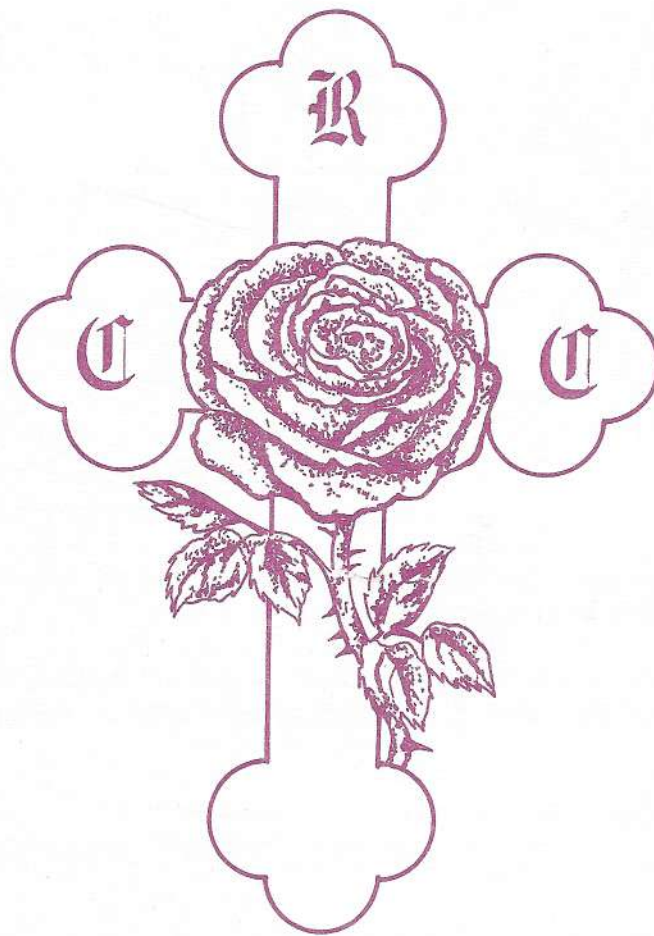


Rays from the Rose-Cross



"A Sane Mind, A Soft Heart, A Sound Body" July/August 1992—\$3.00

THE CROSS-ROADS
OUR TREASURE, TODAY AND TOMORROW
ASTROLOGY AND THE TRAINING OF CHILDREN
AMERICA'S FIRST GREAT GENIUS

A CHRISTIAN ESOTERIC MAGAZINE

Blossoms from Max Heindel's Garden



We must remain our own Masters.

In service is the only true road to greatness.

Once the neophyte has thoroughly felt in his being the love of the Father, he is a changed man.

Only as we cultivate equipoise and self-reliance coupled with zeal of devotion, are we really fitted to go on.

On the path of attainment, through various stages of initiation, we gradually pass from the outside world in towards the center.

The door of a genuine Mystery School is not unlocked by a golden key, but is only opened as a reward for meritorious service to humanity.

With the divine prerogative of free will, man has the power of epigenesis or initiative, so that he may enter upon a new line at any time he wishes.

In a future stage of human evolution no one is to be ruled, guided, or advised from without, but each one must and will be ruled from within, where each will unite within himself the office of king and priest.

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In the centuries that have gone by since the Rosicrucian Order was formed, the Elder Brothers have worked quietly and secretly, aiming to mold the thought of the world through the works of Paracelsus, Boehme, Bacon, Shakespeare, Fludd, and others.

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To the activities of the Elder Brothers we owe the gradual spiritualization of our once so materialistic science. Each night at midnight when the physical activities of the day are at their lowest ebb, and the spiritual impulse at its highest flood tide, they have sent out from their Temple soul-stirring vibrations to counteract materialism and to further the development of soul powers.

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



Feature

The Sage

*He looks on life with quiet eyes —
One of the few who have grown wise.*

*He sees the child, in mournful pause,
Reject the tale of Santa Claus*

*And cast aside the wondrous store
Of ages-garnered fairylore;*

*While youth declines to be deceived
By things which men have long believed;*

*And manhood, cynical and blind,
Casts all "illusion" to the wind.*

*The wise one sees; deep in his eye,
A secret smile is lurking. Why?*

*He knows no fervid dream of youth
Was ever yet so wild as truth;*

*No concept of the mind of man
Which aims at the Creator's plan*

*Could e'er approach in small degree
The marvel of reality.*

*We grow too wary to believe
The things men's feeble minds conceive.*

*Then fancy the tremendous jar
If we should glimpse the things that are!*

*And yet, no cosmic coat-of-mail,
No mystic cloud nor temple veil,*

*Conceals the truth from you and me;
'Tis our dull eyes that will not see.*

—Rachel Fossett



Fulfillment

*One quiet evening, after the harvest heat,
I walked alone in the field.
A haloed sun was at my back, and wheat
Ahead was stacked and sealed.*

*An essence rare, divinely distilled from
toil
Enveloped and burdened the air.
I breathed this heady, anaesthetic foil
And lost all sense of care.*

*When all at once, and dreamily, I seemed
In escalator fashion,
To be slowly treading a trailing sun-lit,
beamed
incline, all purged of passion.*

*And then for the barest instant of mortal
time,
Perhaps celestial aeons,
All the love and joys of the universe
were mine
And I joined the angel paeans.*

—Frances Smith

Editorial

"Preach the Gospel . . ."



"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candle stick, that they which come in may see the light." (*Luke 11:33*)

"Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (*Matt. 5:14, 16*)

Once an individual makes a conscious commitment to follow the Christ, he becomes as a light which shines forth in a world of darkness. That is, he begins to radiate a spiritual luminosity which grows in time to a brilliant splendor. The statement that a candlestick is placed in public view refers to the fact that the Christian, in possession of spiritual light, must let it shine

before all men to the end that a light may be lit in them.

Thus, we see that the Christed individual has an obligation to "preach the Gospel." Those Christians who work along the lines of the Rosicrucian Brotherhood have a particular obligation in this regard because of their intellectual knowledge of spiritual matters, which can greatly increase the effectiveness of their faith and good works.

"Spreading the Teachings," in a spiritual sense, refers to a technique based on the principle involved in the example of two tuning forks of the same pitch. When one is struck in close proximity to the other, the latter begins to vibrate at the pitch of the former. In like manner, spirituality in one individual evokes spirituality in another. Naturally, the first individual must possess a degree of Christ-likeness in himself or his efforts at "preaching the Gospel" to the second individual will not call forth a spiritual response.

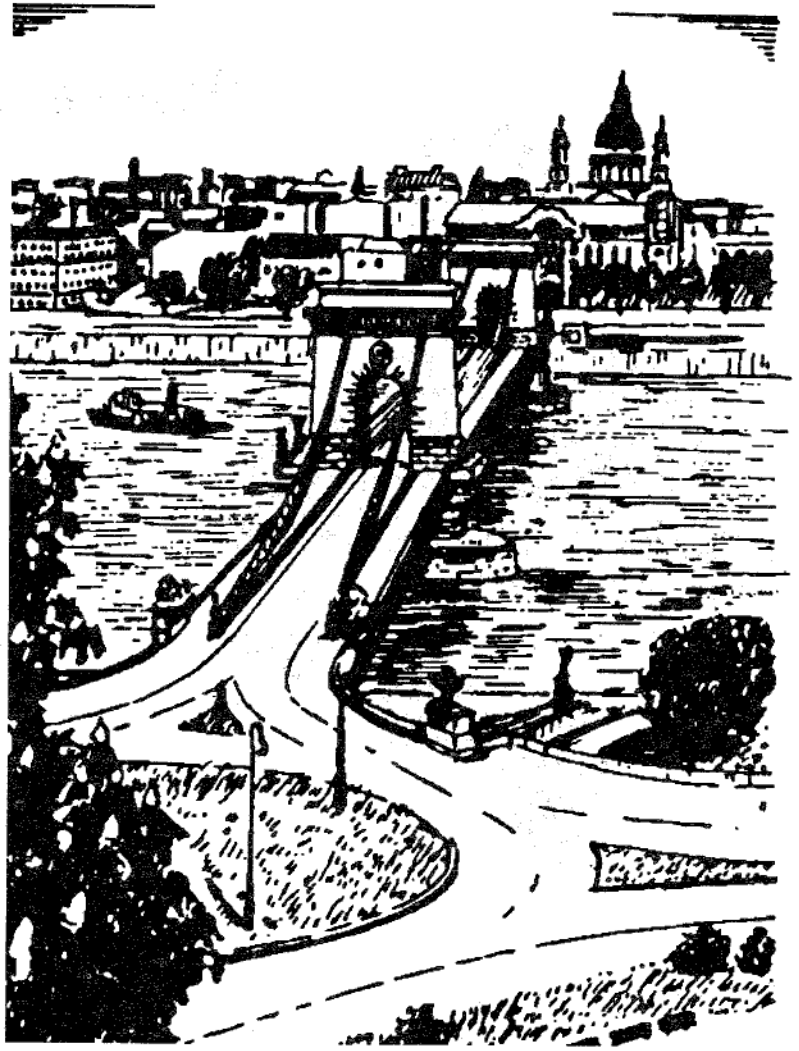
It becomes apparent, then, that the spiritual-dimension is to be sought after earnestly, else we have no true "Gospel" to preach. Promulgating a set of writings, establishing organizations, distributing books, or soliciting an increase in membership may cause us to believe that we are discharging our obligation but, unless we experience the Christ as a living presence in our daily lives, such outward activities merely serve to divert us from our true obligation, which is to kindle and share the light within our hearts.

"For God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (*II Cor. 4:6*) □

Mystic Light

The Cross-Roads

In a literal sense, the cross-roads means **THE CROSSING OF THE ROADS**, but in a deeper sense it may also mean **THE ROADS TO THE CROSS**. The first definition brings to mind the idea of a point to which various roads converge or from which various roads diverge; this in turn suggests a possible halt, a choice to be made between various options, and the necessity to change direction. The second definition brings the idea of the Cross which Christians use as a symbol of humility, sacrifice, transmutation, death, and rebirth. The Cross is a very old symbol used by religions that existed in Ancient Egypt, in India, as well as in the Americas long before the Christian era. It is an old symbol which relates to the number four, so fundamental to Man and our planet Earth: the four directions of space, the four turning points of the path of the Sun along the Ecliptic, the four seasons, the four angles of any astrological chart, the four kingdoms, the four basic elements of earth, water, fire and air, the four alchemical substances of salt,



sulphur, mercury, and azoth, the four major divisions of the human body: bones, muscles, nerves, blood vessels, and last but not least, the four lower vehicles of man that allow his Spirit to navigate in his earthly environment.

Naturally these two concepts of the crossing of the roads and of the roads to the cross are intermingled, for when our path reaches any crossing of the roads we have to make choices, and choice implies sacrifice, and each sacrifice is a step on the road to the cross. Conversely, when we progress towards the cross, we encounter new challenges and meet new opportunities, and each time, we reach new crossings of the roads.

When we speak of choice, we speak of the necessity to "stop and think," to decide between various options, facts, and values, and then to act accordingly, trying to do our very best. It has been said: "Do your best, God will do the rest." This injunction signifies very well our human condition: we are required to do our very best, not the ultimate Good—even though this would be very desirable, of course—because in our present human condition the ultimate Good is out of reach. If we look back at our life and at the manner we traveled through all its crossroads, we see how sinuous our journey was, how many questions we confronted, how hesitant some answers were, how, at times, blindfolded we were, and at other times, how capable we were at looking straight in the Light of Truth. All this shows that instead of living in a world of clear notions, of precise truths, of definite evils recognized by all of us, we live, at least for the moment, in a world of foggy concepts, of approximate truths, of relative evils; in other words, in a maze of incertitudes. But each time we are confronted by a new road to take, or are offered a new cross to bear, we are not expected to stop or go backward but to "keep moving," as courageously and honestly as we can. In so doing, we discover that we are not left alone and that "God will do the rest," be it through our Higher Self or through divine Providence.

When our Higher Self helps us solve problems, it usually manifests in the form of clear intuitions that allow us to find our way in the dark. The process works like a compass on the high seas, or like Ariadne's Golden Thread in the maze of our life. Unfortunately, our connection to that spiritual power is not always clear, due to our own shortcomings. We have not yet acquired the wisdom that gives the knowledge that is 100% reliable. Our inner divine intuition, which knows exactly what is good is, in a higher sense, like a light shining in the dark and covered by the layers of our fears, of our preconceived ideas, of our likes and dislikes, and other self-imposed limitations, in one word: our ignorance, and all these layers prevent us from

finding the road that our intuition nevertheless faithfully illumines. As we say in the Rosicrucian Fellowship Temple Service: "For now we see through a glass darkly, but then face to face. For now we know in part, but then we shall know, even as we are known". (cf. *I Corinthians 13:12*)

Examples illustrating how "darkly" we see are numerous:

When we know the necessity of rebirth and of bringing children to the world, how right are we in promoting birth control? When we know the sanctity of life, how right are we to legally condemn to death some criminals under the pretext that in doing so we prevent them from harming others any longer? When we know that higher beings progress in their evolution by helping the various animal lifewaves, what right have we to spay or neuter them when they are too prolific? When Christopher Columbus finally landed in what is now America, was he a hero bringing a new civilization to straggling nations or a greedy oppressor looking for gold? When the Jews and the Palestinians fight for the same piece of land, who is out of place?

We may also see that when there is a challenge facing us, we may adopt three different types of behaviours: First, we may pretend that there is no challenge at all, and decide to pass by, unmoved; this is the passive way. Second, we recognize the challenge but, because of fears or other motives, we decide to back off or to make the challenge disappear; this is the negative way. Third, we recognize the challenge and decide to act and to "do our best," knowing that, perhaps, in so doing, we have a 50% chance of being right and a 50% chance of being wrong (all that because the voice of our inner intuition is not always clearly perceptible as we previously saw). This is the positive way, for it is better to act and to make a mistake than not to do anything.

But we may also consider that sometimes circumstances are such that there is no real "good" or "bad" choice to make and that the final value of our choice must be determined by the nature of the chain of actions and reactions

our choice has induced. In other words, there may be some instances where the most important thing is not the choice we make but the way we live and act afterwards. For example, it may very well happen that a choice which was a good one at the start will lead to catastrophic results because down the line we have been careless or lazy instead of doing our very best. Then it was not the choice, but the way we handled the matter that was bad. On the contrary, an initially "bad" choice, that for some reason generates within us the willingness to work hard and against all odds, may very well bring very positive results and turn finally into a good choice. In the drama of life, nothing is ever determined in advance. Rather, by our constant active participation, we may bring changes that can alter the course of events for the better. This is one of the aspects of epigenesis we will speak about later: We are not like arrows running along straight trajectories, but rather winged beings who, even though far from being angels, are capable of flying at will.

So man is constantly confronted with alternatives and choices, constantly negotiating new cross-roads in the journey of his life, and in this perpetual confrontation he meets the archetype of the Cross, which is not to be viewed as a stop sign, but rather as a landmark stating: "Here is an important moment in your life, an opportunity to wake up, to ponder, to transmute, to change—in other words, to confront and to grow.

The idea of confrontation, either within oneself or with others, reminds us that we do not develop harmoniously at once all the va-



rious facets of our being. In fact, we are like the amoeba whose plasma is oddly shaped in a variable number of arms: from our inner central nucleus, we develop some skills, but some are left on the side to be worked upon later, whether during this present life or some future ones. According to the nature of the confrontations we are exposed to, we extend or retract our various skills but, ultimately, having unfolded all our potentials, we will be perfectly round, or rather spherical: from the shape of the human Cross we will have evolved to the perfection of the Sphere.

We may also ask ourselves: Why did Jesus Christ have to die on a Cross? Is it only because this type of execution was common in Israel at the time of the Roman occupation—or is it rather because it really symbolizes our human condition? Why did Plato write that "the Soul of the World is crucified"?

Among many answers, let us say that it illustrates the fact that we live within two different planes of existence—visible and invisible—at the same time. The visible plane, with all its

physical limitations, is represented by the horizontal limb, and the invisible plane, filled with the currents of the spiritual life, is represented by the vertical limb of the cross. At the present stage of evolution, man lives at the crossing of the two limbs, at the center of the Cross, at the cross-roads of spirituality and materialism.

But there is something remarkable to notice: the two limbs are not in a fixed position in relation to each other—the horizontal limb may move along the vertical. For according to our lifestyle on the physical plane, we may lower or raise the horizontal limb of our personal cross, that is, crossing the vertical limb at various levels. If the spiritual impulses pouring from above, along the vertical limb, do not have to travel too far and are able to permeate fairly easily the horizontal element, without meeting too much resistance at the center of the Cross, it means that our inner spiritual nature influences our physical life and expresses itself in our behaviour. In turn, the more spiritual our daily life becomes, the higher the horizontal limb is raised and the easier it is for our spiritual nature to make itself heard and manifested. This is a two-way street, and it is up to us to create or dissolve the traffic jams!

If we now place our Cross in a three-dimensional world, we get a Sphere whose center is the center of the Cross and whose shape is generated by all the various possible positions of the four limbs. The Sphere is the direct expansion of the Cross, and we understand why, from ancient times on, it has been considered a representation of the Absolute, of the Primordial Divinity. This is also the reason why the Sun, the planets and all highly evolved celestial bodies are spherical in shape and why from the spherical egg, or ovum, given to us by our mothers, we develop a physical body shaped after the Cross that, later in our evolution, will lead to a spherical form again.

Physics teaches us that when two forces work at some angle to each other (as the two limbs of the Cross), a third force is created. So what happens at the crossing of the limbs of our personal cross? This is the point where the spiritual impulses from "above" bump against the resistance

of our mental ignorance, of our emotional fears, and of our physical limitations. But when this resistance is dissolved, when the obstacles have been overcome or transmuted, the fragrant white rose of our heart may unfold. From the center of this white rose, a third force springs up, namely, our capacity for Epigenesis. In plain words, Epigenesis is our aptitude to create new conditions independent from what previously existed. It is our way to express the God within us, to start being real creators. But for this to happen we must craft specific spiritual skills and tools: temperance, courage, prudence, justice, hope, faith, love, and above all, our love for each other, which is a reflection of our love for God. These are the petals of the White Rose. Remember that the Eglantine, the wild rose, preceded the rose as a symbol in the early mysteries. Then it was replaced by the Red Rose, for the rose, created by man in ancient Persia, represented a step higher than the Eglantine. Then, later on, the Red Rose was replaced by the White Rose, showing that the cleansing of the blood has been accomplished and that the passions of our hearts have been sublimated. So the element, by means of which we keep our balance at the cross-roads of our existence, is our heart. What allows us to listen to the spiritual impulses of our divine intuition is our heart; what gives us the energy to walk accordingly is the courage we find in our heart. We know that Leo, the sign of courage, rules the heart, and we all remember the history lessons of our childhood when we heard about Richard the Lion Hearted. So, my friend, take heart, and keep walking from cross-roads to cross-roads !

But now you will say: what about the mind, and the brains, left and right?

Of course mind and brain are indispensable for a fully productive human life. The mind is the funnel through which the spiritual impulses flow along the vertical limb of our Cross. It is the focusing point that directs the spiritual energies towards our consciousness. It does not create them but it is like a receptacle, open at the bottom. From there the spiritual impulses are translated by our brains into messages that we

can understand and put into practice. This explains why, when a human being has a damaged brain, whether by birth or by accident, he cannot fully express, in this life time, the injunctions of his Higher Self. This condition does not make his life worthless; the lessons to be thus gained are also important, but they do not correspond to a normal course of evolution. They are rather the sign of ripe destiny filled with golden crops yet to be gathered in a future life.

So the spiritual impulses are translated by our brains into clearer messages, but we can put them into practice only if the heart gets involved. This is why, according to the Chinese, the seat of intelligence is in the heart, and why we read in the Bible: "As a man thinketh in his heart, so is he." If the heart does not get involved, the messages from above get "stuck" at the crossing of the two limbs, the person becomes "brainy," sterile, rigid in his or her ways, with an indigestion of ideas which have nowhere to go. We may find a good example of this condition in the New Testament, when Christ rebuked his disciples for not understanding because their hearts were hardened.

But if the door to the heart is opened at the center of the Cross, then things start to happen. If the door to the heart is barely opened, only small things will happen. If the door to the heart is wide open, then the flow of Life will allow big things to happen.

How can we explain otherwise the extent of the realizations achieved by single individuals who, alone, changed the world for eons to come? What was their secret? What was the secret of the twelve apostles, of Alexander the Great, of Joan of Arc, of Abraham Lincoln, of Martin Luther King? They all had "big hearts" and so were able to put into action what they had received from above. What do you think is Mother Theresa's secret?

This does not mean these people were, or are, 100% right in everything they do or say. It simply means they have been willing to try hard to do their best, and had the courage to dare to be innovative. They have understood that to "stand still" is to die a final death, while to move on only brings the death of old ideas, old habits, old friends, in order to be reborn to a new level of existence, to a new life. Then, and only then, the Cross of death becomes the Cross of resurrection.

It is interesting to note, in passing, that in the Roman World, before the Christian Era, statues of the God Mercury were raised at the main cross-roads of the Empire reminding the traveller that to protect himself from the dangers of the journey he just had to be careful and obey some rules. It was

the time when the power of the law was dominant. Later on, after the coming of Christ, people replaced the statues of the God Mercury by Christian Crosses showing that the traveller would now use another type of protection, involving love and prayer.

So the lesson of our journey through the cross-roads of our life is both a lesson in confidence and courage, but also a lesson in acceptance, humility, understanding and compassion, and understanding again, and compassion again. We are followers of Jesus Christ and, like Him, we have to confront cross-roads as He did at Gethsemane, to bear the consequences of our decisions and carry our cross as He did along the "Via Dolorosa," and we also have to die to our old ways on our small Golgothas in order to resurrect, as He did, to a new and broader life. Above all, we have to remember some of His last words on the Cross: "Father, forgive them, for they know not what they do."

Ignorance is the only sin, but to refuse to learn is even worse. When gathering experience we often make mistakes, but we learn from them and try not to repeat them. Realizing that we are prone to make mistakes, we will remember that others are also prone to do the same. Let us therefore forgive each other for all the mistakes made and learn to walk together supportively and compassionately through the various cross-roads of life knowing that, somewhere in time, we will lay down our pilgrim's staff, dust our feet, and reenter, as brothers and sisters, our Father's home. □

—Nadine B. de Galzain

Mystic Light

The Pros and Cons of Abortion

So much has been said, and is still being said, written, aired on radio and television, and argued in the court rooms about abortion these days that one is inclined to believe further mention of the subject is obnoxious to most of our readers. However, the decision in regard to this matter by the Supreme Court of the United States, which in effect nullifies restrictive abortion laws in the various states, makes the student of the deeper truths of life and being more uncomfortably aware than ever of the imperative need for added understanding of the factors and deplorable consequences involved in this un-Christian practice which has become so alarmingly casual and frequent.

Formerly, in most places abortion was legally permissible only if the welfare of the mother required it. That it was often illegally and unscientifically performed by unqualified people is well known, this no doubt being one of the factors in bringing about the movement to legalize abortion in the United States. Of course, making it "legal" in no wise lessens the moral implications, even though it may reduce the proportion of cases where physical harm to the mother occurs.

In its historic decision the Court held that the State's prohibition of early abortion would be an unconstitutional invasion of a woman's privacy, since the sole legitimate interest of the State in this matter is to make sure that abortion, as a "medical process," takes place under circumstances which provide adequately for the safety of the patient. This would naturally require the services of a licensed medical practitioner. Furthermore, in the opinion of the Court, the State can constitutionally take steps to protect the unborn child only after the developing

fetus has reached the stage of "independent life." Avoiding the crucial question as to just when "independent life" begins in the forming body, the Court went on to add the following: "When those trained in the respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer."

Since this matter is of such vital import to all of the human race, both now and in the future, and its consequences so far-reachingly deplorable and contrary to spiritual unfoldment, it would most certainly benefit every adult individual to consider it open-mindedly in all its physical and spiritual aspects. The Court's reference to "this point in the development of man's knowledge" must surely refer only to the knowledge which is *accepted* by the general public. Fortunately, there are human beings who have progressed far enough spiritually to have acquired knowledge not yet accepted by the majority of mankind. Among those advanced ones are the Brothers of the Rose Cross, Adepts who work constantly for the welfare of humanity, and who have given out the Western Wisdom Teachings in their efforts to counteract the insidious effects of materialism and to further spiritual evolution in general.

Prominent among the truths in this Teaching are the twin laws of Rebirth and Consequence. The doctrine of Rebirth teaches that each Ego is an integral part of God, enfolding all divine possibilities; that by means of repeated existences in gradually improving bodies the latent possibilities are developed into dynamic powers; that none are lost by this process, but that

all mankind will ultimately attain the goal of perfection and re-union with God. What we are, what we have, all our good qualities are the result of our actions in the past. What we lack in physical, mental, or moral excellence may yet be ours in the future. As we sow, so shall we reap. Each life provides us with experiences essential for our progress. If we are not allowed to incarnate in a physical body, we do not have the experiences.

The generally accepted idea about "killing" (except by the very materialistic mind, which accepts only form) is that *life* is terminated, simply because the body is no longer able to function. This is a mistake. Life is eternal, as both the Bible and occult science teach, and the individual Spirit inhabiting a body, or beginning to inhabit it, cannot be destroyed. However, of course, the form in which it has to live on Earth in order to gain the experience necessary for its progress can be, and too often is, destroyed. To do this is just as reprehensible as it is to break any other of the spiritual laws governing our universe. "Thou shalt not kill" is a basic law for humanity, even though it refers only to the form, and those who defy it, by abortion or otherwise, must at some future time pay a heavy penalty.

Another most vital point to be considered in connection with the practice of abortion is the sacredness of the creative power in the human being. This is the Holy Spirit aspect of God and man, referred to in numerous places in the Bible (*Matt.* 1:18, *Mark* 1:8, *Luke* 1:15, *John* 14:26, *Acts* 2:4, etc.), the power that is used to create not only physical bodies but also, on a higher level, mental and emotional accomplishments in literature, poetry, art, music, science, etc. To misuse this holy power for gratification of the senses is the "great transgression" spoken of in Psalm 19:13. This is the "sin" (action contrary to spiritual law) that is not forgiven, but must be expiated through suffering in diseased and incapacitated bodies and minds. As Christ Jesus said explicitly: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men." (*Matt.* 12:31)

When one considers the intricate and awe-inspiring process which takes place in the invisible worlds, involving the activities of the Angels and their helpers, to bring an Ego back into a

physical body, and all of the past causes and effects that enter into this event, he surely must hesitate to destroy the infant vehicle, even if it had been in formation for only a short time. Let us recount briefly how occult science describes this process.

After having been strengthened in the ineffable harmony of the higher world called the Third Heaven (mentioned by St. Paul in *II Corinthians* 12:2), the Ego has a desire for new experiences in the Physical world and begins to contemplate a new birth. This conjures up a series of pictures before the vision of the Spirit—a panorama of the new life in store for it, containing the principal events which begin at the cradle and end at the grave. In some cases several panoramas may be shown, so that the advanced Ego has a choice.

Having chosen the life it will live, the Spirit, possessing only the forces of the four seed-atoms (the nuclei of the dense, vital, and desire bodies, and the sheath of mind), the Ego begins its descent into the Physical World. The forces of the mind of the last life are awakened from their latency in the seed-atom, and begin to attract materials from the Region of Concrete Thought for which it has an affinity. The same then occurs for the desire, the etheric, and the dense bodies. This material forms itself into a great bell-shaped figure, open at the top, where the seed-atoms are. When the proper time comes, the building of the new body and its placement in the proper environment is done by the four great Beings known as the Recording Angels, or Lords of Destiny. The vital body is built by the inhabitants of the heaven world and the Nature Spirits in such a manner as to form a particular type of brain. However, the returning Ego itself incorporates therein the quintessence of its former vital bodies, and in addition to this also does a little original work.

The vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix or mold is then placed in the womb of the future mother. The seed-atom for the dense body is in the triangular head of one of the spermatozoa in the semen of the father.

When the impregnation of the ovum has taken place, the desire body of the mother works upon it for a period of time from eighteen to twenty-one days, the Ego remaining outside in its desire

body and mind sheath, yet always in close touch with the mother. Upon the expiration of that time, the Ego enters the mother's body. The bell-shaped vehicles draw themselves down over the head of the vital body and the bell closes at the bottom. The Ego broods over its coming instrument, asserting its individuality and resisting formation by the mother of the nucleated blood cells. The old cells gradually disappear, so that when the silver cord is tied at the quickening, all nuclei have disappeared, and the Ego is absolute autocrat of its vehicle, a precious heritage.

Thus we see that abortion, while it does not kill the Spirit, which is eternal, does destroy the form essential for its use on Earth to gain necessary experience, and is therefore a most sinful and degrading act. It matters not at what stage of its growth the fetus is destroyed, the dire consequences are the same.

What is the sensible solution to this immoral practice? Simply put, it is self-control. Human beings will at some time have to learn to master the Luciferian urge and not allow the power of lust to direct their lives. A high ideal, yes, but upon its achievement depends the welfare of the race.

However, it should be thoroughly understood that the mere suppression of sexual attraction is not a virtue in itself. The creative force must be

used—directed into higher channels.

Instead of seeking physical gratification when conscious of the surging impulses of the lower nature, if the individual will focus his thoughts and imagination upon something he desires to create—a poem, an invention, a picture, a musical composition, or some material demonstration such as a home or a new business venture—he will find that a double purpose is served. The objective demonstration will be accelerated and the process of transmutation or regeneration within his body will, at the same time, be noticeably stimulated. Physical exercise alone is also of help, but when accompanied by creative thoughts is more effective.

Meditation upon high and inspiring subjects has power literally to transform forces impregnating the sexual fluids, for these fluids are really carriers of etheric force, the true creative agent. An inspiring poem or passage from the scriptures can be the channel for immediate direction of the thoughts and creative power into uplifting currents. By consciously directing pure love currents from the heart into the creative centers of the brain, sexual activity may be transmuted into activities of mind and spirit, with a corresponding birth upon the mental and spiritual plane. □

The Mystic Rose

The Mystic Rose is a symbol of compassion. The heart of one who feels as Christ Jesus did when He said, "Come unto me all ye that labor and are heavy laden and I will give you rest," is said to be as a great light with rays emanating from it, not unlike a flower. Thus the name "Mystic Rose."

Some love comes about naturally, such as the love of a mother for her child. It is easy to love those who are lovable or who love us. But if that is the only kind of love we know about, how can we develop this Mystic Rose, or Christ, within ourselves? It is essential that we love those who are not lovable and those who hate us. This we can learn to do by deliberately using the knowledge that we are all one in God—each a part of His Plan.

By use of the will we can turn our thoughts away from hate, antagonism, and fault-finding, and begin sending thoughts of kindness and prayers of blessings to those we are inclined to dislike. This puts into effect a tremendous force for good in the world: good for ourselves, for the object of our love, and for the whole estate of mankind. One good leads to another good, and soon it is everywhere just because we chose to love and to be kind and forgiving.

Let us develop this Mystic Rose in our hearts. By so doing we rise above all that is selfish and reach a state of bliss. We are happy when we love and unhappy when we hate, so why not be happy all the time? □

—Gladys G. Bridewell

Mystic Light

"America's Holy War"

Under this heading, the nation's foremost news weekly, *Time Magazine*, devoted a feature-length cover story to the ongoing battle between religious "separationists" and "accommodationists" in which it seriously strove for balanced presentation.¹

The separationists, of course, are those who "insist that in a country with nearly 1,200 different religious bodies, the only way to keep the peace is to keep them all out of the shared public sphere." The accommodationists claim that "the wall of separation" between church and state has grown too thick and costs too much. By isolating God from public life, they argue, the courts replaced freedom of religion with freedom from religion."

Some unbelievable things are related by *Time Magazine*. "A primary school teacher discovered the word God in a phonetics textbook and ordered her class of seven-year-olds to strike it out, saying that it is against the law to mention God in a public school." A clergyman was "ruled unconstitutional" because in a graduation prayer he "gave thanks to God." Many schoolbooks omit "to whom the Pilgrims gave thanks on Thanksgiving."

Laments one observer, "Little children, by the time they're in second grade, know that God is illegal."² *Time* editorializes, "For the past 40 years or so . . . the tide has generally favored the separationists, "though opinion polls cited in the article strongly favor the accommodationists, who are resolutely rallying." "Truth," it has been said, "is war's first casualty." As "America's Holy War" drags on, one should not lose sight of certain basics:

1. America was founded by deeply religious people seeking freedom and to extend God's kingdom by preaching to the heathen. No nation has more idealistic foundations.

2. When the Constitution was drawn up, all but 5,000 citizens were Christians, overwhelmingly Protestant. That means only about 1/8 of 1% were not.³ Prayer was offered at the Constitutional Convention. The Constitution "was designed for a religious and moral people," according to President John Adams,⁴ "for it is absolutely impossible to legislate morality into people."⁵ The Bill of Rights, it has been noted, was written for a people in whose hearts there already was a "Bill of Responsibilities."³ Nothing on earth is perfect and the time will not come when all people are fully satisfied. When complaints in this "Holy War" come from all quarters, it may be an indication that the status quo is quite fair, for dissatisfaction will be equitably distributed.

4. Despite shortcomings, the United States has achieved more unity amid diversity than any other populous nation. "America is the only nation in the world that has created a society with harmony and unity among many faiths."⁶

5. There is no separation of church and state. *Time* quotes Chief Justice Rehnquist as describing this concept as "a metaphor based on bad history." It is not in the Constitution, but in a private letter of President Jefferson with no legal weight whatever.

6. The First Amendment was clearly intended to prevent religious monopoly by a single group. It was directed against "an establishment of religion" by Congress.

7. The Founding Fathers and subsequent directors of national destiny intended that religion be an integral part of American life. "In God We Trust," part of our national anthem, has been on United States coins since the Civil War, at which time a national Day of Thanksgiving was instituted. Can there be any doubt to Whom it was directed? Congress and the Supreme Court regularly open with prayer. It has been suggested that if those who object to the status quo are really sincere, they should refuse pay-ment for "religious" holidays!

8. Had it not been for Christian principles, America would not have achieved its basically benevolent superpower status. Admittedly, not all national policy has been edifying, but the "good" dominates.

Not much is heard today about the Protestant work ethic which has been mainly responsible for creating history's most affluent society. The early colonists were deeply concerned about their salvation. Their reading of the Bible convinced them that material abundance is proof of divine acceptance. So they went out and created wealth. This is also why they restricted suffrage to those with property. Property owners were viewed as successful and God's elect and were therefore alone qualified to vote wisely.

Because of the Christian beliefs of early America, people of divergent religious views were also allowed entry. Except for America and a few other small exceptions, the world norm of the time was, "*Cuius regio, eius religio*—he who rules, his religion." Many non-Christian groups now agitating to get Christianity out of America's public life should recall that had it not been for the views they now vilify, they might not be here.

9. To the extent that this nation has turned away from the Christian morality of its founders, it has also declined. Why has it amassed a debt of several trillion dollars? Because its people wanted goods and services they were unwilling to pay for. At one time this sort of thing was called stealing. Stealing on the part of some is behind the Bank and Savings and Loan "mess" which, it is variously estimated, may

cost up to one trillion dollars! Continuous deficit spending is also stealing in the sense of taking from future generations that which they have not yet even earned.

America's fastest growing industry is prisons. The cost is horrendous. Those people who espouse moral values are not the criminals. An occasional media report on Christian communities shows people living with doors unlocked and few or no police. Wouldn't it be great if the whole nation could function this way?

Yet new nemeses loom on the horizon. "As Crack Kids Enter the Classroom," offspring of addicts, and their numbers will "continue to grow," it will take extra billions to educate these severely handicapped youngsters.⁷ *Time* quotes a Supreme Court Judge: "My mother says that when they took God out of the schools, the schools went to hell." There has been an ongoing effort to remove Him from all life, but "righteousness exalteth a nation: but sin is a reproach to any people."⁸ America is living (or should one say dying) proof! It has been compared to fresh-cut flowers. They may look like those still connected to their roots in the soil, but they'll soon wither. America has been severed from its moral moorings. "If the foundations be destroyed, what can the righteous do?"⁹

This has been recognized even in the land some used to call "Satan's seat,"¹⁰ the former Soviet Union. Its "educators want to teach Christianity as the basis of morality."¹¹ Evidently they recognize that at this stage of human evolution, the masses are unready to "do right because it is right."¹²

10. There is a solution to the Holy War! America being the matrix of Aquaria, Christian morality will not disappear. But this fact alone will not guarantee the conflict's cessation. As noted above, early America was almost entirely Christian, yet religious groups battered each other bitterly.¹³

What is the current inter-church struggle about? One issue is prayer in public schools. A bumper sticker says, "Kids Should Pray." This is true. But is the kind of praying in public

school real prayer? At best, it is saying prayers. There is a difference. And who should write those prayers? None will suit all. Said the Christ, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."¹⁴

There is also the controversy over public display of symbols. What is accomplished in this struggle? It will not "convert" non-members and may even offend some. Should Christians go "underground?" No. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."¹⁵ Society's needs are enormous. There is more than enough room for all to perform "good works." Success is assured and nobody will start a Holy War!

It is the outer trappings that cause conflict. As always, the material divides, the spiritual unites. According to a major publication, "The New Age . . . has come of age . . . People are realizing they can't go outside themselves for answers."¹⁶ Of course the New Age is not yet fully here, but just dawning. But because of this dawning there is already a growing awareness of genuine faith's inwardness which is mysticism. As this increases, there will automatically be less emphasis on the outer, the material, the divisive.

"The Piscean religion has taught the worship of an external Christ . . . In the New Age, the masses will learn . . . of the indwelling Christ." "The fundamental tenet of His teaching is contained in His words, 'The kingdom of God is within you.' When we discover this kingdom within ourselves, we shall find it also in others, and in all things about us. The Path of seeking must be the way of love."¹⁷

This is what will end the "Holy War." □

—A Probationer

1. *Time*, December 9, 1991, pp. 60-68.
2. "The secular establishment has been patiently and persistently dismantling America's inherited value system and its ethical foundations." *The New World Order*, Pat Robertson, p. 164. Accommodationists find ways of circumventing court injunctions "legally." At a high school graduation ordered not to mention God, a student on the platform to receive his diploma contrived a sneeze, and hundreds yelled "God bless you!"
3. Pat Robertson, *op. cit.*, p. 64.
4. *Human Events*, October 31, 1987, p. 84.
5. *The Rosicrucian Philosophy in Questions and Answers, Volume II*, Max Heindel, p. 296.
6. *Church and State*, December 1991, p.20.

7. *The Christian Science Monitor*, November 5, 1991, p. 19.
8. *Proverbs* 14:34. "There is not one great American in history who was born in a home of infidelity." Wilbur M. Smith, in *I Quote*, Virginia Ely, editor, p. 129. "History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster." Douglas MacArthur, in *The Death of a Nation*, John A. Stormer, p. 178. America's malaise has also been diagnosed as politics without principle, wealth without work, pleasure without conscience, knowledge without character, business without morality, science without humanity, worship without sacrifice." E. Stanley Jones.
9. Psalm 11:3.
10. *Revelation* 2:13.
11. *Christianity Today*, November 25, 1991, p. 23. "The Soviet people have always understood that the battle against communism is ultimately a moral one. *Impri-mis*, December, 1991, p. 1.
12. Max Heindel, *op. cit.*, Volume I, p. 183. Italics in text.
13. In colonial America the most freedom and harmony was in Pennsylvania, founded by the Christian mystic, William Penn.
14. *Matthew* 6:6.
15. *Matthew* 5:16.
16. *World Press*, December, 1991, p. 18.
17. *New Age Bible Interpretation, Old Testament, Volume II*, Corinne Heline, p. 259. *The New Age Bible Interpretation, Volume IV, The New Testament, Part II*, Corinne Heline, p. 79.

Mystic Light

Differentiation: The Key to Individuality

Birth gives new chance to the Spirit to grow by experience of trial and error. It is a new phase in which we forget the past and shift scenes, travel new paths. Birth is the result of the individual's desire for experience; for only thus do we grow and evolve spiritually.

When we have become individuals we have become self conscious channels for the working out of the universal pattern. Without self consciousness we would be without the ability to exercise our freedom of choice and we would have no will of our own. But individuality has its penalty and responsibility. As we become self conscious channels for either good or evil, we come under the great Law of Cause and Effect or Karma. Then man takes his place in the Great Cosmos, a factor for all that is good or bad, a potentiality of construction or destruction, according to the use he makes of his constantly developing talents. He lives or falls by what he himself chooses to do. But his life touches so many others, that his good or evil can end in an avalanche of sorrow and destruction, or in a blazing trail of glory.

Birth is conditioned by our past lives. From where our individuality takes over, we are personally responsible for what we do and even think; for thoughts are things and are sometimes even more powerful than the spoken word. When the spoken or written words have an ill effect upon those about us or on the world at large, we are doubly accountable; for they live on even after our own physical bodies are gone. The spoken or written word lives on and multiplies; we may need many lifetimes to correct the results from our words or writings.

If we have discouraged others from taking up a Teaching that might have helped them, even if we may not ourselves have received help from it, due to our nature, then we may have indeed done a great wrong. Man lives by the good he has been able to extract from the different Religions and Philosophies of the world. They are his help and sustenance in times of stress and represent an organized pattern or program of

living. They make him feel less alone. He feels linked to a body of other good aspiring people. If his confidence is taken away in the only thing that at that particular time may sustain him, then we have robbed him of one of his birthrights and have sold our own, for spiritual Good is not easy to come by. The criticism of the world against things and people and movements can be devastating.

All people who participate in philanthropic work can bear witness to this fact. Those who seek to help others and seek to take part in movements that do such work, are often misunderstood. Our best example is that of the Christ himself. They crucified Him. They questioned Him and doubted and maligned Him. Failing in all this to stop His Work, they killed His physical body. But death of the physical body did not stop the advancement of the spiritual force Christ Jesus had thus generated. No more can it stop the work of mankind when it is truly dedicated in spiritual direction. However, we are all human and we can be wrong. We can misunderstand our own motives and reasons for our actions. Our dedication can be real; most all of us are sincere and

certainly mean to do right, but our intentions are not what we usually are judged by.

It is not important really what the human judgments are about us. We will be judged by a greater tribunal and according to Divine Judgment we will be given the necessary lifetimes to rectify mistakes we have made. All these disturbing conditions do spring, actually, from the period when, in our evolution, we became individuals. The mere fact of our being different is the source of most human conflict. Being differentiated, we had set upon that portion of the divine plan that caused us to see all things from different points of view.

We may love our brother, our children, parents, neighbors, etc., but the mere fact that we do have different ideas or viewpoints is a source of potential problems. But what a dull and uninteresting world it would be if we were all exactly alike, though it might be a less complicated and less tragic existence.

We need to understand the basis of the laws that make these things possible. We are less disturbed by the personality and individuality problem if we know these laws. The Rosicrucian Teachings offer a great fund of valuable information in this line, and anyone who studies carefully *The Rosicrucian Cosmo-Conception*, will never need to worry about the Why of any human experience. It is most necessary to be aware of these facts at this time, as we are in an age of great upheaval and unrest. Humanity is preparing for the final day of this Cycle of Experience. Our own individual differences are crucifying us. Within ourselves we are not at peace

and inner conflicts are more devastating than anything that can possibly happen to us coming through another person. "Man know thyself," is indeed a truth for "We cannot then be false to any man."

Being human we are still subject to outside influences and irritations. If we do not understand ourselves how can we understand others, be they ever so close personally? As this Piscean Age closes, which is supposed to bring understanding, we will, as races, make a new step in progress, and the Law of Epigenesis will bring us a step closer to real spiritual development. The Race consciousness must be transcended because at that state of development man is concerned primarily with materialism. It has been said by Wise Ones and explained in *The Cosmo-Conception* by Max Heindel that this phase of our existence will end in the Epoch when there will be an adequate number of ordinary humanity who will have evolved sufficiently to be spiritually alert and able to recognize the Christ qualities in the Highest Initiates who could come to be an inspiration and an aid to present humanity. It would be a voluntary thing.

None of us are obliged to advance until we are ready, but such a group would form a nucleus for the last race which is to appear at the beginning of the Sixth Epoch. After that time races and nations will cease to exist. Differentiation, as we have known it, will no longer be needed. Humanity will form one spiritual Fellowship. We have much to learn of Love and Understanding before this is possible. Man learns to love because he has hated and learns to understand because he has misunderstood. The United States has been the Melting Pot of the World. To it people have come from all lands bringing with them their Race Consciousness and here this has been melted down. They married and intermarried down through the generations so that most Americans are already interblended and now are trying to establish their own identity. They suffer the inner conflicts of their old racial patterns as they dimly remember their national trends and patriotisms. But underneath it all they feel that the present and not the past is their field of conquest. They have found a new something here, a new liberty and freedom. They will not be stood up against a stone wall and shot for a differing opinion. They may criticize any man or project and believe or disbelieve anything they wish, have a religion or not, as they choose. Their children may learn about the great Bible stories, they may learn all that is good of past teachings or grow up as infidels.

This liberty also has its dangers. It is one thing not to be forced to learn a thing, but another not even to have an opportunity to learn of the things our grandparents learned. For



June 15, 1992

Dear Friend,

Inside this humble cover is a unique reading opportunity: Rays from the Rose Cross Magazine from The Rosicrucian Fellowship.

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when we know about certain basic things, we can judge for ourselves; we have something to gauge our life by. There is a terrific penalty attached to parents who will not give their children a chance to know these basic things as they may be growing into little hoodlums without much respect for law or order and even less respect for their parents. Children have to have something to go by. At certain stages of our lives we need some sort of pattern to follow until we learn to do our own thinking.

As Nations this is also true. We are overburdened with human laws because we are not, as yet, capable of living so that we will not destroy ourselves and each other without them. But this cannot continue, our super-structure is now so top-heavy that it may shortly fall from its own weight. So evolution goes on, forced by man's need to simplify his own pattern of existence. Complexities are man-made and must be removed by man.

The present system of taxes is an example. The idea has been constructive as it has provided for schools and education and improved living conditions for all. But man invents an easy way to escape taxes by not declaring his proper income. He is penalized, of course, but this does not disturb him as much as paying the taxes might. So a new step is taken: Social Security is born and a new way to improve man's material, moral and spiritual welfare. It now becomes a benefit for him to declare his assets and earnings. He and his family will be more secure and protected as far as material needs are concerned. But now he actually has to pay as he goes along for his future needs.

A normal human debt can be paid for in dollars and cents but a moral debt often only by the last drop of blood one possesses. Thus we learn. We cannot escape the Law of Cause and Effect. We are confronted by the results of our good or bad actions. All cycles of living obey this great law of rhythm. Humanities are born and die only to be born again under more fitting conditions. The law of Differentiation that makes us Individuals takes care of that. Always, hope springs eternal in the human breast. Life is glorious and

beautiful whether one is awaking to a new day of birth or drawing the last human breath. Man must not lose his courage for he finds himself in the great pattern woven for the destinies of all humanity. For the thread that is his own is as necessary to the whole as even that of the greatest who have walked the earth. His may be the one thread that kept the fabric from unraveling. A chain breaks at its weakest link.

This gives us courage for we are all a weakest link in some regard, we were born to find out what our weakest link is, so that we may strengthen it and no future chains may be broken on account of us. God gives us strength to do what we must do and wisdom to recognize it. The time is growing short. No man knows when we shall be called to the accounting, not only for what we have done but also what we have failed to do. Life's fabric has a pattern that even the wisest cannot altogether know; but there is a guidance that comes to every true seeker. He does not need to read it in a book nor have it explained by the wisest man. He does not have to go through needless experience unless he so elects, but he is in closest touch with the Infinite for he is a part of it. When he truly realizes his at-one-ment with the great cosmic powers, the problem of Individuality and Human-Differentiation will have been solved. For recognizing the unity of all things is the surest way of arriving at a solution. All needless things drop away. All necessary things remain. That is why there is no permanence in human form and material things. Only Spirit lives on for only spiritual things are real.

All the states of evolution through which humanity is obliged to pass are in the Ultimate for that specific purpose. Man dies that he may truly live, for thus he shares all that ever was or ever will be. He becomes part of time and space; for on the journey to the Halls of the Infinite lessons are gathered and blended. All will be a composite whole to make the mighty fabric of the Universe complete. □

—Dr. LaJune Foster

Mystic Light

Law and Love

To understand law, to trust in the justice and wisdom of the law, to be able to perceive the workings of law in our own lives and those of others is a wonderful perception. At once, we find the whole burden of existence taken from our shoulders. We comprehend the true relationship of ourselves to others and to all things. No longer are we inclined to live little, frustrated, impatient lives; no longer are we selfishly concerned for our own future or that of others.

Perception of law bestows peace and understanding. To some, law brings joy and opportunity; to others, suffering and sorrow. To some are sent riches and a land of plenty; to others hunger, deprivation, and disease. Law sends to each, not only exactly what he deserves, but exactly what he needs for his development. It is the motion of God in the universe.

If in our own lives we can understand all this, we are relieved from the necessity of negative responses to that which is just, wise, and inevitable. Anger, hatred, jealousy, pride, seem unnecessary, even futile. We learn to acquiesce in the law, to live in harmony with the law. Certain things we learn not to do, because we know that we shall be better off for doing otherwise. We do not eat meat, nor drink or smoke, for example, because we realize that to do so is to break the laws of harmlessness and well being. However, besides *understanding* of law there must be some *response* to law, for we are beings of response. Growth in peace and harmony with the universe is not enough for us. There are relationships between ourselves and others which cry out for expression. Finding ourselves in an environment in which the lives and problems of our associates are thrust before us, some reaction on our part is inevitable. What is this reaction to be?

The Christ gives us a clue to the answer. He intimates that embodiment of law is not within the province of human action, for He said, "Judge not, that ye be not judged." No man can know entirely what the true condition of mind and soul is in others; therefore actions based on judgments as to the moral imperfections of those we meet are generally best avoided. When Christ came upon those who had passed judgment on the harlot and were about to see that justice be done by

stoning her to death for her sins, He said, "Let him who is without sin cast the first stone." "One only is the lawgiver and judge, even He who is able to save and to destroy; but who art thou that judgest thy neighbor?" (*Jas. 4, 12.*) That is to say, our understanding is finite, whereas law is an expression of the infinite. When we seek to administer justice to others, therefore, we put ourselves in the place of the "One lawgiver and judge," we not only act unnecessarily, but we are certain to err in our judgment. Besides the obvious truth that He who has counted every grain of sand and who is all-powerful, as well, hardly needs our help to establish justice, there is the realization that each wrong done and each beneficial deed omitted carries with it its own punishment through the misery of soul and spirit its originator suffers.

Knowing all this, it is only too easy to fall prey to the delusion that, if we are too frail, too imperfect ourselves to embody law, we must be merely passive perceivers, willing or unwilling spectators of its unfoldment and nothing more. We know that in our own lives we are to live in harmony with the law. But where we observe others failing to do so, is it not best to allow law to run its own course so that they may learn without in-

terference the lessons divine wisdom has given them to learn?

This would probably be true were it not that law, as embodied by Jehovah, is only one of the forces in the universe. There is not only law, there is Love—the Love radiated by Christ, to whose ray we are now attempting to respond. Love was personified for our exemplification in the life and teachings of Christ Jesus. Here we reach an important distinction, for while law is a thing to be understood, Love is a force to be lived. While we are to *perceive* law, we must learn to *express* Love. Love is the redemptive power within each of us, the God within, that lifts us beyond and above the law, transforms us and those with whom we come in contact. “I came not to judge the world,” said the Christ, “but to save the world.” (*John 12:4.*)

What sort of man would it be who could observe the starving peoples of the world without desiring to help them? Would he be a Christian? Certainly not. He would, perhaps, understand and appreciate the workings of law, but he would not be expressing the quality of love which the Bible says is the fulfillment of law. “Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.” (*Rom. 13:10.*)

“But,” it may be replied, “if, taking the above example, we feed the starving peoples of the world would we not still be interfering with the law? Hasn’t starvation come to them because it was a condition necessary for them to experience, one needed for their development?”

Yes and no. They starve, not because bodily discomfort, death, or malnutrition are essential to their development in and of themselves, but because it is hoped that through these experiences spiritual understanding will eventually unfold. However, there is a quicker and a better way. Law is fulfilled in Love. The same end can be accomplished by a more direct, more beautiful means. For, just as it is not the intention of law that these people go hungry, but that they become better, wiser, nearer to God, even so it need not be our primary concern to feed their bodies but, rather, to feed their Spirits, to show them that there are those who care for their welfare, who understand their sufferings, and who wish to help them to overcome their difficulties. Whether this concern, this love, expresses itself

through material offerings or otherwise is unimportant, so long as it be done lovingly, with a pure love that rises above mere sympathy and extends even to that which is of God in every man.

We know from experience that one of the best ways to convey these feelings to others is through sharing with them what we have, which in this case would probably mean helping to feed and clothe them, even though through destiny, they may have brought themselves into a state of starvation. In any case, “the gift without the giver is bare.” We must give of ourselves, of our love, or the gift will not have the desired effect. When we do give love, we help to relieve by so much the misery brought about by human action in which we have all had a part. The forces of love are brought just so much closer to victory over the forces of hatred and despair. How much better this approach to circumstances than, cloaked with indifference, to sit back and watch the actions of universal law without doing anything in response to them. For whether we know it or not, each of us is sustained in part by the forces of love already released for our benefit by the Higher Ones. Our own attainment would be slight indeed were it not for the love they expend on us; but our own growth will be the greater and the more joyful if we return this love in kind to those who need it most. Can we, dear brothers and sisters, aim at less if the great Christ is yearly crucified for us? Though we grope but blindly in the dim light of our present understanding, let us rejoice; for there is a Greater Light, the Light of Love. Through this Light, working in us, we may fulfill the dream of destiny.

If we selfishly regard our own purity and advancement in obedience to law while disregarding the needs of others and our own need for self-expression, we violate, in a sense, the law, for only through Love can law be consummated. Law, with all the turmoil and sufferings it entails, exists but to bring us into Love. Law is the reaping of effects generated by causes; but Love is the embodiment of cause. God is Love. Love pierces and transforms effects as God nourishes and inspires us. Love is epigenesis in motion. As we respond to Love, we rise above the law and set into motion new causes more wonderful and sublime than any that heretofore

existed within the compass of the law.

Max Heindel reminds us that indulgence in flesh eating is harmful to health and spiritual advancement, but at the same time he freely admits that the true, the highest reason for abstaining from a flesh diet is an innate desire for harmlessness, an understanding that we must find ways to help rather than injure our younger brothers of the animal kingdom. He also tells us that loving, self-forgetting service to others is the shortest, safest, and most joyful road to God. Nothing could be farther from the concept that one ought not interfere in behalf of others with the workings of destiny than this statement.

Interpreted in terms of our own lives, all this means that mere understanding of destiny and of the mysteries of the universe is not enough. Beyond this lies our duty to our fellow man. If we picture what the reaction of Christ was to those who came to Him for assistance, this is made clear. He did not turn away, saying "Disturb not me. I behold in thee the fulfillment of the law. Thou sufferest; it is well, for thou deservest to suffer. Go, and in silence meditate upon the justice of God which has fallen upon thee." Rather did He say, "I will; be thou clean"; "Thy sins be forgiven thee"; and "Do good to them that hate you."

Thus Christ Jesus reveals to us that we are to become instruments of Love; that in using Love we do not interfere with law. We open up a new pathway, hitherto unperceived, that can transform our lives and through us the lives of others.

Every day we concern ourselves, sometimes exclusively, with trifles, matters that are not related to the expression of Love, and we excuse ourselves with the excuse that these

things, too, are necessary, that if we did not concern ourselves with them as deeply as we do we could accomplish nothing constructive in our lives. But Christ tells us that this is not the case. "Consider the lilies of the field; they toil not, neither do they spin: and yet Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field . . . shall he not much more clothe you, O ye of little faith? . . . ; but seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

There is one thing that all men thirst for: Love. Let us give it to them. Let us remember that the message of the Western Wisdom Teaching is essentially one of service and love. If we dwell primarily on understanding of the law, if our interest is purely in knowing, rather than in feeling and doing, we miss the purpose of this teaching: to satisfy the mind so that the heart may be free to develop and grow. One day, let us remember, it is the heart which is to be greater than the mind. It is the heart of the invisible helper which, in the symbol of a pure, white rose, appears at the center of the Rosicrucian emblem. Always and forever, it is the life, not the doctrines that are important.

If we have a mission, it is not primarily to preach the truth nor to spread the doctrine. These things are the inalienable possession of every man and are made available to each one at that moment when he needs it for his development. Rather is our mission to live the life of Love, so that others may behold the living examples of the power of these teachings working in our daily lives. We must be imitators of Christ, not merely students of His doctrines; and this is why we are and frequently have been surpassed in the service we have rendered to humanity by others working without the benefit of esoteric Christianity. Not that the Rosicrucian Teachings have been impure; not that the light of knowledge has been dim or fading; but that we have not always lived up to the implications of the teachings. Their light has fallen on us, but only too seldom from and through us. Therefore let us be, always, humble in spirit, remembering the words of the disciple of Christ, "If we have not Love, we are nothing."

Somewhere, in the heart of us all lives this spirit of Love, waiting, waiting, with infinite compassion and understanding for us to come to Him. While at table we satisfy ourselves, He is waiting; while we chat and otherwise occupy our minds with trivial things, He is waiting; while we lust after the flesh and the things of the flesh, He is waiting, crucified for us, crucified by us. How long must He wait? How many times must we betray Him? When will we be willing to abandon the things of the lower self, to take up our cross and follow Him into the New Jerusalem, the land of peace? □

—David A. Whitfield

Mystic Light



Our Treasure, Today and Tomorrow

living our past through their eyes. In addition, they will move past us into the future, and that is some consolation from the material standpoint. Spiritually, we have afforded the opportunity for another ego to return to the School of Life and possible to "Win his Wings:" A treasure indeed!

Many treasures are taken for granted, and we only become aware of them when they are threatened by failure or destruction. Consider sight, hearing, taste, touch and smell. Acutely consider the earth, forcibly brought into our conscious awareness now that dangerous things have been happening to her and calamitous conditions prevail. How could we have been so blind? With all our "Superior" intelligence and abilities, we were blind. Primitive man was truly so superior to us that we can't or won't believe it. Chief Seattle, Chief of the Dwamish tribe of the Pacific Northwest, in 1852, said: "The President in Washington sends word that he wishes to buy our land. But how can you buy or sell the sky? The land? The idea is strange to us. If we do not own the freshness of the air and the sparkle of the water, how can you buy them?"

"Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore,

How many treasures do you have around your house? Antiques, art, crystal and fine china might be there. We might have other treasures, aside from wealth, such as a special book, a beautiful painting or a tape of a haunting melody. Or maybe treasures of the heart are the ones we'll see, like photographs, theater programs and the like. Memories! Perhaps memories are the treasures we have, linking us to our roots and to our lives thus far, to those special times with loving parents or siblings, or our best friend, our first date, or prom or wedding.

Treasures, it appears, are in the eye of the beholder, and what was once treasured long ago, like frogs, marbles, bubble gum and baseball, has fallen away like "Puff, the magic dragon." These treasures were evanescent and disappeared in the light of maturity, as the sun banished the shadows. All too soon they were gone, never to return, with their special magic, remaining only as ghostly shadows of the past.

In adult life we may consider our children as treasures, which of course they are, coming to us as gifts from God. But these, too, are fleeting, considering that the longest life is truly short. However, they do provide us with the chance of re-

every mist in the darkwoods, every meadow, every humming insect; all are holy in the memory and experiences of my people. We are part of the earth, and it is a part of us. The perfumed flowers are our sisters. The bear, the deer, the great eagle, these are our brothers. The wind . . . gives our children the spirit of life.

"So if we sell you our land, you must keep it apart and sacred, as a place where man can go to taste the wind that is sweetened by the meadow flowers." And what have we done? Oh, merciful God, what have we done?

We have been searching for our treasures all over the globe, frantically exploring every nook and cranny of all the canyons and mountains, of all the seas, the islands and the continents. We have probed deeply into the earth and into the ocean depths, always striving to wrest from the earth her treasures, but never thinking to give to the earth, perhaps unconsciously resentful that ultimately she takes back the very body she has allowed us to use.

We have turned back and studied ancient history and archeology, hoping to rediscover treasures from the distant past, like a

gold-laden Spanish Galleon. Unable to find them in this way, or to satisfy an insatiable appetite, we have soared out into space, exploring the moon and planets, seeking treasure there. True, we have gained much knowledge, which is always a treasure, but have somehow failed to appreciate the spiritual significance of this endeavor. Perhaps that is yet to come.

In our haste, many treasures have been overlooked or not recognized; like a smile, a twinkle in the eye, a helping hand, a friendly chuckle, a shoulder to cry on, or an accepting pat on the back. A dear friend who always sees the good in everything, is a friend indeed. "Looking on the things of others" should help us come into this realization, so we can put it into our chest of treasures. This is nicely illustrated by a story about the world's great pianist, Paderewski: Many years ago two boys were working their way through Stanford University. Their funds got desperately low, and the idea came to them to engage Paderewski for a piano recital. They would use the funds to help pay their board and tuition. The great pianist's manager asked for a

In our haste, many treasures have been overlooked or not recognized.

guarantee of \$2,000.00. The guarantee was a lot of money in those days, but the boys agreed and proceeded to promote the concert. They worked hard only to find that they had grossed only \$1,600.00. After the concert, the two boys told the great artist the bad news. They gave him the entire \$1,600.00 along with a promissory note for \$400.00, explaining that they would earn the amount at the earliest possible moment and send the money to him. It looked like the end of their college careers. "No boys," replied Paderewski, "That won't do." Then tearing the note in two, he returned the money to them as well. "Now," he told them, "Take out of this \$1,600.00 all of your expenses, and keep for each of you 10% of the balance for your work. Let me have the rest." The years rolled by. World War I came and went. Paderewski, now premier of Poland, was striving to feed thousands of starving people in his native land. There was only one man in the world who could

help him; Herbert Hoover, who was in charge of the United States Food and Relief Bureau. Hoover responded and soon thousands of tons

of food were sent to Poland. After the starving people were fed, Paderewski journeyed to Paris to thank Hoover for the relief sent to him. "That's all right, Mr. Paderewski," was Hoover's reply. "Besides, you don't remember it, but you helped me once when I was a student at college, and I was in trouble." So you see, the kindnesses in life are treasures, too; the casting of the bread upon the waters, benefiting both the giver and the receiver.

What other treasures do we all want? What are they? Where can they be found? How do we go about identifying them? We have turned in every outward direction possible in our frantic search for the pot of gold at the end of the rainbow. We never took the time to search within. And now we ask and ask all these questions. Finally, in a vague sort of way, we begin to understand that real treasures are related to freedom from pain and want, to personal freedom, to harmony, peace and contentment. We sense there is something else beyond the material life, because all our searching in so many places and times, has failed to satisfy us.

Finally, we begin to look at ourselves and our lives. We look within. We find that we have changed over the years. To our amazement, we find that solitude is peaceful rather than boring. We find we no longer need constant outside stimulation. On the contrary, we find it to be more disturbing than comforting. We are no longer restless and moody. What has changed? Somehow, somehow we have grown internally or intrapsychically. It may have begun without our conscious awareness, but there it is deep down inside. We find that we care about what happens to others. We want them to share in the harmony, peace and contentment, and in the freedom from pain and need. We want them to have the very things we want for ourselves. We begin to glimpse our unity.

There is more! We find that we can give without expectation of getting. We can feel gratitude for all our blessings, without complaining about the things we don't have. We can be satisfied, finally, with little joys. The grandiose fantasies have lost their appeal. Our values have undergone a drastic reversal. What was once desired has become meaningless. Our anxieties and uncertainties have fallen away when the old person replaces the new person, the one inside, but for shorter and shorter periods of time, until the old person becomes a ghost and fades away. In the final analysis, we come to see that somewhere along the course of time we became willing to listen to others, and to ourselves, willing to take a good, long, honest look at our thinking, feelings and actions and finally willing to learn something new. We were courageous enough to examine our imperfections, and determined enough to do something about them, and persistent enough to continue until the desired result was obtained. Sooner or later this process will take place in one and all, in spite of any and all adversities and odds. It is inevitable and unchangeable, as are all Divine Laws. And it is Divine Law which governs these evolutionary processes.

When we take an even closer look at this, we find mysticism. And just what is mysticism? It is an advanced state of inner enlightenment, a union with reality, a state of genuinely satisfying success, an insight into an entirely new world and way of living, an intuitive grasp of Truth above and beyond that of intellectual



To our amazement, we find that solitude is peaceful rather than boring.

reasoning, a personal experience in which we are happy and healthy human beings— more complete than we have ever been before. By contrast, pseudo-mysticism seeks to evade reality or at least distort it. All the attempts to expand consciousness by use of drugs have failed miserably to produce any lasting benefit. True, authentic mysticism seeks to live reality, and ultimately it bears the fruits of love, understanding and compassion. It is normal, intelligent and wholesome, producing absolute clearness of mind. It is a spiritual journey productive of a rich and purposeful life. It is not a particular religion: the same Truth lies within them all. Mysticism is not this or that particular bowl, or plate or cup, but rather it is the water of life that is poured into all the receptacles.

Now we can more fully appreciate the ideal

of the World of Life Spirit. We know our unity, one with another, and with all of God's creation and with God. We are like snowflakes, each beautiful yet different from each other. Collectively we form the snow that falls from the Hand of God. And He is the snowstorm of which we are a part. Thus it was ordained and thus it will ever be.

So finally we have neared the Truth of our treasure. It is nowhere and yet everywhere. Frantic searching reveals nothing, but quiet meditation reveals everything. Our treasure is found in our hearts and in our minds. This is not very surprising when we consider that God promised us this very thing. In *Hebrews 10:15-16*, He said, "I will put my laws into their hearts and in their minds will I write them." What a beautiful promise! And here is wisdom. It is our hearts and our minds that will be undergoing change. The Bible tells us that in those days there will be no need of teachers to help us to know God. We will know God's requirements in our hearts. Our feelings will be in harmony with Cosmic Law. It will come naturally from the heart to help others, to uplift those who have stumbled, and to cheer for those who are forging ahead. Our minds will be able to see the logic in this so that full cooperation between the head and the heart will be the result. At this point all disharmony and discord evaporates, leaving only peace and joy, which is the fruitage of love.

Out of this experience comes the knowledge that the mystic marriage has taken place, that we have united head and heart which has produced true wisdom, peace, joy, and the certainty that the Golden Wedding Garment has been forged in the crucible of life, and awaits us, glorious and shining, for that momentous day yet to come.

Is this the bottom line, the final truth of our treasure? It would seem so, unless we will allow our minds to seemingly digress a little and to remember what is written in *John 1:4-5*, *I John 3:1-3*, and *I John 4:4*: "In Him was life, and the life was the light of men, and the light shineth in the darkness and the darkness comprehended it not." This was the beginning of the manifestation of God's love for us. Then we read, "Behold, what manner of love the Father hath bestowed upon us that we should be called the Sons of God . . . Beloved, now are we the Sons of God, and it doth not yet appear what we shall

be: But we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." And also it is written, "Ye are of God, little children, and have overcome them (the spirits of the Antichrist), because greater is He that is in you, than he that is in the world." Finally, in *I John 5:4* we find, "for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

So in the final analysis we find that the cornerstone, the basis of our evolution, the greatest treasure of all is love, the love of God, which gave us our existence and later provided us with a Redeemer, even Christ Jesus, to show us the way and make possible our return to the Father, in whose image and likeness we are made. But we need to consider that the Triune God of Spirit is likewise reflected in matter; so along with love comes hope and faith. Hope spurs us on to purity that we may be found acceptable to God and we therefore live in righteousness. Faith then strengthens us, enabling us to continue on the path of righteousness, the path of the return to the Father, in the face of all adversity. □

—Ruth Winocur

Home

My home is in the heavens
that's where I long to be.
This is the destination
for all humanity.
We come to earth
from time to time
to learn all of life's lessons.
Experience is the teacher
that will bring us to perfection.
We'll learn to live a life of love
and serve our fellow man.
We'll do our best to help each other
in whatever ways we can.
For love and humble service
are the necessary keys
that will get us into heaven.
With our Maker we will be—
We'll return unto the heavens
how happy we shall be
and stay there then, forever,
for all eternity.

—BKP

Max Heindel's Message

The Glory of God Through the Christian Mystic Initiation

Besides the Rosicrucian system of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone. While there are great advantages in knowledge and the deliberate, conscious process of the Rosicrucian Initiation, the Christian Mystical Initiation is touching and beautiful. Only those who are free from the domination of the intellect and can forbear asking questions and take everything in simple, childlike faith, can go on this way.

The Bible is a book containing different systems of Initiation. There is no doubt that Christ Jesus lived and went through the experiences recounted in the four Gospels, but it is also true that these Gospels are formulae of Initiation. The Christian Mystic follows Christ Jesus upon that path, though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by parents of pure natures; thus his body is *immaculately conceived*.

When man rose from the waters of Atlantis, he lost the spirit of love and brotherhood; he became egotistical and self-seeking. The spirit of love and universal brotherhood *descends* anew upon the Christian Mystic when he goes under the water of Baptism. Egotism and selfishness drew a veil between God and man, but when love is restored, it lights the way to the secret places.

On the Mount of Transfiguration the Mystic sees the continuity of life by rebirth in different bodies. Moses, Elijah, and John the Baptist were expressions of the same immortal spirit. Forms are used as stepping-stones for the evolving life. The mineral is disorganized to nourish the plants; therefore, the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence we are obligated to them. As the lower serves the higher, there must be a return. To restore the balance, the higher beings must serve the lower

as teachers. To inculcate the lesson that the pupils have a claim to this service the Mystic washes his pupils' feet. To him nothing is menial; if a disagreeable task is to be performed, he does it greedily to save others.

But though he serves others gladly, the Mystic must learn to bear his burdens alone. When he goes through Gethsemane, even those who are closest to him sleep. When he is ostracised and condemned by the world, those closest to him also deny him. Thus he is taught to look to no one but to rely solely on the Spirit.

He then realizes that he is a Spirit, and the body a cross which he must patiently bear. The vortices evolved in his finer vehicles by his spiritual acts and exercises slowly but surely sever the vital body from the dense, and then the crucified one soars into the higher spheres with the gladsome cry, "Consummatus est"—"It has been accomplished." He is then a citizen of both the visible and the invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for both schools meet at "the Cross," and both work equally for the greater glory of God. □

Studies in the Cosmo-conception

The Evolution of Religion *Part II*

Q. Were the successive steps in religious growth taken easily by primitive man?

A. Not at all, not without rebellion and lapses on his part. Selfishness is ingrained in the lower nature even unto this day and there must have been many lapses and much backsliding.

Q. What record do we have of such lapses?

A. We have in the Jewish Bible good examples of how man forgot and had to be persistently "prodded" again and again by the Tribal God. Only the visitations of a long-suffering Race Spirit were potent at times in bringing him back to the law—that law very few people have even yet learned to obey.

Q. What caused religion to evolve?

A. There are always pioneers who require something higher. When they become sufficiently numerous a new step in evolution is taken so that several gradations always exist.

Q. What was the next specific step?

A. There came a time, nearly two thousand years ago, when the most advanced of humanity were ready to take another step forward and learn the religion of living a good life for the sake of future reward in a state of existence in which they must have faith.

Q. Was this an easy transition?

A. That was a long, hard step to take. It was comparatively easy to take a sheep or a bullock to the temple and offer it for sacrifice. If a man brought the first fruits of his granary, his vineyards, or his flocks and herds, he still had more and he knew that the Tribal God would refill his stores and give abundantly in return.

Q. What did the new step demand?

A. In this new departure it was not a question of sacrificing his goods. It was demanded that he sacrifice himself. It was not even a sacrifice to be made by one supreme effort of martyrdom; that also would have been comparatively easy. Instead it was demanded that day by day, from morning until night, he must act mercifully toward all. He must forego selfishness and love his neighbor as he had been used to loving himself.

Q. What reward was he promised?

A. He was not promised any immediate and visible reward but must have faith in a future happiness.

Q. Is not this a very high ideal?

A. Very high, made doubly hard to realize by the fact that self-interest is entirely ignored. Sacrifice is demanded with no positive assurance of any reward. Surely it is much to the credit of humanity that so much altruism is practiced and that it is constantly increasing.

Q. What help was given man toward this end?

A. With such a great ideal before them as the Christ and believing they had but a few short years in which to attain to such a high degree of development, they were in need of help. Therefore the GREAT SACRIFICE on Calvary—while it also served other purposes—became rightfully—the beacon of Hope for every earnest soul who is striving to achieve the impossible: to attain in one short life to the perfection demanded by the Christian religion. □

Reference: *Cosmo-Conception*, 371-373.

Western Wisdom Bible Study



“Judge Not—”

Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine Own eye?

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

—Matthew 7:1-5.

Undoubtedly, one of the most difficult lessons for the spiritual aspirant to master is that of not judging or criticising others. The tendency to see the mote in their brother's eye rather than the beam in their own seems to be natural to the great majority of people and most of them are either entirely unaware of or indifferent to the very detrimental effect this practice has upon soul growth. They are also oblivious to the fact that, because of the ever-functioning Law of Cause and Effect, they invite judgment from others of a kind like to that which they render. Anyone who is a target for the severe criticism of his associates should realize that the experience is but the reaping of what has been sown in

the past.

Occult philosophy assures us that since “logic is the best teacher in the Physical World, as well as the safest and surest guide in any world,” we should cultivate the faculty of logical reasoning by systematically observing everything and everybody, drawing conclusions from actions.

However, “while practising this method of observation, it should always be kept in mind that it must be used only to gather facts and not for purposes of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress; but destructive criticism, which vandalistically demolishes without aiming at any higher attainment, is an ulcer on the character and must be eradicated.

“Discrimination teaches us in an impersonal way what is good and evil, but gives us no feeling about it, and that is the important point. Examination of a fact, idea, or object, and a decision respecting its worth is necessary and not to be shunned, but harsh thoughts should be avoided for they form arrow-like thought forms, which pass outward from us to pierce and obstruct the inflow of good thoughts constantly radiated by the Elder Brothers.”

“While it is not required that we shall say that black is white and overlook manifestly wrong conduct, criticism should be made only for the purpose of helping, not wantonly to besmirch the reputation of a fellow-being because we think we have found a little stain.”

The sincere aspirant turns his most unsparing criticism upon himself. “None is so perfect that there is no room for improvement. The more blameless the man, the less prone he is to find fault and cast the first stone at another. If we point out faults and suggest ways for improvement, it must be done without personal feeling. We must always seek the good which is hidden in everything.” □

Subscriber's Journal

What Astrology Has Given Me

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

For me, astrology has been a reliable source of practical help, a means to a more secure life, and a philosophical confirmation of justice and meaning in life. It is with reference to the latter that I will outline what astrology has done for me.

To most people, life seems whimsical and unpredictable. The powers that be appear to take little note of the hopes and needs of man. We are ostensibly at the mercy of a capricious fate that is governed neither by ratio nor understanding. The tenderness and understanding we come to expect from loved ones is as a buffer against the implacable, inexorable and seemingly unjust demands of nature.

Even a cursory knowledge of astrology tends to make one more accepting and tolerant of differences in people. One perceives a rhyme and reason, as well as a correlation to the Infinite. There is an inexorable connectedness to all that exists, which naturally heightens one's appreciation for the rights and opportunities of others. We ourselves are star dust and are subject to the same laws that influence the tides. (Man is about 75% water, like the earth's surface.)

Astrology opens up new vistas of truth, for it is ultimately a spiritual philosophy couched in finite words for the understanding of mortals. Reflecting on its esoteric implications, one sees order in what appears *prima facie* as chaos. (Modern physics sees a plan within apparant disorder, a limit to the possibilities of change: Chaos.)

There is everywhere a law of correspondences at work throughout the universe. There is no time or distance in the cosmic sense. Everything rebounds, for there is a vast cord of cause and effect. "Whatever is born or done at a given moment in time has the qualities of that moment in time," said Dr. Karl Jung. Synchronicity defines the interrelatedness of all matter, and matter is but a crystallization of energy (cf. thought).

In the great Mind that conceived and sustains the worlds, there is but one reality, although to us it appears relativistic. In this light, destiny is but a self-generated destiny, in the sense that character begets fate. Every action has an equal reaction, and the planets, great centers of consciousness, are the initial "Dominos" in this great chain of scenes we sequentially call Life.

In the final analysis, astrology teaches acceptance of things we cannot change, while revealing that the true causes are within. The proper use of astrology leads towards enlightenment, and personal responsibility. May each survey the stars and rise to the occasion.

—Rick William Manoff

Let's Share Recipes

Dear Editor:

We enjoy our *Rays* magazine. The monthly Ephemeris comes in handy. The articles give our minds "food for thought." May we suggest a section through which members can exchange their favorite recipe, "Food for the Body."

Keep up the good work.

—Jim & Dee Noel

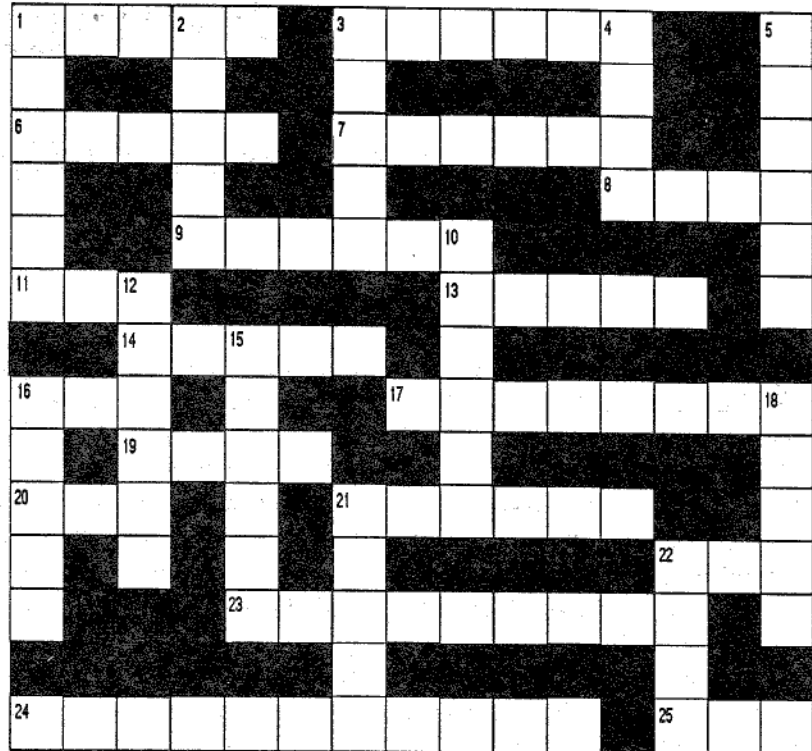


CROSSWORD PUZZLE: CHRIST'S WORDS FROM MATTHEW

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

Put the missing words in <brackets> into the puzzle. (Answers on page 252.)

1. And he shall send his angels with a great <1 across> of a trumpet, and they shall gather together his elect from the four winds.
2. But as touching the resurrection of the dead, have ye not read that which was <1 down> unto you by God. . .
3. Woe unto the world because of offences! for it must <2 down> be that offences come.
4. But know this, that if the goodman of the house had known in what watch the <3 down> would come, he would have watched.
5. Which of you by <3 across> thought can add one cubit unto his stature?
6. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the <4 down>?
7. For out of the heart proceed evil thoughts, murders, adulteries, fornications, <5 down>, false witness, blasphemies. . .
8. Again, he sent forth <6 across> servants, saying, Tell them which are bidden, Behold, I have prepared my dinner. . .
9. But go rather to the lost sheep of the house of <7 across>.
10. The blind receive their sight, and the lame walk, the lepers are cleansed, and the <8 across> hear, the dead are raised up. . .
11. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man <9 across> of them.
12. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace <10 down> to you.
13. But let your communication be, Yea, yea; <11 across>, nay: for whatsoever is more than these cometh of evil.
14. Remove hence to <12 down> place; and it shall remove; and nothing shall be impossible unto you.
15. And I was afraid, and went and hid thy talent in the <13 across>. . .
16. these <14 across> ye to have done, and not to leave the other undone.
17. But he that received seed into the good <15 down> is he that heareth the word, and understandeth it. . .
18. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, <16 down> ye not watch with me one hour?
19. A good tree cannot bring forth evil fruit, neither <16 across> a corrupt tree bring forth good fruit.
20. For I was an <17 across>, and ye gave me no meat: I was thirsty, and ye gave me no drink. . .
21. Therefore whosoever heareth these sayings of mine, and <18 down> them, I will liken him unto a wise man, which built his house upon a rock. . .
22. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the <19 across> was shut.
23. But when ye pray, <20 across> not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
24. Blessed are ye, when men shall revile you, and persecute you, and shall say all <21 across> of evil against you falsely, for my sake.
25. Saying, The scribes and the Pharisees sit in <21 down> seat. . .
26. Which, when it was full, they drew to shore, and <22 across> down, and gathered the good into vessels, but cast the bad away.
27. So the servants of the householder came and said unto him, Sir, didst not thou sow good <22 down> in thy field? from whence then hath it tares?
28. for they <23 across> their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
29. Neither do men light a candle, and put it under a bushel, but on a <24 across>; and it giveth light unto all that are in the house.
30. When the unclean spirit is gone out of a man, he walketh through <25 across> places, seeking rest, and findeth none.



Astrology

Astrology and Religion

There are many people who would like to study astrology but are sincerely disturbed by the feeling that to do so would be an irreligious act. Were there but a few isolated instances of this, then we could peacefully skip over the entire matter and dismiss it at once from our contemplation. But at any gathering, when you start to discuss astrology you are bound to find at least one or two people who immediately interrupt you and say, "This is against the tenets of my faith." Or, "I don't think it's right to study astrology." Or, "It is contrary to religion." Generally speaking, when you try to explain to these people the fundamental concepts of astrology, you find them turning a deaf ear to your statements.

It is possible to show from the very words of the New Testament that the Wise Men of the East were men well versed in the mysteries of the sky and that they understood the significance of the blazing star that appeared in the Heavens.

However, the next time you meet such a person try an entirely different approach, one based upon moral philosophy which can be comprehended by the use of reason alone. Instead of analyzing the concepts of astrology in terms of a science, show this person that in terms of the philosophy which is part of his or her religion, astrology has moral value and is in no way inconsistent with religion.

Moral philosophy judges the actions of human beings or the worth of any institution or science by a twofold scale of values. First, the goal must be one that is good. There is no exception to this standard. If you look at the goal of astrology you will find that basically it is a method of trying to understand in a better manner the nature of man and of predicting future events, insofar as they are predictable, so that people can avoid making foolish and serious mistakes. This enables a person to lead a worthy and useful life. There can be no doubt that this is a most desirable goal.

One of the greatest tragedies of life is that man does not understand himself. He has conquered the scourge of dreaded diseases, learned the secrets of how to fly in the air or traverse the ocean floor, mechanized his civilization, and even sent his thoughts through the air. But what has he done to improve

himself? As we look at the bitterness and strife let loose in the world today, we can readily see that it is not a spontaneous outburst but an accumulation of stupidities and hatreds pent up in the human breast. Were man to expend but a small part of the energy he uses in hating and destroying his fellow men to loving his fellow men, we would have a much finer world. Man's inhumanity to man is growing and is capable of destroying the entire human race. We do not understand ourselves, and people are bewildered as they read barbaric accounts of the manner in which captives are treated and slaughtered. To have a better world we must have better people. The house is not stronger than its foundation. This leads us to the one and only conclusion, that the goal of astrology is praiseworthy.

Second, from the viewpoint of moral philosophy, the means to achieve the goal must not be evil in themselves. Evil can never be done to secure good. This is a fundamental principle of Life and the fact that many people fail to see this important principle is responsible for much of our misery. Nothing can be worthwhile if we taint our soul with evil in accomplishing our purpose.

If it can be shown that the means of obtaining astrological

knowledge is not evil, then the entire study of astrology is morally justifiable. In moral philosophy an action may be good, evil, or indifferent. It is good when it is in conformity with the standard of morality; evil when it is at variance with the standard of morality; and indifferent when it is of itself neither in conformity with, nor at variance with, the standard of morality.

Now what are the means of astrology? In essence, these means are the means of Science, for astrology is in itself a science. In other words, astrology makes use of accumulated knowledge which has been classified, tested, retested, and analyzed in terms of its results. This is exactly what any other science, whether it be biology, chemistry, astronomy, physics, or medicine, does. Now such actions are not bad in themselves, or in the words of moral philosophy, such actions are not intrinsically evil. One can think of various intrinsically evil actions such as throwing a child into a fire as a sacrifice to the ancient false gods, sinking an unarmed passenger ship without warning to the crew, or spreading malicious tales about people.

Are the means of astrology indifferent? Means that are indifferent simply signify that they have no bearing of themselves on the question of morality. If you decided to build a chart of your life, either by drawing your life pattern or listing your characteristic traits, this type of action is in itself morally indifferent.

This leaves the third pos-

sibility to be considered—are the means of astrology good? We have just seen that the means are not intrinsically evil, and that in the case just mentioned, they can be morally indifferent. Then by elimination it follows that they can only be judged as being good. This is reasoning by elimination of alternate possibilities. Just one more word about morally indifferent actions. The rule is that when the goal is good, a morally indifferent act becomes good and when the goal is bad, the action becomes bad. But since we have seen that the goal of astrology is good, then every morally indifferent act connected with astrology becomes a good act.

There is another way to attack this situation. Definitely it can be shown that the means of astrology are good because they are in conformity with the

HUGS

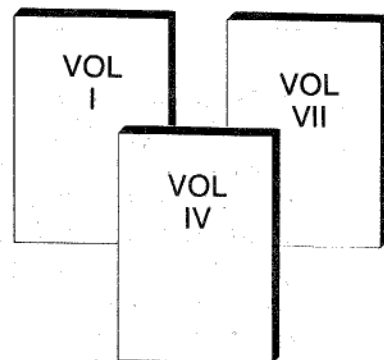
It's wondrous what a hug can do.
A hug can cheer you when you're blue.
A hug can say, "I love you so," or
"Gee, I hate to see you go."
A hug is "Welcome back again" and
"Great to see you! Where've you been?"
A hug can soothe a small child's pain
and bring a rainbow after rain.
The hug! There's just no doubt about it!
We scarcely could survive without it.
A hug delights and warms and charms.
It must be why God gave us arms.
Hugs are great for fathers and mother,
sweet sisters, swell brother.
And chances are your favorite aunts
love them more than potted plants.
Kittens crave them. Puppies love them.
Heads of state are not above them.
A hug can break the language barrier
and make travels so much merrier.
No need to fret about your store of 'em.
The more you give,
the more there's more of 'em.
So stretch those arms without delay
and give someone a hug today!!!

standard of morality. First, there is no concealment of how the facts of astrology are derived. Second, the methods of astrology violate no statute law nor any moral law. Third, it is not a closed system claiming absolute truth nor has it refused to make necessary changes when such changes have been shown to be based upon valid evidence. And last of all, there has been no statement made that astrology is in any way opposed to the goal of any recognized religion.

It has been said that there are none so blind as those who refuse to see any side of a case but their own particular set of views, and this condemnation certainly applies to the thoughtless individuals who refuse to examine the case for Astrology. □

—Harold Gluck, Ph.D.

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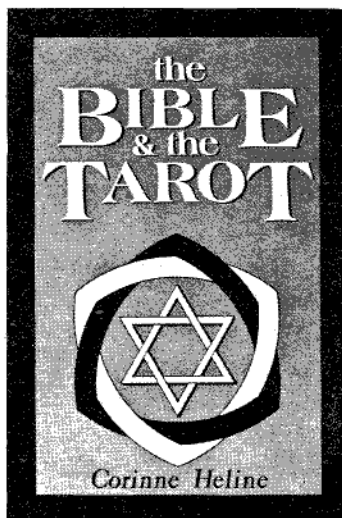
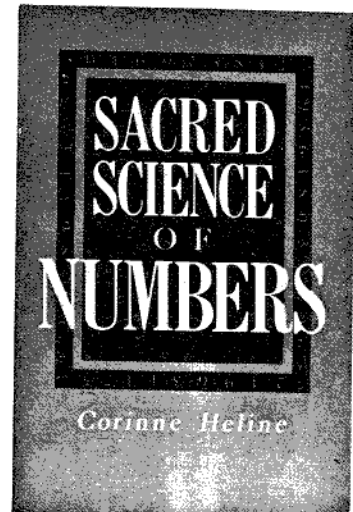
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Astrology

Astrology and the Training of Children (Part I)

“The child is father to the man” is a truism which we may all prove from our own observation. If we wish the man to be worthy of admiration and respect, we must train the child wisely and well. Solomon said, “Train up a child in the way he should go, and when he is old he will not depart from it.” But let us mark well that Solomon said, “when he is *old* he will not depart from it.” He did not say when he is still young or when he is a man. Between childhood and old age he may follow many devious and forbidden paths, but when he is old he will revert to the teachings learned at his mother’s knee and profit by them.

This may be a source of comfort to parents who see their children walking in the unsatisfactory ways of selfishness and worldliness. Rest assured that the early training can never be lost.

Is the training of an affectionate parent always all that Solomon meant, however? How many times we see children indulged in their little faults, and smiled at because they sound funny or clever, when they should actually be checked. When these children grow up rebellious, indolent, selfish, and indifferent to their parents, hearts are broken and the children are blamed, when really the parents are at fault for not teaching self-control, self-reliance, and unselfishness.

There are many aids to the wise training of the child, but none more helpful than astrology. Even in the absence of ability to erect a child’s horoscope, much help is available if study is made of the different signs and planets and the characteristics given by each. If we know the rising sign and the signs in which the Sun and Moon are placed, we can fairly accurately judge the character of the child. Then we can help it more effectively to overcome its weaknesses and strengthen its good qualities, and thus train it to be a good and successful individual.

It is said that everyone can be placed into one of two classes, the helpers and the leaners. We should all desire our children to be in the class of helpers. These are the strong, self-reliant, compassionate, alert, and useful members of society. Let us see how astrology can help us train our children to become

members of this class.

Aries—This sign governs the head and brain. Children with a strong Aries should not be punished for their faults, but should be taken aside, talked to, and shown the unreasonableness of their actions. These little ones are very likely to respond to appeals to their reason.

The Aries child is a natural leader and pioneer, and should be carefully watched lest he tyrannize his playmates. If Aries children are taught the great responsibility of their power and how to use it aright, they can be of great help to their parents in the training of brothers and sisters.

Aries children are apt to be too active; brain and body seldom rest. Therefore these children require considerable sleep. Praise should be given them discreetly, and they should never be compared with other children to their own advantage, for they are natural egotists. They are loyal to their little friends and are not likely to say anything against them even though they see their faults, but are not so loyal to people they do not like.

Those who are responsible for the training of Aries children should be most consistent in their own behavior, for Aries children are very quick to see the inconsistencies of their elders. Should



Aries children are apt to be too active; brain and body seldom rest.

these children show signs of headache or languor, all studies should be suspended for a time.

Taurus—When Taurus children are aroused they seem, for the time being to have no reason. It they should fly into a temper, as they seem often inclined to do, leave them quite alone even if they scream and stamp their feet. Leave them with a kind, loving, word, however, and as soon as their passion is spent and often before their tears are dry they will come and ask forgiveness in their own delightful way.

Taurean children must be ruled and guided by their affections. They must be drawn, never driven, or they will become stubborn and dangerous like the bull, by which this sign is typified, and thus their temper completely spoiled. They should, if possible, live in the country and have an

abundance of outdoor exercise. They should be taught very early the disastrous consequences of giving way to passion.

Gemini—The children of Gemini are intellectual but changeable. They are fond of a friend or a toy one day, but do not care for either the next. Generally, however, Gemini children show a friendly spirit to everyone. They do not have the strong antipathies which natives of some other signs show, and do not require such vigilant watching as do the Aries and Taurus children.

Gemini children should be taught especially steadfastness and persistence, and all vacillating tendencies should be checked. They should be watched in their treatment of their play-fellows, for if a per-



The children of Gemini are intellectual but changeable.

son is well dressed and has a charming manner, a Gemini child will see only what is admirable in him. Calmness is most essential to these chil-

dren, for they are likely to be high strung and nervous. Any tendency to lung trouble or nervous disease should be dealt with instantly. Also, they should be trained to keep their hands and arms still.

Cancer—The children of Cancer are particularly sensitive, and should not be nursed by old or weak people; neither should they be caressed or embraced too much, or their vitality will be lowered. The fact that Cancer is ruled by the Moon makes these children very receptive. Therefore their friends and the people with whom they are surrounded should be very carefully chosen; otherwise disastrous consequences may ensue, affecting the whole life.

These children should be dressed very plainly, for they are over-fond of dress and jewelry. Their diet should be very carefully administered, as their digestive organs are easily affected and they are prone to gastric troubles. Cancer children should be made to sit quietly for at least a few minutes each day to help them regain their equipoise, which is easily lost.

Leo—The children of Leo are the sunny, happy little ones, full of vitality and will power. They are whole-hearted and enthusiastic, and possess good memories. Children born under this sign are the most magnanimous of all.

They are very fixed in their opinions, however, and obstinacy must be watched for and combated. They are fiery and passionate, and care should be taken not to rouse their temper. They should be trained

with love and kindness, and they will sacrifice everything for those who thus treat them.

Leo children should be guarded against over-excitement and over-exertion. Care should be taken to protect the head and neck in very hot weather, otherwise they may have sun-stroke. Leo children are very fond of entertaining their little friends, and like everything put on the table which they can persuade mother to bring out of her stores. Hospitality is an excellent quality, but the Leo child is apt to overdo it. He should be guided in this particular, that his hospitality does not degenerate into extravagance.

Virgo—Virgo children are the shyest of all children, and their great timidity often makes them appear awkward. They prefer to be unnoticed. They should be taught fearlessness and encouraged in every possible way. Virgo children are often considered dull and of no account at school because their timidity keeps them from showing their skills to advantage. But if they are taught by an understanding person, they can advance rapidly. In fact, the Virgo child generally needs only guidance in his studies, for he imbibes knowledge most readily and without great effort.

The sad and sordid things of life should be kept from Virgo children as much as possible, for if they hear a gruesome story they are likely to dwell upon it and frighten themselves by wondering if the same thing will befall them. As in the case of any shy children, their reactions in public places might cause digestive or other physical or emotional troubles.

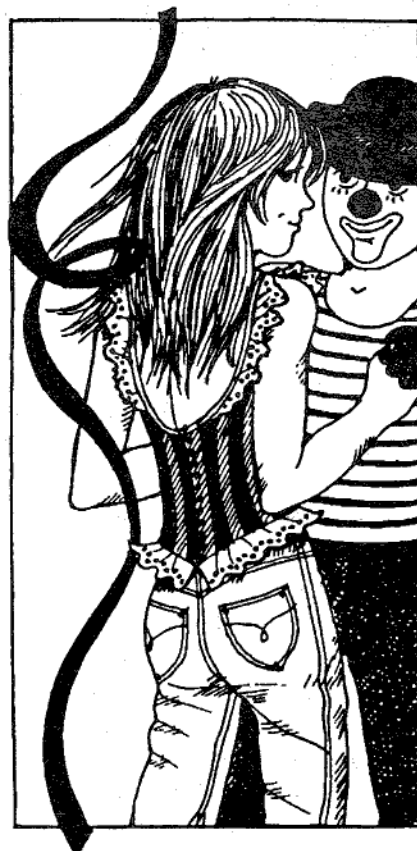
Virgo children possess the finest critical faculty of all the signs. If they are trained aright, this quality becomes most useful and productive of good, but if they are untrained, it can become devastating in its results.

Virgo rules the intestines. Intestinal sluggishness should be particularly guarded against, not only for its own sake but also because this condition, by reflex action, sometimes affects the chest, causing bronchitis. Virgo children also often have sensitive stomachs, and appear capricious regarding food. This, however, is the result of instinctive knowledge of what suits him and what does not. Do not force Virgo children to eat food they habitually refuse, for if they are made to eat what they really dislike, illness may well be the result.

Libra—The children of Libra are graceful and courteous; there is no need to teach them deportment or politeness, for they understand and practice both. They usually possess beautiful, expressive eyes. Libra is ruled by Venus, and is typified by the scales, the balance. The Libra child must be taught to keep its balance and not to be swayed by every wind that blows.

Libra is the sign of partnership; therefore the little friends of the Libran child should be closely scrutinized, for he al-

ways greatly feels the need of a friend or partner—one who will share his joys and sorrows—and if he does not find a suitable friend, the chances are he will choose an unsuitable one. The Libra child is pleasure-loving, but he should be taught simplicity in this direction. He cannot endure quarrels or disagreements and will go out of his way to avoid them. If he is obliged to listen to harsh



The little friends of the Libran child should be closely scrutinized.

words, he will look ill and uncomfortable and become very quiet. Disagreements will soon make a Libra child ill. These children long for harmonious conditions.

Scorpio—The children of Scorpio are the opposite in character of Libra children. They will sometimes provide dissension by making an annoying remark, and not feel the worse after the small storm is over. This characteristic, however, must if

possible be eradicated or at least modified in childhood or it may spoil their whole life.

Scorpio children are clever, possessing the faculty of knowing intuitively the inner meaning of a remark, and they often answer accordingly, sometimes to their elders' discomfiture. Their questions should be answered with tact, patience, and absolute truthfulness. They are likely to ask the most awkward and difficult questions, but do not put them aside or they will go and ask others and possibly get wrong information. They can probe to the bottom of a matter, and often disclose that which one usually keeps to oneself. At the same time, however, a Scorpio child can keep a secret and no one will know that he possesses it. This is truly an uncommon and wonderful faculty to possess.

Teach Scorpio children at an early age the great sacredness of the creative act. Tell them that the keynote of their sign or nature is regeneration, and teach them the meaning of that word. If well trained, these children in later years make excellent dentists and surgeons, and, when spiritually awakened, successful clergymen.

Sagittarius—The children of Sagittarius are ruled by Jupiter. They are kind, genial, jovial, and general favorites among their companions. If anyone is hurt or in trouble, the Sagittarian child will be the one most likely to help, partly because he is kind-hearted and likes to help, and partly because he cannot bear to see long faces or hear tales of woe; therefore, he helps his companions to get out of trouble in the quickest way. Never stop these children in their truly Christ-like ministrations, but encourage and commend them.

They are good story-tellers, and keep their small audiences interested when relating an anecdote. They should be watched in this particular, however, for they are fond of approbation and may overstep the truth in the desire to gain applause. Sagittarius children do not mean to be untruthful, though they often seem to be because they speak before they think. They should be taught not to answer a question until they have fully considered their reply. In speech they are rather blunt and abrupt. They are very fond of sport of all kinds, and generally successful both in sport and speech. Their bluntness and seeming untruthfulness must be checked, as these faults may spoil an otherwise excellent character.

Capricorn—Since they are very reserved, the children of Capricorn are the most difficult to understand, yet they crave most to be understood. They are very reliable and practical. They are quiet and taciturn, but when they do speak it is to the point, and what they say receives attention. They crave to be left alone to do their own work in their own way and resent interference of any kind.

A quiet word of reproof should be given when necessary, but no punishment. Punishment brings to the surface the revengeful thoughts of Capricorn children, for they are more or



Capricorn children crave to be left alone to do their own work in their own way.

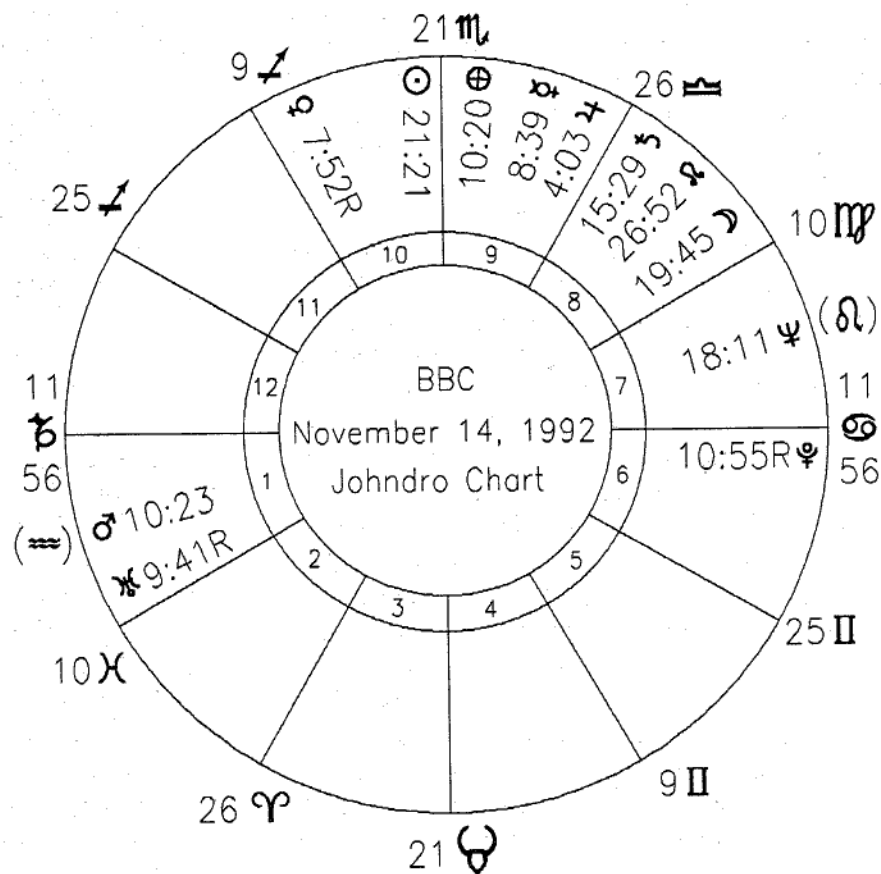
less revengeful. They possess the unusual qualifications of self-analysis and self-censure, and if left quietly alone will take themselves to task for their faults.

The sign of Capricorn is typified by the goat. In its natural habitat the goat ascends to great heights, balances itself upon narrow ledges of rock, and stands there alone, serene and content, surveying the distant landscape. Similarly, the Capricorn child likes to go away alone, apart from his companions, and not be questioned when he returns to them. He will regain his equipoise if allowed to do so. The Capricorn child is ambitious and likes to associate with his elders, and with those in authority. When he grows older, his greatest success often comes a long distance from his birthplace. □

—I.J.R.

Astrology

World's Most Popular Voice



It belongs to the B.B.C. (British Broadcasting Corporation), which has been on the air for seven decades, much of that time globally. Recently, television was added.¹ Its chart explains why this septuagenarian is still going strong.

THE ABUNDANCE

Our first clue is the watery grand trine which gives the ability to probe the depths. Naturally, the stronger that trine, the greater its potential. We find three of its components,

Mercury, Jupiter and Part of Fortune, along with non-member the Sun, dominating and hence permeating the chart. They are all in Scorpio of intensity, enabling the B.B.C. to be intensely thorough in all its activities.

On closer look, we discover two rings, mutual receptions involving

more than just two planets. One consists of the Moon, Mercury, and Pluto; the other, Venus, Jupiter, Mars, and Saturn. That "adds" the Moon, Venus, Mars, Saturn, and Pluto to the Scorpio stellium, swelling it to eight plus the Part of Fortune. In addition, Uranus' Parallel Point² is in Scorpio. There is also a mid-point configuration;³ the North Node is exactly between Jupiter and Neptune. This "adds" Neptune and the North Node to Scorpio's power, further augmented by being the sign signature.

Mercury of material to communicate is conjunct Jupiter, which enlarges all it touches. The close trine from Pluto its dispositor supplies intensity. The Sabian symbols add their testimony.

Mars: "Ecstasy." The dictionary defines that word as "overpowering emotion" and "intense feeling."⁴

Jupiter: "A massive, rocky shore." "Massive" means "large."⁵

Saturn: "A boat landing washed away."⁶ What causes this to happen? High tide, abundance of water, a flood! And the colossal "flood" of material the B.B.C. sends forth helps assure its audience of competence. In a certain college two professors taught the same course. One, ill prepared, sought strenuously to stretch each lecture to make it last the full 50 minutes. The other had so much to give, it was obvious despite his rapid delivery

he wouldn't get it all in. Neither could he get into his classroom all the students who applied, he was so popular. The other man faced a great many empty chairs.

On Waterloo's eve, Napoleon was asked which side would win. "The one with the most reserves," he responded, virtually sealing his doom. Is there any human activity in which abundance of reserves does not help swell certainty of success, whereas by contrast, lack lessens "luck?"

THE APPEAL

By themselves, mere funds of facts do not suffice. A lesson might be gleaned from the reason why news journals are so popular. People hear the news immediately on radio or television and read it next day in the paper. Still, after a week or more, they buy news journals by the millions. Why? Being produced under less pressure, journals can present the facts in a more appealing way.

In the B.B.C.'s chart, the Part of Fortune is in a degree helping one to "think in terms of the way the other person will think."⁷ That's bound to add appeal. Additionally, Venus in the 10th house, retrograde, strongly craves acceptance, which will motivate striving to make one's material appealing. The Sun, the intrinsic nature of a chart's subject, is also recipient of a challenging aspect from Neptune of glamor, a type of beauty,⁸ in the 7th house of the public, whose natural ruler is Venus

of beauty. Neptune's Sabian Symbol is "congeniality," defined as "pleasing,"⁹ which certainly is also appealing. The same is conveyed by the degree of the Part of Spirit, the chart's subject's ethos, "tastefulness."¹⁰ One cannot help ponder, if those who present mundane material go to such great length to make it appealing, how much more should those on the Path by word and action "adorn the doctrine of God . . . in all things?"¹¹

THE APPROACH

The chart has a Finger of God (destiny) configuration. At its apex is Pluto, dispositor of the Scorpio cluster. Its most elevated member is Venus. Both have been spoken of already. Its third member, Mars, in the first house of attitudes, approaches, intercepted in detached Aquarius. It is recipient of a helpful trine from disciplined, restrained Saturn, further lessening Martian assertiveness. There is a semi-sexile from detached Uranus, whose degree is described as "An aviator in the clouds."¹² What a picture of detachment from things earthly!

The Master said to those who would present His message, "Ye are the light of the world."¹³ Light dawns quietly and gradually and is also detached in the sense of not being aggressive. It is easy to withstand by closing one's eyes or pulling the shades or curtaining the window for it exerts no high pressure.

The Master also said, "Ye

are the salt of the earth.”¹⁴ Salt is put on food to make it appealing. Light (restraint and detachment) and salt (an appealing approach) are the Master’s methods. True, one can lead a horse to the water but one cannot make it drink—but one can always salt its oats! □

1. *Time*, October 28, 1991, p. 92. “The BBC knew everything,’ Mikhail Gorbachev declared after his three-day ordeal of captivity,” considered by many proof of being “the world’s best and best-known news organization.” *Newsweek*, October 28, 1991, p. 40.
2. “His distance from his nearest angles taken across to the other side.” *Here and There in Astrology*, Ivy M. Goldstein-Jacobson, p. 48.
3. “A planet mid-way between two others links all three planets together even if no recognized aspect already exists between the three.” *Astrology*, Ronald C. Davison, p. 111.
4. *The Sabian Symbols*, Marc Edmund Jones, p. 281. *The Random House Dictionary of the English Language*, College Edition, 1968, p. 419.
5. Marc Edmund Jones, *op. cit.*, p. 185. *The Random House Dictionary of the English Language*, College Edition, 1968, p. 822.
6. Marc Edmund Jones, *op. cit.*, p. 165.
7. *Practical Astrology: How to Make It Work For You*, Jerryl L. Keane, p. 150.
8. *A to Z Horoscope Maker and Delineator*, Llewellyn George, p. 562.
9. Marc Edmund Jones, *op. cit.*, p. 288. *The Random House Dictionary of the English Language*, College Edition, 1968, p. 283.
10. Marc Edmund Jones, *op. cit.*, p. 313.
11. *Titus* 2:10.
12. Marc Edmund Jones, *op. cit.*, p. 309.
13. *Matthew* 5:14.
14. *Matthew* 5:13.

The Work of the Rosicrucian Order

THE ROSICRUCIAN ORDER was founded in the fourteenth century by the Adept, Christian Rosenkreuz, a messenger of the Great White Lodge of Divine Hierarchs who guide humanity upon the path of evolution.

THE ROSICRUCIAN BROTHERHOOD is one of the world’s seven Lesser Mystery Schools. Its twelve Brothers, together with its thirteenth member, the Leader, have no material organization; therefore, their work is unknown to all except the initiated.

THE BROTHERS OF THE ROSE CROSS labor to bring about a balanced development between reason and intuition. They work to re-establish the unity of the three fields of human endeavor and expression: Art, Religion, and Science.

THE ROSICRUCIAN SCHOOL aims to emancipate the individual from dependence on externals and to achieve instead a reliance on the God within.

THE ROSICRUCIANS constitute a Brotherhood that is devoted to the unfoldment of the latent faculties in man, an exploration of the deeper laws of Nature, and the establishment of a Christian Fellowship upon the Earth.

THE ROSICRUCIANS work specifically with the people of the Western World, and their methods of spiritual unfoldment are in harmony with the temperament, intellectual status, and religious training of those people.

THE ROSICRUCIANS constitute a Secret Order, but they work exoterically through individuals and groups. The Rosicrucian Fellowship is such an organization. It is designed to promulgate the Rosicrucian Teachings as given in the book, *THE ROSICRUCIAN COSMO-CONCEPTION*.

News Perspectives

"Cosmic Shock"

Australia is the source of this expression, coined by geoscientist Keith Cole of Melbourne's La Trobe University,¹ in describing "the oft-stated fact that 'earth has now been changed by humans to an extent which is competing with Nature' . . . With rising concern over global warming, ozone holes, ocean pollution and the like, the environmental changes themselves are forcing the issue on public attention."

Nowhere is the problem more critical than in the U.S. It has been estimated that if the entire world were to adopt America's life style, the planet would cease being livable within a generation. In 1962, when Rachel Carson's *Silent Spring* manifesto of the environmental movement, was published, the question began to be asked, "Have you seen any wildlife lately?"—to call attention to how man's madness was decimating the animal population. The implied answer, of course, was, "No." It might also have been, "Yes, plenty; it's the American people, the way they're treating the environment!" In the words of that much-quoted line from a sometimes thought-provoking comic strip, "We've met the enemy, and he's us!"

The Bible is replete with admonitions against environmental excess: "Defile not . . . the land."² Warnings like this are not given to rob life of its joy, but to make it more abundant.³ Also spelled out are the results of disregarding this counsel, that God would "destroy them which destroy the earth."⁴ Esotericists know of a deeper meaning here, but Biblical truth functions on several levels, at times including the exoteric, as here, but it may need clarification: it does not mean that a wrathful Deity would devise some punishment for those guilty in this matter; their undoing would be the direct result of their own actions.

The same issue of *The Christian Science Monitor* also carried an article illustrative of this: "Shoreline Crowding Breeds Polluted Coastal Estuaries,"⁵ featuring a picture of how "trash litters beach on Deer Island north of Boston," telling of a "\$6.1 billion Boston Harbor cleanup finally under way," and assuring the reader that other "estuaries in EPA's five-year project," from Washington's Puget Sound to Massachusetts' Narragansett Bay, might also cost billions to restore. According to a Western Senator, "maintaining a livable environment will be a major political theme of the 1990's." Little wonder. Around one heavily polluted lake it was being said that if a swimmer were to go under, he wouldn't drown but disintegrate!

For a long time those who have bemoaned America's plunge from its post-World-War-II pinnacle have pointed to similarities between current trends and those of ancient Rome on the eve of its demise: moral decay and corruption, breakup of the home, hedonism, overextension, etc. Recently another comparison has been suggested: a cause of Rome's collapse might have been lead poisoning, which finds its counterpart in America's environmental excesses.

This society might have heeded the call of that great humanitarian, Albert Schweitzer, earlier this century, to embrace the concept of "Reverence for Life." In its true sense, it should not be restricted to mere abstention from killing animals for fun or food, basis of true vegetarianism, it also includes

an attitude toward the environment—keeping it livable for all.

Another warning came when astronauts went into space. Up there, they informed us, the wasteful ways of the "Throwaway Society" are suicidal; survival depends on the rules of the "Capsule Society," where nothing is carelessly cast aside. In the long run, it is also the only way for earthlings. Yet even that is not quite enough: The aim should not merely be to preserve the status quo, but to improve on it; the Biblical benediction is reserved only for those "who passing through the [barren] valley of Baca make it a well."⁶

People often quote *Ecclesiastes* 11:1 after a good deed is repaid: "Cast thy bread upon the waters for thou shalt find it after many days." Fact is, everything cast "upon the waters," out into life, eventually returns—in kind, and with interest: "Bread" is said to come back "battered"; discarded detritus with a "cosmic shock!"

Yet a third environmental report in the same issue of this sensation-avoiding newspaper analyzed how the "Chesapeake Bay Cleanup Moves Forward, But Slowly."⁷ Despite those last two words, it sounds an optimistic note: "We have never seen anywhere in the country this level of interstate cooperation," according to the executive director of the commission in charge. This might be most significant. It was in the 1780's that Virginia and Maryland, the participants in the current bay project, began to cooperate concerning some economic problems. Their example inspired the other states to try the same, producing the Philadelphia Convention of 1787, the Constitution, and the Federal Union. History has a way of repeating itself, though often on different levels and in slightly different ways. Might it not be that the area where economic interstate interaction which produced the nation in the first place might initiate the kind of environmental collaboration which alone will assure survival?

The Senator already quoted also called for a "challenge to transform . . . human thinking." Indeed, the old, detached ways won't work any

more—like when a certain conference on air pollution was held amid billows of smoke—tobacco smoke! Words and deeds must harmonize; the need is for "one of the most profound cultural transitions humanity has ever made."⁸ Obviously, this would have to entail closer cooperation, "Reverence for Life," adherence to Cosmic Law—all New Age precepts!⁹ □

—A Probationer

1. *The Christian Science Monitor*, August 16, 1988, p. 17.
2. *Numbers* 35:34.
3. *John* 10:10.
4. *Revelation* 11:18.
5. *The Christian Science Monitor*, August 16, 1988, p. 3.
6. *Psalms* 84:5, 6.
7. *The Christian Science Monitor*, loc. cit.
8. *The Christian Science Monitor*, August 16, 1988, p. 17.
9. Astrology students know that during the upcoming heavy Aquarian transits (Uranus starting in 1995, Neptune in 1998), numerous New Age ideals will be more fully realized, along the order of what happened when Uranus' Aquarian transit (1828-36) was followed last time by that of Neptune (1834-48). This time, the New Age influences will be more powerful, for the two planets will be together in Aquarius for a longer time. The really best news is this: the worse present-day excesses, the more far-reaching the upcoming New Age innovations will of necessity have to be, on the principle that "where sin abounded, grace did much more abound." *Romans* 5:20.

Stars, Sin, and Sympathy

Star #1: He was perhaps America's most versatile entertainer. After a career of six decades, he contracted lung cancer; his public responded with an awesome outpouring of affection.

Star #2: It happened in his mid-50's, after he had starred in several television series and also written and produced some, that the "big C" hit. He vowed to fight it, failed, but in the process, became a sort of national hero.

Star #3: In this decade, a 30ish athletic wonder was forced to give up his brilliant career after being found a carrier of the HIV virus. He accepted his fate with seemingly cheerful optimism; was lionized by multitudes; at a television appearance got a 4-minute ovation.

Other similar cases could be cited, but three should suffice to show something is amiss. Almost nothing is being said concerning the fact that all were responsible for their lamentable lot, by smoking, drug use, and promiscuity. Anyone getting all his news just from headlines, radio, or television might easily conclude these were victims of blind fate, which most definitely was not so.¹

The abovesaid is not intended to condemn the showing of sympathy even to those responsible for their own undoing. But that is not enough. We have the example of the woman taken in adultery and brought to Our Lord. He wrote in the sand; as a result her accusers slunk away. Then He asked, "Where are those thine accusers? Hath no man condemned thee? She said, No man. And Jesus said unto her, Neither do I condemn thee: *go, sin no more.*"²

What contrast! When the "stars" of our day are downed by their deeds, they are praised for their fortitude in facing "fate" and almost nothing is said concerning the cause of their catastrophe. When the Christ was confronted with one who had brought about her own crisis, He offered no praise (though neither criticism) but did not evade reality. There was a reason for the problem; hence, "go and sin no more."

It has been said, "Love is blind." Not true love, for it is of God. It does not overlook the unpleasant, it just looks at it differently. "It looks for a way of being constructive."³ And sympathy, springing from love, must act accordingly. And that can never be by a retreat from reality.

Why are the media and society glossing over what went wrong in the stricken stars' lives? People frantically crave to hang on to illusions so that they might be able to persist in the dangerous life styles of their idols with impunity, without being reminded of sin's consequences.⁴ People are also reluctant to turn against those they have idolized for years. Emotional reversals can be traumatic.

But the "stars" referred to above and their whole genre are more than performers. They are role models for the young and countless others besides. For their sakes, widest possible publicity should be given the fact that certain "le-

gal" life styles are *lethal*. A golden opportunity to save multitudes from wrecking their lives is being missed.

For centuries, leading Christian thinkers have maintained that prudence is the chief virtue. All others, unless expressed prudently, can become vices. Imprudent thrift becomes stinginess; imprudent efficiency, ruthlessness; and sympathy minus prudence produces indulgence.⁵ In the most spiritually profound of the four Gospels we read, "Grace and truth came by Jesus Christ."⁶ Grace alone was not enough, there had to be also truth. Society, as noted, is being extremely sympathetic, or gracious, to its lapsed luminaries, and that is well. But along with "grace" must come "truth" and the facing of reality.

Much harm has been done by the wrong kind of sympathy. It helped cause World War II! The Treaty of Versailles, imposed on Germany after World War I in 1919, was viewed in retrospect as too harsh. So when Hitler came along in 1933, the West let him get away with things it would not have allowed had not a sort of guilty conscience made it "sympathetic" even to his outlandish aspirations. Thus by tolerating his early lawlessness, the West enabled him to become so strong that when it realized he had to be stopped, the only way was by starting history's bloodiest conflict ever.

The American prison system is less effective because of too much pseudo-sympathy for its inmates. The Constitution indeed forbids "cruel and unusual punishment" in the Eighth Amendment, so there has been a swing to the opposite extreme. Lawbreakers are housed better than the men and women who risk their lives for their country! According to

federal law, the former may not be kept in tents, but participants in the 1991 Gulf War were! Some jails are so nice that released inmates have been known to commit crimes to get back in!⁷ After all, without having to work, they get good room and board, TV, and other recreation. The word "penitentiary" comes from the same root as "penance." Of course no one is calling for a return to the Dark Ages, but when jails actually encourage recidivism because of pseudo-sympathy, they are not fulfilling their purpose.

The home is also a place where imprudent sympathy can do much harm. A woman was asked what she thought of a parade she had watched. "Oh, it was nice," she replied, "except everybody was out of step but my boy!" The overly protective/sympathetic parent, in shielding his child from reality, is doing him no favor. Much is heard these days concerning parental child abuse and it is deplorable. But the apparent opposite, overindulgence, can be equally harmful in a different way, making it another form of abuse.

Nature offers a lesson in the way the mother eagle rears her young. She is quite maternal at the start, but when she thinks her little ones are ready for it, she pushes them out of the nest—though she is prepared, in case of trouble, to come to the rescue. There is no babying here. It is more like boot camp! That's how the eagle becomes king of the birds! That is also the pattern of divine discipline. "I bare you on eagles' wings."⁸ Here there is no invidious indulgence or shallow sympathy but more like "grace and truth!"

When a President takes the oath of office, *Micah* 6:8 is a favorite text to open the Bible to: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do *justly*, and to love *mercy* (balance reality and sympathy), and to walk humbly with thy God?" Time has not lessened its urgency. □

—A Probationer

1. According to a poll read over the EIB Network by Congressman Robert K. Dornan of California, the belief in "blind fate" having caused these men's pain is indeed deeply

ingrained in the popular mind. Monitored on WFNC (Fayetteville, N.C.), November 28, 1991.

2. *John* 8:3-11.
3. *I Corinthians* 13:5, J.B. Phillips Version.
4. There are in the U.S. 46 million victims of sexually transmitted diseases. WFNC (Fayetteville, N.C.), November 8, 1991.
5. *Your Greatest Strength*, Grant Lewi, p. 127 ff.
6. *John* 1:17.
7. A major U.S. metropolis' jail conducts fashion shows for its female inmates. WFNC (Fayetteville, N.C.), November 14, 1991.
8. *Exodus* 19:4.

Our Generation: Why So Unique?

Generations, even as people, are all different. Some generations, like certain people, may even be unique. Not many are; this one surely is, at least in one major respect. It is the first one to have broken a continuous trend going all the way back to colonial America, that each generation has bequeathed to the next the means to reach a standard of living better than its own. That's what made America the world's wealthiest nation. But during this generation, within just a few years of the 1980's, not only has America tripled its national debt, it has also toppled from the world's No. 1 creditor nation, a position held since 1919, to the world's chief debtor.¹ The next generation inevitably will have to deal with this problem, necessitating major belt-tightening and a lower standard of living.

Americans love superlatives. Here's one that may not be well received, though true. Never in peacetime has a nation's economic strength changed so much so fast for the worse! And to think, there once was a time, right after World War II, when America, with less than 5% of the earth's people, was producing over 50% of all goods and services. Of course, no one really expected the United States to remain so far ahead for too long, but neither was it expected that it

would so rapidly find itself so extremely far behind.² That saying about the rich getting ever richer certainly has not been true in the case of America.

Why is America not getting richer? It is primarily because America was "rich" materially. It has been gradually becoming impoverished spiritually, as the undeniable moral decay of drugs, abortion, pornography, high crime, etc., sadly testifies. And spiritual poverty is hazardous to material wealth.

Many glibly mouth the famous words, "The Lord is my shepherd; I shall not want,"³ without realizing their deep truth: when the Lord is our shepherd *indeed*, our wants are fewer. Our needs may still be the same—food, clothing, shelter—but not our wants. There is a vast difference between the two. The life resting in God's love has found that Ineffable, Satisfying Something, intangible but so real, that all men crave, whether they know it or not. In the words of an old hymn:

*Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth shall grow
strangely dim,
In the light of His glory and grace.*

"Thou hast made us for Thyself, O God, and our hearts are restless till they rest in Thee," as St. Augustine put it:

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."⁴ He who has much to live for, does not need much to live on. Once the deep *spiritual needs* are met, the *material wants* are greatly lessened. A great many of society's *wants* are merely sad substitutes for man's supreme *need*—God.

A genuine Christian not only has fewer wants, he is also a more productive worker. "Don't buy a car made on Monday," is a popular saying, for some of the weekend doings of drinkers and pill poppers might make them unfit for labor on that day. But bona fide Christians not only shun habits that impair their productivity, they don't just work for money, they work to glorify God, and

that means excellence.⁵ What holds true for the individual is also operative for society. If its wants are less, and its productivity greater, it will automatically create more wealth. It's that simple.

If ever the adherents of a philosophy had strong reason to believe it would usher in material abundance, it was those of Communism, the most materialistic interpretation of economics of our time. It claimed to be the last word, as promised in its (recently repudiated) text, *Das Kapital*. Spiritual values are ridiculed, but that's why it failed. It taught people to look to government as the source of their supply;⁶ it was to virtually replace God. There was no incentive for industriousness; neither productivity nor excellence were rewarded. Why exert oneself?

"We pretend to work, they pretend to pay us," one laborer under this system explained to a foreign visitor inquiring into the system's plight. But "no work" equals "no wealth" equals failure. "Work pretend," like "play pretend," belongs in the playpen or kindergarten.

It might be asked, isn't Japan a materialistic society with only 1% of the population professing Christianity—yet it does so splendidly? On closer look, non-materialistic forces are at work there. Many of its people are still greatly troubled by the outcome of World War II. Their "workaholism" is to a large extent emotional compensation for that unforgettable shock. And Shinto, the leading religion, not only provides metaphysical motivation for strictest self-discipline, but also urges heroic effort for the greater good of the state. The Japanese are also well aware that as an island nation with few natural resources, their very survival depends on industry and thrift. In view of all this, their success cannot truthfully be ascribed to rank materialism. It has also been noted that the younger generation, less concerned with the surrender in 1945 and the old religion, is considerably less motivated.

"The real greatness of a nation, its true civilization, is measured by the extent of . . . obedience to the unenforceable."⁷ And the unenforceable, undeniably, has to do with things in-

tangible, not only the discipline one brings to one's work, but also that which regulates one's wants.

In recent years, hostile company buy-outs have been much in the news. They are a prime example of how lack of "obedience to the unenforceable," or spiritual, can drag down a society. Let's take an oft-repeated scenario for example. Here is a man who has more than enough to live on sumptuously even should he shatter longevity records. He has no need to buy out that certain company he has his eyes on. He is driven only by greed. So he sets out. The lawyers get a hefty bundle, he borrows an even bigger one to be able to "swing the deal," and he is put deeply in debt. He now has less cash or none at all for research and development. His products may become inferior and not sell well. Worse, because he has gone so deeply into debt to "expand," he must make inordinately huge profits to pay creditors and to "break even." But it's too much. He declares bankruptcy. Employees are out of jobs, stockholders and suppliers take a loss, society takes a loss, and it's all because of one man's greed.

Suppose someone sets out to play golf with just one ball. He will be ill at ease, knowing that if he loses it, he doesn't have another. If he had several in reserve, he'd feel more relaxed and would do better. Similarly, the person who has but one "ball" for the game of life—the things of this world, the material—and lacks the others of spiritual resources, has a definite handicap. Truly, "Those who do the most earthly good are those who are heavenly minded."⁸

A little boy came crying to his mother. When asked what was the matter, he sobbed, "You know that valuable vase that's been handed down from generation to generation? This generation just dropped it." Our generation has "dropped" something more valuable—life's spiritual dimension. That's precisely what has made this generation so unique—the dilution of the divine. The Christian work-and-live ethic has been deposed and derided. It alone can deliver the dynamic for the dawn of a new and better day. □

—A Probationer

1. Zbigniew Brzezinski, former national security adviser to President Carter, on "The Barry Farber Talk Show," February 5, 1990.
2. Some even find alarming parallel between this generation and the last ones of ancient Rome, as depicted in that monumental masterpiece of Edward Gibbon, *The Decline and Fall of the Roman Empire*: 1. high divorce rate, 2. high taxes, 3. mad craze for pleasure, 4. huge arms build-up, 5. decline of religion.

Finely-honed homilies on the Sermon on the Mount and other innocuous themes may be popular, but with sermons on the *amount*—material stewardship—it's a different matter!

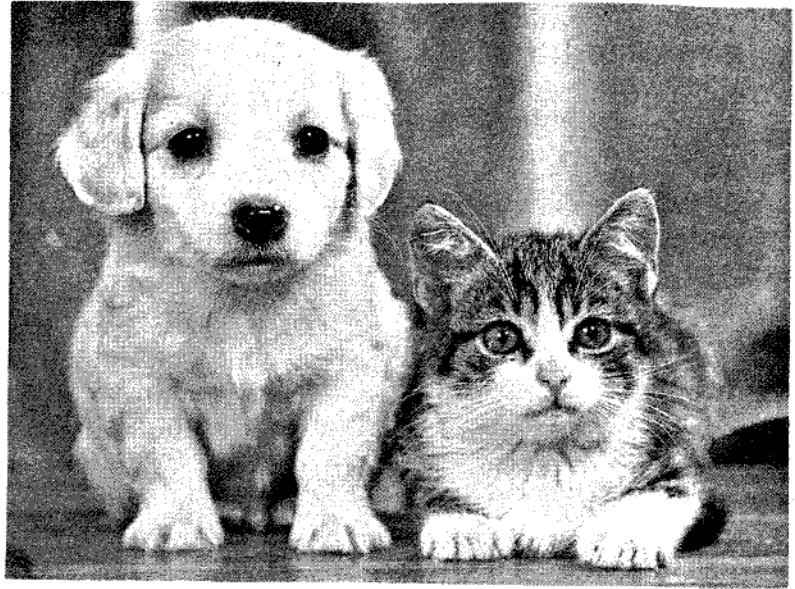
Seniors at a prestigious American university hold dollar bills over their heads on graduation to show their chief interest, according to "Paul Harvey News," February 13, 1990.

3. Psalm 23:1.
4. *John* 6:35.
5. *I Corinthians* 10:31.
6. In the early days of Stalin, here's what happened in Russia's lower school grades: the children were told to pray to God for their lunch. Nothing happened. Then they were urged to pray to Stalin. At once, as a result of pre-arranged signals, the doors swung open and food arrived. What is it they say about early impressions?
7. *The Christian Science Monitor*, January 29, 1990, p. 13.
8. *Our Daily Bread*, February 13, 1990. Greed hurts not only perpetrator and victim, but others also. American high-interest loans have over the years been pouring into Third World nations. Now, to repay, they are being forced to cut down the ecologically valuable rain forests, inflicting inestimable damage on the global environment. National Public Radio's "Morning Edition," February 13, 1990.



Book Reviews

Inhumane Society: The American Way of Exploiting Animals



Dr. Michael W. Fox. Introduction by Cleveland Amory, St. Martin's Press, New York, 1990. 268 pages.

“I’m a reactionary because there’s so much to react against,” a world leader once confessed. The same might also have been said by the author, who almost all his life has been repelled by human outrages against animals. It started in his native England. Both his Ph.D. and D.Sc. in Medicine were earned at London University.

When about five, playing around a pond, he noticed a sack floating in the water, and on examination discovered to his horror that it contained some kittens who had been thrown in to die. Shortly thereafter, at the same pond, he found the pitiful remains of some frogs who had been deliberately mutilated.

Terrible impressions at a tender age tend to be lasting. They influenced Fox to become a veterinarian and also provided the zeal to author over 30 books in behalf of better treatment for

animals. *Inhumane Society* is a sordid summary of the numerous ways in which the human kingdom has sinned against realms below it, but especially that of animals. He asserts human responsibility toward animals as well as the environment as a whole to constitute a sort of 11th and 12th commandment.

His survey starts on the factory farms, most of which are a far cry from the traditional farms where owners and helpers both tended to the needs of their wards. Even some of these were less than satisfactory, but benevolent in comparison with factory farms.

Promoted as hygienic and efficient, they could more correctly be called concentration camps. The language of both is such as to conceal cruelty. Laying hens, for instance, are not even regarded as birds—living, God-created beings—but as “production units.” They, along with cows, sows, calves, etc., are kept in tiny pens barely affording them room to turn around or step away from their excreta until automatic clean-up devices go into action.

They have also had electrode implants in their skulls to stimulate appetite as well as steroids, hormones, drugs, even carcinogenic arsenic. Some are castrated and/or branded with a hot iron without anesthesia. Piglets have their tails cut off and poultry are debeaked and declawed to prevent tail-biting and other strife. Sows about to deliver are generally forced to undergo a Caesarian and the newborn are then raised by a robot "autosow," so the mother sow can be artificially inseminated sooner, because she need not nurse her young.

Perhaps even worse is the lot of milk-fed veal calves. They're forced to be immobile in their pens to keep their meat tender. To bring a higher price it must be white and so, to keep the calf anemic, it gets no iron in its diet. Roughage is also withheld because it would darken the meat. Hence no straw is provided in the pens either, for they crave roughage and would devour it. The result is that they are sick cripples barely able to walk when taken to the slaughter.

Their mothers, the cows, fare no better. To fatten fast, they receive a diet high in concentrates and without roughage which, the very opposite of nature intended, is utterly debilitating. Green pastures have been replaced by crowded, dirty feedlots. To "prevent injury," horns are severed without anesthesia.

Factory farming is cruel not only to livestock but also to consumers who may contract infections from this meat including allergies, arteriosclerosis, osteoporosis, and cancer. According to a USDA

economist, "Food borne illness . . . cost the United States public \$4.8 billion in 1897." p. 46.

Cruel also to wildlife, huge factory farms displace it, upsetting nature's cycle. Even farmers who care feel compelled to adopt similar methods in order to compete.

Factory farming is cruel to the environment, causing erosion of the soil, squandering of deep water (aquifer) reserves, and destroying tropical rain forests in order to have more land to breed cattle.

The cruelty to animals practiced on factory farms is, if anything, surpassed by that in laboratories where vivisection is practiced. Over a billion animals a year are involved worldwide, an estimated 25-35 million in the United States, of which Dr. Fox writes from personal observation. Most of these are rodents who receive no protection under the Animal Welfare Act whatsoever. Other animals are legally entitled to some protection but don't receive it. In the author's view, the U.S. Department of Agriculture does an inadequate job of inspecting animal research and an even worse one of enforcing the law.

In fact, relates Fox, the government-owned animal research facilities at the National Institute of Health fail to meet all legal requirements. They are not subject to USDA inspection and compliance. p. 58.

Fox disputes the oft-heard claims that animals feel no pain. He takes fish to prove his point. Because of their cold-bloodedness and lack of facial expression, they are believed to be impervious to pain. But they have benzodiazepine receptors in their brains, just as humans and other animals, which can be blocked by anxiety-relieving drugs like valium. They would not be present if not needed. Some fish when frightened have actually been known to change color. He quotes the observations of Dutch scientist John Verheijen that fish greatly frightened avoid food for a long time. He submits findings of Swedish researchers that even the tiny worms used as bait possess a nervous system able to secrete pain-killing opiates as needed.

He not only calls vivisection terrorism, but also disputes its validity. There is no real proof that humans always react in the same manner to given situations as do certain lab animals. Even if they did, there would still exist a major objection to vivisection's validity: the subjects of vivisection are detained in wholly unnatural surroundings. If one really wanted to know animals' reactions to certain experiences, one would have to experiment on them while out in nature. For holistic medicine recognizes "*the totality of body-mind-environment interconnectedness.*" p. 19, italics author's.

There is an even bigger "interconnectedness." If the environment—food, air, water, etc.—were cleaned up, along with dietary food-processing, agricultural practices, etc., there would not be the great "need" for all the animal research to cure human ills. Despite the "vast amounts Congress provides for laboratory animal research," cancer and other degenerative diseases are now "reaching epidemic proportions . . . Each year an estimated 400,000 people are now diagnosed as having cancer, which is a symptom of disease and not a specific disease itself." p. 78. As for infectious diseases such as tuberculosis, bronchitis, pneumonia, smallpox, etc., Fox refers the reader to another researcher presenting "convincing evidence" that their reduction was not brought about by animal research.¹

Animals cooped up in zoos are not much better off than those in factory farms or laboratories. The history of zoos is less than inspiring. The Romans brought back wild animals from military campaigns as "trophies" to feed their egos and displayed them until slaughtered in public arenas as entertainment. Telemachus, a Christian, is said to have thrown himself into an arena in protest and this is believed to have ended the pernicious practice.

In the Middle Ages the public exhibition of animals was revived; a sort of imperialism or colonialism. The need to exercise power was fundamental, and that is not based on love, as proven by the suffering inflicted on those zoo animals "trained" to perform. Even if an animal trainer professes to love his wards (have any ever been known to confess hatred for them?), the way in which they must of necessity treat them can hardly be said to be love. Society may seek to soothe its collective conscience by claiming endangered species are afforded "protective custody" in zoos, but the animals know nothing about this. All they experience is deprivation, confinement, and cruelty.

Even worse may be in store for animals as man seeks to assume a god-like role toward them through genetic engineering. Its chief motivation is hope of gain, to make certain species more efficient and productive. Fox finds that

this has generated no less than 200 new animal diseases such as hip dysplasia. There is no way of knowing what the results would be after several generations of outright tampering with nature's laws. In light of some developments, the prospects are not good and there are no guarantees they won't worsen.

Because a return to harmony with all ecological laws would at the outset impose a cost on United States industry, environmentalists have been accused of being unpatriotic, even Communists. Fox refutes this by quoting from a Communist newspaper that Communism seeks "man's ultimate control over nature." But "animal liberation seeks to free one part of nature from our control" and hence is said to "flow against the tide of history, and we (the Communists) oppose it." p. 239. No, "animal liberation" not only is not "un-American," it would help bring to fruition President Bush's vision and promise of a "kinder, gentler nation." p.242.

Max Heindel has written that only after men stop "hunting, killing, and often tormenting" animals will there be "peace on earth and good will among men."² It may be difficult for some to fathom what possible connection there might be between humane treatment of animals and world peace. *Inhumane Society* carefully explains: as long as man refuses to embrace reverence for life in its totality—cooperating with nature's laws as they pertain to all the environment including animals—the conditions that make for war such as famine, drought, pestilence, etc., will remain with us. The more man hurts animals and the rest of his environment, the more he hurts himself. Environmentally, as in all things, love is the fulfilling of the law. □

—A Probationer

1. *The Cruel Deception*, Dr. Robert Sharpe. Wellingborough, England: Thorsons Publications Ltd., 1988.
2. *The Rosicrucian Christianity Lectures*, Max Heindel, p. 338.

The Spiritual Life of Children

Robert Coles. Houghton Mifflin Company, Boston, 1990, 358 pages.

Max Heindel cites an important occult axiom in the first sentence of the introduction to the *Cosmo-Conception*: "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein." (Mark 10:15). We must approach the Rosicrucian teachings, he asserts, like a little child, "ignorant, unfettered by preconceived ideas and therefore eminently teachable." Robert Coles' book *The Spiritual Life of Children* is a wonderful insight into this concept, with its first-hand exploration of the spiritual experiences of children.

Coles—a professor of psychiatry and medical humanities at Harvard University—has won numerous awards, including the Pulitzer Prize, for his books about children. *The Spiritual Life of Children* is the culmination of more than 30 years of research in which he compiled over 500 tape-recorded interviews with individual and groups of children world-wide. These children, ranging in age from eight to twelve years, came from a variety of religious backgrounds, including those with agnostic and atheistic upbringings. The book also contains sixteen drawings and paintings sketched by some of these children, who portray in their artwork their intensely personal image of God and religious belief.

From the outset of his research, Coles quickly abandoned Sigmund Freud's analysis that the establishment of religious and spiritual ideals in childhood is merely Oedipal Father-Sky figure replacement. Rather, he took to heart a simple and beautiful approach suggested by his wife: "Tell them [the children] what you want to learn, and then hope that they will become colleagues, instructors, guides." (p. 35). Positioning himself as a student, while maintaining a lucid role as facilitator in the psycho-analytical process, proved to be a beneficial counter-transference tool in his research.

Children offer us a glimpse back to each of our own beginnings, when we were young souls, fresh from the Desire World, ready to be tempted and tried by life, "travelers on a road with some spiritual purpose in mind." (p. 322). The words we speak are the first impressions that the individualization of the vital body is having on us, as we begin to

break away from the influences of the first seven years of our macrocosmic vital body life.

It is interesting to note the many Western Wisdom Mystery teachings that are extemporaneously expressed when children are prodded into discussions with spiritual topics. One boy unknowingly notes the importance of repetition on the vital body when he suggests to his classmates that they "make a habit" out of prayer. (p. 315). Altruistic tendencies are evidenced early in the life of a nine year-old girl, who proclaims that "If we are to be Christians, we should try to find lepers and go be with them and help them." (p. 174). Indeed, there seems to be an abundance of pure esoteric knowledge inherent in the musings of these young pilgrims.

Childhood is truly one of the most miraculous times of life, a time when children actually "see" the higher worlds. They have real associations in prayer and dreams with the spiritual world, and God plays an active role in their young lives. An eight year-old girl says of God: "He's so close I can hear Him." (p. 36). One boy's mother notes, "My son talks about Jesus sometimes as if He's working day and night to rescue people." (p. 213).

Coles postulates that Christ has a distinctive kind of divinity that registers deeply in children, especially because He is so often presented in church as a child. Moreover, "He was a child who later had an important mission, and for many children, intent even at eight or ten on finding out what the future holds, Christ's life stands as a concrete example." (p. 209). For many Christian children, Jesus is not as much an omnipotent divine figure as he is a children's Saviour, "the One who sur-

vived childhood and later suffering, and is still very much present." (p. 209).

Coles further suggests that the profound existential questions we ask ourselves during our brief time on earth are the same questions children ask themselves more intensely, unremittingly, and subtly than we sometimes imagine. Children are just as sensitive to the enigmas of life as adults are, and seem to be more deeply engrossed in the spiritual presence which surrounds us and permeates our being. They have what Coles terms the virtues of a "quietly visual spirituality" (p. 165), which helps them to sense the Lord's presence in life's small moments.

The words of an underprivileged eleven year-old girl are a beautiful example: "Rain has been pouring on my whole life—that's how I feel—a real heavy rain, and I'm wet and shaking, but then the clouds go away, and it's warm and I can hear those words the priest says, and the ones my aunt says, and I've learned them: 'I am the light of the world; if you follow Me, you won't walk in darkness, but you'll have the light of life.' I hear that, when I hear Him, when I pray to Him as hard as I can, and I need to hear Him, and I do." (p. 87).

When adolescence begins, the mind is brooded over and nurtured by the macrocosmic mind, unfolding its latent possibilities and making it capable of original thought. We begin to transfer our rebellious natures over onto our childhood ideas and religious upbringings, not only throwing out the baby with the bath water but, as Coles notes, often not realizing the baby was even there. Adulthood is then spent trying to re-collect those ideas in an effort to understand the origins of our religious composition, in search of our "inner child."

There is much to be gleaned from children as they go through one of life's most important developmental periods, and Coles discovered many profound pearls of enlightenment in the course of his work. "I often found myself remembering their sometimes urgent determination to define God, to locate Him in time and place, to know Him as precisely as possible, to explain (to themselves and others) who and what

He is; and I found myself wondering whether the children themselves aren't the very treasure they so obviously seek: God as children pondering, musing, ruminating, brooding on Him, young minds bending and applying themselves in His image." (p. 147).

Coles' effort gives us a valuable insight into the spiritual fabric of youth, and provides an important counter-point to Max Heindels message. For not only should we be "eminently teachable," but we should also be teachers by the example of our lives. To become childlike is to become a living example of the wonders of the world—a growing soul in the unfoldment of God's creation. It is then that we can live the life and words of Christ more fully and with a deeper understanding. □

—Greg Moleski

Builders All

Surely some workman has builded
The pillar as well as the spire;
The cross that the painter has gilded
Was fashioned in somebody's fire.

Surely men dug in the ditches
Preparing a place for the wall—
And someone has made with her stitches
The flag that shall fly over all.

Someone has blended the plaster,
And someone has carried the stone;
Neither the man nor the Master
Ever has builded alone.

Making a roof from the weather,
Building a house for the king,
Only by working together,
Man accomplished a thing.

All have a share in the beauty;
All have a part in the plan.
What does it matter what duty
Falls to the lot of a man?

Each has a hand in the building,
No one has builded alone—
Whether a cross he was gilding,
Whether he carried a stone.

—Douglas Malloch

Nutrition and Health

You Can Quit Smoking—The New Age Way

“**Q**uitting smoking is easy; I’ve done it hundreds of times,” Mark Twain said, obviously implying the very opposite. Unfortunately, he didn’t divulge why he failed. Yet what is known about him not only may supply the reason why, it most certainly touches on the primary key to quitting.

As a humorist, he wasn’t much given to taking things seriously. As a cynic,¹ he was disinclined to making strong commitments. And there is absolutely nothing more essential for a successful quitting program than a very serious commitment to drop the habit. The Master said before healing people, “*Wilt thou be made whole?*”² That was asking for a commitment.

One simple way of reinforcing one’s will, or commitment is by reading up on how bad nicotine actually is. A high school student addicted to eating white sugar right out of the bowl was cured of the habit at once after watching in chemistry lab the horrible process whereby it is produced. Learning the terrible truth about nicotine will strengthen any rational person’s resolve to quit puffing.

Here are just a few facts about nicotine. “There is enough nicotine in an ordinary cigar to kill two men.”³ “The heavy smoker pays with 34.6 minutes of life for each cigarette he smokes.”⁴ During 1988, more than 434,000 people died because of smoking.⁵ “Benzpyrene,” which can be isolated from tobacco, “has lethal power to start cancers.”⁶ Numerous models who used to star in cigarette ads have come down with lung cancer and begun active campaigns against smoking.⁷

A good start is half the battle. That means

first of all to ask oneself, why am I smoking? Unbelievable as it may sound, to some people, smoking is actually the only reason for getting up in the morning!⁸ Those persons have a problem far bigger than just smoking; they desperately need spiritual and other help. Until they have a real reason for arising each day, it is highly improbable they would ever be able to triumph over tobacco.

A good start in the war against the weed also has to do with timing. “To every thing there is a season.”⁹ One should not start while under tension or facing other major challenges. If one can arrange to work a plan to stop smoking during a vacation, a giant step toward success has been taken. Of course, the time to begin this battle should also be favorable astrologically. The person who can do his chart or get astrological guidance is fortunate. For the benefit of others, the following will help. It would be wise to start a day or so after a Full Moon; one is giving something up, so the lunar orb should be waning.¹⁰ It should not be “void of course,” making no more aspects before leaving its sign, and Mercury should not be retrograde.

There is perhaps not a more negative way to start than by announcing ahead of time to kin, friends, acquaintances, etc., that one is going to stop smoking. Some may consider this a way of burning bridges, *forcing* oneself to avoid the embarrassment of failure. The Bible advises, “Boast not thyself of tomorrow.”¹¹ As with all Biblical counsel, there is wisdom here. The person proclaiming to all that he is going off the weed may be getting so much “vicarious satisfaction” from this public patting oneself on the

back that he feels less impelled to action. Words are creative power. Too much *idle* talking can be psychically enervating.¹² Dogs that bark don't bite. Great talking and great doing rarely go hand in hand!

"A man without an aim never makes a hit." "Plan your work and work your plan." In light of these truisms, it would be wise to plan exactly how rapidly one will go off smoking. It is better to be slow but sure than fast and fail.¹³ If one manages to exceed expectation, there can be great emotional uplift while the opposite is true in the face of failure.

Socrates said, "The unexamined life is not worth living." Some years ago Ed Koch, Mayor of New York City, when mingling with his citizens, would always greet them with "How'm I doing?" instead of "How're you doing?" It is indeed good to know how one is doing. If this brings encouragement, "nothing succeeds like success." If the diagnosis is negative, it is better to know sooner in order to improve things. Rewarding oneself for success is recommended, though, of course, victory is its own best reward, even as failure is its own worst punishment.

Countless people who desire to quit smoking unintentionally frustrate their own efforts daily because they don't know the nutritional reason for their addiction. The nutritional reason is uric acid. It is found in large amounts in meat, fish, fowl, and to a far lesser extent in legumes. It is of "viscous, sticky, gluey nature" which makes the blood thick and viscous, thereby retarding its circulation, especially through the tiny capillaries. This makes one feel uncomfortable.

There are popular ways of counteracting this heavy feeling including taking alkaloids such as coffee, tea, and tobacco. This is not recommended, for these alkaloids, in combining with colloids such as uric acid, cause their "precipitation into the tissues" and crystallization into urates. These alkaloids make one feel better but at a terrible price because the human body is not well equipped to eliminate those urates. The alkaloids are "deposited in the joints and tissues in the form of urates, there to cause rheumatism, arthritis, gall stones, and kidney stones, hardening of the arteries, and tissues, and many other uric acid diseases."¹⁴

Since few people know about uric acid and its catastrophic capacity for mischief, it is well to mention that a famous entertainer, in describing her training program, has gone out of her way to label some foods as "too full of uric acid for me."¹⁵

"I enjoy smoking after a meal," a lot of people say.¹⁶

The usual sequence is meat, coffee, and cigarettes. At times people may not wish to drink too much liquid after a meal, so they light up one cigarette or cigar after another. Of course, they smoke at other times too. But the point is not to make quitting tobacco extra hard by continuing to take into the system those foods high in uric acid which strongly call for the followup of a lethal lift of nicotine.

If one eats fresh fruits and vegetables and looks to plant sources for protein, he will not only greatly improve total nutrition, but also facilitate the struggle against a lethal habit. It has been facetiously suggested that one eat an orange for each cigarette smoked to restore the Vitamin C lost. But that orange wouldn't compensate for other damage caused by nicotine. Indeed, the more smoking lowers nutritional reserves, the stronger the craving to smoke again becomes. Low blood sugar (generally caused by wrong diet) also encourages the desire to light up. Nicotine provides a temporary lift, but "in half an hour or so causes it (the blood sugar) to drop far below normal."¹⁷ Because junk food helps bring on low blood sugar, it has no place in the diet of one resolved to quit smoking. Raw honey and dried fruit, in rational amounts, is better for appeasing that sweet tooth.

Exercise is highly recommended, especially vigorous walks in the fresh air. This will achieve three things:

1. It will help reduce the nervousness that at times attends the process of withdrawal from nicotine.
2. It will replenish the lungs with good clean air, especially if one exhales vigorously. Inhaling will

take care of itself automatically but one should consciously and rhythmically exhale while walking.

3. It will counteract the tendency to put on weight which often accompanies the cessation of smoking.

Of course, the proclivity to pile on the pounds can also be lessened by the vegetarian diet and by refusing junk food as advocated above. One needs an abundance of high fiber fruits and vegetables, especially grapefruit, pears, and cantaloupes. These will help maintain regularity and also lessen the desire for cigarettes.

Money spent on these foods is a far better investment than money spent on some of the aids for quitting smoking which are currently available. However, some of these aids must be examined and judged on their merits. Because there are so many, only a few general principles can be set forth.

One can purchase filters that automatically and gradually reduce the amount of nicotine inhaled. However, one should be able to taper off without such artificial outside help. Spiritually, it is best to be as self-reliant as possible.

Some quitting aids contain drugs other than nicotine, and though perhaps less harmful and even successful in the weaning process, may still be habit forming.

Also available are taped subliminal messages which are supposed to kill the desire to smoke. Not all products deliver what the advertisements promise. But more important, one must conquer bad habits consciously and volitionally or else in a future incarnation one will be tested again in the matter.¹⁸

Hypnotism as a cure for the smoking habit belongs to the same category as subliminal messages. There are said to be about 15,000 hypnotists in the United States. Admittedly, one tenth of the population is not subject to their suggestions for reasons unknown. Hypnotism not only bypasses the human will, which is unwise in light of spiritual evolution, it may also enslave the person seeking to use it as a means of freedom from bad habit.¹⁹

Chewing gum is at times recommended as a

substitute for the oral gratification a cigarette brings. For brief, transitional purposes, it might have a place but there are drawbacks. Gum may contain white sugar and other unwholesome products. Constant chewing also tends to dissipate the digestive juices.

An acceptable aid is acupuncture. It does not actually lessen the desire for nicotine, but can greatly reduce the discomforts that may attend quitting.²⁰

Actually, *physical* withdrawal pains should not last more than two weeks.²¹ That is how long it takes, at the most, for nicotine to leave the system after one has stopped smoking. Thereafter, the pain is merely emotional and psychological. This should not be minimized but squarely faced if it persists. It would be wise to consider at what times, places, and under what circumstances one was most inclined to reach for a cigarette, and now provide for victory when facing these temptations.

"Be not overcome of evil, but overcome evil with good."²² One cannot overcome something with nothing, and nature abhors a vacuum. Methods for breaking the habit have been discussed but how should one meet other potential pitfalls?

When it comes to social occasions where puffing is in, it might be best to simply stay away. Misery loves company. Those still enslaved by the habit love nothing better than to lure back into bondage those newly freed. For times when one is home alone, it might be well to have reading material handy, especially the kind dealing with spiritual or inspirational themes. During the 1950's there appeared a book entitled *Pray Your Weight Away*. Prayer and other spiritual resources can also help remove the "weight" of nicotine addiction. It is impossible to be on one's knees in fervent prayer and smoke at the same time. In the Lord's Prayer, we voice the petition, "Thy will be done."²³ We may be sure it is God's will for all to stop smoking, for it undeniably defiles the temple of His Spirit.²⁴

With help from on high, not only will victory be a certainty, it will also be less painful. "... we are *more than conquerors* ..." ²⁵ What does this

mean? Conquest is usually painful and exhausting. In wars there are therefore said to be no real winners. "More than conquerors" means victory without enervation! What else can it mean, especially in light of the rest of the verse, "... through Him that loved us."

The struggling addict must open his heart and life to Divine Love, ever healing, ever strengthening, "strong as death."²⁶ But "love in the heart was not put there to stay; love in the heart must be given away." Genuine love "looks for a way of being constructive,"²⁷ not only for self but primarily for others. He who truly seeks glorious victory, "more than conquerors," over the noxious weed can do no better than dedicate himself to helping others achieve the same and then go out and do it! Giving up smoking inevitably leaves a void. Is there a better way of filling it than this?

Medical science tells us that when a broken bone is truly healed, it is stronger than before. Similarly, the life liberated from tobacco's terror will be better off in more ways than one. By heeding the suggestions above, one will benefit more physically than merely no longer dreading lung cancer. No longer buying cigarettes will strengthen one's finances. No longer emitting foul cigarette breath will enhance one's social standing. Helping those still struggling will pay rich spiritual dividends, "beauty for ashes" (of smoked cigarettes) and "the oil of joy."²⁸ □

—A Probationer

1. One who knows the price of everything but the value of nothing.

2. *John* 5:6.
3. *Psycho-Physiopathy, Book II*, Teofilo de la Torre, p. 66.
4. *The Health Finder, Volume I*, J.I. Rodale, p. 845.
5. *Let's Live*, December 1991, p. 56.
6. Teofilo de la Torre, *op. cit.*, p. 68.
7. "NBC News at Sunrise," December 12, 1991. For additional facts on smoking, one might contact the American Cancer Society, 90 Park Avenue, New York, New York 10017 and the American Lung Association, 1740 Broadway, New York, New York 10019.
8. *Reader's Digest*, December 1991, p. 19.
9. *Ecclesiastes* 3:1.
10. *The Way of Astrology*, Ivy M. Goldstein-Jacobson, p. 201.
11. *Proverbs* 27:1.
12. *New Age Bible Interpretation, Old Testament, Volume II*, Corinne Helene, p. 255.
13. The late President Eisenhower is said to have quit "cold turkey," suddenly, at once. Soldiers are tougher than average citizens. His achievement demands respect, yet one cannot help wonder if that very drastic action might have had later repercussions: during his White House years he spent far more time grappling with health problems than the others except Woodrow Wilson, who over-exerted himself in other ways.
14. Teofilo de la Torre, *op. cit.*, p. 78.
15. *Dance While You Can*, Shirley MacLaine, p. 135.
16. *The American Way of Life Need not be Hazardous to Your Health*, John W. Farquar, M.D., p. 166.
17. *The Health Finder, Volume II*, J.I. Rodale, p. 628.
18. *The Rosicrucian Philosophy in Questions and Answers, Volume I*, Max Heindel, p. 27.
19. *The Rosicrucian Christianity Lectures*, Max Heindel; p. 61. *Time*, November 4, 1991, p. 71.
20. *Time*, November 4, 1991, p. 91.
21. "The Jeff Thompson Radio Talk Show," WFNC (Fayetteville, North Carolina), November 21, 1991. Therapeutic dosages of Folic Acid and Vitamin B 12 speed recovery from smoking's effects. *The Energy Times*, Volume 1, Number 2, pp. 20, 23.
22. *Romans* 12:21.
23. *Matthew* 6:10.
24. *I Corinthians* 3:16-17.
25. *Romans* 8:37.
26. *Song of Solomon* 8:6.
27. *I Corinthians* 13:5, J.B. Phillips Version.
28. *Isaiah* 61:3.

HEALING

Cooperation With The Healing Force

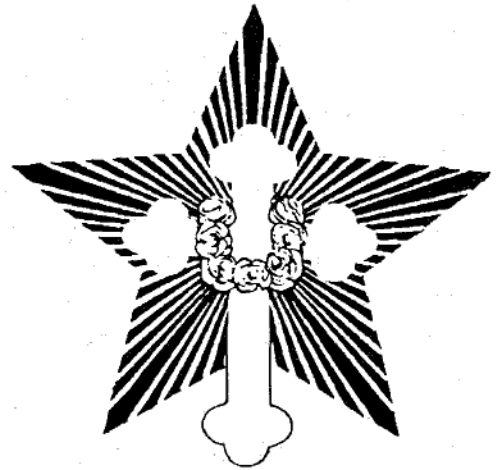
Healing Power permeates the universe. By developing purity and love, we can become instruments for and channels of this divine Force. By eliminating all that is negative within us, and by devoting ourselves to the interests and welfare of our fellow men, we can open for others the floodgates of cosmic love and healing.

The patient who requests healing must have faith in this Power, and respond to it by endeavoring to develop purity of consciousness and love of all life. Just as every effective channel for the Healing Force must be a "clean vessel," so also must every potential recipient of healing try to enhance his own purity, so that the Power may most effectively flow through him. Both the channel and the recipient must remain conscious of the essential unity between themselves and God, the Source of the Healing Power.

Spiritual healing begins when the patient's awareness of his relationship to God, the Great Healer, is intensified. If the patient can open himself sufficiently to feel the Healing Power flowing through him, his Higher Self—the god within—is aroused. As a result, he is strengthened to work more actively on his own problems and transmute the factors leading to his illness.

If the patient responds in this way, he learns, in time, to become his own healer. This is the normal state of affairs for each Ego. The admonition, "Physician, heal thyself," is applicable to everyone and, eventually, will have to be followed by every human being.

There is nothing phenomenal about perfect health; it is the predestined state of mankind. The human healer—that is, the one who serves as a channel for the Healing Force—can inspire the patient with this truth by demonstrating his own positive demeanor. Such an example also may encourage the patient to correct his previous misconceptions and misbehavior and strengthen both the faith and the willingness to cooperate with Natural Law that encourage well-being. □



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

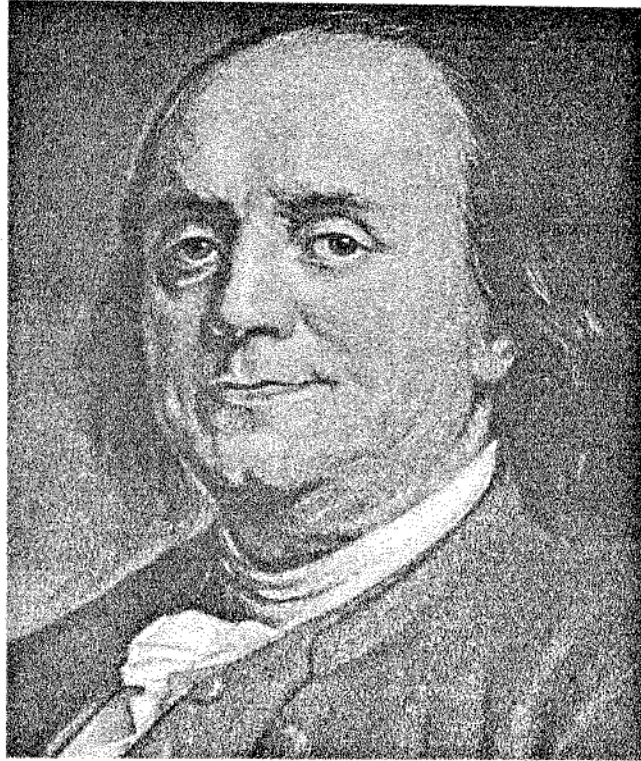
Visible helpers are just as necessary as Invisible Helpers and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6: 30 P.M. and Pro-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

July..... 6—13—21—28
August..... 3—9—17—24—30



For Children

America's First Great Genius



Did you know that America actually had a real genius long before it became a country? In Europe they called him “the Wizard from the Wilderness,” because back then, that is what America mainly was. The colonists lived in villages and towns along the coast, like Boston, where Benjamin Franklin started life 70 years before the birth of America. Some thirteen towns are named after him today.

There were 17 children in the family. Mr. Josiah Franklin was just a candlemaker, so he couldn't afford much schooling for Ben and put him to work early. But the lad would rather read books than help make or deliver candles. What he really wanted was to go to sea, but that was dangerous. His father wouldn't have it. So, when Ben turned 12, and his father ordered him to choose a trade he liked. He became an apprentice—that is, a helper and learner—of his older

brother James, a Boston printer. He was to sleep in the attic above the shop and get his meals in a boarding house across the street. But Ben decided to save money by fixing his own meals so he could buy books. Boston with 10,000 people, had ten bookstores. He also liked the idea that by boarding himself he wouldn't have to eat meat. From one of his books he had learned that it is wrong to kill animals for food.

Yet Ben was doing something else that wasn't quite right. He wanted to write for his brother's newspaper, but knew that James wouldn't accept anything from him. So he signed the material he sent in as “Widow Silence Dogood.” The readers liked it and so did his brother. But when he learned who had been writing it, he got angry, so Ben had to leave. He sold some of his books to buy a ticket to sail to New York. He was 17, knew a trade, and he felt

very confident. But in New York nobody needed a printer. A friend told him to head for Philadelphia. He sailed part of the way and walked the rest on an almost empty stomach, for he had very little money.

He reached Philadelphia on a Sunday when stores were closed, except for a baker. The baker sold him three loaves of bread for just three cents. Young Ben was so hungry that he devoured them greedily while walking up a street. A girl who saw him burst out laughing. Ben smiled back, but didn't really feel like laughing. He had only enough money to pay for a room for the night, and no job. But Monday he got one with Mr. Samuel Keimer, a printer. Mr. Keimer also found a place for him to live, with the family of the girl who had laughed at him!

Ben did so well at his job that he was even entrusted with an errand to England. He enjoyed his stay there. He swam in the big river, the Thames. He didn't mind that some of his friends made fun of him because he didn't drink beer. They called him "Water American," until they saw how much stronger he was than they!

When he turned 22, back in America, he opened his own print shop with Hugh Meredith. Now he could start putting to use the many ideas that for years had been whirling through his mind. One idea was to produce the very best newspaper in all the colonies, which he did. It was the *Pennsylvania Gazette*. He was the first to put pictures into a newspaper. His pictures were not only of people and things, but also of ideas which were called cartoons. In fact, he was so interested in ideas that he formed a club, called the "Junto," where men came together to discuss them.

The club became so popular, it gave him another idea: why not start a public library, like the ones we have today? Everything has to be started by somebody, and Ben Franklin started libraries where anyone could join by paying a membership fee and then a yearly amount. That would provide money for the books the members could borrow. Before Ben Franklin came along, only colleges had libraries for students and teachers, and not many people attended the

very few colleges that existed in America then.

While he was working on his job and many other interests, young Ben couldn't forget the pretty girl who had laughed at him on his arrival in Philadelphia a dozen years before. So, he asked Debbie to marry him. She was as good a wife as she was pretty, not only keeping house and raising the children, but also helping in Ben's business and other activities. That gave him more time to think and study and he learned four languages.

Of course, he kept coming up with more good ideas, like starting to publish an almanac. Perhaps you've seen or have one. It's a book that comes out once a year and is full of interesting facts. Ben called his, *Poor Richard's Almanac*, because it featured an astrologer named Richard Saunders. It became very popular. It contained clever sayings that Ben wrote himself including:

Early to bed, early rise, makes a man healthy,
wealthy, and wise.

Look ahead, or you will fall behind.

Would you live with ease, do what you ought,
not what you please.

When you are good to others, you are best to
yourself.

But Ben was more than just what some might call a bookworm. He also developed practical ideas like the "Franklin Stove." All that people had up to then was a fireplace. If you were too far away from the fireplace, you were cold. If you got too close, you were too hot. But Ben devised a way to heat a room fairly evenly. A friend of his started making it. Before long, he had more orders than he could fill! Ben could have become very rich from this and his many other inventions, but he never took out a patent, that is, the right to make profit from an invention. He only wanted to help people.

His desire to help people pushed him to start something else we now take for granted, a fire department. That was especially important because there was no defense against lightning. Some people even said that nothing could be done against it for it was a sign of God's anger. Ben couldn't believe this, but that wasn't

enough to convince others. He had to prove that lightning was just electricity. People didn't know much about electricity then. They couldn't use it for light and heat and all the other things we use it for today, and people usually fear what they don't understand.

But *how* could he prove that lightning was merely electricity? Remember, Franklin was a genius and nothing stumps a genius, except those problems that *really* cannot be solved by anybody. And a genius doesn't give up until he is sure of that, and keeps on trying, for

The heights by great men reached and kept
Were not attained in sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

So, after much thought, Ben decided to fly a kite while it was lightning! Do you realize he risked his life doing this? But he was so dedicated to truth and to helping others, that he didn't mind. And when lightning finally struck the kite, the fibers of its cord stood up straight, giving Ben a shock, but he had been able to "store" some of that electric power in a jar. So he set out to design the lightning rod, like the one your house has, or should have!

A far greater threat than lightning kept Ben busy next—war. Even though he had no military training or experience, the people of Pennsylvania asked him to lead out in defending their colony, which he did. Later he was asked to sail to England to get more help for the French and Indian War.

"I'm no diplomat, I'm just a printer," Ben protested before heading for England. While there, he also exchanged ideas with some scientists and invented a few things, like the armonica, a musical instrument. Best of all, he was able to get help for the war, which he did by using one of the sayings from his almanac: Would you persuade, speak of interest, not of reason. What that means is, if you want others to help you, show them that they are thereby helping themselves.

After five years' stay in England, he returned

to America and began to make more improvements on the post office, a project he had begun long before. But he didn't have much time for this. The colonists were by now very unhappy with the way England was treating them, and three years after his return from England, he was asked to go back once more to speak for the colonists. He celebrated his 60th birthday shortly after landing in England. This time, his stay was sad, not only because he couldn't get England to see what the colonists wanted but even more, because he got a letter telling him that Debbie had died. He was 69 when this happened, and he felt every day of it. But he was not too old to study the ocean currents and storms and make some valuable observations on his way back to America.

However, the really big storm on Ben's mind now was the American Revolution. One reason it got under way was that while in England, he had urged a young man, Tom Paine, to go to the colonies. There he published a little book, *Common Sense*. He had studied the stars, and in this book he wrote that not only in our solar system but in all the universe, the central Sun is always bigger than the planets moving around it. So, he argued, America being much bigger than England, it should not circle around, or be subject to it. And so the colonists drew up the Declaration of Independence.

Ben Franklin had a very important part in it. After that, he was sent to France to get help, without which the colonists could not have won. But, being a genius, his mind was on other things too, like making spelling easier; for instance, spelling a certain word "plow" instead of "plough." We should all be just as thankful to him for that as for helping, later on, to write the Constitution. His name appears on it as well as each of the other three most important documents having to do with the birth of America: the Declaration of Independence, the alliance with France during the Revolution, and the peace treaty with England that ended the Revolution. No one else's name is on all of these.

With America free now and well on its way, old Ben knew that his life's work was done.

Wisely, like a genius—printer, publisher, author, inventor, scientist, businessman, philosopher, statesman—he had prepared for this at the age of 22 by composing his epitaph, that is, what he wanted written on his tomb:

The Body of B. Franklin,
printer,
Like the Cover of an Old Book,
Its Contents Torn Out
And
Stripped of its Lettering and Gilding,
Lies Here
Food for Worms,
But the Work shall not be Lost,
For it Will as He Believed
Appear Once More
In a New and more Elegant Edition
Revised and Corrected
By the Author.¹

As you can see, he believed in reincarnation, the Law of Rebirth, though 200 years ago few people in America knew about it. He was ahead of his time in this as well as in many other

ways. After all, he was a genius!

—A Probationer

1. *Reincarnation: an East-West Anthology*, Joseph Head and S.L. Cranston, p. 232.

Note: Astrology students might be interested that Franklin died at 84, at the time of his Uranus return. Uranus is the planet of genius! Also at the time of their Uranus returns, two other great American geniuses passed on, Ford and Edison. Thomas Jefferson, a genius of sorts, to whom statecraft was just one of many fields to which he made major contributions, departed this life at the time of his Uranus return. So did General Douglas MacArthur, America's greatest military genius, whose strategy had brought Japan to her knees before the atomic bomb attack and later saved South Korea from collapse at the start of the Korean conflict. Isaac Newton and Emmanuel Swedenborg, two of Europe's greatest geniuses, also ended their earthly sojourn at the end of a complete swing around the circle by Uranus. Mere coincidence?

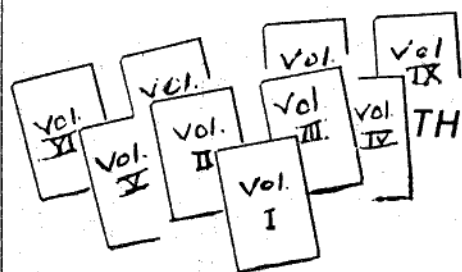
Crossword Answers

Crossword on page 221.

References from *Matthew*:

1. 24:31
2. 22:31
3. 18:07
4. 24:43
5. 06:27
6. 23:17
7. 15:19
8. 22:04
9. 10:06
10. 11:05
11. 17:12
12. 10:13
13. 05:37
14. 17:20
15. 25:25
16. 23:23
17. 13:23
18. 26:40
19. 07:18
20. 25:42
21. 07:24
22. 25:10
23. 06:07
24. 05:11
25. 23:02
26. 13:48
27. 13:27
28. 06:16
29. 05:15
30. 12:43





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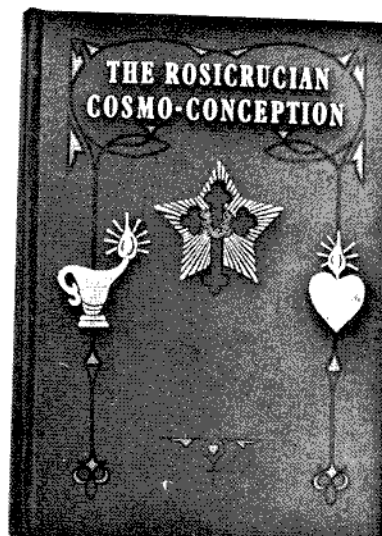
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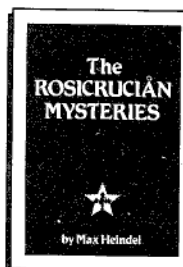
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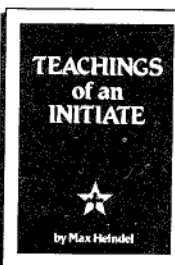
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