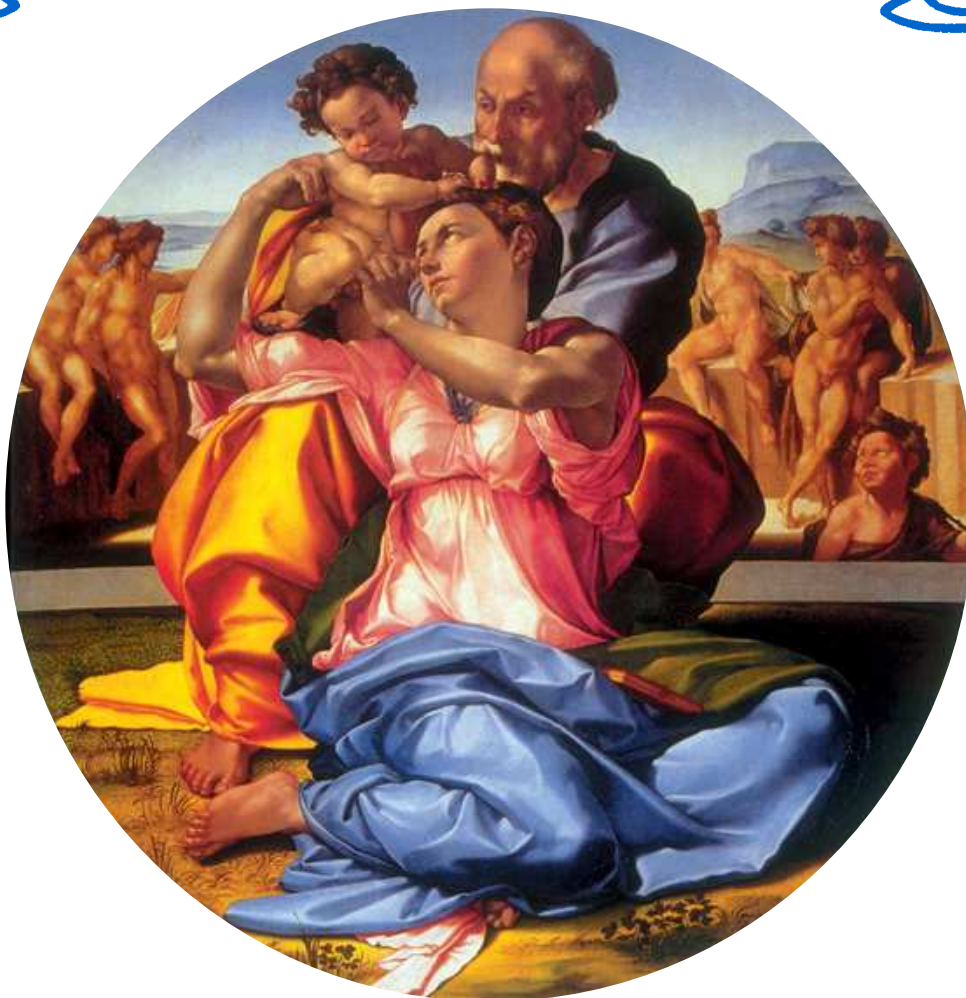


Rays from the Rose Cross

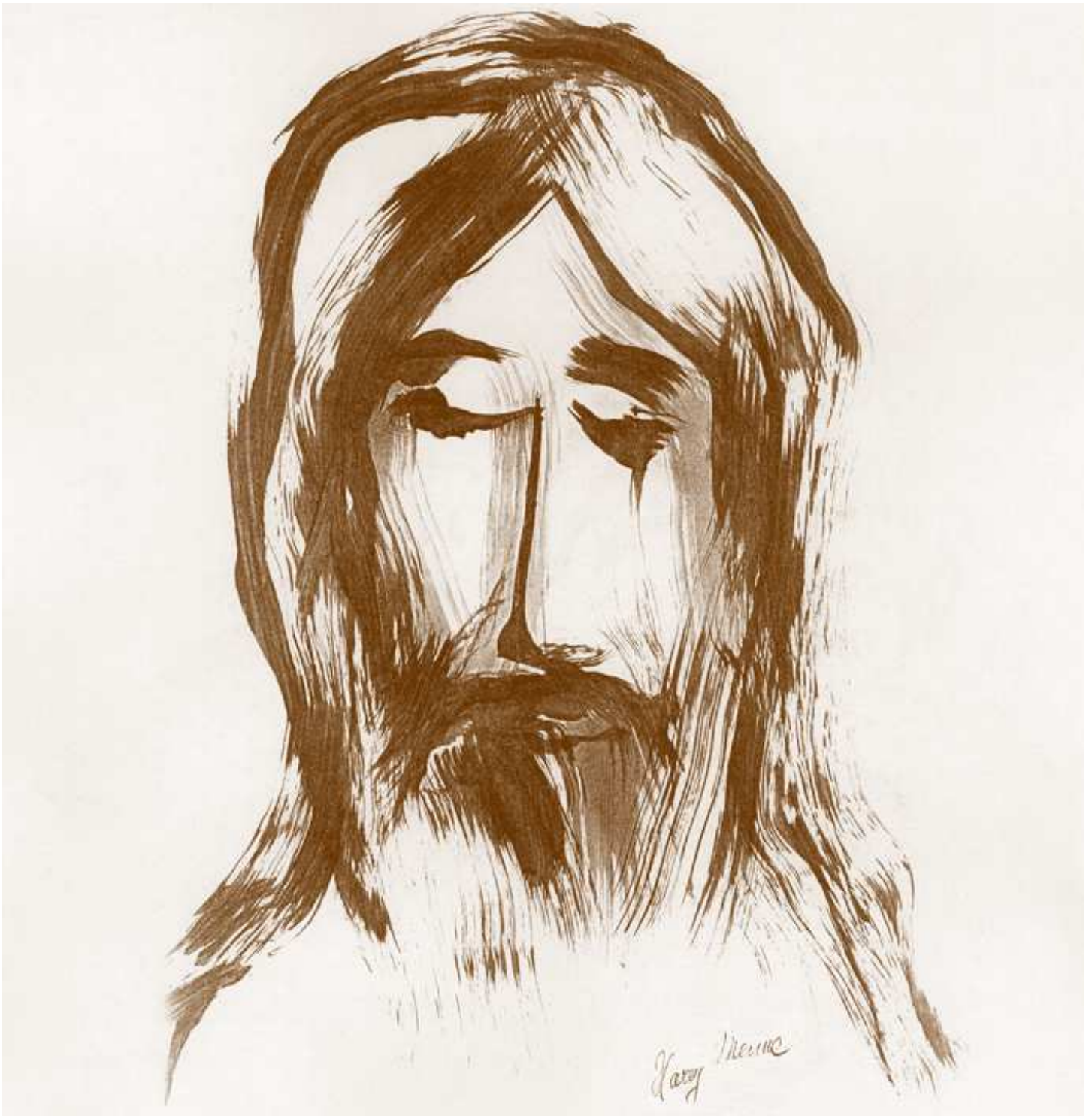


"A Sane Mind, A Soft Heart, A Sound Body"

January/February 1999—\$5.00

**PEACE ON EARTH, GOOD WILL
MAGIC, WHITE AND BLACK
A PROPHETIC VISION
I HEARD THE CALL OF A SERAPH**

A CHRISTIAN ESOTERIC MAGAZINE



Original art work, ink on paper, courtesy of Harry Menne

God Is Not Mocked

We feel no need for God or holy things
As selfishly we grasp at clouded years;
No rustle of an angel's brooding wings
Is heard above the rumble of vague fears.
Then come the lightning's flash, the thunder's roar,
Misfortune's mighty gale, the hail and rain;
We find a shelter at God's waiting door,
Or with blind eyes we bear the lashing's pain.

The storm is calmed; over the rain-soaked sod
Some angrily pursue their barren goal;
Irreverent, they hate the name of God,
The proud in intellect, the blind in soul.
Dear Father, though no heedless acts they rue,
"Forgive them, for they know not what they do."

—Clare Alger

Rays from the Rose Cross

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*“A Sane Mind,
A Soft Heart,
A Sound Body”*

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FEATURE



Penitence of David the Psalmist, from *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

WE SHAPE OURSELVES

We shape, ourselves, the joy or fear
Of which the coming life is made,
And fill our Futures' atmosphere
With sunshine or with shade.
We weave with colors all our own
The tissues of the Life to be,
And in the field of Destiny
We reap as we have sown.
Still shall the soul around it call
The shadows which it gathered here,
And, painted on the eternal wall,

The past shall reappear.
Think ye the notes of holy song
On Milton's tuneful ear have died?
Think ye that Raphael's angel throng
Has vanished from his side?
Oh, no! we live our life again;
Or warmly touched, or coldly dim,
The pictures of the past remain—
Man's work shall follow him!

—John Greenleaf Whittier

Service as a Vocation

IN RECENT TIMES the service sector of the business world has grown more rapidly than any other job area. Broadly understood, this occupational term includes all the activities that are directed toward meeting individual needs and desires—from financial services to family planning, from landscaping to creating diets. It includes vocational trainers, legal advisors, marriage counselors, health therapists, tax consultants, computer programmers, travel agents—whoever provides information and skills to individual or group clients, not only serving their needs but identifying needs they never knew they had.

Driven though it be by market values, the Luciferic lures of advertising, and runaway consumerism, the explosion of the service industry in part reflects the approach of the Aquarian era, one of whose keynotes is service.

For students of Rosicrucian Christianity, service constitutes another kind of vocation—a spiritual calling, whose refusal results in the experience of a soul poverty that no material affluence can alleviate. The call is, “Follow me.” The caller is Christ and the calling is to serve the Archangelic Servant of humanity in whatever way our talents and destiny determine and the Holy Spirit directs.

We certainly do not lack for things to do, nor people (and animals and plants and earth) to serve, for a friend of Christ is, like Him, the servant of all. Lest the term offend one’s sense of dignity, we recall that even Christ declined the term *master* and referred the deference and obedience implied in that title to God. Can serving God give offense? Is it not rather a privilege and a joy?

Sincere service is not motivated by and does not expect reward or recognition, for we fulfill our deepest individual needs when we direct our helpful energies toward any part of this planet. Inasmuch as we serve any, even the least, in God’s creation, we serve God.

We adopt a low profile, for we pursue a high calling. But the servant is not servile, for servility harbors resentment based on smarting pride. Unable to be



J. James Tissot (1833-1902), Brooklyn Museum of Art

The Calling of Peter and Andrew

genuinely humble, it fawns humility so that it may receive recognition and gratuities.

The Christian server is vigilant to prevent service gaining the upper hand and displacing the one thing needful. Both inordinate care about our mundane duties and undue concern for our spiritual well-being undermine our primary purpose, which is to ever identify with the word and Person of Christ.

Let us be attentive to what is being done for us, even as we do for others. We realize that it is not our doing, in itself, which has value, but what we do for and in Christ. Fidelity to service can easily become Christ’s greatest competitor and the righteousness of our acts divert us from Him Who is Righteousness itself. Our service may be self-forgetting, but let it not be mindless, else we may find ourselves more devoted to service and self-serving than we are to Christ. □

MYSTIC LIGHT

Eye Hath Not Seen, Nor Ear Heard

THE HUMAN physical senses of seeing and hearing are earthly shadows of two extrasensory faculties. When referred to in the Gospels, which are first and foremost esoteric documents, seeing and hearing designate this supersensory perception, for knowledge of the spiritual worlds is conveyed by analogy (or parable), in terms of what one sees and hears in the physical world.

These two modes of earthly knowing relate to the two currents of human thought first represented by Cain and Abel. The smoke of Abel's flesh offering ascended to God. Through devotion and obedience he was vertically aligned with Jehovah. Cain's offering of plants, cultivated and harvested by his own ingenuity and effort, represented the horizontal thought stream that was directed toward the world of sense experience, enabling man to harness physical energies and to develop the earth's material elements. Cain's initiative was inspired by Lucifer, whose original deviation from the cosmic plan is characterized as "stealing" astral light (also detailed in the Prometheus myth) and constituting his being as a center for its radiation. Lucifer sought not to reflect divine light in lunar passivity but to be a primary light source. Sons of Cain, as *phree messen*, are children of light and of the light-bearer Lucifer. But this light is not the *true* light. It is still derivative and inflected. The seeing that Lucifer makes possible is an egoistic seeing, made possible by the shadow that astral egoism casts over the light



From *Die Bibel in Bildern*, Julius Schnorr von Carolsfeld (1789-1853)

The Offerings of Cain and Abel

The involuntary clairvoyance of early humanity was killed by the Cain impulse that directed the mind to sense-based thinking to transform the earth. In time voluntary clairvoyance shall be evolved from logical thinking fostered by earthly experience. The mattock symbolizes the positive mind that both "slays" innocence and makes a garden of the earth.

issuing from the spiritual world.

The two soul currents of ego-centered world seeing and the vertical devotional attitude in which egoic impulses are suppressed, making revelation possible, both reside in the individual soul as the Cain and Abel impulses, closely united and yet in opposition to each other. The ascending current of thought perception through revelation is perpetually killed by subjective thinking, which is under the curse of Cain: "A fugitive and a vagabond shalt thou be on the earth" (Gen. 4:12). Objective human seeing must roam the earth, estranged from the spiritual world until a higher form of seeing can be evolved.

Seeing and hearing each have their false or futile dimensions, depending on our susceptibility to the influence of Lucifer, the spirit of egoism, or Ahriman, the spirit of materialism, who is referred

to by John the evangelist as “the prince of this world” (14:30). Thus, deceptive sights may be mirages (physical), hallucinations (etheric), or fantasies (desire world); or yet again, they may be stripped-down data carrying no soul content. Ahrimanic sensation is all, and nothing but, denotation, mere molecular agitation. Sound doesn’t “mean” anything, doesn’t refer to anything other than what it is as quantity. All associations it may conjure are relative and arbitrary, the antics of atoms in the brain.

We tread a path between strict literalism and dreamy escapism. We clearly perceive the outer world of objects and know that it is founded on causes proceeding from superphysical worlds. We know too that these sourcing higher worlds have an objective reality to which self-reflexive egoism is blind.

St. Paul admonishes us to try the spirits. What do the spirits tell us? We are on the right path of Christian development when we can distinguish between the Master’s voice and both the voice of the tempter, who urges, *do it*, and the voice of Ahrimanic fear and trembling, which warns, *don’t do it*. Lucifer beckons, “Come away from this world of sorrow and lave in well-deserved bliss. Leave your body of disease and death.” Ahriman urges, “Seek immortality of your body, you can’t do too much for it. It’s your only life. Guard against germs. Take medicines. Get gold. Fence in your property. Take out insurance on your life. Don’t talk to strangers. You can’t be too careful. Trusting others is dangerous.”

But Christ tells us that the human body is a temple and He will come to dwell in it. But He is not of this world, nor are we. Physical existence is difficult and full of tribulation, but be of good cheer, for Christ has overcome the world. Yet we must realize that only by being in the physical world can we acquire the power to become co-creators with our heavenly Father and be transformed by right suffering into beings of love, a love that lights up and vitalizes the world.

Lucifer prompts to false courage, bravado, and the legitimacy of anger. Ahriman insinuates suspicion, hate, and pessimism. Christ teaches faith, hope, and love through humility, patience, and wakefulness. His word is true. And because it is true, His own

know His voice as it speaks through the Holy Spirit.

Ahriman teaches that only the material world exists. He promotes the scientific skepticism of the doubting Thomases, who believe only what they can see and touch. Paul refers to Ahriman as “the god of this world [who] has blinded the minds of them who believe not” (2 Cor. 4:4). Paul also asserts that if the gospel is hid, it is hid to them who are lost (2 Cor. 4:3); that is, them who are unwilling to believe. For spiritual vision is entirely a voluntary attainment, not a given, as physical sight. When Peter identifies Jesus as the Christ, he proves he has spiritual sight, for flesh and blood cannot directly reveal spirit.

Lucifer’s light would dazzle and overwhelm us. It is exuberant, magical, sensational. Christ’s light is interior, withheld, yet the very basis for consciousness, for it is the light that lighteth every man that cometh into the world. It is the light that reveals but itself is hidden. If Lucifer is the false light, Ahriman enshrines physical sight and would bind us to what we see to the extent that we become prisoners of our seeing. Luciferic egoism vaunts, “I can do anything I want.” The Christed ego says, “I can do all things *through* Christ Who strengthens me. Not I, but Christ, Who dwelleth in me, He doeth the works.”

As faculties of the physical body, hearing was elaborated before seeing in the Saturn revolution of the Earth period, before the creation of light. Seeing was introduced during the Sun revolution of the Earth period, when light was first brought forth.

The whole enterprise of planting and harvesting, while a consequence of the fall, is a figure for the planting of human consciousness in the physical world, that experience may be gleaned and understanding extracted. This arduous process describes the route to revelation. But it is spiritual knowledge gained by choice, in freedom, through conscious, deliberate effort. And since the visible world, when rightly perceived, mirrors the activity of invisible spirit beings, through their sensory involvement in the physical world humans become self-educators and free agents in their own enlightenment. To the extent that the fruits of human endeavor are offered as shewbread and incense to the God within will man develop the cognitive faculties enabling him to enter into direct communion through speech, seeing, and hearing in the Holy of Holies. To the extent that

man's earthly activities become ends in themselves, or are but expressions of his will-to-power and self-love will he erect towers of babel and make of the earth another cinder like the moon.

As faculties that can increasingly give witness to the presence of the Creator, hearing and seeing are to be used in full consciousness, purposefully, respectfully, as if they were articles in the sanctuary of the temple—"for the temple of God is holy, which temple ye are." (I Cor. 3:17)

Hearing and seeing refer to the content and result of listening and looking. One may listen, but not hear, as one may look, but not see. One may also see and hear, but not understand. A good listener has control of both the tongue and its trigger, the desire nature. As the apostle James remarks (3:2), the man who does not offend in word is able also to bridle

flesh and acknowledge His Truth.

Being able to hear truly presumes that one has "heard oneself out," has confronted and overcome all the saturnine voices of fear and avoidance and can resist the siren sounds of temptation and trespass. One has "heard it all," all the insults and negative verdicts that can assail one. As the occult precept states, "before the eyes can see, they must become incapable of tears." Why? Tears blind. More correctly, ungoverned emotions blind. He who is ruled by his emotions in the desire world, the world of spiritual "seeing," would be quickly led astray and become the dupe and victim of its inhabitants. Likewise, "before the ears can hear, they must have lost their sensitiveness," all egoism. Before we can enter the World of Thought, true Spirit world, we must have lost our self, have nothing to relate to or

Being able to hear truly presumes that one has "heard oneself out," has confronted and overcome all the saturnine voices of fear and avoidance and can resist the siren sounds of temptation and trespass. One has "heard it all," all the insults and negative verdicts that can assail one.

the whole body. Vacuous looking, gazing while preoccupied or dreaming, or unfocused looking, yield nothing. Animals look and see, but do not understand in the cognitive sense of being conscious that they are seeing. *That* consciousness rests with the animal Group Spirits in the Desire World.

The faculty of seeing is more aggressive and more subject to control than hearing. It involves a willed effort to locate, register, and abstract a visible content in space. Hearing is more ingressive. Sounds in space locate the hearer and enter his consciousness, as it were, unbidden. But intentional, accurate hearing and seeing require conscious control of their respective functions, for it is the mind that directs them and assesses the value of the messages that these two sensory angels deliver.

Christian knowing continues the Cain-Abel streams and is characterized in the prologue to Luke's Gospel as consisting of "eye-witnesses" and "ministers of the word"—referring to those who had evolved extrasensory vision (like Peter), and others whose clairaudience could discern the Word made

identify with. Utter annihilation seems imminent. As we become wise, ignorance is dissolved in tears. On the road to wisdom, we will encounter, in the words of William Wordsworth, "thoughts that lie too deep for tears." We also learn to turn a deaf ear to any sounds that demean or merely distract. Falsehood can no longer simulate sincerity by adjusting the tone and inflection of its voice or mislead by donning the appearance of beauty or shallow brightness.

What bearing has all this on our daily affairs? It is precisely these affairs that prepare us to hear and see truly by maintaining our presence of mind in all the dramas and drudgeries that our senses script for us. As Max Heindel explains, the first two steps on the path of esoteric development are observation (*observe*) and discrimination. Our ears and eyes *serve* or correctly register the *object*. Then we process the sensory images and become adept at distinguishing between the important and the trivial, the true and the false, the enduring and the ephemeral.

One danger posed by material seeing is that its

content will be viewed as an ultimate reality. So regarded, all physical seeing is idolatry. For this reason the Holy of Holies in the ancient Tabernacle in the wilderness was dark, signifying that ultimate realities are not seen in the illusory light of day. In that sacred precinct one sees only if one has evolved the light that makes spiritual seeing possible. One enters purged of worldly images. And one hears. *Debir*, the Hebrew name for this westernmost enclosure, derives from the word *to speak*.

The notion that spiritual realities can be proved by eye-evidence shows an ignorance that Christ Jesus never gratified. It was a wicked generation that would not believe unless it saw signs and wonders. In other words, authentic belief is founded on an inner seeing, a knowing independent of physical sight, able to cast a blind eye upon all contrary appearances. To see what one wants to see means that the eyes are directed by the mind and are capable of seeing what is not, and not seeing what is. While one may see correctly, the conclusions drawn from observation may be erroneous. Also, one may see selectively, due to bias or ignorance. So do suspicion, fear, naviete, blind optimism, and pessimism gather false reports through the senses.

The abuses of hearing are perhaps more dangerous because this sense is more intimate and interior. We can close or unfocus our eyes or turn our head, but closing the ears is not as easy. So we learn either to not listen, as a child who attempts to ignore parents who continually fight, as neighbors come to disregard him who cries wolf too many times, or as we inwardly adjust to phase out the din of some popular music (so-called). The faculty of concentration is to be developed to the point where the ego can choose to hear no outer sound. Indeed, entering the Great Silence at the threshold to the World of Thought assumes this degree of mind control.

When should we not lend an ear? Whenever we encounter gossip, tales told of another that impugn or disparage. Since we don't know what another will say, we will in good faith be open, but we will not inwardly engage what we hear until we have a clear and, if necessary, independent basis for doing so.

On earth we see through a glass, darkly. To see



Illumination, 1532, Matthias Gerung (1500-1572), Ottheinrich Bible, Bayerische Staatsbibliothek

***The Opening of the Seventh Seal
and the First Four Sounding Trumpets***

Before John the Apocalyptist saw the seven angels with trumpets, "there was silence in heaven about the space of half an hour." (8:1) So does he indicate entry into the World of Thought, where objective reality is perceived as "silent sound." From this "causal world" issue events that manifest in lower worlds.

"face to face" describes soul perceiving soul. A yet higher form of cognition is to know as we are known. The Rosicrucian term for seeing in the Desire World is *Imagination*. This does not refer to imaginary images, as in dreams and fantasies. Rather do we perceive images which are more real than any sense-based picture. Imagination is superceded by *Inspiration*, the technical term used to describe knowledge derived from spiritual hearing in the region of concrete thought. There, spiritual beings speak to us through archetypal cosmic processes and relationships. Knowledge obtained in the region of abstract thought is conveyed by the supersensible faculty technically called *Intuition*, which, like Imagination and Inspiration, has none of the vagueness or elusiveness associated with the term's popular use. It

signifies luminous clarity and indubitable certainty of the spiritual being with whom one identifies. Through Intuition one is in the other being as that being, yet without canceling one's individual identity. This attainment is possible only after one has first summoned the strength to exist in the nothingness at the portal to the World of Thought without giving way to the experience of annihilation.

As our senses and sensibilities are developed and refined, much of what we encounter through seeing and hearing on the material plane becomes increasingly afflicting or affecting. Human pettiness and coldness, ill-spoken or self-serving words, crude gestures, disrespect of the earth and all its creatures, slovenly attitudes, the cartoon representation of human affairs that devalues life and demeans human dignity—these sensory affronts, visual vulgarities, and crass sounds, litter our mental landscape and are aggravated by the ubiquitous print, video, and electronic media. While many people are largely unconscious of these conditions, they are but a prelude to the unseemly, indeed hellish, conditions prevailing in the lower Desire World, which the evolving ego will surely encounter: first in dreams; then in the Guardian of the Threshold, the embodiment of one's capacity for and total past generation of evil and ugliness; and, finally, in the Desire World itself.

The biblical fall describes that time when darkness fell on the worlds of Spirit and day dawned in the physical world. When the Lucifer impulse entered into fledgling humanity, the nascent I-principle fell victim to astral egoism and cast itself down into the egoistic instincts of the desire body. Man was no longer translucent to the cosmic light of the Spirit, for egoism formed an obstacle to that light.

From one vantage, the first to see in the physical world were the blessed, the pioneers. They were thus the first to lose the gift of etheric vision. Some of them have become the first to regain—by conscious effort, moral development, and spiritual discernment—both positive clairvoyance and the faculty of hearing the Voice of the Shepherd, which is the essential condition for acceptance of the Christ-impulse, for that *is* the Shepherd's Voice.

Like the man born blind (John 9), we are born blind to spirit worlds and to the presence of the living Christ. Our destiny is, for a time, to be blinded to these higher worlds so that we may develop the



Artist unknown, 19th century

Christ Jesus Healing the Man Blind from Birth

"I am come into this world, that they which see not might see; and that they which see might be made blind."—John 9:39

moral and mental capacities to consciously discern Him, capacities acquired in the very physical world that occults spiritual being!

In silence a person learns to think, as in curbing the urge to movement he learns to speak. When speaking is economized and even suppressed, that action reverberates in the mental sphere where it gives impetus to thinking. Indiscriminate talkers are both poor listeners and poor thinkers. A yet higher transformation of movement—on the continuum through speech and thought—occurs when thought itself is held in check, concentrated on one point. In this exercise the faculty for spiritual seeing is evolved.

We can see and hear only as much as we know. Words have no meaning if one does not know the language. The Apocalypse is written in the language of symbols, for which the science of spirit provides keys. At present, the book of Revelation conceals as much as it reveals. With many passages we echo the

The Birth Out of Silence

This day, as I was walking amidst the utterances of my soul in search of the fairest one to bestow upon men, I met Life.

And Life said to me: "Listen to my voice and be still."

I answered, "Am I not an utterer? And art Thou not speaking through me?"

A smile brushed the lips of Life as bird wings the roses. The silence rang with ecstatic fragrance.

And Life murmured: "Beloved! He who speaketh of me loseth Me."

My heart beat sadly as a crimson sunset speared with black clouds. The air became heavy with the sighs of things undone. And I answered: "He who loseth Life findeth Love."

The silence grew deeper beyond all stillness. Sheer mountain walls flung themselves at the light to crush the sky away from my soul. The dark became poignant with utter emptiness; and I stood, naked, shorn of all gifts, even of the fairest, the gift of giving.

Time wound itself round the mazes of Space. There came nothing to see, nothing to hear and nothing to feel. The "I" waned small, small beyond perception—lost.

And when all there was had shrunk into the "had been," when all future was lost into the eternal, a Tone began to wax out of the No-thing.

And the Tone chanted its soul to itself. And the Tone gave birth to its own utterance. The walls of the mountains grew golden with radiance. The Empty became rich with fullness inexhaustible.

And that which has been "I" soared on the wings of tone; soared inward, soared upward, soared everywhere, until all space became filled with that radiance and that tone that had surged out of the death of Time and the death of Self.

And Space became great with the child of Life and Love.

—Rudhyar

disciples' words, "This is a hard saying. Who can hear it?" (John 6:60). Each of the angel's letters to the seven churches, sent through John, concludes with the challenge, "He that hath an ear, let him hear what the spirit says unto the churches." Here the Spirit of Truth is addressing our spiritual understanding. In time, higher hearing will admit living truth and conform the soul to it, even as do the words that Christ speaks, for "They are spirit and they are life." (John 6:63)

If human seeing is to reascend to the immaterial worlds, it must know how to be blind to the material world. It must unbind itself from the pull of things. Of course things pull, have visual gravity, only because desire gives them value—to the point where they may become possessive of sight. The energies that man would expend in worldly actions must be husbanded and interiorized, not with the aim of avoiding or reducing one's worldly duties, but that they may be better accomplished. In the Christian Rosicrucian school, the law of restraining the lower force in order that it may be transformed into a higher one is the principle of crucifixion (or initiation). Effective meditation operates on this

principle. The forces of thinking, feeling, and willing are curbed or bound. They are not lessened by being held in absolute check—nailed, as it were, to immovable purpose. For they maintain the same intensity that characterizes their free activity; but they become so concentrated that they are able to pass through the needle's eye, a process known as the mystic death. Bringing soul powers to a critical mass, that higher consciousness may be born, is referred to in the Gospels as "the narrow path." In fact, Max Heindel describes this path as narrow as a razor's edge, from which one can only grasp at the cross—the door to the higher worlds.

Neither has the eye seen nor the ear heard the things that God has planned for them that love Him. That love is the condition for and substance out of which spiritual seeing and hearing are being developed. The same love which, in outward deeds of self-forgetting service, builds the luminous soul body, also generates the light by which the worlds of spirit are illumined and raises the soul to the worlds of celestial tone, which resound with the words of eternal life. □

—C.W.

The Awakening

An Allegory

WHEN SHE WAS very young, the maiden dwelt in the Lowlands, in the Kingdom of Unhappiness, under the dictates of the mad ruler, Desire. This troubled country was bounded on the north by the icy caves of Selfishness, on the east by every veering wind of Emotion, on the south by the unpredictable volcano of Anger and Temper, and on the west by the swamp of Doubt where hung the chilling fog of many Fears. Here she lived, subject to the whim of Desire, prisoner to Terror, and aggravated by Pests of Little Things until she knew not whither she was going.

And always there was the great, voracious vulture of Jealousy to torture her. Occasionally, her grandmother came down from the high mountains of Wisdom to visit her, being besought of her gentle pity to rescue the fair maiden out of her sad plight. But always her words of how to escape from this unhappy land fell on deaf ears, and she would go back to the great, winging spaces without accomplishing a thing. The young soul was attached to the Kingdom of Unhappiness and quite fixed in slavery to her Fears. In fact, she felt the need of these things—for how else could she dramatize her drab and uninteresting inner self?

The maiden's mother, from the Land of the Shining Place, watched her, caught in this giant web, and went to the Tall Ones, who dwelt in the stars, for advice. But the Tall Ones said, "Patience! The day draws near for her deliverance." So the mother held her peace, and waited.

Then on a Day of Feasting, at the hour of high noon when the sated inhabitants of the Kingdom of

Unhappiness had eaten their fill and lay at ease—there came an earthquake. The great stone steeple tumbled down; the palace was engulfed; the Lords of Desire and Greed ran madly hither and yon to escape the flames. But in vain. Jealousy was swallowed up in the awful holocaust at the very feet of the maiden, fleeing for her life in the midst of a once proud city.

The Pests of Little Things scudded ahead of her like bats caught in a great wind. She hurried to catch up with them. Their familiar forms, their very pricks and irritations, were comforting in the midst of this terrifying strangeness. But they too vanished in the maw of the heaving earth.

She looked to the north where stood the icy caves of Selfishness to seek shelter therein. But the pursuing fire overwhelmed their glittering depths with one hissing breath, and melted them in the twinkling of an eye. She stood helpless and watched the Cold waters rush toward the city gates, beyond which could be heard the crackle of doom.

Then, far to the south, she heard the awful eruption of the volcano, Anger, and she knew that retreat in that direction was cut off. She moved eastward toward the moods of Indecision, but could see nothing in the midst of that whirlpool of emotion which had been made ten times more confusing by the shock of the earthquake. So she sorrowfully circled about, picking her way blindly through the fallen wreckage and smoldering resentments that clutched at her with their flaring sparks, as she passed.

At last she stood on the edge of the Swamp of Doubt and peered into the livid fog of many fears. Her feet were braised, her gown torn, her fair face

streaked with dirt and tears. Desire would never claim her now; Jealousy would surely pass her by. She looked on the weaving shapes of the chilling fog, and lo! it, too, now met the purifying heat of the fire. Even as she gazed, it shifted, enveloped her in a sudden last Dream which shook her to the core of her being...and was gone.

There lay the swamp of doubt, quagmired with Uncertainty and Delusion. She cringed from the stagnant pools that lay between the black patches of dead grass ahead, but hot tongues of Awakening Fire drove her forward. On she stumbled, blinded by the smoke and overcome by Terror, who had survived the catastrophe to be with her. The way was clammy with many Dreads, and she fell often, always chained to the horrid figure of Terror...and there was no one to help her.

Finally she reached an island, so far from any other land that she knew she was lost. Before she could save herself, she had slipped into the black waters where dwelt unmentionable evils. Terror was dragging her down, and she began to fight back. With weak and trembling fingers she loosed the chain and in desperation threw Terror from her.

Then her body became light. It floated to the top of the water, and she called, "Help me!" Instantly the swamp vanished, and she found herself on a grassy knoll in the midst of sweet-smelling ferns. There stood a noble Prince looking at her, his kind blue eyes filled with wisdom. "Be still, Fair Maiden," he said, "and rest. I will watch over you. Rest."

Sensing his wisdom and kindly strength, she lay down upon the soft grasses, and great peace like a warm cloak fell over her. She slept...and dreamed.

There came in her dream the Lady Renewal, with her beautiful sister, Healing, who treated her bruises and her hurts with delicious ointments and salves most wonderful. They removed her tattered gown and robed her in lustrous Power, placing shoes of Understanding upon her feet, a blue girdle of Humility about her waist.



Evelyn De Morgan (1833-1898)

Angel of Death

She lay, after their soft-winged departure, in a deep stillness, and the stillness was strong within her, like the silent growing of ancient trees. It soothed her like a blessing, and she was part of the growing—one with the vast stillness.

Then she rose from her sleep like an angel of light, placed her hand in the strong hand of her Higher Self, and walked toward the high hills. Behind her lay the night mists of Unhappiness; above her gleamed the first gold of dawn on the Castle of Joy. Love walked beside her and Peace had taken abode in her heart. Soon, soon, she would reach the Gates of Wisdom where dwelt her grandmother.

And in the Shining Place beyond, her mother smiled. □

—Marguerite A. Wing

THE DIAMOND BODY OF THE TEMPLE OF GOD

THE PHRASE “without sound of hammer” has as familiar a ring to Rosicrucians as it may have to Masons. It refers to building the vehicle of light needed to travel in the foreign countries of the spiritual worlds, and to work in the vineyard of the Christ. There is a spiritual connection between the Rosicrucians and the Masons, and as Rosicrucian members we consider ourselves to be “Masons at heart” because of the many similarities in the tenets, rituals and first-hand knowledge regarding the building of the spiritual or soul body.

The first tenet is that the inner temple cannot be built through an ethic of separatism, but by the “philosopher’s stones” of men and women who have evolved through the Christ-transforming ideals of love and service. These stones are made from the alchemical wedding of fire and water, the blending of the male and female principles. These living stones, also called the diamond body of the temple of God, are generated and raised to incandescence by high and noble thought, by meditation on spiritual subjects, by unselfish altruism expressed in daily life, and by purifying the blood of passion.

Max Heindel, messenger of the Elder Brothers of the Rose Cross and author of the *Rosicrucian Cosmo-Conception*, reminds us that when David desired to build a temple for the Lord, he was denied the privilege because he had been a man of war. Whether separatism designates an inner war with ourselves, the battle of the sexes, or the warring of states and nations, such disharmony is in



manuscript, early 18th century

Materia Prima Lapidis Philosophorum

In the mountain of prima materia, the signs of the relevant materials are assigned to Saturn's square of numbers. In the crucible or retort of the physical body, the Rosicrucian alchemist (modern aspirant) marries the masculine (fire) and feminine (water) components of his lower nature by right application of the seven energies associated with the seven ductless glands and their ruling planets. The lead (Saturn) of raw experience is transmuted by the fire of suffering into the living gold of the etheric soul body, which is variously called the etheric Christ child, the molten sea, the white stone, philosopher's stone, diamond body, and lapis.

direct opposition to the conception and realization of the immaculate heart of the soft diamond body.

The second principle goes deep into ancient Rosicrucian Philosophy. While remaining secret, this knowledge was practiced at the beginning of the second millennium, when the Rosicrucians, known in Jerusalem at the time of King Solomon's

Temple as the Priory of Sion and the Knights Templars, committed themselves to the alchemical pursuit of “transmuting lead into gold.” This phrase was a partial blind for the endeavor of building the diamond body “without sound of hammer.” The gold referred to is the light ether of the “golden wedding garment,” a vesture woven by selfless acts of charity. It is ceremonialized in the alchemical wedding of Christian Rosencruz, the “Eldest” (most evolved) of the 13 Elder Brothers of the Rose Cross.

Many New Agers believe that Rosicrucians in the Middle Ages manifested external, physical gold, when in fact they were developing internal, spiritual gold. If today’s average man or woman comprehended the virtue and value of building the diamond body, he or she would desire that more than gold, as do members of the Rosicrucian and Masonic organizations today. Until now it has been their (reluctantly) best kept secret. But evolutionary advances now permit this spirit-building process to be open to all individuals who desire it.

The third principle is that we are all “temple builders” working under direction of God and His ministers, the divine Hierarchies. The Elder Brothers of the Rose Cross, also known in modern times as the Priory of Sion, work through one of the seven mystery schools that represent these divine Hierarchies. These high spiritual Beings are inaugurating the “New Age of Aquarius” which, according to the Rosicrucian Philosophy of the Elder Brothers, will not come into full effect for another 600 years. However, here on the cusp of the new millennium, humanity is even now within the orb of the Aquarian ray which, with increasing force, impels us to build the spiritual temple, the diamond body. Mystic Masons and Rosicrucians are not only forging the living temple of the radiant soul body, they are helping to build the temple of humanity at large, so that the Christ Light can manifest throughout the world, and the ecclesia of universal brotherhood and sisterhood, made “without sound of hammer,” can become a reality □

Susann Lee White

THE ROSICRUCIAN COSMO-CONCEPTION

By Max Heindel

This book gives a complete outline of the Western Wisdom Teachings as far as it may be made public at the present time. It contains a comprehensive outline of the evolutionary processes of man and the universe, correlating science with religion. The author received this Teaching personally from the Rosicrucian Brotherhood. It is their latest communication.

This is the textbook used in the Rosicrucian Philosophy Correspondence Courses.

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Magic, White and Black

Part 2

MATERIALIZATION, which is dependent upon ectoplasm, an extract of the vital body, belongs also to the negative class of phenomena.

If, then, we may not use material instruments or physical sensation in developing the “gifts of the spirit,” what is the correct method of developing them? The powers of White Magic are not sought nor developed for themselves. It is said that happiness is the by-product of a life well lived. Whether or not this is true of happiness, it is certainly true of these spiritual gifts. The way to acquire them, then, is to live the highest life of service of which we are capable. Max Heindel has said, “In order to become an invisible helper, you must first be a visible helper.” Christ said, “If I tell of earthly things, and ye have not believed, how shall ye believe if I tell you of heavenly things?” Unless we are using all our earthly gifts in God’s service we cannot be trusted with heavenly gifts.

Rule 4. The objects as well as the methods of White Magic are spiritual, not material. It is easy to see what objects are sought in certain systems from looking at their advertisements. One philosophy says: “Use the inner forces to attain happiness and success. Create the things you most desire. Command a realization of your desires.” The student is encouraged to learn how to obtain “the world’s benefits” and “freedom and personal power.”

Another advertiser takes a bolder approach. “WHAT DO YOU WANT? Whatever it is, we will you to get it.” How different from the “advertisements,” of the greatest White Magician: “He who



Harold Copping (British illustrator, 1863-1932)

The Merchant Finds the Pearl of Great Price
The Kingdom of Heaven, like the pearl of great price, is precious only to him who is enlightened about its value.

would be greatest among you, let him be the servant of all....If any man will come after me, let him deny himself, and take up his cross, and follow me....For what shall it profit a man if he shall gain the whole world, and lose his own soul? In this rejoice not, that the spirits are subject unto you; but rejoice rather, that your names are written in heaven....But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you....Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had and bought it.”

When Christ spoke of the kingdom, He always referred to the spiritual kingdom, which He said is

within you, not to any material domain or worldly power. Christ said of Himself that He “came not to be ministered unto, but to minister,” and Paul wrote of Him that “even Christ pleased not Himself.”

Christ’s second temptation after incarnating in the Jesus vehicles was to use His magical powers to obtain the “personal power” which one of these philosophies offers us. The first temptation was to use His power to satisfy His own material wants. Although both Christ and Elijah did demonstrate their ability magically to produce bread, we do not find either of them using this power for himself.

Usually false philosophies will add, as an afterthought, that they will also teach you “how to help others.” This is a more subtle method of counterfeiting than the use of the five-pointed star in its proper position. Devil worship is out of date. The general moral level of society today is such that an entirely selfish system could not attract a very large following. It is not difficult, however, for a person who is honest with himself to discern where the main emphasis lies—whether it is on the material and self-centered concerns, or whether it is on the spiritual plane and service. There is an occult truth in the old belief about vampires. These creatures were believed to be unable to enter a home unless invited to come into it. In the final analysis, all Black Forces are subject to the same law. Max Heindel has given us a good rule in this connection. “There is a way to be prepared, and it is sure: Look to Christ and keep your mind busy each moment studying how you may serve Him.”

The White Magician is not only forbidden to use his powers for himself, he is also restricted in using them for others. For a teacher or a student to use his knowledge of magic to help a willful evildoer out of his troubles could at times be little less than a crime. The man who helps a criminal to



Created by Ariel Agemian for the Confraternity of the Precious Blood

Cast Thyself Down

Christ incarnate in Jesus sets the ideal pattern for the selfless use of spiritual powers.

escape front prison is himself a criminal in the eyes of the law. If it is wrong to interfere with human justice, which often makes mistakes, how much worse it must be to interfere with unerring divine law. The man who is not happy probably has not earned happiness. That is why he has not found it. Of course, this does not mean that we must not help the undeserving. It simply means that we must help them morally and spiritually at the same time that we help them in other ways. To help others materially without at the same time helping them spiritually—in other words to

make them happy without making them good—is Gray Magic, not White. To give a man material help, without moral and spiritual assistance, would not be doing him a service, for he would certainly have to pay, sooner or later, for that unearned benefit.

The true spiritual healer will not heal merely because we wish to be well. We have no right to wish for health, knowledge, wealth, talent, or any other blessing for itself alone. We may only rightly wish for it in order to use it in service.

Unfortunately, a great many astrologers fail to observe Rule 4. The astrologer who casts horoscopes only for the purpose of telling you when it will be advisable to invest your money, to take journeys, or to sign legal papers, etc., is not practicing White Magic. The White Magician, in forecasting the future, will tell you when you are most likely to be tempted and to what sort of sin, when you will have the best opportunity to do a good turn, and what line of Christian service you might enter. Of course, this spiritual counsel also applies to the messages received by clairvoyants. The first instruction to Joan of Arc by her saints was: “Be a good girl, Joan. Go to church often.”

We come now to a rule which is well known, but which has not been analyzed or studied to any great extent.

Rule 5. White Magic never interferes with the reason or will of other people. Occult philosophy expresses the same thought in the saying, “White Magic begins with self-mastery. Black Magic begins with the mastery of others.” A work of fiction by Leonora Eyels, *The Shepherd of Israel*, gives illustrations of White and Black Magic as they were practiced in ancient times. The first is an instance of a form of Black Magic which was practiced by certain renegade Egyptian priests at the time of Moses:

“He ran round to a little room at the back of the old buildings, now almost in ruins, which were slowly being replaced by gorgeous new ones of sandstone. This little room was now used only for one purpose and that scarcely a lawful one, known certainly to the College of Priests, and winked at by them but not permitted.

“Rameses looked toward the corner and saw there what looked like a ball, but what he knew was a man. Some of the sham priests would take a slave, and, breaking his bones, double his body and truss it with ropes. Then, until he died—sometimes in a day, sometimes seven days—they would torture him with word and deed until his terrified spirit was as much enslaved as his body, and, at the moment of death, might be bound by his tormentor, who had taken a powerful drug to help him in his task. [Note Rule 3.] In this way, the magicians made for themselves armies of invisible slaves who knew no freedom, even in death. In this way they set a silent, unsleeping guard on their tombs and possessions, an enslaved will that obeyed the imposed command forever.”

In another part of the same work is given the experience of one man who underwent the true Egyptian Initiation. The account is too long to

quote verbatim. The body of the candidate’s body was bound in mummy cloths, “the sacred white linen that would one day wrap it in his long sleep in the tomb.” Then he was placed on the Stone of Initiation in the pyramid of Khufu. Here he was left for eleven days to “forge the Sword of Will which even the gods cannot bestow upon man without his own labor.” The first three days

were devoted to conquering his physical wants. He was without food or water, but “knew that at a call the great stone door would open and he would be led forth to a banquet.” This call, if he wished to become an Initiate, he must not give. Neither must he allow himself to fall into unconsciousness. It was “hard to bear the agony of his imprisoned limbs and the worse agony of his unimprisoned tongue which could bring him instant succor.”

After becoming “Master of hunger and thirst, of heat and cold, of pain and of

weakness,” he entered upon the second period of his ordeal. The next three days were spent in gaining a “sense of balance” among the emotions. Desire, lust, and hate were wrestled with and compelled to take their proper place as servants, not masters.

Having learned to “put his feelings in subjection under him so that all his feelings with his fellows will be just,” the candidate enjoys a day of rest and peace before entering upon the third and hardest step in his Initiation. This is “to make a citadel in the world of thought and to hold it against all invaders.” If he passed this third test, and came forth alive and sane, he was greeted by the College of Priests as a true Initiate, Lord of Himself, and Child of Maat, the goddess of Truth.

In the modern practice of magic, the working of



At her child’s bedside a mother prays for her husband away at war. The fervor of her concern and love summon the vision of an angel attending to his safety.

Rule 5 is especially seen in the field of healing. Christian Science says: "God has endowed man with certain inalienable rights, among which are self-government, reason, and conscience. No person is benefited by yielding his mentality to any mental despotism....The heavenly law is broken by trespassing upon man's individual right of self-government....A Christian Scientist does not trespass on the rights of mind."

Compare this position with the practice of hypnotism, which is also used in the treatment of sickness. In an old book entitled *Practical Lessons in Hypnotism*, by Dr. Wm. Wesley Cook, we find the following instructions:

"Constantly endeavor to exert an influence over others by your will power....When you have a sub-

ject before you, devote all your mental energy to compelling his subjection to your influence...Mentally force him to obey your suggestions with as much confidence as you would feel in verbally commanding a child (that is in dealing with a subject who resists)....Make your mind passive for a short time while the subject is before you. This will mentally throw him off his guard [!] Then suddenly concentrate your thoughts upon the one idea of overcoming his resistance, focus your mind, and make the attack successfully." The writer certainly used the right word when he said "attack." His procedure is nothing less than mental assault and battery!

A preacher, when trying to explain why God never converts anyone against his will, nor by force restrains another from sin, once said, "Jesus Christ is a gentleman. He never goes where He is not wanted." All White Magicians show the same courtesy.

Some other comments by Dr. Cook are: "Realizing that your influence has induced action will increase your desire to control others, and this will increase your power to do so....Subjects hypnotized by this method lose all their personality during the hypnosis and are completely subject to the slightest suggestion." We may be glad that scientific investigation has proven that the last statement is not entirely correct.

In choosing subjects for hypnotism, Dr. Cook finds that the Dutch are poor subjects "because they

resist attempts at coercion." Americans are also difficult because "their independence of thought must be regarded as an unfavorable influence." He recommends as good subjects, "young men, accustomed to working under a hard boss for little pay," because they are "accustomed to obedience." The whole trend of the above is clearly force, Force, FORCE!

The underlying principle behind Rule 5 is the basis for the custom which forbids the true spiritual healer to treat anyone who has not asked for treatment. A preacher, when trying to explain why God never converts anyone against his will, nor restrains another from sin by force, once said, "Jesus Christ is a gentleman. He never goes where He is not wanted." All White Magicians show the same courtesy.

It is by applying Rule 5 that we clearly differentiate between speaking "under control" and speaking "by inspiration." These two terms are often used interchangeably, as if they were synonymous. A spirit speaks *to* a living person by inspiration. He speaks *through* a living person who is under mediumistic control. The "inspired" speaker or writer receives a message from higher powers while in the full possession of his reason. If his conscience approves of the message, he can then pass it on with the full consent of his reason and will. The speaker or writer who is completely under mediumistic control by another entity often does not even know what he is saying. The message so given may be good. It may as easily be evil. In fact, it is more likely to be evil, for no beneficent spirit would take forcible possession of another's reason and will. It is not surprising, therefore, to find that messages delivered "under control" are often questionable.

We find many references in the Bible condemning the practice of having any relations with "familiar spirits." "Regard not them that have familiar spirits....There shall not be found among you a consulter with familiar spirits...For all that

do these things are an abomination unto the Lord.” One of Manasseh’s sins was that he “dealt with a familiar spirit.”

On the other hand, we are expressly commanded by St. John to “try the spirits, whether they are of God.” It is recorded of Christ that he “preached to the spirits in prison.” In his letter to the Hebrews Paul asks, “Are they [the angels] not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?” Communication with spirits, then, is not forbidden, but encouraged. It is only relations with “familiar” spirits which is condemned. What do we mean when we say that a certain person becomes “too familiar”? We mean that he takes unwarranted liberties with the person of someone else. May not a familiar spirit, then, be one which takes unlawful possession of another’s body and mind?

The one who receives the real gift of tongues receives it without damage to his mind, and, like the “inspired” speaker, knows what he is saying and does not speak without the consent of his will, reason, and conscience.

The operation of Rule 5 can also be seen in the attainment of both true and artificial ecstasy. Real spiritual ecstasy can be distinguished from the counterfeit by the following facts: True ecstasy does not in any way approach delirium, hysteria, or hallucination. It is entirely normal and natural, like positive clairvoyance. The person experiencing it does not enter any trance condition. He remains in full possession of his senses. It is a well-known fact that among cults which encourage and practice trances of various kinds, a great number of followers become insane. Human reason will not stand much abuse. Dr. Cutten describes false ecstasy as “loss of self-control and temporary madness.” The madness all too often becomes permanent.

Crichton-Browne says of a certain psychic that “his highest nerve centers were in some degree enfeebled or damaged by these dreamy mental states which afflicted him so grievously.” On the other hand, Tennyson, speaking of true ecstasy,

The Building and Pinnacle of the Temple

Not made with hands, its walls began to climb
From roots in life’s foundations deeply set,
Far down amid primaeval forms, where yet
Creation’s finger seemed to probe in slime.
Yet not in vain passed those first-born of time,
Since each some presage gave of structure met
In higher types, lest these the bond forget
That links Earth’s latest to the fore-world’s prime
And living stone on living stone was laid,
In scale ascending ever, grade on grade,
To that which in its Maker’s eyes seemed good—
The Human Form: and in that shrine of thought,
By the long travail of the ages wrought,
The temple of the Incarnation stood.

Through all the ages since the primal ray,
Herald of life, first smote the abysmal night
Of elemental Chaos, and the might
Of the creative spark informed the clay,
From worm to brute, from brute to man—its way
The shaping thought took upward, flight on flight,
By stages which Earth’s loftiest unite
Unto her least, made kin to such as they.
As living link, or prophecy, or type
Of purpose for fulfillment yet unripe,
Each has its niche in the supreme design;
Converging to one pinnacle, whereat
Sole stands creation’s Masterpiece—and that
Which was through her—the human made divine.

—Ellen Mary Clerke

says, “There is no delusion in the matter. It is no nebulous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind.”

In conclusion, although much Black Magic is practiced in ignorance, we must remember that ignorance is sin. Especially is this true of those who are advancing by the intellectual path, the development of the head rather than the heart. In any case, these are the ones who are most likely to be drawn toward the study of magic and they should therefore be especially careful to “look before they leap.” □

—Syliva Baker

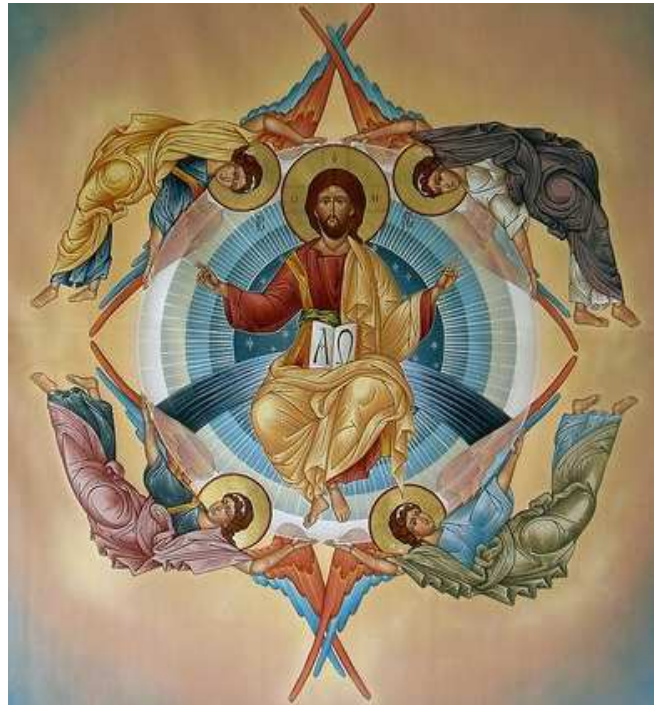
MYSTIC LIGHT

I Am the Way

BEFORE CHRIST LIVED in the body of Jesus of Nazareth, the content of major religions, including Hinduism, Buddhism, Egyptian and Greek mystery cults, indicates a gradual disclosure and deepening influence of the solar Logos, Christ, in earthly affairs and in the consciousness of man. Judaism, whose sacred scripture is the Old Testament, can be grouped among these religions, for it is not Christian *per se*; but it is prophetic of the advent of the Son of God in human form. The true Christian document is the New Testament, particularly the Gospels.

The modern pilgrim does not journey East to recover the mentality addressed by pre-Christian religions. At most, any such orientation is summary, taking the form of a recapitulation of the seeker's spiritual heritage. He may briefly take stock of where he has been that he may the better find himself where he now is. (The careers of Max Heindel and Rudolph Steiner commenced with retrospective reviews of wisdom teachings of pre-Christian cultural epochs.) The modern pilgrim journeys west. He takes the Sun path.

Up to a point in time during this the post-Atlantean epoch, the mode of approach to spiritual realms feasibly involved a backstepping, a reversal of direction before one's downward momentum was completed, an attempt to restore a prior condition when man's soul was in free converse and easier contact with spiritual beings. Geophysically, one oriented one's self toward the East. He directed his *orisons* or morning prayers to the eastern horizon, where light first appears. The gesture is symbolic and literal. The literal gesture is based on an illusion involving the revolution of the earth on its axis, which creates the impression that the source



The Ascended Christ

Icon for human transcendence through earthly experience.

of light (Spirit) is from out of the East.

The present-day aspirant imitates the cosmic motion of the Sun, which is also illusory in that it appears to travel from east to west—again a function of earth's axial rotation. However, this identification with the solar movement signifies a vast change in man's attitude to living in the physical. The solar deity Christ came to planet Earth and was born into the body of Jesus of Nazareth and subsequently into the very body of Earth through the vehicle of Jesus' "precious blood."

Since that time, the progress of man in search of spiritual fulfillment has been forward into and through the day of his physical body, into the manifest world of tangible forms and space-based events. Armed with the inner light available to man through the Christ Impulse, which illuminates the Earth sphere and all that is therein, man walks with full waking consciousness into three-dimensional experience, into and through the world illumined by the day-star. He looks to what he shall be,

whereas pre-Christian man looked nostalgically to a former condition of ideality.

Contemporary man moves forward, formward, westward, deathward—for he now has the Light within, the Light that lighteth every man that cometh into the world. This Light directs him through the darkness of sense-experience and becomes more intense and potent for the wisdom that incarnate existence imparts to man increasingly conscious of his spiritual Self.

Contemporary man opens his eyes in the dawn of his physical being. He crawls toward self-control and gradually wills himself upright and walks out of the morning of his innocence and nescience. He wakes from the dream of Spirit lands and leaves the infancy of Eden. He mounts into the brave and bare high noon of fallen sense consciousness, where hard light can press down on one with a weight that is thick and almost palpable. He heads west in the direction of the setting Sun, the Sun's second home, the life after death (as versus the life before birth).

The post-Golgotha seeker acknowledges the supreme value of incarnate existence. Indeed, Christ in Jesus has glorified it; not for itself but for what it makes possible to the Spirit in man, the God growing in man. When, in the ripeness of time, the Sun has set on man's earthly journey, he assimilates the essence of his life as living Light that will illumine the darkness of his soul. Historically, in the course of man's spiritual career, there is (or was) a point of no return, a point beyond which it was impossible to deny the physical body, to pull up out of it and backward, as it were, into the realms of spirit, ignoring the wisdom of millennia of incarnate existence and the reason for and inestimable value of physical experience. This point was reached roughly two thousand years ago.

With the exception of anachronistic involuntary clairvoyance, man had lost direct contact with spiritual realities. The agencies of pre-Christian initiation and mystery ritual had become ineffectual, obsolete, merely ceremonial. Earlier, when those procedures were effectively employed, the physical body became as dead, for the etheric, as well as the higher sheaths, separated from and left the dense instrument. In the new initiation, the body remains vital. Consciousness is empowered to

penetrate into higher worlds and simultaneously to retain contact with the dense physical body, since its form and function were redeemed and rejuvenated by Christ in Jesus.

Christ walked as a man among men. He descended from out of the East. As an incarnating Ego descends through the worlds of thought, feeling and vitality, gathering from each the material for its forthcoming bodies, so the solar Christ

With the resurrection of Christ from the body of Jesus, man received the spiritual impetus to go forward in waking, walking consciousness to the God of his origins. But he takes with him what God has evolved in him through Christ.

descended through the Earth's four sheaths. First, he entered the planet's mental sphere, where he was dimly cognized by ancient Hindus as Vishna Karman. He gravitated toward the desire plane and was identified as the Lord of Light by Zoroastrian priests, the Magi, to whom He was known as Ahura Mazdao. Yet later the Earth-directed Christ was perceived by the Egyptians (and called Osiris) and Chaldeans as he entered the sphere of the Moon, which is the etheric. The early Hebrew culture experienced Christ as the lunar deity Jehovah, known to Moses as the I AM—contiguous to Earth and man but not yet indwelling. When the Christ Being came near to touching the physical earth, the Greeks and Hebrews had premonitions, indeed visions, of a glorified human, a god-man. Finally, in Palestine, Christ was incarnate in Jesus. The I AM became clothed in flesh.

With the resurrection of Christ from the body of Jesus, man received the spiritual impetus to go forward in waking, walking consciousness to the God of his origins. But he takes with him what God has evolved in him through Christ. He does not return to a former condition of precarnate blissful ignorance

and untried innocence. He does not deny the world in which he finds himself; he embraces it. He comes full circle. Yet he himself is immeasurably above what he initially was. From the seemingly interminable battle with physical existence he returns as a victorious warrior. A grail knight returns a grail king. A seeker of Christ returns a bearer of Christ. He has conquered the enemy, Death. He has overcome the dreadful adversary of egoism. And he has rendered powerless the once paralyzing forces of spiritual materialism. The Son went forth a Pure Fool. He returns a wise and virtuous heir to his Father's spiritual Kingdom.

Pre-Christian religions—particularly Hinduism and Buddhism—intimate that man's condition of ultimate liberation restores him to his original pre-carnate condition. Out of Nirvana he descends; to it he ascends. Eons of illusion or maya intervene. No more is this, in fact, true than that the Eden of man's spiritual infancy is one with the spiritual fruition man shall attain in New Jerusalem. The progress is from an etheric garden (called Eden), a spiritual kindergarten, to an etheric city (called New Jerusalem) where love-wisdom bonds all humanity in a spiritual community or cosmopolis. Between these two poles of spiritual becoming lies a tomb in Palestine. Man accepts and affirms his fallenness—his status in the physical world. He lives through it. Knows it. Uses it. Dies to it. By it he develops and works toward perfecting his Ego or I-consciousness, thereby individualizing God.

Ironically, the altars of many conventional Christian churches face east. Yet the tabernacle in the wilderness (minutely described in the Old Testament) was prophetically aligned on an axis whose entrance was at the east and whose innermost sanctuary was furthest west. The directional emphasis in this figure is on mankind's mentalization and spiritualization through incarnational development, through work and service in the material world.

The spiritual evolution of humanity is characterized by Teilhard de Chardin as *noogenesis*, an increasing cerebralization of consciousness. The coccyx and sacrum are in the eastern access of the human body temple, the ground and seat of its spiritual thrust. The path defined by the spinal



Watercolor, James Tissot (1836-1902), Brooklyn Museum of Art

Feed My Sheep

Christ charges Peter to feed the spiritually hungry with the Gospel and to then to "follow thou me" to the cross.

chain describes a raising of consciousness and comprehension by enlightened will, step by step, stone by stone, body by body, life after life, ultimately to a condition of trans-formed consciousness, the uninterrupted consciousness of life above the permutation of mortal forms.

Through Christ humanity can and will complete the circle of creational being, evolving from creature to creator. Each human spirit is destined to consciously pierce through the veil of materiality and death and begin the ascent on the other side of physical being, walking the trail blazed by the Way Shower, the Light of the world. Through Christ man will reunite with his Heavenly Father and offer up his wisdom, his power, and his love—his triune spirit dynamized and perfected. The spiritual gold of transmuted suffering, the rare essences of his earthly pilgrimage—these are the precious acquisitions of his spirit. This, his own glorified being, is his gift to the Father. □

—George Weaver

Though Your Sins be as Scarlet

AFTER I HAD GIVEN birth to my first child, the physician warned me that should another child be born to me it would in all probability cost me my life. Worse still, he told my husband. Would that I had paid no attention; would that the seed of a foul crime had never lodged in my mind! Thereafter I was afraid of the consequences which the birth of another child might entail. It was not death that I feared but the suffering. I could not endure that and I would not. I thought only of physical anguish.

Four years passed, and the deed was done. “The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me!” (Job 3:25) The commandment, “Thou shalt not kill” was broken. Before the bar of eternal justice I now stood convicted of the heinous crime of abortion.

Coward-creature that I was to listen to the persuasions of physicians and friends! Who would share with me now the mental torture that knew no bounds? Doubly horrible was this sickening deed, for there had been not one but two little lives sacrificed upon the altar of abominable selfishness.

The hour of reckoning came now, and with terrific speed and effect. Thereafter the fearful specter of remorse departed not from my heart. This confession would not, perhaps, have ever been written but for the hope that it might serve as a warning to some other potential criminal—for there are many of them—who might otherwise allow herself to be led into a similar quagmire of sin.

I knew the evil of my act before the thing was done, but like the poet I bade my conscience be

still and, alas, my soul received a scarlet stain. I grew heartsick. It now mattered not to me that the sun continued to shine as brightly as before, that birds sang sweetly, that beautiful flowers bloomed. Friends vainly tried to cheer and comfort me.

My beloved child smiling into my eyes served only to remind me that I had wickedly deprived two other little ones, who should now be sharing equally with her my protection and love, the very opportunity of birth and the experience of earth life.

Waking life now mocked and tormented me until it became a burden almost too heavy to bear. Nightly I dreamed of little children. Every night, and all night long, I seemed to “mother” and worry about some little child. Often it was a sick and ailing little one I comforted.

Was the wretched deed that I had done responsible for the fact that each night as soon as I fell asleep I dreamed immediately of little children? I wondered. Was I forced to care for these little ones to expiate my sin? Or did I, of my own free will, as soon as I could escape from waking life, hasten to the heaven world where little children dwell, there to care for them because I loved them so? I was quite happy while I worked with children on the higher plane, but when I awoke to another day of remorse there seemed no sense, no purpose in life, and no hope.

Then it was that I remembered that which for so long I had forgotten—that the privilege of prayer was not denied me, unworthy though I was to claim it. But for what should I pray? For forgiveness? No, never! But for punishment rather, for a sure and speedy retribution! In an agony of

repentance and remorse I at last poured out my whole heart in supplication to Him Who said, "Come unto me...and I will give you rest," and "Though your sins be as scarlet, they shall be as white as snow."

Providentially enough it was at this period—a wonderful turning point in my life—that I came in touch with the Rosicrucian Fellowship Teachings, and with all possible speed I set about applying the logic of that glorious Philosophy to the solving of my life problems. At that particular time it was the twin Laws of Rebirth and Consequence that impressed me. The Law of Rebirth was the "Ariadne's thread" by which I was enabled to unwind my way out of the maze of sin and difficulty into which I had wandered as a result of wrong-doing.

Wholeheartedly I set about reorganizing my scattered forces and readjusting my life in accordance with the principles of right living as taught in the Rosicrucian Philosophy—and with amazing results. To me the Teachings proved a boon that could not be overestimated, and before long, through prayer and meditation, I was enabled to bring my life, in a measure at least, into tune with the working of Nature's laws, which are the laws of God. Thereby I worked out my own salvation, as all must work out theirs.

Bringing the Law of Rebirth to bear upon the problem at hand, I earnestly prayed for the lost babies to return to me, but always I remembered to say, "Not my will, but Thine be done!" I was not only willing but also glad oh, how very glad, to offer my body as a living sacrifice in order that an Ego might have the opportunity to incarnate with a mother whose whole prayer was that she might be found worthy to receive it!

My supplication was quickly answered, and because it was, I rejoiced and was exceeding glad. I was to experience motherhood again, to be given a chance to expiate the wrong I had done, the one thing my Spirit desired above all others.

There is not much more to tell, only this, and from it the reader may draw his own conclusions. A few months later, on a midsummer afternoon while the Sun shone high in the heavens, there were laid on my bosom little twin girls! Not one, mind you, but two! In answer to my prayer? In

To My Son

You are my son, and yet not mine,
For Life has only loaned you to me for this
little while
That we might learn some lessons failed in
long ago.
If we have learned them well, I cannot judge,
Who see but this small segment of the whole.
I only know that I have loved you well,
And sometimes, or so I think, have loved you
wisely,
And I have sought to give you strength,
And that clean bravery which dares to do
The things the world derides,
And I have tried to set you free from faults
which bind,
And together we have walked a little way
Along the Path which leads to Life.
I know that I have failed in many ways
To build my dream-ideal of motherhood,
And yet I also know
That by these very failures you will learn.
Where not to tread.
And so, my son, I set you free;
I loose my hand from yours,
That you may walk alone.
My mother-work is done:
My trust is given back to That which gave,
For you have come to manhood's open plain
And need my guiding hand no more,
Until the turning Wheel shall bring us back
again
To learn new lessons in a land as yet unborn
And in that time, I wonder, shall we be only
friends,
Or will I carry you another time beneath
my heart?

—Rona Morris Workman

expiation of my sin? Let those scoff who wish to do so, but be it remembered that a few years before, I had been guilty of the crime of sacrificing not one but two little Egos on the altar of abominable selfishness. □

—C.B.B.

MAX HEINDEL'S MESSAGE

The Successful Life



EVERYBODY WANTS success, but success means something different to each. Certain general standards accepted at various times are changed as we evolve.

In ancient Lemuria the most precocious were instructed in *physical* science, the arts and crafts. This teaching has flowered in our Western civilization. Prior to that time we were free Spirits unfettered by time and space. But when the Ego entered into the dense body and became its indwelling spirit, we were imprisoned. Through the entire Atlantean Epoch and much of the present Aryan Epoch it took months to travel comparatively short distances on the earth's surface. Now [1912], we have practically conquered space by mastering nature forces; the telegraph, for instance, nearly annihilates space and time.

In those past ages there was a different standard of success from the standard of today, and in the future there will be a newer criterion still.

While it is true that manufacture has never before been carried on on such a vast scale as it is today, it is also generally admitted that the more ideal conditions of medieval times have been sacrificed, for then the craftsman wrought for the pure joy of creating. Like the hero of Bulwer's *Strange Story*, whose business it was to heal, and to whom fees were only incidents, he worked not for hire alone, but into each piece of work he infused something of his own individuality, it was part of himself. He worked many hours but he never grumbled for the day flew by as his joyous song

From the author's unpublished lecture notes.

vied with the song of the hammer on the anvil or his whistle sought to drown the whistle of his saw or file. He did not keep tabs on the time it took him to accomplish his task. His sole concern was that when finished his work should be well done, Therefore the works of a master of any craft were justly admired by his fellow citizens and were objects of emulation on the part of his journeymen and apprentices. They attained a standard of excellence which compels our admiration to this day,

Today we have wandered far from this old-time criterion of success, namely, *creative efficiency* and have set up a new standard—*accumulative efficiency*. We have grown to despise the workman and to fawn upon the man who can make a million in a day by cornering the food supply of the world. And the workman has gone mad with the same disease; he cares nothing for his work; he regards it as a curse. He works for money and against time and is as miserable in his way as the man whose riches hang in the balance on the ticker of the stock exchange. He hates the rich, the rich hate him; and both look in either pity or contempt on the idealistic artists and inventors who still work long for love and regardless of money.

Thus it is apparent that the present standard of success is not satisfactory. It is also apparent that we cannot go back to the old conditions, so the question of questions for the world to solve is: In what way may we attain permanent success? When we have found a new and a better criterion of suc-

cess and start to live it, then there will be a new age. The Christ set the standard of greatness for that new age when he said “He that would be the greatest among you let him be the Servant of all,” and in that age men will vie with each other to be of service as they now seek to rival one another in acquiring wealth. It is therefore the reason why this principle of *service* has been made the crux of the ritual used by the Rosicrucian Fellowship, for if we aspire to be the pioneers of a higher order of things we must set about to practice the main principles in some measure at least.

It is a fact well known to all of us, that in any line of endeavor we must have experience before we can be of use. It is therefore a pertinent question to ask, what qualifications are necessary to be of service to our fellowman?

In the first place let us realize that it is not necessary for us to go abroad to seek whom we may serve among strangers. All our search will be in vain till we have done the duty closest to hand.

Let us not waste our time in longing for bright far-away worlds to conquer. Our work is where we are. If we can help to make men better, men will make conditions better. For this purpose, consider the tools with which we must work—our threefold bodies. Certain bodies, like tools, are to be “sharpened” by the care we give them. The dense body is made of chemical substance and its keynote is *inertia*. The vital body is made of ether, and its keynote is *rhythm*. The desire body is made of desire stuff and its keynote is (*e*)*motion*. To overcome the inertia of the dense body we should seek to spiritualize it, to build it of the very best and lightest material. True, not what goes into the mouth defiles, but the state of mind which demands coarse foods defiles.

To accentuate the rhythm of the vital body we should use the principle of repetition—pray without ceasing. This is the truth behind New Thought

Affirmation.

Then comes the desire body, the storehouse of the energy which moves the world. When it escapes from control it is temper, destructive beyond measure at times. We are not to kill out temper, however, but transmute it and direct its energy into worthwhile effort.

We look at the world through our own atmosphere which colors all we see. If our neighbors appear small and mean let us see if there is not some meanness in us, and on the principle of the tuning fork the evil in us may have brought out the corresponding evil in them.

This is really the secret of our success or failure in life—we get what we give.

The man who is small and mean calls out that very same trait in others. He thinks himself a much-abused man and the whole world mean while he is the one who is at fault. On the other hand the man with the sunny disposition looks through his aura of sunshine and joy; he radiates cheer and calls it out in everyone he meets;

thus he is a source of cheer and goodwill, an uplifting factor in all the Worlds. The desire body can be cleansed and the sunny temper cultivated. Don’t criticize and find fault, don’t worry, or fear. Let us count our blessings and be grateful and thus we shall increase them.

Our lives are in our own hands; we can make them what we will. But the way to begin is to endeavor never to let a day pass in which we have not done something for somebody and as we do this we shall find that our opportunities for service will increase; so will our capacity, and our lives will be a success.

Thus we may say that a successful life is a life of service to all and in the measure that we live up to that standard are we living a successful life. □

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READERS' QUESTIONS

The Case Against Vaccinations

QUESTION: IN VIEW of the seeming effectiveness of the anti-whooping cough, tetanus, and diphtheria shots for children, what answer can be given to someone who has no understanding of the Philosophy and cites the lowering of epidemics, as a result of these shots?

Answer: An adequate answer can hardly be given in a few words. It is necessary that a person look at the matter from a broader view than the usual materialistic one in order to gain a thorough understanding of all the factors involved.

First, we must realize that "Man is a creator by means of his thoughts, and the evil thoughts, the thoughts of fear and hatred, do take form, and in the course of centuries they crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiment of fear and hate, and therefore they are also vanquished by the opposite force, courage. As a tuning fork will commence to vibrate when we strike another tuning fork of the same pitch, so also will these microscopic germs. If we enter the presence of a person infected with a contagious disease in fear and trembling, we most assuredly draw to ourselves the death-dealing poisonous microbes. If, on the other hand, we approach that person in a perfectly fearless attitude, we shall escape the infection, particularly if we are prompted by love."

Now let us review the facts concerning bacilli and inoculation. "Bacteriologists have discovered that many diseases are caused by microorganisms which invade our body, and also that when this invading army begins to create a disturbance the

body commences to manufacture germs of an opposing nature or a substance which will poison the invaders. It is then a question of which are the strongest, the invaders or the defenders. If the defending microbes are more numerous than the invaders or if the poison which is noxious to the invaders is manufactured in sufficient quantities, the patient recovers. If the defenders are vanquished or the body is unable to manufacture a sufficient quantity of serum necessary to poison the invaders, the patient succumbs to the disease. It was further discovered that when a certain person has once successfully recovered from a specific malady, he is immune from renewed attacks of that disease for the reason that he has in his body the serum which is death to the germs that cause the disease he has once weathered.

"From the above facts certain conclusions were drawn: (1) If a healthy person is inoculated with a few of the germs of a certain disease he will contract that disease in a mild form. He will then be able to develop the saving serum and thus he will become immune to that disease in the future. That is the philosophy of vaccination as a means of preventing disease. (2) When a person has contracted a disease and is unable to manufacture a sufficient quantity of the serum which will destroy the invading microorganisms, his life may be saved by inoculation with the serum obtained from another who has become immune.

"As it is not easy to get such antitoxins or cultures from human beings, these germ-cultures and poisons have been obtained from animals, and much has been written both for and against the use

of such methods of fighting disease. With these we are not here concerned. The occult viewpoint goes deeper than the question at issue, as seen from the material side of life. There are undoubtedly cases where disease has been prevented by vaccination and cases where death has been prevented by the use of antitoxins. There are also cases where vaccination and antitoxins have caused the fatality they were designed to prevent, but that is beside the question. From the occult viewpoint vaccination and the use of antitoxins obtained by the processes in use in bacteriological institutes is to be deplored. These methods work a wrong on the helpless animals and poison the human body, making it difficult for the Ego to use its instrument.

“If we study the chemistry of our food we shall find that nature has provided all necessary medicine, and if we eat right we shall be immune from disease without vaccination.

“When in normal health the body specializes a far greater quantity of the solar energy than it can use. The surplus is radiated from the whole surface of the body with great force and prevents the entrance of microorganisms which lack the strength to battle against the outwelling current.... Scientists recognize the fact of selective osmosis. They know that while a sieve will allow any particle of matter to pass through which is smaller than the mesh of the sieve, the kidneys, for instance, will keep fluids of use to the body, while allowing waste products to pass. In a similar manner the vital fluid makes a distinction. It rids the body of the poisons and impurities generated inside and repels similar products from without.

“This emanation has been called N-rays, or Odic fluid, by scientists who have discovered it by means of chemical reagents which render it luminous. During the process of digestion it is weakest, for then an extra quantity of the solar energy is required for use inside the body in the metabolism of the food. The heartier we have eaten, the greater the quantity of vital fluid expended within the body and the weaker the eliminative and protecting outrushing current. Consequently, we are in the greatest danger from an invasion by an army of inimical microorganisms when we have gorged ourselves.

“On the other hand, if we eat sparingly and choose the foods which are the most easily digestible, the diminution of the protective vital current will be correspondingly minimized and our immunity from disease will be much enhanced without the necessity of poisoning our body with vaccine.”

Furthermore, Max Heindel states that “An enormous percentage of our sickness is actually due and traceable to feelings of fear upon the part of the patient....It is well known to science that an attitude of fear breaks down the power of resistance of the body, and thereby lays it liable to diseases which would not otherwise be able to gain a foothold. From the occult point of view it is perfectly plain why this is so....The moment we allow thoughts of fear, worry, anger, etc., the body endeavors, as it were, to close the gates against an outside foe, fancied or real. Then also the spleen closes up and ceases to specialize the vital fluid in sufficient quantities for the necessities of the body, and we then see a phenomenon which is analogous to the effect of lowering the voltage of an electric fan....The solar fluid does not go through the body with the same speed as before. It does not then radiate from the periphery in straight lines, but these lines become crumpled and thus they allow easy access to the little deleterious organisms which may then feed unobstructed upon our tissues and cause disease.

“Whether the consistent mental scientists or others who believe in divine healing know this law or not, they act according to its dictates when they affirm that they are children of God, that they have no reason to fear, for God is their Father and will protect them so long as they do not deliberately disregard the ordinary laws of life.

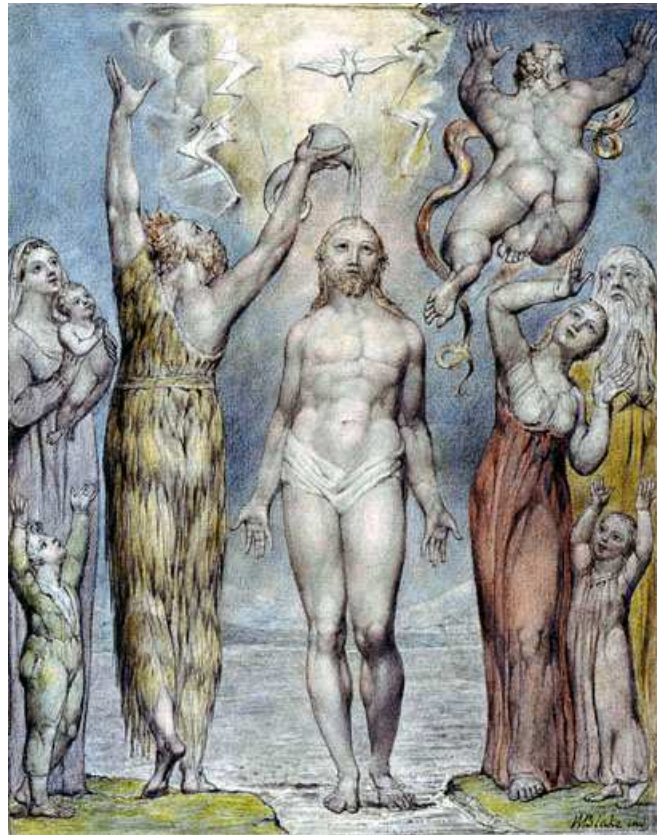
“The actual fact and the truth of the matter is that *contagion comes from within*. So long as we live a common sense life, feeding our bodies upon the pure foods which come from the vegetable kingdom, taking a sufficient amount of exercise, and keeping mentally active, we may rest secure in the promise that the Lord is our refuge. There shall no evil befall us so long as we thus show our faith by our works. On the other hand, if we belie our faith in God by disregard of His laws our expectations of health are in vain.” □

The Sacrament of Baptism

AS SOON AS THE individual has entered upon the journey of life, the church admits him into its fold by the rite of Baptism, which is conferred upon him at a time when he himself is irresponsible. Later, when his mentality has been somewhat developed, he ratifies that contract and is admitted to Communion, where bread is broken and wine is sipped in memory of the Founder of our faith. Still farther upon life's journey comes the sacrament of Marriage; and at last, when the race has been run and the Spirit again withdraws to God who gave it, the earth body is consigned to the dust, whence it was derived, accompanied by the blessings of the church.

In our Protestant times the spirit of protest is rampant in the extreme, and dissenters everywhere raise their voices in rebellion against the fancied arrogance of the priesthood and deprecate the sacraments as mere mummery. On account of that attitude of mind these functions have become of little or no effect in the life of the community; dissensions have arisen even among churchmen themselves, and sect after sect has divorced itself from the original apostolic congregation.

Despite all protests the various doctrines and sacraments of the church are, nevertheless, the very keystones in the arch of evolution, for they inculcate morals of the loftiest nature; and even materialistic scientists, such as Huxley, have admitted that while self-protection brings about the "survival of the fittest" in the animal kingdom and is therefore the basis of animal evolution, self-sacrifice is the fostering principle of human



Watercolor, illustration for Milton's *Paradise Regained*, 1816-1820, William Blake, Fitzwilliam Museum, Harvard University, Cambridge, Massachusetts

The Baptism of Christ

Before Christ "commenced to preach the gospel of love to our neighbor and forgiveness towards those who trespass against us, He went under the Waters of Baptism, and there received the Universal Spirit, which will supplant the egoism of today."

development. When that is the case among mere mortals, we may well believe that it must be so to a still greater extent in the Divine Author of our being. Among animals, might is right, but we recognize that the weak have a claim to the protection of the strong. The butterfly lays its eggs on the underside of a green leaf and goes off without another care for their well-being. In mammals the mother instinct is strongly developed, and we see the lioness caring for her cubs and ready to defend

them with her life; but not until the human kingdom is reached does the father commence to share fully in the responsibility as a parent. Among savages the care of the young practically ends with the attainment of physical ability to care for themselves, but the higher we ascend in civilization the longer the young receive care from their parents, and the more stress is laid upon mental education so that when maturity has been reached the battle of life may be fought from the mental rather than from the physical point of vantage; for the farther we proceed along the path of development the more we shall experience the power of mind over

ancient Mystery Temples. When that point has been reached, the doctrines and sacraments of the church will be found to rest upon immutable cosmic laws of no less importance than the law of gravity which maintains the marching orbs in their paths around the Sun. As the points of the equinoxes and solstices are turning points in the cyclic path of a planet, marked by festivals such as Christmas and Easter, so birth into the physical world, admission to the church, the state of matrimony, and finally the exit from physical life, are points in the cyclic path of the Human Spirit around its central source—God—and are marked by the sacraments

Birth into the physical world, admission to the church, the state of matrimony, and finally the exit from physical life, are points in the cyclic path of the Human Spirit around its central source—God—and are marked by the sacraments of baptism, communion, marriage, and the last blessing.

matter. By the more and more prolonged self-sacrifice of parents, the race is becoming more delicate; but what we lose in material ruggedness we gain in spiritual perceptibility.

As this faculty grows stronger and more developed, the craving of the Spirit immured in this earthly body voices itself more loudly in demand for understanding of the spirit side of development. Wallace, Darwin, Huxley and Spencer pointed out how evolution of form is accomplished in nature. Ernest Haeckel attempted to solve the riddle of the universe. But not one of these scientists could satisfactorily explain away the Divine Author of what we see. The great goddess, natural selection, is being forsaken by one after another of her devotees as the years go by. Even Haeckel, the arch materialist, in his last years showed an almost hysterical anxiety to make a place for God in his system, and the day will come in a not far distant future when science will have become as thoroughly religious as religion itself. The church, on the other hand, though still extremely conservative, is nevertheless slowly abandoning its autocratic dogmatism and becoming more scientific in its explanations. Thus in time we shall see the union of science and religion as it existed in the

of baptism, communion, marriage, and the last blessing.

We will now consider the rite of baptism. Much has been said by dissenters against the practice of taking an infant into church and promising for it a religious life. Heated arguments concerning sprinkling versus plunging have resulted in divisions of churches. If we wish to obtain the true idea of baptism, however, we must revert to the early history of the human race as recorded in the Memory of Nature. All that has ever happened is indelibly pictured in the ether as a moving picture is imprinted upon a sensitized film, which can be reproduced upon a screen at any moment. The pictures in the true Memory of Nature (the World of Life Spirit) may be viewed by the trained seer, even though millions of years have elapsed since the scenes there portrayed were enacted in life.

When we consult that unimpeachable record it appears that there was a time when that which is now our Earth came out of chaos, dark and unformed, as the Bible states. The currents developed in this misty mass by spiritual agencies generated heat, and the mass ignited at the time when we are told that God said, "Let there be light." The heat of the fiery mass and the cold space surrounding it generated

moisture; the fire mist became surrounded by water which boiled, and steam was projected into the atmosphere; thus God...divided the waters ...from the waters..."; the dense water which was nearest the fire mist from the steam (which is water in suspension), as stated in the Bible.

When water containing sediment is boiled over and over it deposits scale, and similarly the water surrounding our planet finally formed a crust around the fiery core. When that crust had been completed, there was no water upon the surface of the Earth, but as the Bible says, "A mist went up from the surface," and no herb had yet grown upon the face of the Earth. At that time, however, vegetation began to appear and nascent humanity lived there.

They were not, however, a humanity constituted as we are today. Their form was very much different and they were not nearly as evolved as we are at the present time. They could not see things outside themselves, but they had an inner perception. They saw the soul qualities of all who lived around them and they perceived themselves as spiritual rather than material beings. At that time there were no nations at all, but humanity was one vast brotherhood. All were partially outside their bodies and therefore in touch with the Universal Spirit, which has now been obscured in the separateness of egotism which causes each man to feel himself distinct and apart from all the rest of humanity. Brotherhood was forgotten and selfishness now rules.

When anyone has progressed so far that he appreciates the blessings of brotherhood, where he endeavors to abolish egotism and cultivate altruism, he may go through the rite of baptism. Therefore, when a person is admitted to the church, which is a spiritual institution where love and brotherhood are the mainsprings of action, it is appropriate to carry him under the waters of baptism symbolic of the beautiful condition of child-like innocence and love which prevailed when mankind dwelt under the mist in that bygone period. At that time the eyes of infant man had not yet been opened to the material advantages of this world. The little child which is brought into the church has not yet become aware of the allurements of life either, and others obligate themselves to guide it to lead a holy life according to the best

Nobility

True worth is in being, not seeming,
In doing, each day that goes by,
Some great things to do by and by.

For whatever men say in their blindness,
And in spite of the fancies of youth
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure
We cannot do wrong and feel right.
Nor can we give pain and gain pleasure,
For justice avenges each slight.

We cannot make bargains for blisses,
Nor catch them like fishes in nets:
And sometimes the thing our life misses
Helps more than the thing which it gets.

For good lieth not in pursuing,
Nor gaining of great nor of small,
But just in the doing, and doing
As we would be done by, is all.

—Anonymous

of their ability, because experience gained since the Flood has taught us that the broad way of the world is strewn with pain, sorrow, and disappointment; that only by following the straight and narrow way can we escape death and enter into life everlasting.

Thus we see that there is a wonderfully deep, mystic significance behind the sacrament of baptism; that it is to remind us of the blessings attendant upon those who are members of a brotherhood where self-seeking is put into the background and where service to others is the keynote and mainspring to action. While we are in the world, he is the greatest who can most successfully dominate others. In the church we have Christ's definition: "He who would be the greatest among you, let him be the servant of all." □

Amenability to Planetary Vibrations Part 3

AFTER WHAT has been said,* it will not be difficult to understand that the Uranian characteristics, in which love becomes compassion, give a wisdom that is not dependent upon reasoning and a love that is not fixed upon one object alone but includes all that lives and moves and has being. These are similar to the characteristics that are to be evolved by humanity during the Venus Period when perfect love will have cast out all fear, when man will have conquered all the lower phases of his nature, and when love will be as pure as it is universally inclusive.

When these Uranian vibrations are felt by advancement in the higher life through aspiration, there is great danger that we may disregard the restrictions of law in anticipation before we are really ready to govern ourselves by the law of love divine: namely, that we may disregard the laws that are in the world; we may not render unto Caesar that which is Caesar's, whether in obedience or coin, that we may not be careful to avoid the appearance of evil; that we may think that we have so far transcended the stage of ordinary humanity that we can live as superhumans; that the passion of Mars has in our case been changed to Uranian compassion, which is sexless. Under these misapprehensions many people who endeavor to tread the path disregard the laws of marriage and enter into relationships as soulmate or affinity. They feel the Uranian ray but cannot quite respond to its sublime purity; therefore they experience a counterfeit Venusian sensation which usually ends in adultery

* Refer to the November/December 1998 Rays.



Opaque watercolor over graphite on wove paper. J. J. Tissot, 1836-1902. Brooklyn Museum

The Marriage at Cana

Esoterically, the ceremony during which Christ Jesus performed his first public miracle signified "the mystic marriage of the higher and the lower self under the new order of Temple Service." (2 Q&A, p. 289)

and sex perversion, so that instead of the natural animal passion of Mars having been transmuted to the compassion of Uranus, it has, as a matter of fact, degenerated into something that is far worse than the fullest sex expression of the Martian ray performed in a frank and proper manner.

This is a danger that cannot be too strictly guarded against, and it behooves everyone who endeavors to live the higher life not to aspire to the Uranian ray until he first becomes thoroughly imbued with the altruistic vibrations of Jupiter; for more misery is brought into the world by those who have aspired too high and fallen low than by those who are not sufficiently aspiring. That pride goes before a fall is an ancient and very true proverb, which it behooves every one of us to take to heart.

The Christ took part in the marriage at Cana. Marriage is a regular Christian institution and must exist until abolished in the kingdom to come; the bodies we will have then will not wear out and therefore there will be no need of marriage to generate new ones. Let it also be understood that the minister who marries people cannot really mate them. The finding of the true mate should be done before the marriage ceremony is performed and not after.

As we have seen, Mars, Venus, and Uranus mark three stages in the emotional development of man. During the stage where he is only amenable to Mars, animal passion rules supreme, and he seeks unrestricted gratification of all his lower desires in the intercourse with his fellow men, but particularly with the opposite sex. During the stage where he

reap what he has sown and learn thereby the experiences which life has to teach him under the present regime.

Being inexperienced, he makes mistakes in whatever direction is indicated by the afflictions to Mercury in his horoscope, and consequently he suffers a corresponding penalty of sorrow and trouble. If he has not the mentality to reason about the connection between his mistakes and the sad experiences growing from them during his lifetime, the panorama of life which unfolds in the post-mortem state makes this clear, and leaves with him an essence of "right feeling" which we know as conscience.

This conscience keeps him from repeating past mistakes, when the feeling generated has become sufficiently strong to overbalance the tendency to

By the Uranian ray of intuition and compassion the heart knows and feels what is known and felt by any other heart in the universe; thus it shares the divine omniscience that binds our Father in heaven to His children.

becomes amenable to the rays of Venus, love softens the brutality of his desires, and the animal passions are somewhat held in leash. He is even, under the higher phases of this planet, ready to sacrifice himself and his desires for the benefit and comfort of the loved ones. When he has evolved to the point where he can feel the ray of Uranus, the passion of Mars gradually turns to compassion; then the love of Venus, which is only for one particular person, becomes all-inclusive so that it embraces all human-kind, regardless of sex or any other distinction, for it is the divine love of soul for soul which is above all material considerations of whatever nature.

The mentality also evolves through three stages according to the amenability of the person to the vibrations of the Moon, Mercury, and Neptune. While man is only amenable to the Lunar influence, he is childlike and easily guided by the higher powers which have led him through the various stages previously mentioned. Under the stellar ray of Mercury he gradually develops his intellectual powers and becomes a reasoning being. As such he is placed under the law of cause and effect and made responsible for his actions, so that he may

yield to the particular temptation which caused him suffering. Thus he gradually develops a spiritual consciousness which is above and beyond human reason, but which nevertheless is also connected with reason in such a manner that he who has this cosmic consciousness knows the reason why such and such a thing is and must be, and why he ought to perform a certain action.

This cosmic consciousness is developed under the ray of Neptune, and differs from the intuitional right feeling developed under the ray of Uranus in the following very important particulars: The person who has developed the Uranian quality of intuition arrives at the truth instantaneously without the necessity of thinking the matter over or reasoning, but is unable to give anything but the result; he cannot connect the various steps in logical sequence whereby the final result was reached. The man or woman, however, who develops the Neptunian faculty also has the answer to any question immediately, and in addition is able to tell the reason why that answer is the proper and right one.

The faculty of intuition built up from the Martian base of passion, through the Venusian stage of love, and through the Uranian ray of compassion depends

upon the ability of the person involved to feel very intensely. By love and devotion the heart is attuned to every other heart in the universe, and in this way it knows and feels all that may be known and felt by any other heart in the universe; thus it shares the divine omniscience that binds our Father in heaven to His children, and through the direct heart to heart touch with that omniscience the person obtains the solution to whatever problem is placed before him.

The noblest men of all ages, Christian saints of the most transcendent spirituality, have attained their wonderful development through the spiritual rays of Uranus because of the intense feeling of oneness with the Divine, and with all that lives and breathes in the universe.

But there are others who are not thus constituted, and they are not able to walk this path. These through the Moon, Mercury, and Neptune have developed their intellects and attained the same result plus the Neptunian power of ideation.

This is a very important point, and it is only brought out in the Western Wisdom Teaching; for while it was formerly taught that the spirit involves itself in matter and thereby crystallizes itself into form which then evolves, the Western Wisdom Teaching tells us that there is in addition a third factor in universal advancement, namely, Epigenesis, the faculty whereby the spirit may choose a course that is altogether new and independent of what has gone before. We see the expression of this in all kingdoms relative to form, but in the human kingdom epigenesis expresses itself as genius, a creative instinct, which makes man more akin to the Divine than any other of his accomplishments. This is developed under the Neptunian ray when that planet is well placed in the horo-

scope. There is of course also such a thing as evil genius, a destructive faculty developed under an afflicted Neptune.

Only the most sensitive people in the world feel the rays of Uranus and Neptune at the present time. To feel these vibrations the connection between the dense physical body and the vital body, which is made of ether, must be rather loose, for when these



Carmelitana Collection, Whitefriars Hall, Washington D.C.

St. John of the Cross

“The noblest men of all ages, Christian saints of the most transcendent spirituality, have attained their wonderful development through the spiritual rays of Uranus.”

two vehicles are firmly interlocked, the person is always of a materialistic turn of mind and cannot respond to the higher and more subtle vibrations from the spiritual world. But when the rays from these two planets impinge upon a person whose vital body is loosely connected with the physical, we have what is called a sensitive. The direction and quality of this faculty depend upon the placement and the aspects of the two planets mentioned. Those who are particularly under the domination of an adverse aspect of the

Uranian ray usually develop the more undesirable phases of clairvoyance and medi-umship. They easily become the prey of entities from the invisible world, who have no regard for their victims' desires, even if in a weak manner they should protest.

Such mediums are generally used in simple trance communications, and in a few cases known to the writer have lived very beautiful and happy lives because of their implicit belief in the spirits that dominated them. In these cases the spirit controls were of a better class than usually met with. But as this Uranian faculty is built up through Mars and Venus, passion is prominent in such natures, and under the influences of obsessing spirits many of these people are driven into gross immorality.

Vampirism and kindred disreputable practices are also engendered by a perverse use of the Uranian ray in mediums. □

Saturn in War and Peace

SATURN, DURING the course of astrological centuries, has acquired a somewhat dubious reputation as the satanic power of the planetary chain, and by no means the least disliked is his role of taskmaster (as differentiated from that of work-master), according to the old adage, which we make bold to use somewhat freely, that Satan finds work for idle hands to do. Nowhere is this better exemplified than in the Saturnian afflictions by transit. Transiting Saturn moves slowly enough to enable any astrologer to check his influence as he crosses the sensitive points in the radical horoscope; and in our more evanescent Saturnian moods—rightly labeled saturnine—we not infrequently find that the transiting Moon and Sun are afflicting the radical Saturn.

Astrologers have discovered that Saturn afflictions indicate hardships of one kind or another, which are generally accompanied by loss of health, a prevailing condition of depletion and lowered vitality, with all that implies of mental depression and lack of emotional resiliency. But they have not, to my mind, made it sufficiently clear that these physical conditions are as likely to be the effect as the cause of the material chaos that prevails under the Saturn affliction. It is one of the vicious circles you read about: misfortune causing ill health causing inefficiency causing misfortune, *ad infinitum*. It requires no argumentation to know that such a cycle must be guarded against. Without a good Saturnian impulse, indeed, there could be no morale worthy of the name.

As high rates of national unemployment in the



A neoclassical Pallas Athena in front of Parliament Building, Vienna, Austria

The statue of Pallas Athene by the Greek sculptor Phidias shows the patron goddess of the Athenians in her more severe or Saturnian aspect. As daughter of Jupiter, the fruits of her wisdom flourished in a peace guarded by her firm vigilance.

past, notably during the Depression and early Nineties, have proven to us that idleness is abhorrent to any normal human; so wars, military or economic, prove that far from being fundamentally lazy, man is prone to overwork when his interests are aroused. Under the beneficent aspects of Saturn (in his role as Workmaster) the individual finds himself face to face with important work, for which, however, he is physically and mentally thoroughly equipped. It is therefore no particular hardship for him to deal with it. He is able, and therefore willing, to accept responsibility, which he discharges to the satisfaction of all concerned.

We note in this connection that Saturn, as the ruler of Capricorn and co-ruler of Aquarius, is the engineer's planet par excellence; but in all walks of life the Saturnian intellect is conspicuous for its orderliness, its conscientiousness, and its capacity for detail. The best housewife, who runs her house like a business, with clockwork regularity and a craftsman's skill, is generally a woman in whose horoscope Saturn figures prominently. Such women are also employing their highly efficient mentalities in a wide spectrum of vocations, including medicine, education, law, and business.

A topnotch housewife masters the mechanics of war (corporate, legal or military) as easily as she does the mechanics of her household. (Thus the Greeks knew Athena both as goddess of weaving and of warcraft.) The romantic-minded woman, on the contrary, is seldom a good housewife or warworker, for she is representative of the lunar influence which is imaginative rather than practical.

It is therefore under the beneficent aspects of Saturn that an individual is given big jobs to perform, and he performs them with efficiency and dispatch. But when the Saturn afflictions enter upon the scene, he finds himself confronted with quite another set of circumstances. Work, yes; but too much of it, and it is disagreeable work, perhaps with poor pay (Saturn afflicting the life-giving planets). This is the time when the supervisor asks you to work overtime, and if you receive additional compensation for your work you will probably have to spend it on doctor bills as a result of a physical breakdown caused by overwork, too little sleep, and sketchy meals; not to mention the nerve strain of working under constant pressure.

The Saturn-Mars aspect tends to induce overwork in an effort to get more money or influence or prestige—or whatnot. Here we have the selfish motive: the man works overtime not because of corporate or community need, but because he wants more money; and having got the money he spends it on serial buying and high living, which reacts upon his health. Or, in the higher social and economic brackets, he overreaches himself, and precipitates social or financial disaster.

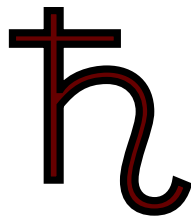
It is of course obvious to the astrologer, but not

perhaps to the lay public, that the selfsame Saturn which brings responsibility to a successful issue for one man, may bring overwork and illness to another, according to the aspects formed relative to the radical horoscope of each. It is therefore not enough merely to consider the aspects formed daily by the transiting planets with one another. These indicate only the general conditions affecting the race as a whole; they do not indicate the individual reaction to those conditions. To get at the individual reaction, it is necessary to calculate the aspects of the transiting planets relative to the planets of the radical chart. Thus, from an economic standpoint, a war condition, which means poverty and destruction to tens of thousands (Saturn afflicting Uranus, Sun, Moon, or vice versa), may at the same time mean wealth and power to the profiteer class operating under a Saturn-Mars aspect, such as we mentioned in our preceding paragraph.

From all of which it is plain that astrology can, and should, be something more to us than an occasional entertainment. It can tell us when hard work is safe and when it is best to be on the alert to conserve energy, if at all possible. Too much work at the wrong time and the wrong place (business as usual?) can sabotage our efforts as surely as too little at the right time and right place. Saturn is the workmaster who can regulate our work schedule and help us achieve a maximum of efficiency.

The peace which the esoteric astrologer looks forward to is in very truth a peace of Saturn. Contrary to popular opinion, there is in the Saturn consciousness a stronghold of tranquility, in no way more clearly and beautifully represented than the snow-covered earth at Christmas time in the northern latitudes. If you are among those who fear and dread Saturn and are consequently unable to recognize his essential nature, go out after a snow storm, when the air is crystal clear and there is no wind stirring anywhere. Let the quiet and the whiteness penetrate you, and you will know Saturn as he is.

Such will be the profound peace which will settle over the world in the Aquarian Age. We may point out in passing that when the Sun at the vernal equinox precedes from Pisces through Aquarius and Capricorn, as it is about to do, the earth will enter a



Saturnian era of almost five thousand years' duration. Since the discovery of Uranus, that planet is considered as co-ruler with Saturn of the sign Aquarius. But Saturn is still, for most of us, the power behind the throne.

For more than five thousand years, then, the Saturnian peace will be the foundation stone of the most brilliant civilization our planet has ever known. And since the inner is always reflected in the outer, and the state of men's souls flowers in the crafts of their hands, this peace will have its outward representation in an architecture which will convert the globe into a heaven world, where even the commonest dwelling will be a "thing of beauty and a joy for ever." Cities will be built to endure for the age, and endure they will, in translucent stone and infrangible glass, and within them the sons of men will bring to consummation the great Mystery Work of the untarnishable gold created from the base metals of past warfare and suffering. □

—Ann Barkhurst

A Tree in Winter

The soul of the tree stands out unveiled
When its body of leaves has blown away.
Sharp and clear on the winter sky
Its abiding form is etched today.

Next year it will draw, to itself again
Substance of leaves and dress of bloom,
Charm of color and swelling curves,
Murmur of music and rich perfume.

Dear tree, my soul is a pattern too—
A form divine in God's own sky.
My countless bodies may come and go,
But their deathless archetype am I.

—Barbara A. McClung

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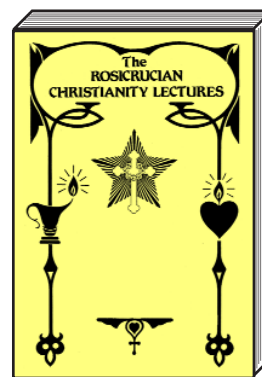
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Cosmic Rhythms and Terrestrial Life

TO ASSUME THAT WHAT comes to pass in the wide expanses that surround the earth planet has little or no effect on the life of the earth is the legacy of the world-view that described planets solely as dead physical matter held in orbit by purely mechanical forces, and held that the stars, as infinitely distant suns, could not possibly transmit anything across the vacuum of space. This legacy is still a cornerstone in the thought of such laboratory scientists as the majority of biologists who work on the “biological clocks.” They claim that these clocks only appear to be affected by cosmic rhythms, but try to show in laboratory test cases that they are endogenous adaptive mechanisms intrinsic to the biochemistry of some species. The chemical base or the mechanism of the clock itself has, as yet, not been isolated. Apart from mechanical, photoenergetic influences derived from the sun and moon, our planet appears to be a hermetically-sealed space capsule run by intrinsic machinery.

In contrast, the sages of all the peasant and gardening societies have never doubted the influences of forces stemming from the cosmos, which control the seasons and influence plant, animal, and man alike. These influences were not seen as mere mechanical forces, but experienced as powerful, personified beings that could be appealed to and dealt with in various ways. Calendar-makers and specialists, able to interpret seasons and celestial events, were employed by all these peoples. In this way, the ecologically appropriate action could be

This article is drawn from the book Culture and Horticulture, A Philosophy of Gardening, by Wolf Storl, and reprinted with permission of the Biodynamic Association, Kimberton, PA.



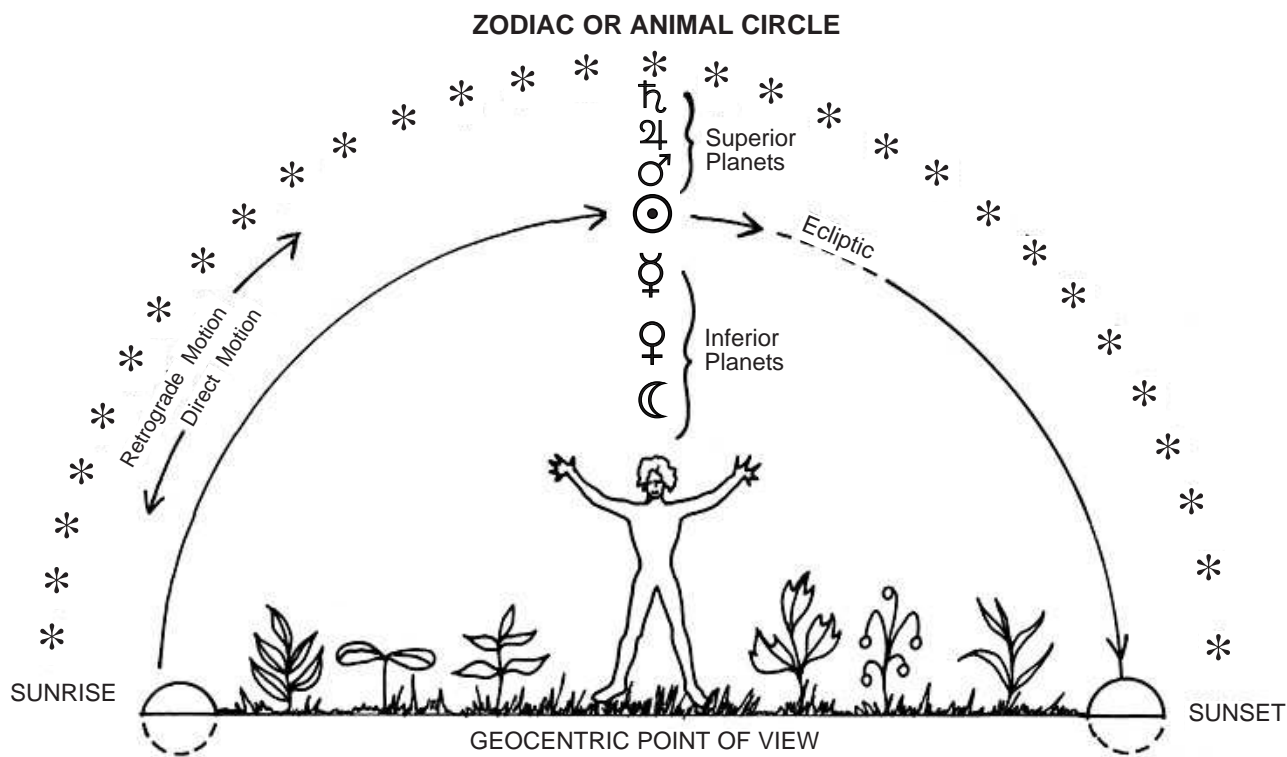
Limbourg Brothers, *Très Riches Heures* of Jean, Duke of Berry, Musée Condé, Chantilly

March

The organic affinity between heavenly bodies and earthly affairs was given popular expression in books of hours, which appeared in medieval and early renaissance Europe. From the most famous instance of this genre, the above scene shows a peasant preparing the soil for sowing. The surmounting star panel depicts the Pisces and Aries glyphs and the sun-wagon.

taken when the signs were right. The Tukeno of Brazil, for example, know that when the Pleiades dips below the horizon in the evening after sunset, it is time to plant the crops just in time for the seasonal rains. When Sirius started to appear on the horizon just before sunrise, it was time for the fertile midsummer flood of the Nile Valley, marking

Planet Art



the start of ancient Egypt's agricultural year. The European peasant's rule for sowing, planting, harvesting, animal husbandry and herb gathering, going back to ancient Babylonian, Chaldean, and Egyptian sources, are of the same order. Agricultural rules relating to astronomical phenomena are recorded by the Romans Plinius (23 A.D.) and Virgil (70-19 B.C.). The countless sky, moon, and sun deities of tribes and nations throughout the ages, each demanding certain taboos, rituals, feasts, and proscriptions, are considered by current anthropologists not so much superstitions, as functional ways of adapting to specific environments.

In the West, with the change of calendar and the influence of the Enlightenment, the planetary gods were shorn of their powers and dethroned. Only the most backward peasants clung stubbornly to a tradition which degenerated into superstition and eventually lost its empirical base. What was at one time a functional belief system came, in time, to be relegated to the velvety parlors of "official" occultists, esotericists, and astrologers. It was safely relegated to those with a leaning toward mystery and the obscure, whose nerve had failed them in the "brave new world." As the crisis of culture deepens, more people are drawn to these topics, while at the

same time, there lingers in the minds of some farmers and gardeners the feeling that there must be more to the plant and animal world than is taught in the agricultural extension courses. The current situation finds a revitalized interest in the beliefs of astrology and moon-sign planting...One need not merely believe anymore [in folk intuitions], or intuitively follow archaic tradition, because clear evidence is accumulating quickly that the earth is not a sealed mechanism running its course, but an organism that is open and responsive to the influences streaming in from the cosmos....

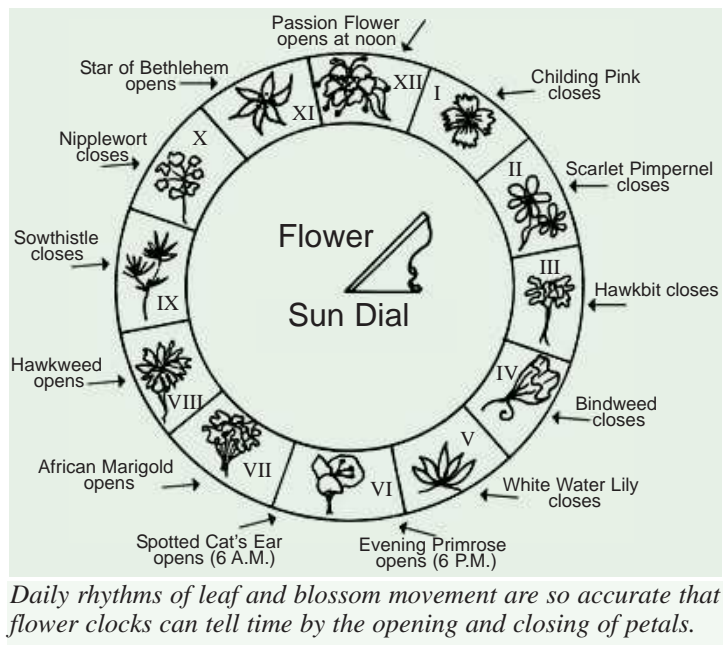
The complexity of [lunar and planetary] rhythms *in toto* has the result that the conditions of the heavens are never exactly the same. They are always somewhat different, although their orbits and cycles are orderly. We see, then, that the analogy of a clock [cited in an omitted passage] is not quite justified, for in the clock we have a finite system, where events are repeatable, whereas in cosmic conditions, we have an infinite system. The heavens never go back to an exact original starting point, a fact which makes a perfectly accurate calendar impossible. This makes the analogy of an organism, with its rhythmic life, much more appropriate.

For scientists, research on lunar and planetary

effects becomes a hot iron, since the factors are innumerable and no experiment is exactly repeatable. One cannot say to the moon: "Wait a minute, could you repeat this?" or say to the planets: "You are insignificant variables; we will not consider you in this experiment." It is safer for such a scientist to infer an endogenous system of biological clocks and intrinsic mechanisms to explain plant and animal life, while considering the whole cosmos an "irrelevant variable"! However, evidence points in other directions—to those that indicate cosmic influences. The farmer and gardener can be assured when he plants his crops in the right seasons, and in the right signs and phases, that there is something to it.

All of life is rhythm and pulse. Death is the cessation of rhythm. The rhythms of living plant and animal organisms are in synchronicity with, or permutations of, cosmic rhythms. These living pulsations—be they circadian, monthly, annual, 4-year, 8-year, 9-year, or other cycles—all have some cosmic counterpart. In plants and in lower animals these rhythms are in direct phase with the cosmic phenomena, whereas in the higher animals, these rhythms are obscured by the fact that internalized rhythms and impulses are provided by the inner cosmos of the inner organs and endocrine system.

The rhythms of life (growth, petal movement, assimilation, etc.) are expressed as manifestations and demanifestations in material space. Organic forms, but also some inorganic forms such as crystals, are images of cosmic forms and forces sculpted into matter. Flowers and leaf nodes show spiral relations that are mathematically equivalent to the ratios of the movement of planets as seen from a geocentric point of view. Organic forms, such as spirals, vortices, radial symmetry, bilateral symmetry, and the combinations and allometric permutations thereof, are archetypal, hinting at sympathy with planetary orbits, galactic whorls, lunar phases and other cosmic occurrences. Given these analogies of rhythm (time) and form (space configurations), one can postulate a connection of some sort between organic life and cosmic influences. The connection could be one of causality, in



which the cosmic force uses the organism's response. It is easy to imagine how organisms, in their life functions, can vibrate with the wide range of electromagnetic energy that constantly bombards this planet from outer space. Such energy reaches from the extremely short gamma and x-rays, through the ultraviolet, the visible spectrum, the infrared to the long radio waves. We see the effect of lunar gravity on water, causing the tidal behavior of seashore fauna; and the plants with their green tissue are photo-receptive, like our retinas, monitoring the instreaming visible light from the cosmos.

On the other hand, the relation between the cosmic phenomena and the terrestrial counterpart might not be one of causality, but might be one of synchronicity, both of them the expression of a deeper-lying archetypal factor. Time and space have been separated analytically in western thought. Primitive thought, such as found among the Hopi Indians, makes no such distinctions. For them, every time has its space and every space has its time. Though time and space are principally connected manifestations, we will treat them separately in our discussion of cosmic influences.

Time and Cosmic Rhythms

The most common and simplest rhythm is the daily (circadian, after F. Halberg, 1960) movement of the sun (solar day) or the revolution of the

heavenly vault (sidereal day). This rhythm profoundly affects all life, including one-celled organisms. It includes the daily opening and closing of flower petals, and the movement of leaves in some plants, such as the bean, into nightly vertical sleep positions and horizontal day positions. These daily rhythms are so accurate that, in the 18th and 19th centuries, flower clocks were planted in gardens, where it became possible to tell time by the opening and closing of the petals.

[Gunther]Wachsmuth describes the daily bipolar rhythm in plants. A period of concentration around 3:00 AM, characterized by maximum cell division, auxin production, starch accumulation in the lower plant parts, and a minimum of sap excretion, gives way in the morning to the opening of leaves into the daytime position with increases in assimilation, respiration, and secretion. In the afternoon, at 3:00 PM, there is maximum glucose production and cell elongation, which gives way in the evening to starch accumulation in the lower portion of the plants, after they assume sleeping positions. A ten-year study by Frank A. Brown, Jr., of Northwestern University, shows a daily metabolic cycle in potatoes. Brown shows that there is a peak metabolic activity in potatoes at sunrise, at noon and in the evening. This cycle follows yearly fluctuations; while in January the noon peak is the greatest, in mid-year it is less significant, and in the fall, the morning peak is the greatest. "The metabolic pattern varies systematically with the celestial longitude of the earth as it makes its annual journey around the sun." He concludes that geomagnetic and electromagnetic forces seem to be at work, which are, of course, affected by the planets. Other studies show a time awareness in cockroaches which scavenge at night, and in fruit flies which hatch only in the early morning hours when moisture (dew) exists. Even human beings show circadian rhythms, which are upset when a jet trip crosses time zones.

Lunar rhythms, which work mainly through water,

are effective in all organisms. Most organisms are composed mainly of water, and all organisms go through an amorphous zygote stage, in which these forces can be especially influential. Instruments have been developed that are so sensitive that they can measure lunar tides in a tea cup. Researchers find that it is harder to sterilize water during the full moon. Plinius writes in his Natural History that it is best to sell fruits picked before the full moon because they will be plumb full of water, but for one's own use, it is wise to pick fruit around the

SIDERIAL CYCLE	28d	88d	225d	1yr	2yrs	12yrs	30yrs
PLANET	☾	♃	♀	☉	♂	♃	♁
	(monocots)		(dicots)				
PLANTS	ANNUALS		BIENNIALS	PERENNIALS	CONIFERS		

This table shows the relationship between planetary cycles and types of plants. The more mutable planets govern simpler plants (grasses and herbs germinate from single-leaf seeds), while the woodier, longer-lasting plants are more influenced by planets with longer cycles.

new moon period, for they will keep better. He states that it is best to castrate animals or prune trees during the new moon to avoid excessive bleeding. Modern scientists find this to be true also.

Frank Brown, in a study of fiddler crabs, finds, besides the diurnal cycle of color change, a lunar rhythm of 12.4 hours, timed exactly to the lunar tides. Oysters, which open their shells at high tide and close them at low tide, when transported from the East Coast to Evanston, Illinois, changed their rhythms to what the tides would be there, if the seashore were in Illinois.

Lunar rhythms are especially evident in the lower animals, particularly in the reproductive cycle. The timing by these animals is sometimes awesome. The grunion, or smelt, of California, ride the last flood tide wave onto shore to deposit eggs and sperm in the sand and ride the first ebb tide wave back out into the sea. Two weeks later, the next tide that is equally high, is the exact moment when, at the crest of the tide, the larvae hatch to be swept out into the sea. Similarly dramatic, the female paloloworms of the South Pacific rise to the ocean surface at an exact time at

dawn when the moon reaches its last quarter in November, where their egg-laden tails break off and float. Immediately all the males rise to the surface where their sperm-containing hind quarters also break off.

In relation to fertility, Eugen Jonas of Czechoslovakia found that in the human female the ability to conceive coincides with the lunar phase when she was born. From this insight, a nonchemical birth control method was developed which is claimed to be 98% effective. Weather, rainfall cycles, barometric pressure, changes in the magnetic field, and other phenomena have been correlated with the moon. Police officials, bartenders, and caretakers of mental patients also tell of the effects of the moon on the human psyche. Planets are the source of powerful radio waves, and each planet leaves in its wake a tail of electromagnetic disturbances. We can easily assume that the planets, other than the moon and sun, have an effect on the earth. One such effect is the 11-year sunspot cycle, found by Sir J. Herschel. Sunspots occur when planets are in conjunction or opposition to the sun; that is, when they form one gravitational arc that has an uneven pull on the corona of the sun. The effects include icebergs off of Iceland, good vintage years for Bordeaux, drought patterns in India, the shift of flowering dates of some plants, earthquakes, and others.

There are 35-year and 85-year rhythms superimposed on this 11-year cycle. An 8-year precipitation cycle has been related to Venus. George Unger, in his laboratory at Dornach, Switzerland (1971), using the drop-method investigation of fluids developed to indicate water quality, shows the effects of the constellations on water. Measured quantities of fluids to be tested are dropped into glycerine, creating characteristic drop patterns. The glycerine is so sensitive that the characteristic drop patterns are disturbed slightly when conjunctions and oppositions occur.

An interesting observation was made by Joachim Schulz in investigations of beech nut harvest. Beech trees bear heavily about every six to eight years, according to records kept since 1799. The irregular quantity of the harvests is not dependent only on the climate and weather, since

the whole species in various locations bears well during good years despite climate variations. This seemed to be random behavior. In the years 1948 to 1951, Schulz was able to correlate the harvest patterns with Jupiter, Mars and Saturn positions in various constellations. On this basis he set up probable harvest predictions to the year 1985. G. Wolber and S. Vetter reinvestigated this in 1971 and found the predictions verified. Other investigations on planetary influences by L. and E. Kolisko show that the crystallization of certain salts in the laboratory are affected by the positions of the planets.

Corresponding to the sidereal rhythms of the plants are the growth rhythms of the plant families. The rapid growing herbaceous annuals are linked with the fast-moving subsolar, or nearer, planets. This places most monocots under the influence of the moon and Mercury, and the dicot herbs with Venus and the sun. Biennials and shrubs are related to the two-year rhythm of Mars, perennial herbs and hardwoods to the 12-year cycle of Jupiter, and most of the conifers to the long-enduring cycle of Saturn.

The preceding might seem to be somewhat simplistic, analogical thinking; but, in keeping with the goetheanistic [scientist and writer Johann Wolfgang Goethe, 1749-1832] approach, we will make note of the analogies of simultaneously appearing phenomena before jumping to conclusions. Here we are perhaps not dealing with the law of causality, but with the law of synchronicity. In the next section [next *Rays* issue] on plant forms, other factors will become evident, which show that the correlations indicated are perhaps not quite as arbitrary as they at first appear. We are only touching on the subject of rhythms and their correlation with cosmic phenomena here. There are undoubtedly other rhythms, ranging from cycles of glaciation (250,000 years) to very short-term rhythms occurring within organs or cells which can be correlated in frequency curves with various short wave patterns derived from the cosmos.

It is the studying and understanding of such rhythms in their relation to the etheric formative forces that underlies the rhythmic preparation of homeopathic medicines, and of the stirring of liquid manures and bio-dynamic preparations. (Continued) □

The Light of the World

IN OXFORD UNIVERSITY'S Keble College hangs a painting which the English artist W. Holman Hunt regarded as his masterpiece. In it he sought to incorporate all the meaning and inspiration which had come to him from his study of the word portraits of Christ in the New Testament. In particular, two scriptural themes are evident: "I am come a light unto the world, that whosoever believeth on me should not abide in darkness" (John 12:46); and "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

Let us examine this painting. We are drawn to the face and particularly the eyes with their depth of human sympathy, wisdom of the universe, and love of mankind. Those eyes which have a message for all seem to pierce through our personalities and penetrate our individualities.

Christ is wearing the white robe of the teacher or the priest. White is the one perfect color because it contains in exact proportion all colors. It properly symbolizes the teacher and the priest because such an individual must incorporate within his understanding a perfect blending of all laws and all knowledge, as white perfectly blends and synthesizes all colors. Also, his motives must be pure, as white is the symbol of purity—showing the absence of all the murky colors that clothe the lower emotions in the desire world.

Over this white robe of the priest and teacher is the red robe of the king or ruler. Red represents creative energy, power, action. A true king or ruler must be a leader and possess this magnetic and dynamic power which is founded on the understanding of Divine laws. Thus this red robe is



Oil on canvas over wood, William Holman Hunt (1827-1910), Keble College, Oxford, England

The Light of the World

placed over, or upon the foundation of the white robe of understanding and wisdom. But creative energy, power and action may be used for good or evil, depending upon the motives and desires of

the individual. Therefore, this robe of the Christ is embroidered with gold. Gold or yellow is the color of the Christ power of the Trinity, which is the Love Principle. A true king or ruler uses his knowledge, creative ability and power in the spirit of love. Also, since the outer garment is the symbol of the inner man, before a man can truly be king he must eliminate untruths from his own consciousness and replace them with the truths of Divine laws. He must transmute his lower desires into high impulses. He must use his Scorpio capacity for regeneration.

In other words he must embroider his red robe, signifying creative ability, energy and power, with the gold of the Christ Love.

This robe is fastened at the neck with a jeweled breastplate consisting of a square and a circle each containing twelve stones and joined together by a cross. These twelve gems represent the twelve tribes of Israel (square) and the twelve apostles of the New Testament (circle) linked together by the cross of Christ. The old dispensation under the dominion of Jehovah and the principle of law becomes linked with the Love Principle through the ministry of Jesus Christ. The breastplate also represents the twelve signs of the Zodiac and the twelve houses over which man must gain control through the Christ within before he is indeed a king and a ruler.

On his head Christ wears a jeweled crown of gold, again the symbol of kingship and leadership. But this crown of gold is not worn alone. With it is a crown of thorns signifying the suffering which the Christ has endured and continues to endure in His efforts to help humanity. Interwoven with the thorns are the leaves of the vine. Leaves symbolize herbs which have healing powers. Not only does



Fresco, Orthodox depiction in an American Church

The Transfiguration of Christ

Christ's spiritual bodies are suggested by the triple auric mandorla, halo and star radiating from His physical body. Moses, Elijah, Peter, James and John are awed witnesses.

the Christ suffer for humanity but He provides the healing power available to humanity if it will open the door to Him. He who would follow in the footsteps of the Christ must gain his crown by helping to heal the wounds of the world rather than by inflicting sorrow on others.

The artist has positioned the moon directly behind the head of the Christ. Some materialistically-minded persons have remarked that the artist was more realistic than others who have given the Christ and saints what, in their limited vision, are meaningless halos. But, whatever the reason for so doing, Mr. Hunt has portrayed an occult truth by this configuration. The moon represents the personality as opposed to the individuality or Christ within. As the individuality gains control of the personality the aura of the person begins to shine, and as the Christ within finds expression in the emotions, thoughts and actions of the individual, the yellow Christ rays radiate through the etheric, desire and mental bodies and actually form a halo around his head. This can be seen by those who have extended their sight to the etheric world. Others whose etheric sight has not been developed but who are sensitive catch only the impression of

light and may be heard to remark, "His face shines," or, "He seems to radiate an inner joy and power."

Thus the artists who depict saints with halos are not following mere custom or drawing upon their imaginations. The true artist is sensitive and perceives the radiance of the Christ rays found in the aura of the saint. By placing the moon in back of Christ's head, Hunt suggests that we too must subordinate our personalities to the Christ Within. In so doing, we will literally be a light that can help light the world. If we fail to do so our personalities will hide the Christ Within as the moon would hide the face of Christ if it were placed in front of rather than behind Him.

In His hand is a lighted lantern. Not only did Christ Jesus give to the world the light which was His but He carried also the light which was of the Father. He had incorporated within His own being the Light of Love but at the same time He recognized His relationship to the Higher Being whom He called Father. We too must carry not only our own light, the light of our own auras cleansed by Christlike emotions, desires, and actions, but we must always recognize and utilize the Light which comes from above.

Within the Godhead is infinite supply. Jesus taught, "Why be anxious for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on....Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." When we open the door to the Christ we have eyes to see the infinite supply which is God's and the power to employ that supply for the needs of the world. Hunt has portrayed this Divine supply by the apples on the ground upon which the lantern sheds its light. As above, so below. Jesus said, "By your fruits ye shall be known." One cannot have knowledge, high emotions and actions without visible results. The apples are emblematic of the fruits of the Spirit.

Christ stands knocking at the door representing the door of the innermost chamber of each individual. There is no latch-string or outer knob to this door. It must be opened from within. When God created man in His own image, He gave to man free will and a right to choose his own way of life. Therefore, the Christ cannot or will not open that

door. He may and will knock, but the individual must choose to let Him in before He will enter. But how dark that life must be for him who will not open the door, since only darkness is within until the door is opened and the Christ enters. Then no outer light is needed for there is light within.

In front of the door plants are growing. At first we call them weeds, but are not weeds simply plants growing in the wrong place? May these not be the results of our misguided talents because we have locked the door against the Christ Spirit? Are they not now blocking the way to the Christ? We look closer and discover that part of the plants are mustard. Jesus compared the Kingdom of God to a mustard seed which is so small and apparently so insignificant and yet when fully grown is among the largest herbs. The weeds and tares in our lives can become productive plants in the Kingdom of God when we open the door and let the Christ come in.

Above, in the shadows of the eaves and vines, a bat hovers. The bat may be said to portray the anti-Christ spirit in the world. That spirit loves the darkness but covers before the Christ Light. Therefore, the bat is found in the darkest corner, shrinking from the light. The bat may also be said to represent the Dweller on the Threshold of each individual life. As the ego progresses toward Godhood, by developing its spiritual faculties. If these become active before that individual has opened the door to the Christ, meeting the Dweller on the Threshold could be a disastrous experience, for that being is the embodiment of all the past errors and negative forces which the individual has not transmuted and redeemed. If, on the other hand, the Christ has been a welcomed guest, the his spiritual powers and moral fortitude will be entirely adequate to meet and endure the Dweller's visage and vibrations. The individual will not only have invited the Christ to enter and abide in his soul, he will also be able to step out of his dense physical body, which is his temporary dwelling place, and enter into the invisible worlds with the courage born of living faith in the Christ, the embodiment of the Love Principle of the Godhead, the Light of the World. □

—J. T.

RELIGION AND THE PUBLIC DOMAIN

We Hold These Truths

A Statement of Christian Conscience and Citizenship

ON THIS TWO HUNDRED and twenty-first anniversary of the Declaration of Independence,* we join in giving thanks to Almighty God for what the Founders called this American experiment in ordered liberty. In the Year of Our Lord 1997, the experiment is deeply troubled but it has not failed and, please God, will not fail. As America has been a blessing to our forbears and to us, so will it be a blessing to future generations, if we keep faith with the founding vision.

Invoking “the law of nature and of nature’s God,” the Founders declared, “We hold these

tion in our public life and law.

As leaders of diverse churches and Christian communities, we address our fellow citizens with no partisan political purpose. Our purpose is to help repair a contract too often broken and a covenant too often betrayed. We recall and embrace the wisdom of our first President, who declared in his Farewell Address: “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties

Nations are ultimately judged not by their military might or economic wealth but by their fidelity to “the laws of nature and nature’s God.” In the view of the Founders, just government is self-government. Liberty is not license but is “ordered liberty”—liberty in response to moral truth.

truths to be self-evident.” This Fourth of July Americans must ask themselves whether they hold them still. We, for our part, answer emphatically in the affirmative. We affirm that before God and the law all are equal, “endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.” In recent years it has become increasingly manifest that these truths cannot be taken for granted. Indeed, there is ominous evidence of their rejection

of men and citizens.” Religion and morality are not an alien intrusion upon our public life but the source and foundation of our pursuit of the common good.

It is in the nature of experiments that they can succeed, and they can fail. President Washington said in his First Inaugural Address: “The preservation of the sacred fire of liberty and the destiny of the republican model of government are justly considered, perhaps, as deeply, as finally, staked on the experiment entrusted to the hands of the American people.” We urge the Christians of America to join us in a candid acknowledgment that we have not been as faithful as we ought to

This article from the October 1997 issue of First Things was first released on July 4, 1997 as the express statement of “an unprecedented range of Christian leadership” relative to the American constitutional order. It is reprinted with permission.

that great trust. Nations are ultimately judged not by their military might or economic wealth but by their fidelity to “the laws of nature and nature’s God.” In the view of the Founders, just government is self-government. Liberty is not license but is “ordered liberty”—liberty in response to moral truth. The great threat to the American experiment today is not from enemies abroad but from disordered liberty. That disorder is increasingly expressed in a denial of the very concept of moral truth. The cynical question of Pontius Pilate, “What is truth?”, is today frequently taken to be a mark of sophistication, also in our political discourse and even in the jurisprudence of our courts.

The bitter consequences of disordered liberty resulting from the denial of moral truth are by now painfully familiar. Abortion, crime, consumerism, drug abuse, family disintegration, teenage suicide, neglect of the poor, pornography, racial prejudice, ethnic separatism and

suspicion—all are rampant in our society. In politics, the public interest is too often sacrificed to private advantage; in economic and foreign policy, the lust for profits overrides concern for the well-being of families at home and the protection of human rights abroad. The powerful forget their obligation to the powerless, and the politics of the common good is abandoned in the interminable contention of special interests. We cannot boast of what we have made of the experiment entrusted to our hands.

While we are all responsible for the state of the nation, and while our ills no doubt have many causes, on this Fourth of July our attention must be directed to the role of the courts in the disordering of our liberty. Our nation was constituted by agreement that “we the people,” through the representative institutions of republican government, would deliberate and decide how we ought to order our life together. In recent years, that agreement has

been broken. The Declaration declares that “governments are instituted among men, deriving their just powers from the consent of the governed.” In recent years, power has again and again been wielded, notably by the courts, without the consent of the governed.

The most egregious instance of such usurpation of power is the 1973 decision of the Supreme Court in which it claimed to have discovered a “privacy” right to abortion and by which it abolished, in what many constitutional scholars have called an act of raw judicial power, the abortion law of all fifty states. Traditionally in our

jurisprudence, the law reflected the moral traditions by which people govern their lives. This decision was a radical departure, arbitrarily uprooting those moral traditions as they had been enacted in law through our representative political process. Our concern is both for the integrity of our constitutional order and for

The question of abortion is the question of who belongs to the community for which we accept common responsibility. Our goal is unequivocal: Every unborn child protected in law and welcomed in life.

the unborn whom the Court has unjustly excluded from the protection of law.

Our concern is by no means limited to the question of abortion, but the judicially imposed abortion license is at the very core of the disordering of our liberty. The question of abortion is the question of who belongs to the community for which we accept common responsibility. Our goal is unequivocal: Every unborn child protected in law and welcomed in life. We have no illusions that, in a world wounded by sin, that goal will ever be achieved perfectly. Nor do we assume that at present all Americans agree with that goal. Plainly, many do not. We believe, however, that democratic deliberation and decision would result in laws much more protective of the unborn and other vulnerable human lives. We are convinced that the Court was wrong, both morally and legally, to withdraw from a large part of the human community the constitutional guarantee of equal protection and

due process of law.

The American people as a whole have not accepted, and we believe they will not accept, the abortion regime imposed by *Roe v. Wade*. In its procedural violation of democratic self-government and in its substantive violation of the “laws of nature and of nature’s God,” this decision of the Court forfeits any claim to the obedience of conscientious citizens. We are resolved to work relentlessly, through peaceful and constitutional means and for however long it takes, to effectively reverse the abortion license imposed by *Roe v. Wade*. We ask all Americans to join us in that resolve.

The effort of “we the people” to exercise the right and responsibility of self-government has been made even more difficult by subsequent decisions of the Court. In its stated effort to end the national debate over abortion, the Supreme Court in *Planned Parenthood v. Casey* (1992) transferred the legal ground for the abortion license from the implied right of privacy to an explicit liberty right under the Fourteenth Amendment. The Court there proposed a sweeping redefinition of liberty: “At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.” The doctrine declared by the Court would seem to mean that liberty is nothing more nor less than what is chosen by the autonomous, unencumbered self.

This is the very antithesis of the ordered liberty affirmed by the Founders. Liberty in this debased sense is utterly disengaged from the concepts of responsibility and community, and is pitted against the “laws of nature and of nature’s God.” Such liberty degenerates into license for the oppression of the vulnerable while the government looks the other way, and throws into question the very possibility of the rule of law itself. *Casey* raises the

serious question as to whether any law can be enacted in pursuit of the common good, for virtually any law can offend some individuals’ definition of selfhood, existence, and the meaning of life. Under the doctrine declared by the Court, it would seem that individual choice can always take precedence over the common good.

Moreover, in *Casey* the Court admonished pro-life dissenters, chastising them for continuing the debate and suggesting that the very legitimacy of the law depends upon the American people obeying the Court’s decisions, even though no evidence is offered that those decisions are supported by the Constitution or accepted by a moral consensus of the citizenry. If the Court is inviting us to end the debate over abortion, we, as Christians and free citizens of this republic, respectfully decline the invitation.

The Court has gone still further in what must be described as an apparent course of hostility to democratic self-government. In *Lee v. Weisman* (1992), the Court seemed to suggest that an ethic and morality that “transcend human invention” is what is meant by religion that is constitutionally forbidden ground for law. In *Romer v. Evans* (1996), thousands of years of moral teaching regarding the right ordering of human sexuality was cavalierly dismissed as an irrational “animus.” It is exceedingly hard to avoid the conclusion that the Court is declaring that laws or policies informed by religion or religiously based morality are unconstitutional for that reason alone. In this view, religion is simply a bias, and therefore inadmissible in law. Obviously, this was not the belief of those who wrote and ratified our Constitution. Just as obviously, the Court’s view is not accepted by the people today. For the Founders and for the overwhelming majority of Americans today, ethics and morality transcend human invention and are



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typically grounded in religion.

If the Supreme Court and the judiciary it leads do not change course, the awesome consequences are clearly foreseeable. The founding principle of self-government has been thrown into question. Already it seems that people who are motivated by religion or religiously inspired morality are relegated to a category of second-class citizenship. Increasingly, law and public policy will be pitted against the social and moral convictions of the people, with the result that millions of Americans will be alienated from a government that they no longer recognize as their own. We cannot, we must not, let this happen.

Questions of great moral moment for the ordering of our life together will continue to demand deliberation and decision. The Court's justification of the abortion license under its debased concept of liberty has brought us to the brink of endorsing new "rights" to doctor-assisted suicide and euthanasia which threaten those at the end of

life, the infirm, the handicapped, the unwanted. We are confronted by a radical redefinition of marriage as courts declare marriage to be not a covenanted commitment ordered to the great goods of spousal unity and procreation but a mere contract between autonomous individuals for whatever ends they happen to seek. Under a specious interpretation of the separation of church and state, our public schools are denuded of moral instruction and parents are unjustly burdened in choosing a religious education for their children. These are among the many urgent problems that must be addressed by a free and self-governing people.

Washington spoke of "the experiment entrusted to the hands of the American people." We cannot simply blame the courts for what has gone wrong. We are all responsible. The communications media, the entertainment industry, and educators bear a

particular burden of responsibility, as do we Christian leaders and our churches when we fail to instill the hard discipline of ordered liberty in the service of the common good.

A most particular responsibility belongs also to our elected officials in state and national government. Too often, legislators prefer to leave difficult and controverted questions to the courts. This must be called what it is, an abdication of their duty in our representative form of democratic government. Too often, too, Christian legislators separate their convictions from their public actions, thus depriving our politics of their informed moral judgment. The other side of judicial usurpation is legislative dereliction. We must believe that the Constitution bequeathed us by the Founders does not leave us without remedies for our present unhappy circumstance.

The crisis created by *Roe* and its legacy is not without precedent in our national life. Our present circumstance is shadowed

by the memory of the infamous *Dred Scott* decision of 1857. Then the Court, in a similar act of raw judicial power, excluded slaves of African descent from the community of those possessing rights that others are bound to respect. Abraham Lincoln refused to bow to that decision. It was in devotion to our constitutional order that Lincoln declared in his First Inaugural Address that the people and their representatives had not "practically resigned their government into the hands of that eminent tribunal." Today we are again in desperate need of political leaders who accept the responsibility to lead in restoring government derived from the consent of the governed.

Let no one mistake this statement as an instance of special pleading for Christians or even for religious people more generally. Our purpose is to revitalize a polity in which all the people of "we the people" are full participants. Let no one fear

We do not seek a sacred public square but a civil public square. We strongly affirm the separation of church and state, which must never be interpreted as the separation of religion from public life.

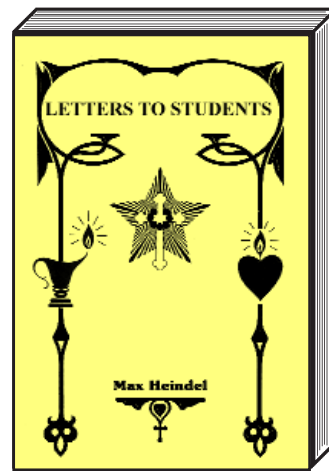
this call for our fellow Christians to more vibrantly exercise their citizenship responsibilities. We reject the idea that ours should be declared a “Christian” nation. We do not seek a sacred public square but a civil public square. We strongly affirm the separation of church and state, which must never be interpreted as the separation of religion from public life. Knowing that the protection of minorities is secure only when such protections are supported by the majority, we urge Christians to renewed opposition to every form of invidious prejudice or discrimination. In the civil public square we must all respectfully engage one another in civil friendship as we deliberate and decide how we ought to order our life together.

The signers of this statement are by no means agreed on all aspects of law and public policy. We are Catholics, Orthodox, and Protestants of differing convictions on many issues. We are conservatives and progressives of various ethnic and racial identities and with differing political views. We are agreed that we must seek together an America that respects the sanctity of human life, enables the poor to be full participants in our society, strives to overcome racism, and is committed to rebuilding the family. We are agreed that government by the consent of the governed has been thrown into question, and, as a result, our constitutional order is in crisis. We are agreed that—whether the question be protection of the unborn providing for the poor restoring the family, or racial justice—we can and must bring law and public policy into greater harmony with the “laws of nature and of nature’s God.”

Not all Americans are agreed on the implications of those laws, and some doubt that there are such laws. But all can exercise the gift of reason to discern the moral truth that serves the common good. All can attempt to persuade their fellow citizens of the truth that they discern. We Americans are a political community bound to one another in civil argument. Such is the experiment in ordered liberty that has been entrusted to our hands. That experiment is today imperiled, but we are resolved that it continue and flourish, for as it was said two hundred and twenty-one years ago, so also it is the case today that “We hold these truths.” □

Letters To Students

By Max Heindel



This book contains the direct personal communications of Max Heindel with students of the Rosicrucian Fellowship from Christmas 1910 to January 1919. These ninety-seven letters, written in the intimate, earnest tone of a teacher and friend, make inspiring and instructive reading.

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BOOK REVIEWS

Color, Music and Vibration & *Rural Harmony*

THE SIMPLE THESIS of Bernard Jensen's brief (63 pages) book *Color, Music and Vibration* (Bernard Jensen, Escondido, CA, 1988) is that everything in life and nature derives from vibration: light, color, sound, music, heat, the ocean's waves and the contours of mountains. Drawing on the fruitage of half a century of research and observation, the distinguished and internationally acclaimed author regales us not only with a plethora of proof, but also shows how this wisdom can be employed to add enjoyment to life and avoid many of its pitfalls.

This influence begins even before birth. According to the experiments of a Florida researcher, the unborn are stressed by rock and roll. It makes them restless and increases their heartbeat. Exposure to classical or even ordinary soft melodies exerts a soothing influence on the fetal child, but when rock and roll is played again, it once more begins to kick restlessly.

Some adults may claim they enjoy this invasive sonic phenomena, but it has been linked to the high incidence (said to be 60 percent) of abnormal heartbeat among disc jockeys playing it. Does the noise around airports have a negative impact? People living close to them have more physical and mental problems than residents of quiet areas. Even animals are affected by different kinds of music. In an experiment with a loudspeaker placed under water, fish swam away from rock and roll, but toward the source of soothing sounds.

An Italian researcher has pinpointed specific therapeutic results from playing the music of some famous composers. Examples: Mozart can relieve rheumatic pains; Schubert insomnia; Handel helps



C. W. Leadbeater & Annie Besant, *Thoughtforms*, New York, 1905

Sound produces form as well as color. The organ music of Mendelssohn rises one hundred feet above the church tower and will leave its impress in the etheric for some time.

alleviate emotional problems; Bach soothes indigestion; the famous hymn "Amazing Grace" has produced numerous healings. According to another researcher, listening to lively music prior to a meal slows digestive secretions and influences the brain to facilitate weight reducing regimens. But it might not be advisable to listen to such music while driving:—it tends to augment aggressive behavior and hence increase accidents.

Colors also have specific impacts and stimulate various kinds of experience. Red energizes; beets and red cabbage are tonics. Dr. Jensen tells of a lecturer who took just a small amount of red cayenne pepper before his appearances and fairly seemed to shine! It can also raise blood pressure. If people are put to work inside a red room, initially their output will tend to increase, but after a while they may become quarrelsome. Red cars are also the most accident prone. But if one wishes to keep one's

feet warm in winter, red socks are recommended.

Orange light was found by the famous horticulturist Luther Burbank to accelerate growth in plants. Mentally, it stimulates ambition and creativity. Overexposure to it can produce restlessness, nervousness, pride. As for yellow, the term as slang is correct in equating it with cowardice. Negatively it is also linked with prejudice and sloth. On the positive side, yellow brings joy, wisdom, intuition, creativity, spirituality. It belongs in the health seeker's kitchen: foods of this color, like squashes and bananas, are natural laxatives.

Green is healing, peaceful, soothing; it just might help the infant who is teething. Negatively, it tends to materialism. It is the color of rebirth and spring. Perhaps the author's most enthusiastic superlative is in behalf of chlorophyll, the green pigment in plants that traps sunlight, which he calls "the greatest rejuvenator."

Blue, the sky's color, suggests and promotes fulfillment. It is soothing and capable of lowering the blood pressure. Sky-blue clothing is the most protective from the tropic's solar rays. Together with green, it can stimulate the highest creativity. Too much, of course, can induce the "blues."

Indigo represents the healing crisis—old toxins are washed out and replaced with new tissues. Associated with Saturn and Saturday, indigo can be spirituality at its best. Violet is the color of royalty and also of high spirituality. St. Germain used it in healing; Wagner composed his greatest works in rooms decorated with purple velvet drapes. It has the most rapid vibration of the rainbow's seven colors. It also fades most rapidly.

White light, the vibration of the Christ consciousness, contains all colors blended as a unity. Black is the opposite, death's color; most evil deeds are done in the black of the night. Dr. Jensen discourages the wearing of black, especially in the tropics. Brown is Mother Earth's color. Negatively, it repels. Dr. Jensen urges that it, along with grey, not be chosen for clothing.

This fascinating slim volume can be likened to a meal's appetizer: enjoyable, whetting one's appetite for more, much more, which the author assures us is definitely out there. □

—Dr. Paul Freiwirth

FARMING AND SPIRITUAL GROWTH

JEAN CARTER'S *Rural Harmony* (Dorrance Publishing Co., Inc., 1997) can be read as "just a story" or as an aid on the path to enlightenment. It might be an excellent book to give a "beginner" in spiritual truths, to awaken him or her to inner meanings and to provide routes for exiting problems. Although written with simplicity, it probes profound issues and can awaken interest in life's mysteries.

Assuming the form of a novel does not prevent *Rural Harmony* from offering good advice for spiritual evolution. As Pierre Teilhard defined it, "Evolution is a spiritual process." From another vantage it has been observed that "First one must be aware there is a need to grow." In this reviewer's personal experience, only those who are dissatisfied with "churchology" will elect to investigate occult or metaphysical teachings. If their interest is genuine and persistent, their commitment to truth will enable them to grow in wisdom, stature and grace. It seems one needs to experience a "divine discontent," a restless yearning for deeper understanding, before one begins to make appreciable spiritual growth. It soon becomes clear that blaming God, genes, or the environment for one's difficulties is but a sign of spiritual immaturity. One will in time admit, "Okay, I accept reincarnation and my present difficulties because somewhere, sometime—through ignorance or innocence—I set into motion the causes of the problems I am now experiencing. So here I am. I recognize the truth of my responsibility for my life. Through the help of my indwelling Lord I can emerge from these seeming problems." Can one do that? Yes. *Rural Harmony* makes clear, without preaching, that the existence of a higher order enables us to bring light and order to our lives.

Many readers will realize that this is a "how-to" book. Principles of spiritual evolution are unobtrusively woven into the story. Its thrust is how to find God, or one's reason for being, in this life. In today's world we clearly see that no man is an island and that all humans are bound together spiritually, ecologically, economically, and mentally—in every conceivable way.

In their daily experiences Faith and John Wells identify basic truths whose conscious implementation help them to evolve spiritually. Doubtless they would be the first to admit that they have not “arrived,” but they would heartily testify to real advancement on the spiritual path. Initially, John seems “to ride Faith’s prayer kites,” but he too has his strengths and each complements the other in their combined ongoingness.

Life seems to flow smoothly for the couple after they moved from the suburbs to a farm in a new area of the country—as though they were first given the opportunity to establish themselves before challenges appeared. They learn the patience and forbearance that reliance on natural forces requires, and are chagrined by their former presumption of telling God how to run His Universe.

One of my favorite sections in *Rural Harmony* describes the couple receiving two city boys from the Fresh Aire Program, run under the auspices of the now defunct New York *Herald Tribune*. The result of a number of episodes of love-at-work is that Faith and John Wells felt guided to establish a Farm Summer Home.

Many inner teachings unfold through a character named Jed who seems to be a present day exemplar of Christian principles. In his conversations with Faith and John, Jed gives deep interpretations of scripture. His insights into Lazarus’ resurrection are particularly interesting and revealing. In Christ Jesus’ words “Loose him and let him go” Jed sees an admonition to behold the new man, the alive entity heading toward a Christ goal. Jed’s teaching encourages us to behold latent perfection, the inner Christ Self, in those around us—and in our own Self—and then work to help actualize that vision. Jed does fade from the book, as Jesus told His disciples that He had to leave, for unless He leaves them they would continue to depend on His physical presence.

Through Faith’s prayer work there is an outreach to a senior citizen, Jane Allis, in a nursing home where Faith later became a practical nurse. We read the



© Edition Stehl

A Scene of Rural Harmony in the Swiss Alps

“They learn the patience and forbearance that reliance on natural forces requires and are chagrined by their presumption of telling God how to run His Universe.”

story of the stray dog the children named Pal; the failure of the corn crop; the miracle of a fissured oil burner—and there is an affidavit in the book from the oil burner repair man to validate that miracle.

The Alice Starr miracle is an eye-blinker. While not substantiated, Jesus did teach that “there is nothing impossible to God,” and a few years before his demise Einstein pronounced, “Energy follows thought.” What is prayer? Or thought? Did not the Master teach “as ye believe, so it is done unto you”? Jed interprets this quotation as well.

The Farm Summer Home only lasts a few years. John is promoted to a bigger assignment in his business career. As a sales manager he becomes, in the words of his business manager, an “ambassador of good will,” living the teachings in the daily contact with his customers and the sales representatives under his responsibility.

A reader receives from any book as much understanding as he can bring to it, although there is sometimes a lag between experience, vicarious or first-hand, and wisdom. Some may read *Rural Harmony* and see but the mundane difficulties a couple experiences en route to a goal. Others will perceive a spiritual evolution of the characters and be inspired to espouse some of the principles their lives embody—those expressed and those implied. □

—E. Loyal

Wholesome Vegetarian Soups

TO THOSE WHO HAVE become accustomed to soups as a necessary adjunct to dinner, and who believe that meats or their liquors are essential to produce a savory soup, it will doubtless be a revelation to learn how palatable a dish can be made from natural vegetation. While we do not recommend soups specifically, we realize that in changing from a meat to a fleshless diet, beginners must be granted a measure of latitude to obviate the possibility of backsliding to former injudicious dietetic practices.

The use of wholesome vegetable soups is not to be condemned, if care is exercised in eating them. In order to promote digestion, and to preserve the integrity of the teeth, our food should be taken in a hard or solid consistency, exactly the opposite from that of soup. The objectionable effects of the soup habit, however, may be partially overcome by sipping them slowly with some hard cracker or toasted bread that requires thorough mastication, or any raw vegetable such as radishes, celery stalks, sliced turnips or sliced rutabagas. Extreme care must be exercised at all times never to serve as a side dish those vegetables in a raw state which appear in the soup in a cooked state. Where tomatoes are incorporated in the soup, raw vegetables are best as nibblers, as starchy foods do not combine harmoniously with acid-type vegetables.

The more liquid that is taken into the stomach with meals, the more difficult it is for the food to digest, for the liquid must be absorbed first to prevent too much dilution of the digestive juices. Consequently, the most perfect hygiene in the use



Tofu Mushroom Lemongrass Soup

of soups calls for a few sips only at the beginning of the meal, which in some cases stimulates the flow of the digestive juices. Soups make an excellent commencement to a meal for those who are apt to overload the stomach, as it quickly satisfies and prevents overindulgence of the appetite. Persons suffering from acidity of the stomach, slow digestion, and those troubled with flatulency should partake sparingly of soup.

With a hearty dinner of other foods, a small portion of some light soup or broth should be served, while a legume soup, a chowder, or a puree may make the principal dish of the meal. Vegetable Chowders and purees are not soups in the strictest sense. For instance, a chowder is often of the consistency of a stew, with a small proportion of liquid while a puree is a kind of pulpy maceration of legumes, vegetables, etc., which have been pressed through a fine colander. Both of these may be pre-

pared with a larger proportion of liquid and served as thick soups. Vegetable bouillons or consommés are broths. Thick soup or puree is better suited to the winter season; vegetarians, as a rule, prefer soups, broths, and gruels that are thick. A clear soup is a beverage rather than a food and should be so regarded.

In preparing soup, it is often recommended to remove any skins or cellulose materials from vegetables, exclusive of celery and oyster plant. None the less, mastication in connection with soups is an aid to their digestion and makes them more satisfying. The coarse knife of the food chopper may be utilized to advantage in preparing vegetables for soups. As a rule, use oyster plant in slices, one-quarter inch thick in the largest part and a little thicker towards the end. But if it is desired fine, it is best to grind before cooking; in this way it retains its characteristic flavor. Corn kernels should first be crushed in a pan or ground through a food cutter; then a very little at a time they may be pressed through a colander.

In making soups, soft water is better than is hard water. Vegetables cooked in hard water are rendered hard and indigestible. This is especially the case with legumes, as the calcium in water, when boiled, forms hard indigestible compounds with the legumin, causing flatulency. If the water used for cooking is hard, due to the presence of calcium carbonate, one teaspoonful of baking soda per gallon may be added, and then boiled and cooled before using, in order that the calcium carbonate or lime may precipitate.

It is economical to keep always a quantity of consomme or bouillon on hand for soups or sauces. The water in which vegetables are boiled is extremely useful and nutritious, and homemakers make a mistake in discarding it. When cauliflower, carrots, turnips, onions, celery, beans, macaroni, etc., are boiled, the water in which they were cooked should be saved and used as stock for

vegetable soup. Indeed the fluids from nearly all greens are desirable in soups. Especially is the water from spinach an invaluable addition to vegetable soups; with the addition of cream, thick creamed nut butter or soy bean milk, it alone makes a delightful broth.

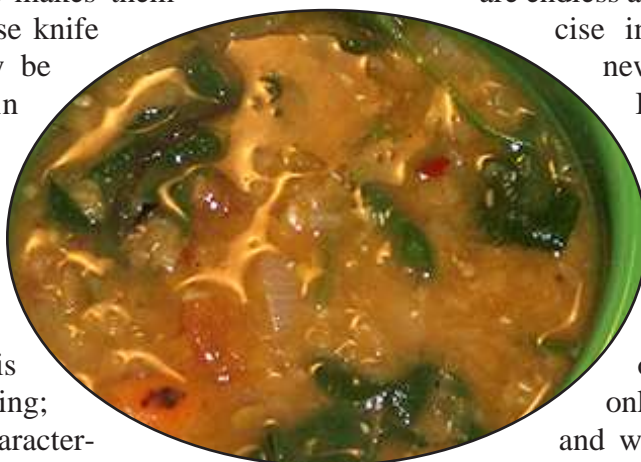
There is scarcely a soup that appears at the table that cannot be reproduced in harmony with vegetarian standards.

Soups should vary with the seasons. Whatever vegetables are available may go into the pot. Soups are endless and a person inclined to exercise ingenuity might produce a new one every day of the year.

In combining materials, care must be taken to unite only such ingredients as harmonize in taste. The most inexpensive vegetables on the markets—even the stalks, tops, and stumps so often thrown away—have only to be picked over carefully and washed to make them available for use in a palatable and nourishing soup. Celery roots, stalks, leaves, or

seed give a fine flavor. Not only are they full of flavor, but many of the precious salts abound in their outer leaves. Peels of many roots, too coarse to eat, as well as nearly all grains are welcome contributions to soup, and if desired they may be seasoned with herbs. If whole grain macaroni or vermicelli are intended for use in soup, they should be well cooked separately, then added.

It is suggested to use potatoes seldom in anything but potato soups. The addition of potatoes to an otherwise wholesome soup might convert it into a fermentable combination, as well as remove it from the diet of those who cannot use starchy foods. Starch is not desirable in the presence of proteins, nor should acid-type vegetables like tomatoes and rhubarb be consumed with or incorporated in starchy soups. As the flavor of turnips is often disagreeable in soups, it is best to accustom oneself to grate or slice them raw. Herbs such as mint and thyme should be used sparingly. A little stewed asparagus, if liked, adds much to any



Lentil and Greens Soup

vegetable soup or chowder. Dried mushrooms washed well, soaked two to four hours, and simmered for five minutes; then cut fine and added with their juice, give a fine flavor to many soups. Three or four small pieces are sufficient for one and one-half to two quarts of soup. Meatless vegetable extract paste lends the needed zest and palatability to otherwise bland dishes.

The nutritive value of soup depends of course upon the deft selection and combination of ingredients. A pint of cold mashed potatoes, a few stewed beans, bits of whole rice, stewed tomatoes and other vegetables or grains left over at meal time form excellent material for the next day's soup. Discretion must be exercised by using but one of the above suggested left-overs at a time with such compatible vegetables as are available in season. A pleasant and nutritious soup can be prepared with lentils and water, with the possible addition of onions, carrots, or celery to contribute to its alkalinity. Lentils need but to be washed and soaked well, then boiled steadily for three or four hours. Liquor from butter-beans, lentils, etc., provides a good basis for thick soups.

For those unwilling to yield too many points to vegetarianism, milk, eggs, and butter may be used where indicated in soup recipes. High heat and quick boiling are enemies of good soup; it should be simmered very slowly until it is done. As much of the essence escapes by evaporation, a lid should always be used. Soups should never be stored in a metal vessel. While reheating does develop richer flavors in foods, retention of surplus quantities of soup is not altogether to be condoned. High degrees of heat, if sufficiently prolonged and repeated, destroy the life principle by demolishing the highly intricate molecular structure upon which vegetative life depends.

The conventional method of thickening soup with flour heated in oil, fat, or butter might well be replaced by more hygienic methods. Okra, fresh or

canned, as well as in a dried and pulverized consistency contributes the needed bulk through release of its mucilaginous content. Indeed, the incorporation of any of the dried powdered vegetables yields the necessary thickening by virtue of their capacity to absorb moisture. Raw nut butters may be added to any of the combinations of vegetables in the proportion of one to two tablespoons to each quart of soup. The water drained from boiled peanuts may be used in place of raw nut butters, taking care not to use too much. Evaporated dairy milk or soy bean milk imparts just the needed creamy

smoothness. Soy bean milk-powder dissolved in cooled soup (to prevent lumps) to the consistency of a milk also lends wholesome sustenance and body. Flax-seed meal well stirred into hot soup is especially recommended as a hygienic and nutritious contributor of bulk and lubrication.

Such sea vegetation as agar-agar and Irish Moss furnish bulk by the expansion of their cellulose. Agar and deodorized Irish Moss are tasteless and odorless nondrying material, clinging to water with great tenacity. Versatile in their scope, agar and Irish Moss lend themselves also to jelling needs. For this reason soups embodying them may congeal to some degree when cooled; reheating, with added water where necessary, quickly breaks up any solidification, however.

Whole cooked barley, dried sweet corn (in winter), or shredded or diced canned meat-substitutes present just a few of the never-ending varieties of novel and invigorating thickening agents to incorporate into soups, when one comes in hungry and shivering on a blustery day. Indeed the artful use of warm non-flesh dishes like soups prevents many, during a transitional period, from falling by the wayside and from returning to the less wholesome piping hot culinary elaborations of conventional fare. □

—Lillian R. Carque



Lentil Onion Soup

HEALING

Newness of Life

AN ENTIRELY NEW SET of surroundings—new people, new scenes, new activities, and consequent new thought processes—often brings about a remarkable improvement in one’s health. This has been demonstrated many times, and nowadays physicians may prescribe a trip as a remedy for an illness which has stubbornly refused to yield to other curatives. Many people, however, are unable to leave their homes, and consequently may join those fortunate ones who learn to transcend the power of outer stimuli by effecting a change within themselves.

This method is the superior, not only because it obtains permanent results, but because it also brings soul growth. In view of its results, the effort of will required to give up old, set ways of feeling and thinking which have brought about the crystallizations manifesting as disease, is indeed well spent.

Anyone, if he will, may change his consciousness simply by establishing different reactions to the same people and surroundings—reactions clothed in the golden aura of Christ-like love and desire to serve.

The Love-Wisdom Aspect of Divinity is inherent in every human being, and may be unfolded in all its glorious beauty by daily efforts to love and serve others. Through it we may accomplish a physical, mental, and spiritual change in a seemingly miraculous manner, for it’s presence dispels crystallization and restores the normal rhythm and harmony to the bodies.

By visualizing the Christ Light about ourselves



Detail from *The Virgin of the Annunciation*, Gerard David, Metropolitan Museum of Art

Dove of the Holy Spirit

and others, by emulating His wondrous love and compassion, by cultivating a firm faith in His gracious mercy, thus permeating our consciousness with His vibrations, we may walk in that “newness of life” which St. Paul mentions in the 6th Chapter of Romans, and “we shall be also in the likeness of His resurrection.” □

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30 (7:30 when Daylight time is in effect) and in the Pro-Ecclesia at 4:15 P.M. when the Moon is in a cardinal sign on the following dates:

January.....2—8—16—23—29
February.....5—12—19—25

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

The Princess and the Peacock

OH, THANK YOU,” said the peacock. “When I saw that my tail feather was caught in that great gate I thought I must surely break it getting it out.”

“It’s too pretty to be broken,” the little princess answered. “And what a shame it would be to have one of those beautiful feathers gone! When I see you spread out your tail in a half circle I think of a huge feather fan that opens and closes. It is like one that Mother has, set with many jewels of different colors.”

The peacock smoothed his shining feathers with his little curved bill and answered, “You see, it is my duty to be beautiful. That is why your father, the king, has placed me in the garden with all the strange and lovely flowers. But, little princess, I thought that you were crying as you came along the path.”

The princess looked sad as she remembered. “I was crying,” she said softly.

“Tell me the trouble,” coaxed the peacock. “It is my turn to do you a favor now. And you may be sure that I will tell no one anything that you tell me. Most people cannot understand me if I do try to tell them anything.”

Down on the grass sat the princess, weeping. “Oh!” she burst out, “I hear the people say that I am not a princess at all. They watch me as I ride in my father’s royal carriage and as I wave from the high balcony of the palace, then they say that I am only a plain child like their own children.”

“You seem very like a princess to me. Why do they say that?” asked the peacock, the eyes in his



Devon Pierce

“There was the peacock waiting for her, just beyond the great iron gate, his many-colored feathers shining in the sun, his graceful head held high, his eyes agleam with pride.”

feathers glinting in the sun.

“They say I wriggle and squirm when I am tired of riding about. And they say I do not walk as a princess should. Sometimes I point at people and whisper about them, as their own children do. Then, I heard someone say that a real princess would never be cross and rude just because she must leave her play to be kind to people. Why, sometimes, if I want something that a princess shouldn’t have, I even cry. Lots of children do better than that!”

“This is a puzzle,” frowned the peacock. “You are a princess to me, so why aren’t you a princess to them?” The peacock thought and thought. He even tucked his head under his wing for a few minutes so that he could think better. Finally he exclaimed, “Come to think of it, my dear princess,

it's really just today that I've liked you so much that you've seemed so truly a princess. In fact, it's mostly since you opened the gate and got my poor old tail feather loose. I didn't know you were nice before.

"Nobody knows I'm nice. That's just the trouble," said the little princess very sadly.

Again the peacock was quiet "I have it now!" he exclaimed suddenly. "Do little things for the people as you did for me and they'll like you the way I do."

"You're right! If it's no harder than that I could do it." She thought a moment, then she said mournfully. "But that doesn't make me walk quietly and straight, as the young princess of a kingdom should. My feet get tangled in the long robes that I must wear in court, and when I have my little golden crown upon my head I always feel as if it is slipping off. "I wish I walked like you." She cried again, just to think of the disappointed people staring at her.

"That's easy. We'll soon settle that question. Come and walk with me every day along the garden paths and over the grass. Practice walking like me."

"That would be fun," wailed the little princess, "but it wouldn't settle the robes and the crown."

"The way you hunt for trouble, I could give you a good hard peck," the peacock joked. "Just see if we don't settle the robes and the crown and the wriggling, in the bargain.

The princess grinned. Well, you wanted to straighten out all the trouble, you know."

At that the peacock decided to talk about something else. "Haven't you an old lace curtain from one of the palace windows that you play with in the royal playhouse, your highness?" he inquired sweetly.

"A long, long one. Yes," she answered.

"As long as the white satin train to your robe of state?" asked the peacock.

"Now I see what you are thinking about," she exclaimed. "I'm to practice with the curtain for a train. I'll trail it along on the ground behind me the way a bride does her veil. Yes, I'll do it as beautifully as you trail the fringes of your long lacy feathers when they are folded together like a closed fan. And what shall I use for a crown?"

The peacock glanced about. "There are always

flowers," he remarked.

"A flower would be too hard to keep there on top my head," the princess cried quickly.

"The harder it is the easier the crown will seem afterward, when you wear it in the great court room, with people all around," he said firmly.

"That's so," replied the little princess. "I'd better practice until I can do very hard things out here with you. Let's begin tomorrow!"

"No, indeed. Let's begin now. Right now. It's always best to begin right away. Go get the curtain." So the princess hurried to the royal playhouse for the royal old lace curtain while the peacock put his head under his wing again to think about the rest of her troubles.

For an hour she walked beside the peacock along the paths of the royal garden, trailing the long lace curtain from her shoulders. Very slowly and very beautifully now she walked. And all the while they talked.

By the end of the week she was ready, the peacock told her, to keep a flower lying on the top of her head as she walked. But the flower, which was to be her crown, would slip off almost as soon as she put it there.

"Oh, dear, this is just an easy flower too," she mourned. "I thought the troubles would be over now, but here is another."

"The difficulty must be that you don't stand straight enough," remarked the peacock thoughtfully. "I've heard it said that if you stand straight enough you can even walk with a book on your head and it won't fall off. And here, by the way, is just the teacher to show you how to stand—this tall, straight, slim little tree."

"I'm sure I'd like to look like it," said the princess. "It's such a lovely tree. Perhaps if I look at it every day when I walk with you I'll learn to stand straight and tall also. And then I'll lean against it to see if I'm straight as its trunk." The peacock suggested that she should try the flower crown again when she was straighter.

After the many pleasant practice hours in the garden, the little princess' back would be tired from stretching up tall, but she was happy for she knew that she was gaining a little. And when the flower crown was tried again it wasn't half so slippery!

Once when she was tired from walking and playing with the peacock, she dropped down in the shade by the quiet stone-rimmed pool in the depths of the garden. Water lilies floated on its surface. A few golden fish slipped about among the plants wavering deep within the pool. The princess almost went to sleep there, it was so very still. But suddenly something roused her. It seemed as though she had heard someone speaking, but she saw no one. It was as though someone had said, "Come tomorrow." She listened again and heard nothing, but she thought, "Whatever it was, I'd like to come tomorrow, anyhow."

The next day the princess did go to sit by the quiet pool. She watched the sunlight on the grass about it and saw birds come to drink from its edges. A hummingbird passed. Finally she knelt on the edge of the pool and peered straight down into its depths. A soft voice said, "You have eyes like the blue sky above me, so I will help you. Yes, there is darkness like the night sky in them, too, and I even see some little stars. Come tomorrow."

When she came again, the pool told her how she could learn to be quiet and calm just by sitting or lying there without moving, without wriggling even a finger. "Come every day," the pool would whisper. "It takes an hour."

And the princess was happy, for she knew that she could think of the pool and be quiet, as a princess should, instead of wriggling when she was tired of riding about in the carriage.

One morning as she came to meet the peacock he asked, "Are you happy now, my princess?"

"Of course. So happy," she answered. "Why do you even ask?"

"You didn't look happy," the old peacock said, shaking his head. "You looked straight and quiet and beautiful, almost like a queen as you came along the path, but you didn't smile."

"Well, I didn't especially feel like smiling," she said.

"How am I to know that you are happy out here with me if you don't smile? How will the people feel if you don't ever smile at them? It won't be long until your birthday party, and you want to be a princess in every way by then, you know."

"Oh, that's so," said the princess, feeling as though her months of practicing princess ways still left much to do. "But I still don't feel like smiling, so how can I do it?" she asked rather crossly.

"Come with me and I will show you," the peacock said proudly, spreading his tail in a beautiful fan shape. "I wager I know how to make you smile." Then he led her past the row

of stone statues to the side of the garden where there were small white flowers blooming in a misty spray.

They were sweet smelling and very soft to touch. Stop-ping there he looked side-wise up at her, curving his graceful neck. These

are the flowers you like best. I know, for I've watched you. Now you feel like smiling, don't you?"

don't you?"

"Some," the princess answered doubtfully, "but not so very much."

"Then you'll have to put your face right down in the flowers till you do," he said sternly.

Over the little white flowers the princess leaned. Suddenly she laughed, "That's near enough! Why didn't I think of that way myself? I should be able to smile at them all the way across the garden!"

"Smile when they nod little nods at you," suggested the peacock. "Smile whenever any flower nods to you. That should give you lots of practice."

"Are you sure that will make me feel like smiling at the people on my birthday when I am seated by my mother and father on the golden throne?" the princess asked him.

"There will be flowers there, too. They will be banked around the throne and in great baskets in the corners of the room."

"That's so. I can smile at them first and it will be easier then to smile at the people."



Ruby-throated Hummingbird

Photograph: Robert A. Tyrell

Those were the things the princess practiced out in the royal gardens part of every day all summer. It became much easier for her to do the things everyone expected her to do because she was a princess. She knew too that it would be much easier in the fall, on her birthday. Then she was to wear a longer richer robe embroidered in a pattern of gold and many colors, with jewels scattered over it. Her crown would be just a bit larger, more like her mother's crown. For the first time she would wear a necklace of shining, square-cut stones about her throat.

Truly enough, when her birthday party came she found that it was quite different from the year before. Her work trailing robes of state was not new to her now. They seemed just about like an old lace curtain. And hadn't she been balancing little things on her head all summer. She



didn't even need her friends the flowers, for once she had smiled at the people they all cheered and waved to her. And who could help beaming back at them? When the party in her honor was over, her crown was still on just so. She looked at the jewels of green and blue and every color sparkling all over her stiff court gown. She smoothed the deep plush of the long white cape which hung from her shoulders. "Now I must show my new clothes to the peacock," she thought, "and tell him what a help he has been."

She hurried down the wide stone steps leading toward the garden. There was the peacock waiting for her, just beyond the great iron gate, his many-colored feathers shining in the sun, his graceful head held high, his eyes agleam with pride. □

—Gedge C. Harmon

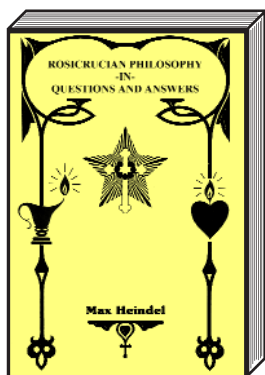
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