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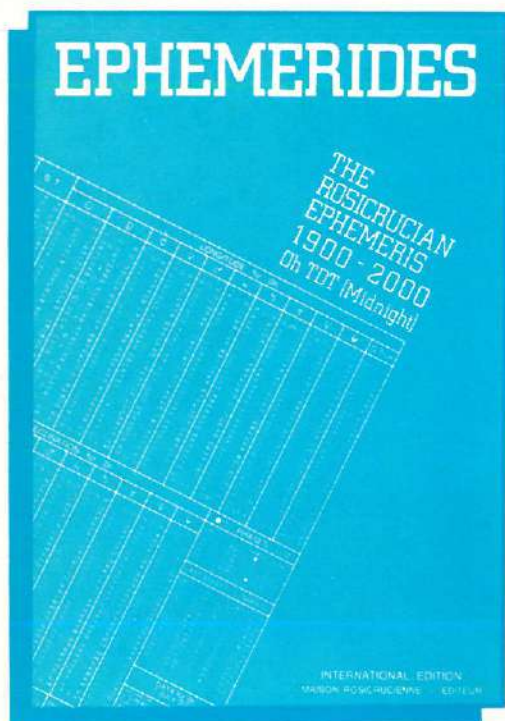
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# RAYS from the ROSE CROSS

## The Rosicrucian Fellowship Magazine

Established by  
Max Heindel  
June 1913

Volume 77  
No. 7  
July 1985

USPS 471080

ISSN 0744-432X

Subscription in the U.S., Canada, and Mexico: one year, \$15.00; two years, \$28.00. All other countries: one year, \$17.00; two years, \$32.00. Prices are in U.S. dollars and include postage. Foreign subscribers will please check current exchange rate for proper amount. Current single copies: \$1.50, Second class postage paid at Oceanside, CA, 92054-0112, U.S.A. Postmaster: Send address change to *Rays from the Rose Cross*, P.O. Box 713, 2222 Mission Ave., Oceanside, CA, 92054-0112, U.S.A.

Writers of published articles are alone responsible for statements made. Manuscripts needed for all departments of *Rays*.

Issued monthly. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to *The Rosicrucian Fellowship*.

PRINTED AND  
PUBLISHED BY  
**THE  
ROSICRUCIAN  
FELLOWSHIP**

P.O. Box 713, 2222 Mission Ave.  
Oceanside, California, 92054-0112  
U.S.A.

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





# Feature

## **The Weaver**

My life is but a weaving  
Between my Lord and me;  
I cannot choose the colors  
He worketh steadily.  
Of times He weaveth sorrow  
And I in foolish pride  
Forget He sees the upper  
And I the under side.  
Not till the loom is silent  
And the shuttles cease to fly,  
Will God reveal the pattern  
And explain the reason why.

—Sabina M. Murray

## **To a Purple Finch**

A flash of ruby, a streak of brown,  
you descend to our bird bath on the lawn—  
A glory to see, a joy to hear,  
your liquid notes fall on our listening ear.  
Whence comes the gladness of your warbling song?  
Your life can't be easy, you have foes fleet and strong.  
You must have within your exquisite being a fountain  
of infinite joy, beyond mortal seeing.

—Audrey Glover

## **The Guiding Angels**

Each plant, each tree, each blooming flower  
Is guided by an awesome power.  
No matter where their charges grow,  
These beings pure will cause to flow  
A strength and love so fair and pure  
Much more than darkness can endure.

These beings go by many names,  
And darkness may obscure their aims,  
But spirit forces of that plane  
Seek only goodness, joy, and gain,  
For every plant their power controls  
Knows love and light, their highest goals.

Their name was Deva long ago,  
And many of our age still know  
That Devas are the higher kind  
Of Spirit that can always find  
A moment to commune with man,  
Fulfilling the Creator's plan.

But Deva is a Sanskrit name  
That through the years remains the same.  
An English word seems best somehow  
To honor them for people now,  
For it's a rich reward to hear  
That truly there's an Angel near.

Angelic beings though they be  
Will still assist both you and me  
With every tree we try to know,  
With every flower and plant we grow.  
When we on earth join those above,  
All souls will feel our Father's love.

—Robert G. Black



# Esoteric Approach to Work ✓

It is a matter of common knowledge that work, either physical or mental, requires effort of the will, of the physical body, and of the mind. This effort frequently is disagreeable and even painful. There are two general categories of work: our duty to evolution; our duty to ourselves and the personal rewards which result from the performance of that duty. Our duty to evolution refers to our duty to Deity and to the great Plan of Development which Deity has evolved. Deity, or God, must find manifestation through centers of consciousness such as ourselves and all other evolving life. When we perform our work in the best possible manner, we expand our faculties and develop our latent powers in such a way that Deity is able to manifest through us more of Itself than otherwise would have been possible. In the beginning of a great Day of Manifestation, Deity manifests nothing of Itself, but as that Day progresses, Deity manifests ever more as the centers of consciousness of evolving life develop to ever greater degrees, through efforts to increase their velocity of vibration as vortices in cosmic substance. Since we each are a part of God, it is necessary for us to cooperate with His Plan of evolution and carry out the role which has been assigned to us. That can be done only if we perform our work at the highest possible levels of efficiency.

The second category of work—our duty to ourselves and the personal rewards accruing—may be explained as follows: the Ego, as a part of God, is ever striving to express more of itself, because only as it expresses itself in matter does it gain experience through which latent powers may be evolved and growth of the soul powers result. These latent powers are valuable only to the extent that they are developed and made functional in the world of concrete things. When a faculty has been evolved to a point at which it can demonstrate some degree of power, its exercise becomes a source of satisfaction and pleasure. Power can be developed in each of the four vehicles: physical, vital, emotional, and mental. The spiritual, and the worthy material, advantages which result from power in the various vehicles are well worth the exertion required to develop that power.

Another way of expressing the concept of our duty to evolution is to "do all as unto the Lord," that is, to give up the personal self and concentrate on cooperating with the divine Plan, making the furthering of that Plan the chief objective of life. When we do this, we dedicate ourselves and all our faculties to the service of the universe. Personal success or failure becomes a matter of no consequence. What is necessary is that we do our best at all times and under all conditions; then we succeed from a spiritual standpoint, regardless of whether or not we have been a success in a material way. The mind then is relieved of all the worry and fear which plagues the selfish individual, who continually is concerned about whether or not his personal projects will succeed. This in itself is a tremendous advantage for progress.

When we have dedicated ourselves to the service of the universe, the universe will take care of us. When we can believe this, we truly are "living by faith." In order to live by faith successfully, however, it is necessary to make a complete surrender of the personal self. If this surrender is not complete, doubt and cynicism easily can creep into our attitudes and failure in carrying out our responsibilities is likely to result.

Max Heindel has stated that in a future Period of Manifestation, duty will supercede interest as the motive for action. At present, interest is the mainspring of practically all action. Man performs his work because he has become interested in it and not because he has a sense of duty to the universe. When a person loses interest, his work becomes difficult, and if he is able to do so he is likely to shirk or entirely drop the work. Interest is a function of the desire body and an important factor at the present time. Eventually, however, it must be superceded by a higher motive: the sense of duty to evolution.

We can perform our duty to evolution under handicaps as well as otherwise. Loss of status, loss of money, loss of friends, or any other material handicap basically does not prevent us from doing our duty to evolution in an efficient manner. All that is required in the performance of one's duty to evolution is to do his best—that is, to exercise for the general good all the powers which the individual possesses. When a person has done this he has succeeded, whether or not he has accomplished anything materially rewarding to him.

In the performance of our work, quality is the first consideration and the amount of work done is the second. We must exercise our faculties to their full capacity in order to turn out the best quality and the highest quota of work possible. Momentum is useful in connection with work because it stimulates interest, which then makes



work easy. It also helps dispel the fatigue which results from friction between the various particles of the different vehicles. This friction is due to inertia—that is, the tendency of a body when in a state of rest to remain in that state. This means that whenever we stop work, cease activity, and come to a state of rest, the resulting inertia must be broken up when we again resume operations. This inertia produces initial friction among the various atoms of the body. If by special effort we generate a reasonable degree of momentum, this sets all the particles of the various vehicles into a high rate of vibration, which in turn eliminates friction. Then the sense of fatigue disappears.

Finally, we must remember that our work for evolution must take the form of work for others as representatives of the Whole. The interest of the Whole must supercede personal interests. Our chief aim must be to serve the Whole. We can serve the Whole only by serving the individual units with which we come in contact—namely, the people we meet in our daily lives.

Indulgence in personal ease or in any other form of selfishness crystallizes a "shell," as it were, around the Ego, which shuts out God and therefore shuts out Life. When we have shut out Life we lack the motivation and energy which bring pleasure and success to work. Work then becomes taxing and difficult. When this happens, we must do away with the "shell" by working for others instead of for the personal self. Then the finer vehicles become spiritualized and ever more responsive to spiritual Light and Power. When the process has been carried far enough and we no longer are shut off from God, we begin to manifest even more of His divine attributes, and our continuing work in the world underlies our continuing evolutionary progress. □

## Mystic Light

# The Laws of Nature

Man's troubles almost seem absurd when we stop to consider the prodigality that surrounds us. Under normal conditions we enjoy an abundance of everything we need. When the rules for right living are followed, the heavenly Father surrounds His children with the wherewithal for daily existence, as well as with protection in times of danger. Nature, which is God in manifestation, supplies all the necessary material for sustenance and wholesome, sane existence.

It is man, when he becomes dissatisfied with his just share of Nature's bounty, who tips the scales in a disproportionate manner. The disparity of conditions under which people carry on their daily lives always has sprung from greediness and injustice on the part of those who ruthlessly trampled on the rights of others. "Live and let live" was never the motto of the spoiler.

The enlightened being is one who loves Nature in all her aspects. He feels a oneness with all living things. Nature's grandeur and beauty arouse in him a response that robs his darker hours of their keener hurts. Her healing sympathy brings a heavenly message to the bereaved heart, adjusting the inner and outer senses harmoniously.

Nature's divine charity is marvelous and intricate. The human eye, for instance, is such a miracle that, if we thought about it, we would thank God for such a blessing every day of our lives. When we consider that it required many millennia to perfect such a perfect servant, we appreciate it more—and give thanks to those Higher Ones who command the forces that build our bodies.

The economy of Nature is subtle and esoteric. Man must tune in with his Creator before he has even an inkling of the Great Plan of which he is a part. Socrates' injunction, "Man, know thyself," is pertinent. Great actions teach us that the universe belongs to us all. The spontaneous response from men of various cultures and races to noble and heroic deeds is always the same. The higher self takes command in a natural, uninhibited manner. When man learns about his natural heritage he works with Nature, not against her.

Every abortion of God's laws results in delay and frustration for the culprit and retardation for the entire race. When we can feel pride and gratitude for the role we are allowed to play in life's drama, we are convinced of the gravity and sublimity of the Great Pageant. It makes sacrifices of self very worthwhile. In sublimating our personal desires, we are elevating the baser self, and, in consequence, doing our small part to elevate the whole. The great Beings who supervise our destiny do not look upon our efforts as unimportant. The light we learn to radiate in the inner worlds is thrice blessed.

Nature's role is to warn us when we take the wrong path. If we will listen to her teachings, we pause and consider earnestly whether our actions are constructive. We do not permit our bodies or minds to be driven beyond their capacities. We seek the laws of physical and mental hygiene to aid us in maintaining an even balance in all our endeavors. We listen to the "small voice" within. All great Egos heed this inner prompting. To be in tune with the Infinite means greatness and growth. □

—R.P.W.



# Mystic Light



## The Golden Promise

**I**t is a weary worn world that man faces each day at sunrise, having struggled through a maze of seemingly hopeless conflict and controversies that leave him tossing restlessly on his bed each night. That he seems to be rapidly losing his way is a point to which he will lend little argument. That the future, too, seems bleak and unpromising is something with which even the most optimistic of the optimists would hesitate to disagree. Yet out of the fog of the past, the smog of the present, and the mist of the future, he also has the means to rise above the odds against him in this tumultuous world in which he lives if he will but give heed. There is nothing that man needs to know to achieve peace and harmony within himself and toward his neighbor which is not already available to him and has not been available since Time began its sojourn in Space.

*Draw near to me and hear this; From the beginning I have never spoken in secret; From the moment of its first happening I was there....*

*Isaiah 48:16*

Thin it may be at times, but assuredly this slender thread of the Golden Promise weaves its way through all before man, emphasizing over and over, in one way or another, that nothing is hidden from him. "Truth is before him," it says, if he will but listen: "Seek and ye shall find...ask and ye shall receive." The wise man quickly learns to discard nothing without testing its worth, for what appears to be fantasy or illusion at one moment may be reality in the next. What man eventually learns in his search, if he stays with it long enough, is that each form of life before him has its truth to offer, and while it may be at odds with his own concept of truth, it is still truth to some degree. It soon becomes imprinted on the inquiring mind that only through experience does man learn to discriminate between the degrees of truth offered him, until the final veil is lifted and he understands the Truth in all its glory. Experience, after all, is learned knowledge. Learned knowledge is wisdom, and wisdom is understanding. In the final analysis, what we truly seek is understanding. Understanding of ourselves, our neighbors, and our purpose in this vast universe of light, sound, and motion.

Surely it is becoming increasingly clear in this strife-torn age that many of the seemingly endless philosophies springing up here and there—prime indicators of man's desperate struggle to achieve some semblance of peace for himself and his fellow men—are not providing him with any better answers than the ones he is discarding as unworkable



in a world community whose structures range from the ancient to the supersonic. Each philosophy offers him its bits of truth that seem to lead him to the cliff's edge and then leave him stranded, dangling on weak and ambiguous arguments based on one of the most sadly misunderstood tenets of all—that of *faith*.

Curtly left to fend for himself on dimly lit pathways, he feels frustrations begin to rise to insurmountable heights in the face of the philosophies' inadequacies and inapplicabilities in a rapidly changing time. Man inevitably finds that there is considerable difference between a faith based on understanding and a faith based on glorified assumptions. There can be no true faith without understanding, because understanding is the bridge between the known and the unknown. This is that intangible something within that gives security to the known and knowability to the unknown. True faith is confidence in the past, the present, and what is knowable about the unknown or the future. This faith does not require that the unknown be known, only that it be knowable in terms acceptable to what is known. A man never will be able to achieve this state of true faith as long as he permits himself to be bogged down by dogmas and creeds that keep his mind in bondage to materialism. Freedom of thought only can be an illusion as long as the mind closes its portals to the truths of others. An open mind is needed to open these portals in order to release the limitations that have been placed upon it.

*Now I show you new things, hidden things  
which you did not know before...Isaiah 48:6*

In truth, there is nothing really *new*. It is only new to a budding understanding as one grows in awareness. There are no new truths, only old truths wearing new faces. There is nothing being said which has not been recorded already in the subtle realms of Time and Space—the captured thoughts of the enlightened or enraptured who have impressed their songs in the conscious worlds of the sciences and arts. Searching for these impressions of the Golden Promise is like undertaking a vast treasure hunt, for the search is universal in scope. One finds these truths wearing many colors and fashioned in many ways, for Divine Truth is in every man, and his individualism projects this diversity. Only the freedom of an open and receptive mind could ever permit a seeker to relate to this concept of a fragmented Truth, which is much like a giant jigsaw puzzle whose parts have been scattered throughout the whole.

At times these pieces of puzzle are buried close to the surface, while others lie beneath layers upon layers of tarnish or rust. Some are easily plucked; others are barely distinguishable beneath their cloaks of bigotry, oft-times inundated with pompous historical figures and legends containing analogies and allegories interspersed with personal prejudices, for this is the way of man. The seeker must ever remember that the divine Hand

works through imperfection, and it takes a discerning eye and ear to discriminate between the two. This is a seemingly impossible task if it were not for the Golden Promise of inner guidance to all who search:

*...when he comes who is the Spirit of Truth,  
he will guide you into all truth."John 16:13*

Still, countless more truths are unearthed which are glorious, and these more than compensate for the time and effort used in digging for the hidden trove.

Regardless, we must be grateful for those who did record their impressions of the Eternal Song, for without them man would be hard pressed now to find proof of the meaning of his existence. However, the pen itself is a fairly new mode of expression. Before its use, the ancients depended upon oral transmission of their symbolized truths. Handed down from one generation to another in this manner, much was lost of the original intent of the symbol as it became more and more fractionated, just as a whispered word is passed from ear to ear only to emerge at the end of the line as a distorted version of the original. Eventually primitive man began to use memory aids in countless ingenious ways, from notches on sticks to the more advanced pictographs and, finally, idiograms. These constitute a simplified system of pictographic writing to express the meanings contained in these symbols of the ages. Some of the ancient Cuneiform writings of the early Babylonians date back to 6000 BC, while early Egyptian hieroglyphics were well developed by 3000 BC. One only can surmise the true age of these documented finds. Alphabetical writing—that is, the expression of sound based on a conventional system—appears to date back only to about 1000 BC. Truth expressed through sound is at the very essence of Creation. Without Truth (Light) and Sound nothing would exist, the symbols tell us.

Divine symbols incite the memory bank of the mind to give expression to their concepts through analogies and allegories based on the beholder's experiences. Basically, we follow the expressions we find compatible with our own experiences in life. Consciously or not, we tend to gravitate to those with which we feel more comfortable and to those people who, we feel, have resolved these same experiences better than we have. The fact that the expressions may be deviations from the original symbol matters little to those who prefer to follow the ideals of others rather than to formulate their own. Generally, discrepancies are challenged only by those who dare to see "new" truths and such people historically have paid an inordinately high price for their "heresies," a price certainly high enough to discourage the timid. Indisputably, the majority of the human race prefers to have someone else set its standards or values. Whether this is plain laziness or a shying away from responsibility is a moot point at the moment. Man can ill afford the luxury of either anymore.

When Truth, or Light, Intelligence, Energy, or Spirit,



as is preferred by the searcher was fragmented in the beginning, it was flung to the corners of the universe where the winds dispersed it without regard to rank or station. Thus Truth is everywhere just as man is everywhere. A universal Truth is a truth which is original or divine in origin. It is a symbolized concept that may be reached by any number of approaches which all converge at a common center. A writer puts it into words; an artist puts it on canvas; the scientist bases his hypotheses on it; the psychologist patterns his therapies after it. The butcher, the baker, and the candlestick maker—all have their own approach to reaching the same truth. Each avenue offers its own uniqueness to the whole. Some paths say it eloquently while others speak simply. Yet if all were viewed with *understanding*, all these parts together would reveal an entirely new creation or dimension. Apropos to the time, "God" accommodates, Man adapts—or vice versa.

Universal truths are not synonymous with world truths. For example, using mathematical jargon, universal truths are based on the decimal system while world truths are based on fractions. This statement is analogous to the quantum theory of light traveling in waves and particles, for one may compare universal truths to light waves while world truths may be likened to the light particles. Using this as a foundation, one then can contend, in the philosophical vein, that to say that the sciences and arts of this day are not compatible in a world community that flourished or falls on its own inventiveness is sheer nonsense and a glaring example of a fractionated truth, for one surely has need of the other. In the light of world truths, this would be controversial, but careful consideration coupled with understanding reveals the universal foundation, which is saying that the whole is not necessarily the sum of the parts. This has a ring of truth in it whether one is approaching mathematically or philosophically.

The ring of truth is the way in which any universal truth is arrived at. The seeker *knows* when a truth is in hand. While there are scientific explanations for this innate response, simply said this is the moment when the outer and the inner are in agreement. When this plateau is reached, the communication system flashes a "this is it" sign and the truth is willingly accepted as a fact. The difference between a universal truth and a world truth is that universals are not relative to world conditions. The quantum theory of waves and particles is a good example of how a universal truth is determined because it is a basis of truth in itself and because the theory of waves and particles can be used in an infinite number of ways to reach a clearer understanding of divine *life* manifesting through the life processes. Like life and the life processes, light waves and light particles are both forms of light energy. Though they appear to be different and, indeed, respond to specific laws designed for each, certain mutual laws govern both.

When these mutual laws are met, both forms of light energy become one in intent; this is Truth. This oneness of Truth is true for thee and me, neighbor, as well as the rest of the universe.

Once the seeker gets the "feel" for a universal truth, the excitement of the hunt is on, for it is the exquisite right of any who find a universal truth and who understand it in its divine intent to claim the truth and the treasure it reveals. Each treasure brings broader horizons and greater dimensions. It is as though a film is lifted from the eyes, in layers, and the ear begins to hear more acutely. The semantics before us take on newer meanings with gracious invitations for further probing. The very environment one lives in begins to offer its own secrets to add to the store. One finds questions unexpectedly answered in the most unlikely ways. A passage in a book seems to catch the eye, perhaps, or the voice of a friend unknowingly gives the answer sought. The senses begin to sharpen with each successful hunt. There is nothing on the face of the Earth or beyond that man cannot know if he will give the time and effort to search for it.

There lies before man a vast universe with galaxy upon galaxy of diamond fields glittering with orchards of light and sound (truths) whose jeweled trees are bedecked with a sparkling rainbow array of delectable fruits ready to be plucked for the asking. Fruits that belong to thee and me, neighbor, for divine or universal truths belong to all men for all time. Universal truths are not for the chosen few. Indeed, the seeker will find it emphasized time and again that Truth is for all men who seek it sincerely and diligently. What path they choose, what level or condition is theirs at this point in time, is an individual and private matter.

The universe is macrocosm while man is microcosm; in finding one, one finds the other. Thus truth is everywhere and speaks through all things, large or small. It is a tapestry of infinite beauty manifesting unlimited potential in a disciplined and animated form. One gains individuality in the miniature, loses it in the master copy, only to gain it again in the miniature. Yet the essence of the whole is in each. Each bit of the puzzle opens up another avenue of enlightenment, an awareness that truly does not need another superstructure called "*religion*" to house between four constricting walls surrounded by moats. He needs, rather, to understand what he already has, what has been before him for countless ages. His search will teach him that there is a time for diversification and there is a time for unity. This unity does not eliminate diversification but, instead, lives with it in a clearer understanding that we are all a part of a great Universal Scheme in which *Life* is manifesting in multifarious forms, each with its own peculiar design to follow to its fulfillment of the Golden Promise. □

—Bertha M. Brocklehurst



## Mystic Light

# Of the Glory that is Always There

Let us imagine this scenario: It is a dull, grey day. We are trudging through an untidy city street, to an equally dull job. Things seem pretty bad. Waiting for a traffic light, we are standing next to a nice old gentleman who looks at us and smiles. We start across the street. The old gentleman, who is still at our side, looks at us and says, "I wonder how many people on this busy crossing are aware of the beauty, yes, the indescribable beauty that surrounds us here and now?" After sidestepping a pile of refuse, we look up with disbelief. He smiles slightly, and we wonder if there is a twinkle in his eye.

Now it is hardly likely that a nice old gentleman would say such a thing to a stranger, but never mind. Could this imagined gentleman be right? Let's take a look. Let us hear what others, great or obscure, have said about this puzzling, deeply fascinating, but seldom mentioned observation.

Emerson wrote: "We are immersed in beauty but our eyes have no clear vision."

Elizabeth Browning recorded that: "Earth's crammed with heaven and every common bush afire with God."

Jacob Boehme wrote: "But open your eyes and the world is filled with God."

At the beginning of this century *The Atlantic Monthly* published a story of a brief personal experience in the life of a writer who now perhaps is forgotten. It was a story so inexpressibly lovely and haunting that, at the time, hundreds of letters were received in response. The writer, Margaret Montague, told about how, after a period of illness resulting in surgery, she one day was

wheeled out to an open gallery. She wrote: "For a few moments on that otherwise grey day I saw into reality and felt the ecstasy that is always there. I cannot now recall whether the revelation came suddenly or gradually. I only remember finding myself in the very midst of those wonderful moments, beholding life for the first time in all its young intoxication of loveliness, in its unspeakable joy, beauty and importance. I saw no new thing but I saw all the usual things in a marvelous new light, in what I believe is their true light."

Miss Montague continued: "I knew that every man, woman, bird and tree, every living thing before me was extravagantly beautiful and extravagantly important, and as I beheld, my heart melted out of me in a rapture of love and delight. A nurse walked past; the wind caught a strand of her hair and it blew out in a momentary gleam of sunshine, and never in my life before had I seen how beautiful beyond all belief is a woman's hair. Besides all the joy and beauty and that curious sense of importance there was a wonderful feeling of rhythm as well, only it was somehow just beyond the grasp of my mind. I heard no music, yet there was an exquisite sense of time, as though all life went by to a vast, unseen melody. Everything that moved wove out a little thread of rhythm in this tremendous whole. When a bird flew, it did so because somewhere a note had been struck for it to fly on; or else the flying struck the note; or else again the great will that is melody willed that it should fly."

In another paragraph she wrote: "In testimonies I read by chance a year after my hospital episode I was astonished to find that they were describing very much what I had passed through. Here are some of the testimonies offered by people who have experienced illumination in one form or another.

"'Natural objects were glorified,' one person affirms. 'My spiritual vision was so clarified that I saw beauty in every natural object in the universe.' Another says, 'When I went into the fields to work, the glory of God appeared in all his visible creation. I well remember we reaped oats, and how every straw and beard of oats seemed, as it were, arrayed in a kind of rainbow glory, if I may so express it, in the glory of God.'"

Jacob Boehme, upon seeing a flash of sunlight on a kitchen tin, spoke of a week of Sabbaths when, to him, a glory surrounded every lowly object. He likened it to waking from the dead.

It will be noted that these people saw no new thing. A report from another source told of a very vivid dream someone had. In the dream, this person was on an ordinary street with a few other people. He said that it was beautiful beyond telling. When questioned about whether it was unusually beautiful from an architectural sense he said, "no," it was quite common in that respect, and the only thing he could think of that might be causing the beauty was the quality of light.



In the Rosicrucian Fellowship book, *Land of the Living Dead*, Jimmie in his nightly journeys into the unseen world was deeply impressed with the wonderful exaltation evoked by the "atmosphere" of that fairy country. "Glamor" he said, was not the right word, and "there is no word to describe the strange, exhilarating feeling one has in that beautiful country." Are not these experiences, one of the Earth and one of the unseen world, related?

Wordsworth suggested this in his poem, *Recollections of Early Childhood*, when he wrote:

*There was a time when meadow, grove and stream,  
The earth, and every common sight,  
To me did seem  
Appareled in celestial light,  
The glory and the freshness of a dream.  
It is not now as it hath been of yore;—  
Turn wheresoe'er I may,  
By night or day,  
The things which I have seen I see no more.*

Later he asked:

*Where is it now, the glory and the dream?*

He then answered this by referring to Earth as the great Mother:

*The homely nurse doth all she can  
to make her foster child, her inmate man  
forget the glories he hath known,  
And that imperial palace whence he came.*

This bears out the teachings of the Western Wisdom which tell us that the purpose of life is not happiness but experience.

Miss Montague concluded her story by saying: "Now I shall have no more fear of eternity, and even if there were no other life, this life here and now, if we could but open our dull eyes to see it in its truth, is lovely enough to require no far off heaven for its justification. Heaven, in all its spring-tide of beauty, is here and now, before our very eyes, surging up to our very feet, lapping against our hearts; but we, alas, know not how to let it in."

On reading these and other similar reports, we wonder, and we ask with reverence, "What is this Glory they speak of?" It surely seems that there is such a glory. It evidently surrounds all that is and is simply the "glory of God," as they say. It also seems that it is enigmatic, indefinable, and perhaps, at least to the viewer, transitory.

It would also seem that for one to observe it, there needs to be a particular attunement within the soul of the observer. It is perhaps like a gift from God that surrounds us for a moment and then leaves us with a longing that will follow us throughout our lives; it is as if in the stillness of the night the church bell sounds from far away, calling us to awaken—to awaken from the enchantment of Earth's ageless dream. □

—F.C.

## Acquiring Soul Growth

The scientific method of soul unfoldment advocated by the Elder Brothers of the Rosicrucian Order always is bound to benefit everyone who practices it and never under any circumstances can cause any harm to anyone.

The method of soul growth as accomplished by the process of evolution requires *action* in the physical life, followed in the post-mortem state by a *ruminative process*, during which the lessons of life are extracted and thoroughly incorporated into the consciousness of the Ego.

When considering the problems of life, exemplified in the actions of those about us as well as in our actions, if we endeavor intelligently to seek out the principle of Epigenesis and watch its operation, we shall find opportunities for initiative action opening up before us to an extent we never before have believed possible.

There remains only one safe method for us...to stay in the din of the battle-field of the world, endeavoring to wrest from even the most unpromising conditions the material of soul growth by unselfish *service*, and at the same time to *build within our own inner selves a sanctuary* filled with that silent music which sounds ever in the serving soul as a source of upliftment above all the vicissitudes of earthly existence.

Soul power comes from within, by patient persistence in well-doing.

As all spiritual development depends upon the blood, the maximum effort to attain soul growth cannot be made when any part of the body is in tension. It is necessary to soul growth that temptations come, in order to bring out our weak points.

When we realize that success does not consist in the accumulation of wealth but in soul growth, it will be evident that continence is an important factor in the attainment of success in life.

There is no state more hampering to soul growth than constant fear and worry.

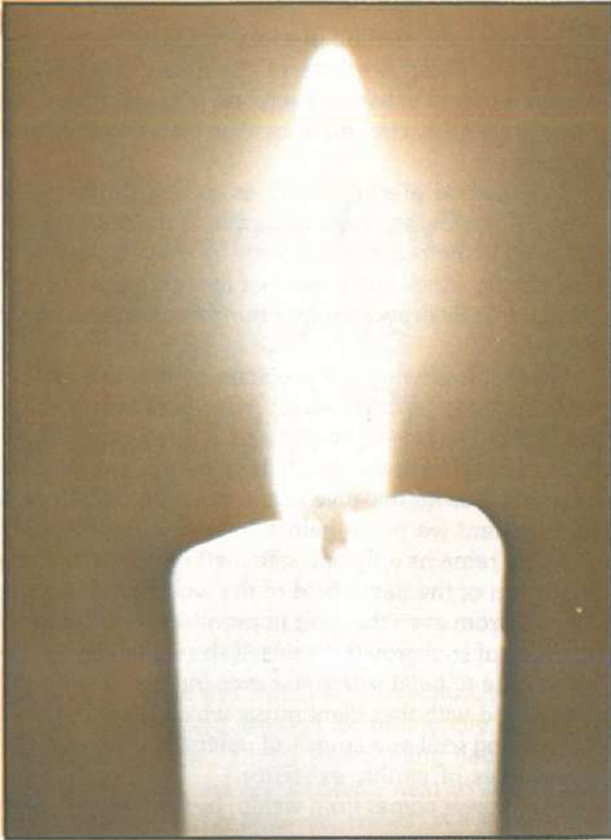
It is important to our own soul growth that we should feel and express our gratitude for favors shown us, for thus we lay the foundation for the receipt of new favors both in this and future lives.

As the evolution of our soul powers and the faculty of traveling in our finer vehicles depends upon the cleavage between the lower ethers and the soul body, it is evident that we frustrate the object we have in view and retard development by indulgence of the lower nature.

Evolution involves soul growth and must be accomplished by the individual efforts of the Spirit in man, the Ego. At the end of evolution it will possess soul power as the fruitage of its pilgrimage through matter. It will be a *Creative Intelligence*. —Max Heindel



## Mystic Light



# Science and Religion

## XII. Alcohol

**M**aterial scientists observe that when alcohol is consumed, it passes through the stomach and intestinal wall into the blood. Thence it is carried throughout the body. Alcohol acts as a depressant on the functioning of the brain and nervous system. A small amount of alcohol depresses the area of the brain that deals with judgment, motor coordination, self-control, and memory. The individual then may feel less inhibited and may say and do things that he ordinarily might not do if his judgment were not impaired. If more alcohol is consumed, muscular coordination and reflexes suffer, sleepiness is felt, heartbeat rate may decrease, and breathing may be depressed. The liver works on most

of the alcohol in the body. There the alcohol goes through a chemical process, oxidation, in which its energy is released as heat. Some alcohol is oxidized or burned off in the lungs and some is removed through sweat and urine. If only a small amount of dilute alcohol has been consumed, when the body has rid itself of the alcohol, it may appear to return to normal.

When substantial amounts of alcohol (over a period of time) have been consumed, some other effects become noticeable. Alcohol is particularly poisonous to the protoplasm of the delicate cells of the nervous system. It interferes with the functioning of these cells at an early stage, ultimately causing permanent alteration of tissue. Cells become indistinct in shape, eventually with some parts shriveling up. At this stage the cells are not recoverable. It becomes serious when one loses large numbers of brain cells, never to be replaced. Then there are memory loss, poor judgment, confusion, and disorientation. Alcohol also can damage nerve cells in the stomach and thus may impair the ability of the stomach to churn and pass on its contents. Alcohol relaxes muscles and makes them weak and less able to perform. Over time they become flabby. When the heart muscle is so affected, circulation is decreased. Fatigue and shortness of breath result. Alcohol may cause the destruction of cells in the liver (cirrhosis). Alcohol (especially in concentrated forms) irritates the surface of the digestive tract and can lead to inflammation. Alcohol can damage the mucosal lining of the stomach and cause ulceration. Alcohol can cause the kidneys to degenerate so that waste products are retained while albumin is allowed to escape.

Clairvoyants can give added information on the effects of alcohol consumption. They can see that man has both a dense body (composed of atoms) and a vital body, which contains "points" which enter into the hollow centers of dense atoms, imbuing them with vital force that sets them vibrating at a rate higher than that of the mineral of the Earth, which is not thus accelerated. Normally, when foods are taken into the body, during the process of assimilation the food particles are fit into the points of the vital body and their rate of vibration is brought into harmony with the rest of the body. Alcohol vibrates with such intense rapidity that the human Spirit is incapable of tuning it down and controlling it. The alcohol acts as an anesthetic and partially drives the vital body out. It then accelerates the vibratory rate of the atoms in the body to its own rate. Thus, the alcohol takes control of the body away from the man.

The clairvoyant notes that there are two organs in the body, called the pituitary body and pineal gland, which in the past were used by man as organs of perception in the spiritual worlds. Consumption of alcohol, however, has caused these organs to become dazed so that they can no longer perform their previous functions.



In the course of evolution, man's view needed to be turned away from the spiritual worlds for a time so that he would develop more self-consciousness and turn his attention toward solving the problems associated with physical existence. But when man gets ready again to turn his vision toward spiritual existence, the consumption of alcohol will have to be discontinued before the pituitary body and pineal gland again can be re-awakened.

Two statements now have been made about alcohol which at first glance may appear contradictory. It was stated that alcohol tends to accelerate the vibratory rate of the atoms in the body, and an accelerated vibratory rate normally is associated with a higher (more spiritual) consciousness. It also was stated that alcohol dazed the pituitary body and pineal gland so that they could not function as organs of perception in the spiritual worlds; thus alcohol turned man's consciousness away from the spiritual worlds. The relationship between these statements can be understood by means of an analogy. Suppose someone caught a bird, tied a band around its wings so that it couldn't fly, and then lifted the bird up off the ground. Even though it was lifted up, the net effect would be that the bird was essentially earth-bound. Likewise, alcohol prevents people from soaring to spiritual heights of consciousness, although it may promote dreams of grandeur in the resulting earthly view. Just as the bird with its wings tied loses its self-control when someone lifts it off the ground, so also the man loses his self-control when he uses alcohol to raise the rate of vibration of his body.

Material scientists find it difficult to explain why alcohol is addictive. About all they can say is that in the drinker the cells of the body shift their metabolism so that they become dependent on alcohol. The clairvoyant, Max Heindel, states that it is not the dense body which craves alcohol. The dense body is made sick by alcohol and would rather be without it. It vainly protests in different ways, but the desire body of the drunkard craves the drink and forces the dense body to take it, so that the desire body may have the sensation of pleasure resulting from the increased vibration.

Should a person drink alcohol? The answer to this question will be different for different people. If a person needs his consciousness focused more closely in the material world, occasional partaking of limited amounts of alcohol may be appropriate. Such a person however, must be careful not to do anything which could injure himself or anyone else when he is under the influence of alcohol, such as driving a car or operating potentially dangerous machinery or trying to forcefully get others to obey his desires. If, on the other hand, a person has begun to trend the path which leads to spiritual enlightenment, he should abstain strictly from alcohol in all form. □

—Elsa M. Glover

## Mystic Light



# Unfolding the Christ Potential

What do we mean by the Christ potential? As occult students we have been told repeatedly that it is the Christ within who saves, that it is up to each one of us to awaken the Christ within himself, and that only in this way will we be empowered to proceed on our return journey to God. But what, precisely, is this "Christ within," and how do we go about awakening it?

Quite simply stated, the Christ within is the divinity which is, we might say, the real you. All the present physical characteristics, and many of the traits of personality which now loom so large in our thinking about our fellow men, are only temporary and illusory. When our evolutionary journey in this Period of Manifestation is completed, the manifested divinity within us will remain as a permanent possession.

Christ Jesus said: "The things I do, ye shall do also, and greater things than these." There is in us quite literally the potential to be as the Christ is—to perform



the seeming miracles Christ Jesus performed, and to display the cosmic power which the Christ continuously manifests. Obviously, however, first steps must be taken first, and we must learn to crawl before we can walk. We cannot dream of becoming Christ-like until we learn to comprehend and to live His Religion of Love. No amount of acquired knowledge or erudition will bring us one iota of the way closer to Christhood unless His universal Love exists within our hearts too, prompting us to feel His selfless compassion for all, and to serve mankind, and the life-waves of our younger brothers, with ever-increasing selflessness and competence.

Compassion, selflessness, service, and aspiration are the four primary attributes with which we should now concern ourselves in our attempts to unfold the Christ potential. The more we know of compassion, the easier it will be for us to set personal wishes aside and cultivate the selflessness which will enable us to serve, enthusiastically and continually, as we must learn to do. At the same time, however, we must aspire, turning our thoughts and our very beings toward the spiritual realms, that we may bring down upon ourselves a perpetual outpouring of Spirit. In this way we will be strengthened and guided in our efforts

Long before the Christ manifested on Earth to bring us the Religion of the Son—the Religion of Love—which was to supersede the Jehovistic Rule of Law under which man's evolution had progressed for thousands of years, mankind was given the Tabernacle in the Wilderness. This was the Atlantean Mystery School, where men might meet the Lord when they had qualified themselves by service and subjugation of the lower nature by the Higher Self. Symbolically, the Tabernacle and its appointments show the path of spiritual progress which man must take within himself. Once he has followed the steps thus indicated, he will have achieved the law within himself, and he will have unfolded the Christ potential.

A great deal can be said about the intricate and beautiful symbolism of the Tabernacle, but it is sufficient here to point out a few highlights. Just inside the eastern gate of the Tabernacle was located the brazen Altar—the Altar of burnt offerings. Brass is a man-made, rather than a natural, metal, and its use here was to signify that sin, and its consequences of pain and death, were not originally contemplated in our scheme of evolution, and are, therefore, anomalies in Nature. The fire on the Altar, however, was of divine origin. The importance of the Altar lies, not in its use, then, as a place for animal sacrifices, but in its symbolic nature as the Altar upon which we, individually, must sacrifice, or burn up, the lower nature. We must become both the sacrifice (our lower nature) and the priest (the Higher Self) who consecrates to God. Unless we begin to do this, sincerely and systematically, we can progress no

further upon the Path.

This was true in the case of the Tabernacle, too. The majority of people were not allowed beyond the brazen Altar. Only the priests, those who had sanctified their lives to service, were permitted to go further. Directly beyond the Altar was the Laver of Consecration, filled with water that had been magnetized by divine Hierarchs. In this Laver, the symbol of sanctification of the life to service, the priests washed their hands and feet, just as every aspirant, everyone who hopes to achieve his Christ potential, must sanctify his own life.

Beyond the Laver of Consecration stood the Temple itself, which consisted of two rooms, the East Room and the West Room. The furnishings in the East Room symbolized the methods by which the aspirant may make soul growth by service, or, the means by which he can unfold the Christ potential. The Golden Candlestick, with its main stem and six branches, signifies the three and one-half Periods of evolution through which man has already progressed. The Table of Shewbread had on it two piles of shewbread, of six loaves each, topped by a small heap of incense. These represent the knowledge which man has acquired thus far in his evolutionary journey, and which he now is required to use in service to others. Also in the East Room burned each day the incense from the piles of shewbread, signifying those opportunities for service which had been utilized. Thus we see that soul growth, which is synonymous with the unfolding Christ potential, is made by grasping the many opportunities for service which are offered us each day, and using our acquired knowledge in this way. If we do so, we receive the soul sustenance which is the essence, or extract, of our service.

Only the High Priest, who had proven himself worthy by serving consistently and well, and keeping his thoughts and deeds exceptionally clean and pure, was permitted to enter the West Room of the Temple, where the Shekinah Glory of the Father was perpetually present. Also in the West Room was the Ark of the Covenant, which contained the Golden Pot of Manna, Aaron's Rod, and the Tables of the Law—the Ten Commandments.

Manna is really the Human Spirit, which descended on an involutionary journey from God and now is evolving slowly out of matter, on the return journey to God. The Golden Pot represents the golden aura of the soul body, which is made by service, as symbolized in the East Room. Aaron's Rod is emblematic of the divine creative force, which works wonders of such a nature that we call them miracles. When we have unfolded the Christ potential, we, too, will be able to use this force in the way that He did and does, and perform similar "miracles" for the benefit of others. The Ten Commandments, as we know, represent the Law, which has not been replaced by the Christ rule of Love, but augmented



by it. We still must live according to the Law; indeed, we must obtain the Law within.

The Tabernacle in the Wilderness was, necessarily, an outward symbol of spiritual progress. Initiation in those days was offered only to the favored few, the priests and the Levites. With the coming of Christ, however, all this was changed. Initiation was opened to all who will—to all who are willing to make the necessary sacrifices and to live the life exemplified by Christ Jesus Himself. Everyone who is found worthy will, at the proper time, be brought to the various steps of Initiation, and, as he passes them, will unfold more and more of the Christ potential within himself. Initiation is an upward experience. The Christ within, the Shekinah Glory of the Father, must dwell within the sacred precincts of our own God consciousness.

The Four Gospels of the New Testament, containing the outline of the life and ministry of Christ Jesus, are also formulae of initiation showing the experiences which everyone eventually must pass through. The parables which Christ Jesus spoke to the multitude and the events in His life convey both obvious interpretation and hidden meaning. As we study the Bible and as we show, by our actions, that we are worthy to receive the hidden truths, we will be given the key by which deeper interpretation of the Biblical meanings is possible. When we understand fully the experiences through which we must pass to become Christ-like, we will, in this way, also, be helped to unfold the Christ potential.

Even, however, if we attempt to live according to the obvious, easily understood interpretation of Christ Jesus' life, we will proceed a long way in unfolding the Christ potential. The compassion, selflessness, and sheer goodness so evident in all of Christ Jesus' contacts with His disciples and with the multitude have been unsurpassed—in fact, unequalled—by any person of whom history informs us. If we can learn to live in this way and radiate those qualities as He did, we will have achieved wondrous things indeed.

The Christ potential cannot be unfolded unless we are prepared to cultivate the "three selfs", self-reliance, self-mastery, and self-sacrifice.

Emphasis on self-reliance is the one significant particular in which the Rosicrucian method of attainment differs from all others. The Western Wisdom Teachings strive from the outset to make the student completely independent and teach him to make his own decisions within the framework of the universal Natural Laws under which we all must operate. The Teacher in the Western Wisdom Teachings gives encouragement and guidance, but the student is permitted—and expected—to develop awareness of responsibility, independence of will, and competence of judgment. If we cannot learn to act responsibly and intelligently for ourselves, how can we expect to strengthen in ourselves

the very potential that will permit us someday to achieve those things which Christ Jesus accomplished, and "greater than these"?

Self-reliance, for the beginning aspirant, is not always the most welcome of conditions. Even Probationers who have been on the Path for some time often are tempted to let someone else decide for them, or to wish fervently that there were someone reliable to "lean on" in times of crisis. "Decision making" is of course harder for some than for others, but there is always a source of help and guidance if we will turn to it. We all know from experience that the Higher Powers are eager to assist those who are sincerely striving, and if we engage in scientific prayer continually—not just in time of trouble—we will be given the guidance we need when self-reliance seems to become a particular burden.

Self-mastery, of course, is the keynote of the entire process of unfolding the Christ potential. Self-mastery means the domination of the lower nature by the Higher Self—the complete annihilation of all selfish and destructive desires and all vestiges of selfishness. It means the ability at all times, in the face of whatever temptations lie in wait, to renounce self-interest in favor of altruism. It means conducting ourselves at all times in accordance with Natural Law—in matters ranging from diet and other aspects of our physical welfare, to our relations with other people, to the wise use of our thought, time, and energy, to the particulars of our spiritual devotions themselves. It means the exercise of the persistence needed to achieve all worthy endeavors, no matter how hopeless their attainment momentarily might seem to be. It means the development of equilibrium—the lasting condition of inner and outer peace which finally supplants the alternating cycles of exhilaration and depression which seem to afflict most spiritual aspirants early in their endeavors. Self-mastery is that enviable state of being when we can truthfully say, with Paul, "None of these things move me." It is the stage of development we reach when we can remain unruffled by the buffetings of the material world and our mundane existence and keep ourselves continuously aligned with and attuned to the spiritual factors of our evolution.

Self-sacrifice goes hand in hand with self-mastery, and it is hard to achieve even a modicum of one without acquiring some of the other. Self-sacrifice, or selflessness, is the condition of giving oneself wholly to the service of others and to the furtherance of God's divine Plan. It implies not merely the giving of self, but the joyful, unhesitating, unrestrained giving of self to the higher needs and goals. If we are in any way begrudging of our efforts to serve, we have not yet learned the meaning of self-sacrifice. The ultimate self-sacrifice, of course, was performed by the Christ when He entered the Earth as our indwelling Planetary Spirit, and we need only bear in mind the magnitude and



cosmic significance of this act to see how still insignificant are our own so-called "sacrifices" for which we sometimes tend to be so inordinately proud of ourselves.

Consideration of self-mastery and, particularly of self-sacrifice, cannot help but bring us, again, to thoughts of brotherhood, such as will exist in the Aquarian Age. This is one of our most immediate evolutionary goals. Brotherhood abrogates self-seeking, and by the same token, it cannot be achieved unless individual self-seeking is put aside. In our present material world, and particularly among those who have developed more along occult, or intellectual, lines than along the mystic, or heart, side, the tendency for each person to want to be "a law unto himself" is very great. We all have felt, at one time or another, that we were absolutely right about a particular matter, and that all other points of view were less effective or even wrong or foolish. Most of us, too, have felt, when confronted with a particular regulation or law, that "this rule is probably all right for other people, who need it, but I don't know why it has to apply to me." And what is all this but a form of self-seeking? In order fully to unfold the Christ potential, we must learn to live above the law—not disregarding it, but retaining that inner individual spiritual freedom which no man-made statute can shackle.

In fact, we are really the only ones who can shackle ourselves. As long as we live according to God's Laws, striving to do our best under all circumstances, we are free. The temporal physical and legal restraints of the material world cannot confine the Ego, in spite of seeming impediments and annoyances so grating to us in our physical state. If, however, we violate God's Laws, no matter how advantageous or enviable our position on Earth may be, we only are immersing ourselves more deeply into a mire of unpleasant karmic consequences which constitute the one real prison in which we can find ourselves. It is good to bear in mind that everyone with whom we come in contact—every human being on Earth—is also a Christ in the making, and that he, too, whether knowingly or unknowingly, also slowly is unfolding the Christ potential within himself. The divine Spark exists within everyone, who is, ultimately, going in the same direction. Knowing this, we see just how illogical and purposeless it is for humanity to work at cross-purposes, striving for individual, racial, and national interests rather than for the common good. In time, when we have completely set aside selfish pursuits and have learned to work harmoniously hand-in-hand in the true spirit of brotherhood, the progress we will be able to make in all areas of advancement will be breathtaking. We then will be working in a climate of peace and mutual concern, the most favorable climate for universal unfoldment. The obstacles to progress now installed by selfishness—which is, basically, the root of all evolu-

tionary digression or regression—no longer will exist. Everyone will be growing, learning, developing, and serving, and the latent potential that remains as yet unseen in so much of humanity will come into its own. We then truly will find ourselves in a golden age of history.

Only by making soul growth can we achieve that Christ potential. Soul growth, in its turn, is gained only by service. Here again we find ourselves in the context of brotherhood and brotherly love. It is simply impossible to get away from the commandment of Christ Jesus: "that ye love one another." If we individually, and the world collectively would learn to do this, all the insolubles and imponderables with which government leaders, educators, sociologists and other professionals and experts are faced suddenly would become easily answerable.

Soul growth is a slow, inner process, arrived at by patient persistence in well doing. One or two acts of self-sacrificing service, although of course they contribute to soul growth, have relatively little effect if the Ego devotes much of the rest of his life to his own self-interest. How we go about our routine daily responsibilities is just as important as—perhaps more so than—how we react in times of crisis. Our attitude as we perform our jobs, or keep house for our families, is as important as is the motivation behind the heroic or intrepid deeds we really only sometimes are called upon to do. Soul growth is not made overnight. It is a process of gradual refinement, which begins with abnegation of the crudest of our baser characteristics. That, however, is only the barest beginning. The process then must continue until not only all negative attributes are done away with, but also all the positive virtuous and altruistic attributes are functioning continually and our overriding aim is to live in complete and continuous accord with the rules of conduct laid down for us by Christ Jesus. Then and only then are we living in harmony with the law of Love.

No one has any real idea of how far he has yet to go in the direction of soul growth until he begins to take stock of his behavior in the nightly exercise of retrospection. By the time we become aware of our spiritual responsibilities and are ready to embark upon the Path, we already have managed to dispense with what were once particularly obnoxious traits of character and are ready to make some efforts in the direction of selflessness. We sense the ecstasy commonly experienced by those who first "discover" the higher Teachings, and in our exaltation regard all things, and ourselves, in a rosy light that, for a time, admits of no imperfections. We promise ourselves to embark, once and for all, up on the road of right living, and proceed with enthusiasm, often proud of the elevated turn which our lives have taken. Then, little by little, the realization dawns that we have yet a long, long way to travel



before we can make any claims to spiritual perfection.

It is no secret that the aspirant is tested in devious and subtle ways to see whether his former vices truly have been overcome, or if they are still latent within him, ready to take hold again in an unguarded moment. Is his espoused intention to sacrifice and to serve sincere or was it formulated in the fervor of the moment without deep-seated foundation? Can it be sustained in the face of personal temptations or will it be forgotten the moment the desire for self-indulgence of one sort or another again is met? These things are tested, day in and day out and when we least expect it. It is often a bit of a shock, then, when nightly retrospection begins to reveal to us how imperfect we yet are. As we become more adept at retrospection and more skilled in assigning cause to effect in our analysis of our behavior, we become more aware of the subtle ways in which we can be tempted to transgress. The flash of anger that came, out of the blue, in a conversation with a good friend; the request of our assistance, made just at a time when we were already very busy and, therefore, declined—perhaps with some asperity; the sudden frustration or disappointment, from a completely unexpected source, that interfered with long-standing and otherwise smoothly-functioning plans; all these are examples of ways in which our true mettle is tried. If we are thorough and painstaking in retrospection most of us will find that we commit, each day, dozens of little digressions, perhaps even unnoticed by those around us, from the true spiritual path. It is only by discovering them that we can remedy them, and this is how retrospection becomes a considerable asset to soul growth.

Neither soul growth nor the attendant unfoldment of the Christ potential is attained without awareness of the role of epigenesis. Epigenesis is the divine creative activity which is the basis of evolution. It is the process of setting in motion a new cause, from which will result a new effect. It is the third factor in the triad of progress: involution—descent into matter; evolution—emergence from matter; and epigenesis—creativity. Epigenesis rests on free will and, to be successful, also must rest on knowledge of what has come before, understanding of Natural Law, and the lessons of personal or vicarious experience. To achieve its divine purpose, it must be founded above all else on concern for all mankind and the desire to better the common lot. History has recorded countless examples of people who used epigenesis for purposes of self-aggrandizement, but this is not the object of creativity, and there is no doubt that these individuals will have to pay their debts of destiny.

Wisdom has been defined as knowledge tempered with love. Thus, the ultimate in knowledge, exercised in the context of the ultimate in love, will call into play the ultimate in epigenesis. In this way, "the things that I do, and greater than these," one day will be achieved

by us all.

Epigenesis, too, is not gained overnight. Persistence again is an overriding factor. We are bound to make many mistakes and, in the process, lose our initial enthusiasm for this "new thing" which we might be trying to create or put into action. Edison did not bring forth new inventions without prodigious experimentation; Beethoven and Wagner did not compose their masterpieces without years of study and practice; Frank Lloyd Wright did not construct his marvelous buildings or make his contributions to architectural theory without a thorough knowledge of structural principles which had to be observed if the buildings were to stand. What would have happened if these people had allowed themselves to become discouraged enough to give up? The harder we work in this life—if properly motivated—the farther ahead we will be in the next, and we, too, eventually can achieve the designation of "genius," which really is another way of saying that the particular Ego has worked hard in many previous lives.

Occult teachings tell us that Solomon, generally regarded as the wisest man who ever lived, was not only a righteous and just ruler, but also an Initiate, learned in spiritual as well as physical matters. He understood, not only earthly sciences, but also the workings of Natural Law, to such an extent that he could work with animals and even Nature Spirits. If anyone had developed epigenesis, he had. Occult teachings also tell us that the Ego who inhabited the physical body of Solomon was reborn as Jesus, who, of all humanity, was found worthy to prepare his vehicles for the use of the sublime Christ Spirit. Surely epigenesis, as well as purity of thought and deed, played its role in bringing this advanced Ego to his honorable and honored place on the ladder of progress. We know that he, by his own efforts and from within, unfolded much of the Christ potential long before most of the rest of the world was aware even of the existence of Christ, and certainly long before the occult teaching of the Christ within became known by any but a handful of people.

Optimism, too, is an ingredient without which the Christ potential cannot be unfolded. Optimism—the belief that all eventually will turn out for the best—creates a climate in which the desire currents can circulate in long curved lines throughout the desire body. This, in turn, acts as a mainspring to action. Negative emotions such as fear, worry, cynicism, etc. cause the desire currents to limit themselves in little eddies. Far from being galvanized into action in these instances, the Ego thus afflicted can, in extreme cases, be rendered almost helpless, refusing to do anything except become more grimly entwined in the tentacles of his restrictive emotions. Since the object of life is experience, and since experience presupposes action, it is obvious that these people soon come to something of a standstill. Since, furthermore, a standstill is not permitted in the



evolutionary progress, where either progress or retrogression is the rule, it also is obvious that if these people do not conquer their destructive feelings, they begin going backwards.

Optimism, however—particularly that which is founded on a knowledge of occult truths, permits no fear or similarly repressive state of mind. The person so favored—or, more accurately, who so favors himself—knows who he is and where he is going. He is convinced of the omnipotence of God, of his own potential, of the fact that the course of evolution is “onward, upward, forever,” and of the very significant fact that “all things work together for good to them that love God.” He is undismayed by setbacks, and unafraid to tackle new things or to perfect old ones. He welcomes experiences and lessons, even those which are unpleasant, and in his uplifted mental and emotional state is able to profit from them all. In this forward-looking, positive atmosphere, the essence of even the worst burdens and most oppressive troubles is transmuted into a valuable tool for further use. In such a context the person can think freely, judge intelligently and compassionately, and act decisively after proper preparation. His interactions with other people and his reactions to situations are more easily framed in the light of the moral and spiritual precepts which the spiritual aspirant, particularly, is expected to observe. In this context, the Christ potential cannot help but manifest ever more strongly within him.

It is encouraging to know that, although each of us has the responsibility of unfolding the Christ potential within himself, we are not without help in performing this greatest of all obligations. On the contrary, we are being given an extensive amount of help by the very Being we seek to emulate—the Christ Himself. We know that when He entered into the Earth at the time of the crucifixion to become the indwelling Planetary Spirit, He infused the planet and its atmosphere with His rarefied emanations. His cleansing blood flowed literally to cleanse the Earth from the vile influences that had grown up under the regime of the Race Spirit, and the “sins of the world” were done away with.

Each year since that time the Christ Ray has re-entered the Earth, renewing the life-giving spiritual Force which we can use to perfect our own vehicles and to progress upon our intended path. In *The Web of Destiny*, we read: “As time goes on and the Christ by His beneficent ministrations attracts more and more of the interplanetary ether to the Earth, thus making its vital body more luminous, we shall be walking in a sea of light, and when we learn to forsake our ways of selfishness and egotism through the constant contact with these beneficent Christ vibrations, we also shall become luminous. The rays of force generated by the Christ Spirit now becoming visible as the Aurora Borealis are radiated through every part of the Earth, from the

center to the periphery. They are absorbed by humanity and constitute the ‘inner urge’ which slowly but surely is impelling mankind to adopt an attitude of altruism. They are the impregnating rays which fructify the soul, so that eventually the Immaculate Conception will take place and the Christ will be born within each of us. When we have all thus become perfectly impregnated, the Christ Light will begin to radiate from us. Then we shall walk in the Light as He is in the Light, and have fellowship, one with another.”

Help also is forthcoming when we engage in the performance of true, scientific prayer. This type of prayer, however, is characterized by gratitude and adoration, and not by the requests for temporal things and powers which still form the basis of many prayers. Mr. Heindel termed true, scientific prayer “a magic invocation,” which “is one of the most powerful and efficacious methods of finding favor before the face of our Father and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body.”

Love and aspiration are the wings, as it were, of prayer, and intense earnestness is the power which propels our thoughts and words of supplication directly to the Father. Without love, aspiration, and earnestness, our prayers, however often repeated, are as empty words. Prayers properly uttered and sincerely intended are powerful beyond belief. 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. Bathed in this Light and, by our own endeavors particularly receptive to it, we can accomplish undreamed of results.

Prayer alone, however, if unaccompanied by labor, will prove to be largely fruitless. We all have our work to do in this world, and there is a need for service everywhere around us. “Pray and work” is an occult injunction which all aspirants will do well to heed. Our particular function in life might seem menial indeed, but if what we do is of service to someone—our family or an end-user of a product who is completely unknown to us—we are obliged to do that particular job not only to the best of our abilities but also with love in our heart. If we perform the seemingly small things faithfully, we will be given the chance to expand our efforts to bigger things and, in this way, to manifest more and more of the Christ potential within us. If we try to retreat from the world, however, with the excuse that we want to devote ourselves exclusively to spiritual matters while family and other obligations go unfulfilled, we are guilty of nothing other than running away, and under such circumstances it would be folly to expect that the Christ potential within us in any way would be strengthened.

—A Probationer



## Mystic Light



### Rejoice Evermore

**H**ow do we feel about St. Paul's admonition to "rejoice evermore"? (1 *Thes.* 1 5:16) If we look at it from the worldly point of view, it seems at best starry-eyed and impractical and at worst just plain foolish.

By now we have learned that more than one meaning may be indicated in a biblical passage. When something is apparently foolish, we look more deeply to discern what might be hidden there for us.

"Rejoice evermore" is followed by "Pray without ceasing" and "In everything give thanks." It seemingly gets worse and worse.

Whether or not we learn to obey such apparently unreasonable demands depends upon what we have chosen as our goal in life. If we are not content to be good according to worldly law, we will be forced to give up trying to conform to such a strange doctrine. If, however, we have reached the point of seeking "first the kingdom of heaven," we begin to find these demands reasonable and essential.

How is it possible to rejoice when something unpleasant happens? If we truly have become earnest and one-pointed in our spiritual search, then we look for possibilities of growth in everything. It has been said that it is not what happens to us, but how we react to it that is important.

When things do not go as we had hoped, and we react with complaints and ill-temper, little can be done to redeem the situation. If, however, we turn to God in trust and gratitude, knowing that His great plan for us is good, we are then open to His will and guidance. Often the thing we thought a disaster becomes a blessing when handled in this way. Many times we find that what we had thought was desirable proves not to be, and that which looked bad at first glance is really the good we sought.

We often are inclined to think of God as a celestial magician. He can, if He feels so inclined, perform a miracle for us. Then, with no effort on our part, all will be heavenly. Everybody is going to be changed but me.

What a great world it will be. Why do you suppose He's waiting? It couldn't be that I have to change too, could it? Preposterous! I'm not so bad. Anyway, God can do it any time He wants to.

Thank God He doesn't want to. If God were like most of us, His patience would have run out centuries ago and the whole planet might have been "zapped" out of existence.

Suppose we think of the word "God" as a verb instead of a noun. Verbs mean action. Take the sentence, "God is Love." What do we think of? Soft-hearted sentimentalism? That's pulling God down to our level.

One who knew said, "The Kingdom of heaven is within you." Alright, so God is Love. Love is action. Heaven is within. When I act with love toward my fellow man I am clearing out my inner ghetto and reconstructing a bit of my heaven. And since God is Love, I rightly can feel that God is working through me when I work with love.

What hands are there to be used but ours? How else can love be expressed but through us? If I want God to express in my world, then I am going to have to express God in my actions. The blueprint was given 2000 years ago. It says, "You shall love the Lord your God with all your heart, mind, and strength, and your neighbor as yourself." It also says that if I don't love my neighbor whom I have seen, how can I love God whom I have not seen? And even way back then it made people squirm. "Who is my neighbor?" the fellow said, probably hoping he wouldn't be expected to love just anybody or everybody. But we get the impression that is exactly what was expected.

There are always lessons to be learned from untoward experiences. If we do not allow ourselves to become clothed in petulance and self-pity, we may learn the lesson and thus help ourselves along the spiritual path.

In any case, if we love God and wish to keep His commandments, do we have a choice?

After careful consideration and meditation, we see that it is possible to "Rejoice evermore." We will add this to our disciplines and another step will be taken. □

—Olivia Barnett



## Mystic Light



### My Cup Runneth Over

*The Lord is my shepherd; I shall not want.*

*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.* —Psalm 23.

Students of the Western Wisdom Teachings often say the following prayer: "Father, we thank Thee for the privilege of serving thee; we thank Thee for thy divine love." We all say "thank you" to friends, relatives, and acquaintances who help us. We say these things in appreciation of the kindness and love we have received from God and from our fellow humanity.

The expression of the Psalmist, "My cup runneth over," means much when used in appreciation to God, the Father. It may mean, for instance: "I am all right!" "I am healed!" "I have everything;" "I am happy;" "Thank you, Father, for the privilege of serving you" "Thank you for your kindness." When we wake up in the morning feeling rested and healthy, we can say, "My cup runneth over."

Of all the Psalms, perhaps the 23rd is the one that most effectively shows us the way to express our appreciation to God. Here David has realized that God has done everything for him, that God has been his Guide, Protector, and Companion. This wonderful Psalm expresses his gratitude. We all can do the same by expressing our appreciation of the kindness God has shown us.

"My cup runneth over" represents an attitude that the Psalmist awakens in us with these words. If we sincerely believe the words, we become

humble, loving, and appreciative in our day-to-day affairs. By thoughtfully repeating the words of this Psalm we are more easily able to reach our fellow men in love and understanding while at the same time becoming ever more conscious of what we have received from our Father-God and from our fellow men. All of us, every day, have reason to be thankful. Sometimes there are great and compelling reasons, and sometimes the reasons seem to be more "routine"—but these are no less significant. It always is good to voice our thanks, to other people and to God.

We could try an experiment for a day, a week, or a month: let us begin each day, continue through the day, and end the day, with the words, "My cup runneth over." This could be our way of saying, "I am filled with God's renewing, strengthening power," or of saying, "Thank you, God, for supplying my needs and for showing me the way to enter into life in productive, useful ways." It could be our way of saying: "What a wonderful family I have;" "What good friends I have;" "How blessed I am;" "How lovely I feel." If we sometimes do feel down in spirits or have a hard time finding something to be thankful for, we can use "My cup runneth over," as words of faith.

Before Lazarus was raised from the dead, Christ Jesus said: "Father I thank Thee that Thou hast heard me." He was showing us the way of answered prayer and the faith that gives thanks when things seem at their lowest ebb.

God is our life—full, free, and unending. He is our supply, heaped up, running over. He is our peace, our love, our joy—continuing; increasing, unfolding. Let us give thanks for the blessings on their way to us. Let us lift up our hearts right now and say, "Father, I thank Thee, my cup runneth over." □

—Yaw Owusu-Bour



## Max Heindel's Message



### *The Sign of the Master*

Neither the Earth nor its inhabitants were capable of maintaining their equilibrium in space, and the Cosmic Christ therefore commenced to work with and on us, finally at the Baptism descending as a dove (not in the form of a dove but as a dove) upon the man Jesus. And as Jonah, the dove of the Holy Spirit, was three Days and three Nights in the Great Fish (the Earth submerged in water), so at the end of our involutory pilgrimage must the other dove, the Christ, enter *the heart* of the Earth for the coming three revolutionary Days and Nights to give us the needed impulse on our evolutionary journey. He must help us to etherealize the Earth in preparation for the Jupiter Period.

Thus Jesus became at his baptism, "a Son of the Dove," and was recognized by another, "Simon Bar-Jonah," (Simon, son of the dove). At that recognition by the sign of the dove, the Master calls the other "a rock," a foundation Stone, and promises him the "Keys to Heaven." There are phases of soul development involved which each must undergo if he has not passed them.

What then is the "sign of Jonah" which the Christ bore about with Him, visible to all who could see, other than the "the house from 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 first *Corinthians*, 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.

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.

#### WHAT IS SPIRITUAL WORK?

In this connection we will give some extracts from the wonderful poem by Longfellow which is called "The Legend Beautiful."

"In his chamber all alone,  
Kneeling on the floor of stone,  
Prayed the Monk in deep contrition  
For his sins of indecision,

Prayed for greater self-denial  
In temptation and in trial;  
It was noonday by the dial,  
And the Monk was all alone.

"Suddenly, as if it lighted,  
An unwonted splendor brightened  
All within him and without him  
In that narrow cell of stone;  
And he saw the Blessed Vision  
Of our Lord, with Light Elysian  
Like a vesture wrapped about him,  
Like a garment round him thrown."

This was not the suffering Saviour, however, but the Christ feeding the hungry and healing the sick.

"In an attitude imploring,  
Hands upon his bosom crossed,  
Wondering, worshipping, adoring,  
Knelt the Monk in rapture lost.

"Then amid his exaltation,  
Loud the convent bell appalling,  
From its belfry calling, calling,  
Rang through court and corridor  
With persistent iteration  
He had never heard before."

This was his call to the duty of feeding the poor as Christ had done, for he was the almoner of the Brotherhood.

Deep distress and hesitation  
Mingled with his adoration;  
Should he go, or should he stay?  
Should he leave the poor to wait  
Hungry at the convent gate,  
Till the Vision passed away?  
Should he slight his radiant guest,  
Slight his visitant celestial,  
For a crowd of ragged, bestial  
Beggars at the convent gate?  
Would the Vision there remain?  
Would the Vision come again?  
Then a voice within his breast  
Whispered, audible and clear  
As if to the outward ear:  
"Do thy duty, that is best;  
Leave unto thy Lord the rest!"

"Straightway to his feet he started,  
And with longing look intent  
On the Blessed Vision bent,  
Slowly from his cell departed,  
Slowly on his errand went.

(To be continued)



## Studies in the Cosmo-Conception

# Neophyte in the Desire World

*Question: What contrast do we find between the Physical World and the Desire World?*

*Answer:* The law of matter of the Chemical Region is inertia—the tendency to remain in *status quo*. It takes a certain amount of force to overcome this inertia and cause a body which is at rest to move, or to stop a body in motion.

*Question: Is this also true in the Desire World?*

*Answer:* It is not so with the matter of the Desire World. That matter itself is almost living, and is in unceasing motion, fluidic.

*Question: Does it have form?*

*Answer:* It takes all imaginable and unimaginable forms with inconceivable facility and rapidity, at the same time coruscating and scintillating in a thousand ever-changing shades of color, incomparable with anything we know in this physical state of consciousness.

*Question: Is light also a prominent factor?*

*Answer:* That is what the Desire World is—ever-changing light and color—in which the forces of animal and man intermingle with the forces of innumerable Hierarchies of spiritual beings which do not appear in our Physical World but are as active in the Desire World as we are here.

*Question: What is their influence in the Desire World?*

*Answer:* The forces sent out by this vast and varied host of Beings mold the ever-changing matter of the Desire World into innumerable and differing forms of more or less durability, according to the kinetic energy of the impulse which gave them birth.

*Question: Would not these conditions confuse a neophyte?*

*Answer:* From this slight description it may be understood how difficult it is for a neophyte who has just had his inner eyes opened to find his balance in the World of Desire. The trained clairvoyant soon ceases to wonder at the impossible descriptions sometimes brought through by mediums.

*Question: Are these people honest in their descriptions?*

*Answer:* They may be perfectly honest, but the possibilities of parallax and of getting out of focus are legion and of the subtlest nature, and the real wonder is that they ever communicate anything correctly.

*Question: How does this compare with the physical plane?*

*Answer:* All of us had to learn to see in our infancy on the physical plane, on the other side of the room or street, as a young babe will reach for objects or for the Moon. He is entirely unable to gauge distances.

*Question: Is this knowledge of use in the inner world?*

*Answer:* At first the neophyte will try to apply to the Desire World the knowledge derived from his experience in the Physical World, because he has not yet learned the laws of the world into which he is entering.

*Question: Is this helpful?*

*Answer:* No. It is the source of a vast amount of trouble and perplexity.

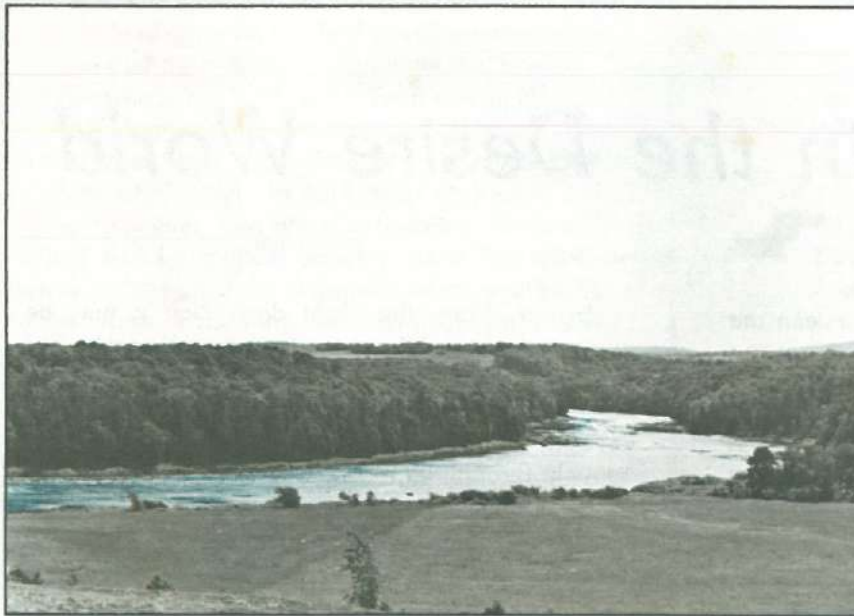
*Question: What course must he follow?*

*Answer:* Before he can understand he must become as a little child which imbibed knowledge without reference to any previous experience. □

Reference: *Cosmo-Conception*, pp.41-42



## Western Wisdom Bible Study



### The New Message of Jesus

*Come unto me all ye that labour and are heavy laden, and I will give you rest.*

*Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*For my yoke is easy, and my burden is light.*

—Matthew 11:28—30

This may be called the “new” message of Christ Jesus because it does not refer to the “Kingdom;” rather does it appeal to each and every individual, offering the soul-satisfying rest that comes through serving others in love and meekness. Down through the ages this message has continued to sound its appeal to the lonely, discouraged, and confused, leaving its soothing balm in responding hearts all over the Earth.

Dr. George M. Lamsa tells us in his *Gospel Light* that: “Yoke is an Aramaic expression for taxation and other burdens which an overlord levies on his subjects. Just as the neck of an ox bends under the weight of a heavy yoke, so Easterners are crushed under heavy duties and taxes.” The Jews of Jesus’ time were heavily taxed, so that the state and its officials as well as the temple and its priests were maintained in luxury. In sharp contrast, Christ Jesus possessed no palaces, temples, or other buildings. He told them of a God whom they could approach through a simple prayer, without material taxes, gifts, or sacrifices.

Those who have accepted the invitation extended by the Master Teacher, and begun to live according to His precepts, have found, even unto our present day, that rest has indeed come unto their souls. Those who have taken His message entirely on faith have found no lack of inner satisfaction and joy because of that. However, there are those who find it difficult to act upon faith without some intellectual understanding. For them, occult philosophy provides the light needed to make the message of Christ Jesus just as mean-

ingful and potent to them as it has been down through the centuries to those of the Path of Faith.

The student of the Western Wisdom Teachings finds that the precepts taught by Christ Jesus constitute a scientific formula for truly successful living—that His way of life causes changes to take place in the various bodies of man so that he, as an indwelling Spirit, is nurtured and nourished as he journeys on the spiral path of evolution. Eventually there comes the time when the hindering weights of the personal, lower self are transmuted into the immortality of the Spirit.

Max Heindel gives a graphic description of what takes place in the vehicles of the occultist who is faithful and persistent in his efforts to “live the life:”

“In those whose minds are strong and insistent on knowing the reason why and the wherefore of every dictum and dogma, the Spinal Fire of regeneration plays upon the segments of the red Mars and the colorless Mercury, endeavoring to infuse desire with reason, to purify the former of the primal passion that it may become chaste as the rose, and thus transmute the body into the ruby soul, the Red Philosopher’s Stone, tried by Fire, purified, a creative budding individuality.

“All who are upon the Path, whether the path of occultism or of mysticism, are weaving the Golden Wedding Garmet by this work from within and from without. In some the gold is exceedingly pale, and in others it is deeply red, but eventually when the process of Transfiguration has been completed, or rather when it is nearing completion, the extremes will blend, and the transfigured bodies will become balanced in color, for the occultist must learn the lesson of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.” □



# Astrology

## The Children of Cancer

BIRTHDAYS  
June 22 to July 22

Cancer is a cardinal water sign. In the Physical World we find examples of cardinal water in rivers, streams, waterfalls, or other forms of running water. A river, while remaining in its own channel, forcefully tries to carry with it anything that enters its sphere of influence. So it is with the individual who has a strong Cancer predisposition. While he may remain shy and timid with those things that do not really interest him or with which he is unfamiliar, he is very forceful in those matters which directly concern him or his interests. In the latter case there is a desire to be the moving power behind the action, though not necessarily to be a part of, or a leader in, that action. He expects his opinion to be given careful consideration before any significant step is taken and may be quite insistent about getting his viewpoint accepted. Because of the effort that the Cancer individual puts into what interests him, he can become quite hurt, upset, or offended when he is refused, ignored, or in any way put off.

A positive manifestation of the Cancer forces gives a conscientious, hard-working attitude and the inclination to spare no effort in attaining a desired result. Though somewhat domineering, the Cancerian nevertheless usually means well. He admires and puts great stock in past accomplishments, titles, degrees, or other signifiers of past and present greatness or deeds of honor. His encouragement to others in times of difficulty

has helped many a one to do better and reach higher than he had thought possible.

A negative influence of the Cancer forces induces a clannish attitude that causes a person to adhere selfishly to others in order to share in their deeds and accomplishments by association. Individuals under this influence are great name-droppers and gossip-spreaders, and the stronger the reaction they can get out of others, the better they like it. Their desire is to be thought of as sages or counselors who, being in possession of the "wisdom of the ages," are to be sought out and consulted on all matters of importance.

The ruler of Cancer is the Moon, and in Greek mythology we find the Moon principle best portrayed in the goddess Demeter. Demeter was the goddess of fertility, who made the seeds to sprout, the grain grow, and the Earth bring forth abundantly. In her absence, all was barren and unfruitful.

Occult science informs us that the Moon is a temporary satellite of the Earth. Thus, eventually, a new ruler of Cancer will have to be found. It may well be that the Earth itself will be the true ruler of Cancer. The Earth is companion to the Moon and the home of humanity. In the Great Mandala we find that Cancer corresponds to the fourth house of the home and maturity. In Greek mythology Hestia is the goddess of hearth and home, and although she is the eldest of the seven Olympian gods, she is the least among them and occupies a rather minor and insignificant place in mythology. This symbolizes the state of present-day man who, until he gains the spiritual maturity, cannot take his rightful place in the council of the gods.

In the esoteric anatomy of man, Cancer signifies the Conscious Soul. The developed Conscious Soul enables man to be a conscious participant in the act of creation. The Conscious Soul is developed through right action; it is the spiritualized extract of work done in the physical body. In this sense, it is the function of Cancer to accumulate the essence of past experience in order to bring the soul maturity. We then see the Moon, ruler of Cancer, as the principle of self-awareness. When a sufficient number of humanity has attained spiritual maturity, the Earth is to become the signifier of self-awareness.

As the Sun passes through Cancer, the Christ reaches the throne of the Father to intercede for us and again to receive a new spiritual outpouring to bring to humanity. On Earth, this is a time of activity and application to the needs of the Physical World, gathering the experience which we need to build the Conscious Soul.

### INDIVIDUALITY AND PURPOSE

Sun opposition Neptune June 22 to June 30. Few persons will understand the high ideals motivating these individuals. Sensitivity to beauty in art, music, and



philosophical concepts is felt, as is empathy to the condition of others. These individuals will be idealistic, but practical common sense will be equally part of their natures. An excess of emotion is common along with an inability to view oneself impartially. Parents must provide examples of truthfulness and live the ideal of truth to one's Higher Self. Neptune gives a particularly sensitive and creative imagination—it must not be allowed to degenerate into unproductive fantasizing, mindless TV-viewing, or dependence on drugs to satisfy the neptunian need to transcend the physical.

Sun trine Pluto June 22 to June 30. This aspect has something of the flavor of Scorpio to it. A sense of the need to transform and redeem the darkness within will be present with these individuals throughout their lives. The ability to work and cooperate with the masses and other groups is indicated. The trine of Pluto in its full flowering requires that the ideal which inspires must be lived through and that the darkness which may be inherent in an earthly ideal must be accepted.

Sun conjunct Mars June 24 to July 22. This is a tremendously hard-working aspect and will confer great vitality, much energy and a strong, muscular constitution. This energy pattern will help compensate for the other-worldliness of the Sun-Neptune aspect and will make the native an indefatigable worker in any cause he has espoused. Mars is in its fall in Cancer, however, so these individuals must guard against acting out their warrior role in the family. Psychology—the investigation of the inner world using the probing knife of Mars to forge one's way through the lunar subconscious—will prove a helpful study for these natives.

Sun trine Saturn July 7 to July 21. This aspect indicates some of the finest faculties in the gamut, for it brings out the best in both planets. It indicates method, foresight, and organizing, executive, and diplomatic ability, along with the moral stamina to carry a chosen project to a successful conclusion, despite delays and obstacles. Inclined to be severe, these natives are nevertheless kind, considerate and honorable and would not stoop to do anything mean or underhanded. Once a course of action has been decided upon, these individuals never would swerve from it. Success in political or judicial positions is favored by this stellar pattern, and there may be legacies, but success is apt to come in the latter part of life.

#### SELF EXPRESSION AND LOGIC

Mercury sextile Venus June 22 to June 27. This aspect bestows good spirits: a charming, cheerful, happy nature, with much friendliness and sociability. There may be considerable artistic talent, and thoughts and feelings will be pleasingly expressed. The Taurus/Cancer emphasis may indicate a love of ease and luxury.

Mercury trine Saturn June 22 to June 28. The mind will be of a thoughtful nature, serious and profound. Although perhaps not as spontaneous in his speech as others, this native will place great value in the power of the spoken word and will endeavor to uphold its integrity in a world all too prone to its misuse. This aspect will deepen the mind working especially on the powers of organization and arrangement. There is a touch of Virgo here; attention to detail and method is marked.

Mercury square Pluto June 27 to July 5. This individual will have unusual powers of persuasion and will use them to his own benefit if unrestrained. An incisive, probing intellect will ferret out the secrets of others—the question is, however, what will this native do with the information he has gleaned. An unfortunate tendency to manipulation must be overcome. The psychological insights gained through this individual's insights must be turned inward and used as a tool to comprehend that which he may likely fear; his own unconscious.

Mercury opposition Jupiter July 7 to July 16. Communication will flow but perhaps without prudence or tact. The mind is active and fertile with new ideas: wide-ranging interests and much book learning are probable. Self-assurance degenerating into conceit and intolerable self-opinionating should be guarded against. Children, especially, should be taught the occult value of truth (a lie is a destructive force with great power to harm) as there is a tendency toward duplicity (albeit unmalicious).

Mercury trine Uranus July 7 to July 16. This aspect heightens the intuition and promotes rapid analysis (occasionally rendering the mind capable of lightning fast calculations). From an early age, these natives would intuitively grasp unusual concepts and show remarkable creativity in thought. This is a powerful, self-willed combination, varying from the wayward and stubborn type to the enlightened and talented.

Mercury square Saturn July 12 to July 22. Saturn is said to be of great value with Mercury since it exerts a restraining force on the flighty mind. This condition will undoubtedly obtain, but there is a tendency to develop a cunning, scheming mind also. Jupiter and Neptune (faith and love) are the astrological medicaments for the "heavy hand" of Saturn; parents should dose their children liberally with these healing balms. Narrow-mindedness and pessimism can be counteracted by appealing to the cancerian quality of empathy.

#### LOVE AND ARTISTIC URGES

Venus square Jupiter June 22 to June 28. These individuals are likely to indulge their tastes for rich food too often. Although these children will be popular and loved by their friends, they may tend not to exert



themselves much. These children will need to be pushed to develop their initiative. Excessive consumption of sweets and dairy products should be strictly guarded against for it later may develop into a surrogate for love.

Venus opposition Saturn June 24 to July 4. This aspect is said to sacrifice happiness to duty, ambition, or an ideal. Saturn has a tendency to restrict the spontaneous flow of feelings making these natives appear cautious and reserved. Persons born under this configuration will be exacting with themselves and others and will need to go easier on themselves and everyone else. The good side of the aspect seems to lie in helping to build inner strength, an ability to sense adversity before it comes, and patience to endure it when it arrives.

Venus trine Jupiter July 15 to July 22. This aspect confers increasing emotional sensitivity, ability to express abstract ideas through artistic and poetic endeavors, love of social pleasures, and ability to attract many acquaintances. The great gift of this aspect may be said to be grace of expression.

Venus opposition Uranus July 21 to July 22. This combination usually signifies unusual taste and some degree of artistic ability. Uranus gives a more than healthy dose of self-will, however, so that these natives may be extremely touchy rendering cooperation of any kind almost impossible. Excitement, the strange, and the new will be craved incessantly. An exaggerated idea of independence and personal freedom will need to be tempered with the idea that man is naturally dependent on his fellows. Unconventional ideas about sex stress the need for early instruction on the use of the creative force.

#### INITIATIVE, COURAGE, AND SELF-ESTEEM

Mars trine Saturn July 4 to July 20. The energy of Mars is tempered, ordered, and controlled while the saturnian influence is energized, and made more enterprising and courageous. Control of temper and truthfulness will be particularly emphasized. A firm disciplinarian, this individual will be able to exert fair, consistent control of others (if need be) and sacrifice personal ease. Persistence in work will propel these natives to probable recognition in their areas of expertise.

Mars square Pluto July 21 to July 22. This pattern confers the ability to head larger organizations and use people and knowledge to accomplish goals. These children will seem never to run out of energy, and parents would do well to help their children channel it into creative outlets. Sports, if not approached too competitively, will be of some help here. An almost compulsive ambition will need to be kept within reasonable bounds. A maxim which these children should learn early in life is "Be easy on others, be hard on yourself." □

## Astrology

# The Intellectual Zodiac

It is known generally among astrologers that there is a fixed stellar zodiac besides the intellectual zodiac which is the one used in astrological investigations of horoscopes. In connection with a discussion of the intellectual zodiac, it is important to have an understanding of the fixed stellar zodiac. This is necessary, since the intellectual zodiac is a derivative of, and bears definite relations to, the fixed stellar zodiac.

The paramount comparative characteristic of the stellar zodiac is that it is more stationary than the intellectual zodiac. As far as our present discussion is concerned, we may say that the stellar zodiac is perfectly stationary. This stationary stellar zodiac is made up of a vast multitude of stars which lie along the narrow belt of the ecliptic which encircles our solar system. All the orbits of the planets of our solar system are parallel to this ecliptic. It seems that our solar system is merely a part of a great spiral nebula, examples of which can be observed in great numbers through a telescope.

These spiral nebulae are composed of innumerable Suns much like our own Sun. These Suns, because of their great distance from the Earth, appear as stars to human beings on Earth. They are arranged in such a manner that they form a great disc of stars, a disc which is very thin compared to its immense diameter. The stars are arranged in two rows which spiral outward from the center of the disc, hence the name "spiral nebula." Thus our Sun, with its planets, is but one of the numerous Suns which compose the spiral nebula of which our system is a part.

Since we are somewhere within a spiral nebula which, compared to its great breadth, is very thin, we only can see the other parts of it edgewise. This edgewise view appears in the heavens as a thin or narrow belt of stars which completely encircles our Earth and our solar



system. Since the orbits of all the planets are parallel to this narrow belt of stars, the planets are constantly passing between the constellations and the Earth. Relative to the Earth, the Sun is also a planet, and it, too, apparently passes between the Earth and the constellations. This apparent movement of the Sun, however, is due to the Earth's own movement in its orbit. This belt of stars is divided into twelve groups called constellations. Each group forms one sign of the stellar zodiac. Each sign of this zodiac remains fixed relative to the constellation whose namesake it is. The names of the signs of the stellar zodiac are the same as those of the intellectual zodiac. Moreover, the signs of the two zodiacs whose names are alike have affinities with each other. For example, Aries of the intellectual zodiac has affinities with the constellation Aries. The numerous Suns or stars which compose the constellations of the stellar zodiac all are inhabited by highly evolved beings just as is our own Sun. These beings radiate influences which reflect their own characteristics.

All the foregoing facts are quite true of the stellar zodiac, but when we revert to the intellectual zodiac, we find that not all these facts apply. It is common knowledge to astrologers that the intellectual zodiac begins (first degree of Aries) where the Sun crosses the equator on its northward journey. Also the first thirty degrees taken along the ecliptic have an influence like one of the signs, taken in order until the whole circle of twelve signs and three-hundred-sixty degrees is made.

In the intellectual zodiac there are four cardinal points, namely: first degree of Aries where the Sun crosses the equator when it ushers in spring; first degree of Cancer where the Sun reaches its greatest declination and summer begins; first degree of Libra where the Sun crosses the equator when autumn begins; first degree of Capricorn where the Sun again reaches its greatest declination and winter begins. Thus all these points are determined by the Sun's movement and the effect this movement has.

Since the time when the Sun crosses these four cardinal points is not the same from year to year but comes a little earlier each year, it is apparent why the intellectual zodiac moves. This movement is called "precession" and usually is referred to as the precession of the equinoxes, though the solstices precede just as surely as do the equinoxes. This movement is such that all the signs of the intellectual zodiac move backward over a preceding sign of the stellar zodiac. There does not seem to be much conflict of influence, however, due to this overlaying of signs. Still, the influence is felt as the point of the vernal equinox especially. This seems to be a sensitive point, and the influences of the stellar zodiac are brought through this point to Earth.

The autumnal equinox also has some influence. It seems that the solstices should also be rather sensitive

points relative to this matter. Regarding the intellectual zodiac and the movements of the Sun, there are still other facts which must be brought out before the subject matter of this writing can be made clear. It is well-known that the seasons of the year are reversed in the southern and northern hemispheres. Thus when it is spring in the northern hemisphere, it is autumn in the southern hemisphere, and so forth, with all the other seasons. It is further apparent that the seasons of the year are due to the Sun's movements about the Earth. Thus when the Sun comes northward we in the north have spring and summer, and when it goes southward we have autumn and winter.

The signs of the zodiac also have affinities with the seasons. For instance, Aries, Taurus, and Gemini are the signs of spring. No other signs would do. This is equally true of the other seasons and signs. Each season corresponds to its three signs, the seasons and signs being taken in order.

In the foregoing discourse on the Sun's movements, the intellectual zodiac, and the seasons of the year, these three principles are shown to be indissolubly bound up with one another. Thus, relative to the northern and southern hemispheres, when the Sun is in Aries in one hemisphere it must be in Libra in the other hemisphere, and so on through all the signs. This follows from the fact that the signs have affinities with the seasons and that the seasons are reversed in the northern and southern hemispheres. At first thought this may seem ridiculous since the Sun could not be in opposite places at the same time. However, it is apparent that the Sun casts the influences of the signs of the intellectual zodiac about the Earth since the intellectual zodiac is determined by the movements of the Sun. Might it not then be very accurately said that the intellectual zodiac is double: that when the Sun casts one sign in the northern hemisphere it casts the opposite sign in the southern hemisphere? Surely this is in agreement with the facts. It might be thought that this would disturb the philosophy of the zodiacal signs. This philosophy is that the signs result from the radiations of great creative Hierarchies. It most surely is true that the signs do result from the radiations of the great creative Hierarchies. Might not these great creative Hierarchies inhabit the constellations of the stellar zodiac and send their influences to our Sun, which in turn reflects them upon our Earth as our Earth moves about the Sun in its orbit? Our Sun itself might give off radiations similar to those given off by the constellations of the Stellar Zodiac, since our Sun is inhabited by highly evolved beings.

The philosophy regarding the creative Hierarchies of the zodiacal signs is very complicated and cannot be taken up extensively here. However, it is to be understood that this article in no way conflicts with the philosophy on this subject. It already long has been



recognized by astrologers and philosophers that the Sun casts the zodiacal influences about the Earth. If this were not the case, the intellectual zodiac could not bear such definite relations to the Sun's movements. All that this article proposes is that the Sun casts the opposite signs in the opposite hemispheres at the same time. Thus we could have two sets of signs arranged as follows (the first named sign being always for the northern hemisphere): Aries-Libra, Taurus-Scorpio, Gemini-Sagittarius, Cancer-Capricorn, Leo-Aquarius, Virgo-Pisces, Libra-Aries, Scorpio-Taurus, Sagittarius-Gemini, Capricorn-Cancer, Aquarius-Leo, Pisces-Virgo. The pairs of signs are in order and the first one of each pair would be north of the Sun's path in the ecliptic and the second one of each pair would be south of the Sun's path in the ecliptic.

One might ask: "Even if this is all true, of what use is it to astrologers?" Its usefulness soon can be shown. Thus, if the latitudes of the planets are noted, it could be determined whether a planet would work by reflection. Also, in making out horoscopes for places south of the equator, the planets would have to be in the opposite signs from where they are north of the equator. For the northern hemisphere, the rule would be as follows: if a planet is found to be north latitude, one could be sure that it would never work by reflection, but if a planet is found to be south latitude, it will work partially (never wholly) by reflection. The word reflection is meant figuratively. By latitude in this case is meant the distance north or south of the Sun's path in the ecliptic. A planet never could work wholly by reflection when it is south latitude because its influence still would have to pass through the north latitude sign to reach any point north of the equator. The reason a planet works by reflection at all is that in being south latitude, it is in the south latitude sign which is opposed to the north latitude sign. Under no condition could a south latitude sign in itself influence a point north of the equator. Thus the only way this influence can be brought through is by a south latitude planet which sends its rays from the south latitude sign through the north latitude sign to the birthplace. A planet thus positioned would have the influence of both signs mingled in its rays.

The Sun's latitude is always zero. For this reason, the Sun never works by reflection. If the planet is south declination and has a greater declination than that of the Sun, the planet is south latitude. If the planet is south declination and has a lesser declination than that of the Sun, the planet is north latitude. If the planet is north declination and has a greater declination than that of the Sun, the planet is north latitude. If the planet is north declination and has a lesser declination than that of the Sun, the planet is south latitude. South of the equator this rule would be reversed.

In defense of the theory that the Sun casts the

zodiacal influence about the Earth and that the signs of the intellectual zodiac are double, we might cite the mundane houses of the horoscope and show them to be reflections of the zodiacal signs. It is generally known that the houses have affinities with the signs. Thus it is said that Aries is the first house sign, Taurus is the second house sign, Gemini the third house sign, and so on around the whole circle of twelve houses and twelve signs.

Cancer is said to rule the Earth. It would be just as accurate to say that the Earth as a planet rules Cancer, just as Mars rules Aries, for instance. Cancer is the fourth house sign. In the mundane chart of the houses, the Earth is always in the fourth house relative to the birthplace. This is so because the Earth rules Cancer, the fourth house sign. Thus the Earth reflects the zodiacal influences and this reflection forms the houses. The Earth reflects these influences in confusion but when we select any point on Earth from which to erect a chart, we find the houses all clearly defined and segregated relative to that point.

In discussing the relation between the houses and the signs, another principle is noteworthy. This regards the angles and their relation to the cardinal signs, the first degree of which are the equinoxes and the solstices. The angles of the houses are the most influential and, since they are derivatives of the cardinal signs of the zodiac, the Earth must be under a strong influence of the cardinal signs. Thus mankind is strongly under the cardinal cross. This statement is illuminating when we note that Saturn's sign is opposite to the Earth's sign and that Saturn's sign is the tenth house sign. Thus Saturn is at the head of this cardinal cross.

An interesting digression might help to illustrate. This regards the coming and crucifixion of Christ. At the time of the birth of Christ, the Sun by precession was in about seven degrees of the constellation Aries, a cardinal sign. In addition, on the day Christ was born, the Sun was in the first degrees of Capricorn, the saturnine sign which heads the cardinal cross. Thus Christ came to lighten the cardinal cross which was weighing heavily upon humanity. The Bible states that two criminals were crucified with Christ, one on either side of Him. These three crosses symbolically refer to the three crosses in astrology. Christ would represent the cross of the four cardinal signs. The criminal who repented would represent the cross of four common signs, and the criminal who did not repent would represent the cross of the four fixed signs.

It is very evident that the mission of Christ was to lighten the afflictions of the cardinal signs. The afflictions of the fixed signs we must bear ourselves. Afflictions in common signs we easily could overcome by repentance and right living, as shown by the repentance of one of the criminals. □

—W.B.



## News Perspectives



### To Pray—Or Not To Pray

The subject of prayer has become one of conversation and controversy in our home, schools, churches, government, and news media. "Is it a divine right for the youth of America to have prayer in the classrooms?"

Laws have been passed by our judiciary which decree, in effect, that the right to pray no longer is extended to students in public schools.

It is interesting that the United States Supreme Court has held that it is against the law of the land for children to have freedom of worship in the classroom, yet each session of Congress is opened with a prayer!

Even in the "world of sports," adults bow their heads in prayer for protection, guidance...and to "win the game."

This is a subject close to the hearts of the American people. The Bible is being ever-more widely read and prayer is seen as so important that President Reagan, in 1984, gave national recognition to "The Year of the Bible," encouraging prayers for our nation and the world—for a greater understanding and peace. Indeed, the Pilgrims came to the New World for religious freedoms and the right to pray and worship.

The question has been asked: "Is it necessary for children to pray in the classroom at the beginning of the day?" Some believe that this is forcing unwanted ideas upon others, that if prayer is desired it should be done in the home, each worshipping according to his own belief.

Prayer always has been a medium of contact with a higher Power or Deity for protection, guidance, health, and peace of mind. For those of deep religious faith it is beneficial and vital. Those of less spiritual development have offered prayers in a spirit of hatred, fear, or rebellion.

Throughout history, mankind always has recognized a Deity and a type of worship consistent with its beliefs and development at the time.

In the present age of materialism, with current emphasis on freedom of speech, self gratification, sex, and the non-committment to one another, the moral codes established in the Old Testament have been set aside, in favor of in some circles at least, "anything goes."

The word "prayer" has been abused and misused until it hardly describes the true spiritual exercise intended. True prayer provides a channel that lifts, helps to cultivate a noble attitude of mind, opens one to a higher life and to experiences of "goodness" and "peace." Prayer opens new doors to a higher state of consciousness, and is an effective method of overcoming fears and weaknesses. It can help develop the inner strength that is necessary for living in the "outer world." Too often, faith and prayer are not shared in families with the attitude of love and service.

Max Heindel, in *The Web of Destiny*, offers a cogent and enlightening analysis of what he calls "true, scientific prayer"—that is, prayers of aspiration and gratitude—which may be of considerable interest to all our readers. Among other things, he tells us that "true scientific prayer is one of the most powerful and efficacious methods of finding favor before the face of our Father, and receiving the immersion in spiritual light which alchemically transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body." If properly and sincerely offered, it "brings down upon both the worshiper and the place of worship an outpouring of Spirit."

The following "Ideal Prayer" appeared in the *London Light* a number of years ago and, with minor modifications, has become a favorite prayer of The Rosicrucian Fellowship.

#### *The Rosicrucian Prayer*

*Not more of light we ask, O God,  
But eyes to see what is,  
Not sweeter songs, but ears to hear  
The present melodies.  
Not more of strength, but how to use  
The power that we possess.*



Not more of love, but skill to turn  
 A frown to a caress.  
 Not more of joy, but how to feel  
 Its kindling presence near,  
 To give to others all we have  
 Of courage and of cheer.  
 No other gift, dear God, we ask.  
 But only sense to see.  
 How best the precious gifts to use  
 We have received from thee.  
 Give us all fears to dominate,  
 All holy joys to know,  
 To be the friends we wish to be,  
 To speak the truth we know.  
 To love the pure, to seek the good,  
 To lift with all our might  
 All souls to dwell in harmony,  
 In freedom's perfect light.

The "right to pray" has been given to us by God and is specifically given to the United States by our forefathers. Hopefully, this right soon will be returned to the children and youth in U.S. public schools.

#### BEYOND PORNOGRAPHY

Pornography is a word frequently used and debated in today's world. In Webster's Dictionary, the definition for pornography is: "writings and pictures, intended primarily to arouse sexual desires."

At one time, motion pictures in the United States were censored by the Johnson Office. Then it was considered "a sexual stimulation" even to show a man's tie loose at the neck. Since the Johnson Office has been abolished, "anything and everything" goes, and this laxity in films seems to have contributed greatly to a dangerous breakdown in the nation's morality.

Lack of clothing has become a sensational sexual stimulant as outrageous designs and colors characterize some of the depictions in fashion magazines. Advocates of pornography on our book stands, and in movies, and home videos have taken advantage of certain interpretations of "freedom of speech" and the First Amendment. What was once "under cover" is now on "the cover."

A *Newsweek* article on "The War Against Pornography," March 18, 1985, indicated that 40 percent of VCR owners purchased or rented an X-rated cassette in the last year. These owners usually got one movie for their children and an X-rated movie for themselves. Even some of the children's tapes encourage violence and lack of respect for both mother and father.

Morality cannot be legislated; it has to begin in the home. It is the responsibility of the parents, and yet some of these very parents are renting X-rated movies.

Lip-service to, rather than honoring of, some of the Ten Commandments seems to occur frequently in our

homes, schools, and universities. Newly sought "freedoms" and the rejection of "old fashioned" values excite the emotions and encourage violence, thus giving mankind deviant powers.

Are the moral codes changing in today's world? It seems so, but in biblical times and some early civilizations sexual freedom also was the norm. However, true freedom is never "free"; freedom demands discipline and the desire to achieve one's highest goals. Breaking down moral codes to the lowest common denominator causes disturbance and destruction within, first, the person, then the community, and eventually the world.

The traditional roles of mother and father have changed, and in some cases parents seem to feel little dedication to the family. Many children are living more in the outer world than in the home, learning about sex from books and on the streets instead of from their parents.

God created mankind "just a bit lower than Angels." We are Spirit and have come into this world for experiences to become like *Him*. Through increased materialism and emphasis on the "self," however, a certain segment of humanity has become imprisoned in the mesh of the flesh. These people depend on such "evils" as promiscuity to fulfill the desire for "a bigger life" and to be accepted in society.

Franz Hartman, quoted in Corinne Heline's *New Age Bible Interpretation*, gives his ideas on the Masculine and Feminine poles of Spirit. "That which saves the male portion of mankind from becoming brutes is a remnant of the female principle still left in Adam when Eve was created out of his rib. That which constitutes the true woman is the Eternal Divine Female Principle, the Eternal Virgin in her. That which brings woman nearer to the semi-animal male and which makes her discernible to him is the male element contained in her human organism. A man without any female elements in him would be a devil, and a woman without any male elements would be a devil angel, but could not live upon a gross material planet such as the earth."

This sums up the experiences of male and female at the dawn of the New Age. Up until this point, the female "Heart-Love Principle" of God has been subservient, and the male "Head-Wisdom Principle" of God has been as law. Balance is the keynote of the Universe, however, and its achievement is being stressed at this time. This truly causes disturbance in the unilluminated mind.

Women are experiencing "a freedom of self" by becoming self-centered, developing the head, and going out into the world to master its ways. Free sex has become a way of life for many, resulting in unwanted pregnancies, abortions, and lifetimes of heartache.

Little does humanity realize what promiscuous living does to their bodies or the karmic debts which they are



incurring because of their misuse of the body and its sacred forces. These debts must be repaid, if not in this life then in future lifetimes. "As a man soweth, so shall he reap."

Females have been treated as having little value throughout history. Often they have been used for the carnal pleasures of men. Depictions of sex and violence now frequently are used to express the idea of "love."

In the new "liberation" movement, the personal self is still in charge, not illumined enough to understand the Masculine/Feminine Principle of God in Creation and still imbued with the overwhelming desire for self-gratification.

In *Genesis*, the Law of Creation and God's plan for life are stated: "And God said, Let us make man in *our* image, after *our* likeness; and let *them* have dominion over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in *his* own image, in the image of God created he him; *male* and *female* created he them. And God blessed *them*, and God said unto them be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion...."

God's holy law for humanity decrees that the sacred creative life force be used for upliftment, epigenesis, and reproductive purposes, as well as dominion over, rather than indulgence of, the personal self. As we are created in His image and likeness, we must do our best to unfold and manifest that likeness.

From ignorance of this holy Law and misuse of the creative Force has come "the fall of man." Our eyes were opened to the knowledge of "good and evil," and now we must perfect the will-power and the discretion to abjure all evil, including that of self indulgence.

Women have been given the gift of Spiritual Intuition to help in overcoming the weakness of the flesh and to become models of purity, as Mary the Mother of Jesus demonstrated to the world. Mary kept her body holy as women of today must do. Advanced Egos only can be born to other advanced Egos for whom purity on all levels is a byword. Many advanced Egos desiring to carry on the work of Christ Jesus now are waiting to be born. The need on Earth for spiritually-oriented parents is great.

We are approaching the Aquarian Age, when men and women will be accepted as equal. Women will take their rightful places in the world, no longer as sexually-exploited objects.

Balance is the keynote in Nature as the Aquarian Age of true Christ Love approaches. Humanity again will hold the spiritual values of life in most sacred trust. The Love of God will be paramount, marriage vows truly will be held sacred, and children will be born in "Spiritual Love." Today's fad of life "in the fast lane" will disappear, and the "road to God in all His Love and Glory" again will be the way of life. □

## SACRAMENT

The mountain and the woods  
Too, around my little  
Cabin favor the plight  
Of birds  
Squirrel,  
The deer and the rabbit,

But I recall the house  
Of slaughter in the town  
Where flesh becomes the meat  
For those  
Who dine  
Beyond true appetite.

There the life of the beast  
Runs in crimson rivers,  
And the air loud with cries,  
My breast  
Suffers  
For my part in their woes.

Then take them to the plain  
To live the natural  
Way their own god decrees,  
And friend  
Of all,  
My soul returns to grace.

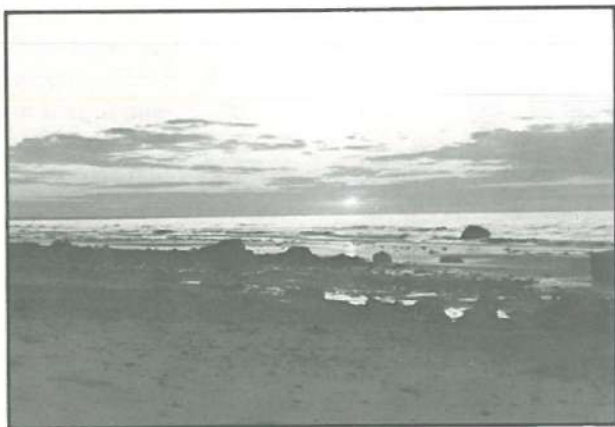
The staff of life be bread  
For me; and the pine nut,  
The root and the wild apple  
For food,  
The light  
Of Christ keeps the table,

The same Lord Christ at whose  
Supper the loaf was made  
With the grape his mainstay...  
THIS is  
My blood,  
And THIS is my body.

—Genevieve St. Cyr



## Book Reviews



**Revelation: The Birth of a New Age, by David Spangler, Findhorn Publications, Ploveridge, Findhorn Bay, Forres, Moray, Scotland. 1971.**

*I am Revelation. I do not come once unto human consciousness, but I am always revealing Myself....(I AM) that Presence which has been before the foundations of the Earth...*

Thus speaks Limitless Love and Truth from the pages of this remarkable book, produced by the Findhorn community in northern Scotland. Findhorn gained worldwide attention in the nineteen seventies when reports of 40 pound cabbages and conversations with Nature Spirits leaked out to a disbelieving public. Then, in 1975, Paul Hawken wrote *The Magic of Findhorn* (reviewed in the December 1984 *Rays*) and the trailer park on Findhorn Bay suddenly became famous. This book was produced in the period immediately before wide recognition was achieved. It is based on a series of communications made in 1970 to several members of the community. This Presence had spoken before, but the 1970 message was dramatic:

*The new Heaven and the new Earth are forming in your midst. (I AM) that which builds and is the womb for the new Heaven and the new Earth. I form the center, a cosmic seed-atom, for the building of a new Heaven and a new Earth. I am the new Heaven and the new Earth.*

What is this Presence? What is this message? Does it have any relevance to us on the Rosicrucian path?

As if in answer to the first of those questions, the August 15 communication stated:

*Am I God? Am I Christ? Am I a Being come to you from the dwelling place of the Infinite? I AM all those things yet more. I AM the very life of you....I AM the life from which all form springs. I AM the womb and all must enter through Me...*

or on September 3rd:

*I AM the body of a new Heaven and new Earth...I...have been with the Earth even before its foundation as a planetary body...The reality of what I AM has been with you always, but I AM a new revelation...*

The temptation is to call Limitless Love and Truth the Earth Spirit. David Spangler himself hints at this interpretation but warns: "We can say that Limitless Love and Truth is really Christ, or God, or a Master from an exalted plane of Being, but in doing this we only place Him into categories which are familiar to us, which have been built up during the past. We miss the implication of this being a new revelation...Each of us is the Presence of Limitless Love and Truth." Thus we have the mystical connection between all life, from the Supreme Being to the dust of the Earth. Perhaps it is time to discard old concepts and open to the new.

The message of Limitless Love and Truth is indeed a revelation. We are told that between 1961 and 1967 a subtle change was made in the etheric structure of the Earth to allow expression of a new consciousness of the planet. On December 31st, 1967, it was announced:

*My universal revelation, through the medium of nuclear evolution is complete...The whole of nuclear energy is Me...The Universal Love flow is increasing. All is well.* Spangler interprets. The change of sustaining energies of nuclear expression from one consciousness to another is a "planetary initiation." The result is the formation of two worlds, one of the new and one of the old. The new at first expresses only as consciousness, but later will crystalize into form. The old is the consciousness of the past, which is in the process of dying. The two worlds now exist side by side, separating until they "perceive each other no more." Yet:

*I AM in both (worlds). Not one atom of life stands beyond Me. Shall I forsake those who even now drift apart into a destiny of their own...? I am their shepherd as well. I am with you and I am with them. Not one man, not one creature goes apart from Me.*

Those of the old consciousness will go through a different evolution for a time; those of the new will continue ahead. How the separation will occur we are not sure, but let us not judge:

*Let men not speculate to which world they belong. Their life...their actions decide this...I want no man mentally to judge...First, I must live within you.*

None are saved; none are lost. The message is one that Rosicrucian students are familiar with: responsibility. Mankind, we are told, has come of age. It is time we acted collectively and individually with maturity. It is time for us to live Love and Truth.

*Do not attempt to judge people. Do not attempt to save people. Demonstrate. Demonstrate. Live the life and release the energies accordingly. Be the New Age wherever you are.*



Yes, familiar sentiments!

*You must learn discrimination, which is Truth, and you must learn to manifest Love.*

So the method of Limitless Love and Truth is timeless. The message is more immediate: a separation of worlds has occurred. Act now if you are to be of the new, for "there will come a time when the change is irrevocable, when the gap has become too wide." This is a fundamental and far-reaching point. A change in the etheric structure of the Earth is heralding the creation of two worlds. Each must take this and decide for himself its merits and its truthfulness. It is interesting to note, however, where the great celestial Spirits, the planets, were during this metamorphosis of the Earth. Uranus, the planet of altruism, was in the sign of purity, Virgo, from 1961 to 1967. Pluto, the transformer, was also in Virgo, and Neptune, the planet of divinity, was transiting Scorpio, the sign of regeneration. These are potent astrological influences indeed for a time of planetary purification and regeneration.

We have much food for thought in this Revelation. The Earth Spirit is altering the very nature of our sustenance to promote further evolution. Implied is an urgent appeal to practice what the Fellowship Philosophy has taught for 75 years. May we all be prompted by this urgency to go out and truly live the New Age—to unite all mankind in limitless love and truth. □

—P.J.L.

***What the Eye Reveals, by Denny Johnson, Rayid Model Publications, 6020 La Goleta Rd., Goleta, Ca. 93117, 1984.***

Iridology, the science of determining the state of a person's well-being by observing indications in the iris of the eye, is becoming more widely known as the holistic health movement gains momentum. Now Denny Johnson introduces the "Rayid Method of Iris Interpretation" which, essentially, can pinpoint such characteristics of an individual as learning and communication modes, latent personality traits, relationships with parents, tendencies toward introversion or extroversion, and right-brain or left-brain dominance. "Rayid" is a combination of *ray*, defined as "a single strand of light proceeding outward from a center point," and *id*, "a Freudian term for the deepest levels of the mind." "The Rayid method prescribes the wonders of the unseen light within and around every person. The Rayid method follows the progress of this light as it moves outward through the many levels of the mind and body."

Also: "Eyes...convey specific attitudes and ideas.... The iris is the mirror of the soul and reflects every process of human evolution....all the wisdom of life can be unraveled within the tapestry of the eyes....The eye is a flowing beacon of light, deeply affecting each cell within the body. It also bathes each person it views with

a shower of unseen vitality. The patterns of how we use and respond to light (are) recorded in the structure of the iris. The eye is the means by which we see all the life around us, and one of the tools by which we might know the life within us."

The author analyzes various markings, patterns, and colors that can be found in the iris. Each category denotes a different type of personality. With regard to the "Jewel" personality, for instance: "Jewels are dot-like concentrations in the fibers of the iris that can range in color from light gold to black, Jewel personalities react to others with analysis, thinking, and words." On the other hand: "Flowers are curved or rounded openings in the fibers of the iris. Flower-type personalities are emotional and spontaneous." And so on.

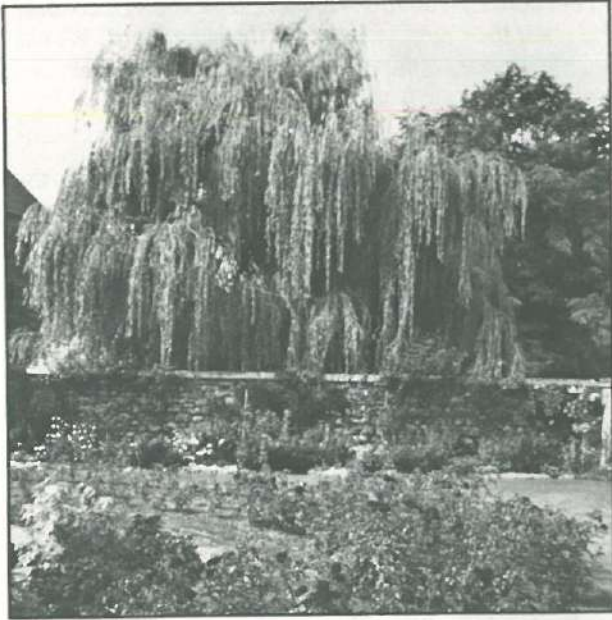
The author also offers two charts delineating forty-six areas in the iris that indicate specific different attitude ranges. For instance, the category "Discernment" includes: genius, inspiration, dominion, wisdom, rapture, ecstasy, and intelligence, as well as the opposite pole of tyranny, aristocracy, vulgarity, and spuriousness. The category "Patience" indicates large motor skills, timing, rhythm, dexterity, and endurance on the positive side and restlessness, impatience, irritability, and contemptuousness on the negative side. Various markings, colorings, and patterns in the specific areas give the practiced "reader" an accurate picture of the person's attitudes, aspirations, and inner longings and desires.

To the beginner, the method of eye-analysis here described appears complex, albeit fascinating. Nevertheless, the author stresses that this is only the first book—"an introductory experience"—of what hopefully will be a series. As the science of astrology also teaches us, each person possesses an intricately fashioned individuality unique to him- or herself alone. Just as no two horoscopes are alike, so also it must be true that no two overall eye-patterns are alike, and the more expert one becomes in reading and understanding the intricacies involved in each, the more accurate a "reading" one will obtain.

We might add, too, that, just as a horoscope reading for a specific individual should be done with the intent of offering help and not simply to satisfy curiosity, so too, it would seem that a "reading" of the eyes should be undertaken only with service in mind. The author describes how reader and subject can work to mutual benefit in this regard and leaves us with this thought: "The Rayid method allows both parties the opportunity to share and release painful experiences...Once these painful patterns begin to release, the seeds of joy can flourish and grow. The principal purpose of the Rayid model is to uncover the joy within us. Sharing the spirit of love moves and multiplies that joy. Sharing also renews the mind and body...With the aid of pain and joy we grow by learning to accept the responsibility for our own thoughts and actions." □



## Readers' Questions



### LEGEND OF THE EMERALD STONE

#### Question:

*There is a legend that when Lucifer fought with the Archangel Michael over the body of Moses he lost the emerald—the most beautiful gem in his crown. This gem was retrieved by the Angels and later used to form the chalice which caught the blood of Christ Jesus at the Crucifixion. What does all this really mean symbolically?*

#### Answer:

In this legend, the Archangel Michael symbolizes the purified, regenerated man. Lucifer symbolizes unregenerated man, and Moses symbolizes the dense body through which humanity learns its material lessons. Lucifer, the spirit of negation, wears in his crown an emerald, which is green. Green is the complementary color of red—the martial color. In the Physical World red excites and energizes, while green has a calming, soothing effect. In the Desire World, however, the opposite is true. There green is active and has the same effect on our desires and passions as red has here. In the Desire World, therefore, green (the emerald) has the power to arouse passion and generate a love between the sexes which is exactly opposite to pure, holy love—the love of soul for soul—symbolized by the white Philosopher's Stone.

The human desire body is the seat of feeling and the stimulus to all activity. The desire body, uncontrolled,

can lead man into the depths of degradation; it is symbolized by the green emerald which fell into the abyss. In the dense body, this stone symbolizes the reproductive organs. The active principle in the desire body, uncontrolled, functioning through the physical reproductive organs, caused man to fall into the abyss of degradation, but this stone—passion—was recovered by the Angels. The Angels work with the creative force, under the direction of Jehovah. Before humanity "fell"—before passion, the emerald cup, became the container of the creative force—man was chaste and pure and his creative processes were carried on under the supervision of the Angels. After the fall mankind arrogated to itself the right to use this force whenever and as often as it chose.

The Angels are expert at working with the etheric substance of which the human vital body is composed. In this legend, therefore, they symbolize the vital body, which is pure and chaste. Through purification and control of the desire body, humanity is separating this vital body into two parts. The two higher ethers of the vital body are being fashioned into the "golden wedding garment," or soul body, so often spoken of in the Bible. The vital body is the counterpart of the Life Spirit, and the Life Spirit is the second, or love, aspect of the Ego. Accordingly, the vital body also is a vehicle of love. The Angels (symbolized by the vital body) now coming into possession of the chalice (the symbol of the reproductive organs) transmute into love the passion which man has associated with the creative force and lift this vital essence from the cup through the spinal canal to the new chalice (seed cup)—the larynx. With the larynx, the Ego will speak the creative word which will bring forms into being.

This legend, therefore, symbolizes the fall of man and his regeneration. The crown from which the emerald fell symbolizes immortality. The green stone of passion and desire robbed humanity of the knowledge of eternal life and opened our eyes to the realities of the Physical World, where we fell into degradation. In this same Physical World we now must learn to control our passions, thereby transmuting them into divine spiritual forces directly under the control of the will.

### DO SPIRITUAL TEACHINGS MAKE US TOO SENSITIVE?

#### Question:

*Since I've been studying esoteric philosophy, I seem to have become increasingly more isolated from the world. Things bother me now that never did before; people seem cruel and uncaring. I feel I have to harden myself, but is it worth the effort? Do you think it might be better for me to forget the higher Teachings and just live a material life like almost everyone else?*



*Answer:*

It is true that esoteric spiritual Teachings can "isolate" us from the world, in the sense that they take us far beyond the material concerns that still are the "be all and end all" of many peoples' lives. They give us a broader, more beautiful and magnificent horizon toward which to aspire, and they place the turmoil and minutia of daily life in proper perspective. They also isolate us from other people in the sense that other people are not yet ready to accept or act upon these Teachings, and there appears immediately to be a difference between "them" and "us." This difference is temporary only, however, for all mankind is destined ultimately to aspire to and reach the higher goals of occult wisdom and spiritual endeavor and progress.

In the meantime, we owe it to our fellow human beings to live the Teachings as well as possible, so that others can see their worth through the examples of our own lives and deeds rather than merely as words. Max Heindel often indicated that the most important thing in the *Cosmo-Conception* is not the particulars of the factual information it contains, but the exhortation to its readers to live lives of active service.

Once we are ready for spiritual Teachings, they will come to our attention, and then we will find that we cannot turn back. For a while we will seem different from many of our brothers and sisters, but we must live lovingly in the context of that difference, knowing that eventually the gap will be closed and the difference no longer will exist.

As far as the need to "harden ourselves" to the "cruel world" is concerned—yes, there is something in what you say. As our sensitivity becomes more intense, we are found to be hurt by acts and incidents which still may leave other people unmoved. But the hardening—or, better the *strengthening*—we must develop is that of love, not that of resentment, hatred, or an artificially imposed uncaring attitude. We are going to be hurt by the cruelty of people who do not yet understand higher values, but we strengthen ourselves to deal with that hurt by radiating love from ourselves at all times and toward all whom we encounter, even—indeed, especially—to those who hurt us most. We cannot help ourselves or anyone else if we retaliate, become indifferent, turn from the higher things, or attempt to re-integrate ourselves in old habits, concerns, and attitudes. In any case, once we have started on the higher path we cannot successfully do so.

It may help to remember that Christ Jesus, the most sensitive Being ever to walk upon the Earth, was deeply hurt by the inhumanity that took place around Him. We know He wept for Jerusalem, and we also know that He asked the Father's forgiveness for His tormentors at the time of the Crucifixion. He was more deeply hurt by human perfidy than we will be able to understand for eons yet to come, but He reacted only with love for

all mankind. Can we do any less?

### SEED ATOMS AND THE SILVER CORD

*Question:*

*I am confused about how many seed atoms there are, and what their relationship is to the silver cord. Would you please discuss this and also state what the silver cord is made of?*

*Answer:*

Four different seed atoms are connected with the silver cord. The cord itself is composed of three substances: ether, desire stuff, and mind stuff. The etheric end of the silver cord starts from the dense body seed atom which is located in the apex of the left ventricle of the heart. From here it goes to the solar plexus, where it unites with the second part of the cord, which is composed of desire stuff.

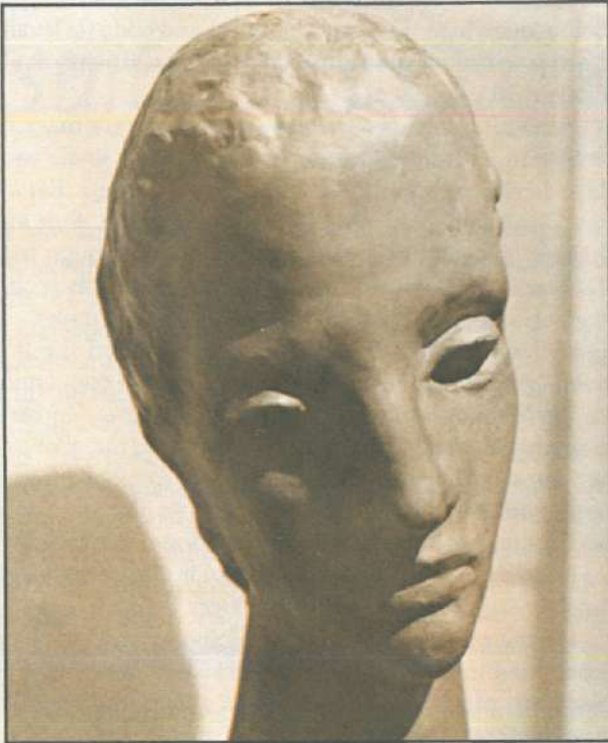
The two cords are united in the solar plexus by the seed atom of the vital body. The desire stuff portion of the silver cord extends from the solar plexus to the great central vortex of the desire body situated in the liver. The seed atom of the desire body is located at the bottom of this vortex. The mind stuff portion of the silver cord extends from the seed atom of the desire body to the mind stuff, which surrounds the frontal sinus where the seed atom of the mind is located.

The union in the solar plexus between the etheric portion of the cord and the desire stuff portion marks the physical quickening which occurs at about four and one-half months after conception. The exact time of the quickening depends on the complete destruction of the nucleated blood corpuscles which carry the life of the physical mother to the foetus. This life keeps the foetus alive until the Ego takes possession of its vehicles at the time of the quickening, but from that time on the Ego animates its vehicles with its own life force.

The third part of the silver cord, composed of mind stuff, starts from the seed atom located in the mental body, in the region of the frontal sinus, and extends downward to the liver where it forms a union with the second part of the cord. The junction of the second and third parts of the silver cord marks the mental quickening, and the Ego then becomes emancipated from exterior control. The second quickening takes place at about age twenty-one.

The silver cord is exceedingly elastic. During the daytime, when the Ego is awake and its consciousness is centered in the Physical World, the silver cord is coiled in a spiral principally round the solar plexus. At night, when the Ego leaves the physical body during sleep, the silver cord protrudes through the back and upper part of the skull and connects the higher vehicles with the dense body. An impact from the Physical World, striking the silver cord and causing it to vibrate, draws the attention of the Ego to the dense body and causes it to re-enter and "wake up." □





# Stress

## WHAT IT IS WHAT TO DO ABOUT IT

In order to reduce stress, we first must recognize it for what it is, and then understand how it works. Only after we do this can we intelligently begin to apply techniques for reducing this condition.

"Stress" can refer to anything that threatens, prods, frightens, worries, or even thrills us. Such demands on our bodies are called stressors. Any physical or psychological disruption we experience is a form of stress. The disruption can be positive as well as negative; even anticipation of a joyous event can be stress inducing.

Some stress is necessary. Without it, physical and mental inertia easily would set in. We need stress, but require it, as all things, in moderation.

There are two types of stress: physical and psychological. Physical stress can take the form of an injury, a virus, an extreme temperature change, exhaustion, or certain foods—among many other irritants. Psychological stress usually manifests as a threat to one's

way of life, self-esteem, security, or safety. A major response to psychological stress is fear, especially the fear of loss. Change also often is regarded as a threat which will result in uncertainty at best and some kind of loss at worst. Obviously, the person who understands that change is essential to progress and who knows enough to transmute any sensations of fear that may well up in him into positive thoughts and constructive activity is best equipped to deal with this sort of stress.

Whether the source of stress is physical or psychological, the body responds physiologically in the same way. Furthermore, the body does not differentiate among stressors. Any individual organ responding to a stressor sets off the entire response. The only difference in response to various stressors appears to be in *degree* of reaction.

Stressful situations sound the body's alarm system. Messages from the sympathetic nervous system reach the hypothalamus gland, which then stimulates the pituitary and the adrenals. The pituitary-adrenal system then sends hormones into the bloodstream. This involuntary reaction, in turn, raises blood pressure, rate of respiration, heart rate, and metabolism; it increases blood flow to the muscles; it interferes with digestive activity. This defense system has been termed the "fight or flight response" because it readies the person for action, either to defend himself against the threat or to run away from it.

Once the alarm is over and we have attended to the situation in one way or another, the body normalizes itself. The defense system works so well that most of the time we are not aware of it. Only when the system breaks down does illness occur. When the body readies itself in response to stress, release must follow so that it can pass on to the next stage of adaptation. If stress is constant without release, the defense system becomes exhausted, as does the individual. A body cannot remain under constant stress without, ultimately, facing consequences such as heart palpitations and disease, backaches, headaches, ulcers, rashes, colds, asthma, colitis, arthritis, and other illness.

Before disease develops under stress conditions, the body "gives notice" with a number of symptoms which warn that it is out of balance and building up inner tension. These symptoms include: irritability; tense muscles, sore neck, shoulders, and back; headache; insomnia; fatigue; boredom, depression, listlessness; alcohol or drug dependency; eating too much or too little; diarrhea, cramps, flatulence, constipation; unfounded fears; restlessness, itching, tics; difficulty concentrating or following routine; feelings of alienation, restricted self-expression, inadequacy, lack of appreciation; worry.

Symptoms such as these tell us that we have pushed ourselves beyond a level of healthy functioning, and to ignore them can lead only to a more serious condition.



Any stressor sets the human stress mechanism in motion, but it will depend on the individual person's characteristics whether the heart, kidneys, gastrointestinal tract, or brain will suffer most. The "weakest link" of the physical organism will be the first to break down under stress.

Three particular stress patterns have been identified, as follows:

*Type A* involves those who externalize their stress and eventually may suffer from ailments such as obesity, hypertension, ulcers, strokes, and heart attacks. Such people are likely to be hard-driving, excitable, volatile, success-oriented, continually bombarded with short-term stress because they allow themselves no time to relax.

*Type B* involves those who are resistant to stress, react calmly to it, and know how to control their response. They express a good amount of serenity, optimism, and moderation.

*Type C* involves those who internalize stress and may cause their immune systems to dysfunction, triggering diseases such as arthritis, cancer, colds, and depression. They have a tendency to repress their feelings and emotions.

It is generally agreed by experts in the field that many stress related problems can be prevented if we give proper attention to three major factors of individual well-being: attitude, exercise, and diet. Proper attitude involves such "up-beat" qualities as positive thought, optimism, aspiration, and a kindly and helpful response to the human condition in general and individual human beings in particular. Proper exercise is related to the particular needs, age, strengths and weaknesses, job characteristics, and general life-style of the individual. A serious "exercise regimen" is planned most healthfully and most successfully in consultation with a doctor or other health care authority.

As far as diet is concerned, once again, each person will have different requirements, depending on his or her particular needs and attributes. Certain general statements can be made, however, regarding the relationship between diet and stress.

Early humanity did not seem to suffer the problems of "stress" as we know them today. Anthropological studies have indicated that the dietary habits of early humans centered principally around natural foods such as fruit, vegetables, and grains. There were low animal product consumption, a low fat intake, an absence of refined carbohydrates and caffeine, and limited sources of salt. Fats, refined carbohydrates, caffeine, and salt are four major food stress inducers, and all have been implicated in many of the serious degenerative diseases.

Although some vegetable fat is necessary to provide the body with essential fatty acids, excess fat intake disrupts body mechanism. When there is more fat than the body can use, blood levels remain high. Insulin is

triggered to begin the process of storing this overload at the same time that some of the excess is being converted to glucose by the liver. This biochemical reaction acts as a stressor. The entire system readies for action which suppresses insulin production and keeps blood levels high. Excessive blood fat and body fat levels have been implicated especially in heart disease and cancer risk.

Furthermore, excessive fat intake can reduce oxygen availability. Oxygen transfer takes place as single red blood cells pass through capillaries in the lungs. Fat in the blood causes the red cells to stick together, thus inhibiting the smooth passage of the blood through the capillaries and reducing oxygen availability. This problem also is caused by alcohol and tobacco smoke.

Refined sugar and carbohydrates overload the insulin/glucose/fat metabolism and readily are converted to fat. Vitamins and minerals naturally present in carbohydrates which contribute to their proper metabolism are removed by processing. Thus, refined carbohydrates are assimilated quickly and converted into glucose. Such a large, instant influx of pure carbohydrate cannot readily be used for energy, and the insulin/fat conversion and storage reaction again manifests.

On the other hand, the natural sugars and starches contained in fresh fruit, vegetables, and grains are in the form of complex carbohydrates, with the vitamin and mineral content needed for metabolism intact. Since they take several hours to digest, they allow for the slow input of glucose into the system.

Caffeine can stimulate the release of certain hormones which trigger the stress alarm response. Nervousness, irritability, agitation, headache, rapid breathing, twitching, insomnia, ringing in the ears, and seeing "flashes of light" all are symptoms of so-called "coffee nerves;" many of these also are classic symptoms of stress.

A number of foods contain a natural abundance of sodium, and when salt for seasoning also is added to the diet, many people consume far too much of this mineral. Sodium is essential to the body, as it helps keep other minerals soluble and, in a balanced partnership with potassium, maintains the acid balance of the blood. Sodium is found principally in the extra-cellular fluid, while potassium is within the cells. When there is an excess of sodium, it leaks into the cells, causing a loss of potassium which, in turn, triggers the stress response.

Certain essential nutrients are used up rapidly in response to stress. These include: vitamins A, B-complex, C, D, E, and the minerals calcium, magnesium, potassium, zinc, iron, selenium, and chromium. As in the case of all nutrients, each person's needs are a bit different. Particularly when living in a stress-filled environment, it is imperative that the individual learn his or her requirements in this regard, and plan a nutritionally-optimum diet accordingly. □



## Nutrition and Health

# Sulfur: A Gift of Life

The lack of sulfur in today's diet could be the cause of some of the most common painful diseases plaguing mankind today—arthritis, hypertension, and psoriasis.

Our bodies contain more sulfur than any other element except calcium, phosphorus, and potassium. It is present in two vitamins and in two amino acids or links of protein.

Scientists are finding that this mineral is important to a healthy body, skin, hair, fingernails, toenails, and joints. This should alert people having health problems in these areas to examine their diets carefully to see if they are getting enough sulfur.

There is a great likelihood that some people who do not eat eggs may be suffering from deficiency in sulfur. One of the best sources of sulfur in our modern day diet is eggs. Many patients have removed eggs from their diet because of the suggestion that the high cholesterol level in eggs is dangerous to the heart.

Our grandmothers gave their families sulfur and molasses as a tonic every spring, because they were convinced that this rather unpleasant dose would rescue them from the winter doldrums. The sulfur-smelling water of mineral springs or "spas" has been considered very healthy in the past, partly because of its sulfur content. Sulfur was used to treat many ailments in years past before modern drugs became available.

Sulfur is present in extremely small amounts in thiamine (vitamin B<sub>1</sub>) and biotin, another B vitamin. It is present in larger amounts in two amino acids (links of protein), methionine, and cystine. It is also present in certain body hormones such as insulin and the hormones of the pituitary gland, which is the master gland of the body controlling all other glands.

The amino acid methionine, in rather large amounts, is absolutely essential to health.

Groups of foods that contain sulfur elements are nuts, seeds, wholegrains, wheat, dairy products, brewers yeast, and fruits.

Another group of foods that contain sulfur is the onion-garlic family, found useful in lowering blood pressure. Since most high blood pressure patients are told to lower the intake of salt, onions and garlic, at the same time will make their food more appetizing. Many people find saltless food flat and unappetizing.

Much of the average American diet consists of refined carbohydrates—that is, refined sugar, white flour, and highly processed cereals. When such a diet is followed, there is little room or desire for the nutritious foods, since sugary foods tend to be addictive.

A suggestion for a healthy breakfast is: two eggs plus a glass of milk and two slices of real whole grain toast. This should give enough complete nourishment to keep the "hunger pains" away until lunch time. Such a breakfast also will add considerable amounts of that almost-forgotten nutrient sulfur, so important for the health of every cell, but especially those of hair, fingernails, skin and those precious joints that give us "freedom" in life. □

## Healing

### Creative Therapy

An effective channel for the healing Force is an absorbing interest in creative activity. Both children and adults who forget themselves in one of the arts, from color work in outlined forms to the broad sweep of a mural, direct their consciousness into therapeutic creation and away from disease.

In the free coordination of mind and hand applied to a creative medium congenial to the patient, preferably several mediums for young children who continually desire change, the Spirit is released to flow rhythmically. It then is able to hasten healing, often precipitating it beyond expectation.

For the child who is ill, a supply of assorted materials with which to create colorful objects that may be useful, ornamental, or just fun, and above all, original, will prove to be an effective instrument in therapy. To an ordinarily active child it will be an occasional adventure of the Spirit that may be of inestimable value in his appreciation and understanding of all creation, as well as a channel for health.

Simplicity of design will bring the greatest benefits, for only a child's complete satisfaction in the shortest possible time will offer that opportunity for absorbing interest so necessary to creative therapy. The imagination must be captured at once.

One medium for creative expression that almost invariably captivates the minds of both boys and girls is colored paper of sufficient weight. Given enough of this fascinating material in a dozen hues, with scissors and paste and a variety of patterns to trace from—circles, squares, triangles—almost any child will respond with an amazing exhibition of real talent. Equally important children should receive a greater measure of good disposition, good appetite, and good health.

#### HEALING DATES

July ..... 2-9-16-23-29



## For Children

# Loraine and the Little People

### I — CREST O' THE WAVE

Crest o' the Wave, who is the queen of the Little People of the Water, came riding in gleefully, one June morning, on a big breaker, and landed with a "splash" on the beach where the children were playing. Little Loraine had been ill and was not yet strong enough to run about and play, and so all the Little People were very kind to her.

The other children were busy and did not notice Crest o' the Wave as she ran up the sands, shaking the shining drops of water from her hair; but Loraine saw her, and called a happy "Good morning."

Crest o' the Wave is very pretty, and wears beautiful lacy dresses and wonderful wreaths of strange sea flowers in her floating hair.

"Good morning, Loraine," she called cheerfully. "Are you pretty well today?"

"Oh, yes, thank you," answered Loraine, "and so glad to see you! Did you bring some of your Little People today?"

"Indeed I did," said the queen. "They are waiting out in the bay.

"Shall I tell you a story first, and then call them to dance for you?"

"Oh, if you would!" exclaimed Loraine delightedly.

So Crest o' the Wave gave Loraine a magic mirror in which she could see the story as it was told, and then she began: "Once upon a time there was a mer-mother who had never had any children, and her heart was very sad. One day there came floating down to her a beautiful earth-child who had slipped from his mother's arms. The mer-mother wanted to keep him, but as she thought of the poor earth-mother who would grieve if she lost her baby she took the child and swam very quickly to the land and laid him at his mother's feet. The mother's tears of gratitude fell on the mer-mothers neck and were changed into pearls. When she went back the king of the mer-people told her that any wish would be granted as a reward for her unselfishness. She wished for children, of course, and if you will look in your mirror, Loraine, you will see how happy she is with her children about her, one for each pearl!"

Then Crest o' the Wave jumped up on a big rock and waved her wand, and all the Little People of the Water came leaping and splashing up to the shore.

Each one wore a little white cap, and they were singing the following song:

*Dancing, merrily dancing,  
Over the glad blue sea,  
We bring the treasure of ocean  
For little earth-children to see.*

For the Water People, you know, bring all the beautiful shells, and all the grains of sand which are so nice to play in, so they are very busy little people indeed.

Loraine enjoyed immensely the dancing of the water sprites, and did not notice that she was becoming drowsy, until presently she was fast asleep. Then Crest o' the Wave beckoned to her people, and they all danced away lightly over the sea. And the Sky Person, whose name is Fleecy Cloud, held a white shade over Loraine so that the Sun Children—who are always darting about—should not disturb her.

### II — PRINCESS RAIN DROP

It was a very hot July afternoon, and Loraine had been trying all day to find a cool spot. She had moved from place to place, and now she was in her wheel chair on the porch, where the grapevine grew thickest. In the morning it had been cooler, and Loraine had been much interested in the work of her friends the Flower Folk, who had been painting the tiger lilies and the big purple pansies. It had been great fun to watch them paint the funny little faces of the pansies, and she was sorry to say good-by to them.

But the little painter men had been called to go to the park to work on a large order of scarlet poppies which were all ready to bloom.

Loraine was trying to be brave and not to complain, so she lay quietly in her chair and tried to read. Somehow she couldn't seem to become interested in a book after having had the Little People with her all morning, because they were so much more interesting than any story. So she put the book down and gave herself up to thinking about them and how cleverly they had put the black spots on the yellow leaves of the tiger lilies. Suddenly she heard a little "splash" on a grape leaf above her, and a tiny voice said, "Earth-child, I am here. Sun Beam told us that you were very uncomfortable, and that he was afraid he and his brothers had made you so, as they have had to help the Corn People with their work, and it takes a great deal of heat to ripen corn. I am Princess Rain Drop, and my Little People are on their way to cool the air for you."

Loraine had often wondered about the Rain People but had never seen any of them, so she was very glad indeed to welcome the beautiful little person who was perched so saucily on the big grapevine. She was such a pretty princess, in her dress of rainbow colors, with glistening diamonds in her crown!

As the jolly little princess spoke, from all over everywhere came the Rain People, rushing, tumbling, flashing their crystal jewels, dancing on the roof and along the gravel path, washing each blade of grass, and filling each little hollow with sparkling water for the birds



to bathe in. The saucy little sparrows were not a bit disturbed by the Rain People, but splashed about in the little pools of water, and had a fine time. And even the old mother Robin who had two nearly grown babies brought them for a bath. It was such fun to watch them that Loraine forgot all about having been uncomfortable, and she listened to the song they were singing until she could sing it herself.

And this was the song of the Rain People:

*Patter, patter, patter,  
Over the valleys and hills;  
Patter, patter, patter,  
We fill all the rivers and rills;  
Patter, patter, patter,  
Over the forest and plain,  
Till work is all done,  
And then home we will run  
Back to the clouds again.*

Then Madame Sun threw a bright bridge across a corner of the sky and all the Rain People fluttered up to it.

And the last Loraine saw of them they were waving their hands to her from the beautiful bridge.

But her mother said, "Loraine, see the lovely rainbow in the sky!"

### III — QUEEN O' SLEEP

One night, after the lights were out and nurse had gone across the hall to her own room, Loraine felt very lonely and was unable to rest. She tried to think of all the things that had helped to make the day beautiful and the interesting things that tomorrow would be sure to bring, but couldn't make herself quite comfortable.



"Oh, dear," she said at last, "I do wish Sleep would come."

"Good evening, Loraine," said a small sweet voice, and as she opened her eyes, there beside her was the dearest small person she had ever seen. She wore a crown of poppies on her head, and a dress of silvery gray with a border of red poppy petals, and little satin shoes which looked as though they had been woven from a gray spider's web.

"Oh!" exclaimed Loraine. "Are you Sleep? Because you look as I think Sleep would look."

"Yes, dear," said the little queen, "I am Sleep, and I have come to have a nice little sleepy-time chat with you. What a very pretty room you have, and how soft and white your pillows are! Many children have none of these lovely things; I and my Little People often have to carry sleep to children who are so cold and hungry that it takes all our power to make the poor little tots forget their unhappiness."

"Oh, Sleep Queen," said Loraine, "please take my blankets, and pillows, and anything I have, and carry them to the little children who have not enough. I have so much, and everyone is so kind to me! Please let me help."

"I cannot take your things, dear Earth-child," said the queen, "but I will carry your loving thought to them, and you may send them things in your own way when you are strong and well. Would you like to hear something about my work, little Earth-child?"

"Oh, if I might," said Loraine delightedly.

"First then, I visit the babies," said the queen; "they are so little and helpless and need me so much. Then when they are all happily in the Land of Nod, I go to the people who are suffering and try to make them all comfy. But now you must sleep; my Little People will lull you to rest, and I must go, for I have many more children to visit tonight."

Then, from all around, sounded the sweetest music, and the air was filled with the odor of poppies. The queen called softly, and in response the Little People of Sleep Land came floating silently in, until the whole room seemed filled with them. They were such restful little creatures in their silvery dresses, with their arms full of poppies, that Loraine felt happy and comfortable. And Loraine fancied she could see the Little People of Sleep scattering the flowers of slumber over her bed, and this was the song they sang:

*Sleep, Loraine, sleep;  
Angels will keep  
Loving watch over you;  
Sleep, Loraine, sleep.*

### IV — QUEEN O' DREAMS

The Little People of Dreams, who come only after everyone else has gone to rest, are very shy, and likely



to take fright. And so Loraine did not know them nearly as well as the Little People who came to play with her by day. But one night, after the beautiful Queen of Sleep had paid her a visit, and she was feeling very quiet and well and happy, she had a delightful visit from the Dream People. They came flying in so softly that she did not realize she was not alone until her room was filled with the pretty little creatures.

Loraine thought of all the Little People she had ever seen, but could remember none so beautiful. So she called to them very softly, "Who are you, please? You are so beautiful I think you must be Dream Children."

And then all the little Dreams laughed, and their laughter sounded like the laughter of the little brook in the meadow where it slips over the stones in its bed, and said, "Yes, little Loraine, we are Dreams. See all the beautiful things we have brought for you!"

One had brought her a picture of a laughing little baby; another, a basket of fluffy white Persian kittens, purring and tumbling over each other. Another opened a door into a beautiful flower garden, where all the Flower Children were playing and romping about. Another took her into a lovely park where there was a mother deer, with her cunning little deer babies, and where bright birds and butterflies flitted about, playing with the Sun Children.

Two or three little Dreams opened the door of a dear old farmhouse in the fresh green country where her own grandmother was putting fresh flowers in a little room which Loraine knew for her very own. And then Queen o' Dreams herself came and held a magic mirror before Loraine's eyes, and she saw herself playing happily with her brothers and sisters. And Queen o' Dreams said, "Loraine, dear, this is all to be true in just a little while now."

And then all the Dream People flew away, singing softly, and this was their song:

*We came to bring happiness, Loraine, to you,  
For we are the dreams which shall all come true.*

Then Loraine's eyes popped wide open, and there was her friend Sun Beam dancing around the room, flashing his light in her face and calling her to wake and enjoy the beautiful new day he had brought to her. And the Morning Glory People were peeping into her room, asking her whether she would have her morning-glories purple or blue.

"I'll have purple and blue and red and some white ones," answered Loraine, laughing at the funny little person in a pointed cap who was perched on her morning-glory vines.

"Goodness, but you're an exacting child," laughed the Morning Glory Person. "It's a good thing that Mother Nature taught us how to mix colors. Good-by, see you later. Got to work now," and he jumped off the vine plump into the middle of a big morning-glory that had just opened.



Loraine just smiled.

She was very happy all day, for her thoughts were full of the wonderful Dream People who had promised her such beautiful things, and she spent the day planning the good times she would have when her dreams came true.

## V — THE WIND PEOPLE

One day in September when Loraine was sitting under the apple trees with her little friend Sun Beam close by, she heard the little rustling sound which always meant that some of the Little People were near.

Such a merry little creature flew down from an apple tree and said, "Good afternoon, Loraine. I am Zephyr, South Wind's tiniest child. We are to have a party, and the Wind Children are coming to see you."

"Oh, goody, goody!" cried Loraine. "I've always longed to see the Little People of the Wind, but they fly by so quickly I've never had a glimpse of them."

"Mother West Wind is working near here today, drying the roads which got wet in last night's shower," said Zephyr. "She said we might all come if we would be careful not to cross each other; so we promised, and here's Boreas, North Wind's son, now."

"How do you do, Boreas?" said Loraine. "I am very glad you could come."

Then the West Winds, and around the corner the little East Winds, came flying. Loraine thought the Wind People were the daintiest, sweetest Little People of all who had ever visited her.



"Now," said Zephyr, "shall we show you our new dances?"

"Oh, do!" said Loraine, her eyes dancing.

Just then such a merry lot of Little People came flying into the orchard—all in beautiful party dresses of reds, and greens, and yellows, and browns—tumbling over each other in their eagerness to get in.

"Please, may we come to your party?" they all cried to Loraine at once.

"You darling Autumn Leaves, of course you may!"

"We heard the Winds were giving you a party," said Maple Leaf, in her gorgeous crimson gown, "and we couldn't resist coming."

"We hope you don't mind, Loraine dear," said pretty pale yellow Birch Leaf.

"I've come a long way," said sturdy Oak Leaf, in his russet suit.

"So have I," said Beech Leaf.

"And I," said Mountain Ash Leaf. "I've brought you some berries to wear in your hair."

"You dear Little People," said Loraine. "I am so glad you are *all, everyone, here!*"

"I believe I'm too big and boisterous to dance," said Boreas. "Here's little Aspen Leaf shaking with fright at sight of me. I'll be the orchestra."



So he began to whistle such a merry tune that all the little Wind People and the little Leaves from the forest just couldn't help dancing.

Pretty soon, from every direction at once sounded sharp whistles, and the little Winds knew their mothers wanted them.

"Good-by, Loraine! Good-by!" they called, flying away so fast they got all tangled up together; it was such fun to watch them that Loraine forgot to be sorry they were going.

Then the little Winds began to sing, all together:

*We are baby whirlwinds,  
Flying down the street,  
Throwing bits of dust in  
The eyes of those we meet.  
Puff, puff, puffing,  
Making believe to blow,  
Laughing, hurrying, scurrying,  
We're in such haste to go.*

"My, that was a good time," said Loraine to her brother when he came for her.

But he said, "I hope the wind wasn't too strong for you."

## VI — THE FIRE PEOPLE

On Hallowe'en Loraine was sitting in her room listening to North Wind tearing around the house, dashing twigs against the windowpanes, and whistling around the corner.

"I almost wish I'd asked Nursie to build a fire," she said dreamily to herself.

"I'll do it for you," said a funny, crackly little voice. "My Little People are just spoiling for a frolic, but we cannot go out tonight. Madame Rain has told us that this evening belongs to the earth-children and if we venture out she will throw water over us. We dislike water. It fairly makes us sizzle when a drop falls on us."

"You are a very chatty person," said Loraine, "and very bright. Who are you?"

"I am the Fire Fiend," said the small person, "and I am about to call my minions and have them make a nice cheerful fire for you. I've been waiting here in the bottom of the grate hoping that you'd need me."

"What ho, varlets!" cried he. "To work! To work!"

Such a spluttering as there was when the Fire People began in earnest to build a fire in Loraine's grate.

There were such a lot of them, hammering, splitting the coal into pieces, fanning it until it was glowing red, leaping, dancing, and pretending to jump up the chimney.

The room began to look very pretty in the firelight, and the little Shadows came from their hiding places and played around.

"Here are the Fire People," a little voice said. "May we come in, Loraine?"



"Certainly, Mr. Chestnut," said Loraine. "Come in, and bring your sister."

"We got tired of the stupid party," said Chestnut, "so we came away. I've been sitting in the cold all the evening, and want to get warm."

"You are welcome, Chestnut, said the Fire King. "Come in and be sociable."

"May we come too?" said the Pop Corn People. "Nobody seemed to want to play with us at the party."

They all sat down on the hearth, watching the Fire People and the Shadows, and presently they were all so warm and happy they thought they'd like to dance.

Sir Cricket, who lived in the chimney corner under a loose brick, said he would play his violin for them. While he was tuning up the Apple Sisters came running in, dripping wet.

"We jumped out of the tub where they were 'bobbing' for us and ran away," they explained, "so we came in to get dry."

"Choose your partners," piped Sir Cricket.

The Pop Corn People had so many new steps and looked so pretty in their white party dresses that they were quite the favorites. The Misses Apple didn't care to dance, but enjoyed looking on.

It was a wonderful party, and Loraine enjoyed every minute of it. She was very much surprised when she found it was nine o'clock. Sir Cricket sang and played a farewell song like this:

*Home, home, sweet home,  
Chirp, chirp, chirp,  
There's no place like home,  
Chirp, chirp, chirp.*

Loraine thought she had heard something like it before, but she thanked him for the music, and the party broke up.

When Big Sister came in from her party she said, "Why, how cozy you are with your lovely fire! We feared you would be lonely."

But thanks to the Little People, Loraine was never lonely.

## VII — MR. JACK FROST AND HIS MERRY MEN

One morning in November, Loraine sat by the window thinking of the fun she would have next day, which would be Thanksgiving. Her brother had promised her that if the ice was strong he would take her on his sled when he went skating.

"I do hope it will be awfully cold tonight," said Loraine to herself. "I shall be so disappointed if I cannot go on the pond tomorrow." Suddenly someone pinched her ear playfully, and she was surprised and delighted to see a funny little chap perched on the window sill.

"Why," said Loraine, "who are you? I don't seem to remember you."

"Don't tell me you've forgotten me," said the elf. "I'm

Jack Frost, and Sun Beam said you needed me. He was right; I shall have to pinch some color into those pale cheeks. I'm a friend to little folks, I am," He went on a bit swaggeringly, "and I wish older people wouldn't frighten children with their stories about me. I pinch the fingers and toes occasionally, it is true; but that is because it is good for children to run about and stamp their feet.

"What can I do for you today, Loraine?" asked the merry little king. "Anything special?"

"Oh, yes, King Frost," said Loraine. "I specially want the ice to be strong on the pond tomorrow, and I shall be so thankful if you will make it good and strong."

"It shall be attended to," said Jack Frost. "And now, little lady, would you like to see my artists at their work?"

"Oh, yes, Mr. Jack Frost, please," said Loraine.

The merry little chap gave a sharp whistle, and instantly the room was filled with shiny little men, each with a sharp pencil which looked like a tiny icicle. One drew on the windowpane a picture of an old castle. Another made a sketch of St. Nicholas and his reindeer; another of a frozen pond bordered with reeds and grasses.

And one artist who seemed a little more skillful than the rest made a picture of tall mountains which seemed to reach up into a sky full of silver stars. And then they put on their funny little caps and went away.

"Good-by, Loraine," said Jack Frost. "If we get your ice ready for you by tomorrow we shall have to work very hard."

Then he whistled to his crew, and they all trooped away, singing a song which sounded like this:

*Tinkle, tinkle, tinkle  
Ice without a wrinkle  
We will make on pond and lake,  
And spread it smoothly down.  
Tinkle, tinkle, tinkle,  
Ice without a wrinkle,  
So every one may have some fun,  
In country or in town.*

Jack Frost kept his word nobly, and on Thanksgiving Day there was no more thankful little girl in all the world than Loraine, as she flew over the beautiful smooth ice which her friends the Little People had made for her.

It was such a delightful thing to be out once more in the crisp cool air instead of being shut up in rooms, to laugh and talk with the other children, and be with them in happy play.

Just as they were starting for home Loraine heard a little chuckle, and there, perched beside her on the sled, was Jack Frost in a gorgeous new suit trimmed with tiny icicles.

"Good night, dear Jack Frost," said Loraine. "Thank you for a happy day." □

—Elizabeth Gordon



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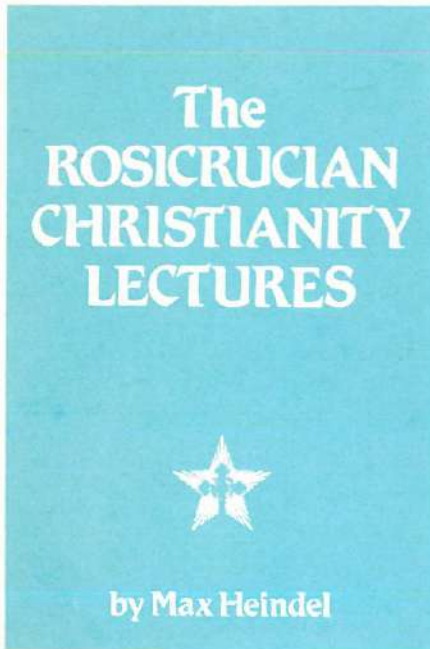
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