the cultivation of that sense of universal love and brotherhood which is germane to esoteric Christianity. Love is the keynote of the universe -- the "cementing factor" that unites all there is. Since the occult maxim, "as above, so below," is everywhere applicable, it is logical to conclude that whatever the nature of our own solar systems will be, it is inevitable that they, too, will have to rest ultimately on the principle of all-embracing love.

To cultivate this love, we must emerge from the cocoons of self-interest which we have woven around ourselves, and become acquainted with what lies beyond. We may not like some of what we see, but there is certain to be much that we *will* like, if we take the trouble to examine objectively and in the context of what we know of God's Plan, that which is outside of us.

We may be repelled by the "unprepossessing exteriors" of those around us, but if we make an effort to penetrate to the "divine spark within," our whole view of humanity in general will improve. We may be appalled, and rightly so, at the damage done by pollution to our environment and planet, but, by acting forcefully and courageously, and in concert with others of equal mind, we can still bring about a turning of the tide and a righting of much of the wrong. We may be depressed at the poverty and suffering in which so many of our fellow men seem enmeshed, but, especially if we keep one eye on the future when the conquest of all physical hardship is assured, we can work so as to insure improvements for them and soul growth for ourselves.



The more we extend ourselves beyond the little, personal, self, the broader will our horizons become, and the more we will be aware of a lessening of previous limitations of our ability to learn, to accomplish, to understand, to discriminate, interpret, judge, and conclude. Our former positive convictions will be exposed for the circumscribed half-truths they really are. We will enlarge and refine our point of view and our understanding in proportion as we are able to "get outside of" ourselves. From the little self of personal, petty problems and petitions we will begin to expand into that whole self of universal dimension which we are ultimately destined to become.

MAX HEINDEL'S MESSAGE

Taken from His Writings

OCCULT PRINCIPLES OF HEALTH AND HEALING

(TENTH INSTALLMENT)

Man and His Vehicles

*The Vital Body: The Ethers and
Their Functions (Cont.)*



When the Ego is on its way to re-birth through the Region of Concrete Thought, the Desire World, and the Etheric Region, it gathers a certain amount of material from each. The quality of this material is determined by the seed atom, on the principle that like attracts like. The quantity depends upon the amount of matter required by the archetype built by ourselves in the Second Heaven. From the quantity of prismatic ether atoms that are appropriated by a certain Spirit, the Recording Angels and their agents build an etheric form which is then placed in the mother's womb and gradually clothed with physical matter which then forms the visible body of the new born child.

Only a small portion of the ether appropriated by a certain Ego is thus used, and the remainder of the child's vital body, or rather the material from which that vehicle will eventually be made, is thus outside the dense body. For that reason the vital body of a child protrudes much farther beyond the periphery of the dense body than does that of an adult. During the period of growth this store of ether atoms is drawn upon to vitalize the accretions within the body until, at the time when the adult age is reached, the vital body protrudes only from one to one and a half inches beyond the periphery of the dense body-

The Western Wisdom School teaches as its fundamental maxim that "all occult development begins with the vital body." The part of the vital body formed of the two higher ethers, the light ether and the reflecting ether, is what we may term the soul body; that is to say, it is more closely linked with the desire body and the mind and also more amenable to the Spirit's touch than are the two lower ethers. It is the vehicle of intellect, and responsible for all that makes man, man. Our observations, our aspirations, our character, etc. are due to the work of the Spirit in these two higher ethers, which become more or less luminous according to the nature of our character and habits. Also, as the dense body assimilates particles of food and thus gains in flesh, so the two higher ethers assimilate our good deeds during life and thus grow in volume as well. According to our doings in this present life we thus increase or decrease that which we brought with us at birth. This is the reason the Western Wisdom Teaching says that *all mystic development begins with the vital body.*

The Desire Body and the Mind

In the third Revolution of the Moon Period the Lords of Individuality radiated from themselves the substance which they helped the unconscious, evolving man to appropriate and build into a germinal desire body. They also helped him to incorporate this germinal desire body in the compound vital body and dense

body which he already possessed. This work was carried on all through the third and fourth Revolutions of the Moon Period.

The antagonistic "lower will" or will of the body, is an expression of the higher part of the desire body. When the division of the Sun, Moon, and Earth took place, in the early part of the Lemurian Epoch, the more advanced portion of humanity—in-the-making experienced a division of the desire body into a higher and a lower part. The rest of humanity did likewise in the early part of the Atlantean Epoch.

The higher part of the desire body became a sort of animal soul. It built the cerebrospinal nervous system and the voluntary muscles, by that means controlling the lower part of the threefold body until the link of mind was given. Then the mind "coalesced" with the animal soul and became a co-regent.

During the life of man his desire body is not shaped like his dense and vital bodies. After death it assumes that shape. During life it has the appearance of a luminous ovoid which, in waking hours, completely surrounds the dense body, as the albumen does the yolk of an egg. It extends from twelve to sixteen inches beyond the dense body in the ordinary individual. The matter in the human desire body is composed of material from the Desire World and is in incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the feet in the next and back again. There are no organs in the desire body, as in the dense and vital bodies, but there are centers of perception, which, when active, appear as vortices, always remaining in the same relative position to the dense body. In the majority of people they are mere eddies and are of no use as centers of perception. They may be awakened in all, however, but different methods produce different results. The desire body is rooted in the liver, and is born at about the fourteenth year in the being.

In the involuntary clairvoyant developed along improper, negative lines, these vortices turn from right to left, or in the opposite direction to the hands of a clock — counter-clockwise.

In the desire body of the properly trained voluntary clairvoyant, they turn in the same direction as the hands of a clock — clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body. These centers furnish him with means for the perception of things in the Desire World and he sees, and investigates as he wills, while the person whose centers turn counter-clockwise is like a mirror, which reflects what passes before it.

In a far distant future man's desire body will become as definitely organized as are the vital and dense bodies. When that stage is reached we shall all have the power to function in the desire body as we now do in the dense body. (Cont.)



OBSCURED BY CLOUDS

Solar noon day rays upon the threshold.....

Peering from that inner place, naught in, naught out.

Somewhere twixt the threshold, a dream lies intertwined.....

In patterns of light, weaving an illusion in wispy fogs.....

Not knowing where or how the brilliance to be reached.

Clouds...they gather and draw the veil that light reveals.

Movement forms the vacuum, which grows stronger in its pull.....

As bygone days have set the present.....being past and future too.

Studies in the Cosmo-Conception

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

The Mission of Christ

Q. If the Laws of Rebirth and Consequence work in such a way that evolving beings reap as they have sown and if the evolutionary impulse is constantly bringing humanity higher and higher, ultimately to attain perfection, where then is the need for redemption and salvation through Christ?

A. It is absolutely true that the evolutionary impulse does work to achieve ultimate perfection for all; yet there are some who are constantly straggling behind.

Q. Do not the Laws of Rebirth and Consequence provide for such?

A. In ordinary evolution, the Laws of Rebirth and Consequence are perfectly adequate for bringing the major portion of the life wave up to perfection but they do not suffice in the case of stragglers who are lagging behind in the various races.

Q. Does not all humanity need extra help?

A. During the stage of individualism which is the climax of the illusion of separateness, all mankind needs extra help, but for the stragglers some additional special aid must be provided.

Q. How is this need related to the Christ?

A. To give that special aid to redeem the stragglers, was the mission of Christ. He said that He came to seek and to save that which was lost. He opened the way of Initiation for all who are willing to seek it.

Q. Is it not cowardly to hide behind another? Should not each man be willing

to take the consequences of his acts?

A. No more cowardly than for a man who through his own carelessness has fallen into the raging waters near the brink of a cataract and grasps a rope dropped to him by another to save his life.

Q. Are not all in need of salvation?

A. There is a very large class who do not require salvation in this way, who are well taken care of by the Laws of Rebirth and Consequence and will reach perfection in that way, but there are the "sinners" who have become "bogged" in matter and cannot escape without a rope.

Q. How did Christ aid these?

A. Christ came to save them and to bring peace and good will to all by raising them to the necessary point of spirituality, causing a change in their desire bodies which will make the influence of the Life Spirit in the heart more potent.

Q. Had not the archangels worked toward this end?

A. Christ's younger brother Sun Spirits, the Archangels, had worked as Race Spirits on the desire bodies of man but their work had been from *without*. It was simply a reflected spiritual Sun-force and came through the Moon -- as moonlight is reflected sunlight.

Q. How did Christ's method differ?

A. Christ, the Chief Initiate of the Sun Spirits, entered directly into the dense body of the Earth and brought the direct Sun-force, thus enabling Him to influence our desire bodies from *within*.

Reference: *Cosmo*, pp. 400-403

WESTERN WISDOM BIBLE STUDY

Jonah and the Whale

But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.—Matthew 12:39-41.

This great allegory, like so many other allegories of the Bible, can be correctly interpreted only if one has the occult key. Its interpretation involves some of the profoundest occult truths, going back to the very basis of our evolutionary scheme.

According to the Western Wisdom Teachings as given out by the Elder Brothers of the Rose Cross through Max Heindel, there are seven great Days in our scheme of manifestation: the Saturn, Sun, Moon, Earth, Venus, Jupiter, and Vulcan Periods, a great Cosmic Night following each Period. In each of these Periods there are Revolutions, or shorter periods of manifestations, of the evolving life waves which recapitulate previous conditions in the different Periods. At the present time we are in the fourth or Earth Revolution of the fourth or Earth Period.

"Now, *Jonah* means dove, a well recognized symbol of the Holy Spirit, or third Aspect of the Triune God. During the three 'days' comprising the Saturn, Sun, and Moon Revolutions of the Earth Period, and in the 'nights', or rest periods, between, the Holy Spirit (Jehovah), with the assistance of other great Creative Hierarchies, worked in the Great Deep, perfecting [from without] the *inward parts* of the earth and man, and removing the dead weight of the moon. [The Moon became the home of that part

of humanity too crystallized to stay on the parent planet.] Then the earth emerged from its watery stage of development in the middle of the Atlantean Epoch, 'Jonah, the Spirit Dove', or Holy Spirit Principle, having accomplished the salvation of the greater part of mankind.

"Neither the earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the Baptism descending *as a dove* (not in the form of a dove, but *as a dove*) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the earth submerged in water), so at the end of our involuntary pilgrimage must the *other dove*, the Christ, enter *the heart of the earth* for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the earth in preparation for the Jupiter Period when we will function in bodies of ether."

Thus the man Jesus gave up his dense and vital bodies to the Christ Spirit, so that Christ-Jesus might function here on the earth for three years, teaching and preaching the precepts which form the basis of the Christian religion. At the Crucifixion the Christ Spirit was liberated from the bodies of Jesus and entered into the earth to become its indwelling planetary Spirit, radiating its great Love-Wisdom Power outward to humanity so that the individualized Christ Spirit within each human being might be impinged upon and fostered into greater brilliance. So will He, "a greater than Jonas," aid humanity to unfold the *Christ Within* and become liberated from the bonds of materiality.



The Moon and Its Influence on Life

A.L.

The Moon is the most migratory of the bodies in our solar system. In astrology she is called the lesser light, being the reflector of rays from the life-giving Sun.

We learn in the Rosicrucian Fellowship Teachings that even as the whole population of the Earth was at one time expelled from the Sun because we were unable to keep up in evolution with the superior beings thereon, so also, in the the Lemurian Epoch, it became necessary to expel a number of stragglers from the Earth. Thus, the Moon was cast off from the Earth, to revolve as a satellite around it.

It is also said that when the present humanity has finally attained cosmic consciousness, when the mystic marriage of Mercury and Neptune — mind and spirit — is consummated, there will be no more need of the Moon's fecundating principle. Then she will disintegrate and vanish from our solar system.

In the first third of the Atlantean Epoch, when the Sun by precession passed through the watery sign Cancer, the whole Earth was covered by a dense, drenching fog and steamy vapors. When the moisture had somewhat diminished, and the beings on the Earth had developed bodies more like the humans of the lowest races today, Jehovah and his angels gave to these "Children of the Mist" their childlike brain-mind, which was plastic, obedient, and easily direct-

ed and swayed by the rulers. Later, the Mercury ray developed their reasoning power.

The rays which come directly from the Sun are productive of spiritual illumination; the rays from the other planets make for added consciousness and moral development; the rays reflected by way of the Moon give physical growth. Therefore the Moon aptly rules the moist, feminine sign Cancer, the sphere of the soul, the Gate of Life in the zodiac, whence the Spirits coming into rebirth enter our sublunary conditions. The Moon is therefore called the planet of fecundation.

As Cancer is a feminine sign, the Moon there is in essential agreement with the sign, consequently dignified. She is exalted in Taurus, where Venus rules, and together Cancer and Taurus give impetus to the growth and beauty of Earth's flora and fauna. The Moon's detriment is Capricorn, and when she is there, Saturn obstructs the life forces; her fall is in Scorpio, where Mars, the Lucifer Spirit, tempted man to fall into generation.

The effect of the feminine Moon on the Earth's tides shows her inherent affinity for water. Hence the watery triplicity, Cancer, Scorpio, and Pisces, are the particular vehicles for the fertilizing principle in Nature. This is why seeds planted while the

Moon is in one of these signs grow better and more luxuriously than when planted at other times.

The wise agriculturalist, to secure a good harvest, should look to the Moon's phases before planting. When she is growing in light, i.e., from the first quarter to the full, and is in either Cancer or Scorpio, all things that grow above ground should be planted. Everything underground, as potatoes, beets, radishes, etc., should be planted when her light is decreasing, that is, in the "dark of the Moon", and preferably in Pisces.

When the farmer wishes to destroy weeds or turn sod, he should do so preferably when the Moon is in the barren sign Leo or Virgo.

The Moon's phases also have a marked influence on human affairs, including health. In astrology, we know that there is a right time for every endeavor. It is inadvisable to have surgery when the Moon is in one's rising sign or in the sign ruling the part of the body to be operated on.

The Moon is the great time marker of our life. She can be likened unto the minute hand on the clock of destiny. It is she who touches off the aspects of the planets, compels action, and precipitates events that are indicated at certain stages of our lives. If, for instance, the progressed horoscope indicates an event to take place in a certain year, an aspect from the Moon is necessary to show plainly in which month the influences are due to culminate into action.

The Moon travels an average of about thirteen degrees in twentyfour hours, and as one day by the rule of progression is equivalent to a year, she thus travels by progression about one degree a month. In the course of twenty-eight years she circles the whole horoscope and forms all the aspects possible to all the planets in the radical chart. Thus, in her passage around the horoscopic wheel,

she sets in motion whatever ripe destiny is due.

When the planets are so placed that the Moon makes no aspect before leaving the sign she is in at birth, she is said to be "void of course." This is an unfortunate condition, and if the Moon happens to be in the beginning of a sign, it leaves the life more or less rapid and void of incentive.

People who have the Sun and Moon in closer conjunction than three degrees generally have a tendency to be listless and out of sorts at every New Moon.

The seven days in the week correspond to the seven creative periods, each day being ruled by its own planetary spirit. Monday is the Moon's day, corresponding to the Moon Period, the foggy, dreamy age of illusion. This may be the reason why this day is now jokingly alluded to as "blue Monday," when many people really are restless and dispirited. We know that many of the things said in jest have a deeper significance than may be apparent at first glance.

People who are strongly under the influence of the lunar rays are generally of an easy-going, negative type. Cancer rising gives an upper body large in proportion to the limbs, making a person look top-heavy. This "bagginess" may be a relic from the Moon Period, when humanity resembled inflated balloons. Another inheritance from this period is the honeymoon trips of newlyweds. The migratory impulse which gives impetus to such trips was implanted in us when we migrated at certain seasons for the purpose of propagation.

The Latin name for the Moon is *luna*, from which we derive several words such as *lunation*, *lunar*, *lunacy*, and *lunatic*.

A *lunation* is a conjunction of the Sun and Moon, a New Moon. The Moon is then seen in the western sky close

to the horizon, as a thin crescent. Every night the lighted surface grows larger until the Full Moon, then the light decreases during the last two quarters until it is again a New Moon.

A total solar eclipse occurs when the Moon is directly in the Sun's path as seen from the Earth; the declination of the two lights will then be practically the same. A solar eclipse comes at a New Moon; a lunar eclipse at a Full Moon.

When the Sun in its annual course crosses the celestial equator about September 22, it sets close to the exact western point of the horizon. If there also happens to be a Full Moon then, she rises just as the Sun is setting and is then opposite the Sun at the exact eastern point of the horizon. During the next two or three nights there will be practically no darkness, especially if the weather is good. This silvery globe, hanging low in the ethereal blue firmament, is what we poetically in song and story call the "harvest moon."

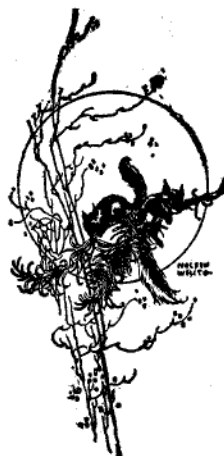
The Moon's nodes are points in her orbit where she crosses the ecliptic or Sun's path. When she crosses from south to north, it is called the ascending or north node, which has a benign or jupiterian influence.

As the Moon is feminine, she indicates the wife in a man's horoscope, but in a woman's horoscope the Moon signifies her health. Saturn afflicting the Moon in a woman's chart would mean bad health; while in a man's chart the same configuration would denote domestic trouble.

The Moon governs the tidal air in the lungs, the colorless lymph in the body, and the instinctual mind.

The Moon's symbol is the crescent, showing that we have completed the arc of *involution*, when bodies were built and spirit descended into matter. Now the essence of experience extracted from these bodies or vehicles must be transmuted into

spiritual qualities by the alchemy of soul growth. Then we shall rise on the arc of *evolution* till we have completed the other half, making a perfect whole. Then we literally shall have our "place in the Sun," the Spiritual Sun, when in very truth we shall be perfect as our Father in Heaven is perfect.



SEEDTIME

J.S.

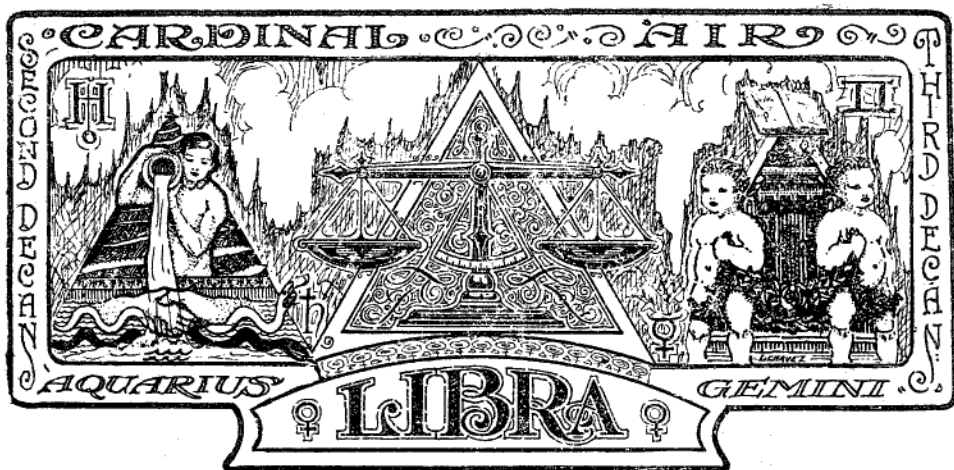
October's bright blue weather, says the man
Of scientific lore,
Is explained by perpendicular sun rays
And nothing more.

But solar rays are God's own light ways
Of cosmic gifts of love.
By this now shortened path, October days
Are tuned to those above.

The photogenic days of colors bright
Foreshadow golden store
Of fruit and health and memories held dear
And something more.

A charged dynamic heart, fulfilling now
The youthful promised whole.
Reflecting on earth the harvest theme of
heaven:

A seed time for the soul.



The Children of Libra, 1974

Birthdays: September 23 to October 24

Libra, second sign of the airy triplicity, belongs to the cardinal group. Its natives thus have a basic nature of active mentality.

However, this is the seventh house sign, which governs partnerships of all kinds, and is ruled by Venus, the planet of personal love. We therefore find that the Librans are predominantly interested in matters that have to do with some phase of partnership -- usually marriage. They are, in fact, more often than not completely "wrapped up" in the marriage partner.

The scales, symbol of Libra, aptly describe its natives, for they are usually either up in the clouds of enthusiasm and happiness or down in the depths of melancholy and woe. Being of a sensitive nature, they often find it difficult to maintain a balance, but at the same time they frequently radiate a calmness and poise that is noticeable. This is due to their Venusian rulership, and attracts them many friends and often social prestige.

The outlook of the Libran is apt

to be personal, however, unless there are aspects in the chart which give a wider vision and broader perspective in personal relationships. These would come from Uranus, higher octave of Mercury.

Mercury and Uranus are conjoined from September 23 to 30, adding to the originality and independence of mind. If the conjunction is well aspected by other planets, the native will be inventive, progressive, and capable of success in literature and scientific pursuits.

All the arts, including music, appeal to the Librans, and they often have considerable natural ability in these fields. Since Libra is the exaltation sign of Saturn, and the latter gives a constructive element to the art of Venus, the natives of this sign often excel in architecture and the finer branches of decorative construction. They may often be identified by a fastidiousness in dress, with especial attention being given to color combinations.

Two aspects are in effect all during the solar month: Sun conjoined with Mars, and Neptune sextile Pluto. The former indicates abundant phys-

ical energy and strength, as well as recuperative power. The latter adds to the spiritual understanding and ability to reach mentally into the realms of spiritual reality.

The Sun, in conjunction with Pluto, is sextile to Neptune from September 23 to October 9, intensifying the vibrations of the aura and thus putting one more in tune with the superphysical world. Interest in the occult will be shown and the mind directed along these lines.

From September 23 to 28 Venus sextiles Saturn, making the person faithful and true, just and methodical, qualities which make for success in all departments of life. He is simple in his tastes, highly moral, and worthy of honor, esteem, and good health.

Mercury and Uranus are conjoined from September 23 to 30, adding to the originality and independence of mind. If the conjunction is well aspected by other planets, the native will be inventive, progressive, and capable of success in literary and scientific pursuits.

From September 23 to October 2 Mars conjuncts Pluto and sextiles Neptune, intensifying the emotional nature and giving a leaning toward the study and practice of mysticism and occultism.

Mercury trines Jupiter from October 1 to 24, one of the finest assets in life, for it gives a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly. Success in law and literature is strongly favored. Both benefit and pleasure will come from travel.

From October 1 to 19 Saturn and Mars are in square aspect, a vibration calling for conscious effort to become more selfless, kindly, truthful, and honest. Since the planets are in Cancer and Libra, care should be taken in regard to diet so that stomach and kidney difficulty may be minimized.

Venus and Neptune are in trine aspect from October 3 to 13, indicating the inspirational musician. The imagination is fertile, the emotions deep, and the nature inclined toward purity and chastity.

From October 4 to 18 the Sun squares Saturn, tending to lower the physical resistance. Many opportunities for soul growth will come through overcoming selfishness, pessimism, and obstinacy.

The Sun and Venus are in conjunction from October 6 to 24, emphasizing the artistic side of the nature. The native is fond of music, art, and poetry, and the love nature is strengthened. A happy marriage is favored.

From October 12 to 22 Venus squares Saturn, calling for conscious effort to overcome a tendency toward selfishness, jealousy, avarice, and stinginess.

The Sun conjuncts Uranus from October 13 to 24, pointing toward a nervous, high-strung nature, predisposed to nervous disorders and lack of coordination. Impulsiveness and unreliability will need to be mastered by these children.

From October 14 to 24 Venus and Mars are conjoined, tending toward an ambitious, aspiring, and adventurous nature, demonstrative in the affections. Extravagance should be guarded against.

Venus and Uranus are in conjunction from October 20 to 24. The way this configuration works depends largely upon other aspects to the conjunction. If well aspected, it denotes mental alertness, quick intuitive perception, and personal magnetism. Many friends are attracted, and there is a love for art, music, and poetry. A sudden, happy marriage is indicated.



Readings for Subscribers' Children

AMANDA G. M.

Born September 20, 1973, 2:19 P. M.

Latitude 44N32, Longitude 122W54

Signs on Cusps of Houses:

ASC, Capri.....5.42 4th, Taurus....4.00
2nd, Aquarius..19.00 5th, Taurus..28.00
3rd, Pisces.....1.00 6th, Gemini..17.00

Aries intercepted in 3rd.

Positions of Planets:

Jupiter..... 2.24R	Aquarius.....1st
Mars..... 9.19R	Taurus.....4th
Dragon's T..... 3.16	Cancer.....6th
Saturn..... 4.07	Cancer.....6th
Moon.....14.18	Cancer.....7th
Sun.....27.47	Virgo.....9th
Pluto..... 3.58	Libra.....9th
Mercury.....12.03	Libra.....9th
Uranus..... 21.47	Libra.....9th
Part of F..... 22.13	Libra.....9th
Venus..... 8.49	Scorpio.....10th

Although this child has the Sun and three planets in the ninth house, indicating a concentration of activities that have to do with travel, philosophy, the higher mind, etc., the other planets are scattered through six other houses, pointing to varied activities in various phases of the life. Fixed and cardinal signs on the angles suggests a combination of the stable and active elements in her nature.

The solar orb is in the 28th degree of Virgo in the 9th house, conjoined with Pluto intercepted in Libra in the 9th, sextile to Neptune in Sagittarius in the 11th, trine Jupiter retrograde in Aquarius in the 1st, squaring the Capricorn ASC conjoined with the Dragon's Head, and Saturn conjoined with the Dragon's Tail in Cancer in the 6th.

Amanda has a rather complex nature, but considerable spiritual inclination and understanding to help her cope with transmuting the less desirable qualities of her character. She has a kindly, generous, and friendly side which, unless consciously cultivated, may not always manifest because of the Capricorn ASC and the square of Sun to Saturn. Since the Sun is in the sign of health, Virgo, and Saturn and the Dragon's Tail are in the 6th house, this child should be taught from early years to keep optimistic and cheerful in regard to her health, and to be careful to eat moderately and of wholesome foods so that her stomach digestion is not taxed too much. The Moon also in Cancer accentuates the need to be careful in diet, though fortunately the lunar orb sextiles Mars and trines Venus.

Mercury, ruling the concrete mind, is posited in Libra in the 9th, making no aspect save a square to the Moon. (A 7-degree sextile to Neptune may help some in turning her mind toward a study of the occult.) Memory training in the late teens could be of help in transmuting this aspect, and also practice in decisive thought and action, faith rather than worry, a calm poised attitude in general.

Venus in Scorpio in the 10th conjoins the MC, sextiles the ASC, trines Saturn and the Moon, but squares Jupiter and opposes Mars. This configuration, combined with the Moon in Cancer, indicates a strong emotional side to this child's nature, with diametrical forces urging her to emotional expression. She has musical ability, and if she is trained in the higher type of music, it would be a great help to her in transmuting the squares mentioned into trines. At the same time she could give a beautiful type of service by means of her musical talent.

Christopher K.

Born January 11, 1967, 7:57 A.M.

Latitude 42N17, Longitude 83W44.

Signs on Cusps of Houses:

ASC. Capri.....17.23 4th...Taurus..13.00

Aquarius intercepted in 1st.

2nd, Pisces... 1.00 5th....Gemini. 6.00

3rd, Aries.....13.00 6th....Gemini.26.00

Positions of Planets:

Sun.....20.37 Capricorn.....1st

Part of F.....26.41 Capricorn.....1st

Moon.....29.55 Capricorn.....1st

Venus..... 5.57 Aquarius.....1st

Saturn.....24.44 Pisces.....2nd

Dragon's H.....12.46 Taurus.....3rd

Jupiter.....0.37R Leo.....7th

Pluto.....20.28R Virgo.....8th

Uranus.....24.21R Virgo.....8th

Mars..... 18.51 Libra.....9th

Neptune..... 23.51 Scorpio.....10th

Mercury..... 16.34 Capricorn.....12th

This child, too, has the Saturn-ruled sign Capricorn on the ASC, but in addition, has Mercury, Sun, and Moon in that sign, the first two being in the 1st house in conjunction with the ASC. Thus he is strongly capricornian in nature.

The solar orb conjuncts Mercury in the 12th, the ASC, and the Part of Fortune, sextiles Saturn in Pisces in the 2nd, sextile Neptune in Scorpio in the 10th, trines Uranus and Pluto in Virgo in the 8th, but squares Mars in Libra in the 9th. Christopher is more outgoing than many Capricorn natives, with the Sun on the ASC, and he has such fine qualities as method, foresight, and organizing, executive, and diplomatic ability, with the moral stamina to persist and succeed in his undertakings. He tends to be honorable, considerate, intuitive, original, independent, and inventive, with a strong leaning toward the spiritual side of life. However, these qualities will be needed to cope with the square of Sun to Mars, which gives energy and the faculty of leadership, but also an inclination to use these faculties destructively. He has a

fiery temper and an opposition to constituted authority which early training should help him to master.

Mercury in Capricorn suggests a critical, penetrating, and somewhat suspicious mind, with a thoughtful and diplomatic disposition. The square of Mercury to Mars indicates sharpness and alertness of mind, but also impulsiveness, excitability, quick temper, and a tendency to exaggerate and prevaricate. If Christopher is trained from early years to master his mental apparatus and respond to his high spiritual impulses, he will be prepared to render a high type of service to the world.

The Moon in the last degree of Capricorn conjuncts Venus in the 6th degree of Aquarius. This configuration tends toward sincerity and intuition, but also disregard of convention and impatience of restraint. Nevertheless, there is apt to be considerable help from others in attaining his goals. The lunar orb also sextiles Saturn and Neptune, trines Uranus, pointing toward self-reliance, thriftiness, and tact, as well as a vivid imagination, originality, and inventiveness. However, the Moon opposes Jupiter, which is posited in the 7th house and rules the 11th. There will be opportunities to learn strict honesty, simplicity, and humility in connection with friends and partners.

Besides the stability, dependability, honesty, and sincerity indicated by the strong Capricorn and Saturn influences, Christopher has help also from the spiritual planets. Since Neptune in the 10th, sextiles the Sun, Uranus, and the Moon, there is a closeness to the beings of the invisible world. Christopher is apt to have dreams and visions of an inspiring and prophetic nature, and will very likely be active, even a leader, in spiritual activities. He could be of great service as a New Age minister, using both philosophy and astrology.

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.

TV Emcee, Auditor

STU V. --- Born January 27, 1943, 2:48 P.M. Latitude 32N43, Longitude 117W10. A talented person we have here. Mercury, the Sun, and Venus are all in the progressive sign Aquarius, the first two conjoined and trine to Uranus, Saturn, and Neptune in the 8th house, so there is more than ordinary mental and spiritual ability. Venus is in the 9th, conjunct the Dragon's Tail, trine the Moon in Libra in the 4th, adding to his mental ability. Jupiter, co-ruler with Neptune, of the Piscean MC, is in Cancer in the 1st house, trine the MC, square the Moon. Neptune in Libra in the 4th sextiles Pluto, trines Saturn, Uranus, Sun, and Mercury, squares Mars and the ASC. This native could do well as a TV or radio emcee, writing his own script, as an auditor, a telegrapher, or naval officer.

Secretary, Editor

MARY C.B. --- Born June 17, 1955, 5:08 P.M. Latitude 38N55, Longitude 77W. With Venus, Mercury, Sun, and Dragon's Tail all in the mental sign Gemini, and Mercury ruling the Virgo MC, this native would obviously be best fitted for a clerical or literary vocation. Mercury, the Sun, and the Dragon's Tail are closely conjoined, and make a sextile to Pluto in Leo in the 9th, and a trine to Neptune in Libra in the 11th. The Moon is in Taurus in the 6th, sextile Uranus and Jupiter in Cancer in the 8th, square Pluto. Scorpio is on the ASC, and Saturn in that sign in the 12th trines Mars. As a stenographer, secretary, or editor, this native could use her natural talents to advantage. Partnerships will loom large in her life.

Accountant, Bank Teller

SUSAN J.G. --- Born May 16, 1951, 1:49 P.M. Latitude 41N06, Longitude 80W39. With Mercury, Sun, and Mars, in Taurus, all well aspected, this native has natural ability to handle money, and material objects of value such as paintings, jewels, furnishings, etc. She has Venus and Uranus closely conjoined in Cancer in the 10th, square to Jupiter, which must be considered in choosing a vocation. Gemini is on the 10th cusp, and its ruler, Mercury is in Taurus, as already indicated. Virgo is on the ASC, with the Moon and Saturn in close conjunction in the 1st house, seven-plus degrees from the ascending degree. This is a very capable young woman, who could serve efficiently in numerous capacities: florist, accountant, bank teller, collector, hotel or club manager, and secretary.

Politician, Bus. Counsellor

RUSSELL D.D. --- Born January 15, 1949, 10:03 A.M. Latitude 38N38, Longitude 90W12. This young man has Venus, Jupiter, and the Sun in Capricorn, the first two in the 10th house -- indicating government work of some kind. Venus trines Saturn in Virgo in the 6th, opposes Uranus in Gemini in the 4th; Jupiter ruling Sagittarius on the 10th cusp, squares Neptune in Libra in the 7th. Pisces is on the ASC, with Aries intercepted in the 1st house. The Moon is in Leo in the 5th, opposing Mars. Mercury is in Aquarius in the 12th, conjunct Mars (in the 11th), trine Neptune, opposing Pluto. This native could serve well as a government appointee or in an elective capacity; as a contractor or builder; as a business counsellor, or realtor.

Daily Thought and Guide

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

Friday - November 1

Venus and Jupiter begin a period of trine aspect on this lovely Venus day -- a good time to cultivate the outer beauty that appeals to men's senses and the inner beauty that appeals to men's hearts.

Saturday - November 2

A day for all kinds of activity; with all our "getting" we would do well to strive hardest for wisdom -- knowledge tempered with love.

Sunday - November 3

Some splendid influences bless this Lord's day; let us use them to utmost advantage in His worship and His service.

* Monday - November 4

A particularly busy day is in the offing, but there is always time for a few moments of reverent prayer for the release of the divine healing force.

Tuesday - November 5

It may not be too easy to reason correctly today. Let us do our part by work and prayer, leaving the rest in the hands of our Father.

Wednesday - November 6

Many planetary vibrations are felt today, and much that is valuable can be learned if we are prepared, open minded, and willing to work.

Thursday - November 7

The aspects are mixed today, and at such times we have the opportunity to learn many things. We know that "all things work together for good to them that love God."

Friday - November 8

Another busy day, with many opportunities for worthwhile activity. If we do our part, we will be able to develop character, and character is destiny.

Saturday - November 9

We are under particularly harmonious vibrations today. It is a good time to wind up the affairs of this full week, and then relax.

* Sunday - November 10

"May the words of our mouths and the meditations of our hearts be acceptable in His sight" on this, His day, and always.

Monday - November 11

Quiet attention to duty will bear the best fruit today; work well done even in the face of obstacles brings its own reward.

Tuesday - November 12

All clouds have their silver linings; if we are calm, patient, and optimistic, they should not be too hard to find.

Wednesday - November 13

"The practice of perseverance is the discipline of the noblest virtues. To run well, we must run to the end. It is not the fighting but the conquering that gives a hero his title to renown" - E.L. Magoon

Thursday - November 14

"Prove all things and hold fast that which is good." Conflicting influences will give us the opportunity to do just that today.

Friday - November 15

"He is less likely to be mistaken who looks forward to a change in the affairs of the world than he who regards them as firm and stable."

Guicciardini.

Saturday - November 16

This should be a quiet day; review of past performance and planning for future activity are in order, as are a judicious measure of rest and relaxation.

* Sunday - November 17

"I sought Thee at a distance, and did not know that Thou wast near. I sought Thee abroad, and behold, Thou wast within me." *St. Augustine.*

Monday - November 18

When thought precedes action, the results are usually better than when we plunge heedlessly into a situation. The advantages of foresight over hindsight are obvious.

Tuesday - November 19

"The difficult part of good temper consists in forbearance, and accommodation to the ill-humors of others."

Emerson.

Wednesday - November 20

Divergent vibrations may create some disturbance today, but let us try to follow the high road to spiritual endeavor. The powers of the Spirit are commensurate with its needs.

Thursday - November 21

We may feel indecisive or lethargic early in the day; if we exercise enough self-discipline we will still be able to proceed with our tasks.

Friday - November 22

A day with strong mixed vibrations. Let us not overdo in anything, but know that in kindness and thoughtfulness lies our strength.

Saturday - November 23

Mental agility and physical energy are both heightened on this very fine day, together with the tact, stability, and endurance to use both to best advantage.

* Sunday - November 24

Sun and Moon are in trine aspect, auguring well for the day's events. Let us joyfully praise God, Who made us in His image.

Monday - November 25

"The life of man is made up of action and endurance; and life is fruitful in the ratio in which it is laid out in noble action or in patient perseverance" - *H.P. Liddon.*

Tuesday - November 26

We may have the opportunity to exercise restraint and strengthen poise today. Only with ultimately perfect equilibrium will we achieve our divine potential.

Wednesday - November 27

"The happiness of the tender heart is increased by what it can take away from the wretchedness of others."

J. Petit-Senn.

Thursday - November 28

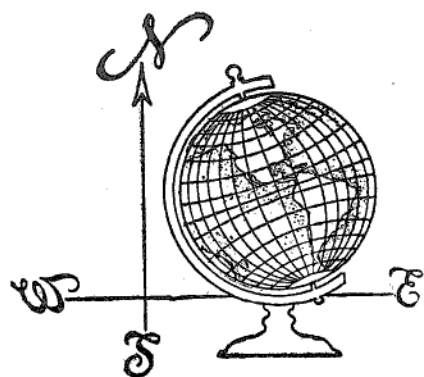
"Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness. This will make the times and places we live in better for us." - *R. Libbes.*

Friday - November 29

We can expect a few "ups" and "downs", and some of us may have difficult lessons to learn today. It helps to remember that He is "the Way, the Truth, and the Life."

Saturday - November 30

"Blessed are the merciful, for they shall obtain mercy." - *Matt. 5:7.*



MONTHLY *News* INTERPRETED

Now, a Water Shortage

Few international crises of recent years have touched off such intensive, not to say desperate, reactions as last year's Arab oil embargo and the energy crunch that followed in its wake. Almost from the moment that the scope of the problem became apparent, Federal, corporate and academic researchers sought feverishly to discover new sources of energy, while bureaucrats worked overtime to develop the most efficient means of using the energy available. One major result of the effort was Project Independence, a grandiose Federal scheme aimed at making the U.S. self-reliant in energy by the end of this decade.

Basically, the project seeks to use nuclear power plants and the nation's vast supply of coal, 25 billion tons of which lie invitingly just beneath the surface of a great swath of the Western U.S. These energy sources would also be augmented by the extraction of oil from shale rock on a massive scale. But now, as the gloss starts to wear off Project Independence, it is becoming increasingly obvious that the prospects of obtaining useful power from these sources are severely restricted by one of the West's oldest plagues—its limited supply of water.

The National Academy report hardly sounds a death knell for Western strip mining. Basically, industry sources note, the water shortage means that more coal will be transported out of the region and less burned on site. But what is clear is that the "cheap energy" originally thought easily available in the West is nowhere near so cheap as it

appears. "The report raises a gut issue—water," declared Ford Energy Policy Project director David Freeman last week. "It raises a warning flag over industry's game plan to transform the Rockies and the northern Great Plains into the nation's powerhouse."

Newsweek, June 10, 1974

The information in this article points up the need for continuing research into the possibilities and uses of solar energy (see editorial, "Using Natural Power," in *Rays*, January 1973).

The Sun is a clean, efficient, and bountiful source of supply. The initial expenses involved in establishing the physical equipment needed to transform this power into usable energy will probably be high, but once the transition from conventional fuels to solar power has been made (and eventually it will have to be made) subsequent costs will be negligible.

Occult science teaches that as the Aquarian Age approaches, the atmosphere around the Earth is becoming ever drier. It is only realistic to expect that the supply of Earth's water will gradually decrease, and any long-term plan of acquiring power that involves a large and continuing supply of water is likely eventually to run into trouble. We believe that the sooner serious, large-scale endeavors to utilize solar energy on a world-wide basis get underway, the better.

Core of the Matter

When Cornell University graduate chemist Robert Botto began a course in geology last year, his professor urged him to get acquainted with his subject by examining a collection of rocks stored in the geology laboratory. All the rocks came from meteorites except one, a pock-marked gray stone labeled simply "This is not a meteorite." Intrigued, Botto and his professors decided to analyze the rock and trace its history. Last week at the annual meeting of the American Geophysical Union, the Cornell scientists announced a startling conclusion: the rock, and a number of others like it, appears to have originated in the earth's core, reaching the surface only after an eons-long journey through 1,800 miles of the solid earth.

Botto's rock had been dug up in 1892 in Josephine County, Ore., and christened josephinite. It consists predominantly of iron and nickel. Using methods of chemical analysis developed for studying rocks brought back from the moon, the Cornell scientists under the direction of George Morrison found it also contained the mineral garnet-strewn in mazelike patterns between the iron and nickel crystals. No other known rocks contain such a pattern which, according to Cornell geologist John Bird, could only have been caused by a great relaxation in the pressure on the rocks. The single realistic cause of such a relaxation, Bird told the American Geophysical Union, is a journey from the center of the earth.

To explain the movement of the rocks from there to their resting place in Josephine County, the geologists invoked two relatively recent theories. One, advanced just two years ago, envisions the upward movement of core rock through the solid mantle in hot funnels known as plumes, at a rate of a few yards a year. The other concept is that of plate tectonics, which holds that the continents and the sea bed glide across the underlying solid earth on huge "plates" of rock. The interaction of plumes and moving plates has been suggested as an explanation for the formation of volcanic ranges, such as those in Hawaii: a plate moves across the top of a plume, and

the heat from the plume punches a series of holes in the plate.

According to the Cornell scenario, the josephinite was carried through the mantle by a plume-solidifying on the way up— and incorporated into the plate that supports the the bottom of the Pacific Ocean. This plate moves continually eastward, until it collides with and drops beneath the North American continental plate at the west coast of the U.S. At this point of collision, the Cornell scientists suggest, the josephinite rocks were detached from the Pacific plate and incorporated into the North American one, ending up in Oregon.

The interpretation is sure to spark controversy among geologists. Nevertheless, Bird noted last week, "If it's wrong, somebody is going to have to come up with a better explanation." If further studies prove the scenario to be correct, then the josephinite rocks will provide geologists with important new clues on internal make-up and origin of the planet earth...

Newsweek, April 22, 1974



It will probably still be some time before material science is ready to accept the information about the composition of the Earth's interior which is known to occult scientists. This information, set forth in detail in Chapter XVIII of the *Cosmo-Conception*, informs of the existence of 10 strata within the Earth, including the central core which is referred to as the "Center of Being of the Earth Spirit." Each stratum is of divergent character from the others, and each serves a highly specialized purpose in the Earth's — and human — evolution.

THE WORD GAME

(Continued from page 444)

mis-use of words in speech during past lives has brought about dumbness, stuttering, and other afflictions involving speech difficulties in the present life. We are also aware of our own daily mis-use of words in many ways. Words of irritation and annoyance, of gossip or tale-bearing. We are inclined to forgive our lapses by the reasoning that it really wasn't that bad or important and maybe it did seem quite trivial, but on which side of the balance does it weigh? The side of good or evil? The side of building or the side of destroying? None of us desires to give even a feather weight to the negative.

Watching our words and working with them need not be a dreary duty, striking us nearly dumb for fear of what we may say. It can be an interesting game of growth as we work with the language, seeking new meanings and forms of expression which will make our conversation sparkle with light and beauty. Without knowing why, people will be drawn to us. They will find our words interesting; a blessing and comfort but with no sting of sarcasm.

We know that we cannot bless without receiving a blessing in return so that as our words bless others they build ever more perfect forms for us. Our lives, too, receive the light and beauty which flows so freely to all who prepare themselves to receive it. We will become aware of a new joy and vitality flowing in us as our words become vital and positive and another area of our lives comes closer to the pattern given us by the Christ.

"There is that speaketh like the piercing of a sword: but the tongue of the wise is health." (Proverbs 12:18)

* * * * *

"I maintain that cosmic religious feeling is the strongest and noblest incident in scientific research."

—Einstein.

POINTING AHEAD

(Continued from page 438)

"I am ...only a fellow-traveller of whom you asked the way." Here, too, is a magnificent picture. All members of the life-wave, even those still deeply enmeshed in materiality, will eventually, by following the same evolutionary course, reach that goal of spiritual splendor. When that has been accomplished, think what magnificence, what power, what force for cosmic good will be radiated! To be a fellow-traveller along such a path, to know what lies ahead and to be able to direct the attention of others to the ultimate glory, is among our most cherished privileges.

VIEWPOINT

A journalist went to a large building site in a certain city to gather material for a news story he was writing for a local newspaper. Arriving at the site, he first went to see the supervising engineer, and asked him what he was doing. The engineer answered: "I am filing these blueprints." Next the journalist noticed a huge digging machine and asked its operator what he was doing and the operator said, "I am loading dirt onto these trucks." So, the journalist went to the trucks and saw a man standing next to one of them and asked him what his job was. "I am driving a truck," the man answered him. Finally, the journalist went over to what appeared to him the lowliest menial worker, a little man standing in a ditch, up to his thighs in heavy mud and shovelling ground and earth with a large spade. The journalist asked him, "What are you doing here, my good man?" The man in the ditch looked at the journalist, straightened up, with his muddy hand wiped the sweat off his face, and proudly he said, "I am helping to build a cathedral!"

BOOK REVIEWS

Literature · Plays Motion Pictures · Music

"Enthusiasm Makes the Difference"

Enthusiasm Makes the Difference, by Norman Vincent Peale, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1967

Dr. Peale, in this book, shows by means of verbal illustrations, how an infusion of enthusiasm time after time has changed desperate, despairing people into busy, contented individuals who were obviously receiving lavishly from and contributing equally lavishly to their own lives and those of others.

The type of enthusiasm of which Dr. Peale speaks is not the ephemeral effervescence which many people display for a new project or idea before they decide that it is too difficult to carry out, and disillusion sets in. Enthusiasm as envisioned by Dr. Peale is a strong controlled, quiet but powerful motivation, based equally on faith in God and on the self-discipline which underlies the activities of all people who make something of themselves. It implies a direction and a goal, which can be material or spiritual in essence. Needless to say, the rewards and the amount of soul growth accruing to the Ego concerned are greatest when the object is spiritual development, expressed in the context of selflessness and service. All other goals eventually will have to be set aside in favor of this end.

Several suggestions for developing enthusiasm are given. The

"as if" principle, for instance, stipulates that a person who acts as if he already had a quality he wishes to possess will find that quality easy to attain. To carry always the image of victory is the first step in avoiding defeat. Mental ventilation -- substituting optimism for gloom -- and the habit of periodically repeating good news, also help create a climate conducive to enthusiasm.

Love is needed if enthusiasm is to thrive: love of God, love of people, love of life. Development of the one often accompanies development of the other. Joy, too, is important. On the other hand, a calm, controlled attitude of mind must be operative in order that the energy generated by enthusiasm may be properly channeled. Spiritual humility -- the humility of children for whom "nothing is too good to be true" -- is also essential if enthusiasm is to flourish. Without these characteristics, the individual is likely to be apathetic, or a blase so-called "sophisticate," who professes boredom with almost everything.

Dr. Peale presents enthusiasm as a catalyst which can cause "miraculous" changes in health, confidence, attitude, ability, and general life style. Although he does stress the importance of religious faith and a loving attitude toward humanity, much of his advice and many of his illustrations concern the role of enthusiasm in *material*

striving.

Even more important is the role of enthusiasm in *spiritual* achievement. The more enthusiasm we can direct toward the goal of living a pure, dedicated life in accordance with natural law -- again, selfless service is foremost -- the more quickly we will derive those rewards and benefits which we can "take with us", and which will be ours for eternity.

"DIET FOR A SMALL PLANET"

Diet for a Small Planet, by Frances Moore Lappe, Ballantine Books, Inc., New York, 1971

Adequate protein consumption from the most practical sources is the subject of this unique book. Mrs. Lappe bases her text on several major premises, the chief one of which is that protein is not a simple substance, but is composed of many essential amino acids. No protein-rich food is adequately supplied with the proper amounts of all amino acids. Only egg is "near perfect" in this respect.

The usability of protein by our bodies depends on the presence of the correct proportions of the amino acids. Foods containing protein, therefore, should be eaten in combination to insure adequate receipt of the proper quantities of these essential elements. Mrs. Lappe provides tables showing such groupings -- such as seeds with legumes or seeds with milk products. She also gives many recipes that combine proteins proportionately in a nutritious and delicious manner.

Although she makes no defense of vegetarianism from the moral and ethical standpoint, Mrs. Lappe regards meat as an impractical protein source. She believes that meat production does not represent the most efficacious use of land productivity, and cites evidence

showing that the highest quality plant proteins are currently fed to livestock and that land presently devoted to the raising of livestock would produce a far greater protein yield if devoted to the raising of vegetable proteins.

Two factors are involved here: the large quantities of humanly edible protein being fed to animals, and its subsequent inefficient conversion into protein for human consumption. Of the 20 million tons of protein fed to livestock in 1967, claims Mrs. Lappe, "only 10 percent (or 2 million tons) was retrieved as protein for human consumption. Thus, in a single year through this consumption pattern, 18 million tons of protein becomes inaccessible to man. This amount is equivalent to 90 percent of the yearly world protein deficit..."

The author postulates the desirability of eating "low on the food chain" as another reason for consuming vegetable rather than meat protein. The high incidence of pesticide use and the amount of other pollutants in the atmosphere makes it advisable to consume the initial source, the plant, rather than a secondary source, the animal. Pesticide residues from plants accumulate in animals who feed upon them; therefore, to eat the animal rather than the plant is automatically to consume an excess of poisons which would not have been in the original plant.

The narrative and various tables and charts provide the reader with a comprehensive summary of facts about protein consumption. They disprove the still widely-prevalent notion that meat and animal products are the only worthwhile sources of this form of nutrition. Although meat and seafood are not entirely discounted, the book is an excellent source of protein-rich recipes suitable for the vegetarian.

Readers' QUESTIONS

Time of Paul's Preaching

Question:

Just how long after Christ's resurrection was it until Paul went about on his missions preaching?

Answer:

Paul's birth is generally thought to be about the year 1 A.D. He was in his early forties when his journey to Damascus occurred. Therefore we may judge that it was approximately fifty years after the birth of Jesus when Paul was in the midst of his missionary work. His three "journeys" covered about nine years, the first dating from 47 to 49 A.D. (See Chapter 5 of *New Age Bible Interpretation*, Vol. VI.)

Language in the Post-Mortem Life

Question:

Max Heindel states that our departed ones communicate with each other at least for a time in the next world in the language which they spoke here. How can this be, seeing they do not possess vocal organs?

Answer:

In Earth life, people learn to think largely in terms of words rather than in terms of ideas. After they have passed over to the other side they continue this style of thinking for a certain period, that is, while they are in the lower part of the Desire World

called Purgatory, and probably to a lesser degree in the upper Desire World or First Heaven. There is no spoken language there as here because, as stated, they have no vocal organs and there is no air to be set into vibration to produce sounds. Communication is by clairaudience, a form of thought transference in which the astral counterpart of sound is employed to give the impression of words.

Max Heindel states that it is an advantage to the Invisible Helpers who work with disembodied spirits to understand different languages because they can then communicate more easily with those whom they are endeavoring to help. The time comes, however, when the purified spirits rise into the Second Heaven, the World of Concrete Thought, where ideas are the only reality. There the Ego ceases to think in terms of words, and instead mentally grasps the archetypal idea which underlies them. Then he has no further use for Earth language.

Fatalism in Astrology

Question:

Doesn't astrology imply fatalism? And, since our lives are already determined by planetary influences, of what use is prayer?

Answer:

Astrology does not imply fatalism. Astrology teaches that at certain times in life, indicated by planetary

configurations, certain influences will be brought to bear on the individual which will bring experiences of a pleasant or unpleasant character. This much is certain. How the individual will react to these influences, however, is not certain, and will be determined in large part by his use of will power and self-discipline.

Spiritual astrology stresses that the stars "impel but do not compel." We, and we alone, determine how we live our lives. The main outlines of the life are determined at birth, but the filling in of the details is left to the free will of the individual. If we understand this, we can clearly see that astrology does not substantiate fatalism.

Prayer is of great value in refining man's vehicles, and in bringing superphysical forces to his aid. Sincere prayers to the higher Beings always eager to assist a person who is trying to live a good life help us to attain a degree of success we might otherwise have found impossible, and to withstand difficulties to which we might otherwise have succumbed -- regardless of planetary influences to which we are susceptible.

The Color of the Aura

Question:

Will you please tell me just what determines the color of the aura of an individual?

Answer:

The color of the aura is determined by the general character of the individual and the life he leads. Generally speaking, blue indicates a high degree of spirituality; yellow signifies spiritualized intellect; rose-pink indicates love; red shows a passionate nature, green a materialistic one; black signifies a state of evolution-

ary degradation, and gray indicates a prevailing condition of anxiety and fear. Brown is a mixture of red and green and shows a low stage of development; it is the prevailing color of ordinary humanity today. If any of the higher colors are mixed with the browns, greens, grays, blacks, or reds it shows an intermediate stage where there is some spiritual development mixed with some of the lower passions and desires.

Getting Parallax Out of Focus

Question:

In one place in the *Cosmo* I find the phrase, "getting the parallax out of focus." The meaning of parallax and of focus I know, but this phrase is too much for me. Please elucidate.

Answer:

We believe that Max Heindel had reference to a condition similar to that found on the physical plane in calculating the parallax of heavenly bodies. Just as there is an apparent displacement of a heavenly body as seen from two different points, so objects in the Desire World may seem out of their true positions or may assume an appearance totally contrary to their true aspects when viewed from different parts of the Desire World. But an added complication is here found in the fact that distance is practically annihilated in the Desire World, and we thus have the peculiar condition of seeing an object from two different angles at the same instant instead of getting one view at a time; even more than this we may see it from a dozen different angles at once. It thus becomes literally true that the parallactic angle is out of focus.



The Abomination of Flesh Food

The moral, nutritious, hygienic, ecological, and financial advantages of a vegetarian diet are concisely compiled in a recent book entitled *Eating for Life, a Book About Vegetarianism*. This little volume by Nathaniel Altman (The Theosophical Publishing House, Wheaton, Illinois, 1973) is among the latest in a growing number of publications dealing with various facets of vegetarianism.

Mr. Altman has taken his information largely from "objective scientific sources" which do not have a "vested interest" in the vegetarian movement. Statements of fact are carefully documented; reference sources include, among others, U.S. government publications and those issued by the medical profession.

A comparison of the anatomical structure of man with those of carnivorous and omnivorous animals makes it plain that man's digestive organs, teeth, and extremities are not those of a natural flesh eater. Carnivorous animals, for instance, possess simple digestive systems three times the length of their bodies, perfectly suited for the fast digestion and elimination of rapidly decaying organisms. They have sharp claws and pointed teeth

suited for the spearing and tearing of flesh. Man's intestinal canal, on the other hand, is twelve times the length of his body -- signifying a lengthy digestive process -- and he has teeth suited for chewing plant-type food, and hands suited for picking fruits, vegetables, and nuts.

Furthermore, believes Mr. Altman, our "natural instinct" is not inclined toward flesh food. We cook, season, and disguise it until it no longer resembles the original product. Thus, instead of being inherently carnivorous or omnivorous, man is "anatomically, physiologically and instinctively suited to a diet of fruits, vegetables, nuts, and grains."

From the hygienic point of view, Mr. Altman shows meat to be a singularly undesirable food. His description of the rapid decomposition of even presumably fresh meat is frightening: "By the time the animal is slaughtered, the meat placed in cold storage, 'aged,' cut up for packaging, exposed on store displays, purchased, brought home, stored, prepared, and finally served, literally billions of pathogenic organisms have been given time to generate a highly toxic poison" -- a poison undetected by people who eat it.

Then too, meat is often saturated with chemical additives and pesticides on fodder which the animals have consumed. Also, the animal's flesh has been "pain poisoned" by the large quantities of adrenalin forced through it during the agonies of the slaughtering process. In addition, federal slaughterhouse and meat inspection is inadequate. Mr. Altman cites a report issued by the Statistical Reporting Service, U.S. Department of Agriculture, in 1971, as the source of his statement that "there are 984 slaughterhouses which are Federally inspected while 5172 are not."

Meat is an impractical food source as far as the universal food shortage and ecological principles are concerned. A specific acreage devoted to the raising of plant protein -- grains, soybeans, etc. -- yields a far higher percentage of foodstuff than does the same amount of land devoted to livestock.

In addition, livestock consumes much plant food that could be converted to direct human use. Mr. Altman quotes one reference as follows: "Slightly more than half the entire harvested acreage in the United States is planted to feed crops. If this acreage were to be used for the direct production of food crops rather than for crops which are now converted into animal products, the total production of food measured in calories could be at least four times as great."

Air and sewage pollution from slaughterhouses, packing houses, and feedlots is far more disastrous than realized by the average citizen. Water conservation, too, is an issue in the production of meat. One expert estimates that "The all vegetable regimen would require 300 gallons of water per person per day. The mixed animal and vegetable diet requires 2500 gallons."

Mr. Altman discusses the proven superiority of a well-selected vegetarian diet over a meat diet with regard to nutrition, health, strength, and endurance. Some renowned athletes credit their prowess to vegetarian food. Certain countries deprived of meat in wartime but with adequate vegetarian food showed decreased mortality rates and satisfactory growth rates among children. Meat has been shown to be a contributing factor in ailments such as gout and heart disease.

Protein concentration in certain vegetable foods such as soybeans, grains, legumes, and nuts, is more than adequate for human nutrition, and the argument that we must eat meat in order to get enough protein is shown to be invalid. Mr. Altman gives a nutritive survey of vegetarian foods which is, necessarily cursory, but sufficient to show that a judicious vegetarian diet amply supplies man's nutritive needs.

Finally, and most important, are the moral considerations which support a vegetarian diet over one which includes flesh foods. Mr. Altman pulls no punches in discussing the horror of what he calls "The Sin of the Slaughterhouse." Even in these "enlightened" times when legislation has "humanized" the slaughtering process, this process can be described by a spiritually sensitive person only as cruel and horriying, as well as degrading and brutalizing to the people involved including, in the long run, people who have nothing to do with the preparation of meat but "merely" eat it.

Suffice it here to repeat a few statistics given by Mr. Altman. "In the United States alone, nearly nine million creatures are slaughtered daily for our supposed dietary needs. In a recent year, more than three billion two hundred eighty million cattle, calves, sheep, lambs,

hogs, chickens, turkeys and ducks were butchered in this country for our consumption."

In 1968, the world total of animals slaughtered was given in the *FAO Production Yearbook* as an astronomical 595,510,000 creatures. "These figures," says the author, "do not include the slaughter of poultry, rabbits, wild animals, and fish."

If only mankind in general could learn to understand, not only the cruelty involved in this unnecessary taking of life, but also the tremendous debt of destiny which the human race is piling up for itself, and which will someday have to be expiated in devoted service to the animal kingdom, surely this slaughter would soon cease.

Rationalization of such butchery is largely what permits it to continue, at least in "civilized" countries. Otherwise kindly individuals who love their pets dearly and would not think of harming a cat or dog, close their minds to the atrocities which have preceded the preparation of the hamburgers they continue to enjoy. More insidious is the propaganda of meat packers and such organizations as the American Meat Institute, which all but glorifies the meat producing process.

The most insidious of this propaganda is probably that directed toward children. "Although they (booklets for children) are very attractive and well written, they subtly influence the child to overlook the fact that the hamburger he eats comes from a slaughtered animal. Two of these booklets portray cattle and pigs smiling all the way to the moment of slaughter -- a reality which somehow is never actually mentioned."

This book, then, is a graphic and compelling resume of the major facts surrounding the controversy of vegetarianism vs. flesh food.

It will reinforce what the vegetarian already knows. Its greatest value, however, lies in the fact that it undoubtedly will open the eyes of many meat-eaters to the harm which they are doing -- to animals and to themselves. We think it safe to say that many meat-eaters who read this book ultimately will find that it marked the beginning of the end of their meat consumption.

UPWARD TREND IN CIGARETTE SMOKING

How many of us can really comprehend the number, 566 billion? In any event, there is no question about it being a whale of a lot of whatever the number may be applied to. In this case, this is the number of cigarettes smoked in the United States in 1972 -- a significant increase over 1971.

National Health Federation Bulletin, March, 1973

One wonders: will people never learn? With all the written and spoken words that have been aired in recent years about the evils of cigarette smoking, and with the Surgeon General's warning appearing on every cigarette container and ad, it is hard to believe that this deplorable habit is again on an upward trend. This appears once more to prove the oft-lamented fact that people are much more likely to learn from personal experience than from the experiences and warnings of others.

About 200 million people reside in the United States. If 566 billion cigarettes were smoked in the United States during 1972, a statistical estimate shows that roughly 2,800 cigarettes were smoked during that year by each man, woman, and child in the United States. Since many of these people do not smoke, the actual cigarette consumption by each individual smoker was significantly higher. The amount of poison that each of these people inhaled into his system, and the damage done to his well-being, is incalculable.

PLANT PROTEINS

Vegetarians have long been plagued with the idea that only from flesh-foods can we get complete proteins to satisfy our body needs. Various authorities have instructed us on balancing our proteins by eating certain non-meat foods together. This is good but can be troublesome and sometimes inconvenient to follow.

Now, however, a new view has been advanced. Scientists at the Max Planck Institute for Nutritional Research in Germany have been engaged in researching the subject. They tell us that former theories were based on 19th century research which was inadequate.

Two United States nutritionalists, Dr. Paavo Airola and Dr. Herbert Shelton, have joined the German Institute in correcting protein misinformation. By utilizing more sensitive testing methods, most nuts, especially almonds, have been found by the researchers to be complete proteins. Peanuts, soybeans, all leafy greens, sunflower seeds, sesame seeds, pumpkin seeds, potatoes, avocados, bananas, and buckwheat were also found to be of high and complete biological value.

Many scientists consider sprouts to be the food of the future. Newly discovered plant varieties and grains, such as high-lysine sorghum and triticale (a cross between rye and wheat containing virtually every amino acid known to man), also provide complete or high-grade protein.

Of course, milk and eggs have long been recognized as good proteins, but some vegetarians eschew even those since they are animal products.

There are many proteins with varying and complementary amino acid patterns in many single plants. This has not been widely known until now, possibly because most protein research has been funded by the meat and dairy industries. Where complete proteins are not found, completion can be made by eating a varied diet.

Another interesting fact which the Planck Institute researchers have found is that protein requirements are cut in half if one eats raw proteins. This explains why primitive vegetarians thrive on raw foods which Western science considers inadequate, in spite of the fact of the obvious good health of the people.

As research continues, the official protein requirements of man are lowered. At one time it was two or three times the current recommendations of 50-70 grams by the U.S. government. The latest research shows that man needs about 25-35 grams and this may still be higher than necessary.

Most advanced nutritionists agree that meat protein is of such a concentrated nature that it is difficult to digest. This causes a mucous to form which hinders assimilation and causes putrefaction in man's intestine, which is long and not meant to handle such concentrated foods. The carnivores, with short intestines, are able quickly to expel this type of food. This problem of assimilation and digestion of meat is a major cause of disease, according to the German researchers. Some forms of cancer, kidney disease, and arthritis have been definitely linked with high-protein diets.



Doing Our Part

The person who received healing from Christ Jesus was always asked to do something. "Stretch forth thy hand." "Take up thy bed and walk." "Go show yourselves to the priests." Sometimes the words "Thy faith hath made thee whole" were spoken.

We see, then, that healing is not a passive reception of something done *for* us, but a combination of what might be called "grace" with definite action on our part. We cannot expect healing of a condition caused by our own breaking of physical laws if we continue to break the law. There must be active reform on our part. We would consider a prayer to lose weight, for example, as an impertinence if we continue to overeat. Likewise, prayer for a harmonious physical condition cannot be expected to be fully answered as long as we continue being inharmonious in our thought and speech.

Scientific experiments are now showing even the skeptic that all life is one, that every cell is linked by invisible bonds to every other cell. How, then, can we expect the cells of our body to manifest health and harmony if we allow inharmonious thoughts to fill our minds, and critical, negative speech to pour forth from our lips?

Prayer is a blessed refuge and initiator of help from Higher Power. We would indeed be most desolate and lost without it and the assistance it brings. Surely we should keep alert and pray aright, never abusing this priceless privilege.

In our prayers for healing, then, let us consider what our part should be. By careful searching we root out all negatives which may be putting a strain on the physical vehicle. We stretch forth our hands, grasping the Light of healing, building the faith which makes us whole, letting the purity of Love wash us clean.

C.R.

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

October...7 -- 14 --20 -- 28



Marvin, the Morose Moose

Dagmar Frahme

All moose have long faces, but Marvin had the longest face of all. Every line in it turned down, and his chin almost dragged on the ground. His mouth drooped, his ears drooped, his antlers seemed to droop, and his eyes were usually half closed. It was impossible to tell the difference between when he was happy and when he was unhappy.

Truth to tell, Marvin was unhappy most of the time. He didn't think there was much to be happy about. When someone mentioned how beautifully the birds were singing, Marvin said he wished they'd be quiet so he could sleep. When someone mentioned how nice and warm the Sun was, Marvin said it was too hot. When someone mentioned how good the rain was for the flowers, Marvin said it was too wet.

Marvin complained that the water in the lake didn't taste right, and that the leaves he ate for lunch every day were sour. He grumbled during the winter migration because he didn't want to walk so far. He growled in summer because he was bored with staying in the same part of the woods.

He didn't get along with most moose because he said they didn't play fair. He didn't like to do things with other animals because he said they were too small, or too slow, or scared, or too dumb, to do the things he wanted to do. Therefore Marvin seemed to be alone much of the time, but he didn't like that either. "I'm lonesome," he would complain.

Sometimes someone would say, "Smile, Marvin!" Usually Marvin would answer, "What for?" and that was that. Once, though, Marvin did try to smile, and that was a disaster!

Because he had never practiced smiling, he couldn't do it right. He lifted his chin, but decided it was too heavy and let it hang back down. He tried to make the corners of his mouth curve toward the tops of his ears, but that made him look as though he was eating a sour pickle. When everyone laughed, Marvin curved the corners of his mouth back toward his toes, and stalked away.

"That settles it," he said to himself. "I never did see much point in smiling. 'I'm not going to

try it again!"

All that summer, Marvin's face got longer and longer. His mouth and his ears and his antlers got droopier and droopier. He didn't see the Sun or the stars or the tops of the trees any more because he never lifted his chin. He saw a lot of mud and sand and dirt under his feet and said, "That's nothing to smile about." For once he was right.

Here comes that morose moose," other animals began to say when they saw him coming.

If Marvin said anything at all to them it was something like "Humph!" He never said "Good morning," or "Nice day, isn't it?" or "How are you today?". He certainly never said "Can I help you with that?" or "I'll do that for you."

Then pretty soon other animals began to say, "Here comes that morose moose. Let's get out of here."

When they saw Marvin coming, they stopped whatever they were doing and went off in the opposite direction. Rabbits left half-eaten carrots and hopped away. Squirrels scooped up the nuts they had been after and raced to distant trees. Gophers dived into their holes and foxes into their dens. Bears left honey trees, and bees forgot about stinging the bears on their noses and swarmed away. Even snails and turtles scurried off as fast and as far as they could. The other moose went fastest and farthest, crashing through the underbrush until they could no longer be heard.

At first, Marvin didn't notice. Since he never saw much besides mud and sand and dirt under his feet, nothing seemed different. After a while, though, he began to think that it was awfully quiet. He hadn't heard bluejays scolding, or squirrels chattering, or wolves howling, or bees buzzing, or frogs croaking, or moose bellowing, for a long time.

"Where is everybody?" he asked himself. He lifted his chin and looked around. No one seemed to be in the woods. Not a twig cracked, not a leaf moved, not a bird chirped and there were no small raccoons getting into mischief and no deer twitching their white tails. There was not a single owl or skunk or badger or grasshopper.

"There's not a soul anywhere," said Marvin, perplexed. "Where did they go?"

Then a leaf overhead moved just the tiniest bit.

"Ah-ha!" Marvin exclaimed. "There's somebody. Now I'll find out what's going on."

Marvin lifted his chin as high as he could, forgetting that it was heavy, and peered under the leaf. He saw a big black beetle trying to hide.

"Hey, you," said Marvin rudely to the beetle, "what are you hiding for? Where is everybody?"

"Bah!" said the beetle, trying to pull the edges of the leaf around him.

Marvin shook the leaf with his teeth so the beetle couldn't hide.

"Cut that out!" ordered the beetle, crossly.

"Well, good grief, can't you at least tell me what's going on? What's the matter with you?"

"The matter with *me*?" exploded the beetle. "Nothing's the matter with me. It's *you* that's the matter. Everybody's gone away because of you, and if you'd realize what a wet blanket you are you'd know that.

"Wet blanket? Me?" repeated Marvin, incredulous. "I'm not a wet blanket. What are you talking about?"

"You're the morose moose, aren't you? Ezekial Porcupine in his worst mood is friendlier than you. You never smile. You never say anything but 'Humph!' You never see the good in anything. You're

a walking cloud!"

And with that, the beetle crawled off the leaf, around the tree trunk, and disappeared.

Marvin was so shocked that for a minute he couldn't move. No one had ever spoken to him like that. He wasn't a wet blanket. What a silly idea. Who did that little squirt of a beetle think he was, anyhow, talking to a moose that way?

Marvin rubbed his antlers angrily on the tree trunk and started off through the woods. He was so indignant that he forgot to let his chin hang down, and he walked along with head held high.

"Wet blanket indeed!" he muttered to himself. "I don't see the good in anything. I never smile. Where does he get that stuff? I smiled -- I smiled --"

Marvin stopped in his tracks. He didn't know when he had last smiled. He couldn't remember smiling the day before, or the day before that, or last week, or last month.

"Do you suppose that beetle is right?" he said, to no one in particular.

Marvin tried to think of what he had said lately. Surely he had said things besides "Humph!"

Come to think of it, though, he hadn't done much talking at all, because there had been nobody to talk to. The last person he had seen, day before yesterday, was Clyde Chameleon. He thought that Clyde was trying to disappear. Now he knew why.

"Am I really such a wet blanket?" Marvin wondered, very hurt.

He thought and thought, but he couldn't remember ever telling anyone that he was glad to see them, or how well-behaved their children were. He couldn't remember ever offering to share something with someone else, or to help someone else do something. He couldn't remember ever saying anything that made

someone else smile or laugh. In short, Marvin finally had to admit that he was not pleasant to be around, and it was no wonder everyone tried to hide from him.

Marvin went slowly home, more unhappy than ever. He ate a skimpy supper which didn't taste good because he was so unhappy. He went to bed but couldn't sleep because he was so unhappy. He tossed, and he turned, and he did a lot of thinking.

Next morning the Sun was shining and the birds were singing when Marvin got up.

"Hi, birds," he called to them. "Your song sure is beautiful."

The birds stopped singing and looked at each other. Usually the morose moose shouted at them to be quiet. What had gotten into him? "Well," said a bird, "as long as he likes our music for once, let's give him some more."

And so the birds sang more beautifully than ever, and everyone who heard couldn't help but start his day with a smile.

Marvin went out to get some leaves for breakfast. "Morning, Clyde," he said to the chameleon, who tried to change color as soon as he saw Marvin. "Mighty nice shade of green you're wearing."

Clyde was so surprised he stopped changing color half way down his back. Imagine the morose moose complimenting him on his wardrobe -- or anything else! Clyde went on being surprised all morning, and forgot to finish changing color until noon, when a grasshopper reminded him that he was still half green and half red.

Meanwhile, Marvin had made his way through the forest, doing and saying some more very surprising things. He baby-sat for Mrs. Raccoon so she could have a leisurely swim without worrying about what her babies were getting into.

He pulled a clump of especially delicious leaves off a high branch and gave them to Mr. Deer, who couldn't reach them himself.

He told a joke to Ezekial Porcupine, and several other animals who came by were so astonished to find both Marvin and Ezekial laughing that they stopped to listen. Pretty soon the whole forest rang with the sounds of their happy voices.

Word soon got around that Marvin was a changed moose. The other animals were so curious that, instead of trying to hide when he appeared, they stood right in his way to see what he would do.

"Hi!" he said to everyone, or "good morning." He said "Nice day, isn't it?" fourteen times, and "What a beautiful morning!" thirteen times. He said "How is your family?" six times, and "How well you look!" four times.

He listened very politely to old Mr. Bear talk about the time that he had to get up from his winter sleep a month too soon because the water from early melting snow flooded his cave. Everyone in the forest had heard that story over and over again, but Marvin pretended he had never heard it before, and seemed so interested that old Mr. Bear was happier than he had been for a long time.

By late afternoon, Marvin had smiled two hundred and seven times, laughed one hundred and fifteen times, and had had sixteen chats with animals he had never paid attention to before. He had done thirty-seven good deeds, and cheered up a turtle with a cracked shell, a fox with a thorn in his paw, and five rabbits whose nest had been broken up by some human beings in a bulldozer.

Marvin walked home, his head held high. His mouth wasn't drooping, his ears weren't drooping, and

You Are Invited to Contact OUR MEMBERS AND GROUPS AS INDICATED BELOW

Amarillo, Tex.—Tel. No. 352-5447.
Ann Arbor, Mich.—Tel. No. 971-7133.
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his antlers didn't seem to be drooping either. He looked wonderful. And he felt wonderful.

"Hey, Marv!" suddenly called the same black beetle who had been so disgusted with him the day before. "You coming to the forest picnic tonight?"

No one had invited Marvin to the forest picnic because, until that day, no one had been talking to him. He had pretended that he didn't give two cents about their old picnic, but deep down inside he had wanted very much to go.

"I'm -- I'm not invited," he told the beetle.

"Oh, rubbish!" said the beetle. "Of course you're invited. Everyone's invited. You coming or not?"

"Well, sure," said Marvingrately. "I'd really like to."

When Marvin and the beetle got to the picnic grounds, the other animals had already arrived.

"There's the morose moose!" someone yelled. "Three cheers for the morose moose!"

Everyone cheered, and as Marvin looked at the friendly faces, he felt warm all over. "What a nice bunch of neighbors," he thought.

He didn't know that at the same time everyone else was thinking, "What a nice guy Marvin really is."

Later, when all the food was eaten and all the games were played, Ezekial Porcupine told the joke that Marvin had told him. After everyone stopped laughing, Ezekial said, "We can't call Marvin the morose moose any more. Anyone who makes us laugh and does so many good deeds and says so many nice things isn't morose."

"Right!" everyone agreed.

And from then on, Marvin the morose moose was no more. Instead, another, happier moose took his place, and from far and wide creatures came to the forest to meet the famous Marvin, the moose who smiled.

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