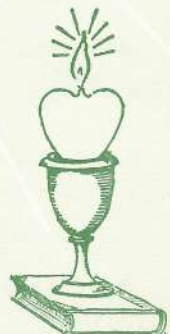


May, 1976 50¢

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*The
Rosicrucian Fellowship*



OCCULT PRINCIPLES OF HEALTH AND HEALING

by

Max Heindel

Part 1 – Man and His Vehicles

Part 2 – Disease



Part 3 – Healing

Part 4 – "There is No Death"

CHAPTERS ON:

ASTROLOGY AS AN AID TO HEALING

HEREDITY AND DISEASE

THE THERAPEUTIC BASIS OF LIGHT, COLOR, AND SOUND

244 Pages

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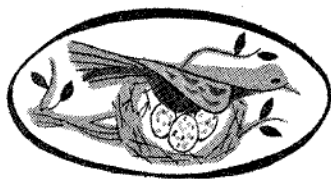
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One to Another

I am I,
And you are you.
It's easy to see that
We are two!

But I no longer fear
The loneliness
Of separation and
Onliness.

Though we seem to exist alone
And apart,
We're but separate beats of
One great Heart
Pulsations of light from the same
Brilliant Sun
And I know now, in truth,
Our Source
Is
One!

—Earland O'Leary

A Spoken Thought

A black thought unspoken can be
regained
Without the causing of too much pain,
Though subtle are its machinations.

But this thought when spoken
Brings quick trouble
For one cannot re-gain a broken bubble.
And friendship can hang its own relations.

But thoughts which are bright,
Whether spoken or not,
Destroy the dark and uncover the Light.
Then friendship is solvent, conscious
or not,
By the glow of good thinking,
By the truth of good thought.

—Michael Miles



"May Your Cross Turn Into A Rose"

At - One

I am now in silence
Alone
My cup of Love is full
To the brim.

Invitation

Grief came to me to bring
An invitation from a King!
Though neither written nor spoken, I
was aware
It was asking me, His Cross to share.

Knowing how averse I am to pain
He inspired me rather to consider the
gain:
Pain and suffering endured on earth
Beget jewels that augment each souls'
worth.

Gems, fashioned by the Hand Divine
Carefully tooled to individual design.
Royal treasure for all who accept His bid
To pick up their cross as He did.

In gracious accord my soul gave assent
Knowing each fresh tear brought new
adornment,
So thank you Lord, may I be worthy of
The invitation You sent me, with all
Your Love!

—Charlotte Oswald

EDITORIAL



From Under A Bushel

As we leave the broad highway for the narrow path, we sometimes find the way becoming dark and confusing. We need a light to guide us. Where shall we find it? We search the byways and thickets, scratched with thorns and losing ourselves in strange, labyrinthine ways. We forget that within each of us shines the alabaster lamp of Truth and Guidance.

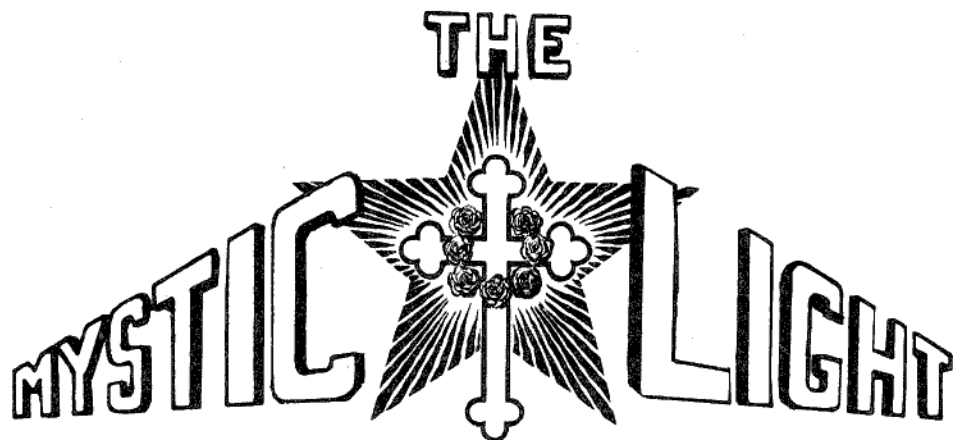
Where is it when we need it? Why does it not shine for us? Remember the Christ admonishing not to hide our light under a bushel? Perhaps that is what we have done. All unwittingly, our light is hidden from the world because the world has taken possession of our lives. But now we have seen another Light, beautiful beyond words, beckoning, drawing us upward toward It. But between us and It lies a long, dark way. How to illumine it?

We must take our own light from under the bushel and, as the Christ instructed, place it on a lampstand that all in the house might receive light therefrom. We have taken the first step. We know what to do. How simple. How complex.

Our little light seems to be shy and keeps slipping under cover. We must watch it constantly lest it be overpowered by the old ways, the old habits, the old words, the old actions. At times we doubt our light is there, and the brambles press closely, but in our heart we know that if we truly seek we shall surely find. Slowly we learn that if we would find our way on the path of light we must cease looking without and look within, for there is where we find the illumination we need to light our way.

As our longing and determination increase we learn to uncover our light and let it shine more often, more steadily. We learn what it is that dims it and to turn from the way of darkness — the way of hasty words, unkind deeds, thoughtlessness of others, self-seeking — and reach out in love and kindness to our brother. We learn that a helping hand extended to another, instead of slowing our progress, actually increases the light, smooths the way, and sets us a giant step along the road.

We become aware that we are not traveling alone. Many others are walking with us. Some have been pilgrims for a long time but seem to make little progress. Their concern for themselves at the expense of a brother makes the road rocky and difficult to climb. Others move along slowly, but quite steadily, while those who are climbing quickly seem to be everywhere at once. Up and down, helping one who has fallen, nurturing a feeble light in another, bringing words of encouragement to all, seemingly heedless of their own light which, strangely, casts a light for many a one who is still searching to find his own. They seem to have found the best way of all to take their light from under the bushel and set it on a candlestick. And it gives light to all who are in the vicinity.



James and John, The Sons of Thunder

Louise Sammons

And he goeth up into a mountain, and calleth unto him whom he would, and they came unto him; and he ordained twelve, that they should be with him, and that he might send them forth to preach and to have power to heal sickness, and to cast out devils.

And Simon he surnamed Peter; and James, the son of Zebedee, and John the brother of James, he surnamed them Boanerges, which is: "The Sons of Thunder." (*Mark 3:13-17*)

Our Scripture is a time-capsule, in which we begin the journey on the day when the twelve Disciples were ordained. As we read on, we follow them for three years while they are serving with Christ Jesus and into their ministry after their Initiations; then, after their Teacher and Savior leaves them, we go with them as they continue His work on the Earth.

As Christ Jesus walked day by day over the hills and the valleys of Judea and Galilee teaching the multitudes, all were benefited. But He communed most with His Disciples, and the bond of love became more and more apparent as time went on. The harassment and disbelief of the many scoffers became as

nothing when compared with the happiness they experienced in self-forgetting service in the cause of the Christ.

A British newspaper recently offered a substantial prize to contestants submitting answers to this question: "Who are the happiest people on Earth?" The four answers that captured top prizes were: A craftsman artist whistling over a job well done; A little child building sand castles; A mother, after a busy day, bathing her baby; A doctor who has finished a difficult and dangerous operation saving a human life.

Whom might we choose as the happiest person on Earth? Whom might the Disciples have chosen? They were all dedicated to the Christ Teaching and to their Teacher. There were Thomas, Peter, Philip, Bartholomew — twelve were chosen and ordained. Many of their daily contacts were with sick people, sorrowful people, despotic rulers; speculating on whom they might choose as the happiest person is difficult.

Of all the Disciples, John would

most likely have had an answer. In his youth John was brash, ambitious, sometimes impulsive, even vindictive, but as he mellowed and grew in Spirit he would doubtless have answered the question on a personal note. He very well might have answered: "My greatest happiness was in being able to serve the Master for so many years."

Even though he was youngest of all the Disciples, history tells us he outlived them all. Legend says that when he was in his nineties he was carried each Lord's Day to the church at Ephesus, and as he sat in radiant witness to his faith, he was always invited to say a few words to the congregation. Each time he said the same thing: "Little children, love one another."

In order fully to appreciate the profound words of this elderly Disciple, we must look at the young John, for there was a world of difference between the young John and that aged warrior in Ephesus.

We often refer to him as the beloved Disciple, and Bible history says this is so. However, on the day they were ordained, Christ Jesus surnamed the brothers James and John "The Sons of Thunder" – literally, those who make a constant noise and who are a source of disturbance. In their early days of discipleship the brothers apparently lived up to their new name.

Our first glimpse of the little group occurs one day when they were on their way to Jerusalem. As they walked along, Christ Jesus opened up His heart and told them of the things that would happen to Him: that He would be condemned to death and delivered to the Gentiles; that they would mock Him, scourge Him, and kill Him, and the third day He would rise again. (*Mark 10:23*)

Perhaps the two brothers did not fully realize the dreadful experiences their Lord would have to undergo; they envisioned only the glory of His resurrection and the glamour attached to the

rulership of a kingdom. So they came to Him with a request: "Master, we would that thou shouldest do for us whatsoever we shall desire." Jesus asked, "what would ye desire?" "Grant unto us that we may sit one on thy right hand and the other on thy left hand in thy glory." Jesus answered "Ye know not whereof ye speak. Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?" They replied "we can."

Whatever the reason for their wishing to inherit the place of honor, James and John caused a rift in that otherwise harmonious group. It is easy to imagine the ruckus their request caused. It didn't go unnoticed, for both Matthew and Mark recorded: "And when the ten heard it, they were displeased with James and John."

No wonder Christ Jesus gave them the agnomen "The Sons of Thunder" – sons of disturbance and of constant noise.

It is reminiscent of one of President Lincoln's stories about the fellow who was caught in a thunder storm and was heard to pray, "O Lord, give us a little more light and a little less noise."

The Disciples learned a valuable lesson that day. "The Gentiles exercise lordship over their people," Christ Jesus reminded them, "and their great ones exercise authority upon them; but it shall not be so among you. For whosoever will be great among you, shall be your minister, and whosoever of you will be chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Self-centeredness

Is it the affliction only of a young Disciple, this ambitious desire to be first among all others? Perhaps not – just perhaps, if we dig really deep, we will find remnants of self-centeredness within us which we must overcome as we walk the narrow way, just as the Dis-

ciples did when they walked with Christ.

We catch another glimpse of the two young Disciples in an entirely different situation. It was shortly before the Savior's last days on Earth, when He began His final journey to Jerusalem.

As was their custom, He sent an advance party to the different villages to prepare for His coming. But this time authorities of a Samaritan village, learning that they were going to Jerusalem, literally removed the "welcome" sign from the edge of town. That was too much for the Sons of Thunder, and they exploded with anger. "Lord wilt thou that we command fire to come down from heaven and consume them, even as Elias did?"

They displayed a very human characteristic — that of righteous anger. Let anyone criticize or slight someone we care about and we find the hair on the back of our necks bristle; we become angry because we care, because it means something to us. So James and John became angry, because they cared.

But again their Teacher rebuked them. "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives but to save them." And they went to another village.

The curious attitude of their Teacher must have puzzled the two brothers, as well as all the Disciples. They were learning, though, that once we enter the High Road the process of spiritual development has many hard and fast rules which we must learn before enlightenment and Initiation really come.

Brotherhood

During their last stay in Capernaum, James and John came to Christ Jesus angry and outraged. "Master, we saw one casting out devils in thy name, and we forbid him because he followed not us."

A lesson in Brotherhood was given to the Disciples that day. "Forbid him not for there is no man which shall do a miracle in my name, that can lightly

speak evil of me, for he that is not against us is on our part."

It must have been a hard lesson for John and James, as it is for many of us. God works through others even when they do not acknowledge Him. Our intolerance, as did John's, tries to prescribe when and where and how God can work.

The road of discipleship is a grueling road, as is evidenced by the experiences of the ones chosen by Christ Jesus.

Mr. Heindel has written: "The Disciple must go through a period of training, and by that training become mature and mellow to such an extent that he can live the truth within. Then when the time comes, it is very easy for the Teacher or Initiator to show him for the first time how to apply the truth which he has found, to use the power which he has stored up, and then he is initiated." This, in truth, is the Path which the Disciples of the Lord Christ trod. Through the slow process of transmutation the Sons of Thunder became Initiates of high degree.

Following Pentecost, James became head of the church in Jerusalem. His forcefulness, strength, and power were now transmuted into spiritual qualities. When Herod, brother of Herodias who caused the death of John the Baptist, wished to suppress the new Christian heresy, the towering figure of James became his foremost target. Just fourteen years after the crucifixion, James followed his Lord to liberation upon the cross of martyrdom. His last words, addressed to Herod, were: "Peace be unto thee."

Corinne Heline has written: "From the Son of Thunder John was transformed into a most perfect example of love. He was the most highly developed of the twelve, and his Gospel is the most deeply esoteric of all that have survived."

Higher Teaching

John 14-17 contains the only written teaching we have concerning

the next higher religion to succeed Christianity – known to esotericists as the “Religion of the Father” – which will draw its Disciples into the realm of Divine Spirit. John alone refers specifically to this higher phase of attainment. “Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also.”

Although he was a man of great temper and ambition in his early years, John became a man of great and enduring love. Legend tells us that on his last night upon the physical plane, he gathered his disciples about him and spoke to them of the Christ whom he loved so well, and observed with them the sacred Eucharist. When his disciples took their leave he was standing in a great ray of light, holding out his hands in blessing. When they returned the next day, they found only his cloak and a well of water in the place where they had last seen him. This is a mystic way of saying that his words and works are eternal. John, the most spiritual of all the Disciples, symbolizes the power of love that gives life a continuous unbroken consciousness – the love that so illumines and transforms life that there can be not even a suggestion of death.

Legend also tells that in the last years of his life John devoted himself entirely to going about and blessing all whom he met, and oft his repeated admonition to his disciples was: “Little children, love one another.”

Browning captured something of his reverie when he wrote:

“It is long. . . long
since James and Peter had release
by death
and I am only he, your brother John
Who saw and heard, and could
remember all. . .
. . .there is left on earth
no one alive who knew---
Saw with his eyes and handled with
his hands

That which was from the first, the
Word of life,
How will it be, when none more
saith, I saw?

An old man now, he's alone. Each
Sunday he's carried to the church there
in Ephesus. Each time, asked to say
something, he says, “Little children,
love one another.”

There is nothing more to be said, is
there? If we love one another, that is
everything, isn't it?

* * *



Loathsome as the vulture which feeds
upon the noxious, decomposing carcasses
of the dead are the vain regrets
which live upon the morbid contemplation
of the past and its mistakes. It is
our duty to drive them out of our mental
habitation as we would eject a vulture
from our physical abode were it to seek
entrance. Instead, let us cultivate an
attitude of optimism in all things, for
all things work together for good – God
is at the helm, nothing can go really
wrong, and all will turn out right in
God's good time.

—Max Heindel

So long as we love, we serve. So
long as we are loved by others, I
would almost say we are indispensable;
and no man is useless while he has a
friend.

—R.L. Stevenson

Viola D'Amore

Robert Lewis

The great European houses of the baroque period, including the princely and ducal courts, maintained chests of viols which were issued to the guests, who were expected to play their parts in a small string ensemble to add to an evening's entertainment. Among the instruments played by these musical dilettantes was the viola d'amore.

The viola d'amore is a seventeenth century bowed string instrument about the size of a modern violin. Modern composers including Puccini, Richard Straus, and Hindemith have written for the viola d'amore, but it can be considered to be an obsolete instrument. It had sympathetic strings made from thin wire which were stretched under the finger board. Only the gut strings over the finger board were bowed. As is implied, this instrument employed the principle of sympathetic vibration. When a note played on one of the gut strings was the same pitch as that of one of the steel strings, the sympathetic vibration thus induced increased the resonance of the instrument. Also if one of the steel strings was of the same pitch as an overtone being sounded on a gut string it affected the timbre or tonal quality of the bowed note.

Music historians attribute the name of the instrument viola d'amore (viol of love) to the fact that instead of having an ordinary scroll decorating the neck above the peg box, it had cupids' heads in that position. Perhaps the real reason that the instrument was called viola of love is the attraction the two sets of strings had for each other.

Sympathetic Vibration

Whether on a spiritual level or on a physical level, sympathetic vibration is

a matter of giving and receiving. In the physical realm of sound, two bodies which are vibrating sympathetically give to and receive from each other tiny volumes of space. This occurs when each of the sympathetically vibrating bodies occupy a tiny vacuum created by the other body at each oscillation. It is this simple succession of giving and receiving which makes possible the transfer of vibrations from one body to another. This will be elaborated upon in the following section.

As implied above, this effect of two vibrating agents of equal pitch upon each other exists not only in the physical realm of sound but throughout creation. We need to give and receive sympathetic vibrations from sources below our position in evolution as well as from sources above our position in evolution. Sympathetic vibration is an aspect of divine Love. In spite of the high and exalted position of the Christ in relation to humanity, He is evolving in His own sphere of evolution and needs our reciprocal love as we need His for our mutual evolution and spiritual development.

This theme of mutual love and sympathetic vibration occurs many times throughout literature. One example is found in Goethe's *Faust*. As taught in Rosicrucian Philosophy: "A name is a sound. Properly uttered, no matter by whom, it has a compelling influence over the intelligence it represents."

Faust

Goethe's *Faust* is known to most of us in the form of the opera by Gounod. Faust attempts to know the mystery of

the Universe by scientific study and the pursuit of knowledge through books. This path leads to failure. After the Prologue in Heaven, Goethe introduces Faust as he is engaged in self-evaluation. An introductory monologue follows.

"I have, alas, philosophy, medicine, and law, Theology I too have studied, pshaw. Now here I stand with all my lore
A fool no wiser than before."

In frustration Faust invokes the Earth Spirit.

"Earth Spirit, Thou to me art nigher,
E'en now my strength is rising higher".....

"Spirit, prayer-compelled, 'tis Thou
Art hovering near, unveil Thyself now.
My heart I gladly surrender to Thee;
Thou must appear, if life be free."

In compliance with this Divine Law of Love and sympathetic vibration, the Earth Spirit must reveal Himself to Faust and permit him access to particular spheres of vibration. The same principle operates on the physical plane when the sympathetic strings of the viola d'amore must respond to each other and thus enhance the tonal quality of the whole instrument. The same principle is in effect when students of the Rosicrucian Fellowship recite the first sentence of the student's prayer. "O God increase our love for Thee so that we may serve Thee better from day to day."

SIMPLE HARMONIC MOTION AND SYMPATHETIC VIBRATION

At the outset, it should be noted that the description given below refers only to the fundamental motion of strings. Strings also vibrate in segments, producing upper partials of their fundamental tones. These upper partials are also called overtones.

The phenomenon of vibration depends on two properties of matter, elasticity and inertia, and also the displacement of air molecules.

Elasticity may be defined as the property by virtue of which certain kinds of material tend to recover their original shape after undergoing deformation.

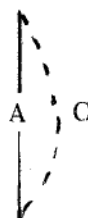
Inertia is the property of matter by virtue of which it opposes any attempt to bring about a change in the velocity of a body. It requires force to place a body in motion when it is in a position of rest, and it also requires force to bring a body that is in motion to a point of rest or to change its velocity.

Assuming that the initial motion of a bowed or plucked string is to the right, it will move from its point of rest (A) to the limit of its elasticity (C).

String at rest



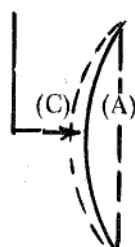
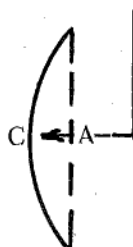
Limit of string's elasticity



Having been deformed, the string, because of its elasticity, will seek to return to its original form at the point of rest (A). The question now is, when the string snaps back to its original point of rest (A), why doesn't it stay there? Why does it keep on going? The answer is that inertia now asserts itself and the momentum of the string carries it past (A) to point (C). Here at point (C) the elasticity of the string again prevails and the velocity of the string is reversed.

Limit of string's elasticity to the left.

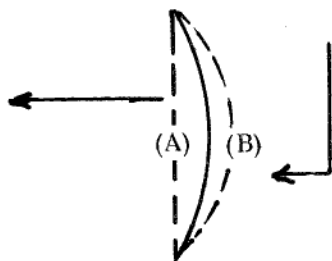
Direction of string's leftward motion is reversed.



Again at point (A) inertia takes over, and the string continues to the right to point (B), where the elasticity of the string stops the momentum and turns it in the other direction.

Direction of string's rightward motion is reversed.

Limit of strings rightward motion due to elasticity.

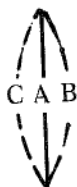


This seeming conflict between the properties of elasticity and inertia causes the string to see-saw back and forth between ABCA in a state of vibration. This vibration continues until the energy originally expended by bowing or plucking the string has been depleted.

The molecules of air displaced with each periodic oscillation of the string form waves in the air. When these waves reach our ears they give the sensations of tone and pitch.

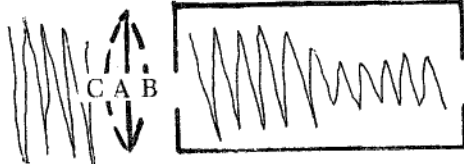
Example:

A B C A equals one vibration



256 vibrations per second produce middle C on the piano.

One second in time



256 displacements of air molecules

Simple harmonic motion always involves the properties of elasticity and inertia. This form of motion is encountered in the study of light and electricity as well as in the study of sound. It is perhaps the most important type of motion known throughout creation. Perhaps it is related to what is called in Eastern Philosophy, "the pairs of opposites."

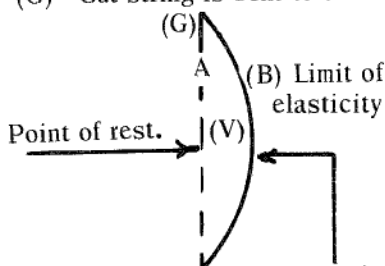
SYMPATHETIC VIBRATION

After two strings of equal mass have attained sympathetic vibration by a process described below, they continue their vibration in accordance with the principles of elasticity and inertia as described above.

The word mass as used in science refers to the magnitude of inertia. It is a measure of the resistance of a body to velocity change. Two vibrating bodies, such as the viola strings, in order to vibrate sympathetically must be equal in mass.

If, as a result of bowing or plucking a gut string (G) on the viola d'amore, the initial movement is to the right, then a tiny volume of space (V) is vacated adjacent to the left surface of the string (G). The vacated space results in a vacuum (V).

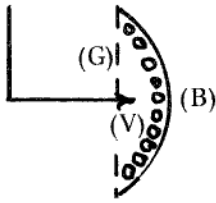
(G) Gut string is bent to the right.



Vacuum created by surrender of space recently occupied by (G)

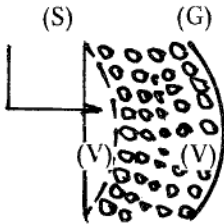
The molecules of air adjacent to the vacuum (V) rush in to volume (V) to fill the uncontested space. The air molecules to the left of the molecules that have just moved to (V) then fill the vacuum left by the first wave of molecules.

First wave of air molecules rushing in to fill vacuum (V)



This action of air molecules continues in waves until a vacuum is created at the right surface of the steel string (S).

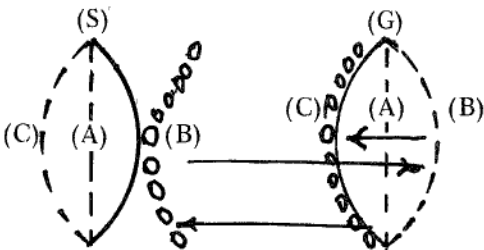
Vacuum created by waves of withdrawing air molecules.



Each air molecule moves to right as vacuum is crested to its right by preceeding wave of air molecules.

The steel string (S) then bends to the right to fill the vacuum created by the withdrawing air molecules.

Now string (G) in compliance with the laws of elasticity and inertia rebounds from point (B) back to point (C). In doing this the waves of air molecules between (G) and (S) are reversed in their direction, thus opposing string (S) as it reaches its position (B). Initial oscillation of (G) reversed causing waves of air molecules to change direction.

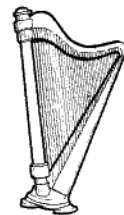


The energy generated by the waves of air molecules which are directed

from string (G) towards string (S) forces string (S) into phase with string (G). When both strings are in phase (move from right to left together at the same rate of speed), string (S) acts as a resonator for string (G). With two strings vibrating instead of one, the amplitude of the vibrations is increased. This does not affect the pitch or number of vibrations per second, but the oscillations of each string become wider, thus making louder sound waves.

Disregarding the resonance provided both strings by the body of the viola d'amore, we see that the addition of the steel strings will add to the resonance of the gut strings. The question then arises if the increase in loudness due to the presence of the sympathetic strings means that the supply of energy has been increased. The answer is that the gut string which has been set into vibration by the bow is the only source of energy involved. The increase in loudness is due to an increase in intensity, which can be defined as the time rate of energy delivery, such as the amount of energy expended per second. This is easily proven. If the length of time the gut string will continue to vibrate, with and without the sympathetic steel string, is measured, it will be found that the gut string will cease to vibrate much more quickly when played with the steel string than it will when played without the steel string.

* * *



That thou judgest, thou art not past danger of committing.

The Deer

Herbert Seymour

"Thou shalt not kill"

Exodus: 20:13

My path lead down the embankment of a
 little trickling creek
 That once was a roaring torrent.
 I paused to wipe the perspiration from
 my brow.
 I felt of the tumbling water – and it
 was cool.
 I heard a noise behind me – and as I
 turned my head
 I saw a young deer pause briefly and
 lift its lofty head.
 "What a beautiful creature," I said to
 myself,
 But with sudden dismay – the deer bolted
 in fear.
 In fleeting strides it fled;
 I knew I was guilty of the fear that
 entered its heart,
 For my brothers, I call man, had hunted
 him
 Showing no mercy in their hearts, until
 he was dead.

I wept as this thought possessed me,
 To realize that the creatures of the
 forest feared me.
 Who would be their friend!
 Nothing was furthest from my mind
 That I would do unto the least of them
 bodily harm.

The forest was quiet around me
 As though the fear of the deer departed
 Had been imparted to all creatures in
 sight;
 The trickling brook seemed to say to me:
 "Fear not – seek him out – seek him
 out."
 And this I knew I must do,
 Even through the dusk into the night,
 For never could I continue to bear

For my conscious to constantly wear
 The guilt of all my brothers
 That all men are unfair.
 I must let this creature know
 That some men are seeking earnestly
 to know
 All fellow creatures who walk this
 earth with us.
 Perhaps our destinies entwine
 Lead to the same place in time.

I knew not how far the deer would run,
 But I must let him know I had no gun;
 I must search him out and make known
 That with him I must commune.

I picked up his tracks that led to the
 deep and silent woods.
 I knew I was treading ground where no
 man had been before.
 I saw the lengthening shadows of the
 trees
 As the sun began to sink;
 I heard the movement of the leaves
 As they rustled in the early evening
 breeze.
 Hours passed – but what is time to me!
 Suddenly I entered a beautiful forest
 glade,
 And there in the deepening shadows of
 evening was my deer;
 But in front of him stood his majestic
 peer.

Yes, those were the words;
 Old, large, majestic deer,
 For indeed he was the peer
 Of all the deer that roamed the forest.
 I paused with admiration,
 For I sensed that this old stag
 Was one that led his deer nation.

What should I do!
 How should I approach them?
 How could I make them understand!

Then a voice welled up within me:
 "I understand."

As I looked into the sad brown eyes of
 this magnificent stag,
 I knew it was he that had communicated
 with me.

"Your heart and consciousness is on a
 level where we can understand
 And communicate with each other.
 So speak freely."

I was amazed and shocked.
 A thrill of emotion went through my
 breast.

"I came not to hunt nor to kill," I said.

"I understand you fully, but my younger
 brother
 Whom you chanced to meet, did not
 understand" he said.

"I came to apologize for my fellow men,
 Who do not understand either."

A gleam came to his sad eyes
 And he shook his massive antlered head
 and spoke:

"I know you well and the others like you
 Who tread the same lonely path.
 To them we have always communicated
 And shared the secrets of the forest and
 the earth.

To the others, the thundering herd of
 humanity,
 We dread and fear,
 Not so much for ourselves, but for them,
 And the path of destruction they follow
 wherever they go.
 We have watched your civilization perish
 race after race,
 And in their destruction we have also
 witnessed our own destruction.

We teach our brothers to avoid you
 For man is now our worst enemy,
 Even more so than our natural foes of the
 forest.

The Great Ones of our species have
 even contemplated
 Removing all our members to little
 known isolated areas.
 But alas, man has penetrated everywhere.
 We have witnessed from a distance the
 rise of your present civilization,
 But we fear you will be the cause of
 your own destruction
 Because of your moral decay
 And insane desire to kill and destroy
 for pleasure."

I looked amazed and aghast.

The astute stag caught my amazement.

"Do not be so amazed at my communi-
 cating with you.
 This is also one of the moral sicknesses
 of your age.
 You think because you are Man
 That there are no other intelligences
 around you.
 Be careful, my friend
 For one day even we may surpass you.
 Your great scientists are steadfast
 In their belief in evolution
 And even man is a great experiment
 in nature."

Gradually my amazement subsided
 As the reasoning of the intelligence
 before me
 Began to reach my reasoning center.

My amazement turned now to an emotional
 understanding.

I thought I caught a smile on the great
 stag's face -
 But perhaps it passed over and through
 his great heart.

"I see that you are one of the great
 white brothers;

From this day on you will be known to
us as Adhi-Kari –

One qualified to seek out wisdom and
knowledge.

You will be known to our entire deer
species

Wherever and whenever we meet –

This on condition that you continue to
take up our cause.”

My heart swelled up within me.

“We must bid you farewell!”

Before I could utter a word
The great one uttered a whistle
And the entire herd was off at a bound.

The silence fell around me.

The shadows were no more.

Night had fallen.

* * * * *

A Conversation

Sue Goske

MASTER: What do you see when you look
into space?

STUDENT: I see nothing, Master.

MASTER: Look into the pool. What do
see?

STUDENT: I see a reflection of myself
and things which are not my-
self – the trees, the flowers,
the clouds in the sky, the
birds flying –

MASTER: Yet, does not the one same
water reflect yourself *and* the
things which you say are ‘not’
yourself?

STUDENT: Yes, Master.

MASTER: Close your eyes. Now what do
you see?

STUDENT: I see nothing.

MASTER: Your gaze into the pool is in
the ‘past.’ Now, in the pre-
sent, your eyes are closed and
you do not see the reflections.
Have these things reflected
ceased to be?

STUDENT: No.

MASTER: But you do not see them. How
do you know that they con-
tinue?

STUDENT: I do not see reflections, but
I feel the wind. . . I hear it
rustle the leaves of the trees.
I smell the perfume of the
flowers. I hear the singing of
the birds. I feel the warmth of
the Sun and feel the grass and
earth beneath me.

MASTER: And, not seeing your reflec-
tion, do you continue?

STUDENT: Yes, Master. I continue with
these things. They and I are
one – in the past, reflected in
the one water of the pool –
now as one always, with no
time dividing. It is as though
we float endlessly in space.

MASTER: Open your eyes! What do you
see when you look into space?

STUDENT: I see everything, Master.

A Tribute to Mothers

Frieda Mader

In all this life there is nothing like the far-reaching love of mothers, which shows itself in healing, guiding, tempering, and assuring. And in all this life there is nothing more rewarding than the work of mothers. So great a work is this that it would seem that God could not have given it to anyone else. It is a task that a thousand other hands could never do with so much meaning: teaching, training, nourishing, nursing, counseling, encouraging, molding the character, disciplining as needed, and all in the context of a wisdom of restraint so intermixed with love as to temper all the learning of life's lessons.

"From the day your child is born," said Socrates, "you must teach him to do without things." And sometimes, as has been said, "saying 'no' is another way of saying 'I love you.'" To love with loving discipline and wise restraint is the very essence of the mission of mothers.

The early years are the most important years. During these years the child learns by imitation, and its interests are stirred and instilled. In the early years we see the image of a mother reflected from her child. What the child absorbs during the early years will remain a part of its being during its whole lifetime.

Such is the blessed work of mothers, and persuasion, gentleness, and love unfeigned must be the essence of it all. Then the child will later be able to say, "I felt uplifted and loved," and to his mother, "Thank you for so much."

We tend to take mothers so much for granted. That which is constantly close to us is likely to become commonplace, and it often takes perspective to know how much it really means. This is

certainly true of our relationship with our mothers. If we are fortunate, we are so close to them in our early years that we hardly have occasion to appraise the work they do. They keep things running so well that we are hardly aware of what they do to keep things running so expertly. They comfort and encourage us so well, and take off the edge of the deeper disappointments so well, that we hardly realize how skillfully they are doing these things.

We may sometimes be impatient or annoyed by their teaching and restraint and their counsel and concern. But in our less emotional, more reasonable moments, even early, we seem to sense something of their strength, service, and selflessness, and some meaning of their love and loyalty. When we are young, too, we sense the emptiness we feel in their absence and have some intuitive awareness of how much they will one day be missed.

Many have tried to say what their mothers have meant. "My mother was an angel upon earth. . . ." said John Quincy Adams. "Her heart was the abode of heavenly purity. She had no feelings but of kindness and beneficence. . . . She had known sorrow, but her sorrow was silent. . . . If there is existence and retribution beyond the grave, my mother is happy."

Louisa May Alcott recalled these lines of kindly encouragement from a note left in her room by her mother when she was still a child: "I have observed all day your patience with baby, your obedience and kindness to all. Go on trying, my child. God will give you strength and courage. I shall say a little prayer over you in your sleep,

(Continued on page 224)

The Road to Initiation

R. T. P.

Christ had twelve disciples to help give out to the world the truths which He taught. He did not call them simply because they were near Him at the time, but chose them because He knew that their past lives had qualified them to stand the tests and endure the hardships and trials that would certainly come to anyone who attempted to be His disciple.

So it has been from that day to this. Certain ones have qualified to become the recipient of esoteric knowledge. These are on the road to Initiation, and will eventually reach it if they continue faithful in the performance of duty and if the heart side of the nature is allowed to develop as well as the head.

The requirements are well illustrated in three inspiring poems. The first is Longfellow's "Poem Beautiful." In it the monk in a vision sees the Christ, and in an ecstasy of delight desires to remain and bathe in the heavenly vibrations. But he knows that at that hour it is his duty to feed the hungry poor who have gathered at the convent gate. His conscience tells him plainly:

"Do your duty, that is best. Leave unto the Lord the rest."

He does his duty and returns to find the Christ still there and hear Him say: "Hadst thou stayed, I must have fled."

He realized then that only when he did his duty in Christ's vineyard was he worthy to stand in the presence of the Holy Ones, and only as he was faithful in little things would they trust him with greater responsibilities. For it is only by actually doing our duty that we develop ability and will power.

The second poem is "The Vision of Sir Launfall," by Lowell. Here the knight, an old man who has spent his whole life searching for spirituality,

returns to the place which was his former home and sees a leper whom he had formerly despised; but having developed compassion through his own suffering he now feels only sympathy and a desire to serve. So breaking his last crust of bread and bringing water from the brook he feeds the helpless one, then hears with his spiritual hearing the Christ say:

"Lo, it is I, be not afraid!
In many lands without avail
Thou has spent thy life for the Holy Grail;
Behold, it is here! this cup which thou
Didst fill at the streamlet for me
but now;
This crust is my body broken for thee,
This water, the blood I shed on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need.
Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms
feeds three —
Himself, his hungering neighbor, and me."

The knight in a more or less selfish way searched the world for spirituality and found it not. Only finally by an act of kindness to a less fortunate one did he find what he had searched so many years for in vain — the "Holy Grail."

Spiritual knowledge must not be used for material gain, and it is only as we develop soul growth that we can be trusted with the tremendous power

(Continued on page 210)

Though Your Sins Be As Scarlet

G.B.B.

(The article from which this has been excerpted first appeared in the December 1928 issue of the Rays. We believe it warrants reprinting because of the timely nature of the subject matter.)

After I had given birth to my first child, the physician warned me that should another child be born to me it would in all probability cost me my life. Worse still, he told my husband. Would that I had paid no attention; would that the seed of a foul crime had never lodged in my mind! Thereafter I was afraid of the consequences which the birth of another child might entail. It was not death that I feared but the suffering. I could not endure that and I would not. I thought only of physical anguish.

Four years passed, and the deed was done. The commandment, "Thou shalt not kill" was broken. Before the bar of eternal justice I now stood convicted of the heinous crime of abortion.

Coward-creature that I was to listen to the persuasions of physicians and friends! Who would share with me now the mental torture that knew no bounds? Doubly horrible was this sickening deed, for there had been not one but two little lives sacrificed upon the altar of abominable selfishness.

The hour of reckoning came now, and with terrific speed and effect. I knew the evil thereof before the thing was done, but like the poet I bade my conscience be still and, alas, my soul received a scarlet stain. I grew heart-sick. It now mattered not to me that the Sun continued to shine as brightly as before, that birds sang sweetly, that

beautiful flowers bloomed. Friends vainly tried to cheer and comfort me.

My beloved child smiling into my eyes served only to remind me that I had wickedly deprived two other little ones, who should now be sharing equally with her my protection and love, the very opportunity of birth and the experience of earth life.

Waking life now mocked and tormented me until it became a burden almost too heavy to bear. Nightly I dreamed of little children. Every night, all night, I seemed to "mother" and worry about some little child. Often it was a sick and ailing little one I comforted.

Was the wretched deed that I had done responsible for the fact that each night as soon as I fell asleep I dreamed immediately of little children? I wondered. Was I forced to care for these little ones to expiate my sin? Or did I, of my own free will, as soon as I could escape from waking life, hasten to the heaven world where little children dwell, there to care for them because I loved them so? I was quite happy while I worked with children on the higher plane, but when I awoke to another day of remorse there seemed no sense, no purpose in life, and no hope!

Then it was that I remembered that which for so long I had forgotten, that the privilege of prayer was not denied me, unworthy though I was to claim it. But for what should I pray? For forgiveness? No, never! But for punishment rather, for a sure and speedy retribution! In an agony of repentance and remorse I at last poured out my whole heart in supplication to Him Who said, "Come unto me. . . and I will give you rest," and, "Though your sins be as scarlet,

they shall be white as snow."

Providentially enough it was at this period — a wonderful turning point in my life — that I came into touch with the Rosicrucian Fellowship Teachings, and with all possible speed I set about applying the logic of that glorious Philosophy to the solving of my life problems. At that particular time it was the twin Laws of Rebirth and Consequence that impressed me. The Law of Rebirth was the "Ariadne's thread" by which I was enabled to unwind my way out of the maze of sin and difficulty into which I had wandered as a result of wrong-doing.

Wholeheartedly I set about re-organizing my scattered forces and re-adjusting my life in accordance with the principles of right living as taught in the Rosicrucian Philosophy — and with amazing results. To me the Teachings proved a boon that could not be over-estimated, and ere long through prayer and meditation I was enabled to bring my life, in a measure at least, into tune with the working of Nature's laws, which are the laws of God. Thereby I worked out my own salvation, as all must work out theirs.

Bringing the Law of Rebirth to bear upon the problem at hand, I earnestly prayed for the lost babies to return to me, but always I remembered to say, "Not my will, but Thine be done!" I was not only willing but also glad — oh, how very glad! — to offer my body as a living sacrifice in order that an Ego might have the opportunity to incarnate with a mother whose whole prayer was that she might be found worthy to receive it!

My supplication was quickly answered, and because it was, I rejoiced and was exceeding glad. I was to experience motherhood again, to be given a chance to expiate the wrong I had done — the one thing my Spirit desired above all others.

There is not much more to tell, only this, and from it the reader may draw his own conclusions. A few

months later, on a mid-summer afternoon while the Sun shone high in the heavens, there were laid on my bosom little twin girls! Not one, mind you, but two! In answer to my prayer? In expiation of my sin? Let those scoff who wish to do so, but be it remembered that a few years before, I had been guilty of the crime of sacrificing not one but two little Egos on the altar of Abominable Selfishness!

* * *



THE ROAD TO INITIATION

(Continued from page 208)

vested in spiritual forces. The monk and the knight show us that we must meet conditions in the right way to bring about the desired results.

We are told by Max Heindel, an authorized messenger of the Elder Brothers, that though the heart is at present dominated by the head, it will in time free itself from its bonds and become a power greater than the mind. Reason is of the mind and can be used for good or evil, but love is of the heart and one does not harm that which one loves.

If we allow the heart to be co-ruler with the mind, and allow reason and compassionate love to rule our lives, we will sometime stand in the presence of the Messiah, the Christ, and hear the words, "Well done, thou good and faithful servant. My peace I give unto you." It is only as we can look back on a life of duty well done that we can have and hold the peace which passes understanding.

In the third poem, "Creed of
(Continued on page 212)

MAX HEINDEL'S MESSAGE

Allowing Defective Children to Die



Are doctors justified in allowing a child to die that is bound to be an idiot and physically helpless, when an operation would enable it to live? Does an idiot gain any experience during life? Is the Ego within aware of the physical disability of the mind and body during such a life, and does it learn thereby? Can insanity be classed among the hereditary diseases?

Suppose a child met with an accident while playing, a blow on the head, and hence became abnormal, or perhaps was put into a state of coma; no one would hesitate for a moment to have the operation of trepanning performed so that by taking the pressure off the skull from the brain the child might be restored to its normal state of consciousness. And why should a newborn child not receive the same care and have everything done for it that is possible? It would be considered criminal to allow an older child to die for lack of care, and it is just as indefensible in the case of a newborn child, for when the Ego has gone through the womb in order to gain the experience of this physical life, we are in duty bound to support its efforts in every possible manner.

Then it is asked, Does the Ego gain experience by a life of insanity? Yes, it does, for the Ego itself is never insane. The improper connection between its various vehicles, the mind, desire body, vital body, and dense body makes for insanity. When the connection

between the brain centers and the vital body is imperfect, then we have what is called the idiot, often melancholy but generally perfectly harmless. When the faulty connection is between the desire body and the vital body, the conditions are somewhat similar, but include the class in which the muscular control is defective, as in the case of epilepsy, St. Vitus dance, etc. When the connection is broken or faulty between the desire body and the mind we have the raving maniac who is violent and dangerous. And when the connection is defective between the Ego and the mind, we have what we might call a soulless man, the most dangerous of all, gifted with a cunning that is usually at some unexpected time put to a most diabolical use.

If we consider the body or the different bodies as musical instruments upon which the Ego is playing, then when every connection is perfect the Ego can bring out a more or less beautiful symphony of life, according to its stage in evolution; but when the connections are faulty or broken, the Ego is like a musician forced to exercise his talent with an instrument lacking a number of strings, and is unable to bring out anything but discords. To a musician it would be torture to be forced to play upon such a defective instrument, and it is the same with the

Ego which is immured in an insane personality. For reasons to be sought in past lives, it is forced to stay with a body that it cannot control. It suffers more or less acutely according to its stage in evolution, and thus it learns the lessons in the School of Life which are required to make it perfect. It is a sad condition, but though a lifetime appears to us very long, it is but as a fleeting moment in the unending life of the Spirit, and we may console ourselves with the knowledge that when the Ego comes back to Earth again it will have a normal body, provided of course the lesson has been learned.

With respect to the last part of the question, Is insanity hereditary? We may answer either in the affirmative or the negative according to which phase of the problem we are considering. From the spiritual point of view, as we have already stated, insanity is not a defect in the Ego, but because of a twist in its character it cannot build a normal body, hence by association it is drawn to a family that is similarly inclined. This is on the very same principle that we see people of like character always seeking one another's company. As the old saying goes, "Birds of a feather flock together." Musicians congregate in music halls, at concerts, and similar places. They also seek birth in the families of musicians because there the instrument needed, long slender fingers and an ear in which the semi-circular canals are properly placed, etc., give them the ability to express music. Sporting men and gamblers flock together on race tracks and in gambling dens. Thieves have their resorts and so on. Similarly those with a certain defect in their characters are attracted to people and families which have the same defect. Hence if we view the problem of insanity from the form side, it may be said that it is hereditary.

Scientists who view the matter entirely from the form side are of the

opinion that by limiting the reproduction of defectives they may stamp out disease. But just as the soft juices which at one time formed the snail's body are gradually sent out and crystallized into the hard and flinty shell it carries upon its back, so the former acts of the soul have crystallized themselves into a body wherein the Spirit must dwell until that body is worn out. Relief will never be obtained by working with and upon the physical body alone, any more than operating upon the shell would cure a sick snail. Emerson said truly that "a sick man is a scoundrel who has been found out in breaking the laws of nature." The insane are in that category, and if we wish to cure them we must apply the spiritual means of education, for all other methods are simply palliative; they do not reach the source of the disease.

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THE ROAD TO INITIATION

(Continued from page 210)

Christ," by our own Initiate and at present invisible leader, we are shown that the Christ Spirit manifests through man only in loving deeds, and kind words:

"There's but one thing the world has need to know.

There's but one balm for all our human woe;

There's but one way that leads to heaven above,

That way is human sympathy and love."

Studies in the Cosmo-Conception

Esoteric Training

(Continued)

Q. When is an aspirant ready for esoteric training?

A. When the candidate has lived a moral and spiritual life for a time sufficient to establish the current of spiritual force, and is found worthy and qualified to receive esoteric instruction, he is taught certain exercises to set the pituitary body in vibration.

Q. What does this achieve?

A. This vibration causes the pituitary body to impinge upon and slightly deflect the nearest line of force. This in turn impinges upon the line next to it and so the process continues until the force of the vibration has been spent.

Q. To what may this be likened?

A. It is similar to the way in which the striking of one note on a piano will produce a number of overtones by setting up a vibration in the other strings which are at proper intervals of pitch.

Q. What is the purpose of such action?

A. When by the increased vibration of the pituitary body the lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished, the gap between these two organs has been bridged.

Q. With what result?

A. This is the bridge between the World of Sense and the World of Desire. From the time it is built man becomes clairvoyant and able to direct his gaze where he will. Solid objects are seen both inside and out. To him space and solidity, as hindrances to observation,

have ceased to exist.

Q. Is he now a trained clairvoyant?

A. He is not yet a *trained* clairvoyant, but he is a clairvoyant *at will*, a voluntary clairvoyant.

Q. How does this compare with mediumship?

A. His is a very different faculty from that possessed by the medium, who is usually an involuntary clairvoyant and can see only what comes, or who has at best very little more than the purely negative faculty.

Q. How does the voluntary clairvoyant differ?

A. The person in whom this bridge is once built is always in sure touch with the inner worlds, the connection being made and broken at his will.

Q. To what does this lead?

A. By degrees the observer learns to control the vibration of the pituitary body in a manner enabling him to get in touch with any of the regions of the inner worlds which he desires to visit. The faculty is completely under the control of his will.

Q. Is this done in a trance state?

A. It is not necessary for him to go into a trance or do anything abnormal to raise his consciousness to the Desire World. He simply *wills* to see and sees. At the proper time further exercises are given to furnish him with a vehicle in which he can function in the inner worlds in a perfectly self-conscious manner.

Ref. *Cosmo* pp. 478-480

WESTERN WISDOM BIBLE STUDY

The Heart of the Twelve Commandments

Despite all the rich spiritual food we receive in occult philosophy, we at times hunger and thirst after the plain bread and wine of the Bible. When we re-read the familiar passages, it is as though we were going back to childhood, when we first learned to say: "Our Father, which art in heaven." And with it all we felt that beautiful sense of holiness, that implicit trust and comfort that characterize childhood religion.

Years have passed since childhood, however, and we have had to prove for ourselves the religion that was once laid in our laps. The holiness that may be in our hearts is no longer a gift — the gift of Christian inheritance as in childhood — but it is the fruit of earned virtue, the joy of sonship. In childhood, the Bible was a book of truth and fact, but as adults we have not found it to be an undisputed volume of religion.

The Bible, once childishly clear and simple to the child mind, becomes a master volume to the searching student of the mystic and the occult; it becomes a computation of anatomy, numbers, parables, and symbols and, at that, is written in a recondite and secret manner. It becomes a book for which there are seven ways of interpretation. It is said of these seven interpretations that: the first three may be given by word of mouth, the fourth can only be sensed but not expressed; and the three highest can be understood only by the highest Adepts.

The literal interpretation of the Bible has caused much misunderstanding. The ten Commandments of the Old Testament and the two of the New seem

self-explanatory, not containing an inner meaning. In fact, to the "sophisticated" mind they may appear trivial, a bit crude compared to the more "elegant" language and wisdom of Plato and other philosophers.

The word-sense of these Commandments may be compared to the bark of a tree — the bark of the Tree of Life. The bark does not tell the whole story; to examine the heart of the tree it is necessary to cut down the tree, which then dies. If all the bark of a tree is removed, the tree also dies. Similarly, if the heart of the twelve Commandments were plainly discernible in the literal, outward sense of the words, our lack of wisdom in dealing with holy things would have taken their life long ago, and no religion would have survived.

But the heart of life is never to be endangered by the foolish, the willful, and the aggressive. Had God ordained that trees grow with the vital organs on the outside, how much more they would be exposed to injury and death. Similarly, the crude bark — the crude word-sense of the Commandments — protects the deep, throbbing life within. Religious factions have often carved their initials onto the bark of the Tree of Life; they have scratched and marred it, but they have not been able to go below it and have, therefore, accomplished pathetically little. The bark of a tree, however, never belies the heart. So, also, is the word-sense of the Commandments intimately related to the Truths they cover.

The ten Commandments of the Old Testament and the two of the New are as two Trees of Life, the former belong-

ing to the Arian, the latter to the Piscean, Age.

Outwardly, the ten Commandments in *Exodus* 20:12-18 are rough sentences; inwardly they stand as a code of life whereby men attain to selfhood as spiritual beings. They are the code of healing for the ten organs of the physical body. They are God's rules with which to establish order among men and harmony in the body. The spiritual observance of the ten Commandments will free men from the tenacity of the physical life.

The two laws of the New Testament (*Matt.* 22:37-42) which Christ gave appertain to *man's* status as the sons of God; they appertain to man's divinity; they are here to heal the heart of man. Man's divinity resides in his heart. By the degree of their love are men the sons of God. The heart of man is healed by love; therefore, the Commandments of the New Testament are the Commandments of love and healing.

The two New Testament Commandments are the superlatives of those in the Old Testament. The Old Testament is long, the New Testament short. The Old Testament Commandments are regimentary, military, rigid; the New speak in the language of the home — the language understood in the circle of friends. The two are in themselves the fulfillment of the ten.

We have now come to one of the last chapters of the Piscean Age and are beginning to dream of the Aquarian Age. Now is a time of testing. The allotted time to learn the rudimentary lessons of Christian love is nearly over, and it behooves us to look back and ahead.

Every dispensation unfolds the teaching for that particular age and prophesys the one to come. The prophets of the Old Testament, though living in the Arian Age, in their hearts were already children of the Piscean Age. Within their lives, the ten Commandments

found full fulfillment; within their hearts, they were already children of the virtue of love, children consecrated to service. Before their spiritual vision they constantly beheld the ideals of the Christian era; they even spoke of Him Who was to come.

So it is with the Teachings of the Christian era. Christ Jesus did look back, sweeping aside the letter of the law by eating with the unclean, by healing on the Sabbath, and in other ways. He gave this era the two Commandments that are to elevate individualistic society into Fellowship. What if our "examination papers" at the close of this era show trinkets of love instead of the virtue of love, or polished imitations of love instead of the gold of love? It is absolutely certain that in the new Aquarian dispensation the Commandments of love will be fulfilled on a higher scale.

Looking ahead, Christ Jesus said to His disciples: Acknowledge that ye are unworthy servants. Of them, He expected more than the fulfilling of the Commandments. Every Master is greater than his disciples. Every true Master has mastered his teachings; more than that, he has transcended them. He lives by still higher laws and commandments, which at times he uses. If this were not so, Christ Jesus would not have said: "Become as little children," or "Thine accusers are fled: neither will I accuse thee."

The twelve Commandments will be discussed individually in forthcoming issues, with particular regard to their word-sense, their heart-sense, and their spiritual sense. We will try to understand the past in the light of the present, and look ahead, aiming for a goal.

* * *

Work for some good be it ever so slowly.
Cherish some flower be it ever so lowly.



ASTROLOGY

Planets are People

(Part 1)

Elman Bacher

The identity of relationships through the study of a horoscope is one of the most subtle and difficult problems with which the psychological astrologer has to deal. The difficulty lies in the fact that the reality of a relationship between two people is not a thing of flesh or man-made law, but of the essence of feeling of the two people for each other. This "essence of mutual feeling," in the cases of intense attractions or enmities, is a hold-over from contacts made in past incarnations and can manifest distinctly regardless of age, sex, or worldly relationship. The occultist knows that a deep bond between two people cannot spring into being at the very first contact of the persons concerned. *The first contact was made in the past*, and the relationship, whether of love or hatred, is being continued in this life as though there had never been an interruption.

There is only one possible end for any relationship between two people — and that is fulfillment. No bond of hatred is ever left "hanging in the wind." Such a thing would refute the

Law of Love. Hatred is "love in reverse" — it is consciousness of contact with the universe, through another person, turned in on "self." Until the consciousness reinterprets that expression of energy in terms of the *higher self*, it can only express that which is negative, destructive, and unredeemed.

The following are some hypothetical examples of relationships and experiences, which from a karmic standpoint represent sources of hatred, fear, and envy. They are found in the lives of men and women the world over and in all ages.

The creative original individualist, in any field of endeavor, represents a threat to the crystallized orthodox person. These prototypes may be described as, or symbolized by, Uranus and Saturn, respectively. Uranus may fear and hate Saturn because the latter stifles and frustrates his freedom; Saturn may fear Uranus as a threat to undermine the "status quo." Hatred results when Uranus loses freedom, or when the security of Saturn is destroyed.

Until each can learn something of value from the other the conflict remains.

The conflicting phases of feminine nature are illustrated by the "maternal woman" and the "sweetheart woman." The age-old tug of war, with the male of the species as the harried and bewildered object of conquest! Mrs. Moon-Jupiter-Saturn develops an implacable hatred for that hussy, Miss Venus-Uranus, and sees in her a threat to the peace of home and respectable living. The latter regards her hardworking, dowdy sister as a pitiful fuddy-duddy who has forgotten the meaning of romance.

A tragic problem — and there are many such — is represented by parental interference. A person who, in the past, neglected his opportunities may be karmically drawn to a parent who is very egoistic and possessive. The parent, with no regard for the child's intrinsic urges, seeks to make him over into a replica of an admired relative — or himself. The child's whole life-experience then becomes a distortion which results in frustration. This, in turn, results in bitter hatred and resentment toward the parent. The possessive egoism of the parent feeds on himself to the degree that the child becomes enslaved; the parent's life becomes more and more "fixated" on its vicarious fulfillment through the child. Other sources of experience are ignored, friendships become more and more meaningless; spiritual, mental, and psychological atrophy result. Affection, companionship, and mutual understanding are neglected, and what could have been a source of inspiration, warmth, and fulfillment turns into a deadly horror. Both are wrong. The child is wrong in permitting another to live his life for him. The parent is wrong in using power with the urge to domination as the chief motive. As the negative and painful emotions take more and more hold of these people, they incapacitate

themselves for good in every other expression in life. And — what they take with them into their next experience had better be left unsaid.

In so far as the validity, reality, or importance of an experience depends on the reactions to the event of the person concerned, and since our experiences come to us as objectifications of what is indicated in our horoscopes, through our "interchange" with other people, is it not logical to interpret the aspects of the chart as *people*? In the soul-vibration of another person is found a correspondence with something in your own nature which is indicated in your chart.

If the aspect should be a negative one (square or opposition), your contact with that person stirs into being a negative or destructive reaction. You call that reaction "fear" or "jealousy" or "hatred." You say, "I fear that man," or, "I envy that man," or "I hate that man." That is what you say, but in the light of astrology, that is not what you really mean. What you mean actually is: "That man served to remind me of something negative in my nature. I feel that he might do a wrong to me that I remember having done to another. My feeling is fear. I know that he has achieved something that I should have achieved, but did not. My feeling is envy. His wrong to another reminds me of my own past wrong-doing. My feeling is hatred."

The man or woman you describe as your worst enemy is the person whose horoscope, in some way, corresponds with your worst aspect. That person might be anyone: father, mother, sister, brother, child, husband, wife, lover, or employer. As one tuning fork causes another of the same pitch to vibrate with it, so the negative state of your "enemy" stimulates your negative and brings it into your consciousness with pain. Use that painful reaction as a barometer of your own spiritual state.

It is indicating to you a very important lesson. It serves to point out the need for you to undertake a very important step in development. Your "enemy" is not your enemy. He or she is your teacher. Learn through that person, of yourself.

But don't stop there. In identifying your "enemies" by means of your reactions toward and experiences with them, you attain a detached perspective of yourself as a factor in your circle of relationships and see how you make of yourself an "enemy" to others by the expression of your own negatives. The next step is to make of yourself a "friend" to all people. As you, to a greater and greater degree express the positive possibilities indicated in your chart, you make of yourself a magnet to draw into expression the good that is latent in others.

As you cause, by your constant efforts toward regeneration, the stimulation of the good in others, they are automatically made aware of their own good. They like you. They admire you. They are comfortable and happy when in your company. They feel at their best: more courteous, more considerate, more courageous, stronger. They say that they love you, that you are their friend. That doesn't quite convey what they really mean. What they mean is that their *higher self* is brought to their consciousness through their contact with you. They do not really "love you." They are simply made more aware of their own God-Self, through which they express harmonious and constructive reactions.

Your reactions to any person constitute the only factor that determines your relationship with him. Use your "positives," transmute your "negatives," and defeat your "enemies" by eliminating the "enemy" within yourself.

The artist in man has, for ages past, sought to interpret in verse, songs,

and pictures, his concept of life as a Great Battle. Every scripture has told the story, in symbol and allegory, of the onslaughts of the Forces of Darkness against the Stronghold of Light, the contention of the Devil with God for the soul of man, the ceaseless friction between Evil and Good, the Temptor eternally seeking to undermine that which is aspiring in the human heart.

Sorties, skirmishes, and battles-to-the-death — all phases of this Conflict — are shown in each horoscope. The aspirant contains within himself the field upon which the claims of destiny contend with everything in his nature that urges him forward and upward. He must, if he would triumph, attain as clear an understanding as possible of the nature of the enemy that abides in his subconscious. This enemy has aides-de-camp in the form of the squares and oppositions, but his headquarters is the 12th house. It is there that the plans are made, the traps are set, the shackles are forged and the nets of illusion are woven. The light of day seldom penetrates to this cave, for the enemy and his minions prefer darkness for their labors. The aspirant can dispel the shadow only with the light of "self-knowledge."

Since each experience represents a triumph or (temporary) defeat in the battle, and since each experience is brought about by contact with another person — or persons, those people whose planetary energies serve to stimulate the afflicted ruler or occupant of the aspirant's 12th house must be viewed and studied by him with the attitude that they objectify his innermost possibilities for self-defeat. And — those people can be anyone; a parent, a child, a friend, a love, wife, or husband can fulfill that pattern. The aspirant is such because he has taken steps toward the Impersonal, and in using his horoscope as a "map" on the Path of Life it behooves him to under-

stand that he must study his relationships from the standpoint of his subconscious reaction to them, not from the worldly name they have. As he transmutes his reactions, so he improves the quality of his relationship.

The following method is suggested: The aspirant makes a detailed study of his 12th house conditions from the standpoint of malefic conjunctions, squares, and oppositions. He then relates as far as possible the charts of those persons who have had a deleterious influence in his life. He studies particularly those charts which have any planet or ascendant conjunct the afflicted ruler or occupant of his 12th house; he makes a mental summary of his experiences with these persons and thereby makes himself aware of the negatives in his nature which were stimulated by contact with them. Regardless of the severity and painfulness of the experiences, he will release all hatred. He will realize that each and every one of these persons served to objectify a phase of his own negative subconscious and he will no longer think of them as "perpetrators of evil" against him, but as object lessons for his instruction and enlightenment.

Afflicted Sun rules 12th: *Power* is the key to this karmic lesson. The aspirant has misused power in the past, and in this incarnation he suffers abuse and injustice from those in authority. He has used his position and influence to enslave another, in some degree, and he must learn that power must be expressed in terms of justice and mercy. The father, or an older brother, may be the instrument used during the aspirant's childhood to reflect the past wrong. In later life the employers, since they exercise authority over him, may bring to his attention this needed lesson. Power as it expresses in physical vitality may be indicated, in reverse, in a weak and ineffectual body, karmically attracted to a father who is much

subject to illness and physical debility.

Afflicted Moon rules the 12th: *Womanhood* is the key to this karmic problem. It represents, for this incarnation, a time for adjusting all unredeemed destiny that originated when the aspirant used a female body, unredeemed destiny that concerns domestic experience, the opportunity to develop, through feelings, an increased faculty of sympathy and tenderness. The Moon symbolizes the feminine polarity of the human psyche, and whether the aspirant is male or female, this karmic aspect indicates disorders and insufficiencies of this faculty. "Trouble through the mother" is the classic interpretation of afflictions to the Moon. In this sense, the aspirant's mother is seen as his "enemy." Such being the case, he will realize that her influence on his life parallels his own on someone else — a past life. His heavy responsibility to her in this incarnation fulfills what he left undone — in the past. His affection for her is never adequately returned and he learns what the withholding of love means. He is tied to home conditions now, for he sought to escape them — in the past. Women baffle him, he never seems to gain a clear understanding of them. He never tried to be a "real-woman" — in the past. Or he treated women with indifference — in the past. The aspirant will realize that women are not his "enemies." He must, however, cultivate a deeper understanding of and sympathy for the basic elements of "woman-nature" if he is to redeem this karmic state.

Afflicted Saturn rules the 12th: The karma is *repression*. The "enemy" is crystallization. Persons who represent this position are a seeming blight on the life of the aspirant. They stimulate his feelings of insecurity; they lead him into paths of suppression and denial; they (apparently) block up the flow of Life. Through his relationships with them he receives his severest disciplin-

ing; through them he fulfills his deepest and longest-overdue responsibilities. They serve to remind him of everything in his nature that is impractical; they hold him to Earth while he yearns for freedom.

He is an individualist while they are hidebound; he is mystically inclined, they are orthodox and observant of forms; he attaches no particular significance to money, they interpret everything in life in financial terms. His instinctive tendency and desire is to free himself from them and escape the fetters of their influence. The tendency will remain until he realizes that he cannot escape his rightful responsibilities; that he must learn to utilize intelligently the things of Earth; that money, though it has no power of its own, still is a medium of exchange among people, and he must learn its proper use. The philosophical aspirant will realize that he is not tied to difficult and disappointing relationships that are not of his own making, but will seek to give of his best to those conditions and learn whatever there is for him to learn from the others involved with him.

Afflicted Neptune rules the 12th; The Enemy is *deception*. This "enemy," because of its subtlety, is a difficult one to defeat. Treachery, betrayal, mental confusion, and perversion, constitute its armor. The opponents of the aspirant who has this position are underhanded and sneaky — they don't play fair. Well, the aspirant himself didn't play fair in the past, and now he must learn what it means to be the recipient of such treatment. He professed one thing and did another; he solicited the trust of others and betrayed that trust; he used spirituality — or a claim of it — as a smoke screen for power or gain; he trafficked — not wisely but too well — with astral forces; he misrepresented and misled. The aspects made to this afflicted Neptune represent the types of people through whom this

karmic return will be made. One person may influence him into a destructive habit; another may share a wrong-doing with him — and leave him holding the bag; his faith and deepest love may be expressed toward someone who proves unworthy of anyone's high regard. The aspirant's two best weapons in dealing with this particular "enemy" are *faith in spiritual principles* and *knowledge*. With knowledge he can bring himself into a more perfect alignment with *spiritual honesty* — the finest corrective for that form of subconscious conditioning which results in illusion and deception.

So it is with the other planets: Uranus (unbalance), Jupiter (extravagance and greed), Venus (possession), Mercury (thought), and Mars (manhood and sex). Each one, as afflicted ruler or occupant of the twelfth, indicates a certain group of people who serve, however, unconsciously, as one's most valued teachers.

The mechanics of relationship provide the occult student with a perfect "field of research" for the study of alchemy. The interchange of reactions of two people who are "close to each other" is the pabulum which either one, or both, may utilize in the "weaving of the golden wedding garment." From the base metal of a subconscious mixture of attractions and repulsions, each person may distill, by his own transmutations, the essence which is called *love*. The Great Teacher has instructed us: "Love your enemies, and do good to those who persecute you." Why? Because He knew that a reaction of hatred or vengeance creates a bond between the recipient and the perpetrator of an evil deed, and only when that reaction is neutralized by good will the bondage be dissolved.

How true it is that we so often, though unwittingly, cause pain to those whom we profess to love, mislead those we would help, and injure those toward

(Continued on page 224)



The Children of Taurus, 1976

Birthdays: April 20 to May 20

SIGN — Taurus, the bull.

QUALITY — Fixed, or resourceful use of potential energy.

ELEMENT — Earth, or the body. The impulse to get involved in the activities of life. The gathering of experience.

PHYSICAL ANALOGY — Fertile earth. Soil.

EXOTERIC ANATOMY — Specific: base of skull and brain, cerebellum, pons varolii, medulla oblongata, lower jaw, tongue, palate, throat, pharynx, larynx, tonsils, adenoids, ears, eustachian tubes, cervical vertebrae and nerves, salivary glands, thyroid gland, and parathyroid glands. General: veins, cellulose in body structures, distribution of fat deposits, and body form.

PHYSIOLOGY — Venus, the ruler of Taurus, governs the physiological processes of taste, smell, digestion of sugars, starches, and cellulose, utilization of sugars and production of cellulose in the body, selective filtration of substances in the kid-

neys, and the production of estrogen and other female hormones. Venus also rules the appetite and the function of the thymus gland.

ESOTERIC ANATOMY — Taurus corresponds to the desire body.

TABERNACLE IN THE WILDERNESS — Taurus represents the Altar of Burnt Offerings, which stands just inside the Eastern Gate. This signifies that we must be willing to sacrifice our own personal, selfish desires if we wish to advance upon the path of spiritual attainment.

BASIC INFLUENCE — Resourceful, determined, cautious, and a tendency to become emotionally involved.

POSITIVE INFLUENCE — The positive manifestation of Taurian influences gives a tendency to be kind, gentle, and courteous; peace-loving and devoted to the beautiful. Such an influence inclines one to cultivate an aesthetic appreciation of the arts and music. However, underlying these gentle tendencies there can be a great deal of strength and stability that is not easily upset or

thrown out of balance.

NEGATIVE INFLUENCE — When Taurian energies are employed negatively there are dangers of selfishness, self-indulgence, and possessiveness. Such an influence may incline one to be stubborn and unyielding in his views and demands and, perhaps, give a certain lack of emotional control and equipoise.

LESSONS — To prevent the development of negative Taurian qualities and realize the highest good from the positive ones, the cultivation of control over and self-conscious direction of emotional involvement is necessary. The development of greater selflessness and purity of motive will lead to more self-reliance.

RULER — The ruling planet of Taurus is Venus, the planet of love, beauty, art, and attraction. Venus is strong in this sign and acts as an excellent conductor of the Taurian influences.

EXALTATION — The Moon is exalted in Taurus and has the possibility of expressing its highest side here. This can result in the development of a stable self-awareness that is conscious and confident of its potential, but also careful and cautious of that which is beyond its power. Thus, the dangers of over-estimating oneself are lessened and the possibility of developing a sober and reliable self-image is increased.

DETRIMENT — Pluto is in detriment in Taurus and therefore tends to be somewhat weak. Pluto draws people together to strive toward a common purpose or goal, but Taurus can be a little too interested in its own desires and not have the requisite spirit of self-sacrifice to work well with a group.

FALL — Uranus is in fall in Taurus and may therefore have a difficult time expressing its higher side here.

Uranus inclines one toward altruism and *impersonal* feelings of compassion toward all who suffer or are in need, while Taurus tends to focus on the aspects of *personal* feelings.

GREEK MYTHOLOGY — Descriptive of Venus in Greek mythology are the goddesses Aphrodite, Hera, and Eros. Aphrodite is the goddess of love, Hera is the goddess of marriage, (reflecting Venus' rulership of Libra) and Eros, corresponding to Cupid in Roman mythology, is the attendant of Aphrodite.

COSMIC CHRISTIANITY — On His ascent toward the heaven worlds, the Christ passes through the Desire World, and at this time of year He endeavors to purify the conditions prevailing there. Thus, He helps to dispel the miasma of selfishness and other negative astral forces and makes it possible for us to gather purer material for the building of our desire bodies. This hastens the day when we shall be able to conquer our lower natures and loosen its hold upon the Spirit. In this springtime of the year we are inclined to seek for the beautiful, and all that lifts and ennobles the life of the Soul.

The Sun conjunct Jupiter in Taurus from April 20 to May 9 will give a fondness for material comforts. These natives will reap tangible benefits because of their enterprising and resourceful ability in business matters. This aspect may also portend a rather fixed and conventional religious nature. At the same time, these natives will probably hold somewhat liberal views and make sound philosophical judgments. These children must guard against over-generosity and self-indulgence, and must learn to curb their appetites.

From April 20 to May 2, the Sun opposes an exalted Uranus in Scorpio, strengthening the power of this aspect along with the fixidity of the signs.

These children will tend to be high-strung and irritable, indicating that they need to learn to pace their activities to include relaxation. Taking time to get close to nature will do wonders for their nervous systems. They find it difficult to compromise and may make enormous demands on others; these characteristics should be dealt with in a kindly way early in life to insure guidance toward moderation.

The Sun sextiles Mars in Cancer from May 6 to May 20, offering the potential for practical activity. Both planets are domestic and home loving, and although Mars can be explosive in this sign, its better side can manifest if these children learn to direct their energy and emotions harmoniously. From May 8 to 20, the Sun sextiles Saturn in Cancer. Saturn is not at its best here, but if these children can use the discipline of Saturn to blend with the protective force of Cancer they may use strength of character to help the underprivileged. The aspect to the Sun indicates depth of understanding and a quiet ambition to succeed. The Sun conjuncts Venus on May 20, giving these children a wholesome pleasing nature and an eye for beauty. With this combination they are most likely to prosper as builders, farmers, merchants, financiers, and dealers in art and music.

From April 20 to 30, Venus in Aries squares Mars in Cancer. This shows a difficulty in maintaining harmonious relations with other people, particularly of the opposite sex. Egotism and hasty and impulsive behaviour can reap troubles of a personal nature. Venus trine Neptune from April 20 to 24 would give an inspirational quality, and these children are imaginative and creative. They will uphold high ideals and have a deep appreciation for all that is refined in art, music, and literature. From April 20 to 21, Venus opposes Pluto in Libra. This indicates an intense

emotional nature that may create problems through strained relations with others. The natives should be willing to compromise with others and try to submerge their hypersensitive natures. Venus in Aries squares Saturn in Cancer from April 25 to May 5. These children may have the feeling of being left out of the mainstream of social relationships. Domestic troubles stemming from a rather self oriented and irresponsible nature are possible. These children should learn to be tolerant and share responsibilities.

Between May 1 and May 11, Venus in Taurus squares Uranus in Scorpio. Venus in its essentially dignified sign should help mitigate the unpredictable nature of Uranus, but these children should be taught the proper use of the sacred creative force and be encouraged to develop poise, discrimination, judgment, and particular care in their relationships with other people.

The Venus/Jupiter conjunction from May 5 to 17 portends general good fortune in material and social undertakings. These children will tend to have pleasant, jovial dispositions and be tolerant of the differing views of other people and active in philanthropic work. Beware of being too profuse and indulgent as Taurus predisposes these qualities.

Mercury in Taurus sextiles Saturn in Cancer from April 21 to May 20, portending a clear, logical, scientific, serious mind, with ability to concentrate deeply and reason profoundly. These natives should be thrifty, economical, and blessed with comfortable home conditions and tranquility in later life.

Mercury, retrograde in Gemini, trines Pluto in Libra from May 8 to 13. Travel, change, and curiosity about anything new may be expected to motivate these natives, particularly in regard to group situations and activity. This aspect intensifies good judgment, decisiveness, and a particularly keen and piercing

mind.

The Mars/Saturn conjunction in Cancer between April 28 and May 20 indicates a need to control temper and cultivate a gentle, selfless, forgiving nature, particularly in the home environment. Also this would make for a cynical, impatient, and defensive nature. Yet these people can accomplish a great deal because they apply their fortitude and energy with resolute efforts. Both Mars and Saturn are diminished in expression in the sign Cancer, and these natives might have a sense of inadequacy. Parents should ingrain feelings of security in these children. Mars squares Uranus from May 14 to 20, further intensifying the need to develop the above characteristics and also to transmute an innate headstrong stubbornness into a more thoughtfully discriminating manner of action.

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PLANETS ARE PEOPLE

(Continued from page 220)

whom we have the "best intentions." There are so many relationships in which we can just as easily express our negative aspects as we can our positives. The relationships are, generally, our most intimate ones — those in which other people contact and stimulate various phases of our natures. The comparison-study of the horoscopes of two persons who are "close" to each other will reveal the significance of the relationship to each of the persons concerned — the mutual harmonies, the mutual problems, and the mutual agencies for alchemical transmutation. In this application the stellar science indeed offers a key for the unravelling of mysteries. No phase of life is more illusionary than *relationship*; nowhere is the keen eye of detachment more needed to "see through" the fogs of desire, fear, enmity, and conflict.

(to be continued)



A TRIBUTE TO MOTHERS

(Continued from page 207)

Mother."

Such fond memories of her mother inspired the poet to write these lines:

Faith that withstood the shocks of
toil and time;
Hope that defied despair;
Patience that conquered care;
And loyalty, whose courage was
sublime;
The great deep heart that was a home
for all, —
Just, eloquent, and strong
In protest against wrong;
Wide charity, that knew no sin, no
fall;
The Spartan spirit that made life so
grand,
Mating poor daily needs
With high, heroic deeds,
That wrested happiness from Fate's
hard hand.

It is a hallowed thing to have such memories of our mothers. May mothers, in the sacred trust of righteous motherhood, continue to create such memories, and may we remember mothers always, with the blessed memories they create.

The modern mother is quite different from the mother who used to toil in her kitchen many years ago. She is active in world affairs, but very much a mother in the sense that she can inspire her children to take part in shaping the future of generations to come.

Mothers have always been there when needed. How wonderful to find a mother waiting, watching, being there, as children come home and ask, "Where is mother?" A mother at home, a mother waiting, is one of the greatest sources of safety and assurance.



NEWS

COMMENTARY

New Breed of Miniature Pigs Aids Researchers

From baby food to facial makeup, an increasing number of products destined for human use are being tested on a new breed of miniature pigs whose ancestors came to America with Christopher Columbus.

Pigs are ideal for such research because they closely resemble humans in some ways — heart size, dental structure and skeletal mass, said Dr. William J. Clarke, a veterinarian at the Battelle Memorial Institute here.

But until the 1960's, pigs were difficult to use. They grew to 600 pounds, which made them difficult to inoculate and expensive to keep; they were very cantankerous; and they died young, Clarke explained.

Clarke said he learned in 1958 that a drug company was doing research with miniature swamp hogs. They were descended from domesticated pigs, brought to the New World by Columbus, which escaped to breed in the Louisiana swamps with peccaries, grayish piglike animals.

Clarke took the breeding group to Battelle's facility in Rishland, Wash., and began developing a blond strain better suited for skin research.

"Finally, after generations of breeding the product, we now have a very nice, even-tempered animal," said Clarke.

The pigs, called Hanford miniatures, live an average of 15 years and reach a maximum weight of about 190 pounds.

Until the pig is 18 months old, its skin is similar to human and can be used to test cosmetics and allergic reactions to baby food.

"The teeth — because they have a bite like human beings' — can be used for dental research," he said. Columbus Battelle is using about 30 of the animals to see how they metabolize drugs.

Those pigs live in air-conditioned, sterilized pens with concrete floors, running

water and special food.

"Pigs are very clean animals if you allow them," Clarke said.

—Los Angeles Times, Oct. 12, 1975

Not content with experimenting on animals as they come, some scientists, we see, breed into existing animals characteristics to suit their own purposes. There is something particularly repelling, from the spiritual point of view, in breeding a strain of animal that can be used to test adverse reactions to cosmetics, which in turn are used primarily in the interests of human vanity. It is likely that the bad press ultimately will be found to have belonged, not to the pigs, but to the scientists who conduct animal experiments.

Incidentally, an increasing number of natural cosmetics, based on herbs and other harmless organic substances, are appearing on the market. If all cosmetics were made of these substances, the dangers inherent in inorganic cosmetics made with harsh chemicals would not exist, and this line of animal experimentation, at least, would have no excuse for continuing.

Pineal Gland: Seat of Solar Readout?

The brain, according to the French philosopher Rene Descartes, is the "marriage bed," the point of interaction between the spirit and the body. He and other philosophers since him have maintained that the seat of the soul, of consciousness, is the pineal gland, a tiny invagination of tissue

sitting deep in the brain. This idea has been completely unraveled by the generations of mechanistic anatomists and physiologists since Descartes, but the pineal gland, the mystical "third eye," is being assigned some surprisingly important roles by modern researchers.

The pineal gland in higher vertebrates is a phylogenetic carry-over from the "third eye," an extra site of photoreceptive tissue found in a few primitive vertebrates. Although there is no photoreceptive tissues in the mammalian pineal gland, it seems to have a connection with rhythmicity — the animal's interpretation and response to changing day length. No one is exactly sure how to explain this, but convincing evidence of pineal interaction with day length and reproduction was reported in the Oct. 17 *Science*.

A team of biologists from the University of Texas at Austin, Fred W. Turek, Claude Desjardins and Michael Menaker, designed an experiment to try to clear up some confusion over the role of the pineal hormone melatonin in mammalian reproduction. Some researchers have found that it decreases gonad size. Some have found that it increases gonad size. And some have found no effect at all. The Texas team, using an improved system for delivering melatonin to the test animals, have found that melatonin has both antigonadal and progonadal effects. This looks just as confusing at first glance, but it actually begins to explain the pineal role in reproduction, Turek says.

Turek, who is now at Northwestern University, explained the experiment and its significance this way: By implanting slow release capsules containing different levels of melatonin into several test groups of male golden hamsters, the two effects of melatonin were revealed. In animals exposed to long daylengths, the testes shrank. In animals exposed to short daylengths, moderate melatonin levels prevented shrinkage.

"My thesis," Turek told *Science News*, "is that the pineal gland may function as a 'middle organ' between the outside environment and control of the internal organs." In spring, as the daylength increases, he says, gonad size increases in many animals (humans excluded). There must be some link between the circadian clocking mechanism which "measures" daylength and the control over reproductive readiness. This link, Turek says, might be some pineal substance acting either on the hypothalamic-pituitary system, or directly on the gonads. Whether melatonin is the only or most important substance that links day-light to reproductive control in the hamster remains to be established, he says, but the experiment does show melatonin

can have "clear and dramatic effects."

Science News, Oct. 18, 1975

In *The Mystery of the Ductless Glands* we read: "The pineal gland secretion (1) prevents a too early sex development in the child, and thereby promotes normal puberty; (2) it favors activity of the creative force, which tends to develop both the brain and the organs of reproduction normally; (3) it gives the vigor which tones up the muscles; (4) it influences the body by varying the degree of light ray reaction; that is, it controls the susceptibility of the body to light; (5) it influences the skin pigment by causing a marked transparency of it due to a contraction of the pigment cells."

From the spiritual standpoint, "the awakening of the pineal gland is of the utmost importance in developing the masculine, positive will-power of the Spirit."

Again: "The pineal gland is the seventh rose on the cross of the vital body. When its keynote is aroused into action by the vibration of the planetary Spirit of Neptune, it lifts the consciousness of the individual to the World of Divine Spirit."

Birth Defects High In Three Towns With PVC Plants

Birth defects are almost three times higher than normal among babies born in three Ohio towns where polyvinyl chloride, a cancer-causing chemical, is manufactured, a federal health official said Thursday.

The figures show that carcinogenic — cancer causing — chemicals may endanger everyone in a community, not just those who work with the agents, said Dr. Joseph Wagoner.

Wagoner, director of field studies for the National Institute of Occupational Safety and Health, testified before a state Senate hearing on the dangers and control of carcinogenic chemicals.

He cited Ashtabula, Painesville and Avon Lake, Ohio, where polyvinyl chloride (PVC) is manufactured. The chemical has already been identified as a possible cause of liver

cancer among workers exposed to it.

Wagoner said babies born in the community — to all residents, not just to wives of the workers involved — are more likely to have birth defects affecting the central nervous system. The number of such cases is almost three times the normal proportion, he said.

In addition, he said, wives of the workers involved are more likely to have miscarriages, and the number of brain tumors developed in adults in the towns is three times the normal level.

He said that the incidence of cancer in polyvinyl chloride workers is 49 percent higher than normal 10 years after exposure to the chemical, and the proportion grows to 84 percent higher than normal after 15 years.

He agreed with proposals to ban use of carcinogenic materials by manufacturers, except by license, which would be granted only if there was no substitute material and precautions were taken. . . .

The Blade-Tribune (Oceanside), Oct 26, '75

Man continues to poison himself, knowingly and unknowingly. Are the end uses to be derived from carcinogenic chemicals worth the threat to the yet-unborn and to the living? One wonders how many more lessons humanity will need.

More Teen-Agers Are Smoking Now

Smoking is on the increase among teen-agers, with teen-age girls now outsmoking the boys.

That's terrible news to anyone who knows how dangerous smoking is to health — and anyone who reads this column has been warned about the dangers many times.

We know that smokers are much more likely to suffer from lung cancer, emphysema, heart conditions and many other diseases than are people who've quit smoking or who never smoked.

You should tell any young smoker you know that 10 times as many smokers die of lung cancer each year as people who've never smoked. Among two-pack-a-day smokers the rate is about 20 times as high as among nonsmokers. Of men aged 25, twice as many heavy smokers as nonsmokers will die before age 65. Men aged 25 who have never smoked regularly can expect to live 6½ years longer than men who smoke one pack or more a day.

Many diseases of the heart and blood vessels also are related to cigarette smoking. Studies show that heart ailments — and

deaths from them — are far more common among cigarette smokers than among those who don't smoke or have given up the habit. Other penalties of smoking include 11 million more chronic ailments reported by smokers 17 or over each year, 1 million extra cases of emphysema or chronic bronchitis, another 1 million extra cases of peptic ulcer, more than 8 million extra sick days spent in bed.

But there's hope — especially if you're young or a new smoker. You can reverse that bad-health history simply by quitting. If you give up cigarettes soon enough, you'll reverse much of the damage that's already been done to your body.

Drop smoking and your prospects of living longer will increase. With each succeeding year without cigarettes, death rates from all causes are lower for adults. After 10 years the death rate for former smokers approaches that of people who never smoked.

You can do it. If you're determined to quit smoking, you'll find a way — whether it's "cold turkey" or simply tapering off. Thousands of ex-smokers are now healthier because they've stopped.

If you can't do it alone, ask your doctor for advice, get moral support from a friend or join one of the popular smoking clinics sponsored by the American Cancer Society across the country.

by S.L. Andelman, M.D., *Los Angeles Times*, Oct. 26, 1975.

This article speaks for itself, as does all the widely-distributed literature warning against the dangers of smoking. Despite all warnings, however, it is not too surprising that teen-agers, with their rampant desire bodies uncontrolled by the stability of a mature mind, fall prey to cigarette ads and the "glamour" of this vile habit. Many of these young people follow examples set in their own homes by parents who raise no objections when their children smoke. Example is still one of the strongest motivating forces in any mode of behavior.





Book Review

"The Medieval World"

The Medieval World, by Fredrich Heer, The New American Library, Inc., New York, 1962. Translated from the German by Janet Sondheimer.

Many people, if they think about the Middle Ages at all, regard them as productive of little, if anything, for the betterment of civilization. They believe that the phrase, "Dark Ages," aptly describes this, a generally bleak, period of history.

In fact, however, the so-called Middle Ages encompass as complex and contradictory an era as any in world history, having bequeathed a legacy that includes extremely progressive as well as extremely regressive human achievements. Concentrating on the years between 1100 and 1350, Professor Heer presents an enthusiastic, authoritative, learned, and spell-binding analysis of the social, cultural, religious, and political spectrum of medieval Europe.

The twelfth century was a period of flexibility and tolerance in Christian thought and cultural expression. It was a period of mobility among nebulous, open, political boundaries in Europe, and between Europe and the ancient world of Byzantium, through Russia. By the fourteenth century, this buoyant, fluid society had solidified into one of religious and intellectual intolerance, bitterly competitive states, and fortified frontiers. Crusades had become common-

place, Rome and Byzantium, were hopelessly alienated, and the temporal and clerical aristocracy, each jealous of its own prerogatives and power, often competed for supremacy.

The context in which this transition took place is brilliantly delineated by Mr. Heer, professor of history at the University of Vienna and author of other books on European history. He pictures the life of all strata of society — monarchy and aristocracy, clergy, town-dwellers, peasants, tradesmen, and craftsmen. He analyzes movements in arts and science; he describes Gothic architecture, courtly literature, and literature in the vernacular; he studies the politics and the social institutions of the time. To each, he assigns its role in influencing and reflecting the character of the age.

Some modern institutions such as parliamentary government, trial by jury, constitutional monarchy, and the university system of education are the direct outgrowths of their medieval counterparts. Furthermore, much of what we today may think of as "typically European" was considerably affected by the profound classical, Arab, Islamic, and Judaic influences which freely premeated the life of the fluidic society in the early part of the period under consideration. This book emphasizes, as does any penetrating study of history, that no period of human develop-

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READERS' QUESTIONS

Spiritual Meaning of Retrograde Planets

Question:

Would you please explain the spiritual meaning of retrograde planets?

Answer:

We are told, in the Rosicrucian Fellowship Philosophy, that consciousness in the physical world is produced by the war between the vital and desire bodies. While the vital body works to build up the physical body, the action of the desire body tends to tear it down. The action of these two opposing forces produces consciousness.

Man first became conscious of the physical world when prompted by the Lucifer Spirits. He took the exercise of the creative function into his own hands, thereby setting himself at odds with divine Law and bringing pain and suffering upon himself.

From this, we understand that opposition and resistance result in a greater degree of consciousness. When we observe a retrograde planet, we note that it appears to be moving contrary to its normal motion. The resulting effect is a greater degree of consciousness in regard to the forces of the planet involved.

When a planet is retrograde, it is more difficult to use the forces of that planet in a productive and efficient manner than when the planet is direct. Often a person may feel that he is capable of dealing with the forces represented by a retrograde planet, but his expression of them is hindered, disrupted, or in some way held back. This frustration makes it necessary for him to direct his attention

more carefully and conscientiously in the expression of the forces involved in order to compensate for the seeming lack. The end result, of course, is a greater awareness of the forces represented by the retrograde planet and how to use them to the best advantage.

Sleeping With Head to the North

Question:

I have been told that it is beneficial to sleep with the head to the north. Is there anything to this, and if so, why?

Answer:

The Earth is in reality a great magnet, and currents of terrestrial magnetism run from the north pole to the south pole. Man is as a little magnet with magnetic currents flowing through his body. When he sleeps lying in a north-south direction, with head to the north, the terrestrial magnetism of the Earth tends to polarize the physical atoms of his body. This is mildly conducive to health and vitality.

Family Inharmony

Question:

My husband and I have several children, all but one of whom get along fairly well together. One boy, however, delights in being unkind to his brothers and sisters, squabbling with them, and talking scornfully about them. It is a sad note in an otherwise happy family. Why should this be, and what can we do about it? Reasoning with the boy and scolding him don't seem to help.

Answer:

Antagonisms and enmities built up between Egos in any lifetime must be resolved in friendship, either in that lifetime or another. The foundation of evolution is love, and all that does not rest on love must in time be transmuted into that which does.

Thus it is that those who once have been enemies are brought together in close proximity again – often with close family ties – in order that they may work out the inimical relationship and become friendly. Egos concerned will be brought together in as many lifetimes as are necessary for the antagonism to be overcome.

It is very likely that your son finds himself in just such a situation at the present time, not with just one, but with a number of Egos. He seems to feel the previous coldness between himself and the Egos who are now his brothers and sisters and is perpetuating it. This condition is one that your son himself will have to work out. He alone can change his feelings of antagonism to those of love.

You can do much to help him, however, if you can explain the situation to him. Even very young children can understand the principles of the Law of Love and the Law of Cause and Effect if explained to them in simple terms. If your son will accept the fact that his present behavior seems to be a continuation of past behavior and come to realize that the longer he allows it to continue the harder he is making things for himself, he will be more likely to *want* to try to overcome his hostility to his siblings. This may require much patience on your part, but you and your husband are uniquely in a position to help him. It is no accident that this particular Ego was born to you rather than to another set of parents at a time in his evolution when he particularly needs your concerned care and guidance.

You do not say how your other children react to the taunts of their brother.

You do say, however, that yours is an “otherwise happy family,” and this is particularly fortunate in the present situation. In an atmosphere of love, antagonisms are most easily overcome. It is important that the other children, too, understand the probable reason for their brother’s conduct and, as much as they possibly can, react kindly to him no matter what he says or does. If they are imbued with the idea of helping him overcome his problem, rather than with merely “putting up” with his conduct, they may well make an extra effort to “be nice” to him and make him feel one of them. If he feels himself accepted by them in spite of his attitude, this, too, may help him change that attitude.

Creating Something New

Question:

You teach that Epigenesis is the ability to create something new. But can we really create anything that is *new*? I thought everything already exists in the universal consciousness.

Answer:

We are not sure what you mean by “universal consciousness.” It is true that the Higher Powers endeavor to bring various Truths and ideals to the attention of mankind whenever it appears that the human race will begin to be able to profit from them. Those advanced Egos who, by virtue of hard work in previous lives, have made themselves receptive to new thought in certain fields respond to relevant ideals as they are promulgated in the ethers by the Higher Powers.

Epigenesis – the creative ability – determines what is done as a result of these ideals and Truths. It determines the way in which those advanced Egos

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NUTRITION



and

HEALTH



Midwife-Aided Home Births Called Safer

Mothers whose babies are delivered at home by midwives have fewer complications and healthier babies than those who go to the hospital, a California study shows.

The study, in a report prepared for the annual meeting of the American Public Health Association in Chicago, was done by a health research team from Stanford University and the University of California at Santa Cruz. The team studied 287 home births performed by midwives from the Santa Cruz Birth Center from 1971 to 1973.

Of these, 231 "had completely unremarkable births at home," the researchers reported. For those complications that did occur, the researchers said, the rate was lower than that for the population as a whole.

There also were fewer premature babies born to those mothers and the incidence of pregnancy toxemia — poisoning — was lower.

The women in the Santa Cruz study had not been examined by physicians before giving birth. If the midwives who extended the prenatal care expected complications requiring sophisticated treatment — such as Caesarean delivery — the women were admitted to hospitals.

The researchers attributed "the excellent results of this population" to the lack of pain killers and anesthesia in the women, to their preparedness for childbirth, to the avoidance of the lying-flat position during labor and to the lack of stresses usually present in hospitals. . . .

Similar studies of home births have shown similar excellent results in Chicago, Appalachia and the Netherlands. . . .

The researchers said the supine position

of delivery, commonly used in hospitals, may be harmful to the baby because it compresses the blood vessels and may deprive the fetus of oxygen.

Under midwife delivery, a mother is either partly sitting up or in a squatting position,

Fear and anxiety engendered by the hospital environment also affects blood flow and ease of delivery, they noted. . . .

—Los Angeles Times, Nov. 23, 1975

Until very recently in history, children were born at home as a matter of course. It is true that conditions in the home in former years often were not sanitary or even what we now would call clean. The practice of having babies in hospitals perhaps was necessary for a while, until the need for proper sanitation of the birth environment could be better understood. Now, however, sanitation is not the "novelty" it once was, and conditions in the home can be established accordingly.

There seems little doubt that natural childbirth in the relaxed atmosphere of the home, without drugs, would ease considerably the strain that is bound to be felt by any Ego coming to material birth.

Miscarriage and the Coffee Connection

Utah has the lowest rate of fetal death in the country. This is probably partially related to the fact that the population of Utah is mainly Mormon, and Mormons, as a rule, do

not use alcohol, tobacco or caffeine. Research has shown that excessive drinking and smoking by a pregnant woman can be harmful to her unborn fetus. Now, there is preliminary data suggesting that excessive use of coffee by pregnant women may also be harmful to fetuses.

Paul Weathersbee, J.R. Lodge and L.K. Olsen of the University of Illinois at Urbana-Champaign have found that pregnant women who drink more than six cups of coffee a day may be increasing the chances that they will miscarry. These findings, explains Weathersbee, are based on results of a study of 550 families. "We found," he says, "that 13 of 14 women who said they drink an average of seven cups of coffee or more daily, had an unfavorable pregnancy." Mormon families, because they avoid coffee, are being used as a control group.

Caffeine is one of the substances that passes through the placenta from the mother to the fetus, and recent research has suggested that fetuses may not be able to metabolize or break down caffeine. Even newborns are not able to do so until a few days after birth. The caffeine, itself, says Weathersbee, has almost the same effect as ionizing radiation of cells. In fact, he says, you can't tell the difference between the effects of caffeine and ionizing radiation on cell cultures. Both can damage genetic material and cause other problems. This type of damage, he goes on, may be responsible for the high rate of fetal death and miscarriage noted among women who are heavy coffee drinkers. Weathersbee cautions, however, that the data are preliminary, and that coffee is probably only one of several factors that contribute to reproduction difficulties.

Science News, Oct. 25, 1975

Many adults do not handle caffeine, an addictive substance, well. It is, then, no wonder that a tender fetus might succumb to an excessive infusion of this irritant. It does not seem at all coincidental that mothers who refrain from alcohol, tobacco, and coffee seem to have a better chance of bearing healthy children than those who do not.



Nursing Homes; For Those Who Care

In view of the increasingly discouraging reports about deplorable conditions in many nursing homes, we believe that our readers may be interested in a publication recently brought to our attention. Entitled *Administrative Policy Manual for Implementation of the Patient's Bill of Rights*, this document sets forth fourteen "basic rights" to which patients in nursing homes and similar facilities should be entitled and outlines in some detail the specifics which these broadly-expressed rights encompass.

The scope covered ranges from the patient's right to be kept fully informed of all nuances of the rules and regulations of the facility in which he is receiving care through his privilege to participate in social, community, and civic activities outside the facility as his condition permits, his use of personal property, and the recognition of his individuality, dignity, and right to privacy.

Particularly important, we believe, are provisions stipulating: the patient's right to be fully informed of his medical condition (unless a physician certifies otherwise), to participate in the planning of his medical treatment, and to refuse to participate in experimental research; the patient's right to be free from physical and mental abuse and also from physical or chemical restraints except, again, when authorized in writing by a physician for a specified, limited time-period.

This publication, authored by R.C. Irwin and Mary Miles, is published by the Western Printing Company Publishers, Aberdeen, South Dakota 57401. We are not familiar with Mr. Irwin's qualifications. We do know, however, that Mrs. Miles is a registered nurse with many years' experience in both practical nursing and administration.

From the Rosicrucian Fellowship Vegetarian Cookbook

CABBAGE

We are indebted to the ancient Celts for this vegetable, carried by them to the European countries they invaded. Many varieties used in the United States came from Germany, Holland, and Belgium. Beneficial in liver, intestinal, and dropsical conditions. Contains calcium, flourine, iodine, potassium, phosphorus, silicon, sodium, sulphur, vitamins A, B-complex, C and U.

PANNED CABBAGE

1 medium 1½ lb green cabbage
¼ cup boiling distilled water
Dash of marjoram herb
¼ cup butter
1 tsp vegetable salt

Quarter cabbage and after removing core, shred in ¼ inch strips. Melt butter in large skillet, add cabbage; turn over to coat with butter. Add water and herb; cover. Cook as quickly as possible, about 5 minutes; stir a few times to avoid scorching. Just before serving add salt. Serves 6.

CHINESE CABBAGE

1 lb Chinese cabbage, cut in 1 inch pieces with leaves
2 Tbs minced red sweet pepper or pimento
1½ cups boiling distilled water
¼ cup sweet certified raw cream
Butter
Vegetable salt

Steam cabbage about 12 minutes; drain, saving any liquid remaining for broths. Add cream, butter, and salt. Serves 3.

RED CABBAGE

1 medium red cabbage, shredded
2 green apples, pared & cut up
2 Tbs lemon juice
Boiling distilled water
½ cup sour cream

Vegetable salt
2 Tbs brown sugar
1 Tbs arrowroot starch

Steam cabbage and apples together over water until tender; drain any liquid, saving for broth. Add lemon juice and sugar. Cook 5 minutes; thicken with arrowroot dissolved in a little water. Add sour cream and salt; serve hot. Serves 6.

* * *

CREATING SOMETHING NEW

(Continued from page 230)

or geniuses respond to the ideals and put them to practical application. Inventors, for instance, certainly must understand certain universal laws which govern the material with which they work, but their inventions – the practical application of these laws – proceed from their own creative ability.

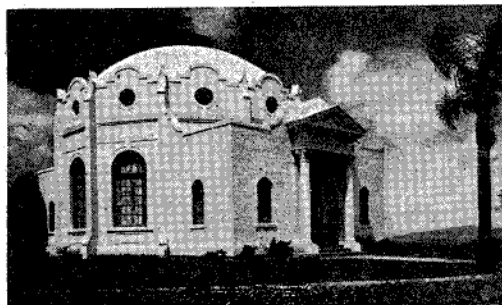
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"THE MEDIEVAL WORLD"

(Continued from page 228)

ment can be isolated from other periods and no achievements, however positive or negative in nature, are without their effect on other streams of the evolving human life-wave, sometimes far-removed in time and distance. The interdependence of all men in a material and cultural, as well as in a spiritual, sense is a powerful factor in human progress.

Although published some years ago, this book is one of the most comprehensive studies of the medieval world that we have encountered. The factual data with which it is replete is rendered in a richly exuberant style; the historical presentation is exciting and colorful as well as erudite.



HEALING

The Healing Power of Free Will

Free will is a valuable asset in the healing process. It assures us of the possibility of improving our physical conditions by deliberate thought and action. We can take steps to healing if we *will* to do so.

We are, of course, under obligation to comply with conditions that we have created for ourselves under the Law of Consequence. At the same time, however, we can greatly modify the effect of past causes by creating a sincere change in ourselves. It is true that our present destiny is founded on our thoughts and actions from the past, but it is also true that we are making new destiny which will be founded on our present thoughts and actions.

We cannot escape the responsibility of forming our inner viewpoints and external expressions of those viewpoints. We cannot escape responsibility for every thought we think, every act we perform, and every reaction to every experience of our lives.

Thoughts are living things, and bear fruit physically as well as mentally. Destructive habits of thinking eventually will produce physical disease. Anger, fear, and hatred, if indulged in for an extended period of time, cannot help but result in a diseased body. Conversely, constructive mental habits help engender physical harmony. Love, trust, happi-

ness, and kindliness create patterns in the invisible worlds that are materialized into a more perfect body. Thus, we do have the free will to bring into being conditions which will improve our health and well-being.

The Spirit, one aspect of which is will, is untainted and tries to direct us toward all that is beautiful and good. It advises us, if we will listen, to think the thoughts that are best for us, to eat the foods that are best for us, and, generally, to act in accordance with Natural Law. We have the free will to listen and to follow this advice.

* * *

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

May. . . 4--10--16--23--31

Children's Department



Carvings

Dagmar Frahme

Cariad half-ran, half-flew up the hillside to the tulip garden. "Nicholas," she cried in a breathless voice, "he's doing it again. Make him stop!"

Nicholas, on his knees examining the new plants that were just thrusting their shoots out of the Earth, looked up at the pretty little fairy with exasperated fondness.

"What is it now, child?" he asked gently. "Make whom stop what?"

"Make that human boy stop carving things on the birch tree," said Cariad, her voice shrill. "He's digging with his knife again, and the Tree Spirit is moaning and groaning something awful. I tried to get the bumble bees to sting him, but they're still too sleepy to know what they're doing. *You* do something, Nicholas!"

Nicholas sighed. So it was starting already, he thought. Every year the same thing. No sooner does the snow melt and the first sign of new life begin to show itself than some human being comes along to make trouble. He stood up and dusted off his knees.

"All right, Cariad," he said, "I'll see what I can do. But if it is the same boy who wrote his name on the elm last summer, I doubt that I can do much.

He was unusually insensitive, even for a human."

"It's the same boy, all right. Only he's got a new knife." Cariad, holding Nicholas' hand and running to keep up with his long strides, chattered on. "The birch tree is still so little. It wasn't big enough around even to be carved on last year. And its Tree Spirit is still little, too, and isn't brave about being carved like the Oak Tree Spirit and the Elm Tree Spirit are."

"I know, child, I know," said Nicholas sadly. He wondered how he could comfort the little Birch Tree Spirit. He was almost positive that he could do nothing to keep the boy from finishing his carving.

"Look, there he is," whispered Cariad.

Sure enough, there he was, digging his knife deep into the trunk of the little tree. The Tree Spirit writhed in pain, and the pretty light that usually shone from it was all murky and brown. When it saw Nicholas it reached out beseechingly. In a whisper no louder than the faintest breeze it begged, "Do something, Nicholas."

"I'll try," said Nicholas, but without much hope.

He touched the boy's arm with his wand. The boy slapped at his arm and muttered, "Doggoned ants, biting already."

"He is insensitive," murmured Nicholas. "To most other human beings, that would have felt like the sting of a wasp."

Then Nicholas waved his wand rapidly in front of the boy's forehead, causing his hair to tumble down over his eyes.

"Oh, blast!" exclaimed the boy. "Where did that wind come from?"

He thrust his hair back over his head, pulled a cap out of his pocket and forced it down over his hair. "There," he muttered, and went back to his carving.

Nicholas then moved his wand very slowly back and forth over the boy's arm.

"Phew," said the boy after a while, letting his arm hang down at his side. "That arm's getting tired. Oh well, I'll carve with my left hand for a while. I can at least do the straight parts of the letters that way." He took his knife in his left hand and went on with his carving.

Nicholas looked sadly at the little Tree Spirit. "I'm sorry," he said. "There's nothing more I can do. But don't give up hope. There is someone else we can still call on, who has much more power than any of us. I will be back as soon as I can."

"Where are you going Nicholas?" asked Cariad, clutching his hand. "Are you just going to leave the poor Tree Spirit with that boy?"

"I'm going to have to leave it for a while, so that I can bring help. As to where I'm going, you may come with me and see for yourself, if you promise to be silent," he said sternly. "Perhaps you will learn something."

"I promise, Nicholas," whispered

Cariad. "I'll be as silent as a zephyr. I'll be silent."

Nicholas looked at her for a long moment. "All right, Cariad," he said then. "I think you mean that, and I trust you to keep your word. Remember - watch carefully, listen carefully, and say nothing."

Cariad nodded and squeezed his hand harder.

"Come, then," said Nicholas.

They started back up the hill, walking slowly. Nicholas' face was thoughtful and stern, and Cariad, still holding his hand, knew she had better be very careful to keep her promise of silence.

At the top of the hill Nicholas stopped, took his hand out of Cariad's, and faced toward the afternoon Sun. He stretched his arms wide, as if to embrace everything he saw before him, and cried out in a loud voice: "Spirit of the Countryside, we implore your aid!"

All about them was a great stillness, and from far away the echo of Nicholas' voice rolled back across the fields and meadows.

Again Nicholas called: "Spirit of the Countryside, we implore your aid!"

Again nothing could be heard but the echo of his voice. Cariad shivered. She felt that something very awesome was going to happen.

Once more Nicholas called out: "Spirit of the Countryside, we implore your aid!"

Suddenly, out of the stillness, came a sound of trumpets. The bright sunlight seemed to grow brighter, and there were flashes as of lightning although no clouds were in the sky. Slowly a huge, glorious shape began to form itself over all the fields and meadows and gardens and woods that could be seen from the hilltop. It was a figure of light and colors - dazzling shades of lavender, pink, blue, gold, and green that never stayed still but flashed from one place to another.

"What do you want from me, Chief of the Fairies?" asked the figure in a voice that sounded like the singing of a choir.

"The young birch tree in the glen needs your help, mighty Spirit of the Countryside," said Nicholas respectfully. "A human being is defacing its trunk with a knife. The Tree Spirit is in great pain and is not yet old enough to bear that pain with equanimity. I have tried with my small powers to force the human to stop, but to no avail. The human is an insensitive brute. Neither the insect sting nor the wind nor the fatigue which I could devise have deterred him."

For a moment, the colors of the figure stopped flashing and its light seemed almost to go out. Then the light returned, brighter and stronger than ever.

"Alas, alas," sighed the Spirit of the Countryside. "When will those human beings learn? Will it always be that they understand the meaning of pain only after they have received pain? Go now, Nicholas, and reassure the Tree Spirit. I will attend to this human."

So saying, the glorious figure with its light and flashing color disappeared, and it was as though it had never been there at all.



Cariad took a deep breath and looked

up at Nicholas, biting her lips to keep from talking. She had kept her promise of silence — indeed, she had been so awed by the mighty Spirit of the Countryside that she could not have said a word if one had been demanded of her. But now she was bursting with words that wanted to come out.

Nicholas smiled, "You may speak now, Cariad. But come with me while you talk. I must carry out the errand that the Spirit of the Countryside entrusted to me. It will be interesting, too, to see how the human is to be stopped from doing his wicked deed."

"Oh, Nicholas," breathed Cariad, taking his hand again as they started back down the hillside, "the Spirit of the Countryside must be very powerful. I was scared — sort of."

"The Spirit is powerful, Cariad," said Nicholas. "It is a very great and wise Being. Its power is fearful indeed, but you need not be afraid of it. The Spirit works through Love, as do all the other great Beings of the Universe. Perhaps, though, it will have to teach the human being a rather hard lesson. The human may know pain for a while, but only because from it he will learn something he badly needs to know."

They hurried on down the hill, Cariad chattering excitedly, and in no time came to the little birch tree. The boy was still carving, and the Birch Tree Spirit shed new tears with every cut that he made.

"Oh, Nicholas," the Tree Spirit sobbed. "I can't stand any more. Isn't he ever going to stop?"

"Be brave, little Tree Spirit," said Nicholas. "I have just come from the Spirit of the Countryside. It bade me tell you that all will be well. It promised to attend to this human."

At that very moment, the boy let out a yell and grabbed his arm, his knife clattering to the ground.

"Owww!" yelled the boy, clutching his arm and bending double with pain.

"Owww! Owww! It hurts! What's happening?"

The boy carried on like that for a few moments, while Nicholas, Cariad, and the Tree Spirit watched in fascinated amazement. Finally, his face drawn with pain, he managed to stand up straight and pull up his sleeve. He gasped, and stared at his arm.

There, deeply burned into the skin, in big letters, was the word "BIRCH."

The boy was stunned. He kept staring at his arm, not believing what he saw and felt there.

"I don't get it," he finally whispered to himself. "How did that word get burned on my arm? And why?"

The boy sat down on a log, clutching his arm to make it stop hurting. But it didn't stop hurting - it hurt worse than anything had ever hurt him before.

"Owww," he kept moaning. "Owww. What did I ever do to deserve this?"

When Nicholas, Cariad, and the Tree Spirit heard the boy ask that question, they looked at each other hopelessly. Could that boy even now not see how wicked he had been?

Then Nicholas did something that Cariad had never seen him do. He went up to the boy and, quite on purpose, let the boy see him. Fairies don't like to do this very often, because many human beings still don't deserve to see them. But this time, thought Nicholas, it was an emergency.

The boy saw Nicholas, blinked his eyes, looked again, and blinked his eyes once more. Nicholas was still there.

"I must be getting delirious from the pain," said the boy, blinking his eyes a third time. Nicholas was still there.

"What - what are you?" asked the boy.

"Who am I?" corrected Nicholas. "I am Nicholas, Chief of the Fairies."

"Chief of the *what*?" inquired the boy in a tone that did not sound too

polite.

"Chief of the Fairies," answered Nicholas calmly, "of whose existence, no doubt, you are completely unaware."

"There's no such thing as fairies," said the boy scornfully.

"No?" inquired Nicholas, raising his eyebrows slightly. He drew a circle in the air with his wand, and suddenly the boy saw that the glen was filled with little folk much like Nicholas. They were all very pretty, but the way they looked at him certainly did not seem friendly.

"Are they - are they fairies?" the boy asked at last, not really wanting to say that word and admit that there might be such a thing after all.

"They are," said Nicholas, "all but one. The one to your right is the Birch Tree Spirit."

The boy had a little trouble telling his right from his left, but when he did look in the proper direction, he saw a Being taller than the others. It, too, was very pretty, but looked weak and wan, as if it had been very sad or very sick.

"What is a Birch Tree Spirit?" whispered the boy.

"It is the Spirit to whom the tree you were carving on belongs," answered Nicholas in a voice so harsh and severe that the boy could hardly believe it had come from such a small person.

"The Tree Spirit looks so pale. Is it sick?" The boy, deep down inside, already knew the answer to that question and didn't want to ask it, but something forced him to.

"What do you think?" snapped Nicholas.

The boy looked down and said nothing.

"Well?" prompted Nicholas.

The boy nodded. "Yes, the Tree Spirit is sick," he said in a low voice.

"Why is it sick?" Nicholas went on relentlessly.

The boy sighed. His arm was hurting more and more all the time, but even worse was the hurt he was starting to

feel inside himself.

"It's sick because I dug my knife into the tree and hurt it," he admitted, understanding at last.

"Yes," Nicholas said, and was still.

The fairies continued to look sternly at the boy. The Birch Tree Spirit, glad that he had stopped carving, was beginning to feel better and even beginning to feel sorry for him. Its light was still feeble, but it shone what little light it could in his direction.

After a time the boy looked up. "I'm sorry I hurt you," he said to the Tree Spirit. "I didn't know trees could feel anything."

"I know you didn't," said the Tree Spirit kindly. "I understand."

"Is that why you burned your name on my arm — because I carved mine on your trunk?" the boy asked.

"I didn't burn it on your arm," answered the Tree Spirit softly, "but I think that's why it's there. Something had to be done to make you stop carving. I couldn't have stood much more."

"Who did it, then?" asked the boy.

"The Spirit of the Countryside," said Nicholas. "The Spirit of the Countryside is in charge of all the fields and meadows and gardens and trees, as far around as you can see from the hilltop. It is in charge of all the Fairies and all the other Nature folk who work here. It is a wise and powerful Being. It usually has nothing to do with human beings, but once in a while, when a human makes trouble in its domain, it has to teach him a lesson."

"Oh," said the boy. "Well, it taught me a lesson, all right. I won't carve on any more trees, I can promise you that."

"I'm glad to hear that," said Nicholas. "At least some good came out of all this pain."

The boy moved his arm and winced. It still hurt badly, but he dared not complain. The Tree Spirit probably hurt a lot worse.

But the Tree Spirit said, almost gaily, "When I get bigger, those letters on my trunk will show less and less. When I'm a huge tree like the elm and the oak they will hardly show at all. Maybe we could get rid of the letters on your arm, too. I don't think you need them any more."

The Tree Spirit sent out a little shaft of light in the direction of the afternoon Sun. From somewhere, a large shaft of light came out to meet it. As the boy watched wide-eyed, there was a flash of gold in the distant sky. Suddenly, the boy's arm stopped hurting and the burned letters disappeared. His arm looked as though it has never been hurt.



"Thank you, Tree Spirit," said the boy gratefully.

"Don't thank me," said the Tree Spirit, smiling. "The Spirit of the Countryside is the only one who could take those letters off."

"But you asked it to take them off. Now I wish I could take the letters I carved off of your trunk," the boy said, sounding wistful.

"Don't worry about that," said the Tree Spirit. "Like I said, they'll get smaller, and if this keeps you from carving any more trees, it's still a good day's work."

"It'll keep me and everybody I

know from carving trees," said the boy fiercely. "Guess I've got a lot of talking to do to a lot of people!"

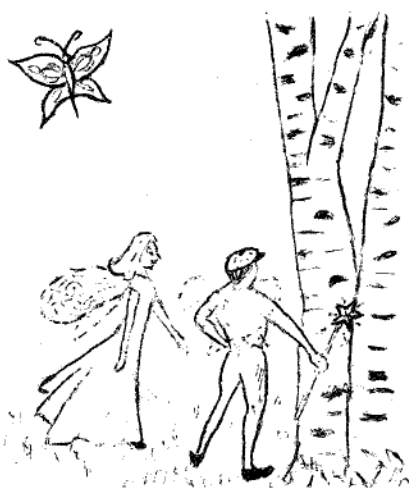
"Good, good," said Nicholas. "And take that thing with you. We don't want it around here." He pointed to the knife lying forgotten on the ground.

"Oh, sure," said the boy, scooping it up sheepishly and thrusting it into his pocket.

"Well," he said, looking around, "it's been great meeting all of you. I really mean that. Uh - guess I'd better go now. So long. See ya around."

"Good by," said Nicholas. "And good luck."

As the boy started off through the glen, a little shaft of light was seen to reach out from the Birch Tree Spirit and start after him. It followed him all the way home.



The Robin's Reproof

Said the Robin to the Sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."

Said the Sparrow to the Robin,
"Friend, I think that it must be
That they have no Heavenly Father
Such as cares for you and me."

—Selected

Bright Accidents

As the paint elves went from work one
eve,

They made a reckless dash,
And bumped against their paint pots -
And such a gorgeous splash!

T'was right upon the pathway
Where old Sol was going through;
He turned about and smiled at them,
And lo, the sunset hue!

The colors spread about all night,
As spilled things will, you know,
Until they reached the eastern sky,
And lo - the sunrise glow!

—Mabel Trott



The Robber

Out of the night and into the day,
Into the sunshine in the month of May,
There comes a humming and buzzing
sound;

I wonder what makes it as I look
around.

A brown-winged fairy is over there,
Sipping nectar from flowers rare.
Into each petal he forces his way,
Stealing the sweets that are stored
away.

A wooly coat with bars of gold
Is flung around this robber bold.
As I come nearer, what do I see?
Why, it's only a great, big Bumble Bee!

—A.N.B.

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