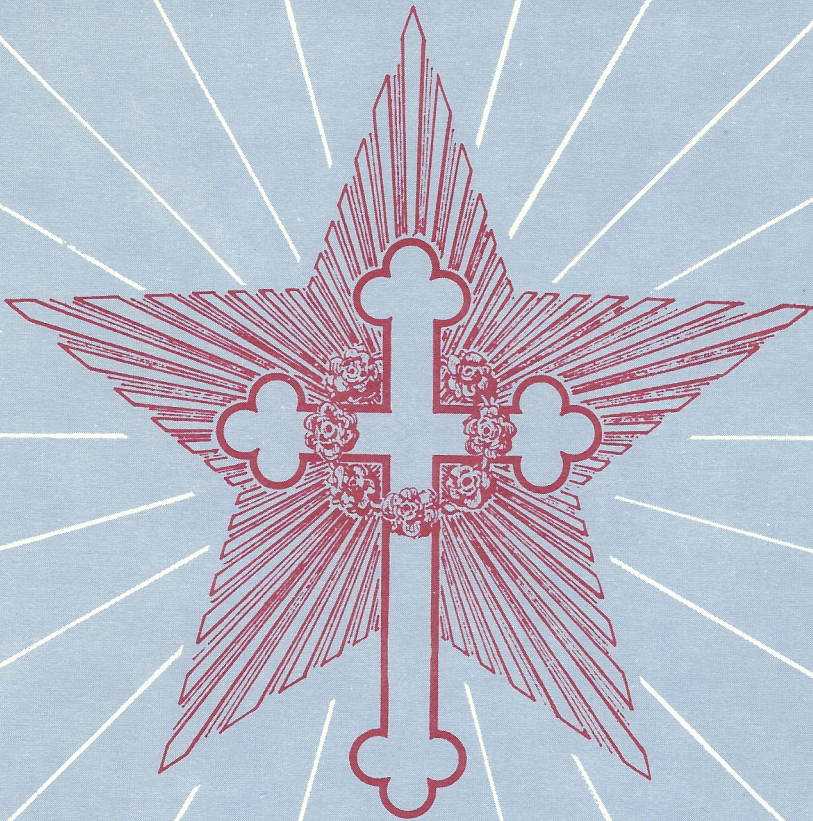
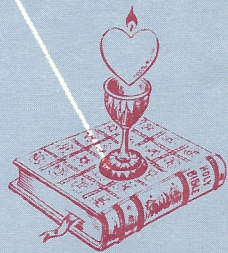


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“A Sane Mind, A Soft heart, A Sound Body”

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## Children

I come upon the children weeping  
 As I come upon them sleeping:  
 With tread soft,  
 With soft tread;  
 My heart is held at lantern height  
 Unshuttered, I let it glow bright,  
 Melting Fears  
 and drying runny hot salt tears  
     with my love.  
 And every time they hear this tread  
 They grow strong  
 To vanquish fear on their own  
 When I'm not near.

—*Michael Miles*

## Truth

Truth never changes, it's just the same  
 As in the days of yore.  
 Truth never changes, and by it's use  
 Gods love from you will pour.  
 It heals the sick, it helps the poor  
 It opens the eyes of the blind.  
 It's the truth Christ used when he walked  
     this earth  
 Its the same from beginning of time.  
 With a joy in his heart untold.  
 Truth leads us on to better things  
 Back to the Fathers fold.  
 It leads the prodigal son back home

It makes no difference how far he has gone  
 Or how often he loses his way.  
 The lighthouse of truth will guide him back.  
 Home with the Father to stay.

— *Lena Darrance*



I have walked close to loved ones  
 Just before they slipped away  
 As through an open door;  
 Then, afterwards,  
 When I have walked alone,  
 And have recalled each word and tender  
 tone,  
 That I, before had lightly cast aside  
 Or foolish pride ---  
 Have found companionship more intimate  
 Than it had been before --  
 As here I wait.

--*Bess Foster Smith*

## Peace

Don't elude me.  
 Help me find you quickly and forever.  
 Stay with me now and always.  
 You are constantly pursued but seldom  
     attained.  
 Let me be one of those who overtake you  
 And experience your equipoise.  
 You are the most precious gift a heart  
     can feel.  
 People look for you in strange ways  
 Never realizing that you are simply within,  
 As close as breath.  
 Peace, you are a gentle lady not caring  
     for noise  
 But the quiet repose of mind and body.  
 When I feel your presence I know you  
 Were worth the struggle to still myself  
 And listen.

—*Jean Kennedy*

## Editorial



# The Oneness of All Life

**T**he life that expresses in the flower and the tree, the bird and the insect, is the same life that expresses in you and me. Though differences are obvious, the life force is one and the same. God is the Creator, and the “. . . Lord our God is one.” All things have been created and animated by Him.

When we express dislike for part of creation, we learn to our dismay that it is a part of ourselves that we are treating shabbily or cruelly. If we pinch a finger we feel the pain immediately and are aware of what we have done. When we injure another by thought, word, or action we may not be immediately aware that we have injured ourselves. The law of receiving what we give comes into manifestation here, and eventually we reap the harvest that we have sown.

St. John says, “God is Love.” When we let the life in us express as love to other forms of creation, we are in harmony with God and with them.

As we realize the oneness of all life, we understand better why love is so important. Loving another and loving ourselves become intertwined, and we know the answer to the question, “Am I my brother’s keeper?” Read 1 *Corinthians* 12.

“For as in one body we have many members, and all the members do not have the same function, so we, though many, are one body in Christ, and individually members one of another.” (*Romans* 12:4,5)

# Mystic



# Light

## The Foundations of Joy

“Ah, gioia!”, sings the soprano on the operatic stage — “Oh, what joy!” A great artist can invest this simple phrase with an excitement that sends goose-pimples down our spines. However, it was not music which triggered the thoughts that follow, but the recollection of a remark by a noted psychiatrist years ago: “You cannot live without joy.”

The writer’s first reaction to that remark was one of irritation, for few things are more irritating, when a person is despondent, than having someone trying to promote cheerfulness. Nevertheless, as the speaker was a person of very wide experience and a student of deep spiritual understanding, it seemed advisable to explore the subject.

When an operatic aria calls for the expression of joy, it is almost always related to some romantic situation. What we have in mind now, however, is something far more inclusive and originates, as we shall try to show, not in the desire world, even at its highest levels, but in the realm of Spirit. When the vibrations of mind and desire body are slowed by negative thoughts and feelings, it is as when the physical body is clogged with accumulated waste products. True joy has a cleansing effect upon the higher vehicles, a speeding up of vibration which sweeps away the

V.S.

stagnant material. This, in turn, has a good effect on the physical. Any doctor knows that a happy outlook improves the patient’s chances of recovery, or as the writer of *Proverbs* puts it, “A merry heart doeth good like a medicine.” But what we are speaking of goes beyond merriment, as it goes beyond the happiness that is born of pleasure or of sense-gratification.

An astrological approach may give us some clues to its nature. The spiritual Sun is the source of light, life, and power. A strong Sun shown in the horoscope gives us a free, flexible, spontaneous flow of spiritual force which banishes the fear of lack, of restriction, of suffering, or of failure. It gives us that wonderful sense of confidence, a confidence of goodness which is the necessary base for feelings of joy.

On the other hand, the person whose horoscope shows a weak Sun is insecure and troubled; the light is obscured, as it were, by clouds, and shines only in fitful gleams. He finds it difficult to be joyous, for he lacks the vital, positive grip on life which is the very basis of freedom and joy. Yet the very fact that he lacks it shows that it is his task in life to cultivate that inner power. By hard, unremitting

work, by constantly keeping before the mind the truths he has found and ever seeking more, and by diligently developing courage, strength, cheerfulness, and serenity, he opens a spiritual life-line which brings the Sun power into his life and, in due time will give the confidence he needs.

Many a man has had to face in his own being the bleakness of materialistic philosophy, the grimness of physical suffering, the torture of desire of many sorts, the clammy fingers of fear clutching at his throat, the realization of failure and incompetence utterly unnerving him, the waters of mass hysteria swamping his little boat of selfhood. In whatever metaphor we cloak these things, they are stark and terrible realities that can and do drive men mad. Then in desperation such a man, wrestling with God as Jacob wrestled with the Angel, cries: "I will not let go until you bless me."

### **Sun-Power**

This is the point of knowing that one cannot go on without the power of Spirit, and being determined to fight through to it at any cost. What unutterable joy, then, when at last the dawn comes and the light breaks through — when, like Jacob, we find ourselves changed by the experiences of the night. A new Sun-power is in the soul, and from it there wells out spontaneous joy. Of course it is difficult to be easy, flexible, optimistic, when our natural inclination is to be grim, pessimistic, tense, full of fear and doubt. But through the love of Christ we find our way to the Father who is the source of Sun-power; in that power there comes resurgent confidence and a liberating tide of joy.

The Sun deals with the basic fact of existence, namely, the manifestation of Spirit in matter. What is more rewarding, more exhilarating, than to find that through the very difficulties which matter imposes, we have gained a deep and glorious realization of Spirit? This realization would not have been possible had we not had our sensibilities sharpened by the keenness

of the struggle! Understanding spiritual law and spiritual reality and experiencing the inrush of power into his soul, the man who knows himself one with Spirit has that inner confidence which no external circumstance can quite shake and which enables him to turn many a defeat into victory.

### **Saturn**

So joy comes first of all from God. If we don't have that basic fount of inspiration, all lesser joys will pall in time; but if we have it, the worlds of thought and desire and physical matter all take on greater vitality and beauty and creative possibilities. If by nature we lack it, it is ours to cultivate.

Here we come up against a point that is often overlooked: before our joy can find expression, there must be a fulfillment of the demands of Saturn. In other words, there can be no *real* joy until we have fulfilled duty. Only then can we really receive the blessing of God. The Bible expresses it in the saying, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." The great preacher Dr. Jowett pointed out that the same idea is embodied in the Old Testament where it says, "When the sacrifices began, the song of the Lord began also." It is human nature to forget that fact and to seek other and easier avenues of joy. It remains fundamental, however, as attested by thousands of years of human experience, that true sacrifice acceptable to the Lord and made out of our love for Him leads spontaneously to song. So we build a foundation for joy by opening ourselves to the inflow of Spirit and performing the duties required of us.

### **Jupiter**

From this point we may move outward from the world of Spirit to that of thought, to the abstract mind ruled by the great benefic, Jupiter. Obviously the joys of the mind are seldom attained or even comprehended by the average person; they are something to be trained for over a period

of lives. But once known, they are well nigh irresistible. There is a fascination which the scientist finds in exploring new fields, or the musician his intricate mathematical harmonies, or the astrologer his symbols and values. Hard work, yes, but there is a joy in them that makes a man burn with an intense white flame, and that gives the jupiterian sense of freedom to the soul. "Don't fence me in" is essentially the cry of Jupiter's sign, Sagittarius; the Jupiter keyword of expansion is one of the foundations of joy.

Still, at times Jupiter seems to be overcome by Saturn. When we are overwhelmed by fear, despondency, and failure, the occult student is put upon his mettle. Such times are the test: can we successfully invoke the Jupiter ray of vitality, of growth, of joyous acceptance of life no matter what our circumstances?

Even a person bound in a lonely sickroom, perhaps too ill to read or study, may still seek the blue jupiterian skies beyond the grey saturnian clouds of inertia and crystallization. The very fact of suffering arouses compassion for one's fellow sufferers and brings the intense desire to help and heal which can make one a very effective worker in healing concentrations.

It is not only in dramatic polarizations of Jupiter by Saturn that we move forward, however. Do we try each day to search out the lessons of life so that each week, each month, each year we progress in some direction? If so we have the joy of knowing that we *are* growing, evolving — pushing out the small circle of our knowledge — pushing up the rate of vibration of the desire body with benevolent impulses — expanding Jupiter-wise. Don't stagnate; the very fact of being in motion creates a magnetic field. The movement of thoughts and feelings stirring around creates currents in the thought stuff and desire stuff of our bodies which vitalizes and brings about still higher-vibrating thoughts and feelings, which automatically exclude the lower types. And not only does Jupiter expand and energize; it also organizes, working together

the truths which it perceives into an organic whole.

### Venus

So as foundations for joy we have confidence, resulting from faith, and creativeness, resulting from constructive thought — the functioning of the God-power within us. But to be confident and creative is still not enough. We have to develop the ability to enjoy the higher desire world and its physical manifestations, and this belongs to Venus. Here we may require some re-education if our appreciations are keyed to the lower forms of desire.

The need for emotional satisfaction is well known to everyone. Our dissatisfaction with life, our rebellion against its limitations, may be keen and conscious, or it may be vague and subconscious. In either case it can do great harm. What is not so well known is the fact that our so-called "instincts" may be re-educated, though habits that have been cultivated assiduously for perhaps eighteen millions of years will not be completely changed in one lifetime. Let us thank God for the knowledge of rebirth!

Even when the things we crave are good, true and lovely, however, they may still not be possible; our destiny may be such that we may yet have to earn them. Or they may not be practicable for us at the present time. Values may have to be re-adjusted. Learning to make the best of what we have often can lead to interesting developments. To use a simple illustration: the longing for a more beautiful home may lead us to experiment with color in our present dwelling, and thereby we learn much about color therapy. This knowledge, in turn, may be used to help persons with physical or emotional problems. Again, we may desire pleasant social relationships — one of the things ruled by Venus. To attain this we learn that we have to give happiness to others in small ways, and thereby we bring joy to ourselves. One of the essential functions of Venus is making the rough places plain.



Our appreciation of the finest in art and music is very important in giving expression to the joy of the Spirit. Many cannot afford tickets to concerts or expensive stereo systems for the home, but great upliftment can come from hearing the harmonies of the masters sounding through a cheap little radio. Art galleries may not be accessible to the country dweller, but much beauty may be found in prints, books, and magazines. The point is *really* to listen and look, to put the Venus ray to work in appreciating, and if possible in creating something, something that expresses beauty and harmony.

(No, you don't have to sing like Nilsson or Sutherland, or paint like Michelangelo — perhaps all you do is add your voice to a local choir, or even warble all by yourself, or help a young woman design a frock; perhaps your talents lie in a different direction, and you can make a nourishing broth for a sick neighbor, or talk to a lonely oldster, or clean house for a handicapped person — it's all Venus, the giving-of-beauty-and-affection ray, and means joy.)

Of course, the most obvious happiness in life at this stage of our development comes from personal love. The affection of close friends, of brethren, of parent and child, and the more tender husband and wife relationships, belong to the Venus ray and form our readiest avenues of joy. As we said at the beginning, this is where the operatic exclamation "Ah gioia!" is usually expressed. Such feelings can help to fill the void of loneliness and barrenness, and although the joy created is more or less temporal, it is a step upward on the path from the coarse and selfish Mars vibration. Yet there is a better way.

## Joy

It has been said by our leaders that "loving, self-forgetting service to others is the shortest, the safest, and the *most joyful* road to God." Out of that deepest joy is building a better world to come. We who believe that each life is but a day in God's school look beyond the miseries

of today's world. We are sure that out of the strenuous efforts now made by men of good-will and spiritual insight, there will come better conditions, to which we who have aspired shall return in due time.

On the foundation of that belief rests our greatest joy, one that persists like a soft, melodious singing at the heart of things, in spite of all the fears, doubts, failures and longings of sin-ridden man.

No, we cannot live without joy. But in the "winter of our discontent," are we seeking the joys that make a perpetual springtime in the heart? Through the Rosicrucian Philosophy, it is possible to be confident in Spirit, to be faithful in duty, to be creative in thought, to be emotionally satisfied with the beauties of the soul, to give ourselves in the loving service to others that leads us into the greatest of all joys, the presence of God. Then indeed we can echo the words of the Initiate, the Apostle Paul: "Rejoice, and again I say unto you, rejoice!"

\* \* \*



A small man is always anxious for a big position because he feels that the position will confer dignity and prestige on him, but there are 99 chances that he will disgrace the position. A big man dignifies any position big or little by the efficient way he handles it.

—Max Heindel



Young souls grasp for worldly fame and power. Their life is proud and personal. Older souls know themselves as channels of the Almighty. Their life is humble and impersonal. Reincarnational progression marks the path from the lesser to the greater state.

# "And the Eyes of the Blind Shall See ..."

Dagmar Frahme

Theo sat on the stoop of his father's cottage, chin in hand. All around him, tall trees stretched their branches to the Sun. From the cottage, a path led through the trees into a nearby meadow of purple heather, and, beyond that, up the slope of a mountain that was the first of a vast snow-covered range rising behind.

But Theo had never seen the Sun, or the tall trees, or the meadow of purple heather, or the vast mountain range. He had never seen his mother or his father, or the great ox who pulled the plow for his father, or the hens who laid eggs for his mother, or the cottage, or the shed where the animals were kept safe from wild beasts that prowled in the night. He had never seen the faithful sheep dog who guarded his father's flock on the mountain slope, or the white cat who spent her days sunning on the stoop and her nights sleeping by the fire. He had never even seen his own little room, or the pallet of straw on which he slept, or the brightly-colored shirts that his mother spun and embroidered for him.

For Theo was blind. He was born blind, and when he was still a tiny child, his parents noticed that he paid no attention to the flickering light in the fireplace, or the silver Moon that all babies cry for, or the red and golden flowers in their pots.

"I fear he cannot see," his parents said to each other reluctantly, not wanting to believe.

So they took the tiny child to a wise woman who lived in the deep wood, and when she looked upon him she knew at once that it was his destiny in this life not to see.

Still, for the sake of the parents, she held a globe of many colors before him. Its blue and gold and rose and green and lavender lights sparkled and scintillated, sometimes withdrawing into themselves and bursting forth again with even greater brilliance. Never had the parents seen such a wondrous thing.

But, plainly, little Theo could not see it. He lay quietly in the wise woman's arms, playing with his fingers and smiling to himself. He was content, for the wondrous globe gave forth such warmth and sweetness that all who came near it were at peace. See it, however, he could not.

"I am sorry," the wise woman said gently as she returned Theo to his mother. "You now have proof that the child is indeed blind, and so it must be, for he has a great lesson to learn. Yet even though sight has been withheld from him in this life, he has many other strengths. There is much of love in him, and he will be able to help many men who can see but who have not yet grown to his wisdom and his goodness. God has granted you a great privilege in giving you this child to raise. Bring him up wisely, that he may come to know and use his strengths. If he does this, the absence of worldly sight will not hinder him in any way."

And so, sadly, yet with wonder and hope dawning in their hearts, Theo's parents took him home. They did not tell him what the wise woman had said, but they brought him up to know the meaning of love and to use the strengths he had.

That is why, even though Theo could see nothing, he could make up his straw pallet in the mornings and clean his room. He could feed the chickens without spilling a kernel of corn. He could curry the great ox, brush and care for the faithful sheep dog, and even help his father shear the sheep of their wool.

Simply by placing his feet one before the other, and sometimes stretching out his hands to feel, he knew every path that led through the wood. By touching the bark, he could tell the nature and the age of any tree. He knew when the heather was in bloom, when the blackberries were ripe for picking, and even when the good mushrooms could be plucked, for his sense of smell was keen.

Alone, he had already walked the steep path up the mountain slope, and he knew exactly how many steps it took to get from the meadow to the mysterious cave hidden among the rocks near the summit. Without ever having seen the wonders and the every-day things of the world that most children see, he had learned more and done more to help his parents than most children ever do.

But now, as he sat on the stoop with his chin in his hand, Theo was unhappy. The day before, a learned man had come to the cottage, seeking the way to the mysterious cave hidden among the rocks near the summit of the first mountain of the vast range. In his great library, the learned man had only one book that mentioned the mysterious cave, and no books at all that told of the secrets hidden there.

"I will find the cave and uncover its secrets," the learned man had said to himself. "Then I will write a book

about them, and the whole world will know how wise I am."

And so the learned man had undertaken the trip from the important, crowded, noisy city where he lived, seeking the mysterious cave that he might unlock its mysteries to his own greater glory.

It was late when the learned man arrived at the cottage, and Theo's father had invited him to spend the night. "For," he had said, "the path up the mountain slope is treacherous even in the light of day. In the dark, you will surely come to harm."

With great condescension, then, the learned man accepted a night's lodging. Theo's mother fixed a supper of soup, potatoes, vegetables from the garden, and great hunks of brown bread dipped in honey — all of which Theo found delicious but the learned man, privately, thought far inferior to the spicy, sweet, rich banquets he was accustomed to in the important, crowded, noisy city.

After supper, wishing to impress Theo and his parents, the learned man offered to read from one of the books he carried in his pack. For several hours he read, about places and people and things and ideas that Theo had never heard of before. The learned man read big words that went on for many syllables, and words in strange languages that seemed to Theo sometimes as beautiful as the sound of wind whispering in the trees and sometimes so harsh he wanted to stop up his ears and hear no more.

At last, the learned man tired of reading and, with even greater condescension, retired to the small back room, the only place in the cottage where an extra pallet could be laid. Next morning he stayed only long enough hastily to swallow a cup of hot tea, saying, "I must be on my way. Today I shall unlock the mysteries of the mysterious cave."

After the learned man had departed, Theo sat down on the stoop, cupped his chin in his hand, and, for the first time

in his life, knew what it was to be unhappy.

"That learned man knows everything," he thought. "He can read and write. I know nothing, and I never will be able to read and write. I'm not good for anything."

Now these thoughts, of course, were largely foolishness. True, Theo never would be able to read and write, for those were before the days of Braille. But that the learned man knew everything, or that Theo knew nothing and was good for nothing, was nonsense, as we have already seen.

Nevertheless, Theo continued to sit on the stoop, chin in hand, cogitating in this manner. Even when, after prodding from his parents, he finally began to do his chores, he went on debasing himself in his thoughts. By day's end Theo was fully convinced that, because he could not see, he was worthless and a burden to his parents and the world at large.

Despondently, Theo toyed with his supper, but, for once, his parents were too preoccupied with other concerns to notice his distraught mood.

"The learned man has not yet come down from the mountain," said his father, "and it grows dark. He will soon not be able to find his way."

"He seemed very sure of himself," mused his mother. "Is it possible that he really can penetrate the mysteries of the cave?"

"Who is to judge what is in another's heart?" asked Theo's father. "Perhaps indeed the learned man has earned the right to do this thing. Nevertheless, I cannot help but feel that all will not go as smoothly for him as he anticipates."

The hour after supper went by slowly for Theo, who was still pre-occupied with his own gloomy thoughts. His mother sat at the spinning wheel, and his father from time to time went to the door and looked out in the direction of the mountain, hoping to see a light or some other sign that the learned man was on the way.

Finally he sighed. "I had better look for him. I fear that he has come to grief, for had he been successful, we would surely know by now. Indeed, though I have no right to pass judgment, I have felt all day that the learned man is being too presumptuous in this undertaking."

"You are right, of course," said Theo's mother, "but I wish you would not have to climb the mountain in the dark. It is not safe. I cannot help but worry."

Theo, who until then had been only half listening to his parents' conversation, interrupted: "Let me go, Father. You know that night and day are the same to me. I know my way up the mountain and into the cave, and if the learned man is there, I can find him."

Theo's words were unexpected even to himself, and he had uttered them without giving thought to their consequence.

His parents looked at him, startled. "No, Theo, no," was his mother's first comment. "We cannot let you climb the mountain now. This is not a job for a boy, although I am very proud of you for wanting to help."

"But Mother," protested Theo, who could not understand what was causing him to be so insistent upon his offer, "doesn't it make sense for me to go instead of Father? He needs daylight. I don't."

"The boy is right," said Theo's father. "He *is* offering to do a man's job, and right now he would be more useful in this than any man I know. The most skilled of the mountaineers do not venture to climb that peak in the dark, but for Theo it would be nothing unusual."

And so, although Theo's mother remained reluctant, it was decided that Theo should set out to look for the learned man. He put on his warm coat and took his father's staff, the better to feel for the rocks that lined much of the path. His mother wrapped up some bread and cheese which he stuffed into his pocket.

Theo set forth into the cold night air. Although he could not see them, a million stars twinkled overhead, and the eyes of dozens of wild creatures were upon him as he passed briskly and silently through the meadow.

Soon he came to the lowest slope of the mountain and began the ascent. From the meadow to the boulder where the path made a sharp turn to the right were exactly 57 steps. From there to the mountain ash where the path dipped down a few feet before resuming its upward direction were another 136 steps. And so it went.

Onward, upward, slowly, carefully, seeking firm footing with every step but not losing the rhythm of forward motion which he had set for himself, Theo proceeded. Once, as he had on every previous climb, he sat down briefly to rest. Otherwise, simply by putting one foot in front of the other and occasionally searching a bit with the staff, he went on at a steady pace.

Finally, after several hours of arduous climb, Theo reached the boulder that jutted out of the mountainside just below the summit. Here he stopped and, feeling with his hands along the side of the boulder, he came to the small opening that was the only known entrance to the massive cave lying behind.

Before entering the cave, Theo again sat down to rest. Then, taking a deep breath, he crawled through the opening on his hands and knees, because no one could enter that place while standing upright. Just beyond the opening was a passageway extending downward into the mountain for many hundred feet, which was wide enough only for one person at a time to pass through.

Anyone dependent upon a sense of sight would have required a torch, and could not have allowed himself to give way to claustrophobia, in order to negotiate that passage. But for Theo this walk proved no more difficult than the strolls he took each day through the forest paths near home.

At last the passageway widened,

opening onto an enormous chamber surrounded on all sides with rock formations through which veins of all the world's ores and metals played in colorful and symbolic patterns. Silvery and white stalagmites and stalactites — some forming stately pillars and some no larger than a thimble — graced the chamber and, throughout, the scintillating brilliance of precious stones partially embedded in the rock walls made other illumination unnecessary.

At various points around the chamber were twelve openings leading to other, smaller, chambers filled with even greater treasures. Some of these Theo had explored, but he had always known, intuitively, that the others he must not yet enter. Of course he had never seen the colors, formations, and treasures of the cave, but he understood its wonders in other ways. His still youthful mind was not acquainted with the concepts of profundity, intensity, or ecstasy, but to him the cave symbolized a "feeling" which the learned man, could he have sensed it, would have characterized as the epitome of all three.

And what of the learned man? Theo, who had not encountered him on the upward climb, knew he must be somewhere in the cave.

"Ha-loo! Ha-loo!" called Theo in his loudest voice, but the only reply was continuing deep silence. Once more he tried. "Ha-loo! Ha-loo! Are you there?" But the learned man, wherever he was, did not answer.

Then Theo searched the small chambers one by one, taking them in order but bypassing those which he knew he must not yet enter. Again he experienced an intensity of feeling, not all-encompassing as it had been in the central chamber, but specialized. In one room there was a strengthening of joy, and Theo thought he had never been so happy. In another, a sharpening of aspiration, and Theo mentally reached out for the stars he had never seen and felt that he could grasp them. In a third, the overwhelming

sensation was that of compassion. Although Theo's blindness would have stirred pity in many hearts, he himself was unaware that this should be so. Instead, he felt deeply the suffering of others — as much as he knew of it. He felt abiding compassion for the wounded wild creatures who sometimes escaped from hunters' traps and for his grandmother, who had been bedridden for months, crippled by painful, inflamed joints.

Theo passed through all the small rooms he believed himself permitted to enter, checking carefully and calling, without encountering the learned man. Disillusioned, then, he returned to the central chamber and sat down on a low-lying shelf of rock. He cupped his chin in his hand, in much the same position he had assumed that morning on the stoop of the cottage.

"Maybe the learned man is hurt and cannot answer," he thought. "If I could only see, I could find out for sure. But I can't see. Why was I so eager to search for him? If Father had come instead, he could have seen. I'm not good for anything."

Again all the discouraging, foolish thoughts of the morning took hold. How long Theo remained encumbered by them, he did not know. Suddenly, however, he started, his senses alert. A low moaning — a sound seemingly of unutterable despair — issued from far away, breaking the stillness of the chamber and, just as mysteriously, fading away. Theo sat forward, straining to catch the sound. Again it came, low and eerie. Theo moved through the great chamber, tracking the sound until he came to the entrance of one of the smaller rooms. It was one of those that he had not been allowed to enter. The moaning clearly was coming from that room.

"Ha-loo!" Theo called through the entrance. "Are you hurt?"

In immediate response, the moans grew louder, but Theo heard no words of explanation. He was sure, however, that it was the learned man, and that he was in agony.

"What am I going to do?" Theo thought. "I can't go in there. I'm not supposed to go in that room. Something bad will happen to me if I do — maybe the same thing that happened to the learned man."

Theo was in a terrible quandry. The moaning continued, growing louder and more insistent, and at the same time he felt himself prevented from entering the room just as surely as though iron bars had been in the way. He wavered back and forth between alternatives. No sooner had he determined to go to the aid of the learned man come what may, than he again felt the familiar deterrent of prohibition.

Distraught, Theo suddenly understood that, if he had thought himself useless before, he had particular cause to think so now. Indecision and timidity were doing neither him nor the learned man the least bit of good.

Theo sighed and sat down, calming himself as best he could.

"Help," he said simply.

Immediately, confidence, strength, and determination began to well up within him. And Theo, whose only previous idea of light and color had stemmed from an imagination that tried to picture what other people described to him, saw a true vision of light and color in his mind's eye. He saw the forbidden room, gleaming from all sides with a radiance that put the other treasure rooms to shame. The light dazzled, pure and white, with an intensity that blinded the unworthy but warmed to the very cores of their hearts those who had prepared themselves to receive it.

In the far corner of this luminous room, the learned man was pinned against the wall by a boulder that seemed to have been moved into place specifically for that purpose. The learned man did not appear injured, but was so confined that he could not move an inch in any direction. He held his hand tightly over closed eyes, as if the

light were unbearably painful, and he was indeed in the throes of despair.

Then Theo knew, not only that the time now was right for him to enter the once-forbidden room, but also that he would have all the strength he needed to move the boulder, many times his size, and free the learned man.

The vision faded away, but its essence was to remain with Theo for the rest of his life, sustaining him often in situations that would have felled most other men.

"I am here now," said Theo, moving forward confidently in his again-darkened world. "I will get you out. Don't worry."

The learned man ceased his moans, amazed at what he heard.

"You are the blind boy from the cottage," he said at last.

"Yes, I am," said Theo, who was straining against the boulder in an effort to move it.

"But how did you get here?" the learned man went on. "You can't see."

Theo strained the second time and moved the boulder out of the way. "Maybe it's easier if you can't always see," he said, voicing with some surprise a thought wholly new to him. "Maybe that makes you pay more attention to what you're doing."

The learned man sighed. "From the mouths of babes —" he whispered.

"What did you say?" asked Theo.

"Nothing, my boy, nothing," the learned man answered hastily. "I'm afraid that I cannot see either, and I have not yet had enough practice to find that to be easy."

"Don't worry," said Theo. "The light just blinded you for a while. You'll be able to see again. I can get us out of here. Take my arm and walk where I walk. You won't have any trouble."

So the learned man took Theo's arm and together they made their way through the great chamber and the narrow passageway and out into the starry night. Slowly but confidently, Theo guided his still-blinded companion back down the steep

path and through the meadow. The first rays of dawn were just breaking as they reached the cottage and the welcoming arms of Theo's parents.

Next morning, the learned man found his sight restored. He was uncharacteristically humble as he spent the day at the cottage, resting from his ordeal.

Theo slept late but, once awake, hurried through his chores and seemed more energetic and enthusiastic than ever. His despondent thoughts of the previous day had passed. They were never to plague him again, for, having once glimpsed the luminous treasure room of selflessness, he would be forever sustained by its emanations and return to them as often as he could.

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## Grin and Bear It?

Ron Anjard

Often we find we have our own special cross to bear. It might be a particular person, a sickness, a personal problem, or a deformity. Often we think we must grin and bear it. We think that we must suffer to make up for past sins — past errors. Or we think we are meant to suffer in order to earn special merit for ourselves. Often we go through life, struggling with these crosses and, possibly, feeling sorry for ourselves. We wonder "Why me?"

There is, however, also a different concept. We can regard each cross as an opportunity for us to grow in knowing, loving, and serving God. Each of us receives only those crosses — those opportunities — we can bear. Each one of us receives all the understanding, love, and strength we need for each opportunity. God does not give us problems to hurt us. God is all love, all harmony, all mercy. So let us consider that each problem is meant for our own personal spiritual growth. Granted, it is sometimes very difficult to realize this. But after we start

*(Continued on page 305)*

# A Foundation Stone

Michael Miles

**W**hat is a foundation stone? A foundation stone is the most important stone or building block in a building — either the first or the last stone. Or, it is the most important point of an Age, an Epoch, or, most significant, the most important principle within the being of man.

To understand man as he is in the present Epoch, we will have to understand the foundation stones laid in the past. To do this, we will trace man's development through the Lemurian, Atlantean, and Aryan Epochs.

As we look back to the time when man was in Lemuria, we find that man as a Spirit was very much group-centered. He thought of himself as being part of one vast, dynamic brotherhood. There was no separation; there was no division between one being and another. However, in this Epoch something very important to man's evolution happened — something which is a foundation stone, a building block, for the present Epoch. This was the division of the Spirit, externally, into male and female embodiments. In the Lemurian Epoch, it is said, man divided and separated and saw himself as male and female. In other words, the Spirit which innately had these principles began to see itself subjectively as a being and its opposite in another being.

In consequence of this division into male and female, man became aware of two very important factors in the ability to create, either internally or externally. These are the ideals of will and imagination. The will is the masculine, positive half of creation — the force that goes out into the world to gather to itself substances with which it is going to build exterior structures. It is the same force that is used in the creation of physical bodies

and the creation of buildings. Imagination is the portion of man's being which is able to imagine inside of itself, creating pictures within, blueprints within, so that the exterior structure will have some form and coherence.

All things that man has created have their inception in these ideals of will and imagination. Without will and imagination, there would be no ability to create.

In the Lemurian Epoch, then, a foundation stone for man's development was laid — the foundation stone for the ability to create. Unfortunately, at this time man was very weak. He did not know how to direct the forces of will and imagination to the best of his ability, and he was guided by creative Hierarchies. This was also, however, the time of the fall of man, when the Lucifer Spirits awakened too soon man's conscious knowledge of how to create.

This takes us to the next step of man's evolution. Man was using his creative forces in negative development. By using will and imagination for selfish purposes, he was, indeed, learning to create, but all that he created was centered in selfishness. He needed something to break this negative habit, and that was given in the Atlantean Epoch.

During the Atlantean Epoch, man received the tool which gave him the ability to direct those forces of creation. This tool was the mind. With the mind, man learned to see objectively outside of himself those very things that he wanted to create and to direct the creative forces more positively. Since the mind helped him understand the laws of cause and effect and action and reaction, he could see that by his continued internal or external misuse of the creative forces he was only destroying



his own path of evolution. So the mind acted as a brake upon the misuse of the creative forces and helped direct them to a positive level of creativity.

Thus, during the Lemurian and Atlantean Epochs, two very important foundation stones were laid for the development of man: the division of the Spirit, which gave him the ability to create inwardly and outwardly by using the forces of will and imagination; and the tool of the mind, by which he could direct more consciously the forces of creation.

### Aryan Epoch

This brings us to the Aryan Epoch in which we are presently living. What is the foundation of our present Age? We cannot understand the foundation of our present age by looking to the beginning of the present age, because the foundation stone is not necessarily the first stone. It also can be the last stone, as was the stone rejected by the builders in Masonry. The first stone they rejected was the capstone of the spiritual Temple.

The foundation stone, as we have said, is the most important stone — the central part of a particular age, building, or man. The foundation stone of the Aryan Age actually was laid in the middle of the Age. Since the past is recapitulated during the first part of any age, there was a recapitulation during the Aryan Age. Man eventually started coming back into the material world. The Persians developed an intensive agriculture, and other progress was made. Finally, we come to the point of evolution characterized by Greek civilization, where man developed his ability to think. Thinking was perhaps at its highest during the Golden Age of Greece. What, then, is the foundation for this present Age?

The following passages from *Teachings of an Initiate* will give some idea of what the foundation stone is:

“What then is the ‘sign of Jonah’ which the Christ bore about with Him, visible to all who could see, other than the ‘house of heaven’ wherewith Paul longed to be clothed: the glorious treasure house wherein all the noble deeds of

many lives glitter and glisten as precious pearls? Everybody has a little ‘house from heaven.’ Jesus, holy and pure beyond the rest, probably was a splendid sight, but think how indescribably effulgent must have been the vehicle of splendor in which the Christ descended; then we shall have some conception of the ‘blindness’ of those who asked for ‘a sign.’ Even among His other disciples He found the same spiritual cataract. ‘Show us the Father,’ said Philip, oblivious to the mystic Trinity in Unity which ought to have been obvious to him. Simon, however, was quick to perceive, because he himself had by spiritual alchemy made this spiritual petros or ‘stone’ of the philosopher which entitled him to the ‘Keys of the Kingdom;’ an Initiation making usable the latent powers of the candidate evolved by service.

“We find that these ‘stones’ for the ‘temple made without hands’ undergo an evolution or process of preparation. There is first the ‘petros,’ the diamond in the rough, so to speak, found in nature. When read with the heart, such passages as 1 Cor. 10:4, ‘And did all drink the same spiritual drink; for they drank of that spiritual Rock (Petros) that followed them; and that Rock was Christ,’ are illuminating in this connection. Gradually, very gradually, we have become impregnated with the *water of life* which sprang from the Great Rock. We have also become polished as ‘lithoi zontes’ (living stones), destined to be grouped with that Great Stone which the Builder rejected; and when we have wrought well to the end, we shall finally receive in the Kingdom the diadem, the most precious of all, the ‘psiphon leuken,’ (the white stone) with its New Name!”

### The Rock

The Rock of Christ is the foundation stone of the Aryan Epoch. Christ brought to man something which is very important to his development. In the first two Epochs mentioned man developed the mind and certain creative faculties. But during the Aryan Epoch a new factor was added: the opportunity to become self-conscious. In all other phases of man’s evolution, he thought of himself as part of one vast brotherhood, as in the Lemurian Epoch, or, during the Aryan Epoch, as a member of a race, tribe, or other group of people. We find this even at the coming of Christ and, to some degree, afterwards. People thought of themselves as sons of somebody else — i.e. Abraham’s son. They did not think of themselves as individuals but as parts of an organic whole.

Christ brought to man the ability to

receive within himself his own spiritual individuality. But He did not *give* it to man; it is something that man consciously must reach out for himself.

This is the paradox of Christianity. We ask how we are to gain this self-conscious individuality, especially when we read: "He who would be the greatest among you, let him be the servant of all. Loving, self-forgetting service is the shortest, the safest, and the most joyful road to God." How are we to gain our individuality if we are told to forget ourselves? How are we to gain the Christ within ourselves if we are told to throw away all those things we are told to look for?

This is much simpler than it appears. The self that we must throw away is the lower self, the personal self. The self we are to forget is that self which cries out for "mine" and "thine," the self which wants only for the self instead of for the good of all. It is remarkable that when an individual gives of himself through service, he creates inside himself a kind of vacuum. The more he gives up of himself, the more he dispenses with the lower personality. And the more this lower personality is dispensed with, the more something happens within the being of that man. Christ starts to fill his soul. His own individuality becomes more apparent within him, and in consequence this vacuum is filled with himself.

This is very important: the idea of loving, self-forgetting service is one of the foundation stones, one of the mainsprings, in the service of Christ.

### Love

How are we to attain the idea of love that Christ gave to us? Henry Drummond, in his essay, "The Greatest Thing in the World," said: "Now the business of our lives is to have these things fitted into our characters. That is the supreme work to which we need to address ourselves in this world, to learn Love. Is life not full of opportunities for learning Love? Every man and woman every day has a thousand of them. The world is not a playground; it is a schoolroom. Life is not a holiday,

but an education. And the one eternal lesson for us all is how better can we love. What makes a man a good cricketer? Practice. What makes a man a good artist, a good sculptor, a good musician? Practice. What makes a man a good linguist, a good stenographer? Practice. What makes a man a good man? Practice. Nothing else. There is nothing capricious about religion. We do not get the soul in different ways, under different laws, from those in which we get the body and the mind. If a man does not exercise his arm he develops no biceps muscle; and if a man does not exercise his soul, he acquires no muscle in his soul, no strength of character, no vigor of moral fibre, nor beauty of spiritual growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character — the Christ-like nature in its fullest development. And the constituents of this great character are only to be built up by ceaseless practice.

"What was Christ doing in the carpenter's shop? Practising. Though perfect, we read that He learned obedience, He increased in wisdom and in favour with God and man. Do not quarrel therefore with your lot in life. Do not complain of its never-ceasing cares, its petty environment, the vexations you have to stand, the small and sordid souls you have to live and work with. Above all, do not resent temptation; do not be perplexed because it seems to thicken round you more and more, and ceases neither for effort nor for agony nor prayer. That is the practice which God appoints you; and it is having its work in making you patient and humble and generous and unselfish and kind and courteous. Do not grudge the hand that is moulding the still-too-shapeless image within you. It is growing more beautiful though you see it not, and every touch of temptation may add to its perfection. Therefore keep in the midst of life. Do not isolate yourself. Be among men, and among things, and among troubles, difficulties and obstacles. You remember Goethe's

words: 'Talent develops itself in solitude; character in the stream of life.' Talent develops itself in solitude — the talent of prayer, of faith, of meditation, of seeing the unseen; character grows in the stream of the world's life. That chiefly is where men are to learn love.'

### Foundation Stone

The more an individual applies himself to this idea of love, the more he forgets himself in the lower sense and strives to understand the higher spiritual qualities within him, the more he lays down a foundation stone. Just as in past Epochs we laid down certain foundation stones for the building of that house unseen, the spiritual house that we want to bring about inside of ourselves, so too, in the present Epoch, are we laying the foundation stone for the future.

We may well ask ourselves, what is the future? We know we are laying a foundation stone of self-consciousness through love and service, but what is the next step in man's evolution? What building are we going to build and talk about? We have a good preview of this in what astrologers and occultists are calling the Aquarian Age. We have already seen some of its influence in the present Age, because every time we lay down a foundation, we can see a little of the building that is to come.

The ideal of the next age may be summed up in one word: freedom. We talk much about freedom, but we only gain it through our ability to discipline ourselves. Picasso once said: "When I find I can create a picture in five colors, instead I try to create it in only three." That is discipline, and through his discipline he had freedom of his art and an intense ability to create.

The more an individual disciplines himself to the idea of loving, self-forgetting service, the more he creates within himself the ability of freedom. Because he is not bound to the selfish fruits of life, he is freed to more spiritual things. He is not bound to the physical comforts that often

originate in selfishness, but can rise above them, taking or leaving them as necessary.

This passage from *Teachings of an Initiate* will give us an idea of what we are to do now if we wish to reach the goal of freedom:

"There are three steps in the evolution of 'the Stone of the Sage': Petros, the hard rough rock; Lithon, the stone polished by service and ready to be written on; and psiphon leuken, the soft white stone that draws to itself all who are weak and heavy laden. Much is hidden in the nature and composition of the stone at each step which cannot be written; it must be read between the lines.

"If we hope to build the Living Temple with Christ in the Kingdom, we would do well to prepare ourselves that we may fit in, and then we shall know the Master and the Sign of the Master."

The Master that we are looking for is the Christ Within. The building that we are constructing for the future is the building of freedom, so that all people in the world may be free from sorrow and suffering and be together in Fellowship.

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GRIN AND BEAR IT?

(Continued from page 301)

applying the concept and seeing the cross, not as a suffering cross but as a cross of love, then we can and will walk through it. We can change our frustrations, our bitterness, our suffering into love and growth. Remember, God is all love, all harmony, all mercy. Pray, meditate, and forget Ego. We need to do it. We can do it.

# The New Look in Earth Science

William S. Green

**T**hat great strides have been made in all branches of science in recent years is evident to most of us today even if we are not particularly oriented in these areas of human endeavor. To one who has had the experience of teaching earth science for some time, it is indeed exciting and also encouraging to see this steady growth and achievement.

We should realize, however, that science has its limitations in that the discoveries are confined to what is revealed through the five senses. It is true that computers and ingenious electronic equipment refine and improve scientific work, but such investigations are presently confined largely to the lower strata of the physical world. While the discoveries are wonderful and useful, we should realize that there may be underlying causes in a more subtle dimension of Nature. Breakthroughs are being made particularly in physics, and it is hoped that discoveries in the more subtle dimensions of Nature will reveal a more complete understanding of these matters than the purely physical explanations afford.

The chronology and cyclic nature of the forces that change and modify the face of our planet have long been of interest to the geologist. Now, however, with more sophisticated methods, he is finding better answers to questions that in the past years eluded him. In addition to better techniques there are more highly qualified workers delving into earth science problems. Various countries are involved, a fraternity of workers expands an ever-widening frontier, more money is being spent, and the scope of the studies has enlarged greatly.

One of the fascinating concepts that is now being investigated envisions our Earth with a somewhat flexible "skin" that is about forty miles thick. This is, of course,

egg-shell thin compared to the Earth's diameter. Large continental segments of this "skin" gradually shift and rearrange themselves through the passing centuries. The geography of ancient continents and oceans is being plotted. The relationship of these features to our present geogeography gives interesting clues with respect to earthquakes, climatology, and the flora and fauna of the Earth.

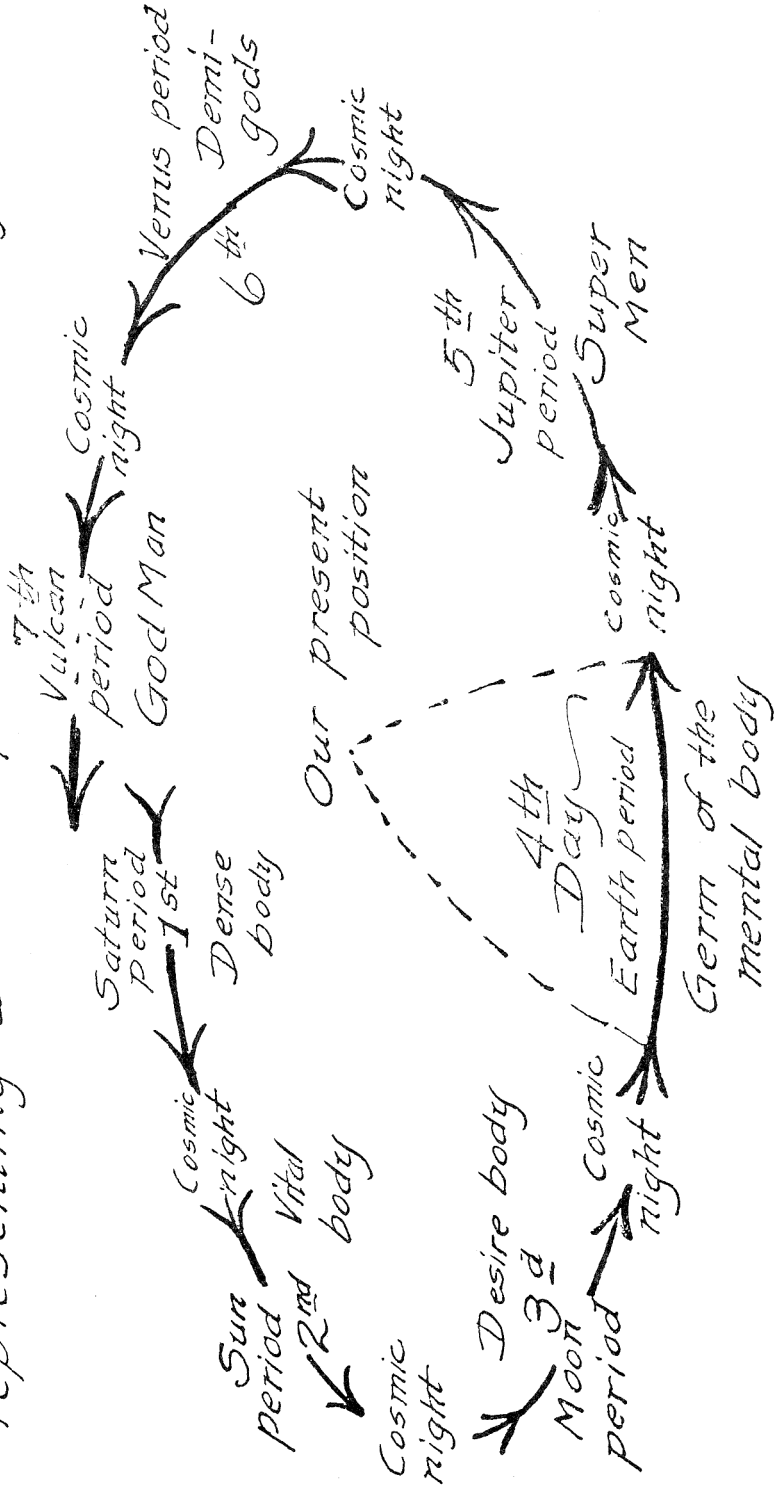
When large continental segments rub together at the edges, we have faults like the San Andreas fault in California. If the movement is of a sliding nature, one edge against another, the possibility of lubricating the rubbing surfaces exists. This lubricating process could be accomplished by drilling deep wells (three miles deep) in strategic places and pumping water into them to do the lubrication. It would be expensive, but the cost would be small compared to the destruction that would result from a major earthquake as in the San Francisco area for example, to say nothing of the enormous loss of life.

The purpose of the deep well technique would be to prevent a major quake by removing the strain with a series of minor quakes over a period of time. No one knows if and when a large quake is due. Will there be time to prevent one with this interesting plan?

Another interesting aspect of earth science is the age of the Earth — its chronology. Scientists have found that the oldest rocks are in Greenland. When such rocks are ground to a powder and analyzed chemically with regard to the strontium they contain, a more accurate time index of geological events is obtained. A figure of four and one half billion years has been estimated for our Earth's age by these studies.

# The 7 "Days" or Periods of Creation

A cycle of Cosmic "days" and nights representing a time span of 15 billion yrs.



If we compare this figure with what occult science gives as the age of our Earth, we find that it corresponds to the fourth day, the Earth Period, our present position on a spiral of cosmic "days and nights" lasting fifteen billion years. (See accompanying diagram)

The scientists have here a wonderfully accurate picture of the Earth Period, but it is only a portion of the fifteen billion years, one small part of an endless spiral. Their findings are limited and include only data of the physical realm (liquids, solids, gases) and impressions of the five senses gathered through sophisticated electronic equipment to aid in the studies.

The investigations offer a mechanistic explanation of the events of the Earth's life and chronology. No mention is made of a guiding Intelligence or plan governing the forces of Nature.

Anthropologists have made good use of Carbon 14 dating techniques in determining the antiquity of ancient civilizations. The method is very accurate for periods of time involving thousands of years as opposed to millions of years. Dendrologists have also used it in determining the age of bristlecone pines, the most ancient of living things. Since the carbon cycle is involved in this technique and organic compounds containing carbon are used, they are not as durable and long-lived as mineral compounds such as the Greenland rocks for example.

Anthropologists and geologists have recently investigated prehistoric fireplace rocks and studied magnetic fields that existed in those ancient times in rocks. They find the fields are at variance with the magnetic fields of rocks in the same areas today. What is the explanation? Actually we must realize that we really have much to learn about magnetism, gravity, and electricity, although we make extensive use of them in a multiplicity of ways.

As scientists push the periphery of knowledge into an ever-wider-circle they are finding that the purely physical realm

is inadequate to answer many problems that arise. A meeting of the minds is needed between occult science and the physical sciences. One example will help to illustrate: "The etheric vision reveals both molecules and atoms and the forces locked up within the atoms, and other forces and particles. Occult scientists have described them as best they could, but their vocabulary is not the vocabulary of modern science, and until a nuclear physicist develops the etheric vision or an occult scientist schools himself in nuclear physics, students will have a difficult time in equating their occult knowledge with modern physics and chemistry. A few scientists have admitted to the possession of extrasensory perception." (*Etheric Vision and What It Reveals*—page 21)

To summarize — we have seen in this discussion on the earth sciences that: the cycles involved are of *enormous* size, complexity and duration; science has gone a long way in discovering the inner mechanics of these cycles and is beginning to think in terms of using the knowledge to help mankind; the application of scientific knowledge in these related fields can affect and improve our Earth environment especially if the perspective is in terms of significant amounts of time. This would apply not only to earthquakes but to biology genetics, chemistry, physics and other sciences; hopefully, we can look forward to a time when the physical scientist and the occult scientist can work together, pool their knowledge, and discover ever-greater things about Nature's Cycles and Nature's Laws.

The opinions expressed in this article are those of the author.



# Truth, Beauty and Goodness

Audrey Glover

“**S**eek and you shall find,” is one of Christ Jesus’ affirmations. All aspirants to the higher life should choose carefully what they hold before themselves as goals.

It is likely that all possible worthy goals are expressed in the three words: truth, beauty, goodness. These are eternal verities which never change, though our comprehension of them is ever-changing. They are a trinity, each interrelated with the others, though each has its own individuality and emphasis. Truth is considered primarily the field of science, beauty the field of art, and goodness the field of religion and ethics. But truth is a part of beauty and goodness, even as beauty is a part of truth and goodness, and goodness is a part of truth and beauty.

A. Clinton Brock sees this unity when he writes: “The universe is to be valued because there is truth in it, and beauty in it, and we live to discover the truth and beauty no less than to do what is right. Indeed, we cannot attain to that state of mind in which we naturally do what is right unless we are aware of the truth and beauty of the universe.”

All that each person has of truth, beauty, and goodness has been built into him as soul qualities by right action, right thoughts, and right feeling in past lives. The Ego, the Spirit, knows what it has learned and what it can continue to learn by contacting the higher realms where these qualities exist in all their purity and wholeness. This is why great thinkers often speak of all of these things as having their source within the self. Emerson wrote: “Though we walk the world over to find the beautiful, we must carry it within us, or we find it not.” And Browning wrote: “Truth is within ourselves. It takes no rise from outward things.”

It seems there is a dual purpose for our existence on this Earth plane: first, to learn whatever we can of material things, often through toil and pain; second, to learn to bring down truth, beauty, and goodness from the higher realms, for they bring with them love, joy, and wisdom to brighten the pathway from clod to God. Truth, beauty, and goodness also can be known on the material plane. They come into the consciousness through the five senses, the thoughts, and the feelings, and their reactions in the mind. Thereby illusion creeps in, for as H.P. Blavatsky says: “The mind is the slayer of the real.” It is only an instrument of the Spirit, and this instrument is modified and conditioned by the often erroneous thoughts, feelings, and actions of the past. Yet the mind, however limited and subject to illusion, is a necessity for gaining knowledge here. We must learn to discriminate between truth and falsehood, beauty and ugliness, goodness and evil. All religions and philosophies, all art and science, deal with these eternal problems.

Let us look at truth, beauty, and goodness separately, to gain more insight into each as a goal. A dictionary gives this definition of truth: “A transcendent fundamental or spiritual reality.” Emerson said: “Truth is the summit of being.” Much importance is given to truth in the Bible: “You shall know the truth and the truth shall make you free;” “I am the way, the truth, and the life.” The poet, William Cullen, wrote: “Truth crushed to earth shall rise again. The eternal years of God are hers.” We can know the truth of what we think, feel, speak, and act by the power for good that it gives our lives.

Maeterlinck wrote: “Nothing in the whole world is as athirst for beauty as the soul,” showing that he saw beauty

as a soul quality. The saying, "Beauty is in the eye of the beholder," means that it comes from within. It is not in the eye, or ear, or even in the mind, but in the Spirit. Another definition of beauty is: "An intuitive recognition of obedience to universal principles," the word "intuitive" showing that the recognition is not of the mind. Harmony is the result of that obedience to universal principles, and harmony is an integral part of beauty. Another poet has written: "There is beauty all around our paths if but our watchful eyes can trace it midst familiar things, and thru their lowly guise." And Elizabeth Janet Gray says it even more clearly: "Fragments of beauty and truth lie in every path; they need only the seeing eye and spirit to become the stuff of minor ecstasies." The finding of beauty is always the finding of joy! Arriving at truth and goodness may also bring joy, but not the pure, unalloyed joy that comes from beholding beauty.

Perhaps the search for goodness best may be directed along the lines set forth by Brother Lawrence in his little book, *The Practice of the Presence of God*. This means a constant awareness of oneness with our Creator. Again, the Spirit knows what of goodness and spiritual consciousness has been built into its being which manifests as conscience. We alone are the judges of good and evil for ourselves individually, though many helps are given in religions and philosophies.

To be able to bring truth, beauty, and goodness from the higher realms fully and consciously is a long and arduous process, probably taking many lives, but many are given glimpses along the way. It is necessary to raise the individual vibrations to the higher rates of those realms. Right living and the ability to control the mind are part of the training. Many reach a higher stage unconsciously, perhaps because they have already achieved it consciously in past lives. It is probably safe to say that all manifestations of genius in any field are made by people who were

in contact with these higher realms, either consciously or unconsciously, when their genius manifested.

Beethoven wrote: "I know that God is nearer to me than to many others in my art, and I commune with Him fearlessly. I have ever acknowledged and understood Him." Thackeray wrote: "I have been surprised at the observations made by some of my characters . . . . It seems as if an occult power was moving my pen." These are but two illustrations out of many possible ones of recognition by genius of assistance from higher worlds.

Often in dreams, or in the moments between sleeping and waking, one has these glimpses, or hears celestial music. These moments bring joy. Some people have said that their "night life," their dreams, were far better and happier than anything the day could offer. Warner Sallman, who painted the "Head of Christ" which has become an almost-universally accepted likeness of Christ, tells that he saw it in a dream. He was a commercial artist who had been commissioned to do the head of Christ for a publication. But, try as he might, he could not get one to satisfy him. Finally he went to bed, at a late hour, with it undone, though the deadline was the next morning. He fell asleep and saw the head in a dream! He awoke at once, went back to his easel and painted what he had seen in all its beauty and perfection.

Let it be our habitual pattern to keep before us ever the true, the beautiful, and the good. As St. Paul expresses it in *Philippians* 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." L.L. Dunnington says: "If we train ourselves to dwell upon that which is good, and true, and beautiful, we gradually build integrated, poised, power-

(Continued on page 312)



# MAX HEINDEL'S MESSAGE

## Nature Spirits



The following question has been asked: "It is stated in *The Rosicrucian Cosmo-Conception* that the faculty of space perception is connected with the delicate adjustment of the three semi-circular canals in the ear, each pointing in one of the three dimensions of space; also that logical thought and mathematical ability are in proportion to the accuracy of their adjustment. It seems that the perception of the fourth dimension has been arrived at by mathematicians of a very high degree. Can you tell me if there is any change in the arrangement of these semi-circular canals, or what is the process that leads up to the fourth-dimensional consciousness? It would also seem that Nature Spirits and elementals, and possibly bees and the Elberfeld horses, have this fourth-dimensional consciousness, which is a higher degree of consciousness than that which we now possess. Will you please supply the missing link? What makes man superior to these beings, and what is the arrangement of the semi-circular canals in the case of the bees and these gifted horses?"

To the majority of mankind, figures are exceedingly dry. They are not only uninteresting, but also exceedingly tedious, for we are used to living an outward life among other people and friends where we give expression to our desires, feelings, and emotions. The more these are stirred, the more interesting do we find life. Contrariwise, the things that do not cause a ripple of emotion are held to be dull and uninteresting. Therefore, the majority do not take to mathematics or anything else that will sharpen the mind without at the same time arousing the emotional nature.

We know that God geometrizes: that

all the processes of Nature are founded upon systematic calculation, which argues a great Master Mind. When God, as the great Architect of the universe, has built the whole world upon mathematical lines, we may know that consciously or unconsciously the mathematician is reaching out in a direction in which eventually he will find himself face to face with God. This in itself argues an expansion of consciousness. When we consider the fact that each one of the semi-circular canals is in fact a supersensitive spirit level adjusted so as to indicate to our consciousness the motion of our body through the length and breadth, height and depth of space, we may easily understand that their accurate adjustment is necessary to space perception. If they are true, then the space perception of the person is perfect. If he takes up the study of mathematics, his theories will agree with what he sees in the world as actual facts.

This in some high minds engenders an actual love of figures so that they may rest such a mind instead of being a source of fatigue as they are to most people. Then that love of figures may arouse in one the latent spiritual faculties, but not through any change in the semi-circular canals. These are bony structures and not easily changed during the lifetime. There is no doubt, however, that one who has a taste for music or mathematics will later build these canals more accurately in the Second Heaven between death and a new birth.

With respect to the consciousness of the

elementals or Nature Spirits: It is quite correct to assume that they have what may be called a fourth-dimensional consciousness, for in addition to the height, width, and depth of the physical world, there is what we may call "throughness" in the ethers. With the etheric sight you may look into a mountain, and if you have an etheric body such as the Nature Spirits possess you may also walk through the hardest rock. It will offer no more obstruction than the air does to our progress here — in fact, not so much, for here we are hindered by winds.

Even among Nature Spirits there are different entities and a corresponding variation of consciousness. The bodies of the Gnomes are made of the chemical ether principally, and therefore they are of the Earth earthy. One never sees them fly about as do the Sylphs. They can be burned in fire. They also grow old in a manner not so greatly different from that of human beings.

The Undines which live in the water and the Sylphs of the air are also subject to mortality, but their bodies being composed of the life and light ethers respectively make them much more enduring. Thus, while it is stated that the Gnomes do not live more than a few hundred years, the Undines and Sylphs are said to live for thousands. The Salamanders, whose bodies are principally built of the fourth, or reflecting, ether, are said to live many thousands of years.

The *consciousness* which builds and ensouls these bodies, however, belongs to a number of divine hierarchs who are gaining additional experience in this manner; also, the *forms* which are built of ether and thus ensouled have attained a degree of self-consciousness. During their long lives they have a sense of their own transitory existence, and it is to their rebellion against this state of things that the war of the elements is due. Fancying that they are being held in bondage, they seek liberation from the leash by force, and having no sense to guide themselves,

run amuck in a destructive manner which at times brings about great catastrophes. The consciousness of the Gnomes is too dull to take the initiative, but they not infrequently become accomplices of the other Nature Spirits by opening passages which favor explosions in the rock.

However, this has no connection at all with the Elberfeld horses or kindred animal prodigies. These are the wards of their respective Group Spirits, and it is probably the last time they will seek embodiment in an animal form. When this happens, such Spirits are relegated to Chaos where they must wait during the Cosmic night for their less gifted brothers, until the time when it is possible to begin their human evolution in the Jupiter Period.

\* \* \*

## TRUTH, BEAUTY AND GOODNESS

(Continued from page 310)

filled lives." Here is the power of the positive — there is no room in it for any but constructive, dynamic, healing forces, which are the real powers in heaven and on Earth.



"And this our life, exempt from public  
haunt,  
Finds tongues in trees, books in running  
brooks,  
Sermons in stones and good in everything."

—Shakespeare

# Studies in the Cosmo-Conception

## Preparation for Initiation

Q. What is the relation of the Head of the Rosicrucian Order to the outside world?

A. The Head of the Order is hidden from the outside world by the twelve Brothers. Even the pupils of the School never see him, but at the nightly Services in the Temple His presence is *felt* by all, whenever He enters, and is the signal for the commencement of the ceremony.

Q. Who besides the Brothers may be present at these Services?

A. Gathered around the Brothers of the Rose Cross, as their pupils, are a number of "lay brothers."

Q. What is their spiritual status?

A. They are people who live in various parts of the Western World, but are able to leave their bodies consciously, attend the services, and participate in the spiritual work at the Temple — they having each and every one been "initiated" in the method of so doing by one of the Elder Brothers.

Q. Do these pupils remember their experience when they return to their bodies?

A. Most of them are able to remember all that happens, but there are a few cases where the faculty of leaving the body was acquired in a previous life of well-doing and where a drug habit or a sickness contracted in the present existence has unfitted the brain to receive impression of the work done by the man when away.

Q. Is the general ideal of initiation correct?

A. The general idea of initiation is that it is merely a ceremony which makes one a member of a secret society; that it may be conferred upon anyone willing to pay a

certain price, a sum of money in most cases. While that is true of the so-called initiation of fraternal orders and also in most pseudo-occult orders, it is an erroneous idea when applied to initiations into various degrees of truly occult Brotherhoods.

Q. What is required of the candidate for initiation?

A. In the first place there is no golden key to the Temple; merit counts but not money. Merit is not acquired in a day; it is the cumulative product of past good action.

Q. Does the pupil know when he is ready for initiation?

A. The candidate for initiation is usually totally unconscious that he is a candidate. He is usually living his life in the community and serving his fellow men for days and years without any ulterior thought until one day there appears in his life the teacher, a Hierophant of the lesser Mysteries appropriate to the country in which he resides.

Q. In what way is he qualified?

A. By this time the candidate has cultivated within himself certain powers for service and help, of which he is usually unconscious or which he does not know how properly to utilize.

Q. What service does the initiator render?

A. The task of the initiator will now be plain; he shows the candidate the latent faculties, the dormant powers, and initiates him into their use; explains or demonstrates to him *for the first time* how the candidate may awaken the static energy into a dynamic power.

Ref: *Cosmo*, pp. 523-525

# WESTERN WISDOM BIBLE STUDY

## The Ascension

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them; and carried up into heaven.

And they worshipped him, and returned to Jerusalem with great joy:

And were continually in the temple, praising and blessing God. (*Luke 24:49—53*)

The final culmination of the path of the Christian Mystic as portrayed in the experiences of Christ Jesus comes in the sublime event of the Ascension. At this time the mighty Archangel, the highest Initiate of the Sun Period, clothed in the dazzling radiance of a superlative spiritual body and accompanied by joyous celestial hosts, ascends into His own home world, the World of Life Spirit and on to the very throne of God, the Father. There he is revived for His return to the Earth, where He will again give of His very life substance for the liberating of mankind from the toils of materialism.

“Lo, I am with you always, even to the end of the world,” said Christ Jesus, and to the Christian Mystic there comes an unutterable joy in contemplating this comforting assurance. He is, indeed, as the indwelling Planetary Spirit of our Earth, radiating His life and love to our dark world and its inhabitants, with us “always.” Every year since the Great Sacrifice on Golgotha, the Christ Spirit has made the journey from the Earth to the higher realms, and back again. At the time of the summer solstice in June He begins His downward journey, reaching the atmosphere of the Earth at the time of the autumnal equinox

in September. By the 24th of December He has reached the center of our planet, where He remains for three days. Then commences the withdrawal, which is completed at Easter. From that time our Savior passes through the higher worlds, reaching the World of Divine Spirit again on the 21st of June.

As it is above, so it is below. The processes which take place upon a larger scale in the Earth are reproduced also in man. We are thus assured that every human being will at some time attain to the stage of consciousness where he can leave his physical vehicles consciously, step out from his cross of matter, and ascend into the higher spiritual realms in his soul body. This is the inspiring message held out by the Western Wisdom School of the Rosicrucians.

Throughout the steps of initiation, be they of the mystic or of the occultist, there runs the high refrain of “life eternal.” “There is no death,” joyously sings the poet, and this blessed thought, ringing with the golden note of truth, sounds for the spiritual aspirant an eternal inspiration toward ever higher steps on the spiral path to God. The Spirit, which is man, is indeed immortal and can never die. In him exists that God-given power to unfold into infinitely larger states of spiritual consciousness, accompanied by the realization of that glorious immortality which is the reward of the perfected Spirit.

Some time in the future will dawn a glad day when “all mankind. . . will ascend to heavenly realms to become pillars of strength in the Father’s house, from whence they shall no more go out.”



# ASTROLOGY

## Neptune — Principle of Instrumentation

Elman Bacher

They will be done. It is by this phrase, or one of its many equivalents, that the human being recognizes that he is an instrument in the hands of the over-all Forces, either White or Black. In an attitude of adoration or consecration, he surrenders his personal will in order to serve his concept of the purposes of those Forces. Also, those who are qualified to act as agencies for the releasing of Power are driven by irresistible urges to do so, even though they may not be conscious of their instrumentality.

Of the former group, Jeanne d'Arc, the warrior-saint of France, is a good example. Through her devotion to her "voices" she became an instrument in the hands of those spiritual agencies which were concerned with the development of the French nation. An extraordinary example of conscious instrumentation was Isadora Duncan, the American dancer. Her inspirational responsiveness made possible a dynamic liberation to the concept of the art of dance in modern times. Among the many people in recent years who demonstrated instrumentation we may consider Bernadette Soubirous, the French peasant girl, through whom the establishment of the healing grotto at Lourdes was made

possible. Max Heindel, the late Father Flannagan, and Mother Frances Cabrini were instruments for the establishment of institutions for instruction, human regeneration, and healing.

Of the second group, humanitarians who work along the more secular lines of government, science, economics, etc., are good examples. Of these we might mention Woodrow Wilson, Thomas Edison, Henry Ford, and Albert Schweitzer.

The exoteric symbol of Neptune is the trident, or forked spear, of the ocean god. Esoterically, however, the symbol represents the upturned cup, open to receive the inflow of inspirational or astral energies. Furthermore, we are told, Neptune is not a member of our solar system but is functioning as a "transmitter of galactic energies" to our system. In this function of galactic transmission, Neptune is seen to parallel, on a vast, transcendent scale, the functions of our Moon, which works locally between the Earth and the Sun.

Combining the above factors, we see that Neptune is a feminine vibration, impressionable, sensitive, reflective, fluidic, and receptive. As the Moon is "mother" in a personal sense, with reference to relationship, home, and nation, so Neptune

is mother in a universal sense. "Mother Church," all-embracing, all-forgiving, all-redeeming, is Neptune; the ocean, harboring in its depths the evolution of millions of forms, is Neptune; the virtue of compassion, which is understanding love, recognizes no barriers to its expression — it reaches all because it has experienced all — its universality is a perfect representation of Neptune. The magic of art is Neptune; by attunement to this transcendent vibration man gives expression to the highest impulses of his consciousness through poetry, drama, dance, music, painting, and sculpture. Through these agencies Man, from his beginnings, has sought to give "body" to his idealities through the direction of technique by will, fired by inspiration. Religion and art are two ways of saying "Man's expression, of his recognition of divinity." Through these two forms of expression, man proves himself to be an instrument in the divine Hands. Through the exercise of his Neptune potentials, he manifests as a microcosmic transmitter of super-dimensional forces in his capacities as artist, healer, teacher, and philanthropist.

While Venus represents man's faculty of response to Beauty through his inner sensitivities and cultivations, Neptune represents his faculty to contrive Beauty or express Beauty by means of exercising his artistic talents and abilities; he uses his materials as instruments to manifest his concepts, but he in turn, through response to inspiration, is an instrument through which great Intelligences speak to humanity. The two arts which most specifically represent the instrumentation of Neptune are music and drama.

Neptune is the transcendent planet of the mental triad — Mercury and the Moon being the other two. Since the language, or "the word" of the inner plane is tone (rhythmic sound vibration), the musician speaks to us in melody and tonal harmony. The interpretive musician acts as an instrument to manifest the concepts of the creative musician who, in turn, acts as an instrument for inner-plane voices. The

trained improviser, by his sensitive response to musical inspiration and the obedience with which his physical equipment reacts to that inspiration, is an immediate and direct channel for artistic utterance. In the exercise of his talent, his body, his musical instrument, his musical intelligence and responsiveness are all fused into one composite instrument through which the inner-plane voices speak to us.

The actor, from his inner knowledge of human nature and experience, which is accumulated through many incarnations of intense emotional experience, symbolizes in each characterization a certain vibratory pattern, or level, of the soul body of mankind. Through his inspiration he transmits the playwright's concept of humanity and temporarily assumes the reality of a certain type of person. The greatest acting requires, of course, technique of timing, reading, and movement, but the quality of spiritual greatness that moves the members of an audience to rapture and exaltation is that which is derived from the actor's transmission of his own inner memory (the superconscious) of experience. He "out-pictures" a facet of the inner memory of each person moved by his performance.

The drama of life is reflected, microcosmically, by the drama of the theater. Human problems, relationships, joys, loves, sufferings, defeats, and triumphs are all mirrored by the projection of the playwright and the instrumental interpretation of the actor. When we, as individuals, choose to make ourselves instruments of the divine, we play a role on our own stage of life that is ennobling, inspiring, beautiful, and triumphant.

"Instrumentation" is a focalized releasing of power. When used by persons centered by the higher dimensions of consciousness, great service of beauty, healing, and realignment are made possible in all phases of life — human and sub-human. However, power is no respecter of persons or things; it just operates as it is directed. Consequently, when it is released through

an unregenerate or unspiritualized consciousness, instrumentation becomes a process by which indescribable negatives may be exposed. Egotism that is self-centered and self-glorifying makes of instrumentation a thing of evil because through it power is released for the fulfillment of ends that are limiting and destructive. In this reference the vibratory effects of Neptune must be understood in the study of horoscopes of criminals, delinquents, and psychopaths. These sick people are disorganized, intensity of desire capacities over-balancing will and/or intelligence, intensity of purpose coupled with perversion of ideality and all such maladjusted conditions tend to develop responsiveness to destructive astral forces. Putting these impulses into action is "black instrumentation." The person whose intense but undirected sexuality leads him to perpetrate murder and cruelty as an "outlet" is a tool of blackness; the religious fanatic who, in the name of his gentle, loving Master, abuses, imprisons, tortures, and enslaves his fellow man "for the glory of God and His Church" may be perfectly sincere in his motives, but in such treatment of others he proves himself to be on a low vibratory rate.

The Spanish Inquisition may be studied briefly at this point since the organization was an instrument of "Mother Church." There were, doubtless, many members of the Inquisition who zealously and sincerely perpetrated outrages against "heretics," being motivated by idealistic efforts to express glory to God as their church interpreted it. Acts of heroism, self-sacrifice and loyalty which they committed point to an unshakable faith in their concept of spiritual rightness. The means used will have to be answered for in subsequent incarnations, but there is no doubt that sincere devotion to an ideal builds in Whiteness in the inner planes.

It is the ultimate perversion of the vibration of Neptune when a pretense of ideality is utilized deliberately for self-aggrandizement, self-glory, and domination over the mind and body of another person. This is illusion masking illusion, corruption

of corruption, a lie lying to itself.

When the regeneration has been commenced and the Neptune-patterns from the past are ready for redemption, people are pulled into the most impossible-to-control situations. They are subtly influenced into habits which destroy them; they ask for bread — they get stones; they lovingly assume a responsibility — it becomes a back-breaking burden from which they never find release in this life; they seek spiritual enlightenment — they get a species of black magic which wrecks them; they have intense creative urges and their efforts toward self-expression are frustrated at every turn; they are endowed with unusual physical attractions — they never find the fulfillment of love which they seek above all other things. In each of these cases, the realization of the Ideal forever eludes the suffering person with the accompanying temptation to sink into negative levels of cynicism, rage, and hopeless fury against Life which they begin to think of as something they can no longer endure but must escape from. Negative Neptune is the flight from reality through drink, drugs, indolence, perversion, and suicide. The flight from reality is the attempt to escape the pressure of the Inner Voice, which is the person's Reality; he cannot face his past failures to live spiritually.

Neptune afflicted in the horoscope should be studied as a karmic indication of principle having been perverted in the past. People who attempt, in one way or another, to escape their problems do so only because they are not aware of the principle which is working for their development. They have in the past blinded themselves to "principle-awareness" by deliberately masking their own truth. Objectively or subjectively in these instances Neptune walks hand in hand with cause and effect, clouding the lives of people with illusion because of illusion having been perpetrated.

Since everyone's Neptune is activated in some way periodically it is of value to the astro-analyst to learn something of the person's experience and reactions in those

times. A person who, to a degree, lives with his Neptune, will recall moments of intense inspiration and exaltation; he will refer to a highly developed, spiritually-minded person whose acquaintance he made or an experience of artistic illumination. Persons who are not well acquainted with Neptune may recall experiences that caused them considerable distress. They misplaced and lost things; material affairs appeared chaotic and confused; things happened and things were said, the sources of which could not be determined; relationships took on a bizarre aspect and unsuspected things were revealed. On the more subtle planes of experience strange, disturbing emotions were aroused, complex desires and peculiar ecstasies may have been felt; will power and purpose seemed to dissolve into unaccustomed feelings of lassitude and indifference; trancelike imaginings and weird dreams may have been experienced. Persons whose charts carry a heavy emphasis on the element of Earth or the vibration of Saturn can experience in their Neptune activations something really frightening: the material expression of life seems to become fluidic and perspectives appear all out of focus. This is Neptune reminding them of impermanence of the physical plane; it may appear like a temporary aberration but it is really just a momentary shift of consciousness onto a more subtle plane.

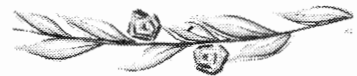
The quality of hyper-passivity clearly describes Neptune's personality and as such emphasizes in a pronounced manner the receptive, feminine potentials of the chart. The sign of Neptune's rulership, Pisces, is of the water element and the mutable cross — the most purely impressionable of the entire zodiac.

Since Neptune's function is channelship we must give careful study to the unregenerate patterns of the planets which aspect Neptune in the chart, even if Neptune itself is unafflicted. This is important because though the channel may be efficient in function we should understand the quality of what comes through. A person naturally endowed with psychic

sensitivity or a high potential for idealism and devotion can, in his unregenerate expressions, open up to all manner of perverse or destructive influences. Thus, inundated by waves of inflow from the astral planes, he can submit his heart, mind, and consciousness to agencies which are neither worthy or health-giving. Neptune itself unafflicted in the chart is a potential for transmutation through ideality — i.e. through the exercise of prayer, living devotion to high ideals which are expressions of life-giving principle, purification of the entire organism through regeneration of physical health and responsiveness to the therapeutic power of music or art in general.

Neptune is the ruler of the twelfth house of the natural or cosmic horoscope; its vibrations convey a twelfth house condition to the house that has Pisces on the cusp or is principally influenced by that sign. Planets in Pisces — disposed by Neptune — are potentials for the unfolding of cosmic consciousness through the redemption of karma by Idealism; frictional aspects to Piscean planets indicate the required "soul adjustments."

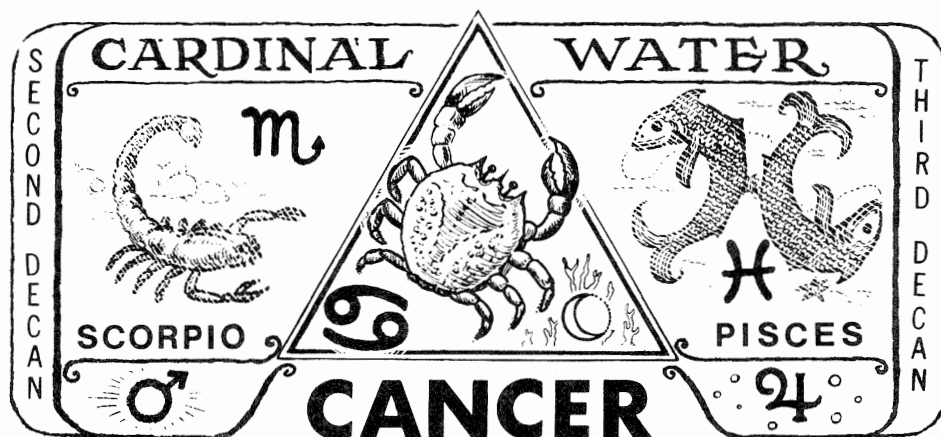
The house containing Neptune contains the secret of how you express cosmic consciousness and, particularly, through which experience patterns; toward what ends you are used by spiritual or astral forces; the source of your awareness of heaven on earth; the principal environmental source of your inspiration; the point where you most easily surrender to your concept of God's will; your transcendence of separateness and instrumentality for truth.



When our will runs parallel with the will of God, no cross is formed: but when our will runs counter to God's will, a cross is formed which is heavy to be borne.

--Aughey





## The Children of Cancer, 1977

*Birthdays: June 22 to July 22*

**SYMBOL** — The crab.

**QUALITY** — Cardinal; or consciousness directed actively and dynamically toward the pursuit of specific goals.

**ELEMENT** — Water; or sensitive, feeling consciousness relating to the soul quality of things. Among other things, the water element represents fluids, the desire body, the Desire World, and the soul.

**ESSENTIAL NATURE** — Protective.

**PHYSICAL ANALOGY**—Rivers, streams, waterfalls, running water.

**RULING PLANET** — The Moon is the ruling “planet” of Cancer because it is able to express its function most easily and freely when placed in this sign. The Moon represents the urge to express self-confidence, to experience self-awareness, and to strive for personal growth. Thus, the Moon represents the urge to be aware of one’s own soul qualities.

**CORRESPONDING HOUSE** — The 4th house corresponds to Cancer, and represents the desire for action and progress based upon individual accomplishment and inner development.

**SYNTHESIS** — The Moon in Cancer and in the 4th house may be expressed

as follows: the urge, actively and dynamically to express self-confidence, to experience self-awareness, and to strive for personal growth in a sensitive, feeling, and protective manner. This urge tends to be motivated or manifested primarily through the desire for action and progress based upon individual accomplishment and development.

**ESOTERIC ANATOMY** — Cancer is one representation of the Conscious Soul.

**EXOTERIC ANATOMY** — Specific: esophagus, stomach, pancreas, diaphragm, thoracic duct, breasts, and uterus. General: sympathetic nervous system, alimentary canal, digestive organs and juices, blood serum, body fluids, and membrane coverings, such as the pleura, pericardium, peritoneum, perioistium, meninges, etc. **PHYSIOLOGY** — The Moon, the ruler of Cancer, governs the physiological processes of digestion, peristaltic action, osmosis, active transport mechanism, and the female menstrual cycle. The forces of the Moon are active in the female during pregnancy in helping to build the body of the incoming Ego. During infancy and childhood they are prominent in regulating the growth and development of the dense body, and also have an effect on the birth

and maturing process of the vital body, desire body, and mind.

**TABERNACLE IN THE WILDERNESS** — Cancer symbolizes the High Priest as he stands in the darkened West Room of the temple. In this position he represents the Ego who has consciously entered into the higher realms of nature in full control of his spiritual faculties.

**GREEK MYTHOLOGY** — Two primary Moon goddesses are Demeter and Persephone (mother and daughter), whose mythologies are highly symbolical of the rhythms and cycles of fertility, creativity, development, and unfoldment found in man and Nature. Gea (Earth) and Rhea are more closely connected with the Earth, but their important roles at the beginning of creation in helping to bring forth the initial order of things

are closely associated with the operation of Moon forces. This reflects the occult fact that the Moon was once a part of the Earth, having been thrown off from the latter in the early part of the Lemurian Epoch. There is also a certain amount of Moon lore to be found in the mythologies of Artemis and Hestia.

**COSMIC CHRISTIANITY** — Cancer is the sign of the summer solstice, the time of year when the spiritual forces are more distant from man so that he can better concentrate on the physical side of his existence and apply himself to learn the lessons that are contained there. During this time, the Cosmic Christ rests in the bosom of the Father and renews the strength which He has wholly spent for our sakes in the course of the past year.

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## Psychology of the Horoscope

E.F.K.

Students of astrology too often overlook the importance of Uranus in the horoscope. Uranus seems to rule that part of the mind which controls images. These mind images are known to most of us as imagination. The inventor whether he be in the field of art or mechanics must have a good imagination. He must be able to sense just how the picture will look, or the music sound, or how the machine will work long before he actually creates his mind child. All of us have the power of imagination to a certain degree, but some of us have the faculty highly developed from birth. Some persons can see an airplane and feel all the sensations of flying, while others can look at a tall building and experience no sensation of looking down from a great height.

Children exhibit the faculty of imagination when they play house or when they try to act as grown-up persons. By the use of their imagination they seem

to be something else than they really are; at least they are trying to produce within themselves the feeling of being older persons. The little boy wants to be a soldier but his age prevents and he brings his imagination to his help.

The result of the imagination on ourselves works in two ways. The inventor makes use of it in a practical way while most of us use it for daydreaming only. Sometimes our daydreams are worry dreams and then the imagination is causing us trouble. At other times our imagination furnishes us much pleasure by allowing us to build air castles. The anticipation of any pleasant event is due to the imagination, and also the anticipation of unpleasantness.

Here enter the "feelings" into the scheme. Most persons do not seem to be able to discriminate between feeling and sensation. A toothache is a sensation because it can be located. When you "feel"

depressed you cannot locate the exact spot where the depression originates. Neither can you do so when you "feel" happy. But these two states of "feeling" follow the working of the imagination in most instances and if you will note carefully the aspects between the Moon and Uranus in the horoscope you will get a clear conception of the type of imagination and the result of the feelings. (The Moon rules the feelings.)

With Uranus in adverse aspect to the Moon, you can expect the imagination of the native to run riot with the feelings. Uranus in good aspect to the Moon and the person will have a vivid and controlled imagination. Saturn in adverse aspect to Uranus will cause a person to have a gloomy imagination; Mars adverse and the person will imagine destructive things. Keep in mind that imagination always precedes acts. Also remember that acts do not always follow imagination.

It seems that the act depends largely on the strength of the imagination and its effect on the feelings. Therefore we should have to consider the Moon and especially the sign which it was in. If in one of the impressionable signs like Cancer or Pisces we could expect the imagination to play a big part, then we should also have to consider the Sun in its sign to see whether or not the imagination would be followed by the act. The Sun controls the will power and if in a strong sign the person would have control over his imagination and feelings. This would be especially so if the Moon also was in good aspect. The house positions will show what the mind images are likely to consist of.

The study of a good modern textbook on psychology is indispensable to the student of astrology. We must be able to tell others what the horoscope indicates and only by taking the chart as a whole can we arrive at an intelligent conclusion and explain clearly the inherent tendencies. The study of psychology will help the

student of astrology to understand the various workings of the human mind. Apply that knowledge to the reading of the horoscope and save many lives from disaster.

\* \* \*

## Advice to Astrologers

Ebenezer Sibly, the great English astrologer of the eighteenth century, said:

"One of the most dangerous things in the world is that the young astrologer should, in his enthusiasm to fathom the depths of his own horoscope, and in his efforts to establish his personal life according to the fallible prognostications of his own experience, always endeavor to model his life along lines laid down by the daily, weekly, and monthly configurations of his personal chart."

This statement of Sibly's has been corroborated by the leading astrologers since the beginning of time; and the moderns tell us positively that we should not do so.

Why? There are many reasons.

We are in the present body in order to gain experience. We are given a certain amount of freewill. We must learn to govern ourselves, to change the course of our lives in conformance with higher laws, and to **MAKE OUR OWN DECISIONS.**

But if we live daily according to every minute and impelling force of our horoscope, we are impeding the activity of our divine freewill. The stars impel, but do not compel. True, the most outstanding and fixed configurations are undoubtedly karmic mileposts. But the innumerable minor aspects and placements act only as forces if we take the "easiest way" in life.

Our horoscopes are meant to be overcome, improved upon, and conquered. If we fail to do these things, we are being "led by the nose," as it were.

We learn by experience, by "overcoming," by continuously combating the

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evil in our lives and submerging it with good thoughts, good words, and good deeds.

The wise ones may know their own charts, they may figure them out carefully, and they may know when crises are impending, but they do not sit back and say, "well, it's in my chart, so I suppose it must happen." Oh, no. The wise ones say, "such and such is the case, so I'll prepare, and if possible, mitigate much of the promised evil." Then they forget about the matter.

That's the safest way, students. We should forget about our own charts, and concentrate on those of others.

For if we spend too much time on ourselves, we are selfish — and unselfishness should be the hall mark of the Rosicrucian.

\* \* \*

TO SATURN

Your hand is never heavy with restraint  
Upon my shoulder — only wise and kind,  
To turn my feet away from paths that  
wind

Aimless and sweet with blossoms. No  
complaint

Comes to my lips. The choice was mine,  
the vow

Made long ago. In gratitude I bow.

You have not said "Thou shalt *not*,"  
But "Thou *shalt*

Recall thy heritage — lift up thine eyes  
From these bright playthings to a brighter  
prize

That waits thy long delayed return.

Thou shalt

Be just, — be chaste, and one day joyfully  
Put on the wedding robe prepared for  
thee."

Only when I forget my ancient vow  
Is your voice stern, reminding — Saturn,  
I bow!

—by Merle Perry



# NEWS

## COMMENTARY

### Bilge Green, White Hospital Decors Hit

The color and lighting in hospitals might seem to be designer frills, but some physicians waging a war against traditional gas-chamber green and sterile white say a barren environment can hamper patient recovery.

Light and color play important roles in medicine — providing relief from monotony and even preventing brain damage in newborn infants, according to Dr. Thomas Sisson of Temple University.

Blue light from fluorescent lamps, enclosed in an incubator, is the standard treatment for jaundice of the newborn, a critical problem for 10% of all infants, Sisson said at a symposium on the role of color in medicine, hosted here by the National Bureau of Standards.

If the pigment in the skin that causes the yellow complexion characteristic of neonatal jaundice is not treated through use of light before it reaches the brain, it causes permanent damage, he said.

The benefits of appropriate light and color are seldom that dramatic, but the seemingly pedestrian concern for a patient's state of mind is no less important to good health care, Sisson said.

"One of the purposes of medicine is to make the patient feel well, even if he's not," the pediatrician said. "There's no justification for sterile, antiseptic rooms or maddeningly repetitive wall-paper patterns."

In fact such surroundings can lead to emotional disturbances and powerful hallucinations in patients confined for weeks or months at a time to a hospital bed or a respirator.

One example was the British actor Reginald Marsh, who after a few weeks in a room with busy, repetitive wallpaper, heard the wallpaper talk — and later recorded a record album of the sounds of wallpaper, Sisson said.

But similar sight and sound hallucinations have

been reported as commonplace in patients immobilized by their illnesses, forced to stare at the same drab walls and ceiling — what psychologists have dubbed "sensory deprivation."

"Economy is the main consideration in lighting and color schemes," Sisson said. "The lobby of a hospital is usually attractive enough and the administrative offices are well done up, but then you come to the back rooms where the patients are.

"Patients are stuck in little cells. Cleanliness is often the excuse for not allowing any variation in light and color or design, but the cleanest place in a hospital is the hallway. I once left a dirty bandage under my bed (during a hospital stay) to see how long it would stay there. It was there a week."

Hospital rooms need to be well enough lit to allow nurses and doctors to examine their patients, particularly in intensive care wards for infants where the slightest change in appearance may signal an emergency, but most patients "are overilluminated," Sisson said.

"We can't forget the function of the physician and the nurse, but today hospitals are designed only for them, without regard to the patient, and that's bad in its own way," he said.

The National Institutes of Health (NIH), according to Corwin Strong, NIH's representative at the symposium, is taking hospital environment issues seriously in revamping its own clinical center.

The center has plans to use such new materials as washable vinyl wall coverings, carpeting, and a wider range of colors in wall painting to "reduce the institutional appearance of the hospital," Strong said.

This task is even more important in the wards for children suffering from cancer, where staff art therapists and counselors have found the children — who must give blood or are under transfusion and intravenous feeding that

leave them covered with bruises — are repelled by the colors red, black and blue.

*Los Angeles Times*

That color is significant both in the maintenance of health and in the healing process is being ever-more-widely recognized. Effects of color in schools, homes, and business establishments are well-known to designers and others responsible for interior decor. Certainly it would seem that the color schemes of hospital rooms should be chosen most particularly for their therapeutic value.

## Pain-Killing "Pencil"

A new "pencil" writes "the end" to aches and pains.

The slim instrument, called the Cryoprobe, banishes intense pain immediately for up to four months, according to the doctors who designed it.

The Cryoprobe has been used successfully on cancer patients racked with pain and on patients recovering from surgery. It also has ended backaches and pain from chronic ailments such as neuralgia.

At the pain relief unit of Abingdon Hospital in Oxford, England, Dr. John Lloyd, director of the unit and head of the research team that came up with the pencil-like instrument, told *Midnight* that hundreds of patients have already been treated with it.

"There is a tremendous potential for the Cryoprobe," he declared. "Right now, we have the only one, but it will be in full production shortly."

The Cryoprobe is a long needle wired to monitoring instruments. After giving a local anesthetic, a surgeon uses the probe to locate the sensory nerve fibers carrying the pain messages to the brain. At the touch of a button, the surgeon freezes the nerve at -70 degrees Centigrade. Pain stops at once. Although the nerve fibers return to normal temperature in 10 to 12 days the patient remains free of all pain for three or four months. The operation can then be repeated.

"The Cryoprobe deadens the sensory nerves by the use of cold," Lloyd explained. "It's not an unknown technique. What we have done, however, is invent a machine that gives pinpoint accuracy and avoids damage to the surrounding tissue.

"It's a directional freezing that touches only the nerves that are necessary for the actual pain involved."

The operation is swift, he noted. "It consists of just two minutes of freezing by compressed nitrous oxide in the tip of the probe, then quick thawing and another freezing for two minutes, followed by thawing. That's all."

Even if the patient has to be treated regularly, Lloyd added, the Cryoprobe eliminates the need for increasing amounts of pain-killing drugs.

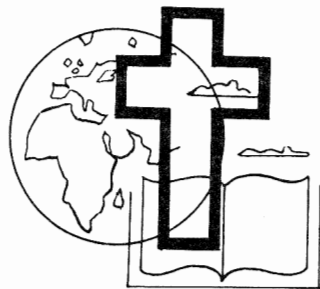
"We've found that it is a great advantage to patients who are recovering from chest operations, for it cuts out the risk of giving drugs that affect breathing," he said.

The probe's sensitivity makes it especially effective for persons crippled with sciatica, Lloyd said. "They get complete relief from pain without having the mobility of their legs affected.

"We can even use the probe to treat the agony of toothache. Eventually we hope that chronic pain sufferers of all descriptions will be able to visit their clinic once a week or every few months for treatment. . . .

We do not condone the use of pain-killers for every minor headache and twinge of discomfort — which often can be relieved permanently by a change of diet or of mental and emotional habits. Nevertheless, we recognize that there are instances when excruciating pain must be dealt with artificially, at least as a temporary stopgap. Relief of pain in the manner described in this article certainly seems superior to the use of potentially addictive drugs.

We do not know what long-range effect the freezing of particular nerve fibers might have on an Ego's ability to build a new physical vehicle for his next life on Earth. Whatever the effect, however, it is doubtful that it would be nearly so dire as would be the effect of drug-dependence.





# Book Review

## "The Mystic Spiral"

*The Mystic Spiral* by Jill Purce, Avon Books, New York, 1974.

**T**his remarkable book traces the spiral — long a symbol of human progress — in art from prehistoric times through the present. The illustrations, many in color, and the continuing lucid commentary combine to offer a unique survey of the many depictions of this central, and truly cosmic, symbol.

Among the earliest objects shown are: an urn from Neolithic China, second millennium B.C., emblazoned with spirals signifying life, death, and rebirth; a stone of the fourth millennium B.C. in Ireland, covered with spiral carvings so as to represent the fact that the Initiate eventually is brought in contact with the vertical axis, "the unmoved mover around which the natural world revolves."

Examples from modern art include: Joan Miro's "The Hare" (1927), showing the seed of immortality spiraling out of a crescent Moon and the hare, a nocturnal animal gamboling after the spiral; "Development of a Circle to Infinity" (1962), by Gregorio Vardanega, relating the circle and spiral — male and female — in a manner which uses "circular structures in asymmetrical displacement ad infinitum."

An interesting juxtaposition is that of two spiral diagrams by Renaissance mystics Jacob Boehme and Robert Fludd. Boehme has placed God (Jehovah) at the center of his spiral, "The Figure of the Wheel of Nature," while Fludd shows Him as

transcendent, outside the spiral path which man must take to reach Him.

A magnificent carving of Christ is placed before the circular north rose window in Chartres Cathedral so that the window, a brilliant spiral of radiating light, appears as His halo. A Roman mosaic detail shows Apollo, the Sun, in a circular and spiral setting, "set up in the midst and wearing the cosmos in a wreath about him."

Vincent Van Gogh's familiar, swirling, spiraled lines are also shown, in his painting, "Starry Night." Here, by use of these lines, he endeavored to portray unity between the opposing forces of Sun and Moon, as well as between the inner self of artist and viewer and the outside world. William Blake's lovely portrayal of the ascending and descending Angels on Jacob's ladder, shown as a spiral staircase, is particularly moving in its beauty and simplicity.

This book is one of the new Art and Cosmos Series, of which Jill Purce is general editor. Other books in the series deal with the symbolism of alchemy and astrology. Reasonably priced at \$4.95, they are valuable additions to the library of any occult student or student of the arts.



# READERS' QUESTIONS

## Animal Sickness and Suffering

### *Question:*

Since health is essentially a spiritual matter rather than a physical attribute, please explain why animals, specifically domesticated ones, are subject to ailments and conditions similar to those which humans suffer. Is it correct to have an animal put to sleep in order to avoid a painful and lingering death?

### *Answer:*

The occult explanation of the suffering endured by animals is as follows: The animals will pass through the "human" stage of their evolution in the Jupiter Period. At that time, the lowest vehicle used by them will be composed of ether, and thus the finer forces of Nature, which can be used very destructively, will be available for their use. It is necessary, therefore, that they as well as man should know by experience the nature of pain which may be inflicted by the misuse of power over others, and learn the compassion which pain generates.

Regarding the fact that certain animals sometimes seem to suffer in ways not common among certain other animals, we must remember that animals are re-born time and again, just as are human beings. If a particular dog, for instance, suffers from illness, or lives under harsh and brutal conditions, in one life, very likely in its next life it will be permitted a more joyous existence.

It should be remembered, too, that human beings have free will, by means of which they can interfere with the guidance of animal Group Spirits. Human beings who cause animals suffering will of course incur a debt that will have to be paid

off in a future life. People who now devote their lives to improving the lot of animals may be paying up a debt incurred in past existences. It seems that the most intelligent animals — horses, dogs, elephants, etc. — are made to suffer more by man simply because they can serve him better. At the same time, they are probably making more progress because of their association with man.

Regarding the propriety of putting an animal to sleep, we read in *Questions and Answers*, Vol. 1, p. 332 that, since we are not competent to judge when a form, inhabited by a living entity, has outlived its usefulness, "we cannot presume to take the responsibility of depriving the informing life of its instrument in loving kindness. The only time when we may sometimes properly kill for love is in case an animal has been maimed beyond chance of recovery, and we kill it to end its sufferings."

## Building Our Bodies

### *Question:*

If the condition of our bodies is due to the way in which we build them between lives, how does this relate to the Law of Consequence? I thought the conditions of our bodies were determined by the way in which we treated our bodies in past lives.

### *Answer:*

Our bodily conditions are due in part to our activities in our past lives, and this in no way voids the work done in the spiritual worlds. In fact, it particularly clarifies one point: we are the makers of our own destiny. We are able to build in the spiritual worlds only that on which we have worked in the physical plane. To the degree that we have attempted to understand our physical existence or have ignored it, to that degree do we build our bodies.



If we have ignored certain facets of our bodies, or have not taken care of them, then, when we are in the heaven worlds, we are not capable of working on those organs in a positive manner. In consequence, we will come back with the tendencies of weakness so that we will be more careful next time. Those parts of our bodies with which we are as yet incapable of dealing because of our limited consciousness will be worked on by the higher Beings.

Our archetypes, to a great degree, are what we make them. What we lack as craftsmen will show up when we come back into physical existence, according to our destinies.

## Consequences

### Question:

How exacting is the Law of Consequence? I can understand that effects naturally would follow major acts, such as crimes. But what about insignificant everyday actions? Suppose, for instance, that, while walking down a street, I wink at a girl. Does this mean that sometime in the indefinite future I will get a similar reaction?

### Answer:

We must keep in mind that not only our actions, but also the motives and thoughts behind our actions, are part of our destiny. The small acts we perform during the day result, by and large, from our major, ingrained habits and patterns of thought. To wink at a female with lustful intent is an expression of a problem that must be dealt with. To do so out of pure joy and with no other motive will have its benefits because it represents a sharing of a moment of happiness.

In consequence of our small actions, which result from our major habits and thought patterns, we will attract people of like nature who will respond to our attitude and pay back in kind, although not necessarily in exactly the same way. Destiny is not a cut-and-dried mathematical formula. It takes into consideration what a person has done to change himself, and payment is extracted accordingly.

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# NUTRITION and HEALTH

## Diseases and Cures

Diana Dupre

**D**isease is created by the wrong thinking and wrong actions of the person who is sick — either during his present or a previous lifetime. Responsibility for the ultimate origin of disease rests, not with a “germ,” a “virus,” or a “retributive God,” but with the individual concerned.

Thoughts of sensuality, greed, selfishness, anger, laziness, and gratification of sensual appetites, and enactment of these thoughts are contrary to cosmic law. When such thoughts and deeds are habitually indulged in, they crystallize the higher vehicles. This crystallization then is communicated to the physical body, with disease as the result.

The essential, permanent element of man is Spirit. Spirit operates at an incredibly high rate of vibration. Low vibrations emanating from unworthy thoughts and deeds or any other source work in opposition to the aims and objectives of Spirit. Therefore, they are likely to generate disease.

The Rosicrucian system of healing depends primarily upon the Invisible Helpers. These individuals, by living worthy lives of service, have advanced in evolution sufficiently so that they can separate the two higher ethers of the vital body from the two lower. They are then able to leave the physical body either consciously or unconsciously and function on the invisible planes in the higher etheric vehicle.

Invisible Helpers are gathered together in bands according to ability and temperament. They are under the instruction of Helpers who are physicians versed in rudiments and intricacies of anatomy, physiology, and astrology. All Helpers work under the guidance of the Elder Brothers of the Rosicrucian Order — the moving Spirits behind the whole healing Work.

Invisible Helpers manipulate the etheric body of the patient, restore its tone, direct vital force into it, thus helping to rehabilitate it. Once rehabilitated, the etheric body is in a position to build up and restore health to the physical body. Sometimes the Invisible Helpers also materialize hands in order to perform actual manipulations of the patient’s physical body itself.

Thus, the healing Work of the Invisible Helpers does not consist of suppression of symptoms. It consists of reconstruction of the whole system. This requires time — particularly in the case of chronic ailments of long standing — as well as the patient’s full and constant co-operation. The divine Healing Force, which comes directly from God, can work to its fullest potential only in an atmosphere of purity and right living. The patient should adopt as wholesome a diet as possible, surround himself with as clean air as possible, and engage in loving, helpful thoughts and right actions.

If he is lax in any of these particulars, he is likely to frustrate the healing work.

In the last analysis, Spirit is the source of all healing. Spirit, or God, is threefold: the Father; the Son, Christ; and the Holy Spirit, Jehovah. The Father, the Great Physician, exercises the healing principle. Spirit also refers to the individual Spirit, or Ego, of man. The individual Spirit also is threefold, consisting of the aspects of Divine Spirit, Life Spirit, and Human Spirit. Of these, the Divine Spirit is the source from which individual man derives individual healing.

Spirit, however, does not permit of separation in the material sense. There is no separation between the Spirit of man and the Spirit of God, although there is an individualization by which the two are differentiated without being separated. Therefore, ultimately, healing proceeds from the Father principle or aspect of Spirit as a whole.

The physical healer who engages in healing concentration for a specific patient helps dissolve mental crystallization on the part of that patient. When this is done, the Spirit may operate unhampered in the restoration of health. When low, demeaning thoughts have been paramount in a person's mind for a long period of time, a great mass of crystallized thought forms remain in his mental aura and become the source of disease. This mass prevents Spirit from exerting its healing power. Therefore, when a person or a number of persons engage in a healing concentration, they create thought forms of life and health which help neutralize the crystallized thought forms that the patient has created by wrong thinking. When these have been dissolved, the Spirit of the individual, working through the blood, where it makes contact with matter, is able to exert its omnipotent powers and restore health.

Sometimes this mental crystallization can be completely dissolved, and then instantaneous healing is accomplished. Sometimes, however, the mental crystallization is removed only partially; then the

healing, too, only can be partial, and disease disappears more slowly. The importance of the healing concentration thus becomes evident. The root of the nose is the seat of the Ego. It is precisely at this point that mental crystallization accumulates, handicapping the Ego. Healing concentration helps to break up this crystallization around the Ego and frees it to perform its healing.

Mental suggestion can perform a similar service, and the knowledgeable medical practitioner uses it as far as possible. He instills thoughts of hope, health, and strength into the patient, and the thought forms thus created also help dissolve the patient's mental crystallization and free the Ego.

Since thinking is an almost continuing process, thought power is almost continually at work, for good or ill. Knowing this, we would be well advised to utilize thought power in our own best interests, causing it to work for us instead of allowing it to harm us by engendering disease.

Sometimes, as we know, even the most sincere, prayerful endeavors at spiritual, mental, or physical healing seem to fail. Disease is a matter of ripe destiny — something we have brought upon ourselves. In every life we set spiritual, mental, emotional, and physical forces into operation, some of which are used destructively. Healing can be accomplished only when a sufficient percentage of these destructive forces have been precipitated and have spent themselves. If this has not happened, healing is necessarily delayed for a time. In such cases healing endeavors temporarily will not get full results. The person still must suffer the consequences of some of his misdeeds before the healing forces can operate fully under cosmic law.

We must never assume in advance, however, that any case falls within this category. It is our responsibility always to do our utmost for the patient, and to urge him to do his utmost for himself.

At the same time, however, we must be careful not to inject our will-power

overwhelmingly into the healing process. If a person has not yet earned the right to be healed and he or another healer concentrates individual will-power to compel healing, they may force the disease from the physical body into the higher vehicles, where the ultimate effect could be very much worse. Those participating in a healing concentration rightly make thought forms of health, harmony, and perfection. It would be wrong, however, to augment them with mental demands that any particular disease be banished. Loving, healing thoughts, unaccompanied by mental demands, are most likely to contribute to the result which is right for the patient.

Finally, we must continually bear in mind that healing can and will be permanent only when it is accompanied by a reform of character and life style to coincide with the principles of cosmic law.

\* \* \*

### From the Rosicrucian Fellowship Vegetarian Cookbook

#### CAULIFLOWER

Cauliflower comes down to us from the Roman days by way of Syria, Egypt, Turkey, Spain, France, and England. It is helpful in liver problems; rich in calcium, potassium, silicon and sulphur and a source of vitamin A, B-1, and C.

#### CAULIFLOWER AU GRATIN

1 medium cauliflower  
1 cup grated cheese  
1/2 tsp paprika  
2 cups certified raw milk  
3/4 tsp vegetable salt  
1 Tbs arrowroot  
1 cup buttered bread crumbs  
Boiling distilled water

Wash in very cold water; break into small flowerlets. Steam until tender by standing in 1 inch boiling water, tightly covered, about 15 minutes; drain. Place in oiled casserole. Combine in pan the arrowroot

and milk; cook until mixture thickens, stirring frequently. Remove from heat; add cheese and stir until melted. Season. Pour over cauliflower; cover with crumbs. Bake in preheated 350 degree oven 20 minutes.

#### CURRIED CAULIFLOWER

1 medium cauliflower  
1 1/2 cup mushroom soup  
1/3 cup certified raw cream  
Vegetable salt  
Boiling distilled water  
1 1/3 tsp curry powder

Remove leaves and wash thoroughly. Break into flowerlets. Steam in boiling water until just tender. Drain. Meanwhile blend curry powder and cream; add hot soup; heat over hot water. Season. Pour over cauliflower just before serving.



#### OLYMPIAN SALAD

1 1/2 cups fresh alfalfa sprouts  
Distilled water  
6 or 8 lettuce leaves  
1 cup blanched almonds, flaked  
8 unsulphured dried peach halves  
Unfiltered honey

Soak peaches for 1 or 2 days before salad desired. They may be placed in wide-mouthed jar, covered with distilled water, capped tightly, and refrigerated. Drain. Arrange with sprouts on lettuce and garnish with nut cream. This is made by adding honey and distilled water to almonds and stirring until fairly thick but of smooth-running consistency.



# HEALING

## Gratitude

**A**mong the most important of the laws governing our spiritual and physical well-being is that of gratitude — giving thanks from the heart for the continuing blessings of God's bounty.

The doorway leading into the abundance of God's material and spiritual blessings is open wide to the humble and thankful of heart; only they can know the true richness of the treasures there found. Spiritual illumination, health, and material sufficiency follow in the wake of those who "Enter into His gates with thanksgiving and into His courts with praise."

If we open our eyes in the morning with thanksgiving, we lay the foundation for a day of joy, peace, helpfulness, and growth. The grateful attitude establishes a vibration which automatically attracts the attention and assistance of the higher Powers to us.

Only the thankful of heart are spiritually fit. They, more than any other individuals, are attuned to divine guidance, in regard to health or any other matter. The boundless strength of the Lord is ever available to those from whose hearts well silent songs of praise and gratitude. Courage, inner poise, and zest for life enrich the lives of those who dwell in appreciation of God's goodness.

In *The Web of Destiny* we read:  
 ". . . when we offer thanksgiving and

praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light, and which thus brings us nearer to our adored ideal."

\* \* \*

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*.

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

July . . . . 1—7—14—22—28

# Children's Department



## Betty's Conscience

Dagmar Frahme

Betty's conscience pricked her  
When she stayed up late to play,  
But Betty only laughed and said,  
"Don't bother me today."

Betty's conscience grumbled  
When she didn't do her chores,  
But Betty grumbled back and said,  
"Please spare me your uproars."

Betty's conscience grimaced  
When she didn't mend her dress,  
But Betty said, "I just don't care  
If I do look a mess."

Betty's conscience panicked  
When she lost her brand new boots,  
But Betty only said, "You know  
That I don't give two hoots."

Betty's conscience bellowed  
When she failed a test in math,  
And when she pulled the kitten's tail,  
And she didn't take her bath.

Betty's conscience snorted  
When she kicked her brother's shin,  
And when she fussed because they said,  
"As punishment, stay in!"

Betty's conscience whispered  
When she didn't wear her socks,  
And when she didn't put her toys  
Away in their big box.

Betty's conscience muttered  
When she walked right through the mud,  
And when she left the water on  
So that they had a flood.

Betty's conscience sputtered  
When she turned on every light,  
And then went out to play and left  
The house all shining bright.

Betty's conscience shouted  
When she called her friend a "jerk,"  
And when she watched TV all day  
And didn't do her work.

But one day Betty's conscience  
Didn't say a single word,  
Except about her attitude  
Which was, it said, absurd.

"From now on," sighed the conscience,  
"I won't warn you any more.  
You do not seem to want my help,  
My promptings you ignore.

"I'm through with endless talking  
That you do not listen to.  
From now on all your naughty deeds  
Will burden only you."

No more her conscience urged her,  
Or pricked her with its thorn,  
No more did Betty hear the voice  
That once she'd heard with scorn.



No longer did an echo  
Of "Be good!" flit through her mind,  
When she set out to do things which  
As "naughty!" were defined.

Now Betty made more mischief  
Than she'd ever made before;  
She broke things, threw things, screamed  
and yelled,  
And often slammed the door.

Her mother was despondent,  
And her father's face grew red,  
Her brother and his friends were shocked.  
"Don't play with her," he said.

Her teacher sent report cards  
That were clearly a disgrace;  
And much hard work had to be done  
Those bad grades to erase.

Trouble after trouble  
Was chalked up on Betty's slate,  
And never once did conscience come  
Around to set her straight.

Poor Betty had to suffer  
From much punishment and pain,  
Because from doing naughty things  
She just would not refrain.

She couldn't go to movies  
And she couldn't watch TV,  
And couldn't play upon the swing  
Hung from her favorite tree.

She had her supper early  
And was sent to bed at five;  
She couldn't go to grandma's  
Or with Daddy for a drive.

She got no more allowance  
And no money for ice cream,  
And couldn't play with any friends,  
Or on her baseball team.

She couldn't go to parties  
Or wear new and pretty clothes.  
At last, her father spanked her, and  
That was the worst of woes.



And then it was that Betty  
Knew that she had had enough  
Of being punished for bad deeds.  
Her life was getting rough.

Sadly to herself she said,  
"If it only would return,  
How I'd listen to my conscience,  
And all my lessons learn."

A little voice then whispered,  
"Do you mean it? Is it true  
That if I do come back you will  
Do just what I tell you?"

"Oh yes, I will, I promise!"  
Betty eagerly called out.  
"I'll do just what you tell me and  
I will not fuss or pout.

"I'll always listen to you.  
It won't matter what you say,  
Because I know you're always right,  
Each hour of every day."

"Very well," her conscience said,  
"We will try it one more time,  
And if you listen hard to me  
You'll start your upward climb."

So Betty and her conscience  
Came together as a team,  
And all the wretched time before  
Was as a horrid dream.

From then on Betty's manners  
Were as good as good can be  
(Although sometimes her conscience had  
To chide her warningly).

But Betty tried her hardest  
To do what the conscience said,  
And never after that was she  
Sent in disgrace to bed.

Her mother and her father  
And her brothers and his friends  
Were so delighted with her when  
She tried to make amends



For all the bad behavior  
That she'd flaunted in the past.  
Her teacher sent report cards that  
Showed she was learning fast.

Betty and her conscience  
From then on were joined as one.  
It spoke, and Betty listened, and  
Her life was full of fun.

\* \* \*

## Missy

Ann Hartung

Once there was a little kitten named Missy. One day, Missy's mama said to her and her brothers and sisters: "Children, you are all old enough now to go out and find your own homes with families to love."

So Missy and the other kittens left their mama and went on their separate journeys to find homes of their own.

Poor little Missy walked and looked until she was so tired she started to cry. While she was crying, she began to feel strange and noticed a bright, glowing light. When she looked up, she was startled to see



a beautiful Angel before her with a golden light surrounding her.

Then the Angel began to speak in a soft, gentle voice: "Missy, please stop crying. I know why you are sad, and I have come to help you. Because you are such a very good, loving kitten who would never harm a living thing, I have come to give to you a very special gift, a gift from God."

"Oh, how very wonderful," cried Missy. "What is it?"

"It is God's gift of Love, and it has wonderful powers. All who open their hearts to you will have their lives enriched with God's Love."

And with these words, the beautiful Angel stretched her hand toward the kitten, and Missy was filled with a glorious white light that shone all around her. Missy felt a wonderful new joy and a love towards the whole world.

Then the Angel said, "Go now, Missy, and search for a home. I promise you will find one before this day ends." Then the Angel disappeared.

So Missy began to look again, and soon she came to a big mansion that looked very expensive. Missy went up to the door and meowed until a man came. At first he didn't notice her, so she spoke to him: "Please, Sir, may I make my home here with you? I have no home of my own, and I am so tired and hungry."

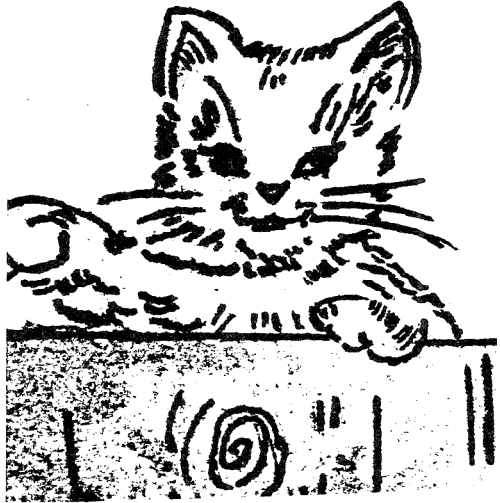
But the man laughed and laughed and said, "Here, you silly, straggly, alley cat, whatever would I want with you? I have a fortune and could buy all the rare, expensive cats I want."

"But Sir," Missy pleaded, "I have a very special gift, the wonderful gift of God's Love, and it will enrich your life forever."

"Bah!" the man shouted. "God's Love! Who needs God's Love to enrich my life. I already have everything money can buy. I have no time for thinking about God's Love. I have money to make and

worry about keeping. Now be off with you!" He slammed the door.

"Oh, the poor soul," Missy thought. "How terrible that he has no time for the gift of God's Love. Who will love him when he's old and has nothing but money and possessions? Money cannot love him."



So Missy continued her journey and soon came upon another big mansion. This one was very beautiful, with beautiful gardens and works of art surrounding it.

Again Missy went up to the door and meowed. This time a lady answered, and she was the most beautiful lady Missy had ever seen. "Please, beautiful lady," Missy begged, "may I live here with you in your beautiful house? I have no home or family, and I'm so tired and hungry."

"You! You!" sneered the beautiful lady. "Let an ugly, mongrel cat live in my beautiful house. Never! I only surround myself with beauty."

"But I have a special gift for you, the wonderful gift of God's Love, and it will enrich your life forever."

"Nonsense, who needs God's Love to enrich my life. I am so beautiful everyone loves me. I have no time for anything but caring for my beauty. Now go away, foolish kitten." And she closed the door on Missy.

Missy felt so sad for the beautiful lady that she began to cry. "Oh my, the poor lady! How sad that she has no time for the gift of God's Love. Whatever will happen to her when she grows old and loses her great beauty? Who will love her then?"

And again Missy continued her journey. Soon she came upon a sign which told of a famous, historical house inside the gates.

Missy crawled under the gates and looked around, and everything she saw was famous. There were statues and fountains. She thought, "Oh, surely I shall find someone here who wants me."

So up she went to the door of the famous house and meowed again. This time a handsome gentleman came to the door. Immediately Missy recognized him as a famous general whose picture she had seen. She was so excited she cried, "Oh please, famous general, may I live in your house with you? I so need a home and am tired and hungry."

But the famous general only scowled at the kitten and said, "And what have you ever done, scrawny kitten? You're a nobody, and I only have famous people and things about me."

"Oh, but I can give you a glorious gift, the gift of God's Love which will enrich your life forever," she answered.

"Now what would I do with that? Could I display it like I do all my famous treasures? I don't need my life enriched at all. It's already enriched so much with my fame that I have no time for anything else. So stop bothering me, pesty cat." And he, too, closed the door in Missy's face.

"Oh, dear, what shall I do? Nobody has time for the wonderful gift of God's Love. If they only believed how it would enrich their lives! What will this poor man do for love when time passes and all have forgotten what he was famous for?" wondered Missy.

Sadly, Missy continued her journey. When she was so tired that she felt she couldn't go another step, she noticed

a little, old, poor-looking house. She went up to the door and meowed, and quickly the door opened.



Two little children came out, a boy and a girl. The children were so excited and cried, "Oh, look, a beautiful little kitten. Please come in. You look very tired and hungry. We haven't much, but will gladly share what we have with you. Won't you stay with us always so we can love you?"

Missy was so happy she could hardly stand it. "Wonderful children," she said. "Since you have offered to share your home and your love with me before I even asked you, I have a gift for you. It is the glorious gift of God's Love, and it will enrich your lives forever. You shall give forth a wonderful love like a golden light, and all who behold you shall love you forever."

The children grew up to be very beautiful, rich, and famous, but most wonderful of all, they were always loving everyone and being loved in return, for they were indeed blessed by the glorious gift of God's Love.

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