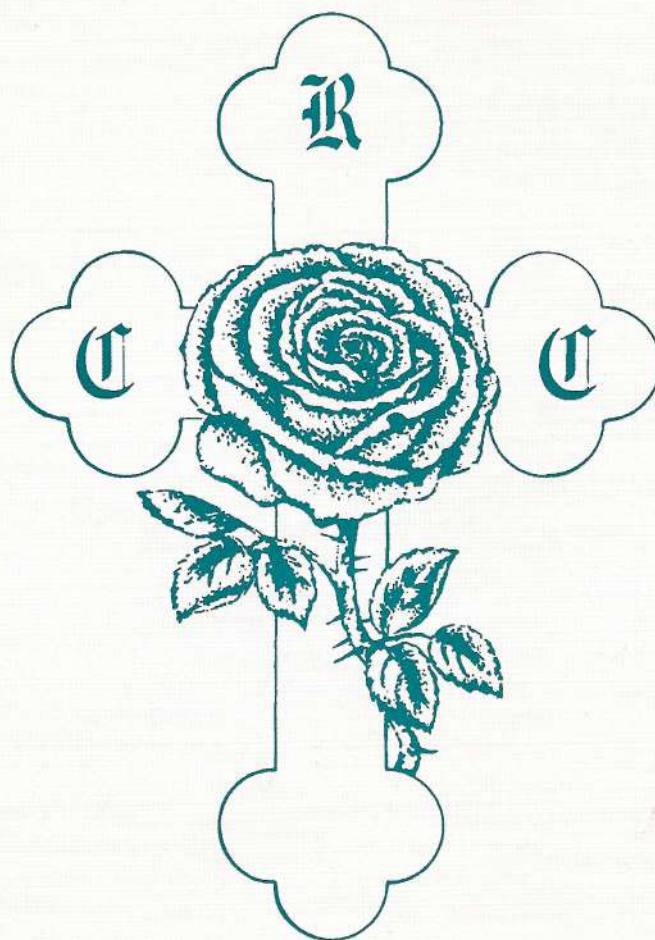


Rays from the Rose Cross



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

March/April 1993—\$3.00

HE IS RISEN

A LIFE CYCLE

GINKGO BILOBA — NATURE'S GIFT TO OLDSTERS

THE GIRL WHO TALKED WITH ANGELS

A CHRISTIAN ESOTERIC MAGAZINE



Teach Me to Love

There was a time when in my daily prayer
I asked for all the things I deemed most fair
And necessary to my life — success,
Riches, of course, and ease and happiness,
A host of friends, a home without alloy,
A primrose path of happiness and joy.
Ambition ruled my way. I longed to do
Great things, that all my little world
might view
And whisper, "Wonderful!"

Ah, patient God,
How blind we are, until thy shepherd's rod
Of tender chastening gently leads us on
To better things. Today
I have but one petition — Lord,
Teach me to love. Indeed,
It is my greatest and my only need.
Teach me to love, not those who first love
me,
But all the world, with that rare purity
Of broad, outstretching thought, that bears
no trace
Of earthly taint, but holds in its embrace
Humanity; and seems to see
Only the good in all, reflected, Lord, from
Thee.
And teach me, Father, how to love the
most,
Those who most stand in need of love. All
that host
Of people who are poor, and sick, and bad,
Whose tired faces show their lives are sad;
Who toil along the road with footsteps slow
And hearts more heavy than the world can
know;

People whom others pass discreetly by,
Or fail to hear the pleading of that cry
For help, amidst the tumult of the crowd,
People whose very anguish makes them
cold and proud,
Bitter, resentful, stubborn in their grief,
I want to bring them comfort and relief;
To put my hand in theirs, and at their side
Walk softly on, a faithful, fearless guide.

O Savior, thou the Christ, Truth ever near,
Help me to find these sad ones doubly dear
Because they need so much. Help me to
seek
And find that which they thought was lost.
To speak
Such words of cheer, that as we pass along
The wilderness shall blossom into song.

Ah, Love Divine, how empty was that
prayer
Of other days. That which was once so fair,
Those empty baubles that the world calls
joys
Are nothing to me now but broken toys
Outlived, outgrown. I thank Thee that I
know
Those much desired dreams of long ago
Like butterflies, have had their summer day
Of brief enchantment, and have gone.
Today
I pray for better things. Thou knowest
God above,
My one desire now — "Teach me to love!"
—reprinted from October 1924 Rays

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



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Feature

Lines to think on...

"God sends a thread for a web begun,"
The words of an ancient proverb run.
So whatever it is that you hope to win,
Create or accomplish or begin:
The fruitful harvest for which you pray
Is locked in the seed that you sow today;



The joyous journey you long to make
Begins with the first firm step you take.

So lift your eyes to your special star
And step out boldly from where you are,
Beginning the task that you long to do —
And God will help you to see it through.
—R. H. Grenville

Editorial

Meditations for Easter

All is truly ruled by divine love.
Endlessly wells the divine love.

The dynamic force of love has opened
a way to the land of Love.

Though all religious systems differ
outwardly the kernel of all is love.

Love is the unifying force in life, and
according to the higher teachings we are
required to love our kin, but to extend our
love natures so that they may also include
everyone else.

The Spirit of Love is eternally born of
the Father, day by day, hour by hour, end-
lessly flowing into the solar universe to
redeem us from the world of matter.

Love cannot be known now by us ex-
cept in the measure that we cleanse our-
selves from the great sin of selfishness.

Though we have all knowledge and
can solve all mysteries we are but as tink-
ling cymbals unless we have love and use
it to help our fellow man.

Love, the basic principle in the Chris-
tian Mystic's life, can never bring us into
condemnation or conflict with the purposes of
God. Christ taught that love is superior to law.
Perfect love casteth out fear and emancipates
humanity from race, caste, or nation to universal
brotherhood, which will become a fact when
Christianity is lived.

Once the neophyte has thoroughly felt in his
being the love of the Father he is a changed
man.

No matter what our creed, we are all brethren
of Christ, so let us rejoice. The Lord has risen!
Let us seek Him and forget our creeds and other
lesser differences. The "nails" which bound the
Christ to the Cross of Calvary will fetter you



and me until the dynamic impulse of love flows
out from us in waves and rhythmic swells like
the tide of love which yearly enters the Earth
and imbues it with renewed life.

Let us attune our hearts to this great cosmic
event; let us rejoice with the Christ, our Savi-
our, that the term of His annual sacrifice has
once more been completed. Let us feel thankful
from the very bottom of our hearts that He is
now about to be freed from the Earth's fetters,
that the life wherewith He has now endued our
planet is sufficient to carry through the time till
next Christmas. □

—MAX HEINDEL

Mystic Light

He is Risen

Our outer expressions are poetic and touch the heart, the inner is a discipline for mind and spirit!

In pre-Christian times the Easter season was celebrated as a time of renewal of nature's vitality after the deathlike sleep of winter. The English word Easter comes from the Saxon goddess of Spring *Eostre* who, according to the venerable Bede, opened the gates of Valhalla for Baldur the Sun God who brought light to mankind. It was celebrated at the Vernal Equinox, March 21, and it is this date that fixes the Sunday on which Easter is celebrated.

It was during the reign of Constantine in A.D. 325 at the Council of Nice that the date was finally fixed as the first Sunday after the first full moon following the Vernal Equinox — also referred to as the fourteenth day of the paschal moon. Easter may occur as early as March 22nd but cannot be sooner.

We cannot have Easter until we have had a Vernal Equinox and then when the Moon is in Libra or has passed over the opposition — The Cross of Libra. The fact that this date is determined in such a manner proves the cosmic significance of the event — the triumph of spirit over matter — and the church celebrates the whole period with prayers, meetings and rejoicing.

At the time of the equinox, night and day are of equal length all over the earth.

The first sign of the zodiac — the Ram — is the exaltation or finest influence of the Sun, which ever symbolizes and rules gold. The fabled Ram of the Golden Fleece, therefore, really



signifies the influence represented by the Sun in the sign of the Ram and the golden calf for it could not be more than a calf when the Sun is first born.

This sign signifies the influence of the Sun just entering the sign of possessions or the gifts we will now receive which have been slumbering in the earth being nurtured and prepared for fruition. Among many Eastern peoples, this marks the commencement or birth of a New Year and, until the Sun moves forward toward maturity, it is called a Lamb.

Many peoples have started the year with the Vernal Equinox. The original Roman year com-

menced at the Vernal Equinox. So did the ancient Persian year; they celebrated their great feast of Neirouz when the Sun entered Aries — Mithras was their Sun god. Every nation has or has had a mythical being whose strength or weakness, virtues or defects, nearly describe the Sun's career through the seasons. As the world grows in its development, it necessarily outgrows its ancient ideas of God which were only temporary and provisional.

We know the real Sun is invisible, as is the real man. The Sun is the visible symbol of God. It is all we can comprehend at this stage of our development, but we do know the effect it has on our earth. At this time of year, we see and hear the joyous songs of feathered friends on the wing, the beasts who mate according to their mating instinct, and, in fact, we see all nature commencing its jubilant activity and preparing for the outdoors. Even humans happily shed their winter cares.

The Vernal Equinox is the beginning of the astronomical year and the starting point of the zodiac. From this point, the Sun starts its annual pilgrimage.

The bells at San Juan Capistrano in Southern California peel a ringing welcome to the swallows on their annual return to the mission. Crowds of well wishers are on hand, some even from other countries, who frequently remark that they have always wanted to be present at this famous event. One lady, a native of England, says that now that she lives here, it is the first thing she wants to attend. It is a community meeting for her. Thousands will have traveled to sunrise services on hills and amphitheatres. The churches will be filled with worshipers and the whole earth will become a veritable theatre of rejoicing. Families the world over will be together enjoying special meals and loving companionship, as will we at Mt. Ecclesia. We are charged with a great responsibility because we have the benefit of the Western Wisdom Teachings and understand the full import of the message of Easter. This Cosmic event has been bought at a tremendous price and untold agony on the part of the Great Christ Spirit who suffers the cramping conditions of this physical earth that we may have life and have it more abundantly. We are all cells in the Great Body of God. We have in potentiality all His attributes, and, by persistent

efforts, as explained in the Rosicrucian Teachings, we can tremendously accelerate our development. Eventually, enough of us (humanity) — slowly but surely — will make a difference. Christ said, "I am the good Shepherd; the good shepherd giveth His life for his sheep." We can go far in helping to lighten the burden that the Christ now bears when we do for others as He has done for us.

God, says Maximus Tyrius, did not spare His own Son or exempt Him from the calamities incidental to humanity. We know from our studies that, "He suffered and took upon Himself the form of a servant and was made in the likeness of man..." so that He might know the extreme limitations which we in physical bodies endure. "Being found in fashion of a man, He humbled himself and became obedient unto death, even the death upon the cross."

Now, at Easter, He is about to return to the Throne of the Father. He has died to the cross of matter with the glad cry: "*Consummatum Est!*" The Christ can accomplish more for us because He returns each summer to the heavenly realms to renew the Life He has given during the time He was immured in the earth. So also, we accomplish more in successive lives, because we are refreshed by our rests between lives in the Heaven Worlds.

Christ Jesus was sustained during His earthly mission by the reinforcement received directly from the Father when He went forth to pray alone. We should practice this ourselves when we are troubled with difficult people in our daily lives. At these times, Christ Jesus received an outpouring of cosmic strength that enabled Him to successfully complete His Divine Mission. He conducted Himself according to His highest spiritual potential. In spite of the pain and frustration of His earthly imprisonment, He must have tasted more of bliss and cosmic joy than any other being within our solar system save God Himself.

Christ rent the veil at the Crucifixion, the veil which had hung before the Temple. Until then, only a chosen few could approach the Throne of Grace, but thereafter all may come "whosoever will," and no intermediary is needed. This earth-shaking event is one we should contemplate and meditate upon especially at Easter to help us feel the enormity and splendor of the Divine Plan. Remembering that the cross is a symbol of hu-

mility, patience and self denial, He who hung on it taught how "our joy might be full." The formula for joy on earth and in the worlds to come seems like the simplest of rules to follow, namely to love our fellow men as sparks from the same God from whom we stem. History shows, however, that this rule is the most difficult of all.

When Christ on the Cross said, "Father forgive them, for they know not what they do," the world experienced an almost incomprehensible pinnacle of forgiving. In this we can find new hope: no matter what our path may be — no matter what we have done to merit shame, we have His promise that, after we realize our errors and recognize the way of Christ, He has the power to help us as He helped and reassured the repentant sinner on the cross. In due course, we will also be able to be with Him in paradise — in the Light as He is in the Light.

When Christ, as indwelling Planetary Spirit, first diffused His desire body through the earth, He gave us the finer spiritual material with which to improve and redeem ourselves. This continuing gift makes it possible for us to persevere and progress on our evolutionary journey. Thus we have cause for rejoicing on the spiritual as well as the physical plane.

We realize there is no death — only a transition from one sphere of activity to another. When we are ready, we will achieve on our own the first hand realization of the immortality which rewards those who reach the full potential of perfection possible in earthly life and the continuing nature of service and its importance in evolution is highlighted at this time of year.

The Crucifixion had to be, so that Christ could continue to serve humanity from within the earth — and more extensively than ever. He is not enthroned permanently on the right hand of God in a literal sense as many believe; He embarked upon what was then the culminating effort of His already illustrious mission, which has continued down through the centuries.

In the fifteenth chapter of first Corinthians we find: "But now is Christ risen from the dead, and become the first fruits of them that slept." In the Easter Sun, which at the Vernal Equinox commences to soar into the northern heavens after having laid down its life for the earth, we have the cosmic symbol of the verity of resurrection. When taken as a cosmic fact in connection with

the law of analogy that connects the macrocosm with the microcosm, it is an earnest promise that some day we shall attain cosmic consciousness and know positively for ourselves that there is no death but what seems so is only a transition into a finer sphere.

It is an annual symbol to strengthen our souls in the work of well-doing that we may grow the Golden Wedding Garment required to make us sons of God in the highest and holiest sense. It is literally true that unless we walk in the light as He is in the light, we are not in fellowship; but, by making the sacrifices and rendering the services required of us to aid in the emancipation of our race, we are building the soul body of radiant golden light which is the special substance emanated from and by the Spirit of the Sun, the Cosmic Christ. When this golden substance has clothed us with sufficient density, we shall be able to imitate the Easter sun and soar into the higher spheres.

With these ideals firmly fixed in our minds, Easter time becomes a season when it is in order to review our preceding year's life and make new resolutions for the coming season to serve in furthering our soul growth. It is a season when the symbol of the ascending Sun should remind us that we are but pilgrims and strangers upon earth, that our real home — as spirits — is in heaven, and that we ought to endeavor to learn the lessons in this life school as quickly as is consistent with proper service, so that as Easter Day marks the resurrection and liberation of the Christ Spirit from the lower realms, so we also may continually look for the dawn of that day which shall permanently free us from the meshes of matter, from the body of sin and death together with our brethren in bondage — for no true aspirant would conceive of a liberation that did not include all humanity.

This is a gigantic task. The contemplation of it may well daunt the bravest heart. Were we alone, it could not be accomplished; but the Divine Hierarchies, who have guided humanity upon the path of evolution from the beginning, are still active and working with us from their sidereal worlds. With Their help, we shall eventually be able to accomplish this elevation of humanity as a whole and attain to an individual realization of glory, honor and immortality. Having this great hope within ourselves, this great mission in

the world, let us work as never before to waken in others a desire to lead a life that brings liberation.

Let us attune our hearts to this great cosmic event. Let us rejoice with the Christ our Saviour that the term of His annual sacrifice has once more been completed. Let us be thankful from the very bottom of our hearts that He is now freed from the earth's fetters, that the life where-with He has now endued our planet is sufficient to carry us through the time until next Christmas.

May every day of the coming year be a Good Friday. May every Night be spent in the Purgatorial Prisons ministering to the spirits confined there — as Christ did — and may every morn be a glorious Easter on which we rise in the newness of life to greater and greater and better deeds. Easter is the annual sign given as evi-

dence of the cosmic basis for our hopes and aspirations.

As St. Paul says "If Christ be not risen, then is our preaching vain and your faith is also vain." But now is Christ risen and become the first fruits of them that slept. In the Easter Sun we have the cosmic symbol of the verity of the resurrection.

*All hail that mystery adored.
Hail cross on which the Life Himself
expired.
But that death our own life restored.
Effulgent light into our hearts is poured.
The victory o'er death is won
and songs of triumph have begun.*

HE IS RISEN!



—Caroline Lederman

Freemasonry and Catholicism

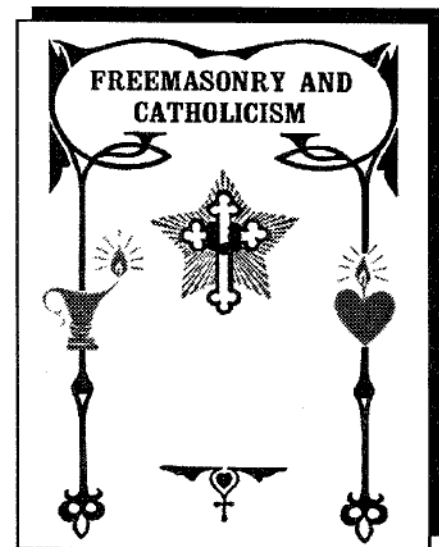
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Mystic Light

A Life Cycle

To have an understanding of a life cycle as a whole is one of the greatest privileges ever offered to humanity.

Another achievement of vast importance is the discovery that such a process as evolution exists and that it is the fundamental procedure governing the activities of the universe.

Evolution aims at perfection — rebirth is the method used to attain it.

The three great objects of evolution through matter are:

- (1) The spiritualizing of the character through the attainment of self-consciousness and soul power.
- (2) The development of the will, with which to direct the faculties gained by experience.
- (3) The development of the creative mind.

To gain this development it is necessary for the Ego to be reborn in a physical body many times.

The real object in life is not present happiness but the gaining of experience whereby each individual unfolds his latent spiritual powers and develops them into faculties for use in greater service in God's plan of evolution.

The Ego has several vehicles: a

dense body, a vital body, a desire body, and a mind. These are the tools of the Spirit, and upon their quality and condition depend how much or how little can be accomplished in its work of getting experience during each incarnation.

The archetypes of these vehicles are built before each earth life. The vehicles themselves are good, bad, or indifferent according to what the Ego has learned through past experiences in the building of them. As one works with these wonderful tools, both he and they improve and grow in efficiency and power.

The time required to achieve positive spiritual development varies with each individual and depends upon his application, his stage in evolution, and the ripe destiny to be liquidated in any particular life.

For the human being, birth is a fourfold event. We may say that man is born by degrees. Animals, especially the higher types, are born with the abilities developed which they need through life and do not have first to acquire them. Chicks when they come out of the egg do not need instruction before they can pick up grains of corn. Man on the other hand comes into the world helpless, and must be guided for many years.

Not until the human kingdom is reached does the father commence to share fully in the responsibilities of parenthood. Among the savages this responsibility ends with the attainment of the child to the physical ability to care for itself.

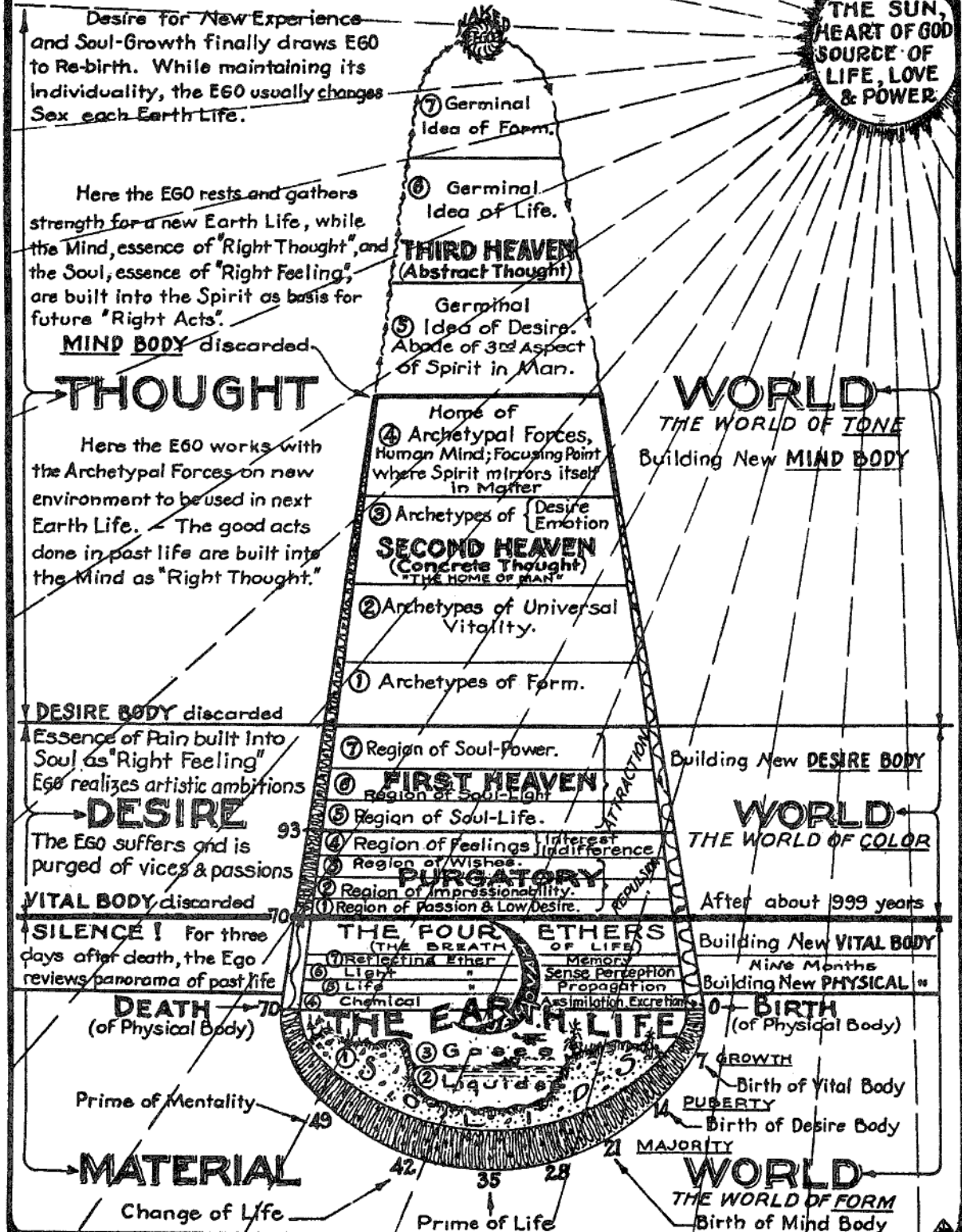
The higher we ascend in civilization the longer the young receive care from the parents, and the more stress is laid on mental education, so that the battle of life may be fought from the mental rather than from the physical point of vantage; and the farther we proceed the more we shall experience the power of the mind over matter. By the prolonged self-sacrifice of the parents the race is becoming more delicate, but what it loses in material ruggedness it gains in spiritual perceptibility.

As before stated, the vehicles of the newborn child do not

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at once become active. The physical body is helpless for a long time after birth. In the period immediately following birth the different vehicles interpenetrate one another, but though they are present, as in adult life, they are merely present; none of their positive forces are active.

Man is a great deal more than the dense body. His vital body grows and ripens inside its covering of ether until the seventh year, or the changing of the teeth. His desire body requires protection from the onslaughts of the Desire World until about the fourteenth year, when it is fully born at the time we call puberty; and his mind is not sufficiently ripe to be released from its protective cover until he reaches his majority at about twenty-one. These periods are only approximately correct, for each person differs from all others in regard to exact time periods.

Up to the time of the second teething the human body has a mission to perform for itself which is essentially different from the mission of all other life epochs.

Life progresses in seven year cycles from the cradle to the grave. But the first two and one-half years may be said to be the most important of all, as during that time the child is learning to walk and to speak, and the formative forces of the head are shaping its organs which have a most intimate connection with the development of the self-confidence of the individual in later life. When the child is two and one-half years old the inner organization of the head is substantially complete. A new epoch begins at this period, and the rhythmic organism is elaborated, namely, breathing and the circulation of the blood which is the basis of the chest organism. When this work is finished the formative forces reappear and develop the faculties of memory and imagination.

From five to seven years the metabolic and limb systems develop. Up till the time of the change of teeth the child is bound up with the forces of growth. The care of bodily health should be taught during this period. Health habits formed at this time are most lasting. The sense organs also take certain definite forms which will give them their basic structural tendencies and determine their line of development in one direction or another. Later on growth takes place, but all future development follows the lines laid down by those first seven years, and mistakes or neglect of opportunities during that period can never be remedied in later life. It is the duty of the parents to give the proper environment to the little child at this period, the same as nature does before birth, for only proper care can give the sensitive organism the right direction and tendency to growth.

There are two magic words which denote the manner in

which the child comes into contact with the formative influence of its environment —example and imitation. Imitation belongs to the development stage of the physical body, while mind development responds to the vital body growth. Especially should the learning of correct speech by means of imitation take place during these years.

It is not by moral texts, but by what is done visibly before the child by the grown up people around him, that he is influenced. The child imitates whatever takes place in its physical environment, and through imitation his mental, emotional and physical characteristics become established.

We can never attain to the right view of child life until we realize that it absorbs sense impressions into its bodily processes; and all methods of education are adequate only in proportion as they take into consideration the birth of the four-fold body. Knowledge of the latent potentialities in the human being and the best method of their individual development are most essential, in order that one may know which vehicle of the human being should be influenced at certain times in life, and how to bring such influences to bear upon it in a suitable manner.

Among the forces, therefore, which affect the physical organs by molding them, must be included the element of joy amid the child's surrounding. Within such an atmosphere permeated by love, the imitation of healthy models is possible and the child is in its right element. Nursery rhymes are of the greatest importance during this period. It does not matter so much about the

sense they have, as about the rhythm that is of supreme importance, and builds the organs in harmony not realized by any other aids; therefore, this, and a cheerful atmosphere are the greatest of all means of child education, and will even make up to some extent for the lack of other things.

During the time the vital body is freeing itself from its cosmic protection it perfects that which it has to give to the physical body and the final part of this work is the child's own teeth, which come in place of the original ones. They are the densest things imbedded in the physical body and therefore appear last. By the seventh year the vital body of the child has reached a perfection sufficient to allow it to receive impacts from the outside world. It then sheds its protective covering of ether, and commences its free life. And now the time has arrived when the educator may work upon the vital body and help it in the formation and development of the affections, habits, conscience, character, memory, and temperament. One is able to influence the vital body by pictures, by example, and by regulated guidance of the imagination. All that conduces to thought, all that works through image and parable, now has its rightful place.

In the second epoch, from seven to fourteen, it is essential that the child should learn the meaning of things about him, but it should learn to take things on authority of the parents and teachers, memorizing their explanations, rather than reasoning for itself. Reason belongs to a later development, and though the child may try to reason of his own accord with profit, it is harmful at this period to force him. As imitation and example are the magic words for the training of children in their early years, so for the years now in question, the corresponding words are hero worship and authority. Natural and not forced authority must supply the immediate help of the youth while he forms for himself conscience, habits, and inclinations, brings his temperament into regulated paths, and shapes his own outlook on the world.

Veneration and reverence are the powers that assist the vital body to grow in the right way.

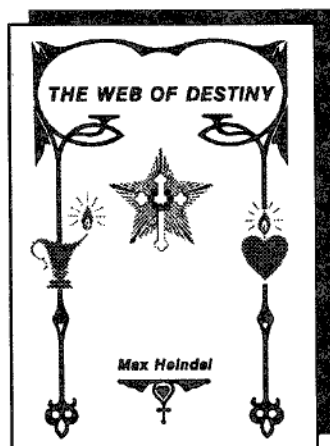
And if it is impossible, during this period, for the child to look up to anyone with unlimited reverence, he will have to suffer on that account for the rest of his life. When this veneration is missing, the vital forces of the etheric body are checked. The beautiful feelings which are produced by profound reverence for an honorable person belong to the lasting acquisitions of life. Great examples of history, the tales of model men and women, must fill the conscience and the intellectual tendency — not abstract moral truths, which can only do their right work after the age of puberty when the desire body has been freed from its protective covering.

A power of the Spirit to which particular attention ought to be given at this period of development is that of memory. But a mistake may be made in regard to this if, during the time that the memory is forming, too much is demanded of the intellect. Until the time of puberty the youth should assimilate into the memory treasures over which mankind has meditated; later on is time to permeate with ideas that which has been impressed on the memory. Culture of the sense of beauty and the awakening of the sense of feeling for the artistic, for architectural form, as also for plastic shape, for line, design, and harmony of color — not one of these should be omitted in the plan of education. Music should supply rhythm to the vital body which enables the child to perceive in everything, the rhythm otherwise concealed. A young person who does not receive at this period the benefit derived by the cultivating of the musical sense will be deprived of much in life.

The strongest impulses are evoked in the vital body through the perceptions and ideas in which the child feels his own relationship to the universe. The foundation development of a strong and powerful will can be laid during the first seven years of the child's life by the right unfoldment of the powers of the vital and physical bodies. The close interlocking of these two bodies makes a like development in each necessary. Both the will and the character will develop more perfectly if the child can experience at this epoch of life profound religious impulses. It is in

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this period that cynics and skeptics are made. This period is also the one when the child should be instructed in the origin of his being. This information should be given in mental pictures and examples from nature, but in such a way as thoroughly to impress the child with the sanctity of life.

Man has a desire body in common with the animal kingdom. It is the medium for the life of sensation, the vehicle of pain and pleasure, of impulse, desire, passion, and so forth. It appears in the form of an oblong egg, in which the physical and vital bodies are embedded. It projects on all sides beyond these two like a luminous cloud.

At about the fourteenth year the feelings and passions begin to exercise their power, when the womb of desire stuff which formerly protected the nascent desire body is removed. Excessive growth is checked and the forces heretofore used for that purpose become available for propagation. This period is in most cases a trying time, and it is well for the youth who has learned to reverently look to his parents or teachers. They will be to him an anchor of strength against the inrush of feelings, for it is during the adolescent years that youth faces the greatest problems and these years are often filled with great mistakes.

At puberty the time has arrived when the youth is ready to form his own judgments concerning things which he has hitherto learned. So now is the time to impress upon him the necessity for careful investigation before he judges; also that the more fluidic he can keep his opinions, the better he will be able to examine new facts and acquire new knowledge. In this way he will reach his majority at twenty-one with the mind full and free, and when he takes his place in the world a full-fledged citizen, he will be a credit to those whose loving care shielded him in his years of development.

Birth of the mind: After the fourteenth year, the mind in turn is brooded over and nurtured, unfolding its latent possibilities and making it capable of original thought. At the age of twenty-one the forces of the individual's different vehicles have been ripened to such a degree that he can use them all in his evolution and the Ego comes into possession of its complete chain of vehicles.

The proper heat of the blood for the real expression of the Ego is not present until the mind is born when the individual is twenty-one years old. Statutory law also recognizes this as the earliest age when man is deemed fit to exercise a franchise. During this time the third part of the silver cord, composed of mind stuff grows from the seed atom of the mind, which is located at a point near the frontal sinus where the Spirit, clothed in a veil of blue mind stuff, has its seat. This cord passes

thence to the pituitary body and the pineal gland and then downward connecting with the thyroid and thymus glands, also with the spleen and the adrenals, finally joining the second part of the silver cord in the seed atom of the desire body located in the great vortex of that vehicle which is placed in the liver. The path along which this part of the silver cord will grow is indicated in the archetype, but it requires approximately twenty-one years after physical birth to complete the junction which marks the mental quickening, as the union of the first and second parts of the silver cord marks the time of quickening in the antenatal life. No occult development is possible until the third part of the silver cord has been developed.

At the present stage of human development man goes through these particular stages in each complete life cycle.

It is only possible here to develop a few aspects of what education in the light of occultism will do for humanity; it is only intended in this article to give a hint as to what an enriching effect occult science must have on practical life. One does not require the power of vision in the higher worlds, but only the inclination to apply to life what has been given by occultism in order to profit by it. If occult knowledge were applied in such practical departments as that of education, then all the useless talk of how this knowledge has yet to be proved, would straightway cease. For to him who would rightly apply it, this knowledge would prove itself through the whole life by making the individual healthy and strong. One can best know spiritual truths by their fruits, and not through a pretended proof, however scientific, for such could hardly be more than a logical skirmishing.

After the age of twenty-one life still continues to progress in seven year cycles. From the age of twenty-one to twenty-eight the mind is maturing. The mind is the most important instrument possessed by the Spirit, and is its special instrument in the work of creation.

At the age of twenty-eight the Moon by progression has made one complete cycle around the horoscope, through each house; and having

made every aspect possible to all the planets, returns to its natal place.

In the period from twenty-eight to thirty-five we have a recapitulation of the development of the dense body — a period of second physical growth. Under the influence of the Ego the physiognomy, the gestures, the movements — the whole appearance of the physical body may change. At thirty-five man has reached the prime of physical life. From thirty-five to forty-two a recapitulation of the growth of the vital body takes place. It is the mission of the Ego at this time to ennoble and purify the vital body which is the vehicle of habit, of permanent inclinations, of temperament, and of memory. Absorption in works of art influences the vital body. One obtains through the study of a work of art the presentiment of something higher and nobler than that which is offered by the environment of the senses. Another means for the purification and ennoblement of the vital body is religion. Religious impulses have at this time a sublime mission in the evolution of humanity. □

—A. J. W.

(To be continued)

Who Counts His Brother's Welfare

Who counts his brother's welfare
as sacred as his own,
And loves, forgives, and pities,
he serveth Me alone.

I note each gracious purpose,
Each kindly word and deed;
Are ye not all my Children?
Shall not the Father heed?

No prayer for light and guidance
Is lost upon Mine ear;
The child's cry in the darkness
Shall not the Father hear?

A light, a guide, a warning,
A presence ever near,
Through the deep silence of the flesh
I reach the inward ear.

—Whittier

Mystic Light

Preventing Poverty

A Spanish scholar of the twelfth century depicted seven steps in what he called "the ladder of giving." The first and lowest step, he said, is to give, but reluctantly. The second is to give cheerfully, but not in proportion to the need. The third is to give cheerfully and in proportion, but not until asked. The fourth is to give cheerfully, in proportion, and without being asked, but yourself to put the gift in the poor man's hand, thus making him feel ashamed. The fifth is to give in such a way that the recipient does not know who you are. The sixth step is to give in such a way that you do not know him, and he does not know you. The seventh, and most worthy, step is to "anticipate charity by preventing poverty."

Prevention of poverty means that gifts are given before need becomes acute. Prevention of poverty implies equitable distribution. An equitable distribution of the world's goods has been an objective of some far-sighted men throughout history. What about an equitable distribution of other factors, however, such as the millions of *selves*, who make up the world's population?

Forms of Poverty

Poverty exists in many forms, of which material poverty is the most obvious but by no means always the most tragic. Loneliness, or poverty of friends, for instance, can be far more pitiful. The recluse with all his gold is not as fortunate as the poor man whose material lack is softened by the affection of those who truly love him. Poverty of friends often parallels poverty of the heart; people who cannot feel affection for others do not inspire it for themselves. People who are so hardened that they will not lend a hand to others in distress may well find themselves without support in their own times of trouble.

Poverty of joy is another unenviable condition. There are those among us who seem to have no *lightness* within — no spark of response to the gaiety or the humor of life. They may be — they often are — hard workers, plodding along intent on their jobs and meeting their responsibilities. They do their work gloomily. Their very existence is one of drudgery. They

completely miss the cheer, the very *enchantment*, which life, even with all its straitened circumstances, offers to those Egos who can respond.

Far worse than cheerlessness is poverty of hope — or despair. More lives than we dream of are lived in despair — without love, without joy, without hope. A recent study among psychiatrists determined that 80% of all human beings contemplate suicide at one time or another. Although this huge figure hardly seems credible, the phrase "lives of quiet desperation" undoubtedly does apply to hundreds of people who pass unthinkingly in stores and on streets every day.

Cultural Poverty

Then there is a condition we might call cultural poverty — a lack based not on financial inability to enjoy and profit from fine art, music, and literature, but on a disinclination to do so. There are people whose "cultural life" consists almost solely of banal television offerings, blatant rock music, murder mysteries, and magazines of questionable worth.

In addition, many modern contributions to the fields of art and literature which *are* considered of cultural merit are degrading and derogatory in nature. There is a

pronounced tendency to portray the shady side of what is instead of the beauty of what is or the sublime essence of what is to come. The function of art is to uplift — to present mankind with depictions of ideals toward which to aim. In contrast to that, we need only take the example of modern literature. So much even of that which has won high critical acclaim is predominantly a restatement of the violence and the many moral depravities and psychological ills which seem to abound among the human race.

In this context, it is also noteworthy that a poverty of imagination, or creative impulse, seems to afflict many people in the world today. Too many among us seem more than content to accept and use what has already been created, making no attempt to contribute anything new from within themselves. This accounts for much of the so-called "boredom" from which many people claim to suffer.

Poverty of Spirit

Then there is a type of poverty which most of us endure to some extent — the poverty associated with our various vehicles. Few there are whose physical and vital bodies are in perfect

working order, whose desire vehicles are under complete control of the Higher Self, and whose minds have developed beyond the ability to manifest what, for want of a better term, might be called "average human intelligence." There are very few renaissance men proficient in a broad range of subjects.

The most pitiable type of poverty is that of the Spirit. The Light of Spirit burns in every human being, but still very, very feebly in many. Their immersion in material existence is almost total, and they cannot or will not give credence to anything beyond the range of their five senses. True, the last decade has seen some startling changes in this regard, and the next few generations to return to earthly re-birth most likely will include many Egos with keen spiritual insight and perception. Nevertheless, the pull of the material is still too strong on the world stage. More often than not, material prosperity indicates spiritual poverty.

Preventing Poverty

If we are going to give so as to prevent poverty, we see that there are many areas in which to work. Giving of physical *things* is just the

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beginning. The prevention of all types of poverty other than, perhaps, the purely material involves the giving of ourselves in one way or another. To prevent loneliness, obviously, we must give of our friendship, even if at first the offer of friendship is rebuffed. The very people who maintain a "don't touch me" attitude with regard to their fellow men, and who are the most uncongenial toward them, are the ones who most need and yearn for companionship once that surface veneer of isolation is stripped away. It is not enough to take the easy route of friendship with those with whom we are in accord. We must also take the extra step — or many extra steps if need be — in the direction of Egos who are alone and lonely. As students of the Rosicrucian Philosophy we know very well that within the most "unlovable" person lies the essence of the lovable. We can do much to help such an Ego bring forth this essence. We must care enough to make the effort, however, and we must not be easily discouraged and

refuse to try again if it does not succeed the first time.

Poverty of Joy

To prevent poverty of joy we must learn to dispense good cheer wherever we go. This has nothing to do with questionable jokes, raucous laughter, slapstick behavior, or any other form of contrived humor. This has to do with the spontaneity of natural cheerfulness that all Western Wisdom students, by virtue of the Teachings — if for no other reason — should feel within themselves. Naturally we are all subject to "downs" as well as "ups," but increasing understanding of the Teachings should give us cause and foundation for continuing joy. It is often observed that a little thing like a smile to a passing stranger can brighten his whole day. If we multiply that by the many smiles we can give and the many cheerful remarks we can make during the course of each day, we can easily see how much "brightening" each one of us alone can give to the world.

Prevention of the poverty of hope is even more urgent. The cheerless person, other things being equal, at least continues to do his work and meet his responsibilities. The desperate person, who sees no hope for either present or future, may get to the point at which he does nothing. Then regression is his only alternative. Nothing so congeals the desire currents, making any kind of action impossible, as do despair and fear.

Under these circumstances, the giving of self is most important. The spoken word and the printed page do not easily reach the person who has succumbed to despair. Words have become largely meaningless to him. It is now necessary, by action, to show him that there is every reason for hope and that his situation, however inauspicious it may seem, can be improved. By our action, too, we must show him that he can, and must, help himself rise above his misfortune and make something of himself and his life.

Creative Poverty

The best way for us to help against imaginative and creative poverty is to give the gifts of example and education. Everyone must develop creative abilities for himself, but as long as he remains content solely to view, listen to, or use the products of other people's musings without making unique efforts of his own, he will never learn to become a creator. If, by watching others initiate and produce something new, he finds the prospect of doing the same thing himself appealing, he has taken the first step in the right direction.

Most young children are innately curious and imaginative. If permitted to indulge their curiosity under circumstances that are safe, they will soon begin to strengthen imaginative and creative faculties. If they are constantly inhibited with a chorus of "don'ts," or if toys and so-called entertainment are handed to them ready made, imagination and curiosity gradually be-

He Has a Way

He has a way to bring to pass
All that is good for me;
My Father God, in whom I trust,
And though I cannot see
The path ahead yet I am sure,
With Him to guide and bless
The problems now that seem so
vast
Will fade to nothingness.

He has a way and every grief
Will prove an upward lift
If I in faith bless all and know
That patience is a gift
Which He bestows and as I wait
And do what lies at hand
His perfect way unfolds and I
With joy will understand.

—Della Adams Leitner

come stultified. Re-awakening of these faculties in adult life is then far from easy.

Gift of Self

The gifts we can give to prevent the poverty of illness go far beyond the tender, loving care of the sick. People must be made to understand the cause of illness, which is violation of natural law, and encouraged to live pure and righteous lives in order that they may purify and strengthen their vehicles. The final effort must come from within each Ego personally, but we can provide incentive by the example of our own lives. Whatever we can do to help handicapped people achieve in life to the full extent allowed by their limitations is also very important. Seeming miracles have been wrought by physically and mentally retarded people lucky enough to have had encouragement and assistance from their more fortunate brethren who have cared enough to help them learn to help themselves.

Enthusiasm

Enthusiasm is a gift with which we should be particularly lavish. Enthusiasm is contagious, just as is melancholia. Enthusiasm can help prevent many of the types of poverty which we have mentioned. Enthusiasm routs despair, induces joy, relieves loneliness by attracting followers, and encourages creativity. The more enthusiasm we can display for whatever we are doing, the more it is bound to rub off on others. If our work is worth doing at all, it is worth doing enthusiastically. How much greater the achievement and how much lighter the atmosphere in a room full of enthusiastic people than in a room full of gloomy ones!

Kindliness, sympathy, courtesy, respect, tolerance, patience — all these are gifts we can give in abundance. They cost nothing, but are a far more satisfactory offering than things which money can buy because they are of the substance of the giver himself. Sometimes, all we can do in a situation is to be a sympathetic listener, or to say a kindly word of encouragement. Sometimes all we can do is be courteous in an atmosphere of rudeness, or show respect to the divinity within, while others decry the unprepossessing exterior. Sometimes all we can do is tolerate hostility and say a quiet prayer that the Light may shine upon the hostile ones. Sometimes all we can do

is be patient — with the times, the customs, the people, and ourselves.

Always, however, we can give the gift of love. This is the harvest gift to give consistently, but the one we must learn to share in fullest abundance. "Be ye kindly affectioned one to another with brotherly love." "Let love be without dissimulation."

Spiritual poverty, in the final analysis, must be conquered by each individual Ego within himself. The living example of those who are beginning to see the Light and who understand its promise, however, can do much to generate response in people not yet so awakened. As those whose spiritual eyes are opening fill the world with ever more of the very gifts of self that we have enumerated, the chorus heralding the joy of spiritual awakening on the part of millions of other Egos will begin to swell. The more we give of the Spirit, the greater will be the response from the Spirit. It cannot be otherwise.

Hoarding

Finally, there is a very insidious form of poverty that can afflict every one of us, and has harmed untold Egos of material and intellectual bent. That is the poverty that results from hoarding. The more that is tucked away unused, or used selfishly, the greater the degree of poverty.

The miser so fears want that he hoards all that he has. The wealthy philanthropist gives of his wealth, but retains more than enough with which to enjoy the "good life." The poor widow gives her mite and continues to wear her old, threadbare coat. Of the three, she is the most richly blessed.

This is true even more of the gifts of self. The more of ourselves that we hoard within ourselves, the more we shut ourselves off from our contemporaries and turn deaf ears and closed eyes to their needs, the poorer we become. Only as we turn outward — giving what we have received, sharing what we have learned, building our creations for others upon the foundations of our studies, transmuting our sorrow and suffering into sympathy and compassion for our fellow men — will we build up the wealth of spiritual power that will be ours to keep throughout eternity. □

—Dagmar Frahme

Mystic Light

Humility



"Christ Washing Peter's Feet," Ford Madox Brown (1821-1893), Tate Gallery, London

The less favored, second son of the institutionalized Christian virtues, content to serve in the

name and shadow of charity, often mistaken for its twin sibling, obedience, humility is the nemesis of the student of the occult, whose besetting weaknesses, as described by Max

Heindel, are pride of intellect and impatience of restraint.

This writer acknowledges the inner wincing, the uncomfortable squirming the word *humility* may occasion as he rushes to reconfigure his personal agenda and attitudes that his self-image might pass for humility's aspect. To change pronouns, when I succumb to the "convenience" of using sneaky counterfeit for the genuine article, of aping the manner of humility, in a word, of being a hypocrite, I know that it is this very dissembling that gives humility a bad name. Painful as these instances of "putting on" are, they will not bar me from sharing a few observations on the subject. False humility would delight in imputing presumption and insincerity to such an effort and shaming me into self-righteous silence. I reject the ploy.

Its arch enemy engages in an unrelenting public relations campaign to slander and sully humility's reputation. The results are impressive, if not discouraging. One is urged to view humility as pusillanimous, demeaning of God's children: "Stand up and be a man, enter into the fray, fill the breach, abjure that puling, mawkish piety which is but a cover for cravenness and fear of risk." Pride is no dummy. It is worldly and wants the world for its own. Therefore it is said that the children of this world are, in their generation, wiser than the children of light. And pride's captain is called the Prince of this world, resplendent in apparency, the picture of temporal accomplishment.

Humility counsels another form of riches and another form of courage, virtually antithetical in character. While pride booms and commands, humility whispers and intimates. Pride's triumph is at the expense of others who it seeks to dazzle, delude, and, if necessary, destroy. Humility gives way to wrath rather than attempting to overpower it. It relinquishes the high places, reattributes the credit, spurns the blandishments of adulation and self-satisfaction.

The etymology of humility is instructive. Ultimately, it derives from *humus*, of the earth, ground, soil. We are reminded that the natural man, who bears the body of death, is of the

earth, earthy. All that is visible of us is Adam, "red earth." Drawn from "dust" it will return to dust. Even so, it is this rich humus of the physical body that, through daily experience, enables us to grow in wisdom and strength. Just as the humus that is decomposed organic matter serves as the fertile seedbed for plants, so the humus of flesh is the ego's root in the physical world where its soul faculties may germinate and flower, and, through patient, persistent farming in the fields of daily circumstance, the grain of understanding may be gleaned and the fruit of wisdom may be gratefully gathered in.

The archangel Christ is the personification of humility, the Only Begotten of the Father, the Regent of the earth's daystar, Who took upon Himself the form of a servant and was made in the likeness of man. It is, perhaps, not without significance that Christ chose the lowest possible point on our planet to touch down on. He stooped down to become human where Jordan runs into the Dead Sea, 1,400 feet below sea level. And His descent or humbling continued through Gethsemane and Golgotha and into very Hell. He came not to wear a worldly crown, much to the dismay of Judas and the Maccabees, but a crown of thorns. He came not to be exalted, not to astonish with power, but to exalt mankind and to put a permanent stay to the use of the sword. He came to submit to the insolence of physical power that He might demonstrate its ineffectuality in the presence of divine humility: "Thou couldst have no power at all against me, except it were given thee from above."

The three-year ministry of Christ Jesus is a continuous demonstration of humility, a forswearing of the "frontal" use of power that humanity might be drawn up to Him rather than be kept in their low estate through magical intervention that could have routed diabolical forces, but left the enfeebled human spirit impoverished, vulnerable and eternally dependent.

The first four stages of the Christian initiation are illustrations and exercises in the power of humility: Increasingly one attains to the power to endure and overcome all that terrestrial life

throws in the way of self-transcendence. The Footwashing is especially illuminating. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

He that would be the greatest among you, let him be the servant of all. One gets by giving. God serves those who serve others. Those who are self-serving are undeserving and deprive themselves of what they seek. They who thrive are the same who give of their life's substance. Sacrifice "makes holy," whole. What one gives God restores and augments exponentially. That is part of it.

The Footwashing also commemorates another principle. Because the lower serves the higher, the higher is enabled to evolve, to be what it is. In washing the feet of His disciples, Christ Jesus is acknowledging his debt to them. They make His mission possible. They help to manifest His Being. The plant kingdom is dependent on the mineral and elemental world for its being. The animal world requires the plant world for its survival. An intimate symbiosis exists between carbon dioxide-expelling, oxygen-inhaling animals and plants, which breathe in the poisonous gas and liberate life-giving oxygen. Also, animals cannot easily chelate most elements essential for life and rely upon plants to work up inorganic into readily assimilable organic compounds. Humanity is dependent on animals for work, companionship, security, nourishment, the fertilization of trees and crops by pollen-bearing insects and birds, for beauty and for wonder.

What the medieval world saw as the great interlocking chain of being, the integrated kingdoms of planetary and celestial nature, is a nexus of mutually interdependent systems in which the lower evolves by sacrificing to the higher. As evolving earth throws off the moon that it may not be unduly retarded or arrested in its evolution, so mankind has separated from the "lower" kingdoms that its spiritual progress might be accelerated. But mankind is standing on the shoulders of these kingdoms and does well to recognize that it is the beneficiary of their sacrifice. Paracelsus intuited this dependency and interrelationship: "I have observed all beings — plants, animals — and they seem to me nothing but scattered letters, man being the word, living and whole."

What *egoity* views as humiliation, the spiritual Self regards as the means of its liberation and fulfillment. For to make, in a worldly sense, humble, to bring low, is to make, in the spiritual sense, strong. The soul that can be humiliated is the soul which has not yet become completely humble, for perfect humility cannot be humiliated; not because it is utterly abased, but because the pride and insistence on special or deferential treatment has been quelled and expunged, and one may joyfully

greet all events with the absolute knowledge that God's will, not the personal self's, is being done.

Thus, the Scourging and Crowning With Thorns signify bearing the contempt of one's fellows with equanimity and understanding, finding the fortitude to endure the feeling of obliteration. A time comes when one is rejected as entirely worthless, yet one summons the courage to remain inwardly upright and positive. In the mystic experience of Crucifixion one regards the body as a foreign object, as wood one would bear on the spine of resolve. In the stations of Christian initiation, humility allows for increasing self-extinction and identification with larger wholes, from humanity, to the totality of earth, to the all-embracing beneficent cosmic love of Christ.

While for Christ the humbling of incarnation is a grounding, a descent, for man it is an advancing and a means of graduating from ignorance and weakness. It is the way to accomplish our high and holy destiny. Were we not invested in physical bodies, we could not become self-conscious egos. The desire to deny or depart from it undermines our opportunities for spiritual progress. Our guiding assurance is: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt 11:28-30).

Let us not forget that the meek are blessed, for they inherit the earth. They receive it not as a consolation prize for self-prostration

but because the unconditional surrender of selfishness to the will of God enables them to fuse with life and creation as extensions of their being in a union with their manifest person which no earthly power can wrest from them. More fully and promising, they shall inherit the earth when it shall have become etheric, as described in the Apocalypticist's vision: And behold, I saw a new heaven and a new earth.

As students eager for esoteric wisdom, we do well to remember that the injunction to be wise as serpents must carry the safeguard and qualifier of dove-like harmlessness. Humility purges poisonous self-interest from the hot pursuit of higher knowledge so that the power inherent in it is not turned against one's self or one's fellows. Gentleness and scrupulous tact insure against the abuse of knowledge which, unchecked, is sure to violate the sanctity of others' will. Slightly altered, an occult maxim reads, for every step in esoteric development, take three steps in the development of moral character. Defenselessness is one's surest protection, for spiritual integrity is its own defense and is inviolable. Paul's whole armor of God comprises the virtues of peace, faith, and truth (the Word of God), against which no adverse force avails.

The passage in Philippians (2:7) that speaks of Christ's embodiment in Jesus, commonly translated as He "made himself of no reputation" in humbling Himself and taking on the form of a servant, has no counterpart in the Greek original, which uses the word *kenosis* or emptying. Christ gradually *emptied* Himself of Godhead when He was on earth. But while He emptied himself, humbled Himself to be with humanity, humanity must humble itself of a false pride, of its arrogance which is really a baseness, or a baseless claim on power it does not possess. If a human empties himself of this error, this being puffed up, he can receive Christ, is raised up with Him, first unto the cross, and then into the arms of His Heavenly Father.

Humility permits reverence. Being voided of the sense of the personal self, acknowledging that in ourselves we are nothing, we can be filled by the Holy Spirit Who can teach us all things,

"till we come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph4:13).

To do justice to humility as a cardinal Christian virtue, as an unerring aid in finding and staying on the initiatory path, we are obliged to know it as a mercy, a gift, a sacramental gate that from a worldly perspective may be forbiddingly strait, but which, once entered, opens out onto amplitudes of promise and peace. To put on humility is to answer the call to be God's Son and Christ's younger brother. Humility knows that by dying one is born to life eternal. Preconversion Augustine knew and lamented that because he could not bring himself to die the death, he could not live the life. The twice-born may say "Death has no part in me." One daily demonstrates that aspiration, if not attainment, by defying the lie (of death's power, as evinced in fear, guilt and worry), by ceasing to hold out for contrary Godless causes, by no longer vying with or pursuing the ways of the world. "Be ye of good cheer, for I have overcome the world." One lets the fires of passion burn themselves out in a self-imposed purgatory where no substance can feed the waning flames. Here humility is the submission to ultimate correction. One insists on nothing but what is given by God through Christ, which is nothing less than the Kingdom.

Humility transfigures mortal consciousness and gives wings to incorruptible spirit. Behold the handmaid of the Lord. Be it unto me even as Thou would'st. I lay down my life that I might take it up for ever. I listen in the tumult. I lay low as grandiose purposes convoke the day's proud transactions. I wait even while I work, while around me the air is buffeted by a million doings. Renew my courage to be humble. For in that soil Thy Word will flourish. In that manger Thy Son is born. □

—Charles Weber



Mystic Light

The Mission of the Rosicrucian Fellowship and the Duty of its Members

“Our own soul growth depends upon the share we have in the growth of the movement where-with we have connected ourselves, and it is therefore expedient that we should realize thoroughly what the mission of the Rosicrucian Fellowship is.” (*Teachings of an Initiate*, pages 34-35)

About this subject, Max Heindel tells us that “the object of the Rosicrucian Fellowship has been clearly stated in our literature, as have the means whereby it is hoped to attain the end in view.” (*Gleanings of a Mystic*, page 180)

Let's look at what Max Heindel communicates to us about what the Elder Brothers would like the Rosicrucian Fellowship to be:

“When we entered the Temple some time was devoted to an interview with my Teacher alone, and in it he outlined the work of the Fellowship as the Brothers would wish to have it carried out. The keynote of it all was to refrain from organization, if possible, or at least to make organization as loose as we could. It was pointed out that no matter how good the intentions may be in the beginning, as soon as position and power are created which may gratify the vanity of men, the temptation proves too great for the majority, and in the

measure that the free will of members is interfered with, the object of the Rosicrucian Order, to foster individuality and self-reliance, is defeated. Laws and bylaws are limitations, and for that reason there should be as few as possible. The Teacher even thought that it would be possible to get along without any at all.

“It is in line with this policy that I had printed upon our letterheads, ‘An International Association of Christian Mystics’; for there is a vast difference between an association that is entirely voluntary and an organization which binds its members by oaths, pledges, etc. Those who have taken the Obligation as probationers in the Rosicrucian Fellowship know that that obligation is a promise to themselves and not to the Rosicrucian Order.” (*Teachings of an Initiate*, pages 150-151)

In his written works, Max Heindel defines very well the mission of the Rosicrucian Fellowship and uses different ways to define it. We may read in *Teachings of an Initiate*, page 38:

“It is, then, the mission of the Rosicrucian Fellowship to promulgate a combined doctrine of the head and the heart, which is the only true wisdom, for no teaching that lacks either of these complements can really be called wise, any more than we can strike a chord of music on one string.”

Further, in *Gleanings of a Mystic*, pages 181-182:

“The multitude is slowly moving in the right direction as led by the different churches, but there is an ever growing class that, so to speak, feels the wings of the soul body sprouting, people who feel an inner urge to take the Kingdom of God by storm. Though unaware of any definite ideal, they sense a greater truth and a more certain light than those which the church radiates; they are tired of parables and long to learn the underlying facts at the very feet of Christ.

“The Rosicrucian Fellowship was started for the purpose of reaching this class, to show them the way to illumination, to help them build their soul body and evolve the soul powers

which will enable them to enter consciously into the Kingdom of God and obtain first-hand knowledge."

On page 186 of the same book, we read:

"To aid deserving aspirants, still deeper and more definite teachings are given by the Elder Brothers through the Rosicrucian Fellowship."

In the other books by Max Heindel are other texts on the very same subject. As noted, our own soul growth depends upon the share we have in the growth of the movement wherewith we have connected ourselves. Now let's see what Max Heindel is suggesting to us about this:

"The Rosicrucian Fellowship as an organization depends on the units, and if we are to make spiritual progress, then the burden must be taken up by every one among us. We must become more faithful, more earnest, more devoted to the ideals that have been given by the Elder Brothers." (*Letters to Students*, page 123)

"Christ said: 'Let him who would be the greatest among you be the servant of all.' The worth of a man is measured by his services to the community. The same is true of an association; but, being a composite body, its efficiency as a whole depends upon the interest and enthusiasm of individual members. We are all under obligation to the Elder Brothers for the light we have received. It is our sacred duty to let that light shine so that others may share our great privilege (not disregarding other duties), and I therefore solicit your personal aid in making a systematic campaign to promulgate the Rosicrucian teachings more widely during the coming year." (*Letters to Students*, page 68)

"Has it ever occurred to you to inquire, my dear friend, what binds you to this Fellowship? You know there are no outward bonds, that you have taken no oath of allegiance, and that you have not been intrusted with any secrets. What then constitutes the Fellowship of which we speak? It cannot be the teachings, for they are open to the whole world and are assented to by many who have not requested that they be enrolled as students. Neither is it the enrollment as a student which creates the inner bond, for

many study only to benefit themselves and have no fellowship with the rest of us. Rather, it is the *service* which we perform and the earnestness wherewith we practice the teachings and become *living* examples to the world of that brotherly love which Christ spoke of as the fulfillment of all commandments." (*Letters to Students*, pages 13-14)

"Students should also realize that a serious responsibility goes with the possession of knowledge; 'to whom much is given, of him much shall be required.' If we hide or bury our 'talent,' may we not expect a merited condemnation? The Rosicrucian Fellowship can only fulfill its mission in so far as each member does his duty in spreading the teachings, and therefore it is to be hoped that this may serve to call the attention of the student to the fact of his individual duty." (*Teachings of an Initiate*, page 59)

To conclude, we may say that the more the members of the Rosicrucian Fellowship develop themselves in a right way, the more the Fellowship will also develop itself. Therefore, as members, it is our duty to take part in the life of the Fellowship in striving to live the life as Christ lived it. Let us strive to make shine our light around us. Then we will be able to reach our goal just as the Rosicrucian Fellowship shall reach its goal.

*And I, John, saw the holy city, new Jerusalem,
coming down from God out of heaven,
prepared as a bride adorned for her husband.
And I heard a great voice out of heaven saying,
Behold, the tabernacle of God is with men,
and he will dwell with them, and they shall be
his people,
and God himself shall be with them, and be
their God.*

(Revelation 21:2-3)



—Christophe Gendre



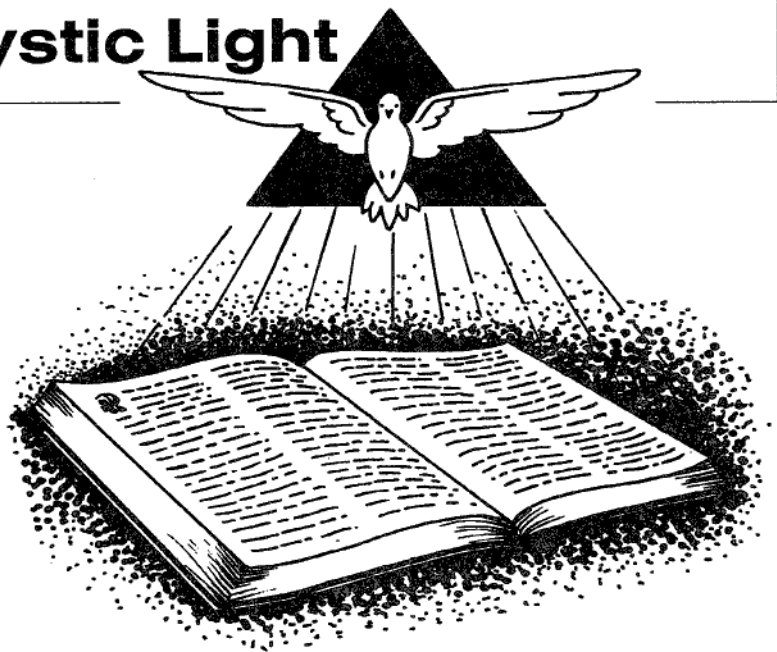
Mystic Light

Mindful of the God Within

"In God we live and move and have our being." (Acts 17:28) "Know ye not that your bodies are temples of the living God and that the Spirit of God abideth in you?" (Cor. 3:16)

Even the Mystic, who has this realization, does not always live by it. Most of us who are endeavoring to live the higher life know that we are all a part of God — that God lives within our very beings and that we do not need to search for Him because He is with us always. Yet in spite of this knowledge, how often do we feel that God has forsaken or forgotten us? How often do we complain that the burden is too great and the demands of living a spiritual life too many? How often do we lose our tempers or feel indignation? When these and similar instances occur, God is still within us, but we have harshly and cruelly shut the door in His face. We pray for His help and ask for His assistance, while at the same time shutting Him off within ourselves.

Christ said that "all things are possible to him who believes." If we know and believe with all our hearts and souls that God dwells within us, then truly all things are possible, because for God all things are possible. Christ came to show



the Way, and when He is born or awakened within us and our lives are patterned after His, we are truly on our way to realizing our God potential.

It is beyond the scope of human understanding to know what the religion of the Father will be like. We do know, however, what the religion of the Son should be like, and if we wish to advance on the path of holiness, we would do well to follow very closely in His steps. Let us remember that whenever we complain or become angry, whenever we speak harshly, critically, or cruelly, whenever we think of ourselves as being better or holier than others, whenever we are lazy in regard to serving others — in short, whenever we lose sight of our ideal — we are denying the existence of God within our hearts.

Conversely, we declare the Glory within us whenever we do that which is Christ-like. To students of the Rosicrucian Philosophy, that which is Christ-like is "loving, self-forgetting service." The dictionary defines service as: "the performance of labor for the benefit of another." "Loving" means that the service is done whole-heartedly, and with pleasure, honor, and humility. "Self-forgetting" means that it is done because it needed doing and not because we will obtain soul-growth.

We should always try to remember the words, "let us endeavor each day to forget the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within, which is the basis of Fellowship." □

—Dee Noel

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Max Heindel's Message

The Little Things

The great things in the Kingdom of God, such as the marching orbs in the sky at enormous distances from us, are something wonderful to our minds. Each one moves with an exactness that brings it to a certain point in its orbit at a certain calculable time. It is good to meditate upon these wonders of the sky, because they inspire awe in our breasts. They show us the greatness of the Creator.

But as we move about the Earth here, we pass, with unseeing eyes, things that are a great deal more wonderful, things that should bring to our minds a greater awe for the Creator of this universe. It is in the little things that the wonderful wisdom of God equally shines forth — things that we see many times but whose real importance we do not ordinarily perceive in our lives.

The telescope has revealed to us suns at such enormous distances that the figures convey no meaning to the ordinary mind. The microscope has revealed, in the other direction, things that are even more wonderful. Therefore, it might be well to take for our meditation some of those things which we usually pass by and see what lessons there are to be learned from the little things in the kingdom of God.

Let us take, for example, the faculties of man compared with those of various lesser beings in Nature. Man, as we see him now, looks upon himself, and justly so, as the lord of creation. He is the highest creature in the universe that we see about us, and he is the highest among the kingdoms that we can ordinarily perceive with our five senses. But among the lesser beings are those whose faculties in a way are much more wonderful, though they have not all that we have.

We can only move at the speed of a few miles an hour; we tire very easily. When we sail the ocean, we see a little bird flying beside the ship at the same speed that it is going, untiringly, and with seemingly little effort. Go further down the scale and look at the swift flight of insects. See them move along by the side of a train at a speed of sixty miles an hour.

We can readily see that if we had a relative speed in proportion to our size, we could compass this Earth in a few minutes.

Let us go in imagination to Africa and watch the white ants there. Could we build our houses and buildings of a relatively proportional size and strength, we should have domes towering from the Earth towards the sky about 5,000 feet, and we should walk through gates many times higher than our church spires. If we could do these things that the lesser creatures do, how great we should be in many ways.

Had we the voice of the ordinary canary expanded in proportion to our size, it would not be difficult for us to reach a great audience; we should have a voice that would be so powerful that it could be heard above the din of battle. If we had a body relatively as tough as that of many creatures that are only about a quarter of an inch in diameter, we should be able to withstand the shot of all the armies of the Earth.

The lesser creatures, as we go down the scale of evolution, have faculties which we partially lack. Man has received many great things at the hand of the Creator;

The Tests of Initiation

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

Furthermore, the Elder Brothers of humanity, who have charge of this work with respect to their younger brothers, are always sure to pick out a man's most vulnerable point, because if he is tried and tempted and falls, this serves to call his attention to the weakness in his character, and thus he has an opportunity of correcting it which he would not have if temptation were not placed before him. So the tests are not wholly made for the purpose of seeing whether he would keep the trust, but also for the purpose of giving him the chance to strengthen his weak points. The tests are therefore never the same in the case of any two candidates, for what would be a temptation to one would pass the other absolutely without making any impression upon him whatever.

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

for instance, his mental powers and his spiritual faculties. He has evolved them during a long journey through matter. But the little creatures that we usually look down upon have faculties in a wonderful measure also. Consider the sight of an eagle; at a distance at which an object is imperceptible by the human eye, the eagle will spy its prey, follow the direction that the eye points out, and invariably catch its quarry.

And so in every direction that we look in the animal kingdom, among the small as well as the great, we find faculties given to the lower creatures in a measure that we do not possess. Is not a God Who has endowed the little ant with a power of resistance and a capability of resisting injury such as has already been described also capable of giving us a resisting nature that is not as easily hurt as our present bodies are, the bodies of which we think so much? When we have fitted ourselves for greater powers, we shall surely have them.

Let us look upon the little things of the Earth in another respect. They are God's work. Look at the bottom of the great deep. Millions uncountable of little bodies lie there, piled on top of one another. They accumulate until at last they reach the surface and form what we know as coral islands. Off the coast of Australia little animals which we speak of as coral have built a reef a thousand miles long, and so wonderfully strong and well constructed that it protects the coast from the onslaught of the waves. These little things work slowly; it takes ages and ages for them to finish their work, and yet they do more to change the face of the Earth than do earthquake and volcano, and they work at the bidding of God. Such are the missions of the little things, and we find that everywhere God works through them. He manifests not only in the great orbs in the sky but also in the most minute things. When we look upon the Sahara Desert, we see that it is the bottom of an ocean of a bygone day, and that there are in its sand the shells of minute creatures.

These little things all play their part in the economy of Nature. They are perfect, each one in its class. Then what better can we do than im-

itate God in this as in all other matters? What better can we do than to imitate the perfection of the little things? The longest journey that we take is a succession of steps. The swiftest traveler can take but one step at a time, but his progress depends on how each step is made. Every life is a succession of acts, and those acts are links in a chain which is the result of character. If there is one little link not as perfect as it ought to be, then the whole chain is weakened accordingly.

Therefore, it is of the greatest necessity that we should look to the little things in life. It is not for us to wait day by day, thinking of what we will do at some future time when we shall have attained great and glorious faculties; but it is for us to do the little things that lie at our door day by day, ever looking for the opportunities that are always near. These are the little things that build character, these are the little things that go to make a grand and glorious life and fit us for the possession of greater faculties than we now have.

It cannot be too often reiterated that we are not to expect anything more than we have at present until we have fitted ourselves for the possession of greater faculties. And how can we fit ourselves for anything greater if we do not use that which we now have? □

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Studies in the Cosmo-conception

This department is devoted to a study of The Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception by Max Heindel. A catalog of our publications is available on request.

Living Our Purgatory Here and Now

Question: *Of what benefit is foreknowledge of Purgatory?*

Answer: There is an inestimable benefit in knowing about the method and object of purgation after death, because we are thus enabled to forestall it by living our Purgatory here and now day by day, thus advancing much faster than otherwise would be possible.

Question: *How is this done?*

Answer: It is done by faithfully practicing an exercise, the object of which is purification as an aid to the development of spiritual sight. It consists of thinking over the happenings of the day after retiring at night.

Question: *Is a particular method followed?*

Answer: We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits.

Question: *How does this practice relate to Purgatory?*

Answer: By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for Purgatory and be able to pass to the First Heaven directly after death.

Question: *Are there other benefits?*

Answer: Yes. If in this manner we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

Question: *Do we note only our wrong actions in this review?*

Answer: By no means. In reviewing the day's happenings and blaming ourselves for wrong, we should not forget to approve impersonally of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Question: *Are there other aids in relation to Purgatory?*

Answer: Repentance and reform are also powerful factors in shortening the purgatorial existence, for Nature never wastes effort in useless processes.

Question: *How do these operate?*

Answer: When we realize the wrong of certain habits or acts in our past life and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the subconscious memory and they will not be there to judge us after death.

Question: *What occurs if it is not possible to redress a wrong?*

Answer: Even though we are unable to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even," or to take revenge. Recompense may be given to our victim in other ways.

Question: *How far-reaching are the benefits of this practice?*

Answer: Much progress ordinarily reserved for future lives will be made by the man who thus takes time by the forelock, judging himself and eradicating vice by reforming his character. This practice is earnestly recommended. It is perhaps the most important teaching in the present work.

□

—Ref., *Cosmo-Conception*, pp. 110-112.

Western Wisdom Bible Study

The New Relationships

While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak unto thee.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?

And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. — Matthew 12:46-50.

Here Christ Jesus teaches the lesson of right human relationships based on the essential oneness of all living things.

Prior to the coming of Christ as indwelling Planetary Spirit of the Earth, the idea of separateness held sway — separateness of individuals, of families, of clans and tribes, and of nations. Conflicting interests growing out of this selfishness and feeling of separateness led to the wars and bloodshed that exist even to the present time. But as stated in The Rosicrucian Cosmo-Conception:

“Christ came to prepare the way for the emancipation of humanity from the guidance of the differentiating Race and Family Spirits, and to unite the human family in One Universal Brotherhood.

“He taught that ‘Abraham’s seed’ referred to the bodies only, and called their attention to the fact that before Abraham lived (the) ‘I’ — the Ego — was in existence. The threefold individual Spirit had its being long before all tribes and races, and it will remain when they have passed away and even the memory of them is no more.

“The threefold Spirit in man, the Ego, is the

God within, whom the personal, bodily man must learn to follow. Therefore did Christ say that, to be His disciple, a man must forsake all that he had. His teaching points to the emancipation of the God within. He calls upon man to exercise his prerogative as an individual and rise above family, tribe, and nation. Not that he is to disregard kin and country. He must fulfill all duties, but he is to cease identifying himself with part and must recognize an equal kinship with all the world. That is the ideal given to mankind by Christ.”

“There is much foolish, even dangerous talk of giving up the Self to the Not-Self; only when we have cultivated a ‘Self’ can we sacrifice ourselves and give up the Self to the WHOLE. So long as we can only love our own family or nation we are incapable of loving others. We are bound by the tie of kin and country. When we have burst the tie of blood and asserted ourselves and become self-sufficient may we become unselfish helpers of humanity. When a man has reached that stage he will find that, instead of having lost his own family, he has gained all the families in the world, for they will have become his sisters and brothers, his fathers and mothers to care for and help.”

Family relationships will continue for centuries to come, but already the tie of blood is becoming less binding among the most advanced peoples of the world. Each year, as the unifying power of the Christ becomes stronger and urges all humanity toward the higher ideals of selflessness and service to others, there is an increase in the number of those who recognize the unity of each with all and strive to live as brothers to all other humans. Through the great Love Power of Christ Universal Brotherhood is being accomplished. □

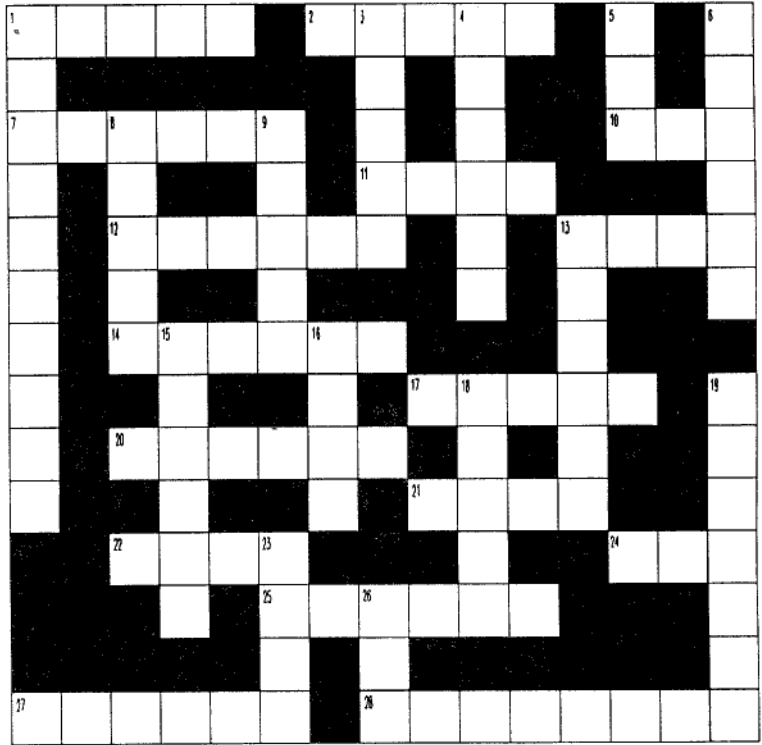


CROSSWORD PUZZLE: CHRIST'S WORDS FROM MATTHEW

All the words in this crossword puzzle come from the words of Christ in the gospel of *Matthew* — King James Version.

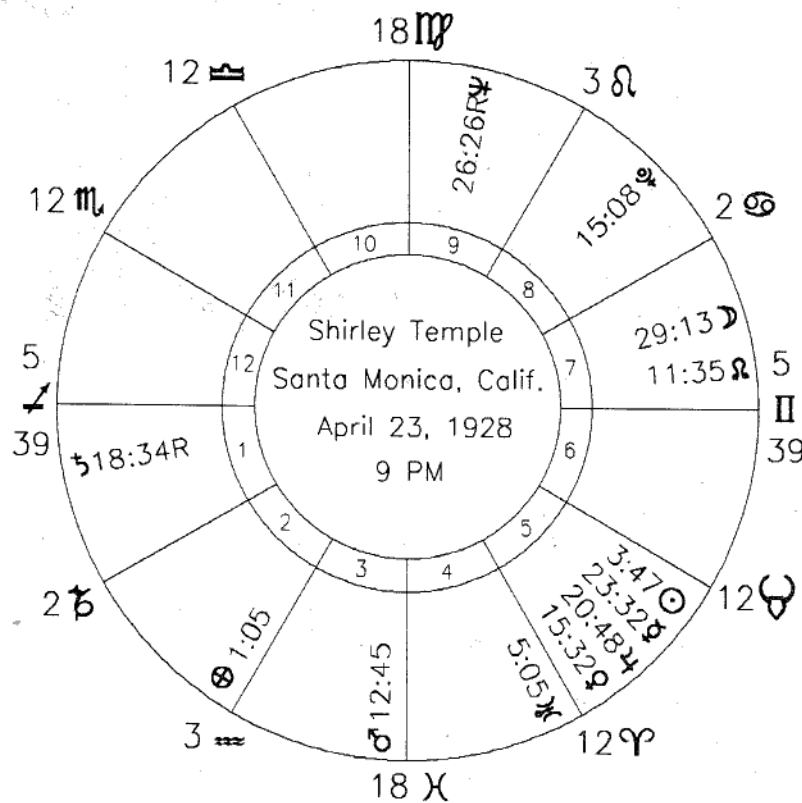
Put the missing words in <brackets> into the puzzle. (Answers on page 124.)

1. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh <1 down>.
2. Thou oughtest therefore to have <26 down> my money to the exchangers, and then at my coming I should have received mine own with <1 across>.
3. Some fell upon <2 across> places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth.
4. which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a <3 down>, and let it out to husbandmen, and went into a far country.
5. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the <4 down> and nine which went not astray.
6. But let your communication be, Yea, <5 down>; Nay, nay: for whatsoever is more than these cometh of evil.
7. But the wise answered, saying, Not so; lest there be not <6 down> for us and you: but go ye rather to them that sell, and buy for yourselves.
8. Have ye not read, that he which made them at the beginning made them male and <7 across>.
9. For in the resurrection they neither <8 down>, nor are given in marriage, but are as the angels of God in heaven.
10. And it came to pass, when Jesus had <9 down> these sayings, the people were astonished at his doctrine.
11. for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long <10 across> in sackcloth and ashes.
12. then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor <11 across> shall be.
13. They say unto him, Caesar's. Then saith he unto them, <12 across> therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
14. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great <13 across>.
15. And the husbandmen took his servants, and beat one, and <13 down> another, and stoned another.
16. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray <14 across>.
17. And he <15 down> his mouth, and taught them, saying.
18. And their <16 down> were opened; and Jesus straitly charged them, saying, See that no man know it.
19. And Jesus stood <17 across>, and called them, and said, What will ye that I shall do unto you?
20. And whosoever shall compel thee to go a mile, go with him <18 down>.
21. And Jesus answered and said unto them, Elias truly shall first come, and <19 down> all things.
22. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in <20 across>.
23. Then he which had received the one talent came and said, Lord, I knew thee that thou art an <21 across> man, reaping where thou hast not sown, and gathering where thou hast not strowed.
24. Take <22 across> that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
25. And when the time of the fruit <23 down> near, he sent his servants to the husbandmen, that they might receive the fruits.
26. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall <24 across> perceive.
27. From that time Jesus began to preach, and to say, <25 across>: for the kingdom of heaven is at hand.
28. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and <27 across> me.
29. If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have <28 across> in heaven: and come and follow me.



Astrology

Sweetheart of the World



Yet this warmer and stealer of hearts was also of very tangible help to multitudes: she not only quadrupled her family's income, saved a studio and a bank from going under, but by swelling movie attendance (she starred in over 40 films), Shirley Temple dolls, toys, and trinkets manufactured by the millions, she provided income for thousands and may have eased the Depression more than anyone else. The closest tie between her chart and that of the U.S. is that of her Pluto (located in her house of big business and joint resources) on the Cancer conjunction in the U.S.'s 2nd house of finances. Because her films and by-products were exported, no doubt there was a ripple effect abroad. Taureans are born to make a practical contribution; Shirley Temple surely did.

Would anyone who lived through the Great Depression of the 1930s deny that some of his or her most pleasant memories center around sweet little Shirley Temple? For four of those years she was America's most popular movie star; for the others, close to number one. FDR — one of the many world leaders and luminaries she got to know personally — said: "When the spirit of the people is lower than at any other time during this Depression, it is a splendid thing that for just 15 cents, an American can go to a movie and look at the smiling face of a baby and forget his troubles."¹ Truly, that spirit-lifting charm of hers reassured millions that truth, goodness, and beauty were alive and well. Neptune dominating from the 9th house endowed her with that inspiring, exquisite essence.

THE LAMENT

Saturn in her 1st house and the Dragon's Tail halfway between it and the Ascendant makes for a strong Saturnian influence. Persons with Saturn close to the Ascendant generally come into this incarnation after a difficult birth. Her's not only was a "nine-hour labor," but 20 years later her mother still had to have corrective surgery.² The esoteric meaning of

a difficult birth is that the incoming ego has chosen this incarnation to expiate karmic debt. It would not be an easy life, hence the ego shrinks back, as it were, in hesitation.³

What? One so universally admired a difficult incarnation? The pressures on child stars, especially girls, are unbelievable; that's why many of them have a hard time handling adulthood and turn to drink, drugs, and other escape mechanisms. Mrs. Shirley Temple Black discreetly writes that in her teen years the "serpents... (were) more challenging than angels."⁴ The book's jacket proclaims that even from the age of three, when she began acting, it was often in exploitive films directed and produced by some abusive studio executives. But Shirley's talent and perseverance could not be thwarted."

The millions she was earning as a child were supposed to be kept in a trust fund until maturity. Yet on reaching it, she found out that much of it had been squandered by the one entrusted with her finances: Saturn, ruler of her 2nd house of earnings, is retrograde, close to the South Node, in hard aspect to Pluto; she was deprived of the fruit of much of her labor. Eight of her planets (Mars not technically, but influence-wise) are in the western half of the chart; her destiny would largely be in others' hands; it was. Though a native of the "money sign," she took it with remarkable resignation.

THE LOVE

Her most heavily tenanted house is the 5th, making her an ardent giver and seeker of love.⁵ Too, Taurus is ruled by Venus of love. She loved Venus-ruled music and art, also sweet things to eat! Had it not been for her mother's love and devotion, she could not possibly have become a great star. Mrs. Temple labored with her lovingly and long. The Moon represents the mother, here it is in the 7th house of the public: her mother most devotedly prepared for and also protected her from it; the lunar orb being in the last degree indicates the great lengths to which she went.

Dominant Neptune is co-ruler of the 4th house of mother; her mother constantly hovered over her. The other co-ruler, Jupiter, also ruler of the chart, augments the potential of her cluster in energetic Aries, joined by Mars of energy by mutual reception: maternal love was the very

catalyst of her energy. Few mothers have ever thus given themselves to their children. Repeatedly in her autobiography Shirley acknowledges the debt; the book is lovingly dedicated to her; its last words, "Thanks. mom."

Her wise mother prepared herself for a super child before birth. She ate lots of raw carrots,⁶ listened to much good music, read uplifting books, visited museums, etc., to expose the unborn to as many positive "sounds and sensations" as possible. "It was her mystical, Teutonic conviction that noble thoughts, beautiful sights, and pleasant sounds could somehow imprint themselves directly on her child, a prenatal blitzkrieg."⁷

THE LABOR

Not every child, even with best of methods and management, could have achieved what Santa Monica's most famous did. She was an old soul; such are drawn to mothers who prepare as meticulously as Mrs. Temple. The extra-Saturnian planets angular or prominent and interacting with the others, a strong Mercury and Saturn — all indicate that she was far advanced in Life's Great School.⁸ Surely John Keats was right that "beauty is truth, truth beauty."⁹ Her performance was genuine, no put-on: expansive Jupiter is conjunct her Venus of beauty, which rules her 6th house work.

Children normally have a short attention span. To spend hours after school learning lines (instead of playing with other children) and having to redo scenes as often as a dozen times because of others' faults — can bigger demands be placed on a little girl, to say nothing of rudeness — and worse — experienced from co-workers? Adults have cracked under less pressure; how was Shirley able to survive all this?

THE LIGHT

Pluto strong in its own natural house and decan and ruler of the 12th house or hidden sustenance; the Sun not only ruler of the 9th house of the higher mind but also there by solstice point and in very close conjunction with Neptune — she had spiritual resources. She was brought up in traditional "orthodox" background; attended a school where religion was taught; she loved to read Bible stories.¹⁰ But in her late teens, when major troubles appeared,

she embarked on a search of her own and was drawn to a New Age group. What intrigued her most, she noted, "was its transcendental approach to human problems, of which I had my share."¹¹ She also praises the astrologer who did her chart, tells of a studio whose schedule was determined by stellar movements, and notes in amusement that the head of a big nation who had invited her for a visit ascribed his success to his clairvoyant powers.¹²

THE LEGACY

Doesn't it seem strange, perhaps, to find Virgo on the famous actress' M.C.? Wouldn't Leo or Pisces be more appropriate? Really? But isn't acting, in the final analysis, largely concerned with things of that sign, minute details, knowing exactly what to say and do and how and when.¹³

Virgo is also the sign of purity. Not only was it the sheer charm of unsullied innocence that won her world-wide adulation as a child, but as an adolescent actress she had to defend it by fight and flight.

Above all, Virgo is the sign of service. When she began acting at three (her ruler, Jupiter, by primary progression, came conjunct Mercury ruler of her M.C. of career and Descendant of her public), it was not for gold or glory, but to please — to serve — her mother, who she loved most dearly.¹⁴ Later, she served her country in various ways, at the U.N., as ambassador, etc. She was in films only 19 years; in 1988 she attained that same length of time in the service of her country. For her "distinguished contributions" she was appointed "First Honorary Foreign Service Officer in the nation's history." Her M.C. sign is also that of perfection.

She always cheerfully, lovingly,

did her very best in all she undertook. Giving one's genuine best to every task, in the spirit of love — can mortals do more?

□

—A Probationer

1. *Child Star*, Shirley Temple Black, p. 59.
2. Shirley Temple Black, *op. cit.*, p. 427.
3. *Astrology: A Cosmic Science*, Isabel M. Hickey, p. 179.
4. Shirley Temple Black, *op. cit.*, p. 366.
5. *The American Book of Nutrition and Medical Astrology*, Eileen Mauman, pp. 32, 33.
6. In his most enlightening *Dick Gregory's Natural Diet for Folks Who Eat: Cooking With Mother Nature*, the author highly recommends raw carrot juice for expectant and nursing mothers.
7. Shirley Temple Black, *op. cit.*, pp. 4, 5. No wonder she gave birth to a super baby, for "to a woman who learns to surround herself and fill her consciousness with only the good, the beautiful and the true, an unworthy ego cannot come; the strength of her love and aspiration will draw to her, unerringly, one who is worthy of her ideals." *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne Heline, p. 91.
8. *The Astrology of Human Relationships*, Sakoian & Acker, p. 40; Isabel M. Hickey, *op. cit.*, pp. 130, 274.
9. *People*, Summer 1991 Special Edition, p. 27.
10. Shirley Temple Black, *op. cit.*, pp. 183, 300-302.
11. Shirley Temple Black, *op. cit.*, p. 421.
12. Shirley Temple Black, *op. cit.*, pp. 330, 363, 372.
13. Greta Garbo and Sophia Loren have the Sun in Virgo, also Shirley Booth and Van Johnson; Marlene Dietrich and Katharine Hepburn have the Moon therein; Lucille Ball and Charlton Heston Mercury — all famous actors. See *Astrology, The Divine Science*, Moore and Douglas, pp. 112, 114, 115; also *My World of Astrology*, Sydney Omarr, pp. 214, 215.
14. Children who "expend themselves in selfless service for the good of all mankind... are the old souls, the great souls, the highly evolved, the spiritually advanced." *Astrology for Parents of Children & Teenagers*, Joan Quigley, p. 2.



Astrology

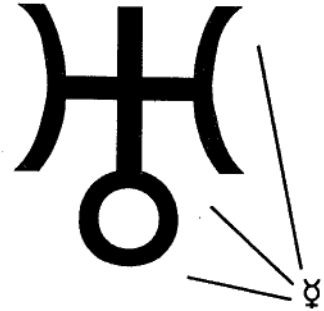
Uranus: The Spiritual Awakener

The dynamic, transcendent planet Uranus is known in astrological parlance as *The Awakener of the Christ Within Man*. If one is attuned to its high vibration, then Uranus lifts the consciousness into the World of Life Spirit where the Christ Within meets the Christ Without. In this way, Uranus transcends materiality. This occurs when the progressed Uranus forms a conjunction with the natal ascendant of the horoscope. Since it takes 84 years for Uranus to circumscribe the chart, this aspect may never transpire within the native's span of life. However, students of the Western Wisdom Teachings are given certain exercises to perform which will aid in cultivating the Christ Within. And, as Max Heindel has said, "Loving, self-forgetting service to others is the shortest, the safest and the most joyful road to God."

Uranus demands freedom of thought, not bound by creeds and dogmas and release from the crystallization of outmoded ways of doing things. It fosters the principle of epigenesis in man, which is the ability to create something entirely new in the life, something not bound by karma. This is equivalent to genius. The return of Uranus to its natal position in the horoscope indicates genius in the native. Also, trine aspects to Uranus promote genius along various lines of endeavor.

Uranus is the higher octave of the planet Venus, endowing us with altruism, provided we can respond to its high vibration. Through altruism, a second spinal cord is forged by transmuting the lower love nature upward to the brain. This will have dominion over the sympathetic segment of the present spinal cord and the left cerebral hemisphere now ruled by the planet Mars and the Lucifer Spirits.

The Sun, by precession of the equinoxes, takes 2100 years to traverse one sign of the zodiac. The present Piscean Age will end around the year 2600 A.D. and the Aquarian Age will begin about the same time; but we are already feeling its influence in our lives. Uranus is said to rule the sign Aquarius, as well as the Ethers. The keyword of Uranus is, altruism, which expands the love nature to include all of humanity in its embrace, leading us away from separateness and self-inter-



est to unity and cooperation with others. When we are able to rise to these noble ideals and lofty aspirations, we shall make "the fatherhood of God and the brotherhood of man" a reality in our world. As Thomas Payne so beautifully expressed it, "The world is my country, and to do good is my religion."

One of the keywords of Aquarius is "I know." In the New Age we will all know that "the Lord, He is God." □

—Jacqueline Gould

References

- Studies in Astrology, Vol. II*, Elman Bacher, p. 49, 53, 54.
- Web of Destiny*, Max Heindel, pp. 16, 17.
- Message of the Stars*, Max Heindel, pp. 10, 32, 36, 345, 347, 349, 358.
- The Rosicrucian Cosmo-Conception*, Max Heindel, p. 35.
- Simplified Scientific Astrology*, Max Heindel, p. 7.
- New Age Bible Interpretation, Vol. V*, Corinne Heline, p. 125.

News Perspectives

It Happens Every March

In Ireland, North America and many other parts of the world, sons and daughters of Hibernia mark the birth of St. Patrick, who is said to have brought Christianity to the Emerald Isle, by marching and proudly displaying the traditional green.¹ It surely is the right color; astrologically Ireland is under the sign Taurus, whose gem is the emerald.² It's a good time for a parade all right; also those not Irish have something to celebrate — winter's end.

Esotericists have a good reason to commemorate March 17 too. Another great champion of truth was born that day, Joseph of Arimathea,³ of whom we read that he laid the body of the Christ after the crucifixion in a sepulchre.⁴ Western Wisdom literature, as well as other sources, fill us in on the rest of his life: "Accompanied by other Christian Initiates — among them Mary Magdalene — he set sail across the Mediterranean and carried the torch of the great new spiritual light first into Gaul (France) and then into Britain where he founded the Abbey of Glastonbury."⁵

Why did they travel so far? History may glibly inform us that at the time the *Pax Romana* (Roman peace) "prevailed" in the Mediterranean world, but this does not mean there were no robbers or pirates around. Too, sailing on such long trips was risky because of the weather.⁶

Besides, in the first century A.D. the *Pax Romana* did not extend to Britain. The previous century the Romans under no less than Julius Cesar had tried to conquer that island. Now, begun under Emperor Claudius, they would spend decades trying to subdue it, despite fierce opposition by Queen Boadicea. Also France was not wholly pacified; Vercingetorix had not been the only "resistance fighter." But England certainly was in turmoil. If Joseph of Arimathea wanted to spread the light, it would have been much safer to go to other places closer to home; why venture so far?

One may be sure they did not blindly stumble into France and England; they knew the great hazards they were facing. There must have been a compelling reason. "Christian Initiates" do not undertake things of life and death import without good reason.

There can be no doubt concerning this: their message would have to be taken to Western Europe. Obviously, England was their real, eventual goal. But why venture with the gospel to that distant isle with its fierce inhabitants?⁷ Could it have been because England eventually was to control one-fourth of the world?

Admittedly, England did build a huge empire, the biggest in historic times; how much poorer the world would have been had it not *basically* operated as a Christian civilizing force.⁸ But even more important by far, England was to become the tool of Providence in laying the foundation for that other great-nation-to-be that was to take the lead in ushering in the New Age, the United States of America!

If the Founding Fathers, of British heritage, had not had the spiritual background that was theirs, they would never have built a society that freely invited nationalities other than their own, which fact is making the U.S. the world's greatest and grandest experiment in brotherhood.

A unique historic event supports the thesis that the Great Lords of Destiny saw to it that England would fulfill its mission of creating the seed that produced America. During the Hundred Years' War (1338-1453) England

was defeated in a way no other nation had ever been. A French teenager, Jeanne D'Arc, heard heavenly voices of guidance,⁹ and that finally turned the tide in France's favor after more than nine decades during which the other side had been winning. And it was as a result of "losing" France that England, by way of compensation, turned overseas. Had it not lost its vast and valuable French possessions, it would not have done so. There would have been no Jamestown, Plymouth Rock, and hence no America as we know it today, which will help usher in the New Age.¹⁰

Esotericists are agreed on America's eventual Aquarian destiny. Does it not stand to reason that the Powers in charge of human evolution would make very sure that the preparatory process for this would not be disturbed? To illustrate: the U.S. Constitution empowers Congress "to raise and support Armies,"¹¹ yet nothing is said in that great document about hiring cooks, carpenters, cartographers, etc. That right is implied, hence it need not be spelled out. Similarly, when America was chosen for a certain destiny, it goes without saying that it was also foreordained for a very definite preparatory process, including England receiving Christianity right early, so that when America was ready to be opened up, a mature, advanced form thereof might be planted on these shores.

We have a tremendous example of Providence's preparatory process. We know that the Christ was destined to come during what most of the world, in His honor, calls the first century A.D. Certain preparations had to be made, and they were "begun about 13,000 B.C."¹² That is thorough preparation! That is how He Who Inhabits Eternity works out His wishes within the confines of terrestrial time! There is not the slightest reason to doubt that preparation for the coming New Age would not be equally extensive. Joseph of Arimathea and Jeanne D'Arc are but two persons that testify to this. Another factor bears mention.

Britain was challenged for control of North America by empires of greater strength. In the end it triumphed, though it took such clearly providential events like a storm destroying the Spanish Armada, the biggest fleet ever mustered up to that time, in 1588, to bring this about.¹³ And because of that, the civilization that took

roots in America bore the imprint of what then was the most highly evolved Christian society in the world, England's! Had those years of global war for empire ended differently (1588-1763), America today would be vastly different and not on the road to Aquaria.

Another reason why Old England was chosen to become the spiritual tutor of the society that would bring forth the New Order is that even as the Sun "travels" from east to west, spiritual light progresses in the same direction. It started in Asia, gradually moving west, and when the time was right for America's foundations to be laid, it had advanced to the westernmost part of Europe. Truly, "Civilization moves westward on the terrestrial sphere."¹⁴

But why were not France, Spain, or Portugal chosen? In addition to the fact they did not possess the most advanced form of spiritual truth, there is the fact that England (which at the time also controlled Ireland in its entirety) is an island, and "only under more or less concealed conditions (like an island) can the wisdom of the Mysteries — which is but foolishness to the multitude — be safely and favorably imparted."¹⁵ We know that most of America's Founding Fathers were Masons;¹⁶ Masonry had for years been strong in the British Isles.¹⁷

Insularity is protective like a womb; after all, both are protected by water. True, despite the protective ocean England has seen strife, but far less than the Continent, and primarily because of its favorable location. By contrast Central Europe, the part of the Continent with the least "concealed conditions," has endured Europe's worst wars. The Thirty Years' War (1618-48) alone set it back about 200 years; war is retrogressive; peace is progressive; insularity greatly augments the latter.¹⁸

In a way, Britain is also a prototype of multi-ethnic America. Who are the British? An amalgam of Angles, Saxons, Jutes, Vikings, Scots, Irish, Normans (French), Welsh, and Cornish (Celts). The child is father of the man; like begets like; there's a beautiful pattern in all this, one that didn't just happen.

Moreover, we read in Western Wisdom literature that America as we know it today actually began to take shape in England. It "fixes the time of America's beginnings at a date anterior to the events taken note of by the (conventional) histo-

rian.... In 753 A.D. a new race began to take possession of form." Which race was it? "The Anglo-Saxon-Teutonic race." Where? "In 871 Alfred the Great, the voice of the Aquarian Age, succeeded to the throne." Of what country? England.¹⁹

Is any of the above intended to imply that St. Patrick's Day and its Irish implications should be ignored? Not at all. Rather, it is suggested we remember that the day has also significant American implications — New Age implications. □

—A Probationer

1. For centuries Ireland was Europe's chief center for spreading the gospel, which augments the importance of St. Patrick's work.
2. *The Compleat Astrologer*, Derek and Julia Parker, p. 105; *The Message of the Stars*, Max Heindel, p. 64.
3. *Butler's Lives of the Saints*, Volume 1, p. 617.
4. Matthew 27:57-60; Mark 15:42-46; Luke 23:50-53; John 19:38-42.
5. *The New Age Bible Interpretation, Volume IV. Part II, The New Testament*, Corinne Heline, p. 188.
6. Acts 27:13, 14.
7. Let it not be forgotten that Stonehenge, "that impressive monument" which "continues to testify to the existence of the Mystery Teachings," is located not on the Continent but in England. *The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Heline, pp. 269, 286.
8. This is not to deny that along with other colonial as well as non-colonial powers, England
- has made its share of mistakes.
9. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 38.
10. "History is not a chain of events following each other in logical sequence. At every turn one finds mysterious and inexplicable incidents 'not the results of hazard or of personal initiative' which seem to be 'injected by the creative force of spiritual currents.'" *Days of Our Years*, Pierre Van Paassen, p. 491.
11. Article 1, Section 8.
12. *The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Heline, p. 72; We also read that "the Holy Land... was prepared by the great Masters of Wisdom for many thousands of years for the coming of Christ Jesus." *The New Age Bible Interpretation, Volume IV, Part I, The New Testament*, p. 68.
13. After the Armada's destruction, England struck a medal in grateful commemoration with the Latin inscription, *Afflavit Deus et dissipantur*. "God blew and they were scattered."
14. *Astrology: the Space Age Science*, Joseph F. Goodavage, p. 116.
15. *The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Heline, p. 197.
16. *Utne Reader*, October/November 1984, p. 4.
17. *The New Age Bible Interpretation, Old Testament, Volume II*, Corinne Heline, pp. 29-31.
18. It is noteworthy how many present-day "economic miracles" are found on islands: Japan, Taiwan, Hongkong, Singapore.
19. *America's Destiny: A New Order of the Ages*, Theodore Heline, pp. 19-21. It also states in the pages cited that "in 874 the Western Hemisphere was discovered." In case the reader in view of 1492 and Columbus and all is confused — that was the year the Vikings under Ingolfur Arnason arrived in Ireland, and a look at the map shows it is closer to Greenland than to the British Isles, and the former is extremely close to the New World, especially the northwestern part. See *The CBS News Almanac*, 1978, p. 540.



Book Reviews

The Soil and Health

The Soil and Health: A Study of Organic Agriculture. Sir Albert Howard. Schocken Books, New York, 1975, 307 pages. (In England, *Farming and Gardening for Health and Disease*)

We cannot say exactly when civilization began, but we know how: when early man stopped being wholly nomadic and began to settle down. Yet man was unable to settle down until he learned to grow his food — agriculture. This is abundantly proved by the fact that earth's few nomadic people have produced nothing that could be called civilization.

No agriculture, no civilization. Hence also, bad agriculture, bad civilization — and that is exactly how the author describes the present state of things. He pays his respects to the Industrial Revolution's accomplishments but laments that a by-product has been "bad agriculture." True, industrialization has enabled man with far less manpower and certain chemicals to reap from the soil far more than ever before, but with this increase in quantity has come a corresponding decline in quality.

He quotes his equally famous contemporary, Alexis Carrel, that "the staple foods may not contain the same nutritive substances as in former times.... Chemical fertilizers, by increasing the abundance of the crops without replacing all the exhausted elements of the soil, have indirectly contributed to change the nutritive value of cereal grains and of vegetables.... They have, thus, contributed to the weakening of our body and our soul." He is convinced that health is the birthright of all things living on earth. This does not merely mean mankind's; it is also true for the living soil, plants and animals. He sees all these as parts of a connected whole.

The soil a living entity? Sir Albert finds the myriads of earthworms, insects and microbes pursuing their nature-appointed tasks as major contributors to soil fertility. When certain chemicals are poured into the soil, the earthworms die. Thereby Nature's great process, the "wheel of life," is tampered with and consequently the end product, food for man, cannot be all it should be. For every link in the chain that is weakened of necessity can only pass on a contribution not up to par.

The "living soil" is "pulsating with life." P. 22. By means of a microscope, one can easily observe the vital process. It is the worms, ants and termites that get the wheel of life started. They carry humus from the topsoil down to the subsoil, to the deeper levels where the roots have access to it. The earthworm actually eats the humus and what he casts out is enriched by having passed through his body. It has been estimated that during the course of a year on each acre of fertile land no less than 25 tons of worm excreta are deposited.

The author views the swarms of animal and vegetable pests and diseases as a symptom of a great failure. One should not kill the pests; that would be like killing the messenger of unpopular tidings. What should be done is to go back to the soil and bring its health up to par by working with Nature's laws. That will cure the sick plants and animals and cause the pests to vanish. He asks: "If fruit trees need to be drenched with poison sprays before they can produce a crop, what is the effect of such fruit on the health and well-being of the people who have to consume it? We know these practices kill the bees and also the earthworms." P. 146.

The late author, who has spent decades studying agricultural methods in many parts of the

world and is a recognized authority, offers actual observations of how the introduction of organic methods turned pest-ridden produce into that which is pest-free: oranges in Southern Rhodesia (presently Zimbabwe); apples, pears; cherries, plums and strawberries in England. Pp. 142-45. Admittedly, the regeneration did not occur over night; after all, some of the fruit had been pest-plagued for two decades and Nature's normal gait is gradual.

He praises cats for their ability to know what's good: famous Lady Balfour's cat refused potatoes produced with "artificial" but avidly devoured those grown Nature's way. Farm animals switched to organic fare not only had a lower infant mortality rate and less foot-and-mouth disease and abortions, but also did better. Best of all, they needed 15% less feed.

Sir Albert finds that the Hunzas, living in a high valley of Central Asia, not only have closely followed the principles of organic farming, but are living proof how Nature rewards obedience. Some of their old men walk 60 miles across mountains, returning also on foot yet "without feeling unduly fatigued." P. 37. He quotes Sir Robert McCarrison, who lived among them for seven years, that he "never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, (or) of cancer.... A remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities."

The Hunzas are no isolated case; "Examples without end are available." P. 260. Howard even spells out the principle at work in organic produce; the power of the circulation of properly synthesized

protein in nature to confer a high degree of immunity to disease. If this protein in plants, animals, or man is not properly nourished, it overexpands and pieces are broken off, producing virus. It, therefore, does not come from without, but within, and disease with it. Chapter 11.

Whence does properly synthesized protein come from? The Sun, basically. And the means for intercepting this solar power is the interior of a green leaf which contains minute particles of a substance called chlorophyll. Hence he laments man's ongoing diminution of what he calls the "green carpet," earth's vegetation, which alone contains chlorophyll and the ability to provide man the means of sustaining life and health.

Equally egregious in his view is man's transgression of the "Law of Return." He finds in the forest Nature's marvelous and continuous demonstration of this law. Constantly falling leaves, twigs, branches and decaying dead animals are introduced into the soil by means of worms and insects. Sunlight warms the decaying matter, but does not burn it, thanks to the shade provided by the trees. The rain does not descend destructively in "buckets" but as small drops; the air circulates freely, but there is protection from the cooling and drying effects of strong wind.

A similar soil-enriching process is also going forward in prairie, moor and bog, though more slowly. As to human interference — "the slow poisoning of the life of the soil by artificial manures is one of the greatest calamities that has befallen agriculture and mankind. P. 253. Is the excuse of lack of organic fertilizer valid? Sir Albert believes that under the inexorable Law of Return, the cities, major recipients of Nature's bounty, should also contribute: there must be provision made for utilizing the huge amount of municipal waste suitable for properly enriching the soil.

A definite result of scorning the Law of Return has been the droughts of modern times. As settlers moved west in America, north in South Africa, and landed in Australia, New Zealand and other places previously untouched by "civilized" man and began to farm, they were thrilled by Nature's munificence as they repeatedly harvested bumper crops with relatively little effort or apparent need to put anything back into the soil. Ignorant of Nature's just ways, they thought this would continue indefinitely. Chemicals put in the soil in the hope of producing even bigger crops hastened the process of depletion and the upshot of it all was — the terrible Dust Bowl of the American West and similar tragedies wherever the soil has been similarly plundered.

The author likens it to strip mining; he decries the folly of thinking healthy crops could be gotten simply with water and chemicals and quotes the late Archbishop of Canterbury, Dr. Temple, that "the resources of the earth should be used as God's gifts to the whole human race and used with due con-

sideration for the needs of the present and future generations." P. 13.

Sir Albert calls on "the man in the street" to become an activist in the matter; agronomists should turn from a mere study of how to handle impaired crops by means of chemicals — the very thing that produced disease — to the real study of prevention." The first duty of the agriculturist must always be to understand that he is part of Nature and cannot escape from this environment." P. 194, italics by the author.

He should also leave the land better than he found it. Howard sadly notes that the twin pillars of this civilization have been the oppression of the weak and exploitation of the soil. Society of the 20th century can be compared to the Bible's prodigal son; he writes of "this age of banditry now coming to a disastrous close." P. 261, italics by the author.

Remedy: To "found our civilization on a fresh basis." "A new civilization will have to be created." Pp. 261, 193, italics by the author. If that doesn't sound New Age, what does? □

—A Probationer

Tough Times, Tough People

Tough Times Never Last, But Tough People Do! Robert H. Schuller. Thomas Nelson Publishers, Nashville, 1983. 237 pages.

It happened in a Midwestern convention hall during the 1982 recession. Dr. Schuller, of California's Crystal Cathedral and a national TV ministry then on 169 stations, had just arrived to give one of his annual hundred or so speeches to various groups worldwide, this time to farmers, when he was approached by two somber-looking men.

Said one, "There are 3,000 people in there waiting to hear you speak." The other broke in, "These people are going through tough times. They don't want to hear your funny stories. They don't want to see you grinning from ear to ear like you do on TV." Added the other, "These people are losing their farms, going bankrupt; terrible pressures are being placed on their marriages and families. They need help, they need hope; give it to them."

Instantly, Dr. Schuller knew that his speech, with humor at the outset to "warm up" the audience, had to be discarded. But he did not know what to say — even while moments later walking onto the stage. Then he suddenly recalled from seminary: the most effective speech is a witness; if one can't think of advice, one can always share one's own experience.

He did, beginning with boyhood on an Iowa farm, which meant poverty and even worse when a tornado demolished his parents' house and farm. He told of collecting corn cobs in filthy pig sties for there was no money for coal, and even so it was never warm enough inside on cold days. He told how his father only managed to barely hang on because of a deep faith in God.

After a lengthy recital of hardships almost beyond belief, he fairly shouted, "So you're having tough times! Are they tougher times than what my father experienced?" Schuller paused not only for dramatic emphasis, but also to ask God silently for what else to say. Suddenly, he "was stunned to hear" come out of his mouth a sentence he is "convinced... came from God": "Tough times never last, but tough people do!"

These words not only produced thunderous applause, but also this book, drawing not only on his own tough times, but also those of family and friends. He tells how the late great Mary Martin told him of surviving an accident that killed one passenger in the car she was riding and forced Janet Gaynor and herself into months of agonizing recuperation. Of a pastor in Korea who built a 14-story Crystal Cathedral and a congregation of 12,000 from nothing, based on his own methods. Of young daughter Carol who after a near fatal accident and loss of a leg decided to join her school's baseball team. When her father sadly reminded her she couldn't run, she heroically explained, "When you hit home runs, you don't have to run!"

And Schuller explains how all can "hit home runs" of triumph and victory over life's negatives, based on "Possibility Thinking." Attitudes are more important than facts. There must be a management of ideas, "the control of a resource in order to minimize waste and max-

imize the development of latent possibilities." Some 10,000 ideas are said to flow daily through the average mind; possibility thinking is the disciplined separation of the positive from the negative, choosing "those that hold undeveloped potential for good." The author offers a beautiful criterion for testing one's ideas: "Will my faith, acted upon and firmly embraced, cause my life and my activity to be an inspiration to somebody else to become a better person or to achieve more in his life?" P. 149.

He recommends the IPDE method of facing life, based on how his daughter Gretchen learned to drive: identify other cars; predict what they'll do; decide on your response; execute it. Similarly, identify your problem; predict what it'll do if neglected; decide your response; execute it.

Expanding on this, he further suggests: never underestimate a problem; don't wait on circumstances or others; don't aggravate it (like hating yourself for overeating — positive action not negative thinking is needed); illuminate (your mind); motivate yourself; (it takes guts to leave the ruts); bait (in job hunting, offer maximum incentive to the prospective employer); date (seek a solution the way you found a mate — by playing the field and persistence); sublimate (God uses life's blues; what you can't eliminate sublimate by converting stumbling blocks into stepping stones); dedicate (give it your all); communicate (contact others for ideas); insulate (yourself from negative ideas).

He tells in detail how the Crystal Cathedral was started on a paper napkin in Albuquerque, New Mexico, while he and his family were on their way to launch a congregation in California. He jotted down ten options for finding a place to start holding meetings. He claims that putting ideas on paper makes them at once more realistic; he relates in detail how and why he selected the options he did.

Then, when a new building had to be procured, one big enough to house his huge congregation, he once more jotted down ten options and again describes how from that he reached his goal of \$8 million in the late '70s, when the dollar was worth more than now. Lest anyone say, "Oh, such a thing is possible only in affluent Southern California," he gives the example of one of the cities suffering most during the early '80s recession and how it successfully used his method to tackle its unemployment problem.

One cannot deny that disagreements are the stuff of which divorces are made. Husbands and wives inevitably will have them; the all-important thing is how to handle or manage them. Schuller offers a tried and tested method. He and his wife have defined ten levels of disagreement: #1 is a very slight one; #10 very intense. They have agreed on what the reaction should be in each case. For instance, should Dr. Schuller come up with an idea his wife cannot endorse, she might say, "This is a #3." Thereby he will know exactly

where she stands, and will also know how to react in a way she would expect him to. No tricks, no surprises. For a while they may not see eye to eye on everything, but the relationship remains as strong and beautiful as before. In due time, full agreement will be reached — and all because there was a concrete plan for such a situation to arise.

Though the book is not "preachy" in the "hard-sell" way, yet the author leaves no doubt that its principles only work in the setting of faith in divine providence and love. Its principles have passed the test of life. They took him to California in 1955 with a family, a car, and \$500 to start a church from scratch, and in less than 25 years it became one of America's biggest with one of the top TV ministries.¹ The reader will find much inspiration, illumination, invigoration and sparkling sayings to live by: a brownout needn't be burnout; don't kill your dreams, execute them; you won't win if you don't begin; God's delays are not God's denials; if its going to be, it's up to me; turn your scars into stars; better do something imperfectly than nothing flawlessly.

When faced
with a mountain
I will not quit!
I will
keep on striving
until I climb over,
find a pass through,
tunnel underneath —
or simply stay
and turn the mountain
into a gold mine
with God's help! □

—A Probationer

1. Schuller's TV program recently went on Russia's most powerful station. *Paul Harvey News*, June 1, 1992.

Nutrition and Health

Ginkgo Biloba — Nature's Gift to Oldsters

The day: August 6, 1945.

The place: Hiroshima, Japan.

The event: The dropping of the world's first atomic bomb.

The marvel: Though everything in the city was destroyed within a certain radius, including vegetation, one tree, "standing near the epicenter of the blast," "was the only tree to survive," and in a book published 46 years later the author states, "You can still see this tree alive today."¹

THE POPULARITY

The above would be merely interesting trivia, were it not for another fact recorded the same year: "Today Ginkgo leaf extract is the best-selling natural product in Europe."² Though regarded in America as an herb, in Europe it is unfortunately classified as a drug and available only by prescription, and in 1988 over 5.24 million were written, according to the December 23-30, 1988, *The Lancet*, prestigious British medical journal. In 1990, "over 100,000 physicians distributed over 10 million prescriptions for Ginkgo Biloba" in Europe, with a retail value of \$5¹/₂ billion.³

But let it not be thought it is just another modern fad. Between 1975 and 1986 alone, 34 major studies were conducted world-wide with humans to test its benefits.⁴

THE PAST

Ginkgo Biloba (GB) has an honorable past. It has been described by a faculty member of a naturopathic college as "the world's oldest living tree species...whose fossil record dates back more than 200 million years." It is a "living fossil"; at one time it was found in America and Europe, but until relatively recent times it sur-

rived only in China, where it was cultivated as a sacred tree; ancient Chinese texts testify to its medicinal use five millennia ago. It was in China also that it received part of its name *Sankyo* or *Yinkuo* or *Yin Guo*, meaning "hill apricot" or "silver fruit." (The fruit looks like an apricot, but tastes very differently.)⁵

The Japanese named it *Ginkgo*. The *Biloba* was added in 1771 by famed Swedish botanist Linnaeus, which is Latin for "two lobes": the young leaves of the tree, which is also popularly called Maidenhair Tree, actually are two-lobed. It was introduced into England in 1754 and into the U.S. during the middle 1780s, by way of Holland, where it had arrived around 1730 as a result of the travels of one Engelbert Kaempfer, a German.

Presently, plantations where GB is grown for pharmaceutical purposes can be found in France, Japan, and South Korea, though the tree, with a diameter of 3-4 feet and a potential height of over 100 feet, can also be seen in U.S. parks, streets, boulevards, having been brought here because of its amazing resistance to insects, disease and pollution.

THE POWER

Its real glory, of course, is what it can achieve for human beings. "The life of the flesh is in the blood,"⁶ the quality of the blood depends on what we eat, but even the very best of diets will be of little good if the circulation of the blood is impaired. That often happens to senior citizens, as a result of the entire system slowing down. But the extract of the GB tree can counteract this.⁷ Its importance will readily be seen in view of the fact that stroke, a result of blood flow blockage, is the U.S.'s third leading cause of

death.⁸

GB extract has demonstrated a relaxing effect on the arteries and arterioles (smaller branches than arteries). A study at the University of Saarland in Hamburg, Germany, registered a 50% increase in blood flow in only one hour after administration.⁹ Along with encouraging blood flow, GB also protects the capillaries against fragility. The actual beneficial factors in GB that achieve this and other therapeutic results are a group of substances known as ginkgolides.

Of course it would be unwise to depend on GB alone to make sure of good blood circulation. True, one can do nothing about hereditary factors, which influence the health of the circulatory system, but one can control the diet (a minimum of fat, and processed foods, a maximum of fresh fruits and vegetables), reduce stress, and make sure of sufficient physical activity. Albeit GB can be an additional aid in fighting blood-clotting by encouraging the platelets, or thrombocytes, which are blood cells that secrete histamines and other chemicals which help regulate the clotting process.¹⁰ This also encourages the removal of wastes, which, if not removed, are harmful to any tissue, especially the nerves.

Common complaints of oldsters are loss of memory, painful cramps especially at night, cold hands and feet, and

various body parts falling asleep. By stimulating the blood flow, GB is an effective antidote against all of these.

A wide range of psychometric tests administered in London on 31 patients over 50 during a period of six months definitely showed that those receiving GB turned in a better performance than those getting placebos. It was also revealed that electroencephalogram (EEG) measurements in the GB group indicated better brain function, which supported other studies that GB increases the rate of information transmission by nerve cells.¹¹

Because of its boost to blood circulation, GB can also counteract eye disorders (as in senile macular degeneration, often caused by diabetes), hearing disorders, tinnitus (ringing in the ears), dizziness (vertigo), loss of balance, also asthma and allergies. A national distributor

Occult Principles of Health and Healing

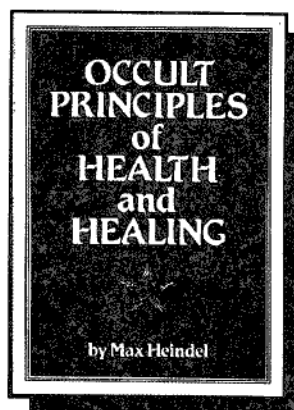
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of herbal formulas, in his anti-aging preparation, features GB as "the main ingredient" (the others are Bee Pollen, Gota Kola and Siberian Ginseng). At this time, GB's usefulness might be greater than ever. Never before has man been assaulted by processed foods (saturated fats are the most dangerous), herbicides, pesticides, air pollutants, solar radiation due to the weakened ozone layer, etc. When toxic matter gets into the human body, it produces free radicals. These attack healthy tissues and organs. They suppress the body's production of enzymes — the very substances best capable of mopping up free radicals.

Hence, something must be introduced into the system to counteract the free radicals, which is where GB comes in. It can give the immune system a major boost. Admittedly, there are many other foods that are "free radical scavengers," like Vitamin-C (especially the flavonoids), Vitamin E, blueberries, etc.; but GB has proved ten times more effective than any other plant sources.¹² This fact gains added significance in light of a statement by The National Institute on Aging:

"Many of the conditions prevalent in later life... are thought to occur because immunological responsiveness changes with old age. One age-related alteration in the immune system is the decrease in lymphocyte (white blood cells) response to antigens (foreign substances that may initiate disease). A possible factor contributing to the decline in lymphocyte function is free radical damage."¹³

THE PRODUCT

How to obtain GB's benefits? One may eat the actual nuts; the Japanese relish them after meals as digestive aids. They are mainly starch, have almost no fat, hence are safe for weight watchers. If these nuts are eaten raw over an extended period of time, they may be slightly toxic, due to an antivitamin (methoxypyridoxine), hence they are generally cooked, often along with other things, to enhance the flavor.

One might also make a drink from the dried leaves: one ounce in a pint of water, simmer over low heat for five minutes, cool and add other herbs or sweetening.

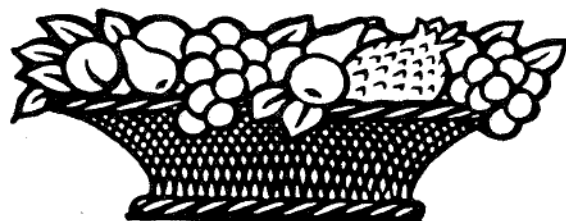
One need not wait till reaching the advanced years before trying GB. Health food stores offer

it as tablets, capsules and liquid extracts. The usual recommended dose is 30 or 40 mg one to three times daily, depending on one's need.

Unlike the raw nuts mentioned above, the purified extracts are completely safe — though persons suffering from the very problems GB can remedy may at first experience gastric upsets and/or headaches and should start with small dosage and very gradually build it up. After all, housecleaning, which this healing herb can initiate in the body, is often not a smooth process, but always a necessary one. □

—A Probationer

1. *Ginkgo: Elixir of Youth*, Christopher Hobbs, p. 5. Respected news commentator Paul Harvey spoke highly of this herb in his noon broadcast August 31, 1992.
2. *Fountain*, Volume 2, Number 3, p. 2.
3. *Health Shopper*, May 1991, p. 4; *The Healing Herbs*, Michael Castleman, p. 190.
4. *The Amazing Story of Ginkgo Biloba*, Eugene S. Wagner, Ph.D., and Gerald L. Hunt, p. 3.
5. Donald J. Brown, N.D., in *Let's Live*, April, 1992.
6. Leviticus 17:11.
7. *A Prescription for Nutritional Healing*, James F. and Phyllis A. Balch, p. 53.
8. Michael Castleman, *op. cit.*, p. 191.
9. *Let's Live*, May 1992, p. 62.
10. Christopher Hobbs, *op. cit.*, pp. 37, 38.
11. *Current Medical Research and Opinion*, Volume 12, Number 6, 1991.
12. Eugene S. Wagner, Ph.D. and Gerald L. Hunt, *op. cit.*, p. 19. "Ginkgo is a classical herbal antioxidant that has been used in anti-aging compounds for decades. *Let's Live*, March 1992, p. 42.
13. Eugene S. Wagner, Ph.D. and Gerald L. Hunt, *op. cit.* pp. 17, 18.



Nutrition and Health

How Can We Prevent AIDS

and Other Allergies Related to Health Problems?

For the prevention of AIDS or any other so called incurable health problem, there is a need to overcome deficiencies which is the main cause of the addictions that weaken the immune system. These deficiencies could also bring on health conditions such as hypoglycemia, yeast infection like candida, chronic fatigue syndrome, Epstein-Barr, migraine headaches, epilepsy, herpes, lupus, depression, insomnia, ulcers and AIDS. We need tools such as *Easy-To-Digest Nourishment*, and cleansing of the colon, together with changes of attitude and exercise to prevent these conditions. These tools provide the environment for health. If the body is nourished properly, that is, if we have well nourished cells, the body will repair itself. The body is self-healing. The Creator has given us a self-healing and self-cleansing body.

We are also spiritual beings and we need to take responsibility to maintain this temple where our spirit dwells.

With the rampant spreading of AIDS in our society, and 90% of our population suffering from allergies, I want to open doors for a solution to these problems. I want to share with you a few basic guidelines, so that you may increase your awareness in this area. There is a solution and a way out of these problems through Nature's Way.

Basic responsibilities: freeing oneself from fear and cleansing the colon are some beginning steps to take. Trust in your body's abilities to heal itself and know that by trusting Nature and *nourishing* your body with *living foods* through blending, you can strengthen your immune system.

A healthy immune system repels every form of germ or bacteria, preventing the invasion

against the weakened cells. This is an incredible fighting force; an army in defense against disease. With the *Living-Foods-Lifestyle* supplying the necessary ammunition, the body must be able to return to total health. My work with this problem has been very successful. I believe that no body needs to deal with health problems.

I have developed an *Easy-To-Digest Nourishment*. The most effective way of preparing this kind of nourishment is by sprouting, blending and fermenting. *Easy-To-Digest Nourishment* will help strengthen the immune system, thus providing means for the body to heal itself.

We must be aware of how we are spending our time and energy and be willing to make changes. Time is essential. In planned effective living, we do not waste our energies on dismay or discouragement. This is what we mean when we refer to the "New Economy" where we strive to learn from *all* our daily actions, being open to receive the lessons. If we are ready to reconnect with Nature or God — as God and Nature are one — we can achieve anything that we wish in life.

I want to encourage you to respond. Let me hear from you! Please let me know how you are doing. I am focused on conducting a research and educational program in my center in Puerto Rico for people afflicted with the so-called "incurable" diseases. Society will benefit and grow towards balancing our planet with the proof that Nature provides a body that never fails when given a chance to heal itself.

I have been teaching people with degenerative diseases how to help themselves for over thirty year. In 1963 I founded the first wholistic living food educational center known as the Hippocrates Institute in Boston, Massachusetts. I

have taught and lectured in over thirty-five countries and shown tens of thousands of people how to control their diet and improve their health by using my Living Food Lifestyle.

My solution to AIDS is to educate people afflicted with this syndrome. The following are guidelines to follow to improve health and strengthen the immune system:

A) Patients must believe in their body's ability to heal itself and fully participate in their own healing process. It is each individual's responsibility to oneself to take the necessary steps to detoxify and restore the body to health by straightening out the immune system. This is the purpose of living foods in easy-to-digest form.

B) A change of lifestyle is necessary. I developed the Living Food Lifestyle thirty-three years ago. The basis of this lifestyle is to learn self-sufficiency by working directly with Nature. I teach individuals who are willing to change their lifestyle, how to simply and inexpensively grow living foods indoors, that provide the body with life and nourishment. When these foods grown in indoor gardens are taken in easy-to-digest form, the body begins to eliminate stored poisons or toxins and the cells and immune system can begin to quickly absorb the nutrients thus rebuilding and strengthening body and mind.

Why do we call problems such as AIDS incurable?

We must learn to survive and cope, not only with the hazards of pollution in our water and air, but also from our food supply itself. Many Americans are slowly killing themselves by what they eat each and every day. Thousands of chemical additives have found their way into our daily foods.

The foods themselves are overcooked and overrefined during processing, storage, delivery and marketing. Staples like bread and cereals are so depleted of their own natural occurring vitamins, minerals, and bran, that laws have been passed forcing manufacturers to fortify these foods with synthetic supplements.

Malnutrition amongst the world's affluent people is becoming more and more common. It is the natural result of eating too many foods which have been processed and cooked to the extent that they are depleted of their naturally occurring nutrients. However, we have a choice on how we want to live and what we want to put in our bodies. For over thirty years I have been teaching people all over the world how to grow their own highly nutritious live foods like sprouts, indoor garden greens, and wheatgrass, at less than half the cost of supermarket foods. I have been almost entirely self-sufficient on these foods which I grow from seed in my home in Boston, even while I am traveling. It is

easy to control your own food supply and take responsibility for one's health.

Time has shown that our battle against degenerative and chronic diseases like cancer, heart diseases, diabetes, arthritis, AIDS, and many others cannot be won by palliative measurements like surgery, chemotherapy, and other medical intervention — but only through prevention. Unfortunately, most people wait until there is a critical problem to give preventative action a thought, and then it becomes a question of preventing a recurrence. But true prevention stops a problem before there is any serious permanent damage. The fact is, survival is not only possible, but joyous. It is the re-inheritance of our natural birthright — health — which has been stripped from us by modern lifestyles. We can correct these problems with God's help! □

—Ann Wigmore

For more information contact:

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Out in the Fields With God

The little cares that fretted me,
I lost them yesterday,
Among the fields, above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may pass,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the rustling of the corn,
Where drowsy poppies nod,
Where ill thoughts die and good are
born
Out in the Fields with God.

—Author Unknown

MY GARDEN FILLED WITH ROSES

Sam Thomsen

Sam Thomsen

1. My gar-den filled with ro-ses bloom-ing in the Sun
2. Our life on earth pre-pares us to live in high-er realms. With

1. Show-ing forth the beaut-y of work that God has done.
2. thoughts and deeds we're build-ing our-selves our fut-ture homes. With

1. O - pen up your world to me that I may plain-ly see a
2. Christ the Lord to guide — us, we're walk-ing in the light. And

1. Path that leads to pur - i - ty and serves hu - man - i - ty.
2. Do - ing deeds of ser - vice with Him both day and night.

Healing

The Universal Healing Power

The Healing Force is all about us and comes from our Heavenly Father. It pervades the whole universe and is available to all who are open to receive it.

If we have, for any reason whatsoever, transgressed the laws of the universe, we will suffer the consequences, and thereby we have the opportunity to learn by our mistakes, and acquire new knowledge of the order of our being.

We may learn that equipoise and an even temper, love, order and faith are conducive to keeping us healthy, and we know that it is advisable to use all these attributes in a well balanced life.

The more faith and hope we can apply, the speedier our recovery will be. But faith without works is dead. When we have asked in faith and in prayer for help where it is most needed, we have the responsibility of doing everything in our power to renew our thoughts, to watch our actions as well as our feelings and pay attention to diet and the care of our physical body.

When we have faith in the Healing Power which comes from the Father, we will have the ability to cooperate with this force.

Having asked for help in perfect faith, we receive the strength to work in the right direction. Help can come in many different ways. Good doctors are often important with their understanding of physical symptoms, and today, good physicians recognize the importance of considering mental and emotional conditions which may contribute to a person's ill health.

Physicians are also beginning to realize the effect of sound and color on sensitive persons. We read in *The Rosicrucian Cosmo-Conception*: "These invisible sound vibrations have great power over concrete matter. They both build and destroy." In the future, we will find greater help from modern science in these matters. ☐

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 P.M. and Pro-Ecclesia at 4:45 P.M., when the Moon is in a cardinal sign on the following dates:

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April..... 6—12—20—27

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(Order on page 128)

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(Order on page 128)

Telecommunications



Spreading The Rosicrucian Teachings by Telecommunications: Part I

(In Questions and Answers)

Your questions concerning the spreading of the Rosicrucian Teachings by computer telecommunications are always welcome! Please address them to the BBS-Editorial Team at Mount Ecclesia. We are also looking forward to your data call to The Rosicrucian Fellowship BBS at 619-721-1828 [via modem].

QUESTION: What is “computer telecommunications”?

ANSWER: “Computer telecommunications” refers to the process of computers exchanging data using a communications system such as the telephone network. In a sense, computers can “talk” to each other as you do when you are talking to someone on the telephone.

QUESTION: I own a personal computer [PC], but it is not connected to a telephone line. What do I need to do in order to telecommunicate with other computers?

ANSWER: You must add tele-



communications “hardware” [e.g., a printed circuit board or external device] and “software” [a computer program] to your PC. Specifically you must add a device called a “modem” to your PC. A modem converts the digital data [binary code 0’s and 1’s] into various sound tones that are sent and received over the telephone lines. When you purchase a modem it is usually “bundled” with telecommunications software. A modem will usually run any of the more popular telecommunications programs available. The telecommunications software must be run so that your PC can communicate with your modem.

QUESTION: How do I know which modem is the best for

my PC?

ANSWER: Modems are generally categorized by [a] physical type ["internal" or "external"] and, [b] data transmission speed [called "baud rate"]. The internal modems tend to be 10-20% less expensive than the external models. As you might expect, the "faster" or higher baud rate modems are the most expensive. The internal modems are installed in an expansion slot inside the PC's CPU box and the external modems are small, separate boxes that are connected to the back of the PC's CPU box with a "serial" cable.

QUESTION: Are modems expensive?

ANSWER: Fortunately, they can be a relatively inexpensive addition to your computer hardware. For instance, an internal 2,400 baud modem for an IBM compatible PC may be purchased for under \$40.00 at most retail computer stores. Modems operating at 9,600 baud are currently being discounted to under \$200.00 by mail order. Prices tend to be slightly higher for Macintosh and Apple computer modems.

QUESTION: I am interested in purchasing a PC but don't know whether to buy an IBM compatible or Macintosh computer. Which one is the best?

ANSWER: Both types of PC's have millions of loyal users throughout the world, and to some extent this question is analogous to asking which is the best automobile to buy. Both types of PC's have their strong and weak points. Probably the most appealing feature of the Macintosh PC's is their ease of use. There are no "DOS" commands to learn as with an IBM compatible running in an MS-DOS or PC-DOS "environment." However, the newest IBM compatible PC's on the market can use a graphical interface called "Windows," which makes them about as easy to learn to use as the Macintosh. Another factor to be considered is the number of other PC users who use a particular type of PC. In the field of computer telecommunications, the vast majority of PC's used are the IBM compatible variety. (Ed. note: *The Fellowship's BBS is the IBM type.*) However, if a person already owns a Macintosh or Apple PC and wishes to telecom-

municate with BBS's running on IBM compatible PC's, widely available conversion software can be used to enable all the alphanumeric and graphics characters used by the BBS's to be correctly displayed on the Macintosh or Apple PC monitor. Additionally, text files compressed on an IBM compatible PC BBS can be decompressed and read on a Macintosh or Apple PC using special software. However, program files downloaded from an IBM compatible BBS cannot be run on a Macintosh or Apple PC. One of the best sources of information concerning these matters is your local Macintosh or Apple Users' Group, or the larger commercial online services such as CompuServe, which have an enormous number of people participating on their Macintosh and Apple User Forums.

QUESTION: What baud rate is currently the most popular? What happens if two computers have modems, but one is a 2,400 baud modem and the other is a 9,600 baud modem? Can they telecommunicate with each other?

ANSWER: Currently the most popular baud rate is 2,400, with the 9,600 baud rate becoming very popular and predicted to become the dominant rate within a year or two. Just as people must speak in the same language in order to exchange information, developers and manufacturers of modems pay very close attention to the fact that PC users own and use modems operating at various baud rates. The earliest widely used modems operated at 300 baud. Later models ran at 1,200, 2,400 and 9,600 baud rates. Currently the fastest modems combine "data compression" methods with 9,600 baud rates to produce "data throughput" of 14,400 baud and much higher. Generally speaking, a "handshaking" procedure takes place when two computers inaugurate telecommunications and the baud rate employed will be the highest rate of the slower modem. Therefore, if 9,600 and 2,400 baud modems are involved, telecommunications will be conducted between them at the 2,400 baud rate.

QUESTION: Just how fast is *any* baud rate? Can you give some concrete examples?

ANSWERS: Let's consider the digitized version of *The Rosicrucian Cosmo-Conception* by Max

Heindel. [Note: Mr. Heindel's entire written legacy has been digitized, and the *Cosmo* is available for downloading from The Rosicrucian Fellowship Electronic Bulletin Board (BBS) currently operating at Headquarters.] This book is in the form of five "compressed" ASCII text files, each approximately 60 KB [60,000 bytes or 60 kilobytes] in length. If we "downloaded" [i.e. transferred to our PC from the BBS over the telephone system] the *Cosmo* at 2,400 baud, this file transfer would take place at a rate of approximately 15 KB per minute. Therefore, each of the five 60 KB files would require about 4 minutes for a total of 20-25 minutes for the entire *Cosmo*. At 9,600 baud, the total download time would be one-fourth or about 5 minutes for the entire *Cosmo* download session. As higher baud rate modems are developed, file transfer periods will be reduced proportionately. As fiber optic cables replace copper wire phone lines, baud rates of over 60,000 will become practical and the downloading of the entire *Cosmo* will then be measured in seconds rather than minutes! This latest development is only a few years from practical application in some parts of the world.

QUESTION: What are Electronic Bulletin Boards [BBS's] and what is their history?

ANSWER: A BBS is simply a PC with an installed modem connected to a dedicated phone line [or multiple lines] running a BBS program and waiting to receive telephone calls from other PC's with their own modems. The first BBS was developed nearly 15 years ago by Ward Christensen in Chicago, Illinois, USA. [Note: He is also the developer of the original "Xmodem" file transfer protocol software.] Since then, many BBS programs have been written and there are currently tens of thousands of BBS's operating throughout the world. As you read these words in the *Rays* magazine, BBS's are transferring gigabytes [billions of bytes] of data in the form of program and text files, electronic mail, online conferencing and games throughout the world. Although BBS's are most numerous in the United States, they can be found in virtually every location on our planet where there is an operating telephone system.

QUESTION: "Leading edge" developments in phone technology during the last decade have included wireless home phone receivers and mobile cellular phones. Do these developments have any connection with computer telecommunications?

ANSWER: Indeed, they do! One of the most exciting new products introduced this past year has been the first "wireless" or "cellular" modem. Instead of connecting a PC to a



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telephone line, a wireless modem makes it possible to telecommunicate with a laptop, notebook or palmtop PC from any location with cellular phone service.

The development of the cellular modem recapitulates the challenges faced by our grandparents and greatgrandparents who witnessed the development of the railroad and the automobile prior to the development of railway networks and highways. The cellular modem and the newly developed "personal communicators" about to be mass-produced will almost immediately overload current cellular network operating capacity. However, the developers of these new devices are wisely planning ahead by cooperatively developing new communications networks. One large American electronics company is now developing an entire network of low-orbiting satellites to be sent aloft by the end of this decade specifically for the purpose of establishing a global digital wireless network. Imagine sitting on an isolated beach anywhere on our planet, with a personal communicator, downloading and reading *The Rosicrucian Cosmo-Conception* or the latest issue of the *Rays* magazine directly from a satellite unseen overhead. Sounds like science fiction? Be assured that teams of scientists and engineers are now competing with each other to be the first to make this "fiction" a global reality in a few short years!

QUESTION: What effect will all these technological developments have upon the spreading of the Western Wisdom Teachings?

ANSWER: Comparing a printing press to a modem is analogous to the comparison of a horse-drawn carriage to a commercial jet aircraft.

Students of the Teachings of the Elder Brothers of the Rose Cross have much for which to be grateful. Imagine a world in which Max Heindel [or any other suitable candidate] had not been contacted by the Teacher, and the Rosicrucian Fellowship had not been inaugurated. Imagine a world in which you could not enjoy the privilege of sitting on the shoulders of the many workers who have made their contributions over the years at Mount Ecclesia and in their communities throughout the world. Without their tireless efforts, you would not be reading this issue of the *Rays* magazine today. Imagine yourself still

searching for those answers to the deeper questions of life and still riddled with that yearning, that thirsting for a spiritual abode, unseen but inwardly sensed just over a distant horizon.

With hearts filled with gratitude for the self-sacrifice and sincere strivings of other spiritual aspirants attuned to the Ray of the Western Mystery School, let us consider a jet aircraft as a metaphor for the Rosicrucian Fellowship. Imagine this jet aircraft as it is building up speed on an airport runway, about to take flight into the sky above. Similarly, the Rosicrucian Fellowship, utilizing print technology for the last eight decades, stands poised, with the implementation of computer telecommunications, to spread the Teachings on a scale so vast, only imagination itself can limit it. The Great Work, the sharing of the love and compassion of the Elder Brothers with our brothers and sisters on a suffering planet is about to be renewed on a higher octave of scale and efficiency of effort.

The same invisible hand resting on the shoulder of the writer of these words now tenderly rests on *your* shoulder as *you* read them. With this contact, the answers to the crucial questions concerning the future fate of the Rosicrucian Fellowship in the new century about to dawn must emanate from the inner sanctum of your own heart. □

(To be continued)

—Robert H. Jacobs

Please, send your questions to:

- modem: 602/984-8342, U.S.A., or

- CompuServe ID: 76347,1707



For Children

The Wise Giant

WAY up in the sky lives a great wise giant. He is so wise that to him alone has been trusted the secret of how the world was made. He is so large that he can easily lift the earth with his right hand, yet so gentle that he calls every sparrow by name.

Besides being a wonderful giant, he has more children than the old woman who lived in the shoe. His greatest joy is to make beautiful homes for them. He lets them go almost wherever they wish, even sometimes to the moon. He is always patient and kind to them if they happen to lose their way or come home soiled or ragged.

Now, one of the Giant's children is called Angella. She never cared to go on long journeys as do most of her brothers and sisters. She preferred to stay close to her father. One day he said to her, "Angella, do you see that the violets in the bed are growing too close together? Go, take every third plant and plant it in the garden yonder."

"Yes, father," returned the little girl, and she set about her task. Very carefully she took up



every third plant. She replanted them in dry soil among the rocks so that the little Bowers dropped their heads, let fall their leaves, and died.

Angella, in sorrow, returned to her father. "My child," said the good Giant, "do you not know that violets must have moist damp ground?" "Oh father," answered Angella, "let me become a flower so that I will understand. Then I can help you keep a perfect garden."

"Very good, my Angella," said the wise Giant. "This day you will enter the heart of a violet."

The Giant called to him a messenger, Mercury, and, giving Angella into his care, bade him carry her to the violets. And so Angella was changed into a tiny purple violet and was happy.

One day, glancing up at the hilltop, she spied a bright goldenrod who called to her, "Violet, dear, come up here and live with me where the

warm sun plays and the east wind blows." But Angella answered, "Violets need soft, moist soil in which to grow. If I should come up to you, other violets would follow me and die. So, I must stay where I am."

When the wise Giant heard this, he said, "It is well done," and he sent his messenger to bring her home.

Now, for a long time Angella stayed in her father's house, taking loving care of the violets. She watered the plants, transplanted them, and loved them so that they grew as never before. The wise Giant trusted her with the secret of color so that she could have white violets or purple violets, as she pleased.

One day, it happened that as Angella walked, she walked far into the woods where the birds lived. Delighted, she grasped two of the feathered beauties, tucked them into her basket, covered them with a kerchief, and hurried home. When she reached home, the birds were dead, and Angella cried as though her heart would break.

"My child, you have another lesson to learn," said her father, and immediately she was changed into a bird. She soared high and swept low over the lakes and valleys. She learned to love the freedom of the air. One day she came upon a cage in which young birds were imprisoned. They were terrified and so unhappy. They were sure to pine and die. Angella, with her strong bill, pulled apart the bars of the cage and let the young birds free. When the Giant saw this he said, "It is well done," and called Angella home once more.

Many years passed. Angella was able to care for the birds as well as the flowers. The wise Giant, knew that she still had much to learn. He was about to send her to a great school, when one day she said to him, "Father, let me go to live as earth children do. Let me go to a splendid home where I will have riches, jewels, and everything I wish."

So once more Mercury carried his precious burden far down to earth and laid her in a soft warm bed that a mother had prepared. Here Angella was born and grew amid luxury and

wealth. One day, dressed in lace and bright ribbons, she went to walk with her nurse. They chanced to pass a child with tangled hair and ragged dress. The child looked longingly at Angella and smiled. Angella, forgetful of her father, strutted like a peacock, haughty and with a look of disdain on her face. The poor child's chin quivered and the tears fell on her cheeks.

The good Giant saw and said, "It is enough." That night Angella was again called home.

Once more in her father's house, Angella grieved over her thoughtless action. She would not rest until her father would allow her to go back to earth to seek out the one she had scorned and to make her happy.

This time Mercury carried her to the very house in which the poor child lived, and into the body of a tiny baby boy. The poor child looked at the baby very sweetly and said, "My brother." Here, Angella, in her new body, lived for many years trying every day to bring a bit of joy into the poor child's life. At last came the supreme chance. The two were walking across a crowded street. Suddenly, Angella threw herself in front of the poor child saving her life, and Angella was instantly trampled down by two large running horses. The wise Giant looked down in loving tenderness and said, "It is well, my child, come home."

Angella was back at home with her father. He was pleased with Angella. She had learned her lessons well. She had learned lessons of loving care, and kindness, and thoughtfulness. Many years passed. Again Angella wished to return to the earth world to learn other lessons. So again Mercury carried Angella back to earth, and Angella is again an earth child. She is living somewhere here on earth. She is a very sweet little girl. I am sure you will meet her sometime. When you do, tell her this story as I have told it to you — for she may not remember. Some little folks do not remember even when they were babies. So do not be surprised to find that Angella has forgotten some things.

I promise you that what I have told you is really true — because a fairy told me. □

—Anna Hunt Plummer

Voices from the Past

The Girl who Talked with Angels

Ever hear people say angels talked to people only in Bible times, but not since? Don't believe it! Many years after Bible times, angels talked to a little girl. She said so. How do we know she told the truth? The Christ once said, "By their fruits ye shall know them." Just as the fruit of a tree tells us if it is an apple tree or pear tree, so the life of this girl shows that she really talked to angels.

She was French. If you ever visit Paris, be sure and go to the Place du Théâtre Français; there you'll find a statue of her. But she was born far from Paris, in the province of Lorraine, on January 6, 1412. There were already two boys and a girl in the family, a third boy came later. Her family name was Arc; she was named Jeanne; in English she is called Joan of Arc.

Her early life was like that of other girls in Domrémy, the village where she was born and grew up. She helped her mother with housework, her father and brothers in the fields. She also looked after sheep. Wolves never bothered her, though they did attack other flocks. She didn't go to school, for there was none. She played with other boys and girls. They liked her, but they laughed at her for going to church so often and praying so much.

One day while resting up after having played too hard, she saw what looked like a child coming to her and it said, "Your mother needs you." Like the good girl she was, she obeyed. But her mother said, "Why did you come home? I didn't



call for you; I don't need you."

So she thought she had been tricked and returned to the field. On the way, a shiny cloud passed before her, and out of it came a voice that said, "Change your way of life, for the King of Heaven has chosen you to help the King of France. You must wear boys' clothes and lead the French Army to victory!"

Because she was a very pious girl, who believed in God and angels, she was not too surprised at these voices. But what they were saying shocked her! She was just a little girl! Grown men became soldiers! And as to helping the King of France win — the war had been drag-

ging on for over 80 years, and France had been losing to England all the time; victory seemed utterly impossible!

She was frightened. But the voices — the Angel Michael and other Holy Ones — tried to assure her. They addressed her as Joan the Maid, daughter of God, and promised that her Father in heaven would help her. But Joan argued with them; she felt they were asking her to do the impossible. Yet she often wept when they departed, and kissed the ground on which they stood.

The voices came to her almost daily; there was always a very bright light around them. Joan stopped playing with other children; she prayed more and went to church more often. But as to doing what the voices asked her to — she hesitated. For she knew she would have to convince others of what she had been told, and that it was from God — but how?

In 1428 the war came to Domrémy. There was much destruction. For a while, the Arc family had to leave the village. That made her very serious. The voices also began to tell her how to get started: she was to go to a nearby town, Vaucouleurs, and talk to the governor, one Robert de Beaudricourt; he would give her men to take her hundreds of miles across France to a place called Chinon, where the “Dauphin” lived. That was what the French called their king before he was crowned. There was a very good reason why this Dauphin had not been crowned: the place where the French crowned their kings was at Reims, but the English held it, so he couldn’t go there! The voices assured Joan that if she got to the Dauphin, he would give her an army which she would lead to victory.

Her first step in obeying the voices was to convince her cousin, Laxart, to take her to the governor. That wasn’t too difficult; but how to convince the governor to help her on her mission for God? She told him very earnestly and directly that she needed his help to get to Chinon, but he didn’t believe her. But neither did he really disbelieve her; she was so sweet and sincere; he couldn’t decide.

Until February, 1429. On the 12th day of the month she told him that on that very day, 160 miles away, the French had suffered a bad defeat. Unless he, the governor, would immediately give her an escort to take her to Chinon to talk to the Dauphin, the French would suffer more defeats.

Several days later, news came that what Joan had said was exactly what had happened. There was no earthly way she could have known; there was no radio, TV, or telephone back then. The governor was convinced now that Joan was telling the truth about her angel voices.

And so, on February 23, 1429, Joan and seven soldiers, including her brother Pierre, rode off to Chinon, 300 miles distant. Joan had her hair cut like a man and wore a soldier’s uniform. There was danger from floods, wolves, robbers, and roving armies; the governor had made the soldiers swear to protect Joan. Word of her journey got out; a trap was set to catch her, but she eluded it.

On March 6, 1429, the group reached Chinon. As she rode over the drawbridge into the royal castle, a soldier insulted her. “Why do you talk like this when you have so little time to live?” she asked. A few minutes later, he fell into the river and drowned. The men with her were in awe; but would the Dauphin believe her too?

Of course he had been informed of her coming. At first, he was skeptical. But he felt if the governor at Vaucouleurs believed in her enough to send her with some of his soldiers, the least he could do would be to investigate her.

He received her in a big hall lit by 50 torches. Some 300 noblemen were standing around; the Dauphin tried to hide himself among them, yet Joan picked him out. But that didn’t mean too much; it could have been that someone had told her what he looked like. But she also told him some secrets, known only to him:

The year before, on November 1, 1428, in the castle of Loches, he had offered three petitions to God:

1. If he was not to become King of France, to remove him.

2. If France's troubles were due to him, only he should be punished, not the whole country.

3. If the French were guilty, he asked God to forgive them.

She also told the Dauphin to lead a holy life, to place the kingdom into the hands of God and give her an army. Then the King of Heaven would bless him and let him be the earthly ruler of France.

The Dauphin wanted to be absolutely sure Joan was being used of God, so for about six weeks he carefully questioned and examined her through his chief counsellors. All they found in her was honesty, simplicity, humility, purity and devotion.

So, it was decided to provide her with an army and also with armor for herself, including a sword. But she wanted a very special sword, which, she said, the voices told her was buried behind the altar in the Church of St. Catherine de Fierbois. It was found — exactly where she had predicted it would be. There were five crosses on it. This strengthened the soldiers' faith in the maid and her mission, and they started out,

The very first thing the damsel from Domrémy wanted to do was save Orléans, under siege by the British. It was not a complete siege; the English didn't have enough men to surround the city all the way — just enough to make life for its people very unpleasant from the forts they held nearby. Joan decided to enter in style by the front gate, not sneak in by the one in the back; She felt this would encourage the people.

She knew the English wouldn't leave their forts to challenge a French fleet sailing right in front of them on the Loire river, which would be necessary for a grand entrance through the front gate. But the wind had been blowing strongly the wrong way for a long time, so Joan's men didn't think it was possible. But Joan said the wind was going to change direction right away. It did! The men realized that ordinarily the wind doesn't suddenly and completely reverse direction; they just knew the angels must have told their leader. There was no other explanation; that gave them courage.

And so they all entered Orléans by the front gate and brought great cheer to its weary people. But how to drive the English away? Joan wanted to avoid fighting and bloodshed if at all possible. So she dictated a letter and sent it to the English. In it she asked them in the name of God to give up and go back home; she promised not to pursue them if they did. The letter was delivered by messengers, but the English laughed at them and rejected the offer.

So there had to be a battle. Joan predicted not only victory, but also that she would be wounded, in the chest, and exactly what part of it. Just think how brave she was, going into battle and knowing she would be hurt! But that's just what made her a leader — her courage and strength — though just a young girl.

After the arrow hit her, where she said it would, she simply put olive oil on her wound, prayed, and at once returned to battle, leading her men to victory. Next day being Sunday, she ordered her men to go to church and pray instead of attacking the English.

Did she know again what was going to happen? The English poured out of the forts around Orléans as they had been doing for several days, but this time they turned the other way; they retreated. The siege was over. It had lasted seven long months before Joan came; after her arrival, it was over in a week. And as she had promised the English, if they withdrew peacefully she wouldn't pursue them.

But she did pursue what she had long before announced would be her next goal — to crown the Dauphin King of France in Reims. That was very important. It was not until a king was actually crowned that the French people really believed he was their God-appointed ruler, and obeyed him.

At first the Dauphin was afraid to go to Reims, fearing the road was not quite safe. So a few more battles had to be fought. At Jargeau, Joan told one of the soldiers to move from his place quickly or he'd be killed. He did, but another man stepped in, and he was hit. Surely the angels were still talking to Joan, and as she had promised, the Dauphin was crowned at Reims

on Sunday, July 17, 1429.

A beaming Joan stood right beside the King, Charles VII. Her father was also there. The King was so happy that he gave him a document that said Domrémy, Joan's place of birth, would no longer have to pay any taxes, a promise that was kept for 360 years. A few months later, the entire Arc family and its descendants were declared members of the nobility, which gave them many special rights.

You would think that the French people would all be very happy now that their King had been crowned. But many didn't like the fact that a teenage girl was in charge of so many things. So they began to disregard her instructions, and again suffered many defeats.

During Easter, 1430, the voices told Joan she would be captured. She mentioned this to nobody, for fear it might discourage those who still believed in her. She kept right on fighting. On May 23, 1430, she was taken captive by French soldiers who were fighting for the English.

They promptly turned her over to their masters, who set up a Church trial. Joan was accused of being a witch. She had done many things or-

dinary people cannot do. So, her accusers had to say her powers were evil. They couldn't say they had come from God, that would have meant they had been fighting against Him.

The trial was held in Rouen from February 21 to May 23, 1431. It was not fair; Joan was not allowed to have a lawyer. Yet she was sentenced to death.

But her spirit could not be killed. The French now began to fight better than ever before. Twenty-two years after her death, the English had lost all of France except a town named Calais, and made peace. When the war began, they had held half of France, now just a little port. And a hundred years later, they lost even it!

But that doesn't mean England lost the war. In a way, it also was a winner. It learned to look away from France and Europe to other places, like America. So the English settled America and started what became the United States of America. Aren't you glad that sweet little peasant girl from France obeyed those heavenly angels voices?

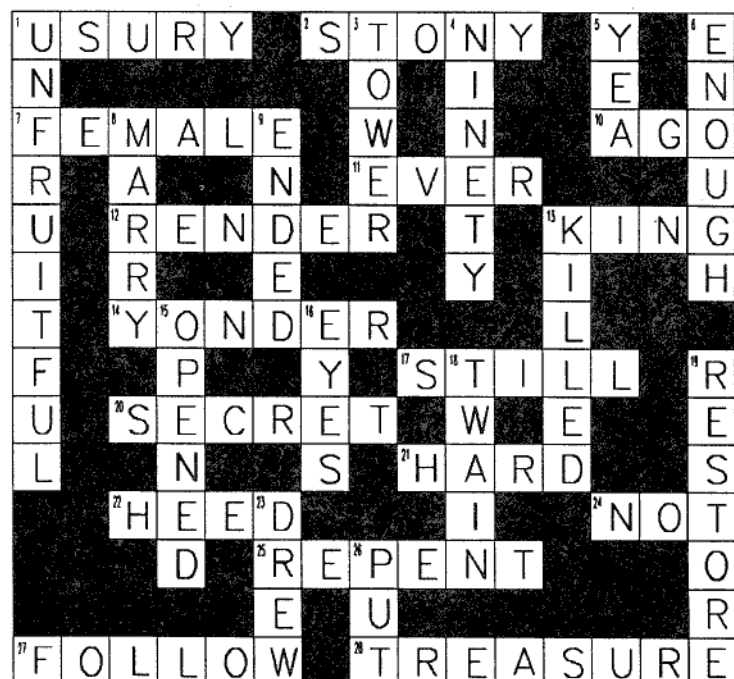
—A Probationer

Crossword Answers

Crossword on page 95.

References from *Matthew*:

1. 13:22
2. 25:27
3. 13:05
4. 21:33
5. 18:13
6. 05:37
7. 25:09
8. 19:04
9. 22:30
10. 07:28
11. 11:21
12. 24:21
13. 22:21
14. 05:35
15. 21:35
16. 26:36
17. 05:02
18. 09:30
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28. 16:24
29. 19:21



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M 8	11	58	54	16	25	45	28	15	48	20	40	19	38	10	52
T 9	11	02	50	17	25	45	11	17	34	02	19	44	11	05	12
W 10	11	06	47	18	25	43	26	56	37	18	46	19	54	11	18
Th 11	11	10	44	19	25	39	12	11	31	17	46	19	59	11	32
F 12	11	14	40	20	25	34	27	08	09	16	46	20	01	11	47
Sa 13	11	18	37	21	25	27	11	17	39	05	18	48	01	12	12
Su 14	11	22	33	22	25	18	25	40	40	14	52	19	58	12	17
M 15	11	26	30	23	25	08	09	12	45	14	00	19	53	12	32
T 16	11	30	26	24	24	56	22	17	47	13	12	19	45	12	48
W 17	11	34	23	25	24	42	04	59	45	12	30	19	35	13	05
Th 18	11	38	19	26	24	27	17	23	20	11	52	19	23	13	22
F 19	11	42	16	27	24	09	29	33	13	11	21	19	08	13	40
Sa 20	11	46	13	28	23	50	11	33	42	10	56	18	50	13	58
Su 21	11	50	09	29	23	30	23	28	27	10	37	18	30	14	16
M 22	11	54	05	30	23	07	05	20	24	10	25	18	08	14	35
T 23	12	58	02	01	22	42	17	11	49	10	18	17	44	14	54
W 24	12	02	59	02	22	16	29	04	22	10	18	17	15	13	10
Th 25	12	06	55	03	21	47	10	09	26	10	23	16	49	15	33
F 26	12	09	52	04	21	16	22	58	18	10	34	16	18	15	53
Sa 27	12	13	48	05	20	44	05	02	27	10	50	15	48	16	10
Su 28	12	17	45	06	20	09	17	13	44	11	12	15	13	16	34
M 29	12	21	42	07	19	32	29	34	40	11	38	14	38	16	55
T 30	12	25	38	08	18	52	12	11	18	12	14	02	17	17	10
W 31	12	29	35	09	18	11	24	58	10	12	43	13	25	17	39
Tag	DECLINATION for 0h												☉ D PHASES ☉		
Dia	☉	☽	☿	♀	♂	♂	♂	♂	♂	♂	♂	♂	DAY	h m	PHASE
M 1	07	S	40	21	N	57	00	N	29	12	N	07	26	N	03
T 2	07	S	47	21	N	57	00	N	29	12	N	07	26	N	03
W 3	08	S	54	22	26	00	00	N	31	12	N	07	26	N	03
Th 4	08	S	54	22	26	00	00	N	31	12	N	07	26	N	03
F 5	08	S	54	22	26	00	00	N	31	12	N	07	26	N	03
Sa 6	08	S	54	22	26	00	00	N	31	12	N	07	26	N	03
Su 7	05	S	45	13	30	00	00	S	00	13	25	26	09	03	38
M 8	05	S	45	13	30	00	00	S	00	13	25	26	09	03	38
T 9	04	S	38	21	08	31	00	00	42	13	50	26	04	03	30
W 10	04	S	38	21	08	31	00	00	42	13	50	26	04	03	30
Th 11	03	S	31	13	59	02	01	01	26	14	01	26	01	03	28
F 12	03	S	24	18	02	02	04	14	20	25	56	03	22	14	25
Sa 13	03	S	24	18	02	02	04	14	20	25	56	03	22	14	25
Su 14	02	S	17	11	53	03	05	14	34	25	50	03	17	14	20
M 15	02	S	17	11	53	03	05	14	34	25	50	03	17	14	20
T 16	01	S	10	04	46	04	05	14	42	25	44	03	11	14	18
W 17	01	S	03	01	42	05	01	14	45	25	41	03	08	14	14
Th 18	01	S	02	01	42	05	01	14	45	25	41	03	08	14	14
F 19	00	S	00	00	40	05	14	43	25	31	03	00	14	08	22
Sa 20	00	S	00	00	40	05	14	43	25	31	03	00	14	08	22
Su 21	00	N	09	04	58	06	30	14	35	25	24	02	54	14	04
M 22	00	N	09	04	58	06	30	14	35	25	24	02	54	14	04
T 23	00	N	09	04	58	06	30	14	35	25	24	02	54	14	04
W 24	01	N	08	03	57	00	14	20	25	17	02	48	14	00	22
Th 25	01	N	08	03	57	00	14	20	25	17	02	48	14	00	22
F 26	02	N	07	16	13	07	26	13	47	26	06	02	38	13	54
Sa 27	02	N	07	16	13	07	26	13	47	26	06	02	38	13	54
Su 28	02	N	07	16	13	07	26	13	47	26	06	02	38	13	54
M 29	03	N	06	21	20	07	32	13	18	24	58	02	32	13	50
T 30	03	N	06	21	20	07	32	13	18	24	58	02	32	13	50
W 31	04	N	04	21	N	08	07	S	25	12	N	25	02	S	23
LAST ASPECT ☽ INGRESS															
DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m
1	15:48	2	14:54	3	02:17	4	22:14	5	05:41	6	22:48	7	05:53	8	21:44
9	09:47	10	19:30	11	04:41	12	23:38	13	07:34	14	04:47	15	14:29	16	04:47
17	19:21	18	00:53	19	13:12	20	03:53	21	10:52	22	18:30	23	01:52	24	05:54
25	17:26	26	02:40	27	09:15	28	00:49	29	08:15	30	02:40	31	09:15	32	00:49
DATA for 0h 1 MARCH 1993															
JULIAN DAY	= 2448047.5														
☽ MEAN	= 17° 18'														
SVP	= 05° 21' 01"														
AYANAMSA	= 23° 45' 58"														
ECLIPTIC OBL.	= 23° 26' 23"														
NUTATION	= 17".82														
ASPECTARIAN															
DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m	DAY	h m
1	05:15	5	18:16	9	00:40	13	03:20	17	03:49	21	00:50	25	05:54	29	00:00
2	15:48	6	00:22	10	12:29	14	08:29	18	08:07	22	11:11	26	11:47	30	02:40
3	19:38	7	11:20	11	04:56	15	06:11	19	14:51	23	03:45	27	04:02	31	00:08
4	05:21	8	13:40	12	08:34	16	08:40	20	18:47	24	07:15	28	07:17	32	02:51
5	14:29	9	20:17	13	17:55	17	15:48	21	23:24	25	08:57	29	08:57	33	04:11
6	14:54	10	22:48	14	22:57	18	22:08	22	03:01	26	16:26	30	15:42	34	07:58
7	04:24	11	14:33	15	11:42	19	09:18	23	03:01	27	03:45	31	17:26	35	09:51
8	18:47	12	20:21	16	09:29	20	04:47	24	03:01	28	07:15	32	17:26	36	18:04
9	20:17	13	23:14	17	11:42	21	04:47	25	03:01	29	07:15	33	17:26	37	22:50
10	01:54	14	03:12	18	07:18	22	09:47	26	03:01	30	07:15	34	17:26	38	22:50
11	11:26	15	09:47	19	12:00	23	14:05	27	03:01	31	07:15	35	17:26	39	22:50
12	13:49	16	14:05	20	14:05	24	14:05	28	03:01	32	07:15	36	17:26	40	22:50
13	14:45	17	19:47	21	19:47	25	19:47	29	03:01	33	07:15	37	17:26	41	22:50
14	14:45	18	22:14	22	22:14	26	22:14	30	03:01	34	07:15	38	17:26	42	22:50
15	17:11	19	22:14	23	22:14	27	22:14	31	03:01	35	07:15	39	17:26	43	22:50
16	22:14	20	22:14	24	22:14	28	22:14	32	03:01	36	07:15	40	17:26	44	22:50

APRIL 1993

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

Tag Dia	DECLINATION for 0h												☽ PHASES ☉			
	☉	☽	☿	♀	♂	♂	♂	♂	♂	♂	♂	♂	DAY	h m	PHASE	LONG.
Th 1	04 N 28	18 N 39	07 S 18	12 N 08	24 N 41	02 S 20	13 S 42	22 S 05	21 S 08	04 S 43	04 S 43	04 S 43	6	18:44	☉	16 05 58
F 2	04 N 51	15 00 07	09 11	45 24 36	02 17 13	40 22 05	21 08 04	42 04 42	21 08 04	42 04 42	21 08 04	42 04 42	13	19:40	☉	23 05 53
Sa 3	05 14 10	24 06 59	11 23	34 32 02	14 13 39	22 05 21	07 04 42	21 07 04	42 04 42	21 07 04	42 04 42	21 07 04	21	23:50	☉	01 05 52
Su 4	05 37 05	04 06 46	11 01	24 27 02	11 13 37	22 05 21	07 04 41	41 04 41	41 04 41	41 04 41	41 04 41	41 04 41	29	12:41	☉	09 05 12
M 5	06 00 00	S 39 08 32	10 39 24	23 02 08	13 35 22	05 21 07	04 41 40	40 40 40	40 40 40	40 40 40	40 40 40	40 40 40	LAST ASPECT ☽ INGRESS			
T 6	06 22 06	S 39 08 16	10 16 24	18 02 05	13 33 22	05 21 07	04 40 40	40 40 40	40 40 40	40 40 40	40 40 40	40 40 40	DAY	h m	DAY	h m
W 7	06 45 11	42 05 58	09 53 24	13 02 02	13 31 22	04 21 07	04 40 40	40 40 40	40 40 40	40 40 40	40 40 40	40 40 40	1	06:07	☉	14:22
Th 8	07 08 18	15 05 58	09 30 24	08 01 59	13 30 22	04 21 07	04 39 39	39 39 39	39 39 39	39 39 39	39 39 39	39 39 39	3	11:04	☉	16:11
F 9	07 30 19	40 05 18	09 07 24	03 01 56	13 28 22	04 21 07	04 38 38	38 38 38	38 38 38	38 38 38	38 38 38	38 38 38	5	08:14	☉	15:55
Sa 10	07 52 21	46 04 56	08 44 23	58 01 54	13 26 22	04 21 07	04 38 38	38 38 38	38 38 38	38 38 38	38 38 38	38 38 38	7	11:04	☉	15:33
Su 11	08 14 22	30 04 32	08 21 23	52 01 51	13 25 22	04 21 07	04 38 38	38 38 38	38 38 38	38 38 38	38 38 38	38 38 38	9	12:45	☉	17:11
M 12	08 36 21	54 04 07	07 59 23	47 01 48	13 23 22	04 21 07	04 37 37	37 37 37	37 37 37	37 37 37	37 37 37	37 37 37	11	17:59	☉	22:25
T 13	08 58 20	10 03 40	07 37 23	41 01 45	13 21 22	04 21 07	04 37 37	37 37 37	37 37 37	37 37 37	37 37 37	37 37 37	14	03:42	☉	07:37
W 14	09 20 17	30 03 12	07 16 23	36 01 42	13 20 22	04 21 07	04 36 36	36 36 36	36 36 36	36 36 36	36 36 36	36 36 36	16	15:31	☉	19:33
Th 15	09 41 14	08 02 42	06 56 23	30 01 40	13 18 22	04 21 06	04 36 36	36 36 36	36 36 36	36 36 36	36 36 36	36 36 36	18	23:52	☉	08:15
F 16	10 03 10	14 02 12	06 37 23	24 01 37	13 17 22	04 21 06	04 35 35	35 35 35	35 35 35	35 35 35	35 35 35	35 35 35	21	16:58	☉	20:09
Sa 17	10 24 05	59 01 40	06 18 23	18 01 34	13 15 22	04 21 06	04 35 35	35 35 35	35 35 35	35 35 35	35 35 35	35 35 35	24	03:44	☉	06:28
Su 18	10 45 01	32 01 07	06 00 23	12 01 32	13 14 22	04 21 06	04 34 34	34 34 34	34 34 34	34 34 34	34 34 34	34 34 34	26	12:27	☉	14:48
M 19	11 06 02	N 58 00 33	05 43 23	06 01 29	13 12 22	04 21 06	04 34 34	34 34 34	34 34 34	34 34 34	34 34 34	34 34 34	28	11:09	☉	20:40
T 20	11 27 07	23 00 N 03	05 28 23	00 01 26	13 11 22	04 21 06	04 33 33	33 33 33	33 33 33	33 33 33	33 33 33	33 33 33	DATA for 0h			
W 21	11 47 11	33 00 39	05 13 22	54 01 24	13 09 22	04 21 06	04 33 33	33 33 33	33 33 33	33 33 33	33 33 33	33 33 33	1 APRIL 1993			
Th 22	12 08 15	19 01 17	04 59 22	47 01 21	13 08 22	04 21 06	04 32 32	32 32 32	32 32 32	32 32 32	32 32 32	32 32 32	JULIAN DAY = 2449078.5			
F 23	12 28 18	27 01 55	04 47 22	41 01 19	13 06 22	04 21 06	04									

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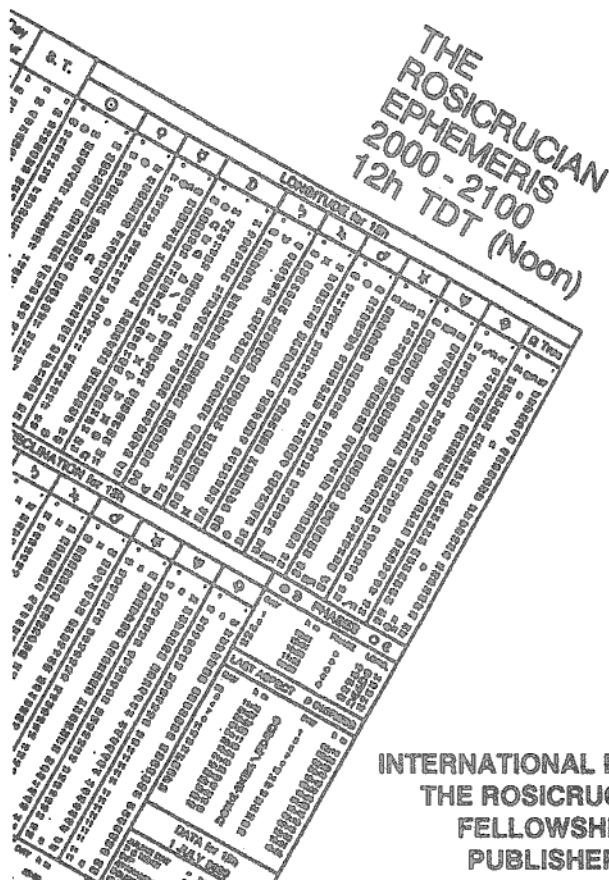
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