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## Rays from the Rose Cross

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## "Am I My Brother's Keeper?"

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

"Infinite is the help man can yield to man." — *Carlyle*.

"Mankind's sole salvation lies in everyone making everything his business." — *Alexander Solzhenitsyn*.

"The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse it without guilt." — *Walter Scott*.

"To live is not to live for one's self alone; let us help one another." — *Menander*.

"We are each responsible to all for all." — *Feodor Dostoevski*.

"God has taught in the Scriptures the lesson of a universal brotherhood, and man must not gainsay the teaching. Shivering in the ice-bound or scorching in the tropical regions; in the lap of luxury or in the wild hardihood of the primeval forest; belting the globe in a tired search for rest, or quieting through life in the heart of ancestral woods; gathering all the decencies around him like a garment, or battling in fierce raid of crime against a world which has disowned him, there is an inner humanness which binds me to that man by a primitive and indissoluble bond. He is my brother, and I cannot dissever the relationship. He is my brother, and I cannot release myself from the obligation to do him good." — *William M. Punshon*.

"If we love one another, nothing, in truth, can harm us, whatever mischances may happen." — *Longfellow*.

"Be kindly affectioned one to another with brotherly love; in honour preferring one another." *Romans 12:10*.





## Loyalty

Dagmar Frahme

**L**oyalty is everywhere regarded as an admirable trait. Loyalty to a cause, loyalty to an institution, loyalty to a person, loyalty to an ideal — evidence of any such devotion is almost always favorably received.

The quality of loyalty, however, is more complex than appears on the surface. It can mean many things to many people, and is exhibited differently in diverse situations and under varying conditions. The loyalty of a spiritual aspirant to his ideals, for instance, is likely to be quite divergent in character, if not in degree, from loyalty to a football team, to a political organization, to a school, or to a syndicate.

The loyalty of a spiritual aspirant encompasses many facets. Primary among these is loyalty to his own Higher Self. The Higher Self, the god within, is the final repository of all in us that is lofty, holy, and permanent. If we are loyal to our Higher Selves, the best in us will always shine forth, and we will live at all times in accordance with the Teachings which we profess to hold dear.

Loyalty to the individual god within results automatically in loyalty to our Creator — to the solar God of whose mighty Being we are each a part. Loyalty to Him implies continuing adherence to His divine Plan for all evolu-

tion. It implies, also, the expressions of devotion and gratitude — in thought, word, and deed — required of every Ego on the spiritual path.

The aspirant, too, comes to feel a loyalty to all mankind. He knows that the brotherhood of man, under the Fatherhood of God, is quite literally that, and that what affects one human being affects all. His loyalty, of course, is to the divine essence within his fellow men, not to any temporary exhibitions of their "unprepossessing exteriors." Service, by which the aspirant expresses this loyalty, is rendered regardless of considerations of compensation or self-interest, and whether or not the service may appear to be "deserved."

At the same time, the aspirant also comes to feel a loyalty to *all* life. This might also be termed "reverence for life," extending to every life-wave above and below our own. Loyalty here also takes the form of whatever service may be possible. With regard to the animal kingdom, this implies vegetarianism and humane treatment. With regard to plants, it implies caring properly for those entrusted to us, and cherishing all "green, growing things." With regard to minerals, it implies utilizing them for worthy purposes, thus enhancing their evolution and our own. With regard to the crea-

tive Hierarches above us in evolution, it implies a growing understanding of, and gratitude for, their help to us, and increasing efforts to work with them in the furtherance of God's Plan.

Loyalty to the higher Teachings is, of course, also shown by the sincere spiritual aspirant on the Path of the Rosicrucian Philosophy. To be loyal to the Teachings means to live in accordance with them. To profess to espouse them while simultaneously behaving in ways that are contrary gives the lie to any spoken or implied pledges of loyalty. Loyalty to the Teachings means constancy in all respects. It does not mean complying with some aspects of the Teachings while making rationalized personal deviations in other respects.

Finally, when the aspirant has progressed sufficiently, he will come into conscious contact with the Teacher. Once the Teacher has fully satisfied the aspirant as to his identity, unequivocal loyalty to him is expected. If this is not forthcoming, the Teacher will withdraw, and not again confront the aspirant in his present lifetime. Nowhere is this perhaps hard, but necessary and inescapable, fact more poignantly illustrated than in Wagner's opera "Lohengrin." Elsa, who has pledged her trust, becomes doubtful and asks the forbidden question. In consequence, Lohengrin must leave her.

Loyalty in the spiritual sense involves a good deal more than the blind devotion sometimes associated with the quality of loyalty. Spiritual loyalty is of a more refined nature than what might be considered loyalty in a purely material sense. It requires discrimination, good judgment, and moral courage directed in sometimes surprising ways. Spiritual loyalty, far from being "blind," shows an extended breadth of vision. It requires a much more penetrating and perceptive analysis of facts, character, intent,

and outer traits as differentiated from true inner characteristics. The ability to reject what may be wrong and unworthy in the object of one's loyalty is just as important as the ability steadfastly to support that in it which is right and noble.

Thus, spiritual loyalty, in the material frame of reference, may at times appear to be *disloyalty*. To be spiritually loyal to a friend does not mean to condone, or indiscriminately aid and abet him in, all he does. On the contrary, it suggests a responsibility to encourage him to cultivate worthy attitudes and uplifting conduct, and to discourage the opposite. An Ego who is not yet perceptive enough to understand this may well regard such actions as evidence of faithlessness, and may thereupon reject the friendship. "You're no friend of mine if you don't go along with me!" What this "injured" person fails to realize, however, is that his friend's seeming *disloyalty* was actually loyalty to the higher self — thus, a higher and more refined type of loyalty than one which simply supports him in all his objectives.

Loyalty has been variously defined as fidelity, constancy, and devotion. In all these instances, however, the element of discrimination must be added if loyalty is to be maintained at a spiritual level. Originally, loyalty was conceived of as a feudal relationship between a vassal and his lord. In this sense, a tie of obligation existed that is not necessarily incurred in the more refined type of loyalty which we are discussing. The vassal was expected to remain steadfast in the service of his lord, no matter what that individual's propensities may have been.

The concept of excessive patriotism — "my country, right or wrong" — represents a similar type of allegiance, and one that was common in the heyday of the race religions. Allegiance of this sort is still manifest in some

parts of the world. There, the attitude is that whatever is done for national self-interest is justifiable on the grounds of national self-interest alone. It does not matter if the means are questionable, or if the ends cannot be justified from a moral or humanitarian point of view.

This is a form of blind, one-pointed loyalty perhaps necessary at one stage of human development, but unacceptable in a more evolved, spiritual context. A preferable slogan, where patriotism is still an objective, might be, "my country — may it always do right."

The type of loyalty which the aspirant expected to demonstrate involves moral as well as physical courage. It requires moral courage to defend high principles in the face of excessive scorn or rejection on the material plane. It requires moral courage to reject, in turn, unsuitable notions or actions advocated by friends, and then stoically to withstand their consequent disappointment, anger, or shock. Loyalty to persons or organizations must not supersede the aspirant's loyalty to his highest ideals. No matter what sacrifices he must make, steadfast support of his ideals must come before all else.

In the same context, patience, too, is needed to maintain spiritual loyalty. If we would remain true to ideals and friends at the same time, external conflicts now and then must be expected. If friends object to the conduct that our ideals dictate, and become unfriendly, we should have sufficient patience to bide our time till all "blows over" and the friendship is resumed. If, as sometimes occurs, the rupture is not mended during the present lifetime, the aspirant nevertheless knows that it will be mended, sooner or later. His patience, rather than having been in vain, will bear fruit in another lifetime.

Loyalty involves faith as well as discrimination. Loyalty to the Teachings implies faith in them. Although we are

urged to investigate the Truth for ourselves as soon as we are able, there are many statements in the *Cosmo-Conception*, for instance, which we are as yet in no evolutionary position to ascertain for ourselves. In time we will be able to do so, but meanwhile, a certain degree of faith is necessary.

This faith, however, need not be blind. It should be based on intuition, on common sense, on meditation, and on a growing background of knowledge on the basis of which minor justifications of major points taken on faith can increasingly be made.

Loyalty to other people similarly requires faith — faith in the divine essence within each person that will eventually triumph over all the ignoble manifestations of the lower nature that crop up in each one of us, and are presently so disturbing. Often, a person will respond with his best side if he sees that someone else has faith in him. Always, the knowledge that the Higher Self within another person ultimately will emerge victorious makes it possible to remain true to the God within him, even though, for the time being, his attitude and activities are anything but godlike.

A familiar quotation from Shakespeare's "Hamlet" sums up all that is important about loyalty: "And this above all, to thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

The natural impulse in each human being is to be true to himself. How often we have heard someone say, "I can't be what I'm not," or "I can't wear that" — or do that, or say that — "it isn't me!" If this attitude is so compelling in the physical framework, how much stronger it should be in a spiritual context.

To be true to ourselves means to act according to conscience and in ways that we innately know are right. The spiritual aspirant will find that, if he is true to himself, he automatically

will conduct himself differently from more materialistically oriented people who, in turn, are also being true to themselves. If an Ego is true to himself, he will live up to that level of evolutionary achievement which he has reached and, hopefully, strive for higher things. Thus, the savage who exults in pagan ceremonies may be considered as being true to himself — to his own level of achievement — even though that level is far lower than what has been attained by the majority of mankind.

Moral and ethical standards exist in every society, even those of primitive tribes. Loyalty to standards in less evolved societies is often enforced by fears and taboos, and is essentially a matter of conformity. Then, when an Ego has evolved sufficiently to sense the existence of his higher self, spiritual loyalty begins. Loyalty thereupon becomes more individualized and there is a decreasing amount of conformity for its own sake. Conformity is with the Ego's own increasingly high standards, rather than with the average standards of the multitude, and his conduct is likely to be decried as nonconformist by those whose standards are not yet so elevated.

The highest example of spiritual loyalty — just as the highest example of every other exemplary trait — is found in the life led by Christ Jesus. Loyalty to His sublime cosmic commitment naturally necessitated conduct of a far more evolved type than that which could have been demonstrated by any "ordinary human being" of the period — or even of today. Despite the scorn heaped upon Him, the misinterpretations which were both deliberately and in ignorance placed upon His Teachings, and the final terrible persecution to which He was subjected, He remained steadfast to the purpose of His mission. The Christ, of course, was and is the epitome of what the awakened Christ within each of us will

eventually be — fully developed in spiritual strength and endurance and sublime in power and divine Love. It will be a long time before the human race can hope to emulate Him, but the goal is there for us to work toward.

Another exemplar of spiritual loyalty is Max Heindel. This highly evolved Ego had already proven himself in this regard before the Teachings of the Elder Brothers of the Rosicrucian Order were vouchsafed to him. If such had not been the case, the Elder Brothers would have looked elsewhere for their spokesman. After he was introduced to the Teachings, Mr. Heindel's loyalty to them and to the Rosicrucian Fellowship as the instrument for their promulgation in the material world knew no bounds. He spent the remainder of his life in selfless devotion to the work of the Elder Brothers, always performed in the context of his great compassion for, and interests in the well-being of, his fellow men. Certainly there is no doubt that generations of men still unborn will have cause to be grateful to the spiritual loyalty and dedication of this noble spirit.

Other renowned and revered Egos, too, have throughout history demonstrated the spiritual loyalty that enabled them abundantly to serve their life-wave and other life-waves. The ancient philosophers such as Plato and Pythagoras, the wise physician Hippocrates, the disciples of Christ Jesus and the early Christian martyrs, and the more modern saints, are all cases in point.

Hundreds of lesser-known individuals are daily demonstrating a similar loyalty, upon which their perhaps unsung, but also significant contributions to mankind, are based. One has only to pick up a publication such as *Reader's Digest* or *Guideposts* to read of someone whose service has been above and beyond what might be ex-

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## Facets of Love

Emil Lagerberg

**I**n discussing love, we are working with a subject that admittedly goes beyond our comprehension. Even the gods, who, as we, are still evolving, continue to search out its deeper meanings. Life itself could not endure endless time without love.

Hence, we must consider love at different levels of understanding. To do this it seems necessary to touch on many subjects which may not be related directly to love, but which give sidelights that may spur our deeper comprehension, if given time to sink in.

Love on the physical plane seems elusive. All the world loves a lover, but the one who introduces hate and fear is shunned. The fame of an actor grows if his art manifests the conception of love that transcends the drudgery of living. Sensual love, in all its false lights, is the tempting bait of Lucifer. The inborn urge to seek true love is the energizing force that impels people to work spiritually.

Each person has a vision of a blessed state of being; each person seeks fulfillment of a goal, or of a longing for health, wealth, fame, and happiness. Trained appreciation of art, music, and poetry helps us better understand the nature of altruistic love. If the heartfelt response gives added meaning to this understanding, then waking consciousness is not far from achieving true altruism. To begin with, love may take form as love for a pet, a child, or an object of art. In time, it broadens into collective service projects, such as creating recreational facilities, better roads, or cleaner air and water.

Christ Jesus, the greatest Exemplar of love of all time, has been held up as an example for fallen mankind like a star on high, His golden auric light

shining from within. This picture personifies exalted love. The basic purpose of the Christian religion is to promote this visionary conception of eternal love — the giving of all for the sake of love — and to elevate all mankind into active participation therein.

Before the coming of Christ, a million years or more had been spent in fruitless search for what we now think of as Christian love. Some degree of that love is now expressed through organized brotherhood, friendship, church marriage, and the fellowship groups in general. As the soul grows, the Spirit keeps alive the belief in a perfected state of love — the universal, all-encompassing love toward which esoteric Christianity leads us.

True love is creative on all planes of life, including the physical. It embraces time and space in the field of evolutionary attainment.

It is safe to say that love, in a form so sublime we cannot begin to imagine its nature, rests ultimately with the Absolute. From this point of perfection, love shows itself in stages of gradually lesser power in the workings of the myriad life-waves populating the universe, from the Supreme Being, through our Solar God, to the affection manifested by certain members of animal species for each other. It has been proven more recently that the plant kingdom, too, responds to love. It would not be surprising to find that even the minerals in their unconscious state react in some way to expressions of love.

The Ego who learns to feel cosmic love, or the sense of unity with all life, also feels the sorrow of those below his station, and the desire to sacrifice life, or anything, to help out. In time his own sense centers begin to

rotate, in emulation of Christ Jesus, Whose sacred sense centers were pierced on the cross. When his latent soul power is strong enough to be converted, he, too, will be liberated from the cross of the physical body.

When the Teacher looks over the field for the appearance of that soul-light which alone will bring his assistance, he looks with compassion at the Egos suffering in sickness and selfishness. Nevertheless, those who refuse to serve to make soul growth — thereby gaining in an understanding of cosmic love — must be left to learn their lessons as they will, even if it means added suffering. In time, they, too, will "see the light."

Without soul-light there is no transmutation of lower emotions into altruistic love. Spiritual healing requires altruistic love. Christian initiation is based on possession of that love light, and the redemption of matter in the Earth's solid crust requires the spiritual catalyst of love.

In a roundabout way, every effort we make to serve brings us that much closer to evolutionary progress. We are told, however, that "even though I give my goods to feed the poor and my body to be burned, if I have not love, I am nothing." Obedience to the law, in itself, has no power for transformation. Without love I am nothing; I have no tools for miracles. All the scientific achievements of the world are not to be ignored, but they have been bought at the price of material concentration. Crystallization of the mind, in and of itself and without love, has no power of salvation. Similarly, creeds and dogmas, rituals and conformity to law, without love, gives us no redemption.

Hard mental and physical labor may underlie noble efforts to serve, but they are no substitute for love. Altruistic love was rare in Jehovah's regime; this brought us to the edge of disaster. Yet the love of Christ, plus His great sacrifice, may save the Earth from a

larger catastrophe. Christ Jesus knew that the court of Herod and the political appointees in that country represented the concentration of Earth's evil black magicians, who seemed beyond the good influence of love. Although they acted in hate and anger, they were the unknowing instruments of Christ's further upliftment and they, too, will in time be transformed.

One of our symbols of love is the heart of the Invisible Helper. This brings to mind the white rose on the Cross of the Rosicrucian Fellowship Emblem, through which the channel is open for the Teacher, or Elder Brother, to receive the focused healing force.

The heart itself is a channel through which the Life Spirit sends its messages. The heart can, and does, receive impulses of love (intuition) directly from the Christ, Whose lowest vehicle is in the World of Life Spirit. God the Father, who works through the Divine Spirit, impels the dense body, especially the brain, to receive His spiritual impulses of life.

While a child is growing to maturity, he is educated in various grades, and for a time his undivided attention is given to each teacher. Certain subjects must be mastered in each grade before he can proceed to the next. Similarly, in the School of Liberation, there are teachers and "subjects" at each stage of development. We cannot by-pass any. Just as a knowledge of reading is essential to progress in earthly school, so, too, is the understanding and practice of altruistic love essential to progress in the School of Liberation. We will not reach the Initiator unless we have made altruistic love a watchword in our own lives.

Impersonal or altruistic love is the most identifying characteristic of the Christ within each of us. One who can experience impersonal love is deeply moved by the plight of those who are suffering, and can rejoice with all who

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# The Conquest of Self

A Student

Sometimes in moments of high, altruistic effort, when all the thought-energies are directed to helpful purpose, the basilisk's eye is felt and hidden fangs dart through the silence. All the air seems suddenly quivering with malignant forces. The moment tests the fibre — also the strength of the soul.

Our altruism may have held a note of weakness. Our love for humanity may not have rung clear and true — for even love must have power and wisdom. There may have been an element of weakness in our very patience, our tenderness, our long-suffering forbearance. If so the attack will discover it or our keen vision and in silence we shall gain an added power.

All malicious, subtle attack, all jealous hatred, all unfounded animosity will in the very nature of eternal law reach the innocent sufferer as blessings. They bestow added experience, insight, power.

Nothing can harm us that finds no answering note of malice or evil within. But it does recoil upon the heart that sent it forth, and destroys its life and peace.

To the soul that walks in light and love all experiences come as blessings. The shaft sent forth to harm or hinder may for a brief period seem effective. It may lower some one's estimate of us; it may cost us the loss of a friend; it may mar a sacred relationship and destroy an ideal bond. But that is only temporary and in our sorrow we gain a great victory — for we learn to see and know.

With the wider outlook on the higher plane we gain all things. We grow strong to endure, strong in self-mastery, in self-renunciation. After awhile our vindication will come; all things will be restored to us. But we shall no longer need them. The personal self that suffered so will have expanded to meet the universal self and we shall have learned the meaning of life and love. Only when we have learned to live on with the loss of all things are we worthy to hold all things. Then, in harmony with the workings of the good law we attract all things to us. Love flows to us from every side — because we love.

So all our experiences are good — even the cruel and bitter — if only we keep our faces toward the light and let no evil

thought enter the heart. Feeling aggrieved at an injury is an evil for it springs from a little root of self-love. Let us fix this thought clearly in mind that nothing can hurt us that we have not deserved. It may have been in some other day of life, but the debt must be cancelled. If we have deserved it we can profit by the lessons it teaches. So we can form noble character by our very mistakes.

Strength, power, mastery over all forces is what we must acquire before we are really conquerors — before our lives are fully rounded out. That is what our experiences will win for us — if we have only love and good-will in our hearts.

The evil minded and revengeful never win any conquest. They are always weak, always futile, always chaotic. The character is built chiefly by its thoughts and motives. The attack born of hatred, malice or jealous spite must be met not only with silent patience but with the inner mind wide open to its force and possibilities. Ask the soul within: "What can I learn by this trial? What weakness is there yet to be conquered? What part of the personal self yet to be flayed alive?"

Turning thus to the inner light in quiet humility, with earnest purpose to learn and grow and attain, that light will flood the consciousness and the vision will grow clear.

In that hour of victory the thrust of the enemy will no longer be felt. All the impulses of the lower sense-plane will shrivel up into the nothingness of the unreality they are. Only the soul and God — all as one in God — will fill the vision and life will grow infinitely rich and full.

Is not this victory? Could any retaliation bring such reward? Could any mere harrowing of the sense of personal injury win such results in growth and progress?

Conquest of the self must be the aim of each soul that would live. However, and by whatever means this is accomplished — even through unparalled wrong and injury, it is to be won at any and all cost. Our experiences taken thus will be transmuted into power and wisdom and our influence will be an ever widening circle reaching into the infinite light.

# Change: Evolution and Revolution

William Corot

**"I**f there is any period one would desire to be born in, is it not the age of Revolution; when the old and the new stand side by side and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it."

These words, which so accurately describe the present era, were written in 1837 by Ralph Waldo Emerson. No doubt, those days of westward expansion, of the beginnings of soul-searching regarding slavery which were to culminate in civil war, and of the emergence of the "radical" philosophy of transcendentalism, appeared revolutionary. Viewed from our own tumultuous times, the early 19th century appears much more like a sleepy period of history.

Actually, it is likely that every period of history had its revolutionary aspects for some people then alive. Change is an inescapable fact of evolution, and most change appears revolutionary to those who long for the seeming security of what is termed, perhaps inappropriately, the status quo. Parents and grandparents have traditionally lamented the "iniquitous behavior" of the younger generation which, equally traditionally, resents the restraints of what it considers the "archaic" ways of its elders. Governments have their conservative and radical elements — those wishing to keep things as they are, and those wishing to alter the present regimen. The same dichotomy exists in the business world and in any other enterprise conducted by man. In the field of religion, too, we find advocates of

orthodoxy and proponents of the esoteric.

It is also an undeniable fact of history that change, in the sense of progress, ultimately triumphs. The universal applicability of the formula of evolution — "onward, upward, forever" — could not be maintained in the absence of change. No matter how strongly entrenched those who wish to keep things as they are might temporarily be, sooner or later they will have to give way to that which is new and different. This, also, is true of every type of activity conducted by men, from the formulation of methods employed in education and scientific inquiry to the uses made of leisure time, and from types of government to structures of moral conduct.

This is certainly not to imply that all change is innately for the good, although all change, may, in the long run, cause good to be brought into being. The new, compassionate outlook upon humanity being evidenced by young people of today is no doubt a decisive forerunner of the Aquarian Age. Other habits exhibited by some members of the generation, however are of far less value, and some of these, most notably the predilection for the use of drugs, clearly contribute to degeneration rather than to progress.

In another instance, the Age of Reason, in which material science all but eclipsed spiritual world outlook, was probably necessary in order for man to come to terms with his physical environment. We know, however, that although material science, or "reason," may appear to explain some of the physical forces at work around us, they can neither explain nor, if they are to be thorough, ignore, the presence of higher laws and forces af-

fecting, and operating beyond, the physical plane. The changes instituted as a result of the triumphant years of material science must in their turn also be modified to accommodate the verities of spiritual, or occult, science. With this sequence of change and counterchange, often repeated, will come the eventual union — or reunion — of science and religion. In the teachings of this spiritualized science and scientific religion will be found the harmonious world outlook and understanding that is to characterize the Aquarian Age.

When we trace the development of the Christian religion we also find the elements of change and counterchange at work. True Christianity itself represents an epoch-making change: the step upward from rule of law and fear to rule of love. The nature of man's involution into matter had been such that, before the coming of Christ Jesus, only a few spiritually enlightened Egos could have understood the meaning of universal love and conducted themselves accordingly. Even today the progress toward this goal seems painfully slow. Nevertheless, the appearance and message of Christ Jesus set the wheels of change in motion, and His second coming will mark the worldwide fulfillment of that which He propounded.

Meanwhile, however, and although the essential message of Christianity is remarkably simple and clear, the triumph of true Christianity still awaits the elimination of resistance to its tenets (resistance to change) and the dissolution of misleading creeds and doctrines which have beclouded its essential Truths (counterchange). Two thousand years have elapsed since the Teaching was given, and only now is esoteric Christianity beginning to take hold among the peoples of the western world. Although the momentum will accelerate, undoubtedly many more years will still have to go by before all mankind will pay homage, in

conduct as well as in words, to the Christ Principles.

This brings us to our next consideration, namely, that the most lasting changes are usually slow in coming into being. In contrast, innovations that appear overnight, so to speak, also tend to disappear overnight. The majority of mankind seems most resistant to precisely those changes which are most enlightened and beneficial from the spiritual point of view. Advocates of the Western Wisdom Philosophy sometimes cannot help but be disappointed or discouraged when an attempt to introduce the Teachings to someone else results in failure. We have every reason to be *encouraged* in our work, however, because we know that the Fellowship Teachings, which represent the highest which man can now grasp are receiving ever-increasing attention. Eventually, they will attain worldwide acceptance. It will take time for this to happen, but once, and wherever, the Teachings do take hold, a seed is sown which continues to grow in spite of all opposition.

The most lasting and beneficial changes, too, are more likely to be initiated because of actions rather than words. A demagogue inflames the mob and incites it to action with his histrionics, and no one will deny that mob action can cause change — of a sort. But that type of change is invariably destructive. It is also short-lived, for the simple reason that constructive activity invariably follows in endeavors to pick up the pieces, repair the damage, and set things to rights.

On the other hand, he who endeavors to influence by example may take longer to achieve his aims, but he may be expected ultimately to be more successful. If his example is worth following, other men will eventually "see the light" and follow. How often did Mr. Heindel encourage his students to *live the life*, letting their



conduct, more than their words, demonstrate the beauty and utility of the Teachings! One cannot help but wonder how often, too, the contrary behavior of someone who espoused the Teachings but acted in a manner that did not so indicate might have discouraged someone else from following along the Path. The Teachings, certainly, are strong and pure and explicit and beautiful enough to endure on their own, but the cause of their universal acceptance is unquestionably fostered in direct proportion to the degree with which their adherents practice what they preach.

The example of the Greatest Life Ever Lived, that of Christ Jesus, is certainly the most significant case in point. No more perfect prototype of Christian behavior exists. We must admit that if we would try to meet every situation with which we are confronted in the light of what He would have done, our conduct would lead us to ever higher rungs on the spiritual ladder.

Change, as we have said, is ever occurring, and is necessary if the race is to forge ahead. Just as there are people who resist change and do everything they can to keep it from happening, however, so also are there people so enamoured of change for its own sake that they fail to discriminate between the new and worthwhile, and the new and harmful. They support that which is novel and different for its own sake, espousing a philosophy which seems to center around the belief that *anything* would be better than what already is. Often, they go so far as to tear down existing institutions without offering an alternative, creating the most degenerative type of change. While exhibiting a perhaps laudable desire to get rid of that which is objectionable and unacceptable, they tear down the entire foundation of what already has been structured, so that only chaos can reign until the rebuilding process starts anew.

That which is lasting in the new is built on the foundations of the old. Again the most telling example is that of esoteric Christianity. Man had to learn obedience to the law — Jehovah — before he could be expected to understand universal love. The concept of separateness and selfishness must be fully explored — and rejected — before the principle of unity and selflessness can be applied. The law itself must be understood in its true light, ultimately valuable not because obedience will curry favor with God, but because the strictures of the commandments outline right action which must apply in our dealings with all people. Rule of love does not imply rejection of the law. The Ten Commandments are now as binding as ever, but for reasons of brotherhood and compassion rather than for reasons of tribal and racial supremacy and self-interest. The foundation of the law remains, but its validity is now based on a more elevated motivation. Upon it, through the aegis of change and with the addition of love, which is the supreme law, is being constructed a new edifice of universality.

Some have argued that Christ Jesus was a radical who rejected tradition, and in one sense, of course, He was. That is, he rejected *unworthy* traditions, and these in no uncertain terms. He removed the money lenders from the Temple because they were perverting the very reason for its existence. He shocked the pseudo-moralists of the time by healing on the Sabbath day, and by associating with sinners and those who were unclean.

On the other hand, He left intact, or improved upon, those traditions which had merit. He caused initiation to be opened to "all who will," thus expanding it beyond the limitations of a class of so-called "elite" Egos. He added the commandment of love, but did not negate the Ten that had already been given. Rather, he clarified the context in which the law of Je-

hovah was henceforth to be understood, saying: "On these two commandments" — to love thy God and to love thy neighbor — "hang all the law and the prophets." The commandment of love, then, was the culmination toward which all the religious structures of previous evolution had been working. It represented a logical climax to what had come before, but was radical only in the sense that it was new. It did not seek to destroy the foundations of moral behavior, but to expand and elevate them within a context of altruism instead of self-interest.

"This time, like all times, is a very good one, if we but know what to do with it," said Emerson of the years in which he lived. Again, we can well say the same thing about our own period of history. Naturally, if we give precedence in our thoughts to such manifestations of evil as wars, crime, misconduct in high places, pollution, natural catastrophies, immorality, and depravity, we will see only gloom, and it will be impossible to persuade us that the present time is "a very good one." If, on the other hand, we regard first and foremost all the good that is being done in the world, an entirely different perspective of the modern era will present itself. The evidence of a growing world-wide concern with human dignity, man's overall potential, and brotherhood, is far too great to be ignored or discounted. The upward trend of history and evolution is very obvious in the present day, and it is precisely this manifestation that we must seize upon and know what to do with.

The cycles of change throughout history have shown that the closer we approach the end of an era, the more likelihood there is of upheaval and cataclysmic disturbances. Certainly this is the case today. As the Aquarian Age approaches, that which has become crystallized and archaic must be removed in order to make way for

new conditions to follow. Exposure of wrong-doing is now more inevitable than ever, and the division between, as it were, "dark" and "light," is becoming increasingly marked. Under such conditions, much that is unpleasant is bound to be in the forefront of the news. It is at this point that our reaction becomes important.

It probably is natural for us to be frightened, discomfited, and repulsed by some of the things we see around us, but the state of our spiritual development will determine whether we allow our reaction to remain at that level, or to take a positive turn. Are we adaptable enough to accept needed change, even though drastic, and make the most of it in our own lives and those of others? Are we discerning enough to differentiate between change which is needed and that which is unnecessary or destructive? Are we courageous enough to resist what we know is wrong, even though it may have great popular appeal? Are we willing and energetic enough to utilize that in the new which can be adapted in service to others, and by our actions, in the frame of reference of change, to influence the behavior of our fellow men for the good? If we are, or if we are trying to develop these abilities, we will know what to do with this "very good time" that is ours to work with.

Emerson spoke of the juxtaposition of opposites during a revolutionary age: the simultaneous existence of old and new, allowing for comparison; the pull upon emotions by both fear and hope; the glories of what has been, contrasted with the rich possibilities of what is to come.

Here, again, our development and understanding will influence the stand we take with relation to these opposites, and our ability to profit from them. When comparing old and new, are we so busy bemoaning the passing of the old that we are blinded to the significance of the new? Are we so

fretful about vanishing "security" that we cannot respond to the lure of the unknown? Do we so yearn for the "good old days" that we ignore the promise of the wondrous New Age to come? Do we so much fear upheaval and cataclysm that we seek only to run away, forgetting that active hope for the future has always buttressed worthwhile innovations?

Certainly caution, patience, discrimination, judgment, and foresight are needed now more than ever before. Certainly pleasures and other facets of self-interest must increasingly be sacrificed on the altar of human advancement, for the evolutionary changes immediately before us are being directed toward a growing and vigorous universal consciousness. Certainly the years ahead do not promise to be easy, and we can expect some degree of discomfort from the physical point of view.

If we are awake, alert, and advanced enough, however, the spiritual solace afforded by the knowledge of the end toward which change is now leading us will far outweigh whatever physical discomforts may accrue in our individual cases. If the object of life on Earth is experience, as we have been told, then indeed the experiences of increasing spirituality are far more to be desired than the experiences of increasing materiality in which we have already for so long been engaged.

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#### THE UN-STILL WATERS

(Continued from page 427)

mercial needs and also the removal of excess fluorides from the public water supply.

The reclamation of sea water is done, but is still too expensive for general purposes. Some of the methods for this are electrochemical desalting, reverse osmosis, and freezing.

The ion exchange method of purification removes calcium and manga-

nese compounds, which are the principal offenders in making water "hard", and also removes other minerals. However, it does not remove sodium, and so would be unsuitable for anyone on a low sodium diet.

The process of electro-dialysis removes practically all the impurities, including sodium. It compares favorably with distilled water and "can be used for most purpose requiring distilled water."

The natural water cycle in which rain falls, then evaporates into the atmosphere, condenses, and falls again, is distillation. However, it is an open system and unwanted pollutants are accumulated as it washes the air on the way down.

Water distilled in a closed system is boiled. The vapor passes through a condenser where it is cooled and converted back to a liquid. All minerals and salts are left behind in the retort and the resulting liquid is free from all but minute traces of carbon dioxide and oxygen.

Water which is de-ionized by the chemical process would not be desirable for drinking. That which is de-ionized by the process of electro-dialysis is good drinking water, but there remains an unknown factor which, if we are trying to consume only things which are of the highest purity, we must consider. Water which has been distilled is practically free from everything but pure H<sub>2</sub>O.

We can paraphrase the old poem, "Water, water, everywhere," but who knows that's in the drop we drink?

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#### Eastern Seaboard Conclave

The Max Heindel Center of New York City will sponsor the Eastern Seaboard Conclave of the Rosicrucian Fellowship, October 11, 12, and 13, at the Hotel Piccadilly. Those who wish to attend should contact Ciro Forero, c/o Max Heindel Center, 3535 Rochambeau Ave. 2 A, Bronx, NY 10467.

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## OCCULT PRINCIPLES OF HEALTH AND HEALING

(Ninth Installment)

### Man and His Vehicles



*The Vital Body — The Ethers and Their Functions (cont.)*

**T**he chemical and life ethers form a matrix for our physical bodies. Each molecule of the physical body is embedded in a meshwork of ether which permeates and infuses it with life. Through these ethers the bodily functions, such as respiration, etc., are carried on, and the density and consistency of these matrices of ether determine the state of health.

The atoms of the chemical and life ethers gathered around the nuclear seed atom located in the solar plexus are shaped like prisms. They are all located in such a manner that when the solar energy enters our body through the spleen, the refracted ray is red. This is the color of the creative aspect of the Trinity, namely, Jehovah, the Holy Spirit, who rules Luna, the planet of fecundation. Therefore the vital fluid from the Sun which enters the human body by way of the spleen becomes tinged with a pale rose color, often noted by Seers when it courses along the nerves as electricity does in the wires of an electric system. Thus charged, the chemical and life ethers are the avenues of assimilation which preserve the individual, and of fecundation which perpetuates the race.

During life each prismatic vital atom penetrates a physical atom and vibrates it. To form a picture of this combination, imagine a pear-shaped wire basket having walls of spirally

curved wire running obliquely from pole to pole. This is the physical atom; it is shaped nearly like our Earth, and the prismatic vital atom is inserted from the top, which is widest and corresponds to the north pole of our Earth. Thus the point of the prism penetrates the physical atom at the narrowest point, which corresponds to the south pole of the Earth, and the whole resembles a top swinging, swaying, and vibrating. In this manner our body is made alive and capable of motion.

The light and reflecting ethers are avenues of consciousness and memory. They are somewhat attenuated in the average individual and have not yet taken definite form; they interpenetrate the atom as air interpenetrates a sponge, and they form a slight auric atmosphere outside each atom.

It has been determined by physical science that the atoms in our dense body are constantly changing so that all the material which composes our present vehicle at this moment will have disappeared in a few years, but it is common knowledge that scars and other blemishes perpetuate themselves from childhood to old age. The reason for this is that the prismatic ether atoms which compose our vital body remain unchanged from the cradle to the grave. They are always in the same relative position — that

is to say, the prismatic ether atoms which vibrate the physical atoms in the toes or in the fingers do not get to the hands, legs, or any other part of the body, but remain in exactly the same place where they were placed in the beginning. A lesion of the physical atoms involves a similar impression on the prismatic ether atoms. The new physical matter molded over them continues to take on shape and texture similar to those which originally obtained.

The foregoing remarks apply only to the prismatic atoms which correspond to solids and liquids in the Physical World, because they assume a certain definite shape which they preserve. But in addition each human being at this stage of evolution has a certain amount of light and reflecting ether, which are the vehicles of sense perception and memory, intermingled in his vital body. We may say that the light ether corresponds to the gases of our Physical World; perhaps the best description that can be given of the reflecting ether is to call it hyper-etheric. It is a vacuous substance of a bluish color resembling in appearance the blue core of a gas flame. It appears transparent and seems to reveal everything that is within it, but nevertheless it hides all the secrets of Nature and humanity. In it is found one record of the Memory of Nature. The light and reflecting ethers are of an exactly opposite nature to that of the stationary prismatic ether atoms. They are volatile and migratory. However much or little a man possesses of this material, it is an accretion, a fruitage, derived from his experiences in life. Inside the body it mingles with the blood stream and when it has grown by service and sacrifice in life's school so that it can no longer be contained within the body it is seen on the outside as a soul body of gold and blue.

Blue shows the highest type of spirituality, therefore it is smallest in volume and may be compared to the blue core of the gas flame, while the golden hue forms the larger part and corresponds to the yellow light which surrounds the core in the gas ring. The blue color does not appear outside the dense body save in the very greatest of saints — only yellow is usually observable there. At death this part of the vital body is etched into the desire body with the life panorama which it contains. The quintessence of all our life experience is then eventually impressed upon the seed atom as conscience or virtue which urges us to avoid evil and to do good in a coming life. Thus the quality of the seed atom is altered from life to life. The quintessence of good extracted from the migratory part of the vital body in one life determines the quality of the prismatic stationary ether atoms in the next life. The highest in one life becomes the lowest in the next and thus we gradually climb the ladder of evolution towards divinity.

From the foregoing it will be evident that the vital body is a vehicle of habit; all parents know that during the first seven years of childhood when this vehicle is in course of gestation that children form one habit after another. Repetition is the keynote of the vital body and habits depend upon repetition. It is different with the desire body, the vehicle of feelings and emotions which are always changing from moment to moment; though it has been said that the ether which forms our soul body is in constant motion and mingles with the blood stream, that motion is relatively slow compared to the rapidity of the current of the desire body; we may say that the ether moves like a snail compared with light.

(Continued)



# Studies in the Cosmo-Conception

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

## Peace on Earth, Goodwill Toward Men

Q. To what extent was "Peace on Earth" demanded of humanity?

A. Peace and goodwill to all, without exception; no room for one single enemy or outcast! Is it any wonder that it is hard to educate humanity to such a high standard?

Q. How may we estimate the necessity for peace?

A. Is there any better way to show the beauty of and the necessity for peace, goodwill, and love than by contrasting them with the present state of war, selfishness, and hate? The stronger the light, the deeper the shadow it casts. The higher our ideals the more plainly can we see our shortcomings.

Q. Why is humanity so slow in adopting this policy?

A. Unfortunately, at the present stage of development, humanity is willing to learn only by the hardest experience. As a race, it must become absolutely selfish to feel the bitter pangs caused by the selfishness of others, as one must know much sickness to be thoroughly thankful for health.

Q. How has Christianity fared in its aim?

A. The religion *miscalled* Christianity has therefore been the bloodiest religion known, not excepting Mohammedanism, which in this respect is akin to our malpracticed Christianity.

Q. What historical incidents support this assertion?

A. On the battlefield and in the Inquisition innumerable and unspeakable atrocities have been committed in the name of the gentle Nazarene.

Q. How did the Christian religion gain the supremacy it holds?

A. The Sword and the Wine Cup — the perverted Cross and Communion Chalice — have been the means by which the more powerful of the so-called Christian nations gained supremacy over the heathen peoples, and even over other but weaker nations professing the same faith as their conquerors. The most cursory reading of the history of the Graeco-Latin, Teutonic, and Anglo-Saxon Races will corroborate this.

Q. Was mankind ever united?

A. While man was under the full sway of race religions each nation was a united whole. Individual interests were willingly subordinated to the community interests. All were "under the law." All were members of their respective tribes first, and individuals only secondarily.

Q. What is the present situation?

A. At the present time there is a tendency toward the other extreme — to exalt "self" above all else. The result is evident in the economic and industrial problems that are facing every nation and clamoring for solution.

Q. Is this a purposeful step in man's evolution?

A. The state of development wherein every man feels himself an absolutely separate unit, an Ego, independently pursuing his own course, is a necessary stage.

Q. Why is this so?

A. The national, tribal, and family unity must first be broken up before Universal Brotherhood can become a fact. The *regime* of *Paternalism* has been largely superseded by the *reign* of Individualism. We are learning the evils of the latter more and more as our civilization advances.

Reference: *Cosmo*, pp. 391-393.

# WESTERN WISDOM BIBLE STUDY

## The Mystic Interval

### Initiatory Work of Peter and John (Cont.)

After these things Jesus showed himself again to the disciples at the sea of Tiberias.

Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, and did cast himself into the sea.

And the other disciples came in a little ship; (for they were not far from land) dragging the net with fishes.

As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

Jesus saith unto them, Bring of the fish which ye have now caught.

Simon Peter went up and drew the net to land full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken.

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? Knowing that it was the Lord.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

— *John* 21:1, 3-13.

Casting nets on the right side refers to the manner of lifting the Life Spirit force by the right or positive way to form the union or the mystic wedding of the two currents (nets) in head and heart. Such a development gives the transformed mind of which Paul speaks and also the Sacred Heart of Jesus. This perfect union is the ideal of esoteric Christianity and its truth will be understood and taught in the churches of the New Age.

Fish refer to the deeper esoteric truths gained through Initiation. The number 153 is but another form for nine, the number of humanity's present evolution, and here symbolizes the eventual attainment of all mankind.

Simon Peter drew the net to land, and the nets were not broken. Peter was thus ready to fulfill the words of his Teacher; he had become the rock (high Initiate) upon which the church was established. In the present Pisces-Virgo Age Initiation through chastity, the inner teaching, is understood and demonstrated by a very few only. Under Aquarius-Leo these truths will be publicly disseminated, and lived by many.

Peter was able to gird about him the fisher's coat and to go out to meet the master. It was after that incident that the Master consecrated Peter for his future ministry. The other Disciples came in a little ship; but they brought the nets laden with fish. The Christ had kindled a fire (the process of transmutation was complete), and on that fire He prepared broiled fish and honey which He and the Disciples ate together. Esoterically, this event marks the steps of unfoldment within the disciple himself. Honey, a sacred food, was regularly served in pre-Christian Mystery Temples when celebrating events having to do with spiritual attainment, and it was used also by the ancient Egyptians as an antidote for the bite of the serpent. In Babylonia sacred bodies were embalmed in honey.

The Cherubim no longer bar the gates of Eden for these Disciples. Arrayed in their new garments which are veritable bodies of light they are ready to follow the Christ whithersoever He leads.



## Finding the Ascendant

Max Heindel

One of the greatest troubles to many students of astrology is that they do not know the hour of their birth, and appeals to the editor for help to find the ASC are only too frequent, as lack of time makes it impossible for him to comply. But sometimes students visiting at Mount Ecclesia catch him in the evening when he is taking a constitutional through the grounds and cannot make a plea of being busy; perhaps the recital of a few cases where students have been put on the right track may serve to show the method of finding the ASC and help others to do the work for themselves.

We will take first the case of Madam X., who accosted us one evening in early summer. Students who know "the one thing needful" for obtaining the information sought had probably posted her, for she had a "trial figure" with her, which she handed to the editor when she asked for the information. Such a figure simply shows how the planets were grouped at Greenwich noon on the birthday, the planets' places being merely copied from the ephemeris. Turning this figure changes the house-position of the planets, and consequently alters their significance with respect to the affairs of life. By asking questions of the inquirer one may find, with more or less trouble, a position where it fits the

facts and events in the life.

The first point in Madam X's trial figure which struck the editor was Saturn in Sagittarius, and he asked:

"Have you ever had any bones broken, particularly the femur?"

"No, not the femur, but the coccyx, and it has made me an invalid for years."

The trail was beginning to get "warm", as the children say, so we turned the trial figure till we had placed Saturn in the sixth house, where he would cause long illnesses. This placed Jupiter in the eleventh house, where he would give Madam X. good, faithful friends; it put the Sun, Mercury, and Uranus in the first house, where they would give her a cheerful, though rather odd disposition. It placed Venus in the second house, indicating plenty of money, which Madam X. would spend lavishly on dress, and it put Mars in the fourth house to signify a rather domineering husband. Having noted these indications we again commenced our examination of the lady.

"What is the disposition of your husband, is he inclined to be somewhat brusque, and rather domineering at times?"

"No, my husband is always kind, patient, and very gentle," said Madam X.

The editor began to see his theory wobble, but he was not ready to

change to another position at the first indication of mistake. He reasoned that Mars was in Libra, the sign of the gentle Venus; it was also sextile to the Sun, which is the general significator of marriage for a woman. That would tone Mars down, and maybe the witness was also biased by her conjugal love which made her blind to facts as they would appear to other people. He therefore applied the test of Venus in the second house, and asked:

"Is your husband generous, does he always provide well for you and give you plenty of money?"

"Yes, he always sees that I have what I need, but so far as actual money is concerned he always insists upon a strict accounting so that he may know how it is spent."

That also was not quite in keeping with what the horoscope, as so held, would indicate; still, it was possible that there might be mitigating circumstances which would modify our judgment of what Venus would bring, and when we discovered that she was square to Jupiter, the planet of opulence, we still felt that our idea of how the horoscope should be was right. The lady had a dark complexion and brown eyes, so we thought the Sun in Cancer in the first house, with Mercury and Uranus, would vindicate our judgment and asked:

"And how about your disposition, are you cheerful, alert, of a sunny, optimistic nature, always inclined to look upon the bright side of things?"

Then our judgment received its deathblow, for she answered with a most emphatic "No, it is just the reverse, I am very often gloomy and imagine all sorts of evil, and that condition lasts for days."

We must therefore find another position which would conform to the facts we had learned, namely, years of invalidism, a kind husband, and a gloomy disposition. These facts must also coincide with her personal ap-

pearance. So we started slowly to turn, the figure, silently reading as we went.

Leo on the Ascendant with Venus there described an entirely different type, and one of a happy disposition. A glance sufficed to make that clear.

Virgo might dispose to invalidism, but that brought Saturn into the fourth house, and did not harmonize with the kindness of Madam X's husband. That also was out of the question.

Libra rising with Mars is anything but gloomy, so that could not be the ASC.

Scorpio is also too martial to be crushed by forebodings; but there comes Sagittarius with Saturn. It takes a saturnine influence to bring gloom. Maybe that is the place! But that cannot be either, for that puts Jupiter in the sixth house, and denies long invalidism.

Capricorn is a saturnine sign, that will give gloom, and the Moon is there, to foster all sorts of imaginations which, of course, are tinted by the sign. That fits, and it also describes the lady. Saturn in the twelfth house is a good indication of long confinement. "The Sun in the seventh house shows a good husband, Madam X., and your eighth house, is his second, which governs his finances. Venus, the planet of love, there, in Leo, the heart sign, shows that he is generous to you, but the square of Venus to Jupiter shows also the restrictions.

"That is your horoscope, Madam X., you have Capricorn rising, and all you need to do is to set it up with the first degree rising. By and by you can see how much later events happen, and move it forward till it fits to the day. For every two days events are late, move it forward one degree. You will find Mars the most punctual planet to measure by. This work will require some time; there is a chance you may make mistakes and move the Ascendant too far forward, and you will have to readjust things, but even-

tually you will get it right."

"By the way, I see that Venus is in the eighth house, which signifies legacies, square to Jupiter; have you ever come near getting a legacy, or have you got one after some trouble?"

"Yes, there is something about a legacy, but I have not been able to prove my right."

"Well, then the horoscope fits you, Madam X."

"But, Mr. Heindel, I am not sure whether I was born July 21st or 22."

"What, you do not know the day? Well, that changes the Moon, which is the chief time marker, twelve or more degrees, and that will throw all your calculations off. I am afraid I cannot help you there."

But just then we noted that Saturn was in ten degrees of Sagittarius conjoined to Antares, the star which so evilly affects the eyes, if the Lights are afflicted at the same time. The Moon in the trial figure set for the 22nd was seventeen degrees of Capricorn, in exact opposition to Uranus. It was also noticed that the Sun was just coming within orb of the Ascelli, another nebulous spot in six degrees of Leo. If the lady was born on the 21st, neither the Sun, nor the Moon, would be thus afflicted, and there would be nothing the matter with her eyes, but if she was born on the 22nd she could not escape very serious trouble. She wore no glasses, and as we were walking side by side, the editor could not observe her eyes, but appearances led him to believe that her eyes were good, and that she was therefore born on the 21st. A question brought out the mistake.

"Have you ever had any trouble with your eyes, Madam X?"

"Yes, I have lost the sight of one eye."

"Then you were born on the 22nd" said the editor, and the Pro-Ecclesia bell calling us to Service ended the conversation.

Various events in life have since

been calculated from the horoscope as it was eventually cast, with unimpeachable accuracy.

On another occasion a lady whom we will call Madam Y., came into the dining hall on Mt. Ecclesia just as the editor was going out to take his usual evening constitutional. She had a horoscope in her hand and wanted information about her rising sign. As she had been a visitor at Mt. Ecclesia for only a few days the editor took a good long look at her and said: 'You are a Scorpio.'

But the lady indignantly denied the accusation. She was sure that Taurus was the rising sign at her birth.

"Very well," said the editor, taking the horoscope from her and turning it so that Taurus was on the first house. The first configuration which attracted his attention was Mars in the seventh house, square to Saturn in the fourth, from the signs Scorpio and Leo. Turning to the lady he said: "Madam, if this is your figure your husband is a martial, domineering man shown by Mars in Scorpio in the seventh house; and Saturn in Leo in the fourth house which represents the home, tells me that he is always crushing every atom of self-expression out of you in the home, continually saying: 'Don't do this, don't do that and don't do the other thing.' How does that fit?"

"Oh, no, Mr. Heindel," answered the lady, and she was very emphatic about it. "My husband is the kindest, noblest man that ever existed and I have the most perfect freedom in every respect!"

"Well," said the editor, "that does not look very favorable for Taurus then, but let us see if something else is all right about this figure. The Sun is right up in the Midheaven on the cusp of Aquarius, the eleventh-house-sign, ruling aspirations and friendships. Venus is also in Aquarius and the MC, the Sun being sextile to the energizer Mars. These configurations



should give you a high social standing in your sphere of life. It should make you a capable leader and fond of appearing as such before the public in clubs, societies, and whatever other sphere you may move in. How does this delineation compare with facts?"

"Not at all, Mr. Heindel! I don't mean to say that I have no friends. I have a few, but I do not want to have anything to do with clubs, societies, or any group where I have to meet people. I want to get away from them, and those few who become my friends are some that I have known for a number of years. It is perfect torture to me to have to meet strangers, and I never do unless I am absolutely compelled."

"Then you were positively not born under Taurus," answered the editor. "Your build is distinctly Scorpio, and we will see how this horoscope will fit you when we turn Scorpio toward the first house." He held up the figure and went on with the interrogation.

"As I hold the figure now, Madam Y., Mars is in the martial sign Scorpio, and in the first house. This shows a bad temper. Is that true?"

"Yes, Mr. Heindel, I am sorry to say that I sometimes fly off in a dreadful rage."

"And I also see Saturn, the planet of secrecy in the Midheaven square to Mars. That accounts for your dislike to meet people socially. I also find the Sun, which is the significator of the marriage partner for a woman, on the cusp of the fourth house which denotes the home. He is sextile to Mars which is the ruler of Scorpio, your rising sign, showing the cordial relations which exist between you. So everything seems to point that you are a Scorpio, Madam Y., and if you will go and set your horoscope up with about twenty degrees of Scorpio rising you will find that in figuring it you will not be very far wrong."

This incident shows us a common

mistake made by students who are not certain of their birth-hour and who want to set up their horoscopes by the empirical method. They nearly always select a sign they would like to have rising, and try to make the facts of their life fit the horoscope which they have thus erected, rather than to look for the points where the horoscope fits the life; by that method they deceive themselves and sometimes others. We have been very much disappointed at Headquarters on many occasions when people who wanted to become workers sent in their horoscopes having harmonious signs rising and denoting capable and energetic people, and when they arrived one look was sufficient to disillusion us and show that they had selected the rising sign which appealed to them most.

To continue the matter, anyone who wants to rectify his or her own ASC must strive to see themselves as others see them, admit their faults and weigh the horoscopolical indications impartially in the balance. When that is done it is not at all difficult to arrive at a correct result.

Another case which comes to mind happened on a Sunday afternoon when word was brought to Mr. and Mrs. Heindel that a gentleman had driven from Los Angeles to see them. Would they spare him a few moments? We went out to meet the gentleman, and when he had introduced himself he stated that he was just too old to obtain a vocational reading in the magazine but would we kindly give him a hint of what was best for him to do. He had set up the horoscope himself and had it all ready for us.

The moment we looked at the figure and saw Sagittarius 29 rising, which would virtually make the man a Capricorn, we told him that his horoscope was wrong, for the high forehead, particularly over the temples, bore the unmistakable stamp of

Aquarius. His finger nails however, showed the Sagittarius, but this was accounted for by the presence of the Sun in that sign. To make sure, however, we looked the horoscope over and then commenced our interrogation to find if it tallied with facts.

The first thing we noticed was that Saturn was in the fifth house, which has to do with courtship. If the horoscope as cast was correct it would have been almost impossible for this man to secure the attention of any young lady. We therefore inquired how he was received by the ladies, and when he answered that he always got along nicely in ladies' company, had no trouble in courtship and was married, we were satisfied that that was not his horoscope. We therefore gave the figure a slight turn and brought Aquarius on the ASC. This put Saturn into the fourth house, and the Moon was in the sign of the heart, Leo, in the seventh house, which denotes marriage. The Moon is the significator of the marriage partner for a man. We asked him if he was very fond of his wife. This question he answered rather emphatically in the affirmative and when we then asked him if his wife exercised a restraining influence in the home, saying continually, "Don't do this, don't do that, don't do the other thing," he also agreed that such was the case. Then Saturn, the planet of obstruction and restraint in the fourth house, denoting the home, was also accounted for, and we told our visitor to alter his horoscope accordingly, putting Aquarius on the ASC.

The few instances cited in this article will show students how the rising sign may be found, and if a tentative horoscope is then set up for the fifteenth degree of the sign selected for the first house, events will come within a week or ten days of the time indicated by such a horoscope. If they come earlier than they ought, set the

horoscope one degree forward for every four days the event is tardy, or set it one degree backward for every four days the events come too early. By a little patience and some juggling a degree will be found which will stand the test.

\* \* \*

## LOYALTY

(Continued from page 390)

pected of the average person. Clearly, these people's loyalty to their awakened higher selves prompts them in their inspired and inspiring efforts to alleviate distress and help their fellow men achieve some of the dignity and nobility inherent in all members of the human race.

Spiritual loyalty, then, is a quality essential to human progress. Spiritual loyalty — or dedication to the most noble within ourselves — gives the highest purpose and the greatest constancy to our activities. Spiritual loyalty insures that we will not only focus our eyes on lofty goals, but also that we will labor to bring them to realistic fruition. It strengthens our comprehension of the sublime toward which we are headed, as well as of our immediate earthly duties.

It hones our awareness of the highest in other people, and our interest in guiding them to achieve their potential. It underlies our endeavors to support only the most elevated in every department of life and being, whether this be manifested in spiritual work, in cultural activities, in innovations relative to material progress, in the use of our leisure time, or in our response to the demands and requests of other people.

Spiritual loyalty characterizes that state of being in which a person automatically is prepared to suffer every inconvenience, hardship, or torture, and to forfeit life itself, rather than in any way to compromise his principles.



## The Children of Virgo, 1974

*Birthdays: August 24 to September 23*

A prominent trait of most people born when the Sun is in the sign Virgo is an insatiable desire for perfection. Study, routine work, effective practice, self-correction, discipline, and the application of knowledge are the means whereby they seek improvement in all phases of living. Unemotional, analytical and detached, they seek for essential principles, for what is exact and fitting, a more satisfactory adjustment to all requirements. All things may be divested of glamor and personal feeling and viewed with a cool objectivity that misses no flaw by the Virgoan. Work and service are stressed and much satisfaction may be found in tasks well and willingly done, in helping or bettering the standards of others.

However, unless there is a deliberate effort to enlarge the concepts and broaden the vision, Virgo natives may become harassed, over-worked, hopelessly involved in trifles, overly conscientious, and regard life as an endless series of petty drudgeries. They are generally alert, versatile, discerning, clear-minded, and often exceed-

ingly competent. Believing in scientific methods, they may be continually sorting, tabulating, investigating, collecting facts, seeking the perfect solution for all problems — qualities which enable many to excel as druggists, dietitians, research experts, naturalists, doctors, and nurses.

Natives of Virgo are usually quite temperate, high-minded, and deeply offended by coarseness. There may be a need of warmth and compassion to replace a contempt for the weak — tolerance that emphasizes the good rather than the defects of others. If overly self-sufficient, addicted to nagging, or if of a cool nature, their many services are likely to be rewarded with but little affection or thanks. Too great care over the concern of the body, needless anxiety over symptoms or imaginary ailments, a negative attitude, or a desire for sympathy may attract avoidable illness or delay recovery. The adaptability and devotion to self-improvement and service natural to Virgos enable these people to make much soul growth.

As the solar month opens, the Sun and Mercury are in conjunction, and this lasts through the 26th. The men-

tality and memory are favored, except on the days when the orb of aspect is less than three degrees.

From August 24 to September 7 the Sun squares Neptune, raising the vibrations of the aura and thus bringing the native in touch with the denizens of the invisible world. However, this is a negative influence, so that emphasis should be placed on positive thinking, control of the mind and emotions.

Venus trine Neptune from August 24 to 26, pointing toward the inspirational musician. The imagination is fertile, the emotions deep, the nature inclined to be pure and chaste.

From August 24 to 27 Mercury squares Neptune, a configuration calling for mind control, memory training, and active endeavor. The positive attitude toward all things needs to be cultivated.

Mercury opposes Jupiter from August 24 to 30, suggesting the need for cultivating positive, decisive thinking, along with care in travel. Special attention should be given to fulfilling agreements and contracts at the specified time.

From August 24 to September 16 Saturn and Jupiter are in trine aspect, pointing toward a strong character with a deep and profoundly philosophical mind, a benevolent disposition, and a strong sense of justice and fair play. There is sound financial judgment, the ability to grasp opportunity, and a devotion to duty, religion, etc.

Mercury sextiles Saturn from August 25 to 31, indicating a mind that is deep, serious, and able to concentrate. There is good reasoning ability, patient persistence, diplomacy, and caution, all of which make the native invincible in the long run. Usually quiet and subdued in manner, and absolutely honest, these natives make the finest judges obtainable.

From August 27 to September 8 Mercury and Mars are in conjunction, bespeaking much mental energy, enthusiasm, and dexterity, but how these

will be used is determined by the sign, house position, and other aspects.

The Sun opposes Jupiter from August 29 to September 13, calling for special training in self-restraint, thrift, and honesty for these children.

From August 30 to September 9 Venus and Uranus are in sextile aspect, indicating that the native is mentally alert, intuitive, perceptive, and magnetic. There is a love for art, music, and poetry, and many friends are attracted.

The Sun sextiles Saturn from August 31 to September 17, showing method, foresight, and organizing, executive, and diplomatic ability, along with considerable moral stamina. Success in political or judicial activities is favored.

From September 1 to 23 Jupiter squares Neptune, pointing toward the need for control of the emotions. The native is inclined to be psychic in a negative way and should therefore carefully avoid seances, the ouija board, and other such negative practices.

Mercury sextiles Neptune from September 6 to 15, giving a mind peculiarly adapted to the occult art. A supernatural faculty, such as magnetic healing may be developed.

From September 8 to 19 Venus squares Neptune, suggesting opportunities to learn complete trustworthiness through sorrow, loss, and trouble with close associates. Games of chance, especially in connection with corporations, should be avoided.

Venus opposes Jupiter from September 12 to 21, pointing toward luxurious likings but limiting the ability to satisfy them. Special stress on overcoming a tendency toward self-indulgence, unfaithfulness, and insincerity is needed for these children.

From September 14 to 23 Mars sextiles Neptune, intensifying the emotional nature and giving a leaning to-

(Continued on page 426)

## Readings for Subscribers' Children

VICKY H.

Born December 22, 1968 1:47 P.M.  
Latitude 45N32; Longitude 73W34.

### Signs on Cusps of Houses:

ASC, Taurus 21.14 4th, Cancer 27.00  
2nd, Gemini 17.00 5th, Leo ...21.00  
3rd, Cancer . 7.00 6th, Virgo ..29.00

### Positions of Planets:

Part of F . . . . .	3.31	Cancer . . . . .	2nd
Pluto . . . . .	24.58	Virgo . . . . .	5th
Uranus . . . . .	3.51	Libra . . . . .	6th
Jupiter . . . . .	4.42	Libra . . . . .	6th
Dragon's T . . . . .	5.04	Libra . . . . .	6th
Mars . . . . .	25.54	Libra . . . . .	6th
Neptune . . . . .	27.24	Scorpio . . . . .	7th
Sun . . . . .	0.59	Capricorn . . . . .	8th
Mercury . . . . .	9.52	Capricorn . . . . .	9th
Moon . . . . .	13.16	Aquarius . . . . .	10th
Venus . . . . .	15.05	Aquarius . . . . .	10th
Saturn . . . . .	18.38	Aries . . . . .	12th

When we note that this child has the Sun in Capricorn and Taurus on the ASC, we immediately surmise that she has considerable strength and resilience with which to meet and handle the problems that will come to her in this life-day.

Since the solar orb is in the first degree of the Saturn-ruled Capricorn, it partakes to some extent of the Jupiter-ruled Sagittarius, which should modify the Saturn influence. However, Mercury, which rules the concrete mind, is also in Capricorn, and both it and the Sun square Uranus, Jupiter, and the Dragon's Tail conjoined in Libra in the 6th house. Therefore Vicky may have difficulty in keeping her mind cheerful and equable. The Sun makes a sextile to Mars in Libra, though, and this shows considerable vitality, determination, and courage with which to face whatever life brings to her.

A much more cheerful and enjoyable side to this child's nature is indicated by the combination of Moon and Venus in Aquarius in the 10th house, sextiling Saturn in Aries in the 12th. She has a vivid imagination as well as an extremely well developed intuition. She is kindly, sociable, affectionate, and sympathetic when her "best" side is paramount, has oratorical ability and loves music and art. She will no doubt attract many friends and will be helped by them, especially the older ones. Since this configuration is in the 10th house, and is well aspected to Saturn, ruler of Capricorn, which is on the cusp of the 10th, and of her Sun sign, she should be well received by the public in her vocational work. This will likely be in the artistic or musical field.

The fixed sign Taurus on the ASC tends to thoroughness and steadfastness, so that Vicky will likely stick to what she starts to do and not change easily. She should have a pleasing physical appearance, and the Venus-ruled Taurus on the ASC adds to her artistic and musical ability, giving a natural sense of rhythm and harmony.

Healthwise this child should be taught to eat only wholesome, easily digested foods, and in moderation, for she is apt to have difficulty with stomach digestion and possibly with proper kidney function. It is important that she form the right *habits* in eating during her early years, so that she will continue in those habits.

The partnership area of Vicky's life is apt to contain some unusual elements: a spiritual side to partnership relationships, the unexpected, considerable happiness but also opportunities for learning valuable lessons in constancy, gentleness, etc.



PAUL T. O.

Born September 21, 1961, 12:41 A.M.  
Latitude 40N45; Longitude 73W57.

Signs on Cusps of Houses:

ASC, Cancer 16.03 4th, Virgo .. 26.00  
2nd, Leo ... 6.00 5th, Scorpio 2.00  
Libra intercepted 6th,  
in 4th .. Sagittarius 12.00

Positions of Planets:

Dragon's H .. 25.23	Leo .....	2nd
Venus .....	27.01	Leo .....
Uranus .....	28.09	Leo .....
Pluto .....	7.56	Virgo .....
Sun .....	27.57	Virgo .....
Mars .....	22.51	Libra .....
Mercury .....	22.55	Libra .....
Neptune .....	9.33	Scorpio .....
Part of F .....	0.45	Sagittarius .....
Saturn .....	23.16	R Capricorn .....
Jupiter .....	27.20	R Capricorn .....
Moon .....	12.09	Aquarius .....

This youngster has the Sun in the mental-earth sign Virgo in the 4th house, trine to Saturn and Jupiter conjoined and retrograde in Capricorn in the 7th, indicating a basically practical, mentally oriented nature, inclined to be somewhat critical and skeptical of anything that is not scientifically demonstrable to the reason and senses. There is method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina necessary to carry a selected project to its successful conclusion. Sincere, honest, kindly, friendly, and trustworthy, this boy will be well fitted to help others.

Mars and Mercury are also closely conjoined, in Libra in the 4th, sextiling the Dragon's Head, Venus, and Uranus conjoined in Leo, the first two in the 2nd house, the last in the 3rd, but squaring Saturn and Jupiter. (Note the three "sets" of closely conjoined planets.) Paul has a many-sided mentality. He is inclined to take a broad

and balanced attitude, to like art and music, and to be able to express himself with uncommon ability. His mind is quick and keen, ingenious, progressive, and humanitarian, but there may be problems to handle in partnership and lawsuits. He should be careful to fulfill any agreements or contracts he makes.

The Moon in Aquarius in the 8th house makes only one aspect: the square to Neptune in Scorpio in the 5th, suggesting a rather erratic side to the mentality. There is considerable imaginative ability, there will probably be prophetic dreams and visions, and the nature is inclined to be inspirational, kindly and sympathetic. However, there is a strong tendency toward negative psychism, so that Paul should be taught to cultivate a positive, independent attitude, concentrating his mind on the subject at hand. He should carefully avoid day dreaming, seances, the ouija board, and all other negative psychic phenomena, for this is a weak spot in his nature. Cancer on the ASC, and common signs on two of the angles further testify to the need for cultivating the will and avoiding all unwholesome influences.

The well-aspected conjunction of the Dragon's Head and Venus in the 2nd house augur well for earning capacity, so that Paul should not lack for material means. However, he should try to learn to spend wisely and not be led into extravagance.

The sign Cancer on the ASC, and its ruler, the Moon, afflicted, sounds a warning to follow a careful diet. Otherwise, there may be difficulties with stomach digestion, as well as with kidney function.

For vocational possibilities we look principally to the rulers of the 10th house: Neptune, Jupiter, and Mars. A clerical position of some kind would be best: secretarial work, cashiering, library work, and dealing in foods.

# VOCATIONAL GUIDANCE ADVICE

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

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

## Radio Emcee, Minister

**JOHN M. K.** — Born January 21, 1947, 10:50 P.M. Latitude 39N06; Longitude 83W31. With Neptune only eight degrees from the Libran ASC, and sextile Venus, Saturn, and Pluto, this native has strong spiritual inclinations and is sensitive to superphysical vibrations. The Sun and Mercury are closely conjoined in Aquarius in the 4th, and also in conjunction with Mars and the Moon in the latter degrees of Capricorn, sextile Jupiter in Scorpio in the 2nd, trine the ASC and Part of Fortune, opposition Saturn. The Moon, ruling the Cancer MC, and Saturn in the 10th are the main indicators of the vocation. This native has excellent earning capacity (Jupiter well-aspected in the 2nd house), and could do well in government work, radio and TV emceeing, or banking.

## Travel Guide, Saleswoman

**TINA M. B.** — Born December 6, 1955, 11:30 P.M. Latitude 34 N., Longitude 117W. Since this young woman has the Moon in the 1st house (in Virgo, sextile Saturn in Scorpio in the 3rd, and Uranus retrograde in Leo in the 11th), she will like change. The Sun, Mercury and the Dragon's Head are conjoined in the travel-loving sign Sagittarius in the 4th house, square the ASC, opposing the MC. Neptune in the last degree of Libra conjuncts Mars in the 6th degree of Scorpio in the 2nd house, sextiles Pluto and Jupiter, squares Uranus, showing considerable earning capacity but also an erratic tendency. Mercury rules the Gemini MC. As a travel bureau operator or tour guide, a saleswoman, buyer of merchandise, or lecturer, she could use her talents well.

## Curator, Researcher

**FRANK M. K.** — Born March 2, 1950, 6:15 A.M. Latitude 31N47; Longitude 94W1. The first degree of Pisces is rising. The Sun is in this sign in the 1st house, squaring the MC and opposing Saturn retrograde in Virgo in the 7th. He should make great effort to use his will and become master of himself! With Venus in Aquarius in the 12th (sextile Mars), Mercury and Jupiter conjoined in Aquarius in the 12th (trine Neptune, opposing Moon and Pluto in Leo in the 6th), it seems that work "behind the scenes" would suit best. As a curator of a museum, researcher or laboratory worker, or assistant in radio or TV work, this native should be able to serve well.

## Teacher, Critic

**JANET R. W.** — Born August 17, 1943, 5:40 P.M. Latitude 26N12, Longitude 98W05. With Pluto, Jupiter, Dragon's Head, and Sun all in Leo, she should have considerable innate teaching ability. Jupiter in the 7th conjoins Pluto and the Dragon's Head, sextiles Uranus; the Sun in the 8th sextiles the MC and Saturn, squares Mars. Venus, ruling the Libran MC, is retrograde, conjuncts Mercury in Virgo in the 8th, squares Saturn; Mars, ruling the 26 degrees of Scorpio on the 10th, is in Taurus in the 5th, sextiles the Moon in Pisces in the 2nd, trines Neptune in Libra in the 9th, squares the Sun. Capricorn is on the ASC, and its ruler, Saturn, is in Gemini in the 6th, sextile Sun, trine MC, square Moon, Venus, and Mercury. Teaching, insurance, manufacturing, (cars, candy, chemicals), and florist shop work are suitable fields for this native's natural talents.

# Daily Thought and Guide

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

Tuesday — October 1

"Patience is the ballast of the soul that will keep it from rolling and tumbling in the greatest storms."  
- Bishop Hopkins.

Wednesday — October 2

Today, also, it would be well to make special effort to exercise patience and tolerance. This is easier if we try to "put ourselves in the other person's shoes."

Thursday — October 3

"Gentle feelings produce profoundly beneficial effects upon stern natures. It is the spring rain which melts the ice-covering of the earth, and causes it to open to the beams of heaven." - Fredrika Bremer.

Friday — October 4

The mark of a self-reliant individual is his willingness and ability to assume responsibility, regardless of the added weight on his shoulders.

Saturday — October 5

A good day to enjoy the company of family and friends, or a trip to a favored place of recreation and relaxation.

Sunday — October 6

The most progressive Teaching given to man is that of universal love — the foundation of cosmic harmony and the key to peace on Earth.

\*Monday — October 7

We can be effective channels for the divine healing force only if "we keep our minds and bodies clean and pure."

Tuesday — October 8

The Moon aspects five planets and the Sun today, auguring considerable activity and, perhaps, not much time

to reflect on what we are doing. Adherence to noble ideals will see us through.

Wednesday — October 9

"The best school of discipline is home. Family life is God's own method of training the young, and homes are very much as women make them."  
- Samuel Smiles.

Thursday — October 10

The best neptunian influences are active today, making for spiritual insight and perception in those who can respond.

Friday — October 11

Advanced thought and progressive activity are possible today; we do well to offer ourselves in service wherever the need exists.

Saturday — October 12

Time devoted to study, research, and literary endeavors today could prove well spent; an evening of classical entertainment might also be worthwhile.

Sunday — October 13

"The Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip." - Max Heindel.

\*Monday — October 14

Fine spiritual emanations from Neptune today lend their illuminating influences to our endeavors to channel the healing force.

Tuesday — October 15

Although delay and disappointment may characterize some of our activities today, if we can retain our com-

posure and good will, the tests will not be too difficult.

### Wednesday — October 16

"That friendship only is, indeed, genuine when two friends, without speaking a word to each other, can, nevertheless, find happiness in being together." - *George Ebers*

### Thursday — October 17

He who early in life can learn the value of thrift is well fortified against the lures of unnecessary material acquisition.

### Friday — October 18

"If thou hadst simplicity and purity, thou wouldst be able to comprehend all things without error, and behold them without danger. The pure heart safely pervades not only heaven, but hell." - *Thomas a Kempis*.

### Saturday — October 19

"What a noble gift to man are the Forests! What a debt of gratitude and admiration we owe to their beauty and their utility!" - *Cooper*.

### \*Sunday — October 20

We are blessed with some splendid influences today which we can put to no better use than in connection with our efforts to channel the divine healing force.

### Monday — October 21

Much can be accomplished this first day of the week if we carefully maintain a deliberate pace. "Haste makes waste," but spiritual awareness insures accomplishment.

### Tuesday — October 22

Obstacles may seem to thwart our purposes today, but when we consider them as stepping stones to higher states of consciousness they become our friends.

### Wednesday — October 23

Mixed vibrations today suggest that we do well to give careful attention to

performing the duties before us. Anything worth doing is worth doing well.

### Thursday — October 24

"To improve the golden moment of opportunity, and catch the good that is within our reach, is the great art of life." - *Johnson*.

### Friday — October 25

Unusually harmonious influences are in the offing today. If we try to make the most of them we can perform service of considerable magnitude.

### Saturday — October 26

The great benefic, Jupiter, sheds his benevolent rays on the first part of this day, urging us to express the higher, more generous, side of the nature.

### Sunday — October 27

A day to worship and seek to liberate from "that inmost center" the truth that dwells there "in all its fullness."

### \*Monday — October 28

Neptune's vibration encourages us to follow the higher way today. We are each a Christ-in-the-making, and we each have the golden prerogative of sharing in His blessed ministry.

### Tuesday — October 29

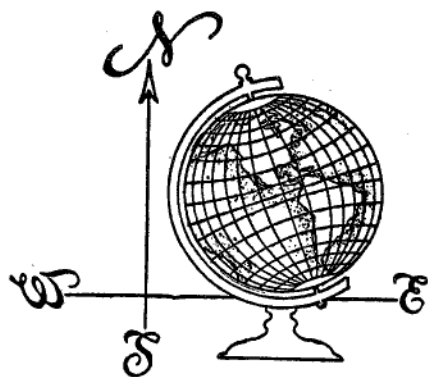
Saturn's restraining hand may be felt today, but we know that Saturn is the great teacher whose lessons will be of eternal value to us.

### Wednesday — October 30

This is a day on which we should all strive to remember the tremendous power of thoughts and words and imbue those we send out with kindness and helpfulness.

### Thursday — October 31

Jupiter's benevolent ray helps brighten and expand our vision today, and positive rays from Saturn encourage persistence and stability.



MONTHLY

News  
INTERPRETED

## Sound Tracks in the Brain

The hearing process begins when a sound wave enters the ear and is converted into an electrical impulse. From there, it begins a long but rapid journey from a point low in the brain stem, through a complicated neural network containing several relay stations, and then to the surface of the cerebral cortex where finally it is perceived as word, music or simply noise.

This auditory labyrinth was mapped years ago, but now, after nearly a decade of research, scientists have devised a procedure that enables them to keep track of an auditory electrical impulse all along its way to the cerebral cortex. In the process, they can pinpoint precisely where a sound signal becomes scrambled or impeded by such obstacles as blood clots, congenital brain damage or brain tumors.

The procedure, which has been tested on 200 patients at the Orange County Medical Center in California, is a clever and highly sensitive variation on the conventional electroencephalograph (EEG) which records the gross electrical activity across the surface of the brain. Electrodes just like those used in an EEG are attached to a patient's scalp and ear lobe, and then wired to a highly refined audio-tracking system — one a thousand times more sensitive to the microvolt potentials of the brain than standard EEG systems. Through a set of headphones over the patient's ears, he is fed a series of loud, rapid clicks. When a click begins its journey through the brain, a computer searches out the sound, extracts it from the other electrical activity of the brain and maps its odyssey from reception to perception.

The result is a graph containing seven squiggles representing the activity levels at each of the seven critical relay stations along the auditory route. If there is damage to the mid-brain region, for example, the computer line graph will run flat at

relay points 4 and 5, locating the trouble zone.

"For the first time," says Dr. Arnold Starr, chief of neurology at the University of California, Irvine, and one of three researchers who pioneered the audio-tracking technique, "we can get information from the depth of the brain, and with a procedure that only takes about four minutes." One of the most important features of the technique is that it does not rely on the patient's description of what he has heard — or indeed on his being conscious at all while the test is administered.

The applications of the procedure are numerous. Newborn infants can be tested to see how well their brains respond to sound and determine whether they need a hearing aid or are totally deaf. If a patient is unconscious, the audio-tracking procedure can tell quickly whether his condition is due to poison, a blood clot or a brain tumor. Soon Starr will begin testing mentally retarded children to search for clues of brain damage. "Perhaps," he says, "we can see which of them have structural damage of the brain stem and separate them out in groups according to their auditory responses. Then we'd be in a better position to help them."

*Newsweek*, June 10, 1974

Some fine contributions of material science are helping us better to understand the nature and functioning of our physical vehicles. Innovations such as the procedure described in this article are to be welcomed as aids to our understanding of bodily malfunctions, and to our increasing ability to help afflicted people help themselves to live worthwhile lives in spite of physical drawbacks.

It is also well to bear in mind that

the more we can learn about anatomy and physiology, the better we will be able to serve as Invisible Helpers during our hours out of the body while asleep. The fact of being out of the physical body does not automatically confer knowledge required to serve most effectively as an Invisible Helper, regardless of the intensity of our desire so to serve. We have to *know* what we are doing in order to do any job well; this is true whether we are in or out of the physical vehicle.

## Students Get 'Hooked' on Cola

"Colaholics," students virtually addicted to cola drinks and who go through withdrawal systems if they try to "kick the habit," are a growing problem among college students.

That's what two Pennsylvania State University researchers report after a major study of cola-drinking habits among Penn State students.

Some students tried to cut down their cola intake (up to 111 ounces a day) and went through "withdrawal symptoms" that included depression, nervousness and decreased alertness, the researchers said.

And "the heavy cola drinkers complained more often than the other students about various behavioral difficulties," reported Elliot Diamond and John Pffifferling, who carried out the study as a thesis in health education. The research was reported in *Psychology Today*.

One student wrote: "I can't possibly imagine not drinking it — it's the biggest part of my food budget and often serves as a substitute for food when I'm not hungry."

Another student said simply that she couldn't get along without her cola.

Probably the most important finding, the team says, is that 58 per cent of the "colaholics" said they sometimes feel jittery, but only 41 per cent of the non-cola-drinking "control group" did.

Twice as many of the cola-drinkers reported sleeping difficulties as the control group. Nearly twice as many cola-drinkers reported, "frequent mood changes" as the non-cola-drinkers.

Diamond and Pffifferling found 57 students at Penn State who drank between 48 and 111 ounces of cola each day, about four to nine large bottles. The control group averaged only eight ounces a day.

The students termed "colaholics" often

reported a "strong craving" for the drink and believed it heightened performance on exams and studying.

—*Los Angeles Times*, Feb. 24, 1974

Anyone who has observed the experiment, sometimes performed in schools, of putting a piece of meat into a cola beverage and studying the ensuing dissolution of the meat can easily imagine the disastrous effect that prolonged consumption of such liquids might have on stomach linings and other areas of the internal human anatomy.

Now the potentially addictive qualities of these beverages are also becoming evident. A daily intake of 48 to 111 ounces of any liquid is considerable. When withdrawal symptoms result from an effort to lower such intake, surely this fact alone should serve as a warning. Addiction to cola beverages is detrimental in its own way, just as is addiction to drugs, alcohol, tobacco, or any other substance.

In this connection, the danger of suffering nutritional loss also exists. It seems obvious that the student whose food budget is devoted in large part to cola beverages is not receiving the food essentials needed for health and growth. There is, therefore, little doubt that this person will endure physical and mental debility — if not immediately, certainly in time to come.

## We Could Live Without Meat

The American demand for meat is one of the factors in distortion of the world food supply, says a leading world food expert.

Max Milner, director of the secretariat for the United Nations protein advisory group, told a symposium in Hawaii last week that there is no evidence that meat is necessary in a diet.

Dr. Milner blamed the growing demand for animal protein in affluent countries for adding to world food shortages. In fact he coupled it with overpopulation in other countries as one of the two main food shortage culprits....

Milner listed several long range factors — increased scarcity of water for farming, scarcity of the fuel for farm equipment, assault on the environment and shrinking of pastureland for beef production. All of these, he said, will reduce supplies of both meat and grains.

The thought that we may join our Asian brothers in a bowl of rice for supper is not especially appealing. It is going to take a real catastrophe or some long-range re-education to convince us.

But it is a fact. We can get the protein we need from grains.

—*The Oneonta Star* (New York), Aug. 18, 1973.

This is only one of a growing number of official and unofficial indications that the days of meat as a dietary requirement are numbered. Scarcity of supply and high prices are both serving to intensify the search for alternative protein sources, which include not only grains, but also nuts and certain vegetable and dairy products. There is no question but what the human race, either through volition or because of the pressure of external circumstances, is moving closer to the time when it will have become wholly vegetarian.

\* \* \*

**Wyoming** — This diet is a miracle. Not only do I feel good — energy level high — but the dentist tells me my teeth are very clean — free of plaque. My breath is always sweet, and I am noticing another thing: I am "reaching" people. They notice me, they listen, and I am able to communicate with them. I have that great feeling that they like me, that they are interested. Several people who haven't seen me in years insist that I am looking good!

**Ghana** — I take this opportunity to thank the Healing Department for the successful recovery I had from my recent sickness. At the moment I am totally relieved of the pains. Also I am happy that this has changed me to a full vegetarian. May God bless the Teachings.

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# BOOK REVIEWS

## Literature Plays Motion Pictures Music

### The Sixth Sense of Animals

*The Sixth Sense of Animals*, by Maurice Burton, Ballantine Books, New York, 1972.

Mr. Burton, who for many years was an authority about animals for the British Museum of Natural History, here presents a stimulating and informative survey of some of the remarkable ways in which animals are empowered to deal with their environment. It is factual and replete with detail meaningful to the student of animal behavior, but would appeal also to the reader with no zoological background who is interested in learning more about animals.

The author discusses the significant findings made in studies of animal behavior since about 1940. It was long suspected that the inexplicable abilities and seeming "intelligence" of some animals was due to a mysterious sixth sense. "Today," says the author, "it is not just a question of whether or not there is a sixth sense, but of just how many additional senses there are." When closely analyzed from the occult standpoint, it would seem that much that may be attributable by physical scientists to an unknown sense or senses actually results from the influence of animal Group Spirits.

This book is replete with examples of animal skills and prowess. Oral communication among all types of animals, including fish and insects, for instance, is much more intensive than

the average person would think. Mr. Burton suggests that it may be just as well that the human ear is not attuned to all the various sounds made by these creatures, since they could create a deafening bedlam for an uncomprehending ear.

Many animals demonstrate a highly developed olfactory sense. The abilities of dogs along this line are well known. Male moths find females for mating purposes as a result of odors given off by the females. Sharks and other fish hunt by using their sense of smell. Ants find their way back to their nests by following scent trails.

Animals' reactions to temperature extremes are also noteworthy. On hot days, bees station themselves at the entrance to the hive, beating their wings in such a way as to draw out the hot air. Mosquitoes are drawn to people giving off heat, and someone who excitedly flails his arms around, driving up his own temperature in efforts to dispel mosquitoes, is likely only to attract more. Australian mallee fowl or "mound builder birds" construct huge nests of sand and decaying vegetation, from which they utilize the heat in an extraordinarily judicious manner.

Bees can distinguish between natural sugars and artificial sweeteners, and accept only the former. Insects with "warning colors," such as red, are unpalatable to birds, who shun them. Butterflies have taste buds on bristles on their feet which, when stimulated,

inform the insect that a source of food is present.

The "celestial navigation" seemingly employed by birds during migrations is intriguing. Scientists believe that, by means of a "built-in" sextant and an internal clock, birds can appreciate the Sun's apparent movement and adjust for it at any time of day, thus keeping on course. Fish, frogs, toads, and reptiles are also believed to guide their movements by a form of "celestial navigation." Says Mr. Burton, "whether they are using polarized light, and if so how they are using it, are questions to which there is at present no answer." Surely the hand of the Group Spirit in this matter is particularly evident to the occult student.

These are just a few of the many illustrations given by Mr. Burton in this enjoyable and informative study. We believe that occult students who are aware of the role played by Group Spirits in animal function and development will peruse the book with special insight as well as pleasure.

### MEDICAL ASTROLOGY

by Omar V. Garrison, Warner Paperback Library, New York, 1973.

Medical astrology is herein defined as "the art of determining from an individual's horoscope the diseases and infirmities to which he is predisposed." This small but valuable compendium catalogues a wealth of information needed to help make these determinations, and to help maintain good health.

Contents include such material as chapters on health and the sun signs, astro-diagnosis, planetary pathology, stellar patterns associated with various diseases, a table of ascendants, and tables of sun sign correspondences (correlating each sign to the cell salt, herbs, vitamins, and minerals to which it is related) and astromedical conno-

tations (correlating each sign to the parts of the body over which it has sway, the possible diseases thereof, and the foods which meet the special nutritive requirements thereof.)

Opinions of leading medical astrologers, including Max Heindel, are presented, and the bibliography includes relevant publications issued by The Rosicrucian Fellowship.

Although considerable emphasis is given to the relationship between sun signs and health, the author stresses that medical astrology is a highly complex science. The myriad ways in which planets aspect each other in the horoscopes of different individuals and the influences of transiting planets on sensitive areas of the natal chart must be taken into consideration. The practitioner requires a basic knowledge of medicine as well as considerable astrological skill and experience. Few practicing astrologers today can lay honest claim to such expertise."

Mr. Garrison emphasizes the role which thought can play in helping maintain optimum health. Mercury, as the planet of conscious thought and reason, thus is singularly important to the health process. The status of the first house is also significant, believes the author. Sufficient self-mastery and moral strength, as discerned in the first house, could modify or overcome pathological tendencies indicated in the sixth house. Character defects, wrong diet, and inharmonious personal relationships — all of which are likely to encourage the manifestation of physical ailments — can be overcome if the Ego is willing and able to make the effort.

This little volume is likely to engender considerable public interest because of the clear and concise way in which the still relatively little-known facts about medical astrology are presented.

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# Readers' QUESTIONS

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## Material vs. Spiritual Duties

### Question:

The Fellowship teachings seem to indicate that we must *first* attend to our material work before attending to our spiritual work. This appears to me to be in complete antithesis to the admonition of Jesus: "And everyone who has left house, or brothers or sisters, or father, or mother, or wife, or children or lands, for my sake, shall receive one-hundredfold and shall have life everlasting."--- Matt. 19:29. Could you explain this please?

### Answer:

Perhaps you do not realize that we make spiritual growth at the same time that we attend to our material obligations. According to the Fellowship Teachings (and those of Christ), we progress spiritually largely through "loving, self-forgetting service to others." By serving others we build that important vehicle, the soul body.

By "leaving" house, relatives, etc., as indicated in the above quotation from the Bible, is meant leaving the selfish, material side of life and following the teachings of Christ Jesus. If one has obligations to other people that require his presence and services, then he is not free to leave them physically. Nevertheless, he can in his thoughts and feelings — his consciousness — embrace the higher teachings and strive to live by them in every way. Meditation may prove quite beneficial to the spiritual aspirant, but if he is so situated that he cannot be alone long enough to medi-

tate because of duties to perform on the physical plane, then it is better that he eschew the meditation period. At the same time all the service he is rendering on the physical plane (and perhaps more than he realizes on the spiritual plane by love to the recipient) is furthering his spiritual progress. We do not need to leave people physically to "leave" their un-Christ-like ways of thinking and acting.

## WISDOM OF DONATING

### BODY ORGANS

### Question:

What are the teachings of The Rosicrucian Fellowship regarding donating one's body to science and one's eyes to the eye bank? I have been told that the Spirit must then wait out the time the various organs are no longer in use before they can be "free" in a sense. Seems wrong to punish an altruistic (and economical) motive, such as this one.

### Answer:

The Rosicrucian Fellowship teaches, first of all, that: "When the higher vehicles (mind, desire body, and soul body) have left the dense body they are still connected with it by a slender, glistening, silvery cord shaped much like two figure sixes reversed, one upright and one horizontally placed, the two connected at the extremities of the hooks. One end is fastened to the heart by means of the seed-atom, and it is the rupture of the seed atom which causes the heart

to stop. The cord itself is not snapped until the panorama of the past life, contained in the vital body, has been reviewed."

If the body or the organ is not molested until the end of the panoramic period (usually three and one-half days), it matters little what is done with it afterward, although cremation is the best procedure, since it terminates completely all magnetic attraction that may exist between the Spirit and its higher vehicles with the dense body. However, in the case of transplanted vital organs (such as the kidneys), it seems essential that the organ be removed immediately upon the stoppage of the heart action. This would of necessity interfere to some extent with the panoramic process of the donor.

One should remember in regard to the matter of transplanting and donating organs that we each build our own bodies; they reflect our own state of consciousness. One who receives an organ from a person or a "bank" may temporarily benefit, but unless he so lives afterward as to transmute the part of his nature which resulted in the impaired organ, he will not carry that benefit with him into his next life. We rise on the ladder of evolution solely by our own efforts — by transmuting the undesirable in our natures into the desirable.

One's motives are certainly important in gauging spiritual progress. However, the motives which spring from ignorance are not likely to be helpful in the long run. One might give matches to a child to play with, in order to keep him happy, not knowing of the inflammability of the matches. When fire results from the child's striking of the matches, accidentally or otherwise, the motives of the donor of the matches would surely be questionable, to say the least. Along with good motives, one needs knowledge and wisdom.

In the light of the above occult facts, we might add that it would be far better for the human race if more attention were given to living in accord with God's laws than to patching up impaired bodies. Our ultimate goal — the whole human race — is to live so that our bodies are fit "temples" for the living God-in-the-making within.

\* \* \*

## FACETS OF LOVE

*(Continued from page 392)*

have honorable cause to rejoice. He directs his love to all, whether or not that love is returned, and he serves where there is a need, regardless of his own personal preferences.

For the human race, then, the highest goal of present striving is to emulate Christ Jesus, and to feel that universal love which inspires all good servers. It is said that only love can endure eternity. Hence, every spiritually awakened person constantly searches for that elusive quality of love, which underlies all life, and all true happiness.

## Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this magazine for one year, and accompany your subscription with an application for a reading. RE-NEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

TWO names only are usually drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and minute of birth, as nearly as possible. Also please be sure to state if Daylight Saving Time was in effect.

NOTE: We give horoscope readings ONLY in this magazine.



## The Un-still Waters

Catherine Roberts

**W**ater is a remarkable substance. It comes as close to being the "universal solvent" as anything we know, dissolving minerals, salts, and gases from everything with which it comes into contact, including the air. It is absolutely essential to physical life. Man can get along without food for a month or longer, but two or three days without water and he will die.

Not counting the seas, we find that the animal and vegetable life of our planet is supported by only two percent of its waters. Surprisingly, most of that two percent is trapped as ice in the Antarctic and Greenland ice caps. Sea level would be raised one hundred and seventy feet if all this ice were melted.

With the constant exchange of precipitation and evaporation we find that the rest of the fresh water is suspended in the air as clouds, vapor, and the atmospheric "blanket." This acts as a protector from the Sun, and without it we could not survive the intense radiation. The total amount of water on and around the Earth remains constant at all times and is responsible for the continuance of life on Earth. This reminds us again of the delicate balance of our eco-system in which a change in the Sun of a few

degrees of temperature one way or the other, or percentage of available water can make the difference in the continuance of life as we know it. Man has a grave responsibility to refrain from actions which are destructive to that system.

Water occurs naturally in five states: Water that is physiologically bound, which is that contained in the tissues of all living things, plants and animal; absorbed water, which is that held in porous rock; water of constitution, or that which is in chemical combination with a solid substance, such as metals; water of crystallization, which is in compounds such as various salts; water of imbibition, which occurs in clay or other porous materials in which the material is physically saturated with water.

That which is of greatest importance to us is, of course, the physiologically bound water. We cannot maintain the physical body without water. It dissolves and decomposes the macromolecules which we ingest, thus performing as a chemical agent in the metabolic process, as, for instance, the formation of protein and glycogen, the chief form of carbohydrate stored by the body. Fundamental to the life process is the oxidation of proteins and carbohydrates, and water is

the main transporting element.

The importance of water in food assimilation cannot be overemphasized, but it is also the principal means of regulating body temperature and irrigating every cell of tissue in the body. We require a minimum of four to five pints of water per day, every day of our lives, with thirst, of course being the signal which tells us that the tissues need more liquid in order to work properly.

Fifteen to seventeen pints of water are released into the digestive tract each day. Most of this is re-absorbed by the mucous membrane lining after its work is done. Besides the liquids we consume each day our system also uses two and one-half pints of saliva and an equal amount of gastric juices; 5.2 pints of intestinal juice; 1.2 pints of pancreatic juice, and .8 pint of bile. Also there is the uncertain amount of water in the bloodstream and the cells themselves.

When we learn that the body of a two hundred twenty pound man contains more than one hundred pounds of water, it is not surprising that we need so much water to maintain health. Most fruits and vegetables contain seventy-five to ninety percent water, making them a valuable source of the daily supply the body needs.

We constantly eliminate water as perspiration, urine, and exhalation. About fourteen ounces of water vapor are exhaled each day along with carbon dioxide, so we need a given amount each day to maintain bodily functions at optimum level. But just any water, as we well know, will not do. It must be safe, by which we mean it must be free from disease-producing bacteria and other organisms. One of the first concerns after a disaster, such as earthquake or flood, is the water supply. If there is any doubt about whether it has been contaminated, the order is issued to boil all water for cooking and drinking. Several unpleasant and often fatal

diseases are carried by impure water.

Actually, the term "pure water" doesn't necessarily mean water that is nothing but  $H_2O$ . Far from it. The label on the bottle that states "pure spring water" usually carries a list of the chemicals contained therein. In this case "pure" simply means free from any *harmful impurity* for drinking purposes.

By measuring the runoff, the U. S. Geological Survey in 1961 estimated the total water supply available for the country was 1200 billion gallons a day. Less than one quarter of that quantity was being withdrawn for use. The amount that was being consumed or lost by evaporation was again only one quarter of the amount withdrawn. So actually we have a long way to go before our available supply is not sufficient for our needs, and we'd have a lot fewer problems if only it were distributed evenly.

In recent years we have become aware of shortages of water, especially after a prolonged period with less than average rainfall. People are urged to conserve water in various ways and limit the amount they use. Watering of lawns and gardens is confined to certain days and hours and the Saturday job of washing the car is dispensed with.

Some cities of large population have real problems in finding a sufficient supply of potable water to meet the demands of the people. Los Angeles, California, for instance, brings water from three hundred miles away in two different directions and is now reaching up to the abundant supply of Northern California four hundred fifty miles away.

Actually, it is not so much the supply of water that is the problem; it is the distribution. Some areas, such as the northwest part of the United States or the rain forests of South America, are damp and dripping a good part of the time. We go from that extreme to the arid, desert re-

gions of the world where there is not enough water to support any but a limited and specialized form of life.

We seldom if ever give any thought to the fact that all water is used and re-used in an ever continuing cycle. Since there is exactly the same amount of water available today as there was at the beginning of planetary life, we know that this is so. Purification and contamination are as continuing a process as are precipitation and evaporation. The drop of rain which splashed on your nose today may have been evaporated from a goldfish pond in Japan or a swamp in Africa several weeks ago.

As our drop of rain runs off our nose, any of several things may happen to it. If we are in a dry sandy place it could be just soaked up and stay there. If it fell upon rocks or soil that were already wet it would probably roll down the nearest slope in company with other rain drops, forming a trickle, a brook, then a river. In the course of its journey down a river it would have many adventures. As the river passes cities, water is drawn through treatment plants to remove harmful bacteria and serves the community water supply. It may return to the river after treatment in the sewage treatment plant. Also, as it continues its journey downstream it dissolves a large amount of salts and minerals which are carried with it.

Electric power plants use it and return it to the stream again. Many industries need an abundant supply of water, and it is some of these that have caused so much pollution of our water. The overloading of harmful chemicals makes it impossible for the stream to purify itself as it used to do, until the load is so great it becomes unusable as a source of city water.

If it has gone underground it may reach an impenetrable layer of rock or hard clay where it stays, waiting for someone to drill a well down to it, or

join an underground river, which sometimes flows so close to the surface that it bubbles up as a natural spring.

If the water has penetrated the Earth deeply enough it has had its temperature raised considerably and may emerge as a hot spring. Also the deeper down it goes, the more salts and minerals it dissolves and carries with it. Thus many of these springs have become health spas where people come to drink or bathe in the water, which is presumed to have healing properties and is highly advertised for its mineral content.

What is most notable about water is its ability to pick up and dissolve almost anything with which it comes in contact, in time even excavating the Grand Canyon. It is all these various impurities which it gathers on its vagabond way which we must cope with when seeking a supply of drinking water. Some, of course, are harmless, some beneficial to a degree, but man must know what his water supply contains and how to make it safe for his use.

Bottled water has become big business in the United States and is growing. Unfortunately, some of it has been found to be more impure than tap water. Besides selling what they advertise as "pure spring water" (which may or may not come from a spring), the bottling companies sell distilled water and/or de-ionized water. These are two processes for purifying water which are quite different but produce similar results.

There are several methods of ion-exchange purification using various chemicals, depending upon what the end product is to be used for. Some chemical treatments give us soft water for municipal or industrial uses and others remove the iron and manganese from water. There are special conditionings for industrial and com-

*(Continued on page 398)*





## Would You Be Healed?

**T**hese are the three great factors in healing: first, the *power*, from our Father in heaven; next, the *healer*; and third, the *obedient mind* of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills." — Max Heindel.

A tremendously soothing, harmonizing effect comes from simply realizing and repeating to oneself that "the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature". Truly, "in Him we live, and move, and have our being," and the more aware we become of the actuality of this ever-present, beneficent Power, the more apt are we to observe its effects in our lives.

"The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him. . . . Disease is a manifestation of ignorance. . . . Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God's laws which govern the universe, and thus attain permanent health in future lives

as well as now." The blessed Christ is our peerless Wayshower in this work, and as we emulate Him, we become better channels for the healing force.

The patient must have "a properly receptive and obedient mind." This means that he or she must have faith, according to the law enunciated by Christ Jesus when He said: "According to your faith be it unto you." Doubts obstruct the healing force. The mind must welcome the healer and be ready to obey his instructions.

\* \* \* \*

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

September 3 — 10 — 16 — 23 — 30

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*.

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## The Kitchen Princess

Dagmar Frahme

Once upon a time there was a beautiful princess who lived in a big castle on top of a high mountain. Now this is not particularly special because, of course, we all know that once upon a time there were many beautiful princesses who lived in many big castles on the tops of many high mountains.

What is particularly special is that this princess liked to cook. All the other princesses had cooks who cooked for them. The cooks made birthday cakes with honey frosting, carob pudding and ladyfingers that melted in the princesses' mouths, and salads of oranges, papayas, avocados, grapes, pears, and pineapple that tasted more like ice cream than like salads.

But this princess, whose name was Ariadne, did not have a cook. Many cooks knocked at the castle gates hoping she would give them a job. They brought platters of their exotic food for her to taste, but she always said, "No, thank you. I like the things I cook much better than the things other people cook." Then the cooks went sadly away with their platters of exotic food, and without jobs.

Ariadne spent most of her time in

the castle kitchen. She stirred bubbly sauces in big, black pots. She chopped up potatoes and carrots and cucumbers and turnips with a huge carving knife, and the butler who served dinner and the maid who washed dishes were afraid she would cut off one of her royal fingers. But she never did. She cracked nuts and peeled bananas and pitted dates and squeezed oranges. She stuffed tomatoes and beat eggs and pickled beets and cried when she cut up the big, fat onions from the castle gardens.

While she made pastry for breakfast, Ariadne thought about the cheese souffle she would make for lunch. While she made cheese souffle, she planned what to put in the vegetable soup for dinner. While she was stirring the soup, she tried to decide whether oatmeal or omelettes would be best for tomorrow's breakfast.

Sometimes a prince from a far away country, who had heard how beautiful Ariadne was, came to visit. The footman went down the steep steps to the kitchen to tell Ariadne that another prince had come.

Then Ariadne would say, "Oh, goodness me. I don't have time to put

on my crown and receive him in the throne room. Show him down here."

And the footman, frowning because he didn't approve at all, had no choice but to ask the prince to follow him down the steep steps to the kitchen.

"Good day, fair prince," Ariadne welcomed him politely, looking up from the bread dough she was kneading. "How thoughtful of you to come all this way to visit me."

The prince, who had visited many princesses but never a princess in a kitchen kneading bread dough, usually remembered enough of his manners to bow low and say, "Good day, your royal highness. It is kind of you to receive me."

After that, though, the prince didn't seem to know what to say. Usually, when he visited a princess, she would sit on her throne and he would sit on a cushion at her feet and they would talk about tournaments and horses and unicorns and balls and brave knights and beautiful ladies. Sometimes, if the princess was unusually intelligent they would talk about the manuscripts in the library of her father, the King.

When the prince visited Ariadne, though, it was quite different. Ariadne offered him a seat on a hard bench, and went right on with her cooking. Sometimes she said, "Crack these for me, will you?" handing the prince six eggs and a bowl. If the prince, who had never been asked to crack an egg before, was lucky, most of the eggs went into the bowl. More often, they splattered all over the table and dripped onto the floor until the maid cleaned up the mess.

Sometimes Ariadne said, "Would you mind rolling this cookie dough for me?" Then the prince, who could carry the heaviest javelin and fight bravely in the fiercest battle, was lost. He didn't know how to hold the rolling pin, or keep it from sticking, or make the dough nice and even and

he usually ended up with dough all over his face and his hands and his clothes. Then he felt silly, and since princes do not like to feel silly, he had very unhappy memories of his visit with Ariadne and never came to see her again.

Ariadne, who was very bored with the princes (though she tried not to show them how she felt) didn't mind at all that they never came back. Not one of the dozens of princes who had visited her could talk about creaming spinach or baking squash or roasting corn or even mashing potatoes. Not one knew the first thing about popping corn or baking a pie crust or picking out a ripe canteloupe.

Most of them said so little they didn't seem to know much about anything. The few who did talk muttered about tournaments and horses and unicorns and balls and brave knights and beautiful ladies. Ariadne was always so busy cooking she had no time for tournaments and horses and unicorns and balls and brave knights and beautiful ladies. She certainly didn't want to keep hearing about them.

"Whew," said Ariadne as soon as the prince left. "I'm glad he's gone. Would you believe," she asked the butler, "that he didn't even know how much vanilla goes into vanilla ice cream?"

"That does seem astonishing, does it not, your highness?" answered the butler, who privately thought it was not astonishing at all.

One day Ariadne was measuring some flour when the footman announced that another prince had arrived.

"Oh dear," said Ariadne, who was trying a new recipe and did not want to be disturbed. "I suppose if I don't receive him my father the King will be angry. Very well, show him down."

A few minutes later the door swung open and a voice exclaimed, "Ah,

your royal highness! What beautiful surroundings for so beautiful a maiden. And what a delightful fragrance — rosemary, I believe."

Ariadne stared, and forgot all the gracious things a princess is supposed to say to a prince. Not one of the princes before had known rosemary from rhubarb, or lobelia from lungwort. Although many had found *her* beautiful, not one had said that about the kitchen.

"Flour, brown sugar, chopped dates, baking soda, orange rind, walnuts, persimmon," the prince went on, looking at the ingredients on the table. "You're going to make a persimmon date cake, aren't you?"

"How did you know?" blurted out an astonished Ariadne.

"I made one myself the other day," said the prince, smiling, "and mighty good it was, too. Can I help?"

Ariadne, who seemed to have lost her voice, could only nod and watch as the prince blended all the ingredients together without once looking at the recipe, and put the cake in the oven.

"That should bake for an hour, your highness," he said. "May I suggest a walk in the castle gardens while we wait?"

Ordinarily Ariadne would have said, "No, thank you. I have more cooking to do."

But this was no ordinary prince, and before Ariadne knew what was happening, she had allowed him to take her hand and lead her down the long, dark passageway and into the garden.

The flowers smelled especially sweet, and a gentle breeze was blowing. Ariadne took a deep breath and sighed.

"Mmmmm, it's nice," she said softly.

"You must come out here often," said the prince.

"No, I don't have time," admitted Ariadne. "I'm too busy cooking."

"Don't you do anything but cook?"

asked the prince. "Don't you go to tournaments and balls and ride horses and visit friends?"

"No," said Ariadne, "I don't have time for those things."

"You must like to cook," said the prince.

"Oh, I do," agreed Ariadne. "It's fun to put all kinds of foods together and make things come out that smell so good and taste so good."

"But wouldn't you ever like to do something else for a change?" asked the prince. "Don't you ever want to go somewhere or see people or just sit in the garden?"

"Well —" said Ariadne slowly, as if it was hard for her to admit such a thing, "I have wondered what it was like to do those things. But since I don't have time I try not to think about them."

"Must you do all the cooking?" went on the prince. "There are a lot of people in the castle to feed. I'm sure there are cooks who would like to work here."

"There are," said Ariadne, "but I like my cooking better."

"Even if it means you spend all your time in the kitchen? You should cook just once in a while. Then you could learn other things, too."

No one except her father the King had ever told Ariadne that she should do anything. That was not the sort of thing one said to a princess. Ariadne wanted to scold the prince for being so disrespectful, but he didn't give her a chance.

"I used to do only one thing, too," he said. "I used to ride horses all the time. I rode from first thing in the morning till last thing at night. When one horse got tired I rode another. They couldn't even get me home for meals. Then I was ordered not to ride more than two hours a day, and to learn to do other things, too"

"But you're a prince," protested Ariadne. "Nobody can order you to do anything."

"My father is a king," said the prince, laughing. "He can."

"Oh," said Ariadne. She understood that very well.

"So," went on the prince, "I started doing different things every day. I read, and I planted a garden, and I helped dig a moat. Then we had a banquet in our castle and the dessert was so good I asked the cook to teach me to make it."

"Did he?" asked Ariadne.

"He didn't want to at first. He said princes aren't supposed to cook. I asked him why not and he didn't know. So he had to teach me."

"Do you cook a lot?" asked Ariadne.

"Once in a while, but I don't try to cook everything for everyone in the castle. Sometimes I take over the kitchen and let the cook have a day off. But I'd never spend all my time cooking — or all my time riding horses any more either."

"But do you have as much fun doing all those other things as you did riding horses all day?"

"More fun," said the prince. "And you will, too. A friend of mine is giving a ball tonight. Will you come with me?"

And because this was not an ordinary prince, and because Ariadne was so surprised she didn't know what else to say, she said yes.

Then Ariadne and the prince went to check on the persimmon date cake, which had baked long enough. It looked delicious, and smelled delicious, and tasted delicious.

While Ariadne dressed for the ball, the prince visited with her father the King. The prince said he thought Ariadne wasn't going to do all the cooking for the castle any more, and respectfully suggested that the King employ the next cook who asked for a job in the castle.

The King said, "Thank goodness she's getting interested in other things," and told the footman that he

would have an audience in the throne room with the next cook who knocked at the castle gates.

Ariadne and the prince went to the ball and danced all night, and Ariadne thought she had never had so much fun. The next day they read manuscripts in her father's library, and walked in the garden, and raced their horses across the meadows, and stopped for lemonade in the village and talked to many people, and Ariadne thought she had never had so much fun.

Two weeks later, the prince asked the King for Ariadne's hand in marriage and Ariadne knew that she had never been so happy.

Every king and queen, prince and princess, knight and lady, and all the people for miles around were invited to the wedding. There was music for singing and music for dancing. There were presents for Ariadne and the prince, and presents for children under 10 and grandparents over 70.

After the wedding there was a ball and a banquet. At the end of the banquet there was a fanfare of trumpets, and the butler appeared carrying a flaming torch, and behind him came twelve footmen bearing a wedding cake three meters high, which was like no other wedding cake ever seen.

One layer was angel food, and one chocolate, and one strawberry, and one caramel, and one orange, and one spice. At the top was a huge white lily, made all of sugar. Ariadne had baked the angel food layer, and each layer was made by one of the cooks who had come knocking at the castle gates. The white lily was made by the new cook whom the King had just hired. The cake was cut into exactly 1,233 pieces, enough for every guest.

Then Ariadne and the prince said good-by to her father the King, and to all their friends, and rode off to the prince's far away country. There they lived happily ever after in a castle on top of a high mountain.

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