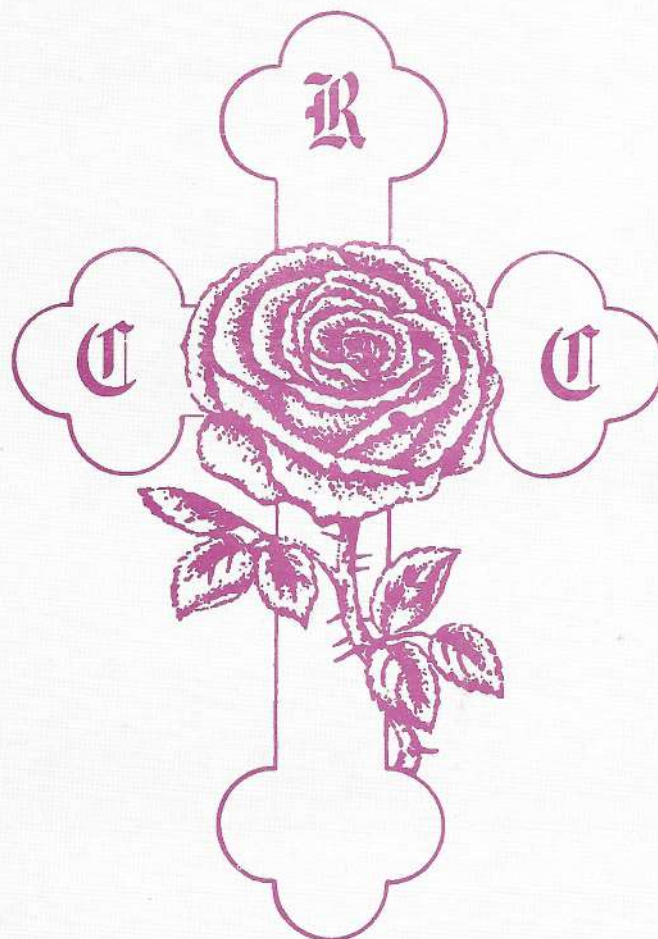


Rays from the Rose Cross



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

July/August 1993—\$3.00

REDEEMING LUCIFER

STARS OVER SOMALIA

"I HAVE A DREAM"

MY STORY: SUSAN LEE WHITE

A CHRISTIAN ESOTERIC MAGAZINE

Spiritual Pearls

LOVE humanity. Honor and praise every soul. If you have not the courage to honor and praise him, then let him pass out of your life.

Remember — there is no saint without a past — no sinner without a future.

See God and good in every face. All the perfections and virtues of the Great Cosmic Intelligence are hidden in you. Reveal them. The Saviour is also in you. Let His Benevolence emancipate you.

Be deaf and dumb concerning the faults of others. Do not listen to gossips. Fortify yourself against the gossip-mongers with virtuous conversation.

Do not let the poisonous germs of religious fanaticism run through your veins. Never argue with anyone regarding his or her religious beliefs. Religious controversies lead to hatred and separation.

When you have Love and Sympathy for the other fellow, you have the highest type of religion, no matter by what name you



The Adulteress taken before Christ.—John viii. v. 4-7.

call it. Rest assured that the emancipation of the world lies through the nameless God of Love and the nameless religion of Love.

Conquer hatred, malice, envy, personal spite and prejudice with Love.

Do not condemn a single person. Upon the vast sea of Eternity there is room for every sail. In the limitless sky of Truth, there is room for every wing.

Spiritual murder is worse than taking a man's life. See only the beautiful, the artistic, the lovely and the noble.

This is the path to Glory, to Happiness, to Health, to everlasting Prosperity. Let me walk in it during all the days of my Life!

—Excerpts from an ancient Persian manuscript.

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



Feature

The Song of the River

The snow melts on the mountain
And the water runs down to the spring,
And the spring, a turbulent fountain
With the song of Youth to sing,
Runs down to the riotous river
And the river flows on to the sea
And the water again
Goes back in rain
To the hills where it used to be.

And I wonder if life's deep mystery
Isn't much like the rain or the snow.
Returning through all eternity
To the places it used to know.
For life was born on the lofty heights
And flows in a laughing stream
To the river below, whose onward flow
Ends in a peaceful dream.
And so at last when one life is past
And the river has run its course

It again goes back o'er the selfsame track
To the mountain which was its source.

So why prize life, or why fear death
Or dread what is to be?
The river ran its allotted span
Till it reached the silent sea.
Then the water harked back to the mountaintop
To begin its course once more.
So we shall run the course begun
Till we reach the silent shore.
Then revisit the earth
In a pure rebirth
From the heart of the virgin snow.
So don't ask why we live or die
Or whither or when we go
Or wonder about the mysteries
Which only God may know."

—William Randolph Hearst

Editorial

Oneness with All Life



Nature is God in manifestation.

NATURE is God in manifestation, the living, visible garment of God." When we realize this, we begin to understand why so many people can and do experience an indescribable inner response to the "glories of the great outdoors." The Bible advises us to "stand still and consider the wondrous works of God." Such contemplation heightens our awareness of and response to the intangible Power and Wisdom

evident all around for those who have eyes to see. Mountains and deserts, sunsets and clouds, trees and flowers, rivers and oceans, all are His hallmarks.

"There is no more lovely worship of God than that for which no image is required, but which springs up in our breast spontaneously when Nature speaks to the soul, and the soul speaks to Nature face to face." The Initiate,

Goethe, made this observation, but many other people who, in the midst of the stress and bustle of modern life, have learned to attune themselves to Nature's sights and sounds, rhythms and moods, can say the same.

Everything that humanity has evolved or invented has been accomplished by observing and working with the Laws of Nature on both physical and spiritual planes. Nature, in her creations, has provided patterns for the basic structures upon which man has built his inventions. In her direction of life and growth, Nature also has furnished discerning people with patterns for unfolding the spiritual potentials inherent in every human being.

Human creation and epigenesis on the physical level, remarkable as many recent developments are, cannot take place unless there is explicit adherence to Natural Law. Telephone and television, computer electronics, space travel, satellite communication, and all the rest — the functioning of such "modern miracles" is dependent totally on the strict and unfaltering observation of applicable physical Laws.

Spiritual Laws also apply in this context, for nothing exists in isolation "unto itself." If the human race does not put its inventions to good and worthy use in the service and upliftment of the race and the improvement of our earthly environment, certainly the unpleasant consequences engendered by the Law of Cause and Effect eventually will follow. The Forces of Nature cannot be compelled to do anything. If we endeavor to defy them, they will compel us — first to failure in our wrong doing and ultimately to transmutation of our activities.

In point of fact, what we call Laws of Nature are great Intelli-

gences which guide elemental beings, the Nature Spirits, in accordance with certain rules designed to further their evolution. Herein lies the secret of the infinite Wisdom manifested throughout Nature's kingdom. These Beings are the Angels and Archangels. The former have to do particularly with plant life and the processes of growth, assimilation, and propagation in all four life-waves on Earth. The latter function as Group Spirits of the animal kingdom, underlying and directing migratory birds and all the other manifestations of "animal intelligence."

Consideration of and intense meditation on these truths will incite in both heart and mind a greater reverence for the divine Wisdom thus expressed — a feeling of Oneness with all Life. As spiritual aspirants, our participation in this Wisdom — and we must participate in order to evolve — takes the form of service: "Service to humanity, service to animals, service to our younger brothers, service everywhere." (*Max Heindel*) The more we learn of Nature's infinite Wisdom and the more we emulate her ways and adhere to her Laws, the more we unfold our own individual divine Sparks and further the Creator's divine Plan. □



Listen to the Exhortation of the Dawn!

Look to this Day!

For it is life, the very life of life.

In its brief course lie all the verities

And realities of your existence:

The glory of action

The bliss of growth,

The splendor of beauty.

For yesterday is but a dream,

And tomorrow is only a vision;

But today well-lived makes

Every yesterday a dream of happiness,

And every tomorrow a vision of hope.

Look well, therefore, to this Day!

—From the Sanscrit

Mystic Light

Redeeming Lucifer

***I**T is Lucifer,
The son of mystery;
And since God suffers him to be,
He, too, is God's minister,
And labours for some good
By us not understood!*

The above words by the famous poet, Henry Wadsworth Longfellow, amply remind us of a very important fact: the Lucifers, although fallen, are angels and bare the beauty attributed to these celestial beings. Mars is their native home where they have been living in exile, and thus do their auras radiate the color of agitation, Red. Mars is indeed a great mystery. Although much is not known about this red planet, one thing is certain: our great planet is in intimate contact with Mars and its inhabitants by way of the Desire World, an invisible realm both planets share.¹ Through this pathway, the Lucifer Spirits are able to function and influence both man and his environment. Being that the Lucifers never experienced a physical embodiment, their main motive is the gathering of knowledge and experience through us, the Human life wave of the Earth Period.

While the Recording Angels have special charge over the Vital Body and monitor its function, the rebellious Lucifer Spirits find their avenue of expression through the Desire Body of man and since this vehicle has a particular stronghold on the voluntary nervous system, they manifest their essence as dynamic action. They are always seeking to manifest these qualities in a headstrong manner and it is this quality that brings man much misery. This is the battle between light and darkness, good and evil, a

true fact based on Esoteric thought.

This battle between the Vital Body (The Angels) and the Desire Body (The Lucifer Spirits) is being fought every day. Thus is the aspirant to the Higher Life caught between a spiritual crossfire. The Angels tend to build while the Lucifers aim to destroy, and if a happy medium could be reached between both forces, the problem would be solved. This is the true work of the aspirant seeking entrance into the inner realms: not to throw away the blade but to tame its edge. It is a known fact among Esoteric Students that good, in time, will transmute even the most wicked. Evil is only good in the making. This applies to all things, above and below. Within these lines are found the secret to redemption and the mystical resurrection: the true salvation — the secret to redeeming the Lucifer Spirits.

THE REDEEMED LUCIFERS: SERVANTS OF THE CHRIST.

"The mission of Christ," states Max Heindel, "in addition to saving the lost, was to make Initiation possible to all." He selflessly accomplished this by giving His life on the Cross on Golgotha and letting His untarnished blood flow and merge with our great planet. Thus did he purify the Etheric Regions and make it possible for both the Human Race and the Lucifers to tread the path towards salvation. Thus is Christ the Great Redeemer for both man and the beast.²

Like man himself, the Lucifers have also repented and are now on the quest to regain the paradise they have lost. These wonderful beings who have redeemed themselves have joined the Christ and are leading man towards the light.

THE LUCIFER SPIRITS

These spirits were a class of stragglers in the life wave of the Angels. In the Moon Period they worked themselves far ahead of the great mass of those who are now the most advanced of our humanity. They have not progressed as far as the Angels who were the pioneer humanity of the Moon, however, but they were so much in advance of our present humanity that it was impossible for them to take a dense body as we have done; yet they could not gain knowledge without the use of an inner organ, a physical brain. They were half-way between man who has a brain and the Angels who need none — in short they were demi-gods.

They were thus in a serious situation. The only way they could find an avenue through which to express themselves and gain knowledge was to use man's physical brain, as they could make themselves understood by a physical being endowed with a brain, which the Angels could not.

As said, in the latter part of the Lemurian Epoch man did not see the physical world as we do now. To him the desire world was much more real. He had the dream-consciousness of the Moon Period — an inner picture-consciousness; he was unconscious of the world outside himself. The Lucifers had no difficulty in manifesting to his inner consciousness and calling his attention to his outward shape, which he had not theretofore perceived. They told him how he could cease being simply the servant of external powers, and could become his own master and like unto the gods, "knowing good and evil." They also made clear to him that he need have no apprehension if his body died, inasmuch as he had within himself the creative ability to form new bodies without the mediation of the Angels. All of which information was given with the one purpose of turning his consciousness outward for the acquirement of knowledge.

This the Lucifers did that they might profit by it themselves — to gain knowledge as man acquired it. They brought to him pain and suffering where there was none before; but they also brought him the inestimable blessing of emancipation from outside influence and guidance, thereby starting him on the road to the evolution of his own spiritual powers — an evolution which will eventually enable him to upbuild himself with wisdom such as that of the Angels and other Beings who guided him before he first exercised free will. . . .

Had man remained a God-guided automaton, he would have known no sickness, pain, nor death unto this day; but he would also have lacked the brain-consciousness and independence which resulted from his enlightenment by the Lucifer Spirits, the "light-givers," who opened the eyes of his understanding and taught him to use his then dim vision to gain knowledge of the Physical World which he was destined to conquer.

From that time there have been two forces working in man. One force is that of the Angels, who build new beings in the womb by means of the Love which is turned downward for procreation; they are therefore the perpetuators of the race.

The other force is that of the Lucifers, who are the instigators of all mental activity, by means of the other part of the sex-force, which is carried upward for work in the brain.

The Lucifers are also called "serpents" and are variously represented in different mythologies.

—Max Heindel, *The Rosicrucian Cosmo-Conception*, pp. 286-288.



No longer do they roam the lower regions of the Desire World but have crossed the border and dwell in the upper regions where Art, Altruism and Philanthropy reign supreme.³

These repented beings aid man in the restraint of coarse passions and manifest their essence in the form of compassion. Therefore, the taming of the Desire Body is not accomplished by "Killing" or "Suppressing" the desires but by redeeming the coarse desires with love and the compassion of Christ, and the understanding that all are working to liberate our beloved saviour.

We must also remember that all of our acts, whether good or bad, are being transmitted as lessons to those we call dead, for "Those whom we call dead" explains Max Heindel "are the ones who help us to live."⁴ It is through our Vital Bodies that the dead are learning to build bodies for themselves — for this is part of their schooling in the Heaven Worlds.

Thus is the world exactly what we make of it, and thus are the sins of man visited upon their sons and daughters. The Lucifers are also gain-

ing experience through us. We must therefore strive to live the life of purity if we wish to truly help the Christ in His work.

Our true goal then, as aspirants to the Higher Life, is to redeem the Lucifer within, so that day by day, the numbers of the redeemed may increase until that Glorious Day when we may all join forces in the Great Work. □

—Carlos Garcia

1. *The Rosicrucian Cosmo-Conception*, Max Heindel, p. 268.
2. "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 15:2.
3. *Mysteries of the Great Operas*, Max Heindel, pp. 38, 39.
4. *The Rosicrucian Cosmo-Conception*, Max Heindel, p. 126.

Freemasonry and Catholicism

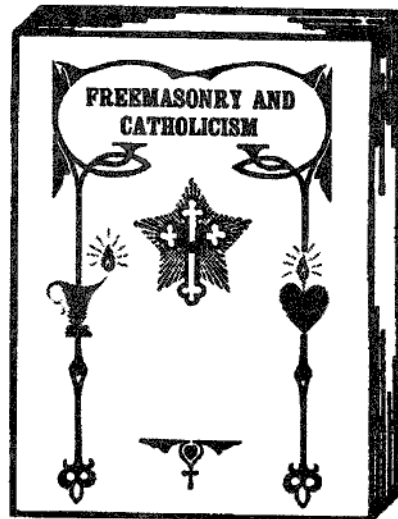
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Mystic Light

The Development of Optimism

ONCE a person realizes his divine nature, and once he acts responsibly on that realization, he is free himself, and he brings freedom to others. Until we learn to trust wholly in our origin, we cannot express our highest potential and we remain shackled by the material world.

It is good to occasionally take the time to meditate upon both our origin and our destiny, so far as that has been revealed to us. We who have studied the Western Wisdom Teachings can easily repeat, sometimes all too glibly, that we are each a divine Spark of God and that eventually we will progress so far as to be able to emulate the deeds of the Christ. Certainly the thought is comforting, even when considered only in a superficial manner and in passing.

But what, at this present physical stage of our development, is the most significant implication of all this? Is it not the knowledge that our innate divinity will make it possible for us to eventually conquer all the material obstacles in our way — that we will ultimately be free of all vestiges of the world of matter?

Since we have risen, literally and figuratively, above matter, we will more fully comprehend our true inner natures and the scope of our divine potential. This potential

is limitless, for we know that the trend of evolution is ever upward, and that our Solar God Himself continues to always evolve.

When we consider this expanded conception of life, does it not seem absurd that we permit emotions such as fear and worry to plague us? In view of our divine origin and destiny, what can such feelings possibly have to do with us — except as we *voluntarily* admit them to our consciousness?

If we make the effort to seize upon the positive spiritual strength that is ours to command, and incorporate that strength into everything we do, negative emotions stand no chance with us. When we forget or are unaware of our spiritual inheritance, these emotions can easily overcome us and we find ourselves engulfed in pessimism.

The effect of spiritual power on pessimism resembles that of the tide. Where the tide has access, it sweeps away aquatic debris and cleanses the area with wave after wave of new water. When spiritual power is used, it similarly cleanses us of negative emotions. When spiritual power is not used, however, these emotions can take over as does debris in stagnant ponds which the tide does not reach. Then, just as the debris is left to accumulate until the entire pond becomes a morass of hideous matter, so, too, these emotions can build up until they disfigure our entire consciousness and identity.

Fear and worry are strange elements. They distort and blur issues and events to the point at which we can no longer see them in their true light. Given time, fear and worry can build a molehill of a problem into an insurmountable mountain of a crisis. There is no standing still with these emotions. Fear breeds more fear; worry leads to panic. Unless checked, they do untold physical, mental, and spiritual damage.

Fear and anxiety are not caused by our misfortunes or temporal setbacks. They are caused by ignorance and by a lack of trust — in God, in the divine Plan of evolution, and in our own Higher Selves. They show a need for spiritual unfoldment.

In a remarkable fiction series, the English author Susan Cooper describes with insight and intuition the continuing

battle between the forces of Light and Darkness. In *Silver On the Tree*, the final work of the series, in which the battle is dramatically and conclusively joined, Mrs. Cooper tells of the way in which fear is used as a weapon by the Dark to paralyze those who are working for the Light. The following passage concerns a king, the creator of a magnificent Sword of Light, whose creation remained unused because of its creator's fear:

The Dark Lords knew that they could neither destroy a work created for the Light, nor steal it, nor bring any . . . harm to its creator So the Dark did a simple thing. They showed the maker of the sword his own uncertainty and fear. Fear of having done the wrong thing — fear that having done this one great thing, he would never again be able to accomplish anything of great worth — fear of age, of insufficiency, of unmet promise. All such endless fears, that are the doom of people given the gift of making, lie always somewhere in their minds. And gradually, he was put into despair. Fear grew in him, and he escaped from it into lethargy — and so hope died, and a terrible paralyzing melancholy took its place. He is held by it now, he is held captive by his own mind. He, and the sword that he made, with him. Despair holds him prisoner, despair, the most terrible creation of all. For in great men, the mind can produce giant spectres of great power . . . (and he is) held in a trap (of his own making).

And this is truly what happens when anyone allows fear to get the upper hand. That person, however talented or well-intentioned he may be, will be in time paralyzed into inactivity, and the good he might have done will never have the chance to manifest. This is as effective a method of putting someone out of action as is removing him entirely from the scene — and perhaps more effective, for there is no doubt that fear is contagious.

When we find ourselves fearful, or in any other way oppressed, we should not seek the remedy exclusively in the physical realm, for physical panaceas alone cannot bring lasting solutions. The first thing to do when confronted with a problem is to consciously try to abandon

all anxieties, knowing that, whatever might be the outcome, anxieties will do nothing to better it. The more faith and trust we have in God and in our own Higher Selves, the more easily we will do this.

It has been said that, "*Growth demands a temporary surrender of security.*" If we do not change, we do not grow, and if we do not grow, we retrogress. This "temporary surrender of security," which many of us must make far too often to suit our phlegmatic natures, causes much of our uncertainty, worry, and fear.

Such security, however, is physical in nature and ultimately of little value. The security of possessions, of wealth, of power, of position, and even of people in the personal sense, actually is no real security at all, since it can fluctuate or disappear at any moment. Most people, in thoughtful moments, would admit the truth of this, but, nevertheless, there are few on Earth who do not hanker after some degree and type of material security.

True security, however, rests in the spiritual, and this can never be taken from us through external factors. We, alone, can withhold it from ourselves by failing to give priority to the higher elements of life. If we set our faith and our store in physical security, we may get it, and that, ultimately, is what we will lose. If we set faith and store in the spiritual, and if we endeavor to live the spiritual (that is, selfless) life in the Physical World, we will be granted the solid, permanent foundation of *spiritual* security that we must have for ongoing development.

We must remember that all things will eventually work together for good, even if they momentarily appear evil, and that, no matter what confronts us, we should and can learn the lesson held for us in that situation. We will not learn lessons or solve problems if we let ourselves be distracted by unworthy emotions.

If we make a conscious, concerted effort to call upon the power within, it will not fail us. We all have divine insight. It may seem to burn dimly at times, but, if our attitude is right, it can be made to burn brightly again. The divine Power is always available to give us courage and strength, but we must summon it.

Our chances of remaining positive in outlook and demeanor are increased as we surrender to the fundamental laws of life as we know them.



Christ Washes his Disciples' Feet.—John xxi. v. 2-5.

"He who would be the greatest among you, let him be the servant of all."

Certainly no one is clever enough to either thwart or change them. We, as students of the Western Wisdom Teachings, know well enough what these laws are, and it is our responsibility to observe them and to bring them to the attention of people who may not be informed. If we do live according to these laws, we work with the divine Plan, and harmful, malific outpourings from any source cannot harm us. There is, under such conditions, no cause for fear, and we can continue with our life's work in the full confidence that we are truly working with God.

Perhaps the most important law to bear in mind is that of selfless service. Full spiritual realization is attained only in this way, and the more we strive to serve our fellow men, the more we will automatically unfold our latent spiritual power.

Coupled with this is what might be called the "law of compassion," or the Law of Love which was brought to us by the Christ. Without compassion, we cannot give fully selfless service. Service for any reason other than love for our fellow men is not the service to which Christ Jesus referred in the words: *"He who would be the greatest among you, let him be the servant of all."*

To him who has compassion, all other things will be given. When exercising the self-forgetfulness that naturally accompanies compassion, we find ourselves too busy and too involved with the concerns of others to fall prey to the feelings that downgrade us. Fear and worry commonly plague those people

whose main objective is the satisfaction of their own personal desires.

When we serve lovingly and selflessly, we often find ourselves drawing upon reserves of strength and inspiration that we did not know we had. These "newly acquired" abilities may seem to come from an outside source, but they had actually been ours all along. We had not been aware of them before because we had not yet attempted to perform the sufficiently significant or loving acts of service that would draw them out.

Thus we see that loving, self-forgetting service, motivated by compassion, performs three functions: it benefits the individuals being served; it bars the ignoble emotions that disturb self-centered people; it helps us unfold our latent spiritual potential. When, through service, we begin to rid ourselves of anxieties, we gradually become free. We are freed from emotional shackles, and we are free to unfold our divine intelligence and strength. We had, of course, been free to do these things all along, but selfishness and a false emphasis on materiality held us back.

No one on the spiritual Path has reason or right to fear or worry about anything—except, perhaps, his own backsliding. Misfortunes which we do encounter are traceable to our own misconduct. They are placed before us that we may learn needed lessons, and it is our duty to learn, not to bemoan our fate. It has been said that: "An optimist sees an opportunity in every calamity; a pessimist sees a calamity in every opportunity." Not, of course, that it is easy to find an opportunity in every calamity! Few among us are able to keep their eyes always fixed on the positive. But we do well to remember, not

only that there is no reason to despair, but also that we, who have been given so much, have no excuse to waste time in unproductive anxieties — time which legitimately should be used in service and spiritual advancement.

Max Heindel recognized this in *Letters to Students* (p. 232) when he said: *"it is the all-important mental attitude of optimism that is so difficult for many to cultivate and keep. Nevertheless, it is our duty to do this, particularly in the light of our superior knowledge of the end in view, which will surely be attained."*

Once we begin to practice optimism, we must encourage other people to do the same. This, of course, can be accomplished in part by spreading the Teachings. Knowledge of our divine nature and destiny offers a foundation on which to build positive lives. Those who do accept the Teachings thus are given a start in the right direction.

Our service along these lines to people unable to accept the Teachings is more difficult — largely because we have to put more of our personal selves into it. It is here that our own optimism shows itself for the force it really is. If we are naturally positive and cheerful, we will not have to pause to rearrange our thoughts, feelings, and features when working with someone else. Just by being ourselves and lending our positive presence, we will be able to lighten the burdens of others and build their confidence. We will find it increasingly easy to know the right thing to say at the right moment regardless of the other person's innate views, prejudices, previously formed conclusions, and general state of mind. We will, in time, often not have to say much at all, because the spiritual strength issuing from us will be powerful enough to comfort and encourage by its very radiance, without the assistance of words.

As we are told in *Teachings of an Initiate* (p. 188): *"No matter what our sphere, there is always a place where we may make use of our knowledge, not to preach sermons, not to talk to people from morning till night about the things we know that they may admire our knowledge, but that we may live the spiritual life among them, that we may stand to them as living examples of our teachings. There is for every one of us this opportunity. We need not look very far for it; it is right here."*

Optimism, generated by hope, in turn generates enthusiasm. Hope is one of the motivating principles of mankind, animating a person to do his best. Hope simultaneously assures and prods, and animates both head and heart into original and renewed endeavor. Enthusiasm, too, is a motivating factor that underlies all worthwhile accomplishments. Enthusiasm and optimism proceed hand in hand; the one is inconceivable without the other.

Hope, optimism, and enthusiasm all are essential to the search for Truth. If we do not hope and believe that we will rise to truth — and to ever higher Truths — we will not do so. If we do not enthusiastically apply ourselves to the search for truth, we will not be worthy to find it, and it will elude us.

The nature of our origin — without God and as integral parts of Him — and our destiny — to be as He is — provide a perfect climate in which the triad of hope, optimism, and enthusiasm can thrive. Since we literally are made in God and will dwell throughout all eternity within Him, hope not only is justified, it is demanded. Since evolution can only be forward, there is no excuse to be other than optimistic. And, since it is our destiny to emulate the most highly evolved, most all-wise, most spiritual and creative Being of Whom we can conceive, and then to rise above even this exalted level, we are unworthy indeed if we allow ourselves to become so bogged down in material concerns or in depression that we prevent optimism from taking its rightful place among the most vibrant of our characteristics. □

—Dagmar Frahme



Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience
say
Because of some good act to beast or man —
The world is better that I lived today.

—Anonymous

We realize in daily life that we grow more rapidly through adversity than through success; the more we are opposed the more certain of accomplishment.

—Manly P. Hall

Mystic Light

Magic, Miracles and Prayers

MMAGIC and miracles! What visions these two concepts bring to mind! And, yet, neither one exists! What? Why, we have heard of magic, both white and black, all of our lives. And there are references to them as far back into pre-historic times as we can go. And miracles! The churches talk of them all the time. How can it be that magic and miracles do not exist?

Is a fire magic or a miracle? What about an airplane or telephone? And how about television and space ships? And human beings on the Moon? How did we accomplish these feats? There was no magic involved. And there was certainly no miracle. Yet much less than 200 years ago any of these, if, indeed, accepted as fact, would be considered magic or miraculous. It was our understanding of the Laws of Nature that enabled us to construct machinery that used those very laws to produce results which were heretofore unheard of throughout our previous recorded history.

There is much that we, who are about to step into the 21st century, do not know about the Natural Laws of the Physical World. (And there is relatively little that we know of the other Worlds!) Yet we are gradually learning a little bit here and a little bit there.



Events that appear to be miraculous are nothing more than the workings of Natural Laws, performed either by those understanding them or, perhaps, by serendipitous happenstance. Those events are miracles only to those who observe but do not comprehend. (May we say the "uninitiated"?)

Does this not tell us to be ever aware? Observant? Inquiring? Learning? As you observe and learn, attempt to understand the relationship of apparently unrelated facts and events; attempt to understand how or why one variable — and it can be so minute that it could be overlooked — effects the whole in the way that it does. Use this knowledge and understanding in whatever you do no matter where your life may take you. Continually adding to your understanding of relationships of all things enables you to live in an increasingly enlightened manner.

Caution: Do not jump to conclusions; consider only all *bona fide* evidence in a scientific manner. Applying your mind to the use of this wisdom geometrically increases your wisdom and thereby enables you to accomplish much more in whatever endeavors your interests take you along the path. Depending upon your interests, education and other factors in your life, such as loving and unselfish service to others, you may or may not eventually be able to perform miracles. (How many people can invent the light bulb?) But living ever aware and observant, you can do much to help others. Perhaps the most potent magic we can perform is the magic of showing people how to get along with each other. The relationships of people — personal as well as community as well as national and international — is perhaps the most important thing we can learn. When we realize that all life (of ALL life waves) is but ONE LIFE, that awareness of the Big Picture, in itself, aids us in smoothing strained relationships and understanding other people. We feel a newly aware closeness of family that we didn't have when we thought each person was separate. Now we know that we are all like fingers on the same hand.

Think, for instance, of the many things our Peace Corps volunteers have been able to teach people in the Third World under-developed countries, things we take for granted, but which often are looked upon by those peoples as miraculous, even though the technology and materials were present elsewhere all the time.

Seeing possibilities. Seeing relationships. And doing something about it. That is the magic. That is the miracle. It is as simple as that: using Natural Laws in an enlightened manner.

When humanity is struggling for a break-

through, the Elder Brothers of humanity have the power to place the Thought-Form in the atmosphere — that is, “think” it, possibly in great detail — where those among humanity who are sensitive to those vibrations “invent” the object simultaneously throughout the world. In this manner, we may be given tools which we may use to build upon our comprehension of the Physical World.

The very young observe natural phenomena at work and marvel at it. Early on, such things as day and night occur without any conscious noticing. An infant has more important things to do, such as eating and sleeping and testing the lungs (crying). But as time goes on and we grow older, we consciously become aware of day and night and the accepted reason for this cycle: the earth rotates each day, thereby permitting the Sun to light each part some time during each rotation. There are the four seasons caused by not only the daily earth rotation but also by the earth's axis tilt and varying orbit around the Sun.

You and I accept this, but in prehistoric times these and many other natural phenomena were thought to be miracles performed by “The Gods.” But when the natural causes were understood, they were no longer magic or miracles. And we no longer need to appease “The Gods” for them to continue!

Nothing manifests in this Physical World that does not follow Natural Laws, whether we are wise enough to understand them or not. No event goes against the workings of those Laws. Our mission is not to marvel at miracles, but to study and understand them so that we may use Natural Laws to further our own needs and interests and those of all humanity.

I once read a quote from a then noted scientist of the 19th century that everything that can be invented had already been invented; we have reached the apex and can go no higher. Others have sounded this same theme off and on since his day. Yet, daily, we continue to invent and learn more about our Physical World. I dare say, there is much, much more to learn about this Physical World than has already been learned throughout all the past. And until it is all learned, those without understanding will continue to believe in magic and miracles as an aberration of Natural Physical Laws.

Am I saying, then, that a prayer for help is such an aberration? No, indeed. Prayer may *ask* for an aberration to occur. But prayer, rightly done, is something else entirely. Christ admonished us: "Ask and you shall receive." Who are we asking? Our prayer is to God, the ultimate source of all power. But on its way to God, our prayer may also be received by lesser beings, such as Invisible Helpers organized by the Elder Brothers, who help in healing.

We speak of Guardian Angels. A Guardian Angel represents the sum of all the good we did in past lives, so it is able to help us in our good endeavors in the present. It must be understood, however, that Natural Laws cannot be suspended to help a person, especially in the case of Ripe Destiny. But, by judicious and partial manifestation in the Physical World, Invisible Helpers may work with Natural Laws to promote healing.

When one has a problem which might call for prayer to help solve, ask for help. Then turn yourself within to hear the answer coming as an intuition from your Higher Self or God Within. One very effective way is to go to a quiet area and write down the problem. Pretend that someone else has

this problem and is telling you, a disinterested third party, all about it. (Remove your ego from the problem.) Explain on paper what caused the problem and what the various options are. Explore those alternatives and their possible consequences. As you write, you may receive intuitions from your Higher Self about the situation that you hadn't considered.

With an increased knowledge of the workings of our Physical World, we place magic, miracles and prayers in a better perspective. Our awareness of God's Universe becomes greater, and we can deal with it more easily and in a more understanding way. □

—A Probationer

Occult Principles of Health and Healing

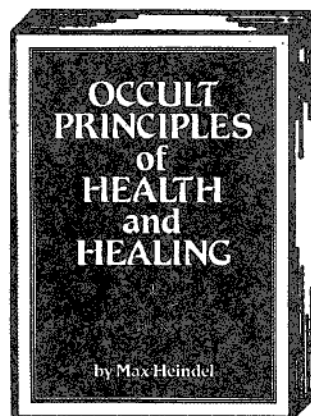
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Max Heindel's Message

Invisible Guardians

(Letter No. 9, September, 1911,
from Max Heindel's *Letters to Students*)

YOU saw in the lesson on Baptism, how we went back to the earliest days of evolution upon our planet to find the significance of that sacrament. You will have noticed also in last month's lesson how the Sacrament of Communion has its root in the beginning of time. Thus it is apparent that unless we are capable of investigating the past history of the human race, we can obtain no clear conception concerning anything connected with mankind. Goethe spoke of "*das ewig Werdende*" — the ever becoming. Change is the mainspring of progression, and if we look upon man as he is now, without regard to what he has been, our deductions as to his future must necessarily be very limited.

The last lesson illustrates the Law of Analogy, showing how man was fostered by Divine Guardians in a manner similar to that in which the little child is cared for by its parents to prepare it for the battle of life; and we may be sure that though these guardians have withdrawn from visible leadership, they are still with us and keep a watchful eye upon their former wards, just as we who are parents continue to take an interest in the welfare of our children after they have left our hearth and home to fight the battle of life for themselves.

When we have had our spiritual eyes opened and have learned to distinguish the various classes of beings in the higher realms, that guardianship is one of the most reassuring facts to the observer; for though no one may interfere with the free will of mankind and though it is contrary to the divine plan in any way to coerce a man into doing that which he does not want to do, there is no bar against suggestions along lines which he would be likely to choose. And it is due to the wisdom and love of these Great Beings that progress along humanitarian lines is the watchword of the day.

During the ages which have passed, we in the Western world have particularly felt the sorrow and pain due to war and strife. The struggle for existence is constantly becoming more and more acute; it is dictated by "man's inhumanity to man." But there is also another factor developed by the Lords of Love and Compassion, namely, the altruistic movements, which are multiplying in number at a wonderful rate, and



gaining in efficiency as the years go by. It is a noteworthy fact, however, that alms-giving and charity which degrade the recipient are being more and more superseded by help to self-help, which elevates whom we aid as well as those who give. That kind of help involves thought and self-sacrifice, which are fostered by our Invisible Guardians among the stronger who are now their weaker brothers' keepers.

It is a cause for considerable congratulation that a number of our Fellowship members are workers in institutions conducted along the above lines, and I sincerely hope to see the day when a large majority will be able to take up work of this nature, each in his respective environment. But begin at home, be kind to all with whom you immediately come in contact, and when you have been found faithful in a few things, the larger opportunities will not be wanting. □

Studies in the Cosmo-Conception

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

Race Religions

Q. WHAT is the source of Race Religions?

A. All Race Religions are of the Holy Ghost. They are insufficient because they are based on law which makes for sin and brings death, pain and sorrow.

Q. Are the Race Spirits aware of this?

A. All Race Spirits know this and realize that their religions are merely steps to something better. This is shown by the fact that all Race Religions without exception, point to One who is to come.

Q. What examples might be cited?

A. The old Norse Gods foresaw the approach of "The Twilight of the Gods," when Surt, the bright Sun Spirit should supersede them and a new and fairer order be established. The Egyptians waited for Horus, the new-born Sun. Mithras of the Persians, and Tammuz of the Chaldeans are also symbolized as solar orbs and all the principal Temples were built facing the East that the rays of the rising Sun might shine directly through the open doors; even Saint Peter's at Rome is so placed.

Q. What do these facts indicate?

A. All these facts show that it was generally known that the One who was to come was a Sun Spirit and was to save humanity from the separative influences necessarily contained in all Race Religions.

Q. Why were these religions given to man?

A. These religions were steps which it was necessary for mankind to take to prepare for the advent of Christ, the Sun Spirit, and the embodiment of unifying and universal Love.

Q. How did these steps prepare humanity?

A. Man must cultivate a "self" before he can become really unselfish and understand the higher



phase of Universal Brotherhood (unity of purpose and interest) for which Christ laid the foundation at His first coming and which He will make living realities when He returns.

Q. How does this relate to the Race Religions?

A. As the fundamental principle of a Race Religion is separation, inculcating self-seeking at the expense of other men and nations, it is evident that if the principle is carried to its ultimate conclusion it must necessarily have an increasingly destructive tendency and finally frustrate evolution unless succeeded by a more constructive religion.

Q. How is this established?

A. The Separative religions of the Holy Spirit must give place to the unifying religion of the Son which is the Christian religion. Law must give place to Love and the separate Races and Nations be united in one Universal Brotherhood with Christ as the Eldest Brother.

Q. Has this objective been achieved?

A. The Christian religion has not yet had time to accomplish this great object. Man is still in the toils of the dominant Race Spirit and the ideals of Christianity are yet too high for him. □

—Reference: *Cosmo-Conception*, pp. 383-384

Western Wisdom Bible Study

How to Pray

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.—Matt. 6:5-8.

PROPERLY performed, prayer is the most powerful method of soul growth known," we are told in the Western Wisdom Teachings. Since every student of the occult is taught that soul growth is synonymous with progress, it behooves everyone on the Path to understand how to pray — and to give daily time to scientific prayer.

In the above words of Christ Jesus prayer is described as a "secret" process — a process that, to be efficacious, takes place within the sacred precincts of man's inmost self. It is born from a yearning for our Father in heaven — from a need for communion with our Divine Source.

We are admonished to "enter into thy closet" to pray, for the place of prayer can be a tremendous aid in effective prayer. In *The Web of Destiny* it is stated that: "No gossip or profane conversation may take place in or near it for that spoils the vibrations; voices must be hushed and the attitude reverent; each must bear in mind that he stands upon holy ground and act accordingly . . . Every prayer, spoken or unspoken, every song of praise, and every reading of parts of the scriptures which teach or exhort, if done by a



properly prepared reader who loves and lives what he reads, brings down upon both the worshiper and the place of worship an outpouring of spirit. Thus in time an invisible church is built around the physical structure. This invisible edifice is a living thing, vibrant with divine power of immense aid to the worshiper, for it helps him in adjusting the tangled vibrations of the world which permeate his aura when he enters . . . and to get into the proper attitude of prayer. Then it helps him to lift himself in aspiration to the throne of divine grace, and to offer there his praise and adoration which call forth from the Father a new outpouring of the spirit."

The position of the body matters little in solitary prayer; that is best which is most conducive to concentration of purpose. When soaring from a heart filled with love and aspiration, praise and adoration, prayer reaches its goal, regardless of the posture of the body.

"When we offer thanksgiving and praise we put ourselves in a favorable position to the Law of Attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light . . . When upon the wings of Love and aspiration, propelled by the intensity of our earnestness, we have soared to the Throne of our Father, there may come a time of sweet but silent communion more delightful than any other state . . . The soul rests in God, all desires satisfied by that feeling of at-one-ment expressed in the words of Christ, 'My Father and I are One.'"

□

Biographical Profile of Your Next Life

HOW do you want your next life to be? The following is a structured exercise to help mature adults assess and clarify their values and goals in life in line with the reality of rebirth. The exercise, conscientiously performed, will help to bring about the beneficial results described by Max Heindel in the following quote taken from *Letters to Students*, p. 172:

“... we ought systematically to set aside a certain time at intervals, as frequent as is consistent with our other duties, to think forward

and plan for the future life — what sort of a body, what faculties, virtues, and environment we wish. When we are able to make our choice intelligently, we are undoubtedly given a great deal more latitude than if we had not thought about the matter at all.

“You understand, of course, that the highest form of aspiration to virtue is the constant endeavor to practice it in our daily lives. But while we are endeavoring to cultivate virtues, as we should, by practice, it is scientific to plan ahead the use we shall make of the future life just as we now plan ahead the use of the day that is before us. I trust that this idea may take root among the students and be consistently carried to its legitimate consummation, for in that way it will be bound to have a wonderful effect upon the future of ourselves and the future of the world about us.”

INSTRUCTIONS

1. Fill in the spaces as you wish your next life on Earth to be.
2. Assume that the actions and attitudes of your present life will determine the type and quality of the next life you will lead. This means that the causes you have set in motion in the present life, for good or ill, will have their logical effect in the next life.
3. Assume further that you have the freedom to decide those circumstances which are not limited by past actions and attitudes. Those decisions, which you will make in this exercise, will also affect the type and quality of your future life.

Please feel free to answer the questions on a separate sheet of paper.

If, after performing the exercise, you have any comments regarding the value of the exercise, the editor would be happy to receive them. Please address comments to: Editor, *Rays from the Rose Cross*, The Rosicrucian Fellowship, P.O. Box 713, Oceanside, CA 92049-0713.

1. Mission or major objective in life.....
2. Secondary objectives.....
3. Gender.....Nationality.....Race.....
4. Physical appearance.....

5. Personality type.....
6. Type of mentality..... Amount and type of education.....
7. Virtues.....
(Qualities you have developed in present life)
8. Character defects.....
(Bothersome faults which you have not overcome in present life)
9. Circumstances required to overcome character defects.....
10. Talents.....
(Abilities you have developed in present life)
11. Talents or virtues you wish to begin developing in future life.....
12. Main interests or hobbies.....
13. Conditions of early environment and economic status of parents.....
-
14. Mother..... Father.....
15. Brothers and sisters (List choices or describe).....
16. Nature of home that you establish.....
17. Spouse (List choices or describe).....
18. Children (List choices or describe).....
19. Profession or life's work.....
20. Health: Strengths.....
Weaknesses.....
(Based on neglect or bad habits in present life)
21. Religion, ethics, basic philosophy of life.....
22. Major friends (List choices or describe).....
23. Unresolved personality conflicts based on present life.....
24. How will you need to deal with them in order to resolve them?.....
25. Age and circumstances surrounding demise.....
26. What signal event or circumstance would you like to highlight the life?.....
-
27. What qualities would you most value in another life? Rank several according to priority.
—being popular —being attractive to opposite sex —being loved
—being intelligent —being well-educated —being witty
—being famous —being wealthy —being respected
—being appreciated —being good-looking —being creative and inventive
—being honest —being responsible —being healthy
—being productive —being loving and caring —having high self-esteem
—being in authority —being surrounded by beauty —.....
—being tolerant —being talented —.....
28. Are the values checked different in any respect from values you have held or now hold?.....
-

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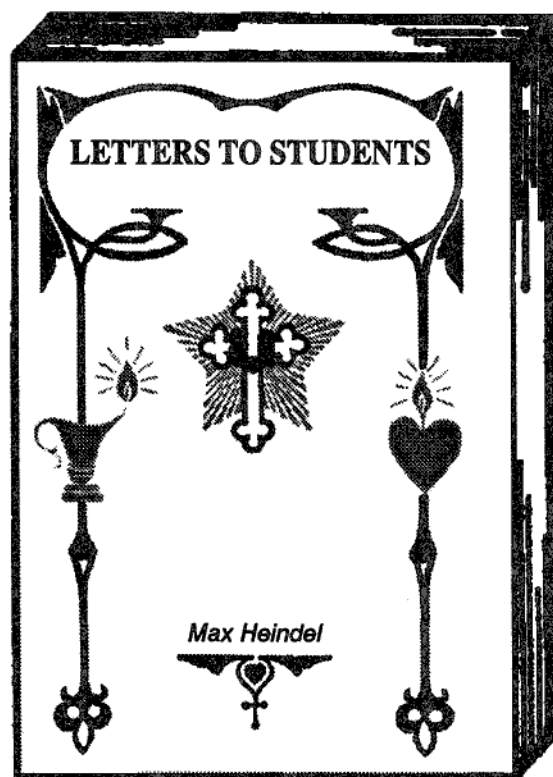
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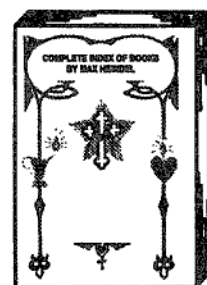
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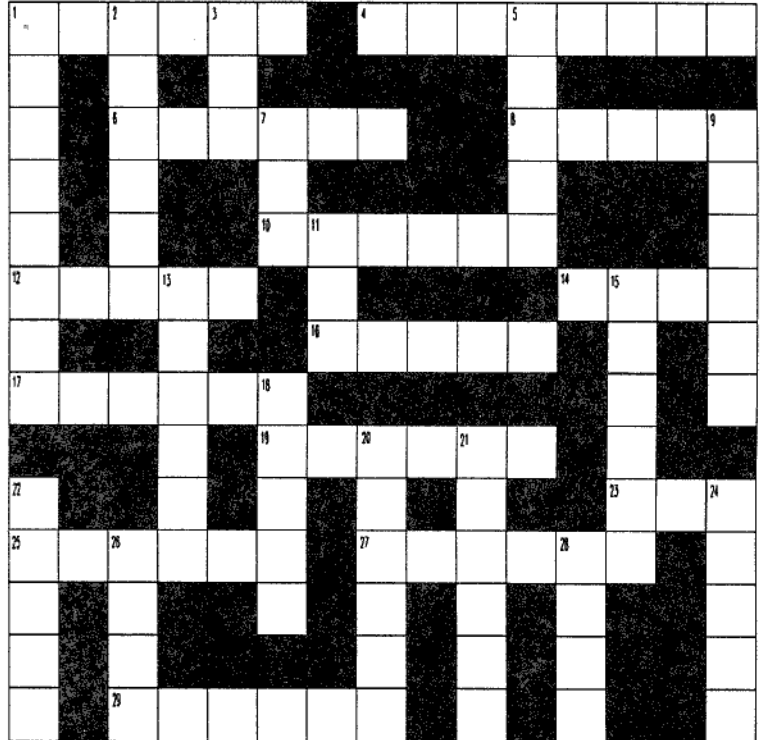
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CROSSWORD PUZZLE: CHRIST'S WORDS FROM LUKE

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

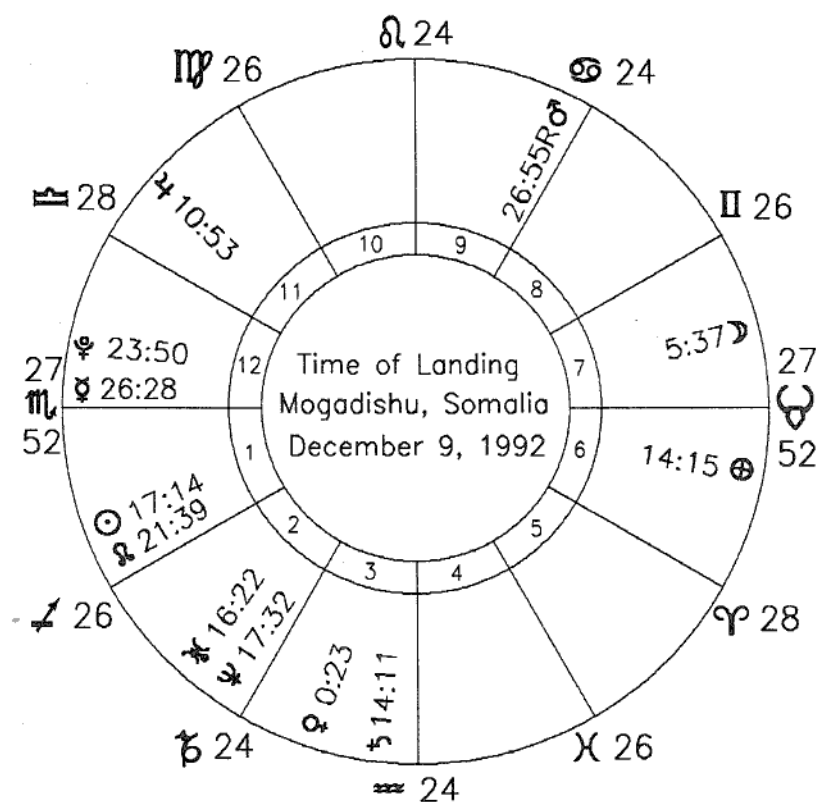
Put the missing words in <brackets> into the puzzle. (Answers on page 248.)

1. And so was also James, and John, the sons of Zebedee, which were <1 down> with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.
2. And by chance there came down a certain priest that way: and when he saw him, he <1 across> by on the other side.
3. But Jesus called them unto him, and said, <2 down> little children to come unto me, and forbid them not: for of such is the kingdom of God.
4. But he said unto them, Give ye them to <3 down>. And they said, We have no more but five loaves and two fishes: except we should go and buy meat for all this people.
5. <4 across> the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
6. But unto none of them was Elias sent, save unto Serepta, a city of <5 down>, unto a woman that was a widow.
7. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the <6 across> is, but the Son, and he to whom the Son will reveal him.
8. How often would I have gathered thy children together, as a <7 down> doth gather her brood under her wings, and ye would not!
9. My head with oil thou <8 across> not anoint: but this woman hath anointed my feet with ointment.
10. And he took the cup, and gave <9 down>, and said, Take this, and divide it among yourselves.
11. And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a <10 across>.
12. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the <11 down>, and the flood came, and destroyed them all.
13. For as a snare shall it come on all them that dwell on the face of the whole <12 across>.
14. Two men went up into the <13 down> to pray; the one a Pharisee, and the other a publican.
15. Consider the lilies how they grow: they toil not, they <14 across> not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
16. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet <15 down> out of Jerusalem.
17. But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in <16 across> courts.
18. When they now shoot forth, ye see and know of your own selves that <17 across> is now nigh at hand.
19. Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief <18 down> at feasts.
20. And he called his ten servants, and delivered them ten pounds, and said unto them, <19 across> till I come.
21. And he said likewise to him, be thou also over five <20 down>.
22. Either what woman having ten <21 down> of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
23. And he called one of the servants, and <22 down> what these things meant.
24. And will not rather say unto him, Make ready wherewith I may <23 across>, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
25. Show me a <24 down>. Whose image and superscription hath it? They answered and said, Caesar's.
26. Against which the <25 down> did beat vehemently, and immediately it fell; and the ruin of that house was great.
27. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the <26 down> man also died, and was buried.
28. For the days shall come upon thee, that thine enemies shall cast a <27 across> about thee, and compass thee round, and keep thee in on every side.
29. And he said, I tell thee, Peter, the cock shall not <28 down> this day, before that thou shalt thrice deny that thou knowest me.
30. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your <29 across>: for that which is highly esteemed among men is abomination in the sight of God.



Astrology

Stars over Somalia



FOR many months Americans had seen scenes of starving Somalis on TV and in the press.¹ For almost as long, they had also heard talk of military action to enable supplies to reach the needy. Finally, on a morning shortly before a full Moon, when things have a way of coming to a head,² U.S. Marines waded ashore at Mogadishu, Somalia's chaotic capital.

The Moon of activity being in the first decan of a sign indicated that the activity is "starting to take steps."³ The Moon's exact degree describes the initiator of the activity as "one who is outspoken with respect to current conditions which he finds undesirable."⁴ The lunar orb is in the 7th house of war. It was hoped it could be avoided, but some shooting and kill-

ing occurred, even though the invaders' activity, as indicated by the Moon being in Gemini, had to do merely with "deliveries" of supplies — medicine and food.⁵ But Mars of war is closest the M.C.: the nature of the dominant planet always exerts a strong influence; it can be said to "color" the entire chart.

This was a highly important event, since the Sun is in the most important house, the first.⁶ The significance of an event chart is also greatly increased if its Ascendant forms a very close aspect with a planet in the natal chart most closely related to it, especially if that planet can be said to describe what the event chart is all about. As indicated, it is about war. The chart it is most closely linked to, of course, is that of the U.S., chief participant in the activity. And we find that the Ascendant is a mere two minutes from an exact sextile with Pluto — Mars of war's higher octave orb in the U.S. chart.⁷

Other very close ties between the two charts help underscore the importance of "Operation-Rescue Hope." The event chart's Moon is just a little over three degrees from the U.S. Ascendant and Uranus; its Sun is closely sextile the U.S. Moon and M.C., opposite Mars,

trine Saturn, and within orb of a square to Neptune. Its Mercury is less than $1\frac{1}{2}$ degrees from an exact sextile to the U.S. Pluto. Its Venus is less than three degrees from the same degree in the U.S. map.

Its Mars is less than $2\frac{1}{2}$ degrees from the U.S. ruler, Mercury, and less than one degree opposite the U.S. Pluto. Jupiter is about two degrees from trine the U.S. Ascendant and Uranus; Saturn is but 49 minutes from the U.S. M.C. of destiny (of which it is also natural as well as actual ruler) and 39 minutes from exactly trine to its own place in the American map in the 5th house of hidden destiny.

Uranus and Neptune are closely square the U.S. Saturn. Pluto is closely trine the U.S. Mercury and sextile the U.S. Neptune and its own place. Every planet in the event chart makes at least one close aspect to an orb in the American natus. Obviously, so many close links between charts 216 years apart are not exactly an everyday occurrence!

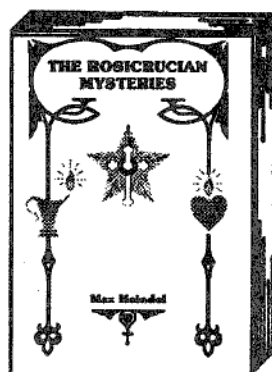
Just exactly why should the landing of a relatively small contingent of soldiers in a Third World country eight time zones from the U.S. and years after the Cold War be so noteworthy? It can't be because of the force's diminutive size or the area's questionable strategic location or anything else tangible. It must be because of something intangible. This is confirmed by Mercury of mental focus ruler of the 8th sector of motivation and the 11th of intangibles.⁸ In the latter is Jupiter of abundance, well aspected: part of a Grand Trine in air (that stellar element special in the sense that none of its symbols is an animal) and sextile to the spiritual Sun.

Why was the operation undertaken in the first place? To arrive at an answer, we note what planet was last transited by the Moon: Saturn of morality, strong in its own sign and in the same element as the Moon itself. Operation Rescue Hope was launched because it was the moral thing to do!⁹ We know that defensive wars are justified. That being the case, how much more would a benevolent belligerency be justified?

The stars confirm that this was a great historic first. The solar orb is in the great transcendental pioneer sign, Sagittarius,¹⁰ and in its Aries decan of new beginnings.¹¹ The 8th cusp of motivation is one of "splendor. . . the crea-

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tive transformation by which older cycles give way to newer ones."¹² Venus of values is in the New Age sign, Aquarius: indeed, benevolent war is something new — New Age new! The fact that it had just entered its sign is added indication of the novelty of the matter. Aquarius is also heavily tenanted by Venus and the I.C., and by mutual reception with Saturn, Uranus joins it. The 8th cusp and South Node are in Gemini's Aquarian decan; Jupiter is in Libra's Aquarian decan. The New Age sign is also the sign signature.

Even though the stars above and the moral law here below "endorse" this enterprise, that is no guarantee of smooth sailing. One of the last three degrees is rising, described as weak by astrological authority, Barbara Watters, who submits several examples of major undertakings begun under just such vibrations and which fell short of intended results.¹³ Also, Saturn of Kar-

ma is ominously posited in the middle degree of a fixed sign and square the Part of Fortune. The degree holding Mars of action also holds forth the tendency of not having sorted out all the factors involved.¹⁴ Certainly attempting to pacify and feed an area 9/10 the size of Texas with a token force is very optimistic — as people tend to be at the time of a Full Moon.

But one apparent negative may be nullified: the stellar science advises one not move forward in a matter if the planet that is lord thereof is moving retrograde, as Mars is here. Yet “retrograde” is not only symbolic of reversal; it can also be indicative of activity contrary to the accepted norm. Benevolent belligerency certainly can be said to be exactly that. Outwardly, the military in Mogadishu may look like soldiers, but “the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.”¹⁵ And in their heart of hearts are they not really heralds of hope rather than harbingers of horror?

At the Piscean Age’s dawn, the Saviour called men who had been fishers — taking physical life — to become fishers of men — impart spiritual life. At one time the word “crusader” conjured up visions of fanatical, ferocious fighters; today, of nonviolent, well-meaning, reforming activists. Surely the time will also come when “soldier” will no longer mean war and killing, but the sort of thing begun in Somalia in late 1992, for we are moving toward that New Age whose “key-note is Brotherhood” and “ideal is Fellowship.”¹⁶ □

—A Probationer

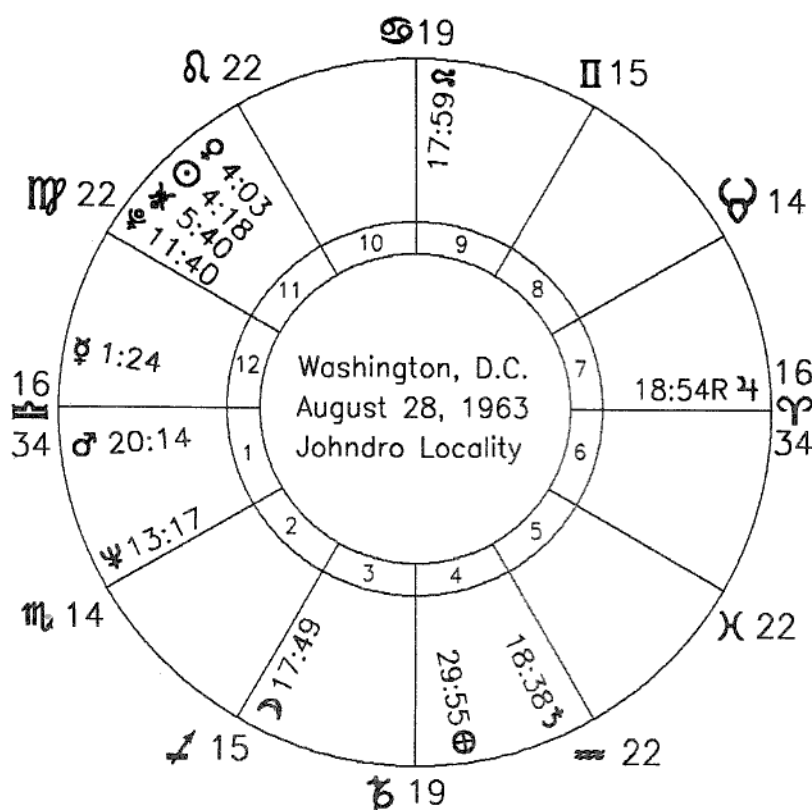
1. Globe-trotting news reporter Dan Rather, explaining the sights of Somalia as the worst

he’d ever seen, called its condition “Apocalypse Now.” CBS’ “Up to the Minute,” December 11, 1992.

2. It was also an eclipse visible in the U.S., and in opposition to its Mars of war.
3. *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 189. This book contains the rules of interpreting event charts.
4. *Practical Astrology: How to Make it Work for You*, Jerry L. Keane, p. 134. “He who is indifferent to the welfare of others does not deserve to be called a man.” *The Human Course*, William L. Taylor and Phoebe L. S. Taylor, editors, p. 327. In the two years before the landing, 300,000 Somalis were murdered. *U.S. News & World Report*, December 14, 1992, p. 26. President Bush to the troops, “You’re doing ‘God’s work.’” *Newsweek*, December 14, 1992, p. 31.
5. Ivy M. Goldstein-Jacobson, *op. cit.*, p. 197.
6. More important even than the lunar landing in 1969 because of its humanitarian precedent and implications, according to the host of the “Barry Farber Radio Talk Show,” December 9, 1992.
7. *Horary Astrology and Judgment of Events*, Barbara H. Watters, p. 209.
8. Ivy M. Goldstein-Jacobson, *op. cit.*, p. 213.
9. Saturn is also planet of time. The action was timely not only because of the need, but also because of four ongoing “revolutions”: “the collapse of communism, the disintegration of the Soviet empire, a global redistribution of economic power and an explosion of new technologies.” *U.S. News & World Report*, November 16, 1992, p. 73. Adversity in one area affects to some extent the rest of this “global village”: for example, the arrival of refugees and the loss of trade. *World*, December 12, 1992, p. 6.
10. *The New Age Bible Interpretation, Old Testament. Volume I*, Corinne Helene, p. 448.
11. *Natal Astrology, Serial No. 104*, C. C. Zain, p. 53.
12. *Sabian Symbols*, Marc Edmund Jones, p. 234.
13. Barbara Watters, *op. cit.*, chapter 9.
14. *A Spiritual Approach to Astrology*, Myrna Lofthus, p. 252. How ironic: “The most fearsome weapons confronting U.S. Marines in Somalia are the 480 Tow Antitank missiles and the 75 81-mm mortars that Washington delivered to the Somali military in the 1980s.” *Time*, December 21, 1992.
15. I Samuel 16:7.
16. *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne Helene, p. 38.

Astrology

"I Have a Dream"



HAVE any other four words, just 11 letters, had as much influence on America as these? Spoken by a 34-year-old preacher before a mass audience in Washington, D.C., August 28, 1963, they have not only revolutionized the nation's mores but also produced a national holiday in honor of the man who spoke them. Perhaps the best summary of that "dream" is a single word of 11 letters — brotherhood.¹

The "dream" was not really original with Martin Luther King. *E Pluribus Unum*, "out of many one," is inscribed on the Great Seal² of the United States, dating back to 1782. Going back six more years, to America's birth chart, we find spelled out that the struggle for brotherhood would help shape national destiny. Uranus, planet of brotherhood, is 103° 37'

from Neptune, ruler of subservient people.³ That is a biseptile — aspect of destiny. Destiny was at work in 1787 when the U.S. Constitution was being written. Uranus and Neptune were in square (challenging) aspect. Neptune (slavery's victims, represented by a few brave, white spokesmen) was challenging the prevailing idea of brotherhood that egregiously excluded Africans. Neptune at that time was not visible. Hence, its influence was weak. So, also, was the effort to end slavery.

If slavery had been abolished by the Constitutional Convention, no union would have been formed. There were too many vested interests in that infamous institution. America's Aquarian architects believed it was better to forge a union with slavery written into its Constitution *along with a way to eventually abandon it*,⁴ by way of amendments, than to have no union and no tangible hope of ever ending human bondage in North America.

In the 1820s, occurred the Uranus-Neptune conjunction in Capricorn, sign of Saturn of restrictions. Slavery had limits imposed upon it. In the vast Louisiana Territory, purchased from France in 1803, it was only allowed south of 36° 30' with the

exception of Missouri, which was unsuitable for slavery anyway.

Immediately after the Civil War, Neptune again challenged (square) Uranus: slavery was ended. This time Neptune was powerful, having become visible in 1846. Interestingly enough, it was in Aquarius of Brotherhood when "discovered," conjunct Saturn, whose message is: *Thou must fulfill*.⁵

Emancipation failed to bestow full citizenship on the ex-slaves. In many parts of the nation, segregation replaced slavery. Officially, it meant separate but equal. Actually, it meant separate but unequal.⁶ Sympathetic souls felt that Lincoln, the "Great Emancipator,"⁷ would feel sad if alive. This led to the call for a conference in New York City exactly 100 years after his birth, on February 12, 1909. The timing was auspicious. It was during the 1905-12 opposition (awareness) between Uranus and Neptune that society became aware that the practice of brotherhood in America, objectively weighed, would be found wanting — the Civil Rights movement was born.

Pisces, not one of the strong signs, is on the Ascendant.⁸ Its rulers, Jupiter and Neptune, are both retrograde, as are Mercury and Pluto. The former is also weakened by being combust. The Sun and Mercury in the 12th house of restrictions is another impediment. Jupiter is in detriment, and though Neptune is its exaltation sign, Neptune is never a strong or helpful influence in mundane charts. At this stage of human evolution, only sincere spiritual aspirants and those in the creative arts can hope to derive much benefit from its vibrations.⁹ In addition, Saturn in the 1st house and in its fall is no promise of smooth sailing.

But there is something unique in this natus: every planet is in some way or another touched by Uranian-Aquarian vibrations of brotherhood: Sun, Mercury, and Venus are in the 11th sign; the Moon is sextile Uranus; Mars is sextile the Aquarian Sun; Jupiter is disposed by the Aquarian Mercury; Saturn is sextile Aquarian Venus; Neptune is opposed to Uranus; Pluto is trine Sun and Mercury and in the Uranus decan of Gemini.

There's also a Ring — mutual reception of more than just two orbs, here involving Mercury, Mars, Jupiter, Saturn, and Uranus. This greatly

multiplies the influence of Uranus and helps compensate for the other weaknesses. The chart's "lunation pattern"¹⁰ is disseminating; this is augmented by the sign signature being in communicative Gemini. The Rising Sign's degree is symbolized by "A prism,"¹¹ dispensing light. What kind? That is spelled out by the dealing-with-destiny Yod configuration.

The Moon of activity is in investigative Scorpio, in the 8th house of losses and death. Jupiter of legalizing is in Virgo of details and the 6th sector of work. The apex Saturn, of tasks, is in energetic Aries and the 1st house of approach to experience. The Civil Rights movement investigated lynchings and other losses suffered by the ex-bondmen and their descendants and worked chiefly by legal means for ending abuses.

The degree of challenging Neptune is one of "satiety."¹² The victims of injustice had had enough! Uranus' degree is one of "worship."¹³ That takes place in church. The struggle for full emancipation became a fervent crusade led by clergy!

In the 1950s, once more Uranus and Neptune were in square. Two great victories for human rights were achieved: the end of lynchings, and the Supreme Court decision of 1954 calling for school desegregation.

Yet many injustices still remained; hence, the big Washington rally of August, 1963. Its chart contains powerful links to the 1909 chart. Here too, all planets are influenced by Aquarian vibrations: Sun, Venus, and Pluto are in the same sign with Uranus. Mercury joins them by mutual reception; the lunar orb is biseptile to Uranus while Mars is in semisquare. Jupiter is sextile to Saturn in Aquarius.

The Moon of activity is in Sagittarius of legalizing, and Jupiter of opportunity is on the cusp of the house dealing with legal matters. In the 1909 chart, Mars is closest the M.C., while in the 1963 chart, it is nearest the ASC. Mars is heavily aspected in both charts. The Neptunes of 1909 and 1963 are in trine, the strongest link between the two charts. This is fitting since it rules the people involved. In 1909, it was in its exaltation; in 1963 in the decan of its dignity.

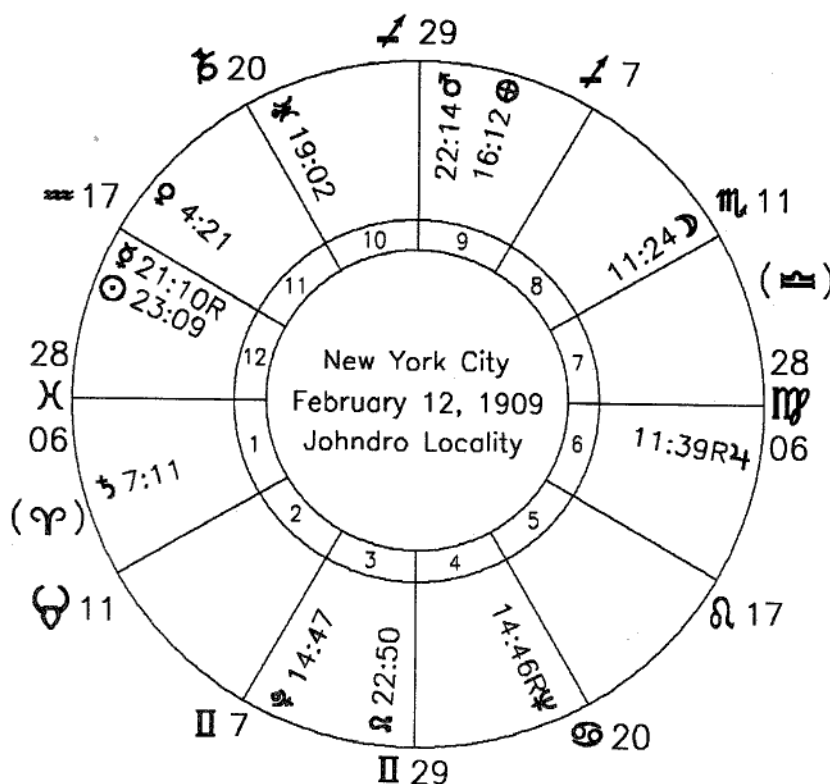
Obviously, with four planets in Virgo, this cluster is the focus in the 1963 map. The Sun is extra strong, being the ruler of the house it is in, the 11th, the analog of the 11th sign of brother-

hood. Uranus' propinquity to the solar orb augments the Aquarian vibrations. Pluto is there, intensifying all it touches. The chart's only degree of "double occupancy" (Sun and Venus) and hence the most important, the 5th of Virgo, is there. Its degree encapsulates the entire event: "A man dreaming of fairies."¹⁴ How amazing! The theme of the event was "I have a dream" and the chart's most prominent degree resonates it exactly! Can astrology be more exact?

Oh, but an objection might be raised. He's dreaming of *fairies*. So what? They're real!¹⁵ What are they? A force of reality that a great many people talk about even though they may not believe it exists; don't even "skeptics" tell fairy stories to their children?

And can't the same be said concerning brotherhood in 1963? A lot of people talked about it, but how many of them really believed in it by actually practicing it? We note the closest tie between the U.S. chart and that of August 28, 1963: it is Saturn of the 1963 chart exactly over the Moon (people) in the 10th house of government of the U.S. chart. And where Saturn is by transit, there's a need to face up to reality! To underscore this tie, Saturn in the U.S. chart is exactly atop the Ascendant of the Washington Rally chart. Saturn in the U.S. chart rules the 9th sector of law: the nation's laws had quite a way to go yet on the road to human rights.

That helps explain why Virgo is so strongly emphasized in the 1963 map. It is the sign of discrimination.¹⁶ There are two kinds. One, based on knowledge, like a shopper choosing items known to be superior; the other, due to prejudice, judging before the facts. It was against the latter that the mass meeting was directed: we note that



the Virgo stellium has Venus in its fall and the three other planets, all fiery, aren't comfortable in an earth sign. And, there are no helpful aspects. Neptune is in sextile, but as previously noted, of minor help in mundane maps.

This fact is strongly confirmed by an event related to that of August 28, 1963. When the first African "laborers"¹⁷ arrived in Virginia in 1619, Uranus was 26° of Cancer. Ever since, a heavy planet by transit aspecting this degree has in some way affected the destiny of Afro-Americans.¹⁸ In April 1968, when Martin Luther King was killed, Neptune by transit was trine 26° Cancer, but surely the assassination could in no way be described as an "helpful" event.

Ever since the days of Joseph and his brethren, the masses have killed dreamers. But destiny-directed dreams themselves, like the Aquarian vision of brotherhood, cannot be done away with. Before the decade's end, Uranus and Neptune will start their joint Aquarian transit. Last time this occurred, in the mid-1830s,¹⁹ there was a powerful upsurge of the American anti-slavery movement. This time the impact should be even greater, for now Neptune is visible. There'll be another square between Uranus and Neptune in the next century. The Aquarian Age is drawing ever closer, and the idea of brotherhood is not just of secondary import — its achievement was the very purpose of the mission of the Christ.²⁰

"Coming events cast their shadows before";²¹ never more strongly than now. California, America's trendsetter, "early in the next century" will have "no racial majority at all."²² By 2040, there will be 65 million Hispanics, 47 million Blacks,

and 35 million Asians in the U.S.²³ By 2056, all the minorities together will constitute a majority.²⁴ What felicitous factors for fecundating the fragile fruit of fraternity! □

—A Probationer

1. Aquarius, sign of brotherhood, is the 11th sign; in the Tarot, it is a number of "spiritual power." *Tarot-Card Spread Reader*, Doris Chase Doane and King Keyes, p. 148.
2. *Astrology: the Space Age Science*, Joseph E. Goodavage, p. 179. *America's Destiny: A New Order of the Ages*, Theodore Heline, p. 39.
3. *Sex and the Outer Planets*, Barbara H. Watters, p. 95.
4. The importation of slaves was to be prohibited after 1808 (Article 1, Section 9). Regrettably, it was not enforced.
5. *Studies in Astrology, Volume 2*, Chapter 3, Elman Bacher.
6. In the Supreme Court Decision *Plessy versus Ferguson*, 1896.
7. He hated slavery, but his Emancipation Proclamation did not free the slaves. It only applied to the Confederacy, but during the war the Union had no influence there. Besides, a Presidential declaration alone cannot alter the Constitution. The 13th Amendment provided legal emancipation.
8. "Openness to higher realities." *The Spiral of Life*, Wickenburg and Meyer, p. 162.
9. Wickenburg and Meyer, *op. cit.*, p. 21, *Alan Oken's Complete Astrology*, Alan Oken, p. 224. *Astrology and Its Practical Application*, Else Parker, p. 121.
10. Based on the distance between the lights; here the Moon is 101° 45' behind the Sun. *The Lunation Cycle*, Dane Rudhyar, p. 67.
11. *The Sabian Symbols*, Marc Edmund Jones, p. 329.
12. Marc Edmund Jones, *op. cit.*, p. 254.
13. Marc Edmund Jones, *op. cit.*, p. 259.
14. Marc Edmund Jones, *op. cit.*, p. 304.
15. *Nature Spirits and Nature Forces*, Max Heindel, chapter 3. The movement's nonviolent stance led some to think about extending

nonviolence to animal rights — and became vegetarians! *Natural Diet for Folks Who Eat*, Dick Gregory, p. 15.

16. *Astrology*, Ronald C. Davison, p. 57. Virgo is also the sign of adjustment. Wickenburg and Meyer, *op. cit.*, p. 60.
17. They did not come as slaves at first. They were enslaved shortly after their arrival, when it was seen how easy and profitable this was.
18. Barbara H. Watters, *op. cit.*, p. 102.
19. *Astrology, The Divine Science*, Moore and Douglas, pp. 235, 253.
20. *The Rosicrucian Cosmo-Conception*, Max Heindel, pp. 352, 380.
21. *The Rosicrucian Philosophy in Questions and Answers, Volume I*, Max Heindel, p. 71.
22. *Time*, November 18, 1991, p. 66.
23. *Kiplinger Washington Letter*, June 21, 1991.
24. *Time*, May 7, 1990.

A Real Touch of Class

One cold, rainy night while waiting for a bus, I watched an elderly woman get off one and then walk slowly over to the next bus stop. After quite some time she spoke to me. "Nasty night, isn't it? But I guess I won't have too much longer to wait."

A little curious, I asked which bus she wanted, and when she told me, I exclaimed, "But you just got off that one! Why? I mean, why get off before you were supposed to?"

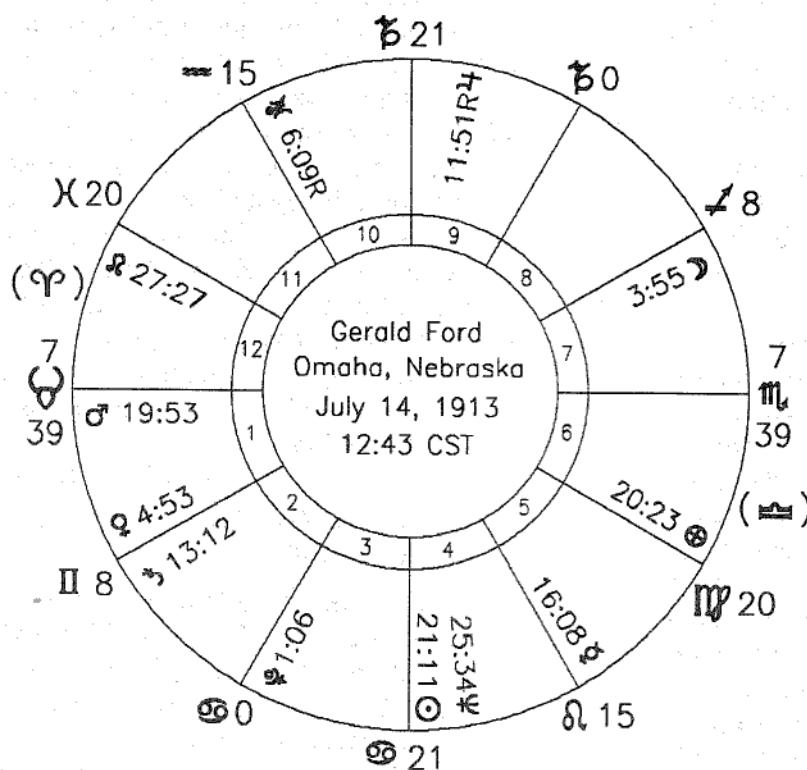
"Well," she stammered a bit shyly, "you see, there was a terribly crippled young man on that bus and nobody offered him a seat, and I knew he'd be embarrassed if an old lady like me got up for him, so I just pretended it was time for me to get off and I rang the bell just as he was alongside my seat. He wasn't embarrassed, and I — well, there's always another bus."

—Mary E. Claymonts



Astrology

America's Most Unique President An 80th Birthday Tribute



IN a way, all Presidents are unique; obtaining the nation's top office is unique. But no one ever came to it as uniquely as Gerald R. Ford. He is the only man who was first appointed to the vice-presidency after the resignation of its incumbent, and, on the resignation of the President 10 months later, Ford moved into the Oval Office. The stars confirm that this was highly unusual. Both in October 1973 and August 1974, Neptune, planet of "irregular procedure,"¹ moving slowly and often in retrograde motion, hovered over his Moon. What were the personal characteristics of Gerald Ford that enabled him to become President without actually *running* for the office?

He had no enemies! This is not the comment of cronies,

but of a biographer, perhaps best described as a somewhat cynical news reporter, and another member of this not-profuse-with-praise profession who briefly served as his press secretary but resigned on a strong policy difference.²

Obviously a statement like "he had no enemies" calls for explanation. There were two attempts on his life: somebody surely did not like him — a couple of demented women. But in his arena of activity, the body politic, nobody had an unkind word for him. When at a bipartisan meeting in the White House he was appointed Vice President, loud cheering broke out. President Nixon told him, "They all like you." Ford's modest reply, "I have a couple of friends out there."³

His popularity was amazing not only in view of his long years of service in government, dating back to 1949, but also in light of politics being one of the most abrasively acrimonious activities. Fiery fractious Mars is on his Ascendant, in detriment, co-ruler of his 12th house of self-undoing and the 7th of the public. It is evident he overcame the natural tendency of this vibration. The Part of Death,⁴ having to do with regeneration, is ensconced between his Ascendant and Mars. Mars' one

hard aspect is to Mercury in the 5th house, in Leo's Sagittarian decan. All his life, vigorous athletics and sports had been a constructive outlet for his abundant Martian energy.⁵

Another way of coping with Martian negatives is by "tuning in" to positive lunar energies.⁶ The Moon is the planet of sympathy and understanding. Hugh Sidey, veteran White House reporter, in a piece entitled "Ford's Forgotten Legacy," admitted the man "had a knack of picking good people."⁷

At his chart's base are Sun, Neptune, and Pluto in Moon-ruled Cancer, a sign of domesticity as well as sympathy and understanding. Neptune refines, Pluto intensifies. Thus Ford once said that not "high office" but being "husband. . . and. . . father" is "the most important accomplishment of my life."⁸

Neptune's solstice point is on Venus of harmony, between his 1st and 2nd houses. He was able to project great harmony. Venus in the 1st house also bestows good looks. In his youth, he had worked as a model.

The lunar orb itself is in the 7th house conjunct a critical degree: he could project strong emotional response. In jovial Jupiter's sign and decan, the Moon is capable of producing a pleasing personality. This becomes all the more important since the Moon is part of a Yod-Destiny configuration. One partner therein is Uranus, natural and here also actual ruler of the 11th house of friends. Between it and the 10th sector of career,⁹ Moon and Uranus are quincunx. Pluto is in the 3rd house. This means that they pour their energy into the latter planet of "things one can do better than most others in his circle."¹⁰ In Ford's case, that was communicating and getting along with those close by.

Analogous to the 3rd house is the third sign, Gemini, which holds Saturn. This is one of the best positions for the ponderous planet, for it "makes the mind methodical and orderly" and "obstructs its flightiness."¹¹ Saturn is also conjunct the Uranian North Node,¹² further augmenting his ability to forge friendships. Saturn rules his 10th house of career: its crowning achievement would not have been possible without his host of friends.

With Jupiter closest the I.C. and hence dominant, it will be asked to what extent "luck" played a role in his rise,¹³ especially since it is

in its fall and retrograde. But neither of these need be "handicaps." Retrograde can mean contrary to the accepted norm, which can be "good" at times; it was so for President Ford. As for Jupiter in its fall, the planet's sign and house indicate whence "good" may come. Capricorn is the sign of government; the 9th house has to do with "prominent positions. . . in state."¹⁴ Though retrograde and in its fall, Jupiter has not at all been "bad" for the man from Michigan. Its degree meaning: "Capitalization upon opportunity."¹⁵ The day Ford became Vice President, the strongest transit over his chart was Jupiter over Uranus: his "luck" was most intimately bound up with his friendships. Neither can it be overlooked that, with Uranus in his 10th house, his public career was launched in Uranus-ruled Aquarian Michigan.

Perhaps most important, both at his accession to the vice-presidency and presidency, Saturn transited his Sun sign: he richly *deserved* these promotions. We are admonished to "follow peace with all men."¹⁶ It's by no means always easy. In difficult tasks, it helps to have a role model. In the important pursuit of "peace with all men" there may be none more poignant than former President Ford. □

—A Probationer

1. *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 106.
2. *A Ford, Not a Lincoln*, Richard Reeves, p. 6. *Gerald Ford and the Future of the Presidency*, Jerald ter Horst, p. 92. Mr. Ford himself said "I have had a lot of adversaries in my political life, but no enemies that I can remember." *Great Quotes & Illustrations*, George Sweeting, p. 102.
3. Jerald ter Horst, *op. cit.*, p. 142.
4. Ascendant plus 8th cusp minus the Moon.
5. His Mars may well have been another plus: Grand Rapids, his base, has 5 planets, the Part of Fortune and M.C. all in Mars' sign, Aries, and its Mars closest the Ascendant: Gerald Ford fit right in with the city where he lived and which repeatedly sent him to the Congress.
6. *Natal Astrology*, Serial No. 106, C. C. Zain, p. 98.
7. *Time*, March 25, 1991, p. 20.

8. *Jerald ter Horst, op. cit., p. 193.*
9. Its degree message: "Self-expression beyond all expectation." *Astrology of Personality*, Dane Rudhyar, p. 373.
10. *Vocational Guidance by Astrology*, Charles E. Luntz, p. 205.
11. *Astrology Lesson, Junior Grade No. 16* (of the Rosicrucian Fellowship), p. 3. Italics in text.
12. Ivy M. Goldstein-Jacobson, *op. cit.*, p. 51.
13. Luck: when preparation meets opportunity. See also *The Message of the Stars*, Max Heindel, p. 438.
14. Max Heindel, *op. cit.*, p. 283.
15. Dane Rudhyar, *op. cit.*, p. 371.
16. Hebrews 12:14; Romans 12:18.

A Prayer

God, give to me the wisdom of the ages,
 Unfold to me the secret of Thy art.
 Let comprehension of Thy mighty forces
 Dwell in the inmost recess of my heart.
 Give me a wealth of tender understanding;
 Give me a tolerance of another's creed.
 Let censure have no part within my being;
 Give me the power to sense another's need.
 And when I see a weary, plodding brother
 Who finds but thorns and rocks along life's road
 Give me that love divine, that deep compassion
 With which to lift for a brief time his load.
 So, though the years weigh heavily upon me
 And evening shadows dim the radiant sun,
 Give me that peace which passeth understanding
 And say those words I long to hear: "Well done."
 —Aura Mae Hollen

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News Perspectives

Winning the White House

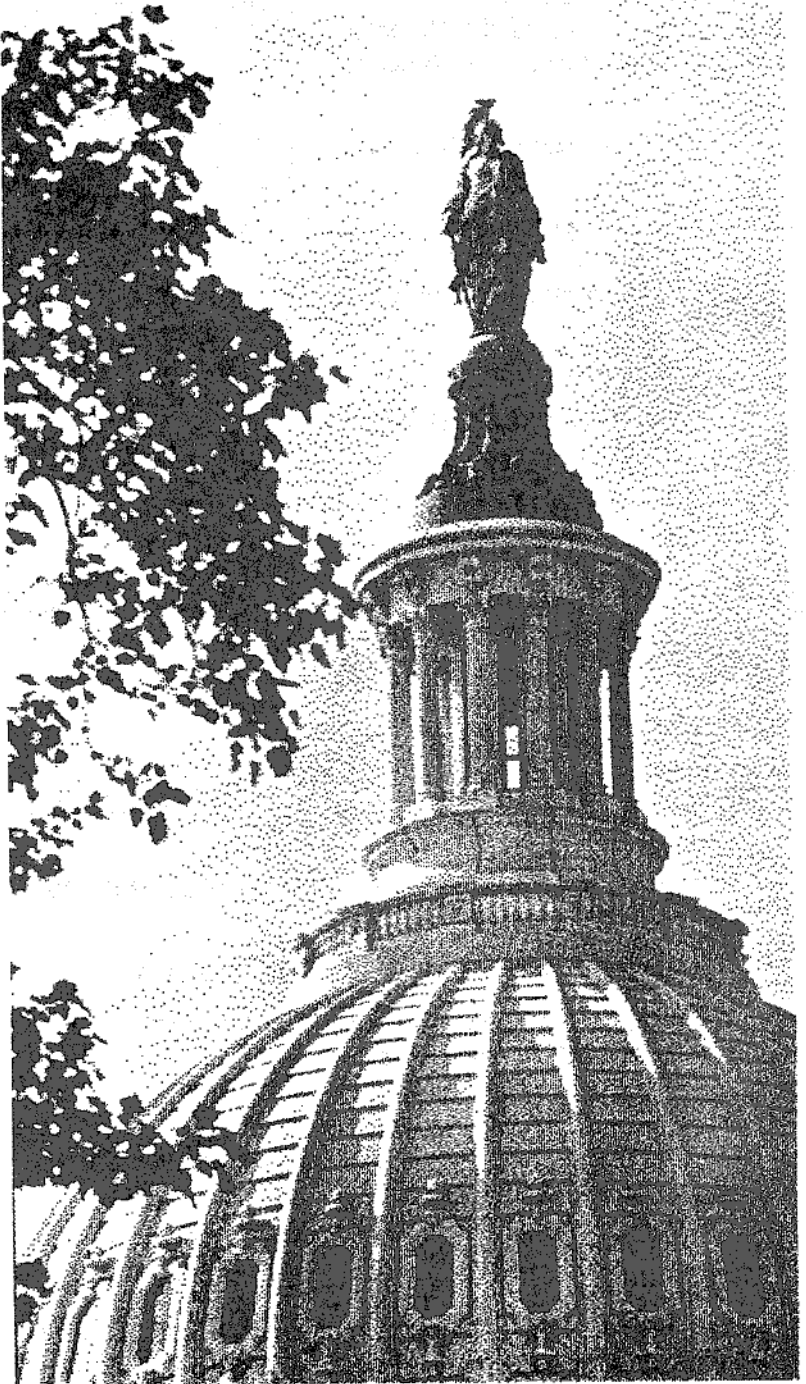
SCENE 1. At 16, along with other teen top achievers, he was honored by JFK in the White House. This awakened in him the desire to someday be chief executive himself.¹

Scene 2. Now a Southern governor, in July, 1988, in Atlanta, Georgia, he made a "windy nomination speech" of 33 minutes that bored delegates and dignitaries; a serious setback to his Oval Office ambitions.²

Scene 3. In winter 91/92, having started his run for the White House, that "rigorous (and yes, sometimes punishing) process that tests the candidates' ideas and mettle,"³ the media declared him "dead" for failing to be forthright in responding to personal questions.⁴

Scene 4. On January 20, 1993, as a result of "sheer personal and indomitable will,"⁵ Arkansas' governor became President of the United States. He certainly had been right in this respect: as he had so often said, he truly was a "comeback kid."⁶

To some extent, so have been the nation's other chief executives. Andrew Jackson, defeated in 1824, was elected President four years later. Polk, defeated for re-election as governor of Tennessee in 1841 and '43, was elected President in 1844. He was tough in other ways, too: he survived an appendectomy without benefit of anesthesia. Another President, Teddy Roosevelt, a sickly youth, resolved "I will build my body!" He



did, became an enthusiastic exponent and practitioner of the philosophy of the "strenuous life," and won honors as a soldier, scholar, explorer, and author as well as for executive leadership as President of the United States.

There's that classic case of Abraham Lincoln. He came out of the Black Hawk War (1832) with a lower rank than he had gone in with. His business failed, and he had to sell his surveyor's instruments, on which he depended for his livelihood, to pay his debts. He was defeated in his first bid for the Illinois Legislature and Congress, in his application for commissioner of the General Land Office, and his try for the Senate, even though he was hailed winner of the famous Lincoln-Douglas debates of 1858⁷ — two years after he had failed to get the nomination for the vice presidency. But in 1860 he was elected to the White House in a four-way race in which an entire region, the South, denounced him.

Then during the Civil War, his generals failed three times to take Richmond and thereby defeat the Confederacy before it was finally captured by a future President and a sort of "comeback kid" of his own — Ulysses S. Grant. He had failed as a farmer and businessman and for a long time in his battle with the bottle, so he had to chop and deliver cordwood to survive. Yet a decade later he moved into 1600 Pennsylvania Avenue. His most famous words, spoken while a general in the War for the Union: "I propose to fight it out on this line if it takes all summer," typify his tenacity.

About three and one half years before he died in New York State, there was born another "comeback kid" in the Empire State, Franklin Roosevelt. Nominated for the vice presidency in 1920, his ticket lost. Nine months later came a worse setback, polio. But within the decade he became governor of New York and then four times President of the U.S.

His running mate, Harry S. Truman, was also a "comeback kid" of sorts with early business failure. Four years later, in 1948, in his bid for the White House, he persevered in a four-way race considered so hopeless that the prestigious *Chicago Tribune*, before the polls closed election night, confidently proclaimed his defeat! Truman was not held in high esteem on leaving office in 1952, yet during the 1992 election campaign 40 years later, both Bush and Clinton

claimed to resemble him — a post-mortem "comeback"?

To mention one more — Nixon. After eight years in the vice presidency under the oft-ailing Eisenhower, who afforded him much executive experience, he was defeated for the Presidency in 1960. Two years later, his own state of California voted against him for governor, and the other party declared him "politically dead" and even destroyed its file on him. In 1964 his party suffered a terrible defeat, but in 1968 he won the White House. Even after the disgrace of Watergate, he didn't give up: by several books and scores of scholarly articles and speeches he made a "comeback" of sorts, achieving the status of a respected elder statesman.

"True leaders do not arise out of 'systems' but through the crucible of a difficult life."⁸ But why should some be blessed with "the crucible of a difficult life"? It's been said, "Talent does what it can; genius what it must!" "Must" obviously implies compulsion; the men mentioned above all had an irresistible inner urge. As to "genius," that can only be explained as the result of "the twin laws of rebirth and causation."⁹ They are also known together as "the ancient Law of Karma. Karma is Sanskrit. . . and means 'Comeback,'"¹⁰ like in "comeback kid"!

Astrology verifies all this. In the all-time astrological best seller, *Astrology for the Millions*, the author, Grant Lewi, states that Americans tend to select their Presidents "from about 1/300 of the total population" — "high born or low born, rich or poor, whether from North, South, East, or West, all have been born under conditions that unite them in a common bond, invisible to the naked eye."¹¹

What is this common bond? Similarity in their charts! Saturn, planet of Karma, is strong in them, confirming the status of an old soul, as does the prominence of Uranus, Neptune, and Pluto, especially the latter.¹² Saturn supplies persistence, Pluto intensity. Admirers and adversaries alike agree that Clinton showed intense persistence!¹³ Persistence is said to be the prime talent, since it is difficult to "cash in on" the other talents if one lacks persistence. Sages have also said that the world belongs to the energetic and enthusiastic. Isn't persistence a happy blending of the two?

In the spiritual quest, which vastly transcends

terrestrial trophies like the White House, Max Heindel therefore fittingly counsels the aspirant: "Persistence will win in the end. The only failure is in ceasing to try."¹⁴

Some might draw the erroneous inference that if one's natal chart is lacking in the strengths found in the maps of high achievers, it would be futile to hope for the talent of persistence. Nothing could be further from the truth. If this were the case, it would be a terrible indictment of the Creator. It would mean that the drunkard, drug addict, and sinner are helplessly trapped in their condition, along with all born with negatives in their natus. But there is no irrevocable immutability about the natal circumstances. "The greater sinner a man has been, the greater saint he may become."¹⁵ "If any man be in Christ, he is a new creature."¹⁶

One often hears the saying, Today is the first day of the rest of your life. It is equally true that today is tomorrow's yesterday, the time to sow the good seed that will be reaped on the morrow — in this life and beyond. □

—A Probationer

1. *Time*, November 2, 1992, p. 34.
2. *Newsweek*, Special Election Issue, November-December 1992, p. 30.
3. *Time*, November 9, 1992, p. 30.
4. *U.S. News & World Report*, November 2, 1992, p. 28.
5. *Time*, November 2, 1992, p. 34.
6. "Some defeats are only installments of victory," Jacob Riis, Danish-American journalist at the turn of the century. "I thank God for my handicaps, for through them I have found myself, my work, and my God," Helen Keller, from *Wings of Joy*, Joan Winmill Brown, edi-

tor, p. 78.

7. Before 1913 and the 17th Amendment, state legislatures chose U.S. senators.
8. *U.S. News & World Report*, October 19, 1992, p. 6.
9. *The New Age Bible Interpretation, Volume IV, the New Testament, Part I*, Corinne Heline, p. 136. *The Rosicrucian Philosophy in Questions and Answers, Volume I*, Max Heindel, p. 30, 142.
10. *Riches Within Your Reach*, Robert Collier, p. 391.
11. *Astrology for the Millions*, Grant Lewi, chapter 7.
12. *The Astrology of Human Relationships*, Sakoian and Asher, p. 40.
13. Born August 19, 1946, Clinton has both Saturn and Pluto in his Sun sign. President Madison has both closest the Ascendant; Jefferson, Jackson, W. H. Harrison, Coolidge, and Franklin Roosevelt have them closest to the M.C., as do Kennedy and Nixon, whose popular vote was so close in 1960 (49.7% versus 49.5%). The others also have them prominent in their charts. See *Horoscopes of the U.S. Presidents*, Doris Chase Doane.
14. Corinne Heline, *op. cit.*, p. 125. "Persistence alone is omnipotent," President Coolidge, in *The Dynamic Laws of Prosperity*, Catherine Ponder, p. 424. Especially is this so if linked with prayer: Ephesians 6:18.
15. *Letters to Probationers*, Max Heindel, p. 50. Peter, the rolling stone, became a rock and Saul, the persecutor, became Paul, the preacher.
16. 2 Corinthians 5:17.

Thoughts for Labor Day: Bored at Work?

IF so, ponder the following:

1. *It should not be allowed to continue.*

"The person in a job he dislikes reacts by being moody and nervous. He becomes tired easily and is victim of indigestion and insomnia."¹

2. *Consider the alternatives.* When Winston Churchill, in his 80s, was asked how he felt, he replied, "Very well, especially considering the alternative." He had just one in mind, death. There are several alternatives to boredom on the job. Like having no job at all. Or having one that's life-threatening, or with awesome responsibility. The fact of being bored may indicate one has mastered one's work. That's something to be thankful for — far better than being a "square peg in a round hole!"

3. *If one's job is boring, it may indicate it is really a very*

important one. Someone has to sweep floors, cut lawns, snap every few seconds a hook to the underside of a moving auto body in a factory. By contrast, some "big shots" who attend receptions, sit on committees which could do very well without them, or get invited to give speeches, could easily consider themselves as altogether dispensable. Marian Wright Edelman, head of the Children's Defense Fund, has said, "Service is the rent we pay for living."² The normal person craves the emotional satisfaction of having "earned his keep."

4. *Suppose you were paid ten times as much. would you still be bored?* If not, boredom may not be the real problem. Perhaps you should look for a job with better salary. Or, that being impossible, pray that wisest of prayers:

*Lord, grant me the courage
to change what can be changed
The resignation to accept what cannot
And the wisdom to know the difference.*

There's no better tool than humility to help one "know the difference." More often than not, "Humility is the road to pleasure."³ It can be in this situation certainly far more so than pride.⁴

5. *The problem could be emotional or physical.* Many seek emotional satisfaction in their work of the kind that doesn't really come with it, like control over others, recognition, and prestige. Unless the contract or job description specifically includes some of these, the employee is to do his task, collect his check, period.

Bad health, especially lack of energy, may also create the illusion of boredom. By contrast, one fairly tingling with energy can derive so much pleasure from this wonderful fact alone as to be able to rise above drudgery.

6. *Some people stop looking for work once they've found a job.* They're content with putting as little into it as they can get by with. The Lebanese Christian mystic Khalil Gibran said that "work is love made visible."⁵ Some may need to ask God for greater love for their work, so they will put more into it, for on the job, as elsewhere, it is by giving that we receive.

Psychologists tell us one can develop a trait by acting as though one already has it. That includes enthusiasm at work. To a large extent, most jobs are what one makes of them.

A worker sought a raise.

"How much am I paying you?" asked the boss.

"\$100 a week."

"How much are you putting into it?"

"\$100's worth a week."

"How much do you want me to pay you?"

"\$125 a week."

"Very well, when you put in \$125 worth a week, that's what I'll pay you!"

Generally, it is the worker who puts in more than required who is first promoted and last fired. Best of all, the love he gives is bound to rub off or come back in some other way or both.

To a people worse than bored, the prophet Jeremiah gave this advice: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."⁶ And genuine prayer leads to action. In this case, it should be putting more vigor into one's labor.

*Oh, you gotta get a glory
In the work you do
A hallelujah chorus
In the heart of you.
Paint, or tell a story,
Sing, or shovel coal
But you gotta get a glory
Or the job lacks soul.*

7. *"Pagans waste their pains."* Thus a modern version renders part of Jeremiah 51:58. By implication, Christians shouldn't waste their pains. Pain, including boredom at work, can be used for some higher purpose. The world has been greatly blessed by those who have transformed their troubles. There's even a "shining" example from the animal kingdom. Behold the oyster: it reacts to the painful substance that enters its shell in such a way as to produce a pearl! Go and do thou likewise!⁷

If one has a "boring," mechanical job, one should give thanks that one's mind is free — unlike that of an accountant or proof reader or others who must give 100% mental attention. In some such occupations, one could read for self-improvement, like those who operate certain types of printing presses.

There are other options. A visitor, being shown through a big plant, was startled when he looked into an office whose door was ajar and saw a man sitting there, both feet on the desk, apparently just idly gawking out the window.

When the tour guide noted the puzzled look on his face, he explained, "It's not what you think. This man is not idle. He's the highest paid man in this place; he gets paid for thinking up ideas."

This man's method may not even have been the best. Much has been written about literally *walking* into ideas. Activity increases the brain's oxygen intake more than sitting. Besides, who is better equipped for coming up with new ideas for the job than those actually doing it!

8. *What one does after the job may have considerable bearing on one's satisfaction while actually on the job.* If one has something pleasant to look forward to after work, it can enhance one's general job satisfaction. If one holds more than one job, that might produce a feeling of boredom simply because one may be working too much, especially if the two jobs are similar. If it is necessary to moonlight, it would help if the jobs were different.

Indirectly, even leisure pursuits may contribute to boredom at work. If one spends hours watching super thrilling, fast paced TV, the "humdrum routine" of work, by contrast, will tend to be even much more boring, even as travelling by car may seem agonizingly slow after getting off a jet. "If you decide to make thrills your regular diet, they will all get weaker and you will be. . . bored."⁸

Artificial thrills are to the spirit and mind what junk food is to the body. It is the quiet, steady inner joy of conformity to the divine will and Cosmic Law that nourishes the inner man. Much of the world's work cannot be done without a great deal of repetitious, routine activity.

9. *The Christian mystic has a job satisfaction advantage.* He possesses within "that good part, which shall not be taken away."⁹ One Christian mystic wrote enthusiastically "On the Thrills of Monotony."¹⁰ Another, "I love monotony."¹¹ And of Brother Lawrence, author of that mystic masterpiece *The Practice of the Presence of God*, it has been written that "he was more united to God in his outward employments than when he left them for devotion in retirement,"¹² for the Christ "called only workers. . . not an idle person was ever called."¹³ And what was Brother Lawrence's task? For about four decades, the most humdrum, humble chores in a 17th century French monastery. Can a man, right after a big meal, be hungry? Or, after having quenched his thirst, be thirsty? Similarly, one feasting on "the True Bread from heaven" "shall never hunger"¹⁴ or lack spiritually. Such a person will never suffer boredom.

10. *There is a reason why one finds oneself in a situation that tends to annoy.* There are no real accidents in God's Great Scheme. There is a divine, love-motivated purpose for all that *comes* our way.¹⁵ Most basically, it is to produce growth. We are to learn and grow from all life brings us; seeming stumbling blocks make the best stepping stones.

They look alike; it all depends on how one relates himself to them.

"God whispers to us in our pleasures, speaks in our conscience, but shouts in our pain"¹⁶ Boredom may help one listen to that Voice. "All things work together for good to them that love God,"¹⁷ but not always just by themselves. Generally, one must work along with them. □

—A Probationer

1. *Keys to Happiness*, Reader's Digest Anthology, p. 466.
2. *U.S. News & World Report*, September 28, 1992, p. 13.
3. *Transposition and Other Addresses*, C. S. Lewis, p. 40.
4. Proverbs 16:18.
5. Quoted in *The Dynamic Laws of Prosperity*, Catherine Ponder, p. 156.
6. Jeremiah 29:7.
7. "He who learns the great secret of using pain is free, for he has learned to transmute mortal sorrow into immortal joy, and all the vicissitudes of the Earth life are to him the sounding strings of Divine Love." *New Age Bible Interpretation, Old Testament, Volume II*, Corinne Helene, p. 422. Italics by the author.
8. *Mere Christianity*, C. S. Lewis, chapter 6.
9. Luke 10:42.
10. *All Is Grist*, G. K. Chesterton, chapter 18.
11. *A Mind Alive, Anthology of C. S. Lewis*, S. Kilby, editor, p. 9.
12. *Great Christian Books*, Hugh Martin, p. 52.
13. *Christ's Alternative to Communism*, E. Stanley Jones, p. 580
14. John 6:32, 35.
15. A sharp distinction must be drawn between this and "self-undoing" — what one inflicts upon oneself to one's eventual regret.
16. *The Problem of Pain*, C. S. Lewis, chapter 6.
17. Romans 8:28.

Spiritual Summitry: 1893, 1993

NINETEEN hundred and ninety-three marks the centennial of a remarkable first: a World Parliament of Religion held in Chicago. For centuries religions have been resorting to the sword.¹ Islam's expansion, the so-called Christian Crusades, the Inquisition, the Huguenot Wars and the Thirty Years War,² all in the name of religion, produced some of the worst blood baths of all time. Even in colonial America, popularly perceived as a period of Puritanical piety, there was no surcease. After the Civil War, liquor dealers from North and South quickly made up; churches did not. Some are still split, even though the issue that divided them in the 1840s, slavery, has long since been buried.

Yet today, the world's great religions are drawing together. Another global religious summit is planned for this year.³ It has to be a plus; the 1893 get-together surely was; the stars were smiling: the Neptune-Pluto conjunction lingered astride Chicago's 9th cusp of things spiritual, trine the Ascendant. It was fitting for these diverse groups to engage in dialog. Though it may be hidden, there is far more that unites them than separates.

According to that great fifth-century Christian theologian, Augustine of Hippo, "That which is now called the Christian religion existed among the ancients and has never failed since the beginning of the human race until Christ came in the flesh, whence the true religion which was already in existence began to be called Christian." And, according to Dr. E. Stanley Jones, "Any truth, any beauty, any culture is a ray of that Light which lighteth every man that cometh into the world."⁴

Indeed, China's Confucius "pointed to the coming of the Christ when he said that 'in the West the true Saint must be looked for and found.'"⁵ Hinduism's "Vishnu is another name for the Cosmic Christ Principle."⁶ Of Buddhism, we read not only that it "bears a striking resemblance to Christianity," but also that "Gautama's work was powered by the Christ Impulse at the peak of the Arian Age and his teachings were universal in accordance therewith."⁷ "When

Egyptians said *Osiris*, it was the same as when Christians say 'Our Lord.'" Their "Aton worship. . . was esoteric Christianity."⁸ And "in Bel. . . we have the Cosmic Christ of Chaldea."⁹

But that was millennia ago, it might be argued, and in the time since, the various religions have drifted apart. Outwardly, very much indeed. Inwardly, where it really counts, less than one might suppose. One powerful, beautiful strand draws them all together: Mysticism! "All the great types of mysticism have something in common" though "each is marked by peculiar characteristics resulting from circumstances in which it arose and flourished."¹⁰ And the world's religions readily acknowledge that mysticism is an integral part of their make-up.

Hinduism: the "philosophy of the Vedas is the earliest form of mysticism that is known" and "prepared the way for the rise of the other forms of mysticism."¹¹

Buddhism: There can be no knowing (*nana*) without seeing (*passa*). This "seeing is experiencing." The Christian mystic Meister Eckhart "expresses the same experience in terms of Christian theology, he talks about Father, Son, Holy Ghost, and love."¹²

Judaism: Are there anywhere mystical writings of more sublime splendor than in the Old Testament, especially the Psalms?¹³

Islam: "All thinking, religious Moslems are mystics."¹⁴

The Greek (Eastern) Orthodox Church: It "makes no sharp distinction between theology and mysticism, between the realm of the common faith and that of personal experience."¹⁵

Catholicism: Its strong mystic thread cannot be brushed aside. Are not St. Augustine of Hippo, St. Francis of Assisi, Sister Theresa of Avila and modern Mother Theresa of Albania and Calcutta role models of mysticism?

Protestantism: It has not only produced movements like the Quakers and early Methodism, authors like Rufus Jones and Evelyn Underhill and Dean Inge, but also the great critics of rationalism, Christianity's nemesis, like John Locke and Emmanuel Kant. Its best-loved hymns, such as "Rock of Ages," "I Come to the Garden Alone," and "Nearer My God to Thee" breathe mysticism's yearnings at the deepest level.¹⁶

The mystic saturation of mankind's chief re-

ligions is significant in light of the fact that the coming New Age's spiritual orientation will be along lines of mysticism.

"In the New Age, the masses will learn the process of mental adjustment whereby to draw upon the inexhaustible power of the indwelling Christ." "The fundamental aim of the New Age is to awaken the Christ within man."¹⁷

Mysticism breaks down barriers. It has proved this in our day. The "Charismatic Renewal," launched during the 1960s, must be classified as mystical in nature with its quest for personal spiritual experience, and has achieved infinitely more in breaking down denominational barriers than the modern ecumenical movement, though it got started long before: in Britain in 1846; in the U.S. in 1908; on a global basis in 1948.¹⁸ Really not surprising: Neptune, planet of mysticism, is also a dissolver of barriers.¹⁹

In 1993, despite burgeoning materialism, mysticism is uniquely stronger than it was in 1893. For in the 18th century, "the Newtonian world view destroyed mysticism (sic) because Isaac Newton told us the whole universe is a machine. . . . If the universe is a machine, then there's no wonder in it. There's no real mystery." But "modern science has now swung around into agreement with the early church's creation-centered mystics, people such as Meister Eckhardt and Julian of Norwich. Einstein's great gift was that he led us away from bondage to Newtonian, mechanistic thinking. He told us the whole universe is filled with mystery, energy, divine wonder, and grace."²⁰

During 1993, Neptune of mysticism is in conjunction with Uranus of the New Age and both are in sextile to Pluto of intensity. The

sextile is an aspect of opportunity. The stars are smiling on global spiritual summitry. In late 1992, the Pope called on the world's religious leaders to join him in 1993 in praying for world peace.²¹ "Nothing is more powerful than an idea whose time has come."²² □

—A Probationer

1. *The Rosicrucian Cosmo-Conception*, Max Heindel, p. 392.
2. The slaughter and pillaging from 1618-48 was so terrible as to have set back Central Europe by two centuries.
3. *Christianity Today*, October 8, 1990, p. 190.
4. *New Age Bible Interpretation, Old Testament, Volume III*, Corinne Heline, p. 29.
5. Corinne Heline, *op. cit.*, p. 46, In the middle of last century, during the Taiping Revolt, China almost accepted Christianity. *The Concise Columbia Encyclopedia*, p. 828.
6. Corinne Heline, *op. cit.*, p. 62. The late Mhatma Gandhi, India's great 20th century leader, extolled the Sermon on the Mount, loved the Christian hymn "Abide With Me" and stated that he would have professed Christianity had he not been mistreated by some who called themselves Christians. The method he used to liberate his country, nonviolent passive resistance was borrowed from the American mystic and transcendentalist Henry David Thoreau. Gandhi actually preached "Christian.,ethics." *The Concise Columbia Encyclopedia*, p. 317.
7. Corinne Heline, *op. cit.*, pp. 79, 80.
8. Corinne Heline, *op. cit.*, pp. 105, 110.
9. Corinne Heline, *op. cit.*, p. 125.
10. Reynold A. Nicholson, in *The Mystics of Islam*, quoted in *Understanding Mysticism*, Richard Woods, editor, p. 179.
11. C. N. Dasgupta, in "Sacrificial Mysticism," quoted in Richard Woods, *op. cit.*, p. 118.
12. D. T. Suzuki, in "The basis of Buddhist Philosophy," quoted in Richard Woods, *op. cit.*, p. 126, 128.
13. For a concise update, see "General characteristics of Jewish Mysticism," Gershom G. Scholer, quoted in chapter 9 of Richard Woods, *op. cit.*
14. D. B. MacDonald, quoted by Reynold A. Nicholson, in Richard Wood, *op. cit.*, p. 189.
15. Vladimir Lossky, in "Theology and mysticism in the Tradition of the Eastern Church," quoted in Richard Woods, *op. cit.*, p. 173.
16. None of the aforesaid contradicts the great truism that for spiritual development at this time, it is "Western methods for Western people." Orientals' bodies "are very differently constituted" from those of Occidentals. The former "have

lived for many, many thousands of years in an environment and climate totally different from ours. They have pursued a different method of thought and their civilization, though of a very high order, is different from ours in its effects. Therefore it would be useless for us to adopt their methods, which are the outcome of the highest occult knowledge and perfectly suited to them, but as unsuitable for the people of the West as a diet of oats would be for a lion." Max Heindel, *op. cit.*, p. 43.

17. Corinne Heline, *op. cit.*, p. 259. *The New Age Bible Interpretationm Volume IV, The New Testament, Part II*, Corinne Heline, p. 65.
18. *The Concise Columbia Encyclopedia*, p. 251.
19. *Astrology Rulerships*, Doris Chase Doane, p. 40. *A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 562.
20. *The Other Side's Faces of Faith*, 1990, p. 13.
21. *CBS News*, December 19, 1992.
22. Victor Hugo, quoted in *The Human Course: Collected Thoughts for Living*, William Sentman Taylor and Phoebe L. S. Taylor, editors, p. 160.

Britain Breaks Barriers

AFTER two decades of debate and passed by a mere two votes, the Church of England discarded the rule that only males may become priests.¹ The priesthood had been 100% male since the denomination began in 1534, when Henry VIII broke with Rome because of its refusal to grant him a divorce. The decision, coming on a day observed since 1918 as Armistice Day, set off a firestorm of controversy.²

"More than 3,000 Anglican priests (out of a total of 10,000). . . are now considering whether they will have to split away from the Church of England altogether."³ And a retired bishop of London planned to lead an exodus of deaconesses.⁴ Pope John Paul II declared that this step would set back the ongoing ecumenical efforts

between the two communions.

This step ended an old irony. England's monarchs, ever since 1534, have, ipso facto, also been heads of its established church. There have been several female rulers besides the current queen, Elizabeth II. But none of them would have been admitted to the priesthood — qualified for the top position, but not for one quite a ways down!

Some organizations certainly have the right to exclude some persons. Veterans, alumni, professional and vocational groups, boy scouts and girl scouts could hardly be accused of discrimination for barring those who are automatically kept out by the very name of the organization. But the practice of assigning inferior status to women in an ecclesiastical or spiritual entity on the basis of so-called Biblical teaching is not tenable.

True, our Lord chose 12 men but no women as His disciples. It might also be argued they were all Jews and Galileans, or Palestinians. But no church that has ever limited women's role has granted exclusive preference to natives of the Holy Land. And, by quibbling over certain Biblical texts' meaning, the most fundamental facts can easily be obscured. In the days of our Lord, women in the Holy Land, and elsewhere, had inferior status — they were a servile class of semi-slaves. This helps explain why Our Lord told His disciples to follow a *man* bearing a pitcher of water to the room where He would partake of the last supper; the man would bring them to the right place.⁵ *That was a rare sight!* It was the women who generally carried such things and performed similar menial tasks. If bearing pitchers of water had regularly been performed by men, the Master's words would have been meaningless!

The sad fact that women were victims of male domination also helps explain other Scriptural passages used to bar women from ecclesiastical equality. Like I Corinthians 14:34: "Let your women keep silence in the churches." But in the next verse: "If they will learn any thing, let them ask their husbands at home." This shows they were not as well educated as the men. The opportunity to get an education was denied them. Asking their husbands to explain what the preacher was talking about while still in church would have been a disturbing influence!

Because they were kept in ignorance, quite

naturally the Apostle Paul wrote: "I suffer not a woman to teach." I Timothy 2:12. But this does not mean there were no women teachers in the church. "Philip the evangelist. . . had four daughters, virgins, which did prophesy."⁶ To "prophesy" is to impart knowledge, to teach. Certainly, these women, in prophesying, did not keep silent in church!

Were their actions a violation of the Apostle's admonition? Let us not overlook that God was the source of their prophesying. If women were not to say anything in church, would He have illumined them in order that they might speak out? The activity of Philip's daughters simply confirms Galatians 3:28: "There is neither male nor female: for ye are all one in Christ Jesus." This verse proves that there is no moral or divine principle demanding that women must never, under any circumstances, teach or speak in church. I Timothy 2:12 was simply "related to specific 1st century situations."

But what about the second part of this verse: "Nor to usurp authority over the man." ("domineer," the *New English Bible*.) In the fellowship of the believer, neither male nor female, nobody, was to assert any authority! Love "seeketh not her own."⁷ And it would be impossible to "usurp authority," or "domineer," without seeking "one's own" — and even more, control over others!⁸

The Apostle practiced what he preached. Beyond dispute, he was a leader in the church, and aren't leaders supposed to assert authority? Yet, in a matter involving a very basic principle, he made no bold assertion of authority. "Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee."⁹ He did the very "unleadership-like" thing and begged! He acted "unleadership-like" by the tenets terrestrial, but not by the standards celestial. Had not He who "took upon Him the form of a servant" said: "The kings of the Gentiles exercise lordship. . . and. . . authority. . . . But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."¹⁰ To "exercise authority" has no place among those called by the Christ to serve.

It is hardly necessary to dwell on the fact that since travelling was far more dangerous 19 centuries ago than now, it would have been infinitely more so for women, and hence not prudent for the Saviour to send out female disciples and apostles, not even in groups. But some Biblical facts that bear on woman's place in the church need mention: It was the women who lingered to the end at the cross and prepared spices and perfumes to anoint His body;¹¹ were told by angels He had risen;¹² were the first to tell it to the other disciples;¹³ were first at the empty tomb;¹⁴ and first recipients of the Risen Lord's visitation.¹⁵ Most important of all, there is no record anywhere in Sacred Writ of any woman

ever having done anything hostile or hurtful to the Saviour. In view of the total picture, no case can be built to keep women perpetually a sort of ecclesiastical underclass. If anything, women are more qualified for spiritual work because of their very nature. Go to any church on a Sunday morning, look around, and who is in the majority?

A few days after the Church of England voted full equality for women, a TV reporter visited a prison of 1,100 male inmates headed by a "female chief warden," to see how this unique arrangement was working. He was told by all the prisoners he interviewed that they preferred a "female chief warden." She reminded them of mother, sister, and wife, and they felt drawn to her more than they would have been to a man. The warden's testimony was corroborative.¹⁶ This should come as no surprise: traditionally, women have been and still are the majority of nurses and better at human relations than men.¹⁷ As to women in the ministry — isn't that calling to some extent a sort of "nursing" too — on a spiritual level? It is significant that "U.S. Protestant seminary enrollments are nearly one third female."¹⁸

The seven-page *Time* cover story on "God and Women", already referred to, speaks of the changing male-female ecclesiastical pattern as "a New Age blend." P. 54. "Many of the philosophical and spiritual movements in the foreground of world thought in the nineteenth and twentieth centuries have been headed by women."¹⁹ It is noteworthy that the modern women's movement was launched in 1848,²⁰ and it was "the middle of the last century, when the Aquarian influence first began."²¹ In fact, "the Aquarian Age. . . has been called the Woman's Age."²²

"Women are to be 'the psychic center of power in the future, because

they represent the cooperative spirit and the future belongs to cooperation."²³

"The whole basis of society must be shifted from competition to cooperation: our very survival depends on it."²⁴

"Civilization will be restored in the New Age only by the recognition of the neglected Feminine, and a re-education of the masses to its importance in normal living."²⁵ "The New Age demands equilibriums; hence, a new place for woman."²⁶ The longest journey started with the first step. Britain's breaking of past barriers may be just a small one, but it is in the right direction — the New Age direction. □

—A Probationer

1. *U.S. News & World Report*, November 23, 1992, p. 17.
2. *Newsweek*, November 23, 1992, p. 71. *Time*, November 23, 1992 cover story.
3. *The Economist*, November 21, 1992, p. 68.
4. *The Christian Century*, December 19, 1992, p. 1127.
5. Mark 14:13; Luke 22:10.
6. Acts 21:8, 9.
7. I Corinthians 13:5.
8. In Revelation 2:6 the "Nicolaitans" are severely criticized. They were the followers of one "Nicolai", "conqueror of the people." *Metaphysical Bible Dictionary*, p. 483. Is it possible to be a conqueror without asserting authority over others?
9. Philemon 8, 9.
10. Philippians 2:7; Luke 22:25, 26.
11. Luke 23:56.
12. Luke 24:4-8.
13. Luke 24:9-11.
14. Luke 24:1, 2.
15. John 20:1, 15.
16. "Local News," *WBTW* (Florence, S.C.), November 18, 1992.
17. Astrologically, women are "ruled" by harmonious Venus; men, by assertive Mars.
18. *Time*, November 23, 1992, p. 56.
19. *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne Helene, p. 43.
20. *The Concise Columbia Encyclopedia*, p. 928.
21. *The Rosicrucian Philosophy in Questions and Answers, Volume II*, Max Heindel, p. 353. "We are now upon the eve of a transition to a new Age where woman will again wield the scepter of power and man will have to submit to her dictates, but before that comes to pass an era of equality will come." P. 110.
22. *The New Age Bible Interpretation, Volume IV, The New Testament*, Corinne Helene, p. 130.
23. *The Christ of the American Road*, E. Stanley Jones, p. 245.
24. *Christ's Alternative to Communism*, E. Stanley Jones, p. 16.
25. *The New Age Bible Interpretation, Volume IV, The New Testament, Part I*, Corinne Helene, p. 43.
26. *The New Age Bible Interpretation, Old Testament, Volume III*, Corinne Helene, p. 434.

The Worth of You

What is the new age concept,
Inspiring, vital, true
That thrills and lifts all people?
It is the worth of You.

Through ages men have struggled
For rights of king and state,
Subordinate to orders
To make their nation great.

But now the lofty vision
That each one in God's sight
Is of an equal value,
Disarms the claims of might.

And so, co-ordinating,
Awakened souls proclaim
That equal chance is justice;
No child denied — their aim.

This goal will be accomplished,
A world will be made new
With this ideal accepted —
The worth of YOU and YOU.

—Della Adams Leitner

Book Reviews

Albert Schweitzer's Autobiography

Out of My Life and Thought. *An Autobiography of Albert Schweitzer. Translated by C. T. Campion. Postscript by Everett Skillings. Holt, Rinehart and Winston, New York, Chicago, San Francisco, 1966. 274 pages.*

FROM the heart of Europe to the heart of Africa with a heart of love — this might well summarize the life of one of the true giants of all time. He made his debut at Kaysersberg, Upper Alsace, January 14, 1875, the second child of a German Evangelical pastor; later that year the family moved to nearby Gunsbach. The area had been seized by the Germans after the Franco-Prussian War of 1871 and returned to France after World War I in 1919, giving rise to the saying that the greatest Frenchman was actually a German. He certainly was a prodigy. His music studies began at five; by nine he was already substituting for the church organist. At 16, while a student at Mulhausen, he heard Wagner's *Tannhauser* and was so overwhelmed that for days he could not give proper attention to his studies.

Rejecting the prevailing literalism of his time and region, he developed his interpretation of the Bible during his university studies begun at Strassburg at 18. "It is the destiny of Christianity," he noted, "to develop through a constant process of spiritualization. . . life threatens constantly to externalize Christianity." Pp. 54, 55.

Tremendously energetic, many nights he did entirely without sleep, claiming one might burn a candle at both ends if it were long enough! He branched out. He added organ building to his studies and enrolled also at the famous Sorbonne of Paris. While still a student, he began to preach, lecture, and write. Schweitzer's *The Mysticism of Paul the Apostle* will be of special

interest to esotericists.

He was still in his 20s. The world lay at his feet. Suddenly, he turned his back on it. On October 13, 1905, he informed his parents and friends, that he had decided to start medical studies that winter and to prepare to labor in French Equatorial Africa. He had concluded it was "incomprehensible" that he should be allowed to enjoy his happy life while the world was awash with woe. Previously, he had sought outlets in Europe for his altruistic aims, but had been rebuffed. Then, the sight of a statue of an African slave awakened in him a yearning to help expiate the white man's debt to that continent. He relished the idea of being able to work without having to talk.

He was accused of burying his talents. In turn, he was saddened that stalwarts of orthodoxy couldn't comprehend that "the effort to serve the love preached by Jesus may sweep a man into a new course of life." P. 89. Schweitzer had carefully counted the cost. Almost plaintively, he relates how difficult it became for him to walk past the places where he had lectured and preached, and how he regretted losing his financial independence and to have to give up his beloved organ (later, one especially built for the tropics was sent to him).

On June 18, 1913, he married Helena Bresslau, who had been helping him in his literary labors. Nine months later they embarked at Bordeaux for the hospital at Lambaréné, located at longitude 10 East and just a few miles below the Equator, in present-day Gabon. It had been established by Americans in 1874, but since they could not comply with the requirement of the French government that French be spoken, they turned it over to the Paris Missionary Society.

The chief diseases Schweitzer had to treat

were malaria, leprosy, sleeping sickness, dysentery, ulcers, pneumonia, heart disease, elephantiasis tumors, and strangulated hernia. He claimed that the latter mainly afflicted men whose muscles had grown flabby due to letting the women do all the work! Cancer and appendicitis were non-existent in the region. He blamed lack of calcium in the diet for a large share of the health problems.

The doctor quickly realized that the African mentality required a unique approach. One could not hold out hope if there was none, for then one would be blamed for incompetence and ignorance if death occurred. In fact, his first native adviser, one Joseph Azoawani, urged him to refuse hopeless cases which would only tarnish his reputation. Schweitzer refused. But he was very eager to get the natives to express their gratitude in a tangible way. Not only would they appreciate his services more, but the eggs, bananas, and cash would contribute to the upkeep of the work.

On setting out for Africa, the Schweitzers were aware of the gathering political storm clouds and anticipated what became World War I, fully convinced that both the French and German peoples wanted to avert it. When news of the slaughter reached the area, the natives reacted surprisingly: it was terrible, they averred, to do all that killing without wishing to eat the dead! Neither could they understand why whites would place prisoners under black guards.

The French government reacted very predictably: being a German citizen, Schweitzer had to stop his medical practice. So he turned to meditating and writing on philosophy. During this time, he wrote,

"There flashed before my mind, unforeseen and unsought, the phrase, Reverence for Life," defined as "everything that can be described as love, devotion, and sympathy whether in suffering, joy, or effort." Pp. 156, 159.

In September 1917, the Schweitzers were sent to an internment camp in, France. Then, after World War I, before returning to his beloved Africa, he toured Europe, lecturing and giving concerts. Thus was born the idea to return periodically to Europe for more of these forays in order to raise needed funds. Through these and the global circulation of his books, he achieved fame and support.

In 1949 Schweitzer accepted an invitation to the U.S. to deliver a memorial address in Aspen, Colorado, commemorating the 200th anniversary of Goethe's birth. In 1952, he received the Nobel Peace Prize. To offend neither France nor West Germany, its donors identified him as an Alsatian.

Visitors flocked to the African hospital to see "Reverence for Life" in action, as the Schweitzers lovingly tended the sick. In the evening while writing or at his organ, Schweitzer would be surrounded by cats, dogs, birds, goats, and antelopes.

World War II had been a "blessing" to the hospital: not only did the forces of De Gaulle as well as Vichy obey orders to avoid it, but as a result of it, roads were built and Lambaréné found itself on the vital Capetown to Algiers highway.

In 1965, Africa's most beloved European laid down his labors. The whole world mourned the loss of its most famous physician. It could truly be said of him, what had been said exactly a century before at the passing of another great benefactor of the Black race, Abraham Lincoln: "Now he belongs to the ages."

—A Probationer

Alcoholics' Anonymous

A.A. The Story. Ernest Kurtz, Harper & Row Publishers, San Francisco, 1988. 296 pages.

ALCOHOLICS' Anonymous, might never have been founded had it not been for the "accidental meeting" in Akron, Ohio, between a speculator and surgeon, both from Vermont. The former, William Griffin Wilson, took his first drink while in the army during World War I to help him "relax" and "socialize." Gradually losing control over his habit, desperation drove him into a New York City hospital, where he was visited by Ebby T., a former drinking partner, who joyfully shared his formula for victory: "Realize you are licked, admit it, and get willing to turn your life over to the care of God."

At first, it was hard for Bill Wilson to accept the need for

an outside Higher Power. But on swallowing his pride, his hospital room seemed suddenly lit up with a Bright Light. He beheld an Ineffable Presence, and felt great inner peace. At first he thought the experience was due to brain damage, but his doctor assured him this was not so.

The very next day Ebby came by again with a copy of William James' classic, *The Varieties of Religious Experience*. This launched Bill on a spiritual search that led him to nationally prominent New York City clergyman the Rev. Samuel Shoemaker, member of the Oxford Movement, also known as Moral Rearmament (MRA), a group of Christians who lived by the teachings of mystic Dr. Frank Buchman, who sought to restore first-century Christianity.

In May, 1935, Bill Wilson found himself in Akron as part of his work on Wall Street. Things went badly. He felt lonesome in the strange city, afraid he'd start drinking again unless he could share his experience of deliverance with an alcoholic. He phoned a minister of Shoemaker's denomination, who gave him 10 numbers he might call. Only the last was interested, though not an alcoholic, but gave him the number of a Mrs. Seiberling, daughter-in-law of Goodyear Rubber Company's founder, not an alcoholic, but a member of MRA who had devoted the previous two years to trying to sober up the husband of a close friend, Dr. Robert Holbrook Smith, surgeon.

Mrs. Seiberling gladly arranged a meeting in her home between Dr. Smith and Bill Wilson. As a result, the Smiths invited Bill home with them. He accepted. He "worked on" his host, who suffered one more serious relapse despite the latter's efforts. But its intensity was the necessary motivation to help him finally gain the victory.

At once, he set out to make restitution to all he had hurt because of his drinking. It was June 10, 1935. It has come to be officially recognized as the day of A.A.'s founding. A.A. was based right from the start on the four ideas Wilson had suggested to Smith at their first get-together:

1. The alcoholic's state is hopeless.
2. He must recognize alcoholism means hitting bottom.
3. He needs radical reform of his life style, with
4. constructive, creative interaction with others.

According to A.A., the alcoholic's basic problem is "selfishness — self-centeredness! That, we think, is the root of our troubles The Alcoholic is an extreme example of self-will run riot." Pp. 34, 35. This statement is found in what might be called A.A.'s Bible, *Alcoholics' Anonymous*, penned by Bill Wilson. Its two themes:

1. The alcoholic must quit trying to play God in the sense of believing he can get away with his dissipation because he's somehow different.
2. Recovery is impossible without recognition of a Higher Power.

This helped cause much inner friction. Since its founder had come out of MRA, they had deeply Protestant roots. For a long time, A.A. had no non-Protestants. Eventual compromises were inevitable. The barrier to official Catholic cooperation with A.A. was overcome by disseminating the fact that its 12 steps had much in common with the Jesuit Ignatius Loyola's *Spiritual Exercises*. The Catholic hierarchy also obligingly agreed to not put its imprimatur (a sort of stamp of approval) on A.A. literature, as this in turn might keep others away. And to broaden the outreach to the secular, some of the wording in the 12 steps was edited. In step #2, the Deity was simply described as a "Power greater than ourselves." In step #3 and step #11, the words "God as we understand Him" were inserted. The expression "on our knees" was deleted from step #7.

At first, growth was slow. The group got its first big boost in the summer of 1939, when the now defunct *Liberty* magazine, edited by famous Fulton Oursler, carried an article entitled "Alcoholics and God." But it was viewed as a mixed blessing. A.A. did not wish to be viewed as primarily a religious group, though undeniably it was built on spiritual resources. To attract members, it made "joining" easy. The only requirement was an honest desire to stop drinking. In time, this was shortened to simply "desire." There are no fees — of course, contributions are welcome.

At the time this book appeared, membership had passed 1.5 million, and trends indicated overseas membership would exceed that in the U.S. Membership of ladies under 30 and those battling dual addiction, for whom service had be-

gun in 1977, was increasing rapidly.

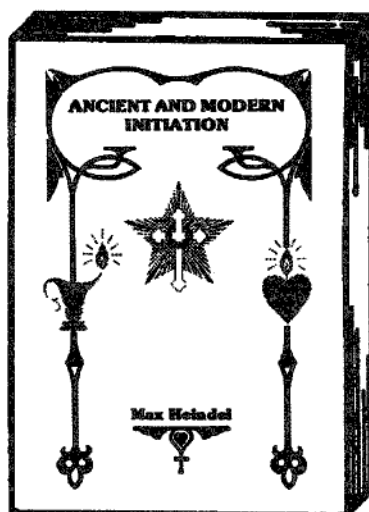
A very popular feature is the annual convention, held in different U.S. cities, and featuring various themes. The 1950 convention in Cleveland, celebrating the 15th anniversary, was considered the "Coming of Age Party." That of 1955's highlight was Bill Wilson's withdrawal as official leader, accompanied by an inspiring outpouring of grateful affection. Albeit, from behind the scenes, his irrepressible charisma continued to energize the movement until his passing 16 years later. In 1986, rumors were rampant that the Nobel Prize was about to be bestowed on A.A. They proved incorrect. Yet in view of the splendid achievements of A.A., one cannot help but wonder if there was ever a potential recipient more worthy of the award. □

—A Probationer



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(Order on page 256)

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Nutrition and Health

A Glorious Message of Health

HEALTH care — medicare — over 30 million Americans without health insurance¹ — how long have we been hearing words like these? Undeniably, many have been “helped” by government-supported programs.² But all the focus on them, with best of intentions, has a major drawback: it diverts attention from the power and place of prevention.³

Actually, medicare and medicaid are really just sickness care. One has to get sick before drawing on their benefits. And health insurance does not insure health; it merely helps pay some of the bills of the ailing. An ounce of prevention is worth more than the proverbial pound of cure. It is by far the better goal.

In 1991, senior citizens spent 17.1% of their income on health care, compared with 10.6% in 1961.⁴ Twenty five percent of this is unnecessary, according to C. Everett Koop, former U.S. Surgeon General.⁵ “Medical outlays are rising about 12% annually. Medicaid spending will soar by 17.6% this year.”⁶ “The spiraling cost of health-care is destroying the financial hope of the very people it is supposed to serve.”⁷ And, according to *Paul Harvey News*, a survey revealed that over half the health workers neglect to properly wash their hands each time they should.⁸ In view of all these facts, does it not appear prudent to do all in one’s own power to safeguard one’s health so zealously as to make it unnecessary to put one’s life in others’ hands?

Preventive living, as a means of staying well, is not dreaming the impossible dream. It is within reach of all. The glorious truth is, sickness need not accompany old age. According to the U.S. Government, old age starts at 65. Yet every ill mortal man is heir to has been observed much earlier. Granted, more people get sick in the later

years, but only because they have been breaking health’s laws for a longer time.⁹ By adhering to the divine laws of health, sickness can be avoided. Of course, if one has been living in violation of the laws of health much of one’s life, one may expect the results of accumulated transgression.¹⁰ But at times, even these can be avoided.

One man at 70, due to wrong living, “had high blood pressure, arthritis, gout, and bursitis. . . could barely climb a flight of stairs without wheezing.” His heart had “an uneven rhythm.” He was 40 pounds overweight and got cancelled by his life insurance company.¹¹

Three days before his 73rd birthday, he entered the U.S. Masters Track and Field Championship Mile Run, while already jogging six to eight miles daily. In his early 80s he started running marathons. When he penned his autobiography at 90, he was still running marathons and had won some awards. His simple secret was bringing his health habits in line with life’s laws.

Humbart Santillo, in his *Food Enzymes: the Missing Link to Radiant Health*, tells of an experiment with 900 cats. Some of the cats were fed the conventional American diet, others were fed a diet that supplied full nutrition. The first group developed all the various diseases prevalent in society and after the third generation could no longer reproduce. The others continued in perfect health for many more generations.

Sir Robert McCarrison, who lived for several years among northwest India’s Hunzas, famous for sickness-free longevity, fed their diet to some laboratory animals while furnishing standard fare to others. The former had perfect health and longevity, the latter much sickness and early mortality. And Nobel Prize scientist Dr. Alexis Carrel kept a chicken heart alive for

26 years by supplying it 100% of its nutritional needs and removing all waste in compliance with physical law. The heart thrived. It was lack of funds that forced termination of the experiment. But its message is clear: conformity with the laws of our being is the very best health care.

A man didn't like his wife's painstaking efforts to take care of herself. One day he growled, "You've been doing all this exercising and watching what you eat, and look what it's gotten you. You still look no different after 20 years!" But who wouldn't love to keep from aging that long? Of course, one cannot stop the biological clock entirely, but one certainly can slow it down. If wrong ways of living exert a degenerative effect, why shouldn't the right way be regenerative? And it is.

But so-called "accidents"¹² happen. Previous transgressions of cosmic law, even if committed ignorantly, have consequences. This is the proper province of *Orthodox medicine*.¹³ For instance, if one has a car accident, surgery may be unavoidable.

But a different matter is when orthodoxy turns to drugs. Drugs cannot cure; they are dead, inert, toxic. The living body acts on drug stimulants. This added activity seems to create energy. But it is energy taken from the future, or other parts of the body. That is why drug stimulants produce a temporary "lift" — followed by a letdown. Many drugs also have unexpected side effects. Add to this the shock of how much they cost!

New drugs are coming on the market so fast that physicians cannot possibly keep up. After-effects are not discovered until too late. One terrible example of this: thousands of mothers in the 60s bore children with serious birth defects after taking the tranquilizer thalidomide.

One alternative to orthodox medicine is *Allopathy*. The name reveals its method. *Allos* is Greek for "other"; *pathos* is Greek for "suffering, disease." Hence the formula: *Contraria contrariis curantur*, Latin for "contraries cure contraries." Thus, if one's stomach suffers from hyperacidity, one is advised to take alkalis. This is the basis for the various over-the-counter cures for heartburn. But this overlooks the Law of Action and Reaction: "The secondary effect upon the living organism of any act, habit, indulgence or agent is the exact opposite and equal of the primary effect."¹⁴ The various nostrums offered to relieve the burning sensation often can achieve this result, temporarily, but in the long run the situation will be worse, unless other remedial action is taken.

Another alternative to orthodoxy is *Homeopathy*. *Homo* is Greek for "like." The credo of homeopathy is *similia similibus curantur*, "like cures like." In case of stomach hyperacidity, homeopathy would prescribe ingesting more acid. This is in accord with the Law of Action and

Reaction. Fortunately, homeopathy deals with very small doses. Unfortunately, if these are inorganic, they are inert.

Osteopathy and Chiropractic. *Osteo*, "bone"; *chiro*, "hand"; *praktikos*, "to do" — using the hands to help the bones. These systems work by manual adjustment of the osseous body frame and muscle manipulation. They use no drugs or medicines. Some practitioners even deny that malnutrition is a cause of disease. Yet, the system is not without merit.¹⁵

Acupuncture. No drugs are used. Good nutrition and the use of herbs and meditation are encouraged as well as adherence to the laws of healthful living (pure air, sunshine, rest and moderation). Acupuncture is in harmony with the Yin and Yang principles of energy, recognized under different names by Mystic Christianity.¹⁶

Faith healing. The Christ spent more time healing than preaching. He said, "according to your faith be it unto you."¹⁷ Faith is powerful. The mind clearly influences the body. A boa constrictor once entered the paralytic ward of a hospital in South America. Patients, "officially" helplessly paralyzed, were out in seconds!¹⁸ How and why? Mind over matter.

Though not all who claim to heal are genuine, some are. The entry of the planet Neptune, having to do with healing,¹⁹ into Virgo, sign of health and healing, in 1928, is said to have helped bring on the scene many spiritual healers. "The psychic door between the two worlds opened wide enough to allow. . . to restore the lost art of spiritual healing."²⁰

The "art of spiritual healing" is in the Church, the body of Christ.²¹ In a different, but also marvelous way, the power of healing is also in the

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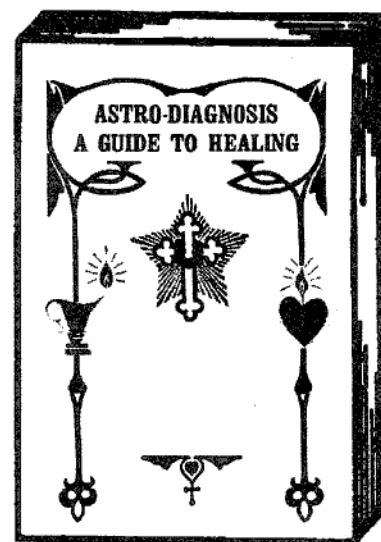
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(Order on page 256)

human body. To a large extent, it is self-healing, as seen when poisons enter the system and white blood corpuscles rush to the rescue. This fact, above all others, explains why all the different systems of healing listed above can claim to effect cures. Actually, they themselves don't really produce anything. To the degree that they cooperate with the laws of health like proper diet, rest, sleep, exercise, pure air, sunshine, and proper mental attitude, they *hasten* the healing process. But to the extent that they contravene the laws of health, they delay healing. It is easily possible for some to claim to be "healers" when in reality they are hinderers of the healing process. Nature's benevolence exceeds human capacity to blunder. Restoration often occurs in the presence of obstruction.

Because of the superlative importance of cooperation with the divine, immutable laws of health, it will not only be seen how all-important preventive living is, but also that the more fully one cooperates with them, the more surely and quickly health lost through ignorance or willful transgression will be regained. The extensive healing outreach of the Rosicrucian Fellowship

is not only in obedience to the Master's command, "Heal the sick,"²² it is also in full compliance with the Divine Design by requiring health seekers to "be willing to conform to the natural laws of purity"²³ which includes a vegetarian diet of such foods as fresh fruits, vegetables, grains, and sprouts.

Persons living in the last 20 years of this century may easily miss the full significance of this. Nowadays vegetarian books are best sellers, millions are vegetarians, and many others readily admit that the meatless diet is superior if plant proteins are properly prepared and balanced.

By contrast, at the dawn of this century, and for a great many years thereafter, medical "authorities" "had a hard time explaining why fruits and vegetables even existed. These authorities revered protein, a nutrient they understood and could appreciate for its obvious strengthening properties. Fruits and vegetables, on the other hand, seemed to perform no clear role in human health. Most experts considered them little more than distractions from the real work of nourishment."²⁴ Vitamins had not begun to be "discovered" until 1911, and the vitamin especially iden-

tified with fresh fruits and vegetables, ascorbic acid (C), not until a quarter century later. In the early part of this century, in the overwhelming majority of American homes, especially among those who could afford it, meat appeared on the table three times a day. To help break the public of meat-at-every-meal mania, Dr. J. H. Kellogg started the breakfast cereal company which today bears his name. Eight or so decades ago the Rosicrucian Fellowship, in its stand for vegetarianism, was part of only a minute minority, largely ridiculed and very much out of step with the accepted conventional wisdom of the day. Science is just now beginning to catch up with the Ageless Wisdom, which "has never been completely obliterated from the world,"²⁵ and of which the Western Wisdom Message is the authentic adaptation for this modern age.

It's not the first time exoterica has lagged behind esoterica, and there's no reason to believe it will be the last. □

—Dr. Paul K. Freiwirth

1. CBS' "This Morning," November 4, 1992.
2. "Government pays 42 percent of health care and lavishly subsidizes private insurance through tax breaks." *Newsweek*, October 26, 1992, p. 50.
3. "At least 75% of all diseases are self-inflicted." *The Word Became Flesh*, E. Stanley Jones, p. 306. "If we disciplined ourselves. . . we would all live to be 100 in good health according to the AMA" (American Medical Association), *Paul Harvey News*, November 13, 1992. "Every bite of food. . . should build health," *Let's Get Well*, Adele Davis, p. 384. "It is a law that if we think

health we must of necessity sooner or later express health." *Occult Principles of Health and Healing*, Max Heindel, p. 180.

4. *U.S. News & World Report*, October 26, 1992, p. 19.
5. *The Christian Science Monitor*, November 3, 1992, p. 18.
6. *U.S. News & World Report*, October 12, 1992, p. 64.
7. James May, President of the Wisdom of the Ancients, quoted in *Health Shopper*, July, 1992, p. 48.
8. *Paul Harvey News*, November 5, 1992.
9. Deuteronomy 7:11, 15; 34:7; Joshua 14:10, 11.
10. Proverbs 13:15.
11. *The Living Proof: I Have Found the Fountain of Youth*, Noel Johnson, p. 1. Not everything in this book is endorsed.
12. *Rosicrucian Philosophy in Questions and Answers, Volume 1*, Max Heindel, p. 122.
13. *Occult Principles of Health and Healing*, Max Heindel, p. 105.
14. *Psycho-Physiopathy, Book I*, Teofilo de la Torre, p. 86.
15. *Astro-Diagnosis, A Guide to Healing*, Max Heindel, pp. 261, 318.
16. *New Age Bible Interpretation, Old Testament, Volume III*, Corinne Heline, p. 46.
17. Matthew 9:29. "In all spiritual healing, faith is the prime essential." *The New Age Bible Interpretation, Volume IV, The New Testament, Part II*, Corinne Heline, p. 36.
18. *Riches within Your Reach*, Robert Collier, p. 447.
19. *Astrology Rulerships*, Doris Chase Doane, p. 27.
20. *Astrology, The Divine Science*, Moore and Douglas, p. 270.
21. I Corinthians 12:9.
22. Matthew 10:8; Luke 10:9. When John the Baptist asked the Christ, "Art thou He that should come, or do we look for another?" (Matthew 11:3), the Master replied, in so many words, The credentials of My authenticity can be read in the bodies of men and women made well. Verse 5. "Jesus gave a new strange definition of salvation. He called it 'health' or 'wholeness'. . . sin is unhealth." *Christ's Alternative to Communism*, E. Stanley Jones, p. 126.
23. *Astro-Diagnosis, A Guide to Healing*, Max Heindel, p. 441.
24. *Newsweek*, November 2, 1992, p. 84.
25. *The New Age Bible Interpretation, Old Testament, Volume I*, Corinne Heline, pp. 71, 72.

Healing

Mind and Healing

IT is well known to science that an attitude of fear breaks down the power of resistance of the body, and thereby lays it liable to diseases which would not otherwise be able to gain a foothold. From the occult point of view it is perfectly plain why this is so. The dense body which we see with our eyes is interpenetrated by a vehicle made of ether, and the energy from the Sun, which pervades all space, is constantly pouring into our body through the spleen which is a specialized organ for the attraction and assimilation of this universal ether.

In the solar plexus it is converted into a rose colored fluid which permeates the nervous system. This may be compared to electricity in the wires of an electric or telegraphic system. By means of this vital fluid the muscles are moved and the organs perform their vital functions so that the body may express itself in perfect health. The better the health the larger the quantity of this solar fluid which we are able to absorb, but we utilize only a certain part of it and the surplus is radiated from the body in lines.

These lines of force which flow from the whole periphery of the human body radiate in straight lines when we are in perfect health. This condition is therefore aptly described as radiant health. We speak of such a person as radiating life and vigor. Under such conditions no disease germs can ever get a foothold in his body. They cannot enter from without because of these invisible streamers of force; and those micro-organisms which enter the body with the food are also quickly expelled, for the vital processes in the body are selective as shown by the kidneys, for instance, which excrete the waste matter while retaining vital substances necessary for the economy of the body. □

—Max Heindel

(Continued)



Christ Raises the Daughter of Jairus.—Mark. v. v. 41, 42.

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:

July..... 3—11—18—24—31
August..... 7—14—20—27

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on Divine Love and Healing.

Subscribers' Journal

My Story

Editor's note: Subscriber's to Rays from the Rose Cross are invited to submit their thoughts for sharing in the Subscriber's Journal. Submissions should be 300 words or less and may be edited at the discretion of the Rays editor.



WHAT happens when your learning disability goes undetected until you reach midlife. Events bordering on catastrophe, confusion, anxiety, frustration, loss of jobs, loss of relationships, depression and uncertainty about the future are some of the experiences I have gone through as a learning disabled individual. This insidious handicap has plagued me all my life, but I only became aware of its nature four years ago at age 49, after being tested and diagnosed as having a conceptual, visual processing disorder. However, I was destined to find the Rosicrucian Fellowship at age 28, which has sustained me through troubled times and a difficult life. My life is much better now that I am aware of my handicap. Because of learning the lessons taught by Max Heindel in *The Rosicrucian Cosmo-Conception*, and becoming a Probationer, I understand my dilemma and realize I am working off my debts of destiny from past lives. Even so, I am able to see my long road of frustration in a truer light. I must continue to battle life's daily occurrences on my permanent job as a librarian with a Federal Government agency in Washington, D.C. Still, I find that I must fight daily for patience and understanding.

EARLY RECOLLECTIONS

Some of my earliest recollections of frustration and failure go back to nursery school, where I had a difficult time doing

simple projects and communicating with my peers. Understanding the books that were read to me by my teachers, and verbalizing what I had heard were nearly impossible for me, and I was accused of inattention constantly. I experienced the same problem with swimming lessons at age 7, which I had to repeat at age 8 until I finally learned how to swim.

Since I learned to read using phonics, my visual processing disability went undetected. By fifth grade, I excelled in American history, but I did poorly in math because of "inattention." I was feeling very different from the other children in the sixth grade, because I learned patterns more slowly. I worked two or three times longer

than other students on geography projects, and spent hours learning where countries were on the map. In junior high, I was fascinated by evolution, but could not write intelligently about it, nor did I write very well in my journalism class. Then I covered a Board of Education meeting and got the facts mixed up. The error was printed in the school newspaper and my journalism teacher was very angry and embarrassed that he had let the error slip through.

I did poorly on all kinds of tests, especially intelligence tests that were used as ranking factors. I ranked so low that four-year college was out of the question. Determined to continue my education, I enrolled in a community college as a journalism major and took grammar and two semesters of "dumbbell" English. By working very hard, I was able to maintain a C average. Then I was able to transfer to a four-year school of journalism to finish my Bachelor of Arts degree. Sustaining even a 2.0 grade point average was very hard. Typically, several of my professors remarked that I was very intelligent and asked, "Why are you not getting an A in my class."

In the last semester of my senior year, I was failing my journalism class; nonetheless, my instructor passed me with a D because he wanted me to graduate with my class. Because of an "automatic A" from a 60's sociology class in Political Activism, I balanced the D in my major. This was an elective class to provide undergraduates, who showed promise in politics, field work study in the cause of their choice. It was the only A I ever received in college, and at least I graduated.

JOB REALITIES

Only six weeks past graduation, I landed a job with a major metropolitan daily newspaper chain. Ironically, this paper's recruiter at my college had not selected me in my senior year because of my low grade point average and what he called a "personality difference." Discouragement over not being recruited off the campus had not stopped me. I was bound and determined to be a journalist.

When I arrived home in southern California, I spotted an ad in the local paper for a newspaper training program sponsored by the same metropolitan daily newspaper chain that had not recruited me on campus. I made the appointment

the next day and was hired! I was able to impress that recruiter with my high verbal intelligence and my "nose for news" — an instinctive ability to find the stories that made headlines. On the surface, it seemed that my life and career had taken off at 21 years of age.

However, insurmountable work problems started to erupt, as I made errors on a daily basis. Still, the learning disability went undetected. My inexperience and lack of a good editor were blamed for my poorly written transitions and often inaccurate reporting, where I left out pertinent and critical information in controversial, investigative stories. In spite of having worked for this newspaper chain four years as a reporter on its wire service, suburban dailies and finally on the flagship major metropolitan daily newspaper, covering big time city and county politics, education, courts and major news events, in many different reporting positions, I was demoted to religion editor. Following this, I was fired for gross inadequacies in my writing, although it had improved somewhat over those four years.

This lightning bolt blow to my self esteem resulted in my not being able to hold another job. At 25, my life was a shambles. My dreams of being a journalist were seemingly hopeless. I went in and out of marriage, drifted and eventually experienced a nervous breakdown. Even at that point, no one ever tested me for a learning disability. My verbal skills deflected the psychiatrist's and psychologist's attention from my real problem. The community hospital where I went to "cure" my problem later told me that they did not test adults for learning disabilities. But the Rosicrucian Fellowship supported me spiritually, and members of the Healing Department came to visit me in the hospital. Although I had to work through tremendous personality handicaps in group and individual psychoanalysis, and "psychodrama" sessions, images of the Rose Cross and the golden five-pointed star gave me hope and courage to straighten out my life.

MY LIFE CHANGES

After the hospital, I got a county job on a CETA program, and for two years stayed employed doing public relations work for the United Nations 1981 "Year of the Disabled Person" and the California Department of Employment Development. Unfortunately, after the two years were up

on the CETA program, I was out looking for another job. In the next few years, I worked at odd jobs or short-term jobs, even trying jobs in local political campaigns. Then in the spring of 1983, I was invited on a three week vacation to Washington, D.C., Maryland and Virginia. Although I didn't know it, this "trip" would lead to discovery of my learning disability and would change my life.

The three week vacation became a permanent stay (now nine years). During that time, I caught "Potomac Fever" and ran for public office twice. Although I did not win, I built up my self esteem and was able to prove to myself and others that I was an intelligent, worthwhile person who cared about the issues and wanted to make a contribution to help my community, my state, my country and the world. I developed a lot of self-confidence and speaking ability, but I still could not get a job in journalism or on Capitol Hill; only secretarial work in temporary agencies.

After my political defeat, while working as a girl Friday, a friend suggested I apply for a job in the Federal Government. An ad in the *Washington Post* led me to a position as an editorial assistant for a federal medical office. Feeling too unfamiliar with scientific terminology, I transferred to another agency in a secretarial job and found I had lots of problems learning the computer. My supervisor sent me for secretarial training and grew impatient and harsh when my difficulties with the computer persisted and worsened. Giving me a below standard performance appraisal, he and the division chief made moves to fire me and suggested I start looking for another job. At that point, I finally realized that there must be an answer to my difficul-

ties. As I was searching for an answer, a chance conversation with an acquaintance who is dyslexic led me to a school for the learning disabled where I could be tested to find out if I had a learning disability. However, because of my background in the Teachings, I know that chance is a fool's word for destiny. After a lifetime of mistakes I didn't understand, of exerting incredible effort with little result, and of being fired from jobs and finding myself lacking in so many skills, I was tested and found to have a deep-rooted learning disability, affecting my visual processing and my ability to write and conceptualize ideas. I was on my way to working off my past-life karma.

Armed with this diagnosis, which explained so much of my hardship in jobs, I returned to my place of employment ready for support and understanding. But that was not what I received. In spite of the personnel department's agreeing to fund classes at the night school for learning disabled adults, I otherwise experienced harassment from my supervisors, the agency and from coworkers.

I discovered myself in the midst of new battles. At work, my claim to be learning disabled was seen as a "smoke screen" by some, another description for dumb or incompetent by others. In spite of detailed reports about what activities were hard for me, I was assigned jobs where those very tasks were critical to good performance. I struggled for funding for every term at the night school, since my supervisors couldn't see any major change in my work. I kept fighting back with reports and letters. Finally, I had to go over the heads of my supervisors and the personnel department to a deputy administrator, herself a dyslexic, who supported my requests for funding, much to the chagrin of my immediate supervisors. The combination of the night school and working for the government has paved the way for the rehabilitation of my thinking about myself in relation to my work assignments in the library, and for the evolution of myself as a person who has been enriched by the experience. This two-pronged educational process, along with the spiritual backing of the Rosicrucian Fellowship, has given me the wherewithal to apply my new-found learning skills to serve my community, nation and world as a self-conscious channel for the beneficial workings of the Elder Brothers in service to humanity. Writing this article is a beginning. □

—Susan Lee White

Editor's Note: This article was expanded by the author from the original article published in Their World, February 1992, the annual journal of the National Center for Learning Disabilities, New York, New York. Susann Lee White now works successfully as a librarian with a sub-agency of the U.S. Department of Transportation in Washington, D.C. and is a lecturer and study group leader in the Greater Washington Area.

For Children

Cornelia and the Color Fairies

ON a warm summer's day little Cornelia was playing with her dolls at her favorite spot, underneath the shady branches of a large plum tree at one corner of the long, grassy yard. Several thick clumps of iris made this an inviting nook, and Cornelia liked to imagine that the petals were fairy wings. She hummed to herself happily as she placed her dolls around the sturdy trunk of the friendly plum tree. Someone had left a mirror on the grass, and when Cornelia reached for it, she noticed a beautiful band of rainbow colors along the bevelled edge.

"Oh," exclaimed Cornelia wonderingly, "how did that happen?" Picking up the mirror, she moved it back and forth, and discovered that a sunbeam flashed the colors on the mirror's edge. Cornelia sat and looked at the mirror in her hand, still wondering about the tiny rainbow that appeared and disappeared as she moved it, when a tinkling little laugh came floating through the air. Then she heard a musical voice saying:

"We'll tell you if you will play a game with us."

On hearing the small voice, Cornelia was the most surprised little girl you ever saw. Her mouth was like an O and her brown eyes were like two smaller o's. She stared and stared at the tiny figure who stood before her. She knew it must be one of the fairy folk, but she could hardly believe her eyes. Finally she managed



to ask, "Who are you?"

"I," replied the little being, "am the queen of the Color Fairies."

And so she was, for a dainty little crown rested upon her head and a tiny golden wand was in one hand.

"I didn't know there were any Color Fairies," said Cornelia, feeling more at ease now.

"Oh yes," smiled the Fairy Queen, "we are a very great number, though people seldom see us. But they see the work we do, all over the wide world."

"What kind of work?" asked Cornelia eagerly. This time a chorus of unseen tinkling voices sang the answer:

*"Our work is play,
Our work is play—
We make the world
All bright and gay."*

"You see," explained the Fairy Queen, "we mix the colors that go into flowers, fruit, and everything you see about you. Everywhere we go, we think of some way to make the world a more beautiful and colorful place in which to live. Would you like to see something of this?"

"Oh, I'd love to," replied Cornelia, clapping her hands in glee.

"Good!" said the Fairy Queen. "Then we'll begin our game. But first let me explain how the rainbow is formed. Sunlight is pure white light to your eyes, but it is really made up of seven different colors. When the pure white light is divided, as it happened on the mirror, and as it happens in the sky after a rain, then you can see each color separately, forming the band of seven colors. We combine these in various ways to form the many tints and shades you see all about you. "Then, waving her wand, she said, "Come, Red and Blue, we will begin our game."

Instantly, a fairy all dressed in blue, and another all in red, appeared, each making a little bow to the Queen and to Cornelia. Then Red stepped in front of Blue, and the color was purple.

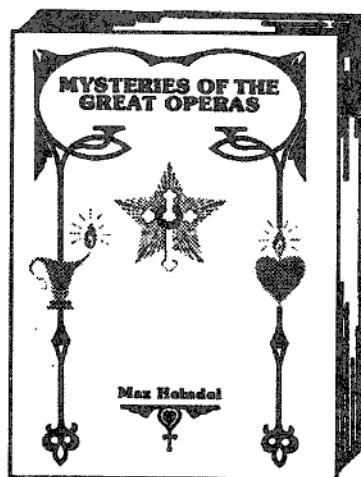
"What have you seen of that color?" asked the Fairy Queen of Cornelia.

"Oh, I know — violets and iris and grapes and plums," came her quick answer.

"Yes, that's right," replied the Color Queen.

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(Order on page 256)

"Now I'll call on Yellow. Mr. Yellow, Mr. Yellow, you're a very cheery fellow."

"Here I am! Here I am!" responded a gleeful voice as a little figure all dressed in sunny yellow appeared.

"Oh," spoke up Cornelia, "you are the color of sunshine and lemons and buttercups."

"What a funny combination! But you're right, Miss King. You're right!" he finished with a little tinkling laugh.

"Why, how did you know my name?" said Cornelia, looking surprised.

*"Oh, we are wise, we are wise,
though not so very big in size,"*

answered Mr. Yellow, twirling on his tiny toes.

Then what do you suppose Yellow did? He stood in front of Red, and now the color was — "Orange!" exclaimed Cornelia. "You're the color of an orange now."

"Color of carrots and pumpkins, too, Now I'll step in front of Blue."

"Now you are as green as grass." Cornelia said.

"And trees and many vegetables are green as you know," added the Fairy Queen. "I hope you have enjoyed this little game and at the same

time learned something about colors."

"Oh, yes, thank you, I have!" exclaimed Cornelia. "Will you come again and show me more about colors?"

"Indeed, we will!" responded the Fairy Queen graciously. But now we must bid you goodbye, for we have many places to visit and many things to do. I must see that all of our little helpers are doing their work properly in carrying out my purpose, which, as you now know, is to make the world a more beautiful and colorful place in which to live."

Cornelia started to speak again, but before she could say anything, the little beings had vanished. Had she been dreaming? No, Cornelia had been wide awake. And besides, the Fairy Queen had promised to come again and teach her more about the wonderful world of color. She looked about her and saw the mirror again. Picking it up, she thought, "Now I know where these pretty colors come from!"

—Hansmick Vee

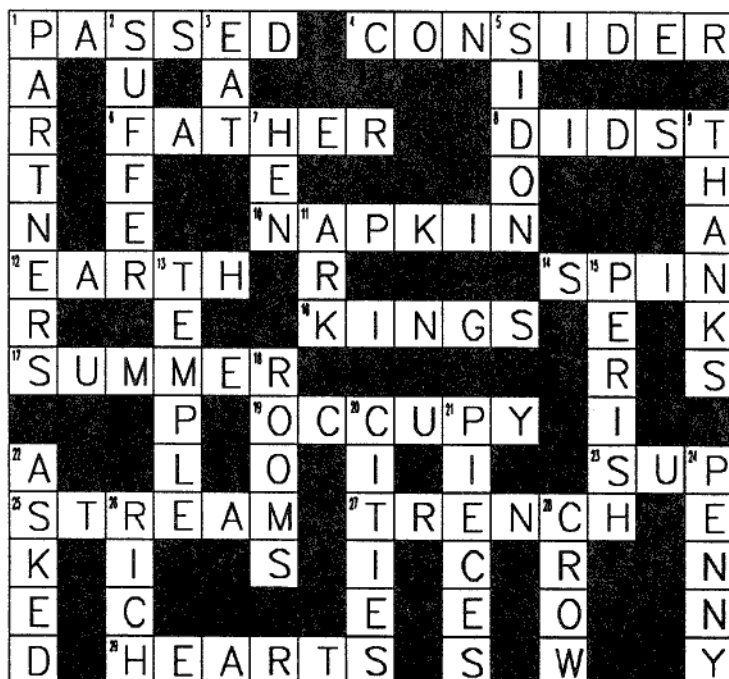


Crossword Answers

Crossword on page 213.

References from LUKE:

1. 05:10
2. 10:31
3. 18:16
4. 09:13
5. 12:24
6. 04:26
7. 10:22
8. 13:34
9. 07:46
10. 22:17
11. 19:20
12. 17:27
13. 21:35
14. 18:10
15. 12:27
16. 13:33
17. 07:25
18. 21:30
19. 20:46
20. 19:13
21. 19:19
22. 15:08
23. 15:26
24. 17:08
25. 20:24
26. 06:49
27. 16:22
28. 19:34
29. 22:34
30. 16:15



ComputerTelecommunication



An Additional Way To Spread The Rosicrucian Teachings

(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-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: I own one IBM compatible PC and wish to set up my own BBS to spread the Rosicrucian Teachings. While the BBS software is running, will I be able to run other programs that I rely upon, such as my word processor and spreadsheet software?

ANSWER: If your PC is "pre-386", that is, based on the Intel 8088 or 80286 generation microprocessors, then the answer is no. If you were to run BBS software on these older PC's, you would be unable to run other programs simultaneously. You would have to exit the BBS software to run your word processor, for example. Then, callers to your BBS phone line would get no answer from your PC. On the other hand, if your PC is based on the more recently developed 80386 or 80486 microprocessor, there is indeed the possibility of running a single or multi-line BBS in the "background" while simultaneously running one or more "foreground" programs. The process of running several



programs simultaneously is known as "multitasking" and is relatively easy to accomplish on the current generation of IBM compatible PC's. "Multitasking environment" software programs are widely available, and the personal favorite of this writer is DESQview by Quarterdeck Office Systems, Santa Monica, California, USA. At the time of this writing several BBS's devoted to spreading the Rosicrucian Teachings are in the process of implementing the DESQview environment in order to increase their operating efficiency as tools in the Great Work. Unlike other multitasking environments, such as Windows by Microsoft and OS/2 by IBM, virtually all MS-DOS software will run in the DESQview environment.

Consider the possibilities of a PC running software in a multitasking operating environment equipped with two modems connected to two telephone lines from a planetary perspective. As BBS software enables PC's to receive calls, send and receive electronic mail, and effect the transfer of files bidirectionally, we may say that the planetary principles of Venus and Mercury are expressing materially. The second phone line would be used by the BBS SysOp to telecommunicate with other BBS's and commercial online services in the proactive, dynamic Martian spirit. Here we may find a balance

of the Masculine and Feminine principles manifesting in the spreading the love of the Elder Brothers to a significant portion of the many millions of PC users worldwide.

QUESTION: I am now prepared to set up my own BBS. How do I go about obtaining the RBBS-PC BBS software you mentioned in the last issue of the Rays magazine?

ANSWER: You may contact The Rosicrucian Fellowship BBS at 619-721-1828 [Oceanside, CA, USA], the Rose Cross/1 BBS at 602-984-8342 [Mesa, AZ, USA] or the Rose Cross/2 BBS at 603-893-9563 [No. Salem, NH, USA]. If the RBBS-PC compressed files are not listed in their download directories, leave a message with the SysOp and request them. These files are also available on CompuServe [GO IBM BBS]. Specifically, to run RBBS-PC you must download the following files:

RBBS-D.ZIP
RBBS-E.ZIP
RBBS-T.ZIP
RBBS-S.ZIP [OPTIONAL]
RBBS-U.ZIP
RBBS-X.ZIP

Let's consider each one of these files individually. First, it is suggested that you create a hard disk subdirectory called "rbbs\docs". Copy RBBS-D.ZIP to this subdirectory and decompress it by typing "pkunzip RBBS-D.ZIP". [This will work only if the PKUNZIP.EXE file is in the above subdirectory or another included in the path statement in your AUTOEXEC.BAT file.] This file contains RBBSDOC.ASC which is the user's manual for RBBS-PC version 17.4. Another helpful text file is INSTALL.DOC which is found in RBBS-E.ZIP. Here is an excerpt from this file:

QUICK START" for RBBS-PC, RELEASE 17.4

I. What you'll need To install RBBS-PC release 17.4, you'll need the following:

—The REQUIRED .ZIP files for RBBS-PC:
RBBS-EXE.ZIP - Executable files
RBBS-TXT.ZIP - Text files
RBBS-DOC.ZIP - RBBS-PC documentation.

—A .ZIP extractor. PKWare's PKUNZIP version 1.1 or greater is recommended.

—A text editor capable of editing and saving text files WITHOUT tabs. A file browser may also come in handy.

—At least 5 MegaBytes of free hard disk space.

II. Getting started.

A) Use the DOS MKDIR command to create a directory for RBBS-PC. RBBS-PC can be installed on any drive or directory, but we suggest you use: C:\RBBS.

B) Unzip ALL RBBS-PC files into this subdirectory. If the files are on a diskette in drive A:, use the following commands:

```
C> CD C:\RBBS      (directory recorded in step II.A)
C> PKUNZIP -d A:*   (unzips files from first disk)
```

Repeat this for each RBBS-PC diskette.

C) Run the RBBS-PC INSTALL program to check the files. Type INSTALL from the C:\RBBS directory. If you are missing any REQUIRED files (look in INSTALL.LOG for results), download the proper RBBS-PC distribution file.

D) Try the system. Type RBBS from the C:\RBBS directory. You will now be running your RBBS-PC system in LOCAL mode. When RBBS-PC asks for your FIRST name, type: SECRET NAME

This is how the SysOp logs onto a BBS. For security reasons, you'll NEVER use your own name. RBBS-PC will know it's you by your secret name.

On the first call, RBBS-PC won't know who you are. It will ask you various questions, just as any new user would see. Once you answer the questions, RBBS-PC will display the MAIN MENU, and recognize you as SysOp. If you have a speaker on your PC, you'll also here a few beeps. That is RBBS-PC, telling the SysOp a new caller just logged in (a feature that can be turned off, of course!) Feel free to try out any RBBS-PC command in LOCAL mode, so you will be familiar with the operation of RBBS-PC.

III. Using CONFIG to Customize your system.

Now that your RBBS-PC is installed, you will begin the never ending task of adding personality to your system. RBBS-PC does not limit your imagination, and we encourage you to make your RBBS-PC fit your own taste and personality. Only you can decide what changes you will make, but this next section will guide you through the process of changing your system.

Before we begin, consider this note about documentation. RBBS-PC comes with two LARGE documentation files. You may print these files to make a technical reference book, but it may be easier to use a file browse utility (such as Vern Bueg's LIST program) to search for keywords in the documentation. Consider the trees (and the wear on your printer) before printing the docs!

A) Backup your RBBS-PC.DEF file. This should ALWAYS be your first step when making changes to RBBS-PC. Many configuration parameters will confuse you at first, so make sure you have a backup of RBBS-PC.DEF in case something goes wrong.

B) Run the RBBS-PC CONFIG utility. This program (discussed in chapter 10 of the RBBS-PC docs) is how you make changes to your RBBS-PC system. The first set of changes are required to open your RBBS-PC system, but you'll want to return to CONFIG any time you want to "tune" your RBBS-PC. To start CONFIG, go to the C:\RBBS directory and type the command:

C> CONFIG RBBS-PC.DEF

C) Change the SysOp name. Your RBBS-PC must know what your name is. When the CONFIG copyright screen clears, press F1. This will display the first configuration screen. Select parameter 1, and CONFIG will ask for the SysOp's FIRST name. Enter your REAL first name. Select parameter 2 to enter your LAST name.

D) Change the name of your BBS. Select option 12, and type in the name you have chosen for your BBS. Each time someone calls your BBS, RBBS-PC will welcome the caller by displaying this name.

E) Change your SECRET name. RBBS-PC's security features depend on secure access to SysOp functions. For that reason, NO ONE can log into your RBBS-PC with the SysOp name (as entered in step III.C). When you want to log into your own BBS, you use a SECRET name that no one else should know. Try to pick a name (or any two words) that are SO STRANGE, that no other person would guess it.

To enter this name, press F7. You should see CONFIG parameter 121 at the top of the screen. The default value is "SECRET NAME." select parameter 121, and enter the name you chose.

F) Change the size of the USER file. Press F10. On this screen, select parameter 164. This controls the size of the main USER file. Each new caller to your RBBS-PC needs a place to store their name, password, and other user information. This consumes 128 bytes of hard disk space for each user. Select a number that you believe will suit your needs (you can come back and change your answer at any time). Note: CONFIG will always convert your selection to a power of 2 (2, 4, 8, 16, 32, 64, etc.). After CONFIG creates a new user file, it will ask if you wish to delete the old user file. ALL current users will be moved to the new user file, so you can delete the old one.

G) Change the size of the MESSAGE file. Select parameter 166. Decide how many messages you'll want to store at any time. If your callers enter more than this number without deleting any, RBBS-PC will not allow new messages to be entered. For new BBS systems, 100 messages may be enough. For very busy systems, you may need to increase this (which can be done at any time). The "MAX" value displayed represents how many messages can be stored without changing the size of the message file. If you enter a number greater than the MAX, CONFIG will determine how many "records" it will need, and it will ask if it can increase the message file accordingly. Please answer YES. CONFIG will then ask if you wish to delete the old message file, and

you may also answer YES.

H) Exit CONFIG. Press the END key on your keyboard to exit CONFIG. We want to SAVE these changes, so press "Y" when asked if you wish to save the changes.

I) We can now test the changes you just made. type RBBS to start your RBBS-PC. Notice the welcome message? It should be the one you chose in step III.D, and should also display your name as the SysOp. Our first test will be a SysOp log in attempt. When RBBS-PC asks for your FIRST name, type your REAL name (the name you entered in CONFIG parameters 1 and 2). RBBS-PC should respond ACCESS DENIED! This shows you that no one can try to use the SysOp's name to gain access to your system. Type RBBS again, and we'll log on properly this time. When asked for your FIRST name, type your new SECRET name (the one you recorded in step III.E). RBBS-PC will not know you by this name, so it will treat you like a new user again. Answer the new user questions, and proceed to the MAIN menu.

J) It's now time to do some SysOp maintenance. The temporary SECRET NAME is still on your system. Now that you've invented your own SysOp name, you should delete the old one. From the RBBS-PC MAIN MENU, select option 5 (user maintenance). You'll see another list of options—select M (Modify user). RBBS-PC will show you the first user in the file. If it's not SECRET NAME, we can tell RBBS-PC to find that user by selecting F (find), and typing the full name (SECRET NAME). Once we have found SECRET NAME, we want to DELETE the user, so press D. RBBS-PC will ask if we are sure, and we are. Now that SECRET NAME is gone, no other RBBS-PC SysOp can try to use this name to gain illegal access to your system. As long as you protect your new SysOp access name, access to SysOp commands will be protected.

You may want to experiment with your new RBBS-PC system some more, or move right on to the next step. □
(To be continued)

—Robert H. Jacobs
Please, send your questions to:
Modem: 602/984-8342, U.S.A., or
CompuServe ID: 76347,1707

HEARD ONLINE...

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EDUCATION IN THE MATRIX: THE FrEdMail NETWORK

by J. Scott Christianson and Ava L. Fajen

The Information Infrastructure and Technology Act of 1992 called for an expansion of the United States computer network in order to "improve education at all levels, from preschool to adult education." The frontier of using computer networks in education is already being pioneered by a network of BBSs called the Free Education Mail (FrEdMail) network.

Since its inception in 1986, the FrEdMail network has been developing virtual classrooms—places where students from around the world can meet electronically to share information and collaborate on learning projects.

FrEdMail was founded by Al Rogers, a former elementary school teacher and education technology consultant to the San Diego County Office of Education. Mr. Rogers is currently the Executive Director of the FrEdMail Foundation, a non-profit group that was created to manage FrEdMail after it grew so large that it was impossible for one part-time person to maintain.

Mr. Rogers describes FrEdMail as "an informal, grass-roots, telecommunications network that helps teachers and students exchange information freely and simply." With over 150 nodes, it lets teachers share experiences with student assignments, distribute teaching materials and curriculum ideas, promote the development of effective reading and writing skills, and obtain information about workshops, job opportunities, legislation affecting education, and new nodes of the growing network.

"Its primary function is to transmit student writing from one place to another, thereby opening up distant audiences for students. FrEdMail is more properly thought of as a writing tool, one which can be used effectively at any grade level and in any subject. The purpose, and emphasis behind FrEdMail is to provide real audiences and real purposes to motivate writing!"

A TEACHING TOOL: There are over 150 FrEdMail BBSs (in the United States, Australia, Puerto Rico, United States Virgin Islands, and Ireland). Last year, approximately 5000 teachers used this network to conduct classroom learning projects.

In a recent issue of the FrEdMail newsletter, teacher Dennis Cowick explained how he uses FrEdMail to compliment the CNN Newsroom program (a short news program that teachers can tape to show their students): "I have been using the daily broadcast of CNN Newsroom for several years now and have found it extremely beneficial to my 7th and 8th graders, especially when I have the daily lesson plans that are available on FrEdMail. I set my VCR to record the fifteen minute Newsroom when it comes on at 12:45 AM and then view it in the morning before class. One of my students calls a FrEdMail board at the beginning of the day and downloads the 4-6 pages of lesson plans, worksheets and handouts that go with the video segment for that day.

"One particular lesson involved a special feature on an episode of CNN Newsroom that showed students visiting their parents in prison. We used several of the suggested discussion topics from the lesson plan we downloaded for that day. But what really capped all this off was a writing assignment idea in the daily lesson plan."

"The writing assignment suggested that students write to their own parents and describe what they, as children, really wanted and needed from their parents. The resulting letters were so heartfelt and insightful that they were published in our year-end literary magazine"

In another project, called Experts Speak, a group of students assumes the persona of an historical figure. Other students on the network direct questions to the group, until they can identify the historically important person...

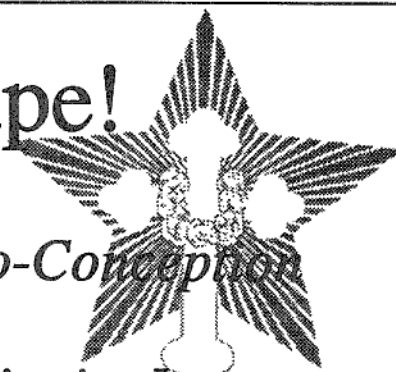
Students participating in the Commercially Speaking project record data about the television commercials that they watch. This data is then entered into a database that is transmitted through FrEdMail to other classes. After several classes have uploaded their databases, students can learn about demographics by analyzing when certain commercials are broadcast in different regions of the world.

These are just a few examples of the hundreds, if not thousands, of learning projects that have been successfully completed through the FrEdMail network.

Boardwatch - March 1993

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JULY 1993

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AUGUST 1993

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STUDY WITH US

The Rosicrucian Fellowship is an association of Christian men and women banded together for the purpose of helping to make Christianity a living factor in the world. Its teachings give a definite, logical, and sequential explanation of the origin, evolution, and future development of the world and man, from both the spiritual and scientific aspects. The Fellowship has no connection with any other organization.

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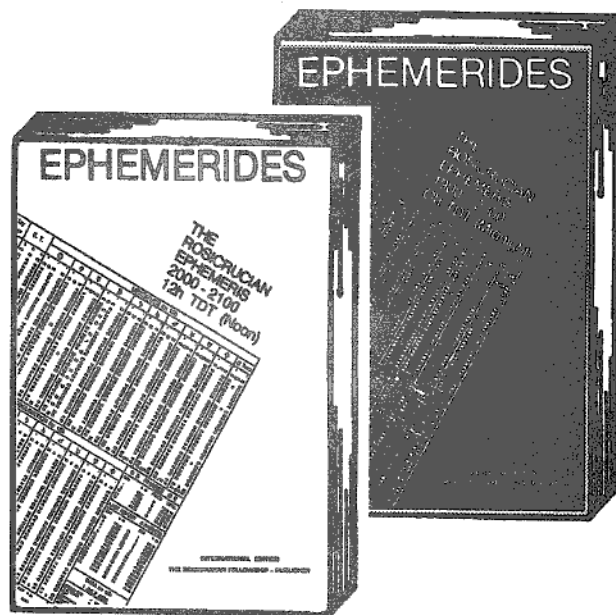
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