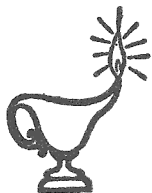


THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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*The Greatest of These Is Love
"Toward Community"*

"Dear and Glorious Physician"

*Rosicrucian Teachings in
Regard to Christ*

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The Mystical Interpretation of Christmas



By MAX HEINDEL
Rosicrucian Initiate
and
Western Mystic

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THE ANNUAL SACRIFICE OF CHRIST.

THE MISSION OF CHRIST AND THE FESTIVAL OF THE FAIRIES.

THE NEWBORN CHRIST.

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Rays from the Rose Cross

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Spiritual Light

IT was not by chance that teachers of the Grecian Mystery School thus named that luminous substance which we know as *phosphorus*. To them it was patent that "God is Light" — the Greek word is *phos*. They therefore most appropriately named the substance in the brain which is the avenue of ingress of the divine impulse, *phos-phorus*; literally, "light bearer."

In the measure that we are capable of assimilating that substance, we become filled with light and commence to shine from within, a halo surrounding us as a mark of sainthood. The phosphorus, however, is only a physical medium which enables the spiritual light to express through the physical brain, the light itself being the product of soul growth. But soul growth enables the brain to assimilate an increasing amount of phosphorus; hence the method of acquiring this substance in large quantity is not by chemical metabolism, but by an alchemical process of soul growth, thoroughly explained by Christ in His discourse to Nicodemus:

God sent not His Son into the world to condemn the world . . . He that believeth on Him is not condemned: but he that believeth not is condemned already . . . And this is the condemnation, that light is come into the world, and men loved darkness rather than light. . . . For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Christmas is the season of greatest spiritual light. During this age of alternating cycles there is an ebb and flow of the spiritual light as well as of the waters in the ocean. The early Christian church marked the conception in the fall of the year, and to this day the event is celebrated in the Catholic church when the great wave of spiritual life and light commences its descent into the Earth.

The flood tide is reached at Christmas, which is therefore truly the holy season of the year, the time when this spiritual light is most easily contacted and specialized by the aspirant through deeds of mercy, kindness, and love. Nor are opportunities lacking even to the poorest, for, as so often emphasized in the Rosicrucian Teachings, service counts more than financial assistance, which may be a detriment to the recipient.

From those, however, to whom much is given, much will be required, and if anyone has been blessed with an abundance of the world's goods, a careful dispensation of the same would necessarily accompany whatever physical service he may render. Let us further remember the words of the Christ: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Thus we shall follow Him as burning and shining lights, showing the way to the New Era.—*Max Heindel.*



The Aquarian Age Bible

Part II

CHRISt Jesus gathered about Him the twelve Disciples He selected to be the main exponents of His teachings for the New Dispensation. There were many other advanced ones, too, who were attracted to His lofty precepts, and who left manuscripts describing the activities and teachings of their exalted Teacher. Not all of these were included in our New Testament, as we know, and those not included, but recognized by some authorities as authentic, along with some of the same type applying to the Old Testament times, are designated as the *Apocrypha*. Some of these will probably be included in our Aquarian Age Bible because of the New Age truths they contain.

The manuscripts left to us which deal with the life and teachings of Jesus and Christ Jesus have passed through many hands and minds, as did those of the Old Testament. Numerous revisions have been made, but the New Testament, for all that, contains the basic teachings for humanity's spiritual progress during this period as well as for a long time to come. As time passes, and man himself evolves, deeper meanings will be revealed, so that in the Aquarian Age the New Testament will be understood primarily as a Book of Solar Initiations.

The manuscripts which have been selected to make up our New Testament were of course written more recently than those of the Old Testament, but even so, modern biblical students are finding much that seems to vary from the original writings. The editors of the *New English Bible* state in their Introduction to the New Testament:

“The Revised Version of the New Testament, which appeared in 1881, marked a new departure especially in that it abandoned the so-called Received Text, which had reigned ever since printed editions of the New Testament began, but which the advance of textual criticism had antiquated. The Revisers no longer followed (as their predecessors has done) the texts of the majority of the manuscripts, which, being for the most part of late date, had been exposed not only to the accidental corruption of long-continued copying, but also in part to deliberate correction and ‘improvement’. Instead, they followed a very small group of manuscripts,, the earliest, and in their judgment the best, of those which had survived.

During the years which have passed since that time, textual criticism has not stood still. Manuscripts have been discovered of substantially earlier date than any which the Revisers knew. Other important sources of evidence have been either freshly discovered or made more fully available. Meanwhile the methods of textual criticism have themselves been refined and estimates of the value of particular manuscripts have sometimes been reconsidered. The problem of restoring a form of text as near as possible to the vanished autographs now appears less simple than it did to our predecessors. There is not at the present time any critical text which would command the same degree of general acceptance as the Revisers' text did in its day. Nor has the time come, in the judgment of most scholars, to construct such a text; since new material constantly comes to light, and the debate continues."

The editors go on to say: "We have conceived our task to be that of understanding the original as precisely as we could (using all available aids), and then saying again in our own native idiom what we believed the author to be saying in his. We have found that in practice this frequently compelled us to make decisions where the older method of translation allowed a comfortable ambiguity."

It is interesting to note that the editors recognize the importance of the new material that is constantly coming to light, and that "the debate continues." To the occultist this suggests an awakening to more profound meanings of the scriptures we already have and a readiness to accept new material being discovered. The finding of the Dead Sea Scrolls was an epoch-making event which opened magnificent new religious vistas to scholars of the scriptures, as well as to the general public.

Occult philosophy teaches us that the Four Gospels are formulae of Initiation. That is, they are outlines of the steps which the Christian spiritual aspirant must take on his journey to a very high state of consciousness. These steps have been designated by Max Heindel as: Baptism (spiritual awakening); Temptation (selfish use of spiritual power); Transfiguration (building of soul body); Last Supper (instruction about building spiritual organ in head); Gethsemane (physical body preparation); Stigmata (spinal fire reaching head, hands, feet); Crucifixion (wrench which loosens body from the liver); Resurrection (freedom from the dense body); Ascension (freedom to travel in foreign countries). Thus, while there is a great deal which we may and should take literally, as in the sublime Sermon on the Mount, as a pattern for daily living, there is also much which goes deeper in meaning than the words indicate to the unperceiving.

One of the most important truths taught by Christ Jesus, in a veiled manner because many people were not yet ready for it, is that of Rebirth, or the doctrine that human beings return to Earth life again and again in gradually improving bodies to learn the lessons through experience that will enable them to progress toward their ultimate destiny of Godhood. This truth is being accepted more and more today as a logical explanation for otherwise unexplainable facets of human life.

It is evident that the Jewish priests believed in the doctrine of Rebirth, or they would not have sent to ask John the Baptist, "Art thou Elijah?" as recorded in John 1:21. In Matthew 14:11 we have the words of Christ Jesus concerning John the Baptist which are unambiguous and unequivocal. He said: "This *is* Elijah." In Matthew 17, Christ Jesus declared, "Elias has come already, and they knew him not, but have done

unto him whatsoever they listed . . . Then the disciples understood that He spake unto them of John the Baptist."

In Matthew 16 Christ Jesus asks His disciples: "Whom do men say that I, the Son of Man, am? And they said, some say that thou art John the Baptist; some Elias, and others, Jeremias, or one of the prophets. And He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

We notice from this passage that Christ Jesus did not contradict His disciples and this is quite significant. He would have done so if He had thought they entertained a wrong idea. Further biblical substantiation for the doctrine of rebirth may be found in cases where a persons was chosen for a certain work *before* his birth; Samson (Judges 13), Jesus, and John. A person is chosen for a specific mission because of a specific fitness for the particular type of work to be done. Proficiency presupposes practice, and practice could have been only in a previous life or lives.

Working along with the Law of Rebirth to bring about the perfect justice becoming to an all-wise Creator is the Law of Cause and Effect. This law works perfectly on all planes, bringing to fruition exactly what we have sown — in thought, word, and deed. In Galatians 7:9, it is stated: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." In 2nd Corinthians 9:6 we find: "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." In the 9th Chapter of St. John's Gospel a parable is related which teaches the working of the twin laws of Rebirth and Consequence. When Christ Jesus says: "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him," He is endeavoring to make clear that the law back of all physical limitations is not punishment, but enlightenment. When an Ego breaks a law of Nature (or God) in one life, he (or she) returns in another life to face the limitation which results as a violation of that law.

Most of the parables given by Christ Jesus have a deeper meaning than appears from a casual reading. For instance, the well-known parable of the Prodigal Son (Luke 13:11-24) tells of the Spirit's pilgrimage through matter. When the Spirit finds itself enmeshed in and blinded by matter of the Physical World, it has reached a turning point. The unconscious path of involution ends; self-consciousness is attained plus a consciousness of the world without. But the Spirit is not content to remain in this world. Re-awakened to a sense of its inherent divinity, it feels drawn anew to the higher spheres, and says, "I will arise and go to my Father." Then comes the toil of stripping off the various vehicles in which it has become immeshed and of raising itself once more to the conscious communion with God. "The Father meets it a long way off"; the still small voice from within begins to speak and tell of the heavenly glories, and eventually either by the ordinary process of evolution or the short cut of Initiation, there is a reunion with God and the other brothers who have not yet gone out into the school of experience.

In the parable of the healing of two blind men as related in Matthew 9:27-30, we have one of numerous examples of the need for faith in spiritual healing. Christ Jesus says: "According to your faith be it unto you." This parable also touches upon the real cause of blindness. Max Heindel points out that: "Lack of vision or disabilities of the organ of

(Continued on page 574)

THE Mystic ... LIGHT

"But the Greatest of These Is Love"

A LECTURE GIVEN IN OUR CHAPEL BY TERESA FREIRE

ALL of us are quite familiar with Chapter 13 of 1st Corinthians. Having listened to it for so long we may be able to recite it word for word. That is as it should be, for no greater nor more powerful concept of love has ever been given by man. "Though I speak with the tongues of men and of angels," says Paul, "and have not love, I am become as sounding brass, or a tinkling cymbal." In every phrase of this biblical poem we may find beauty and inspirational truth. What a wonderful way to indicate that all we say and do should be motivated by love — if we would have it endure.

We come close to God when our faith reaffirms itself in conviction, when we cease to hope for a distant future that will reveal Him to us and, instead, become knowers *here* and *now*. This knowledge of God, flowering into love for our fellowmen, is what Paul refers to in his famous Letter to the Corinthians.

Most of us have come to know God through prayer, or some very intimate experience of suffering or joy. No matter how it has happened to us, we know that from that moment on life has changed. From then on we are driven from within to learn about God, about our true relationship with Him, about His plan for us as a human family. All exponents of God's plan of salvation follow a pattern of positive friendly relationship. We could

call it a positive *loving* relationship, but some may be reluctant to express such feeling for others.

We complicate God's plan of spiritual unfoldment by calling it by many different names and dividing it into uncountable complex philosophies. Many of us cannot accept such a simple statement as "God is love." We must reach that conclusion through years of difficult metaphysical study, until suddenly we are confronted by the simple fact that we must know God, not *about* God, we must experience *Him*. Then only do the gates of spiritual wisdom swing open. Thus faith arrives through conviction, love through knowledge. For the mystic it is reversed; conviction through faith, knowledge through love. Nevertheless, in due time the heart and the mind do meet and the two great paths converge into one. Perhaps one of the most forceful points about the Rosicrucian Fellowship Teachings is that they make no statements that are not supported by reason and logic. On page 530 of the *Cosmo-Conception* it is stated: "This scientific, logical, and exhaustive teaching is given in order that man may believe in his heart that which his head has sanctioned, and start to live the religious life."

This basic heart principle of love dominates our lives. Most of the great writers, poets, dramatists, musical composers, sculptors, and painters have been inspired

through and by this beautiful emotion of love. So forceful must have been its influence that their artistic creations have withstood the passing of time because of it.

Many years ago while visiting the New York Metropolitan Museum of Art I was observing the lovely Madonna figures carved in wood. As I stood silently before each masterpiece I was impressed by the facial expression on each figure. There was a mysterious quality there which transcended beauty. Today I know that quality was the essence of love. We are aware of this also in the various paintings of the Christ walking among His Disciples. Perhaps true inspiration is but a profound reverence for the good and the beautiful.

We come into the world through and by the love of our parents. Mother love, in its true quality, is the sustainer of our childhood, and without it healthy survival would be impaired. In adolescence, in maturity, and in the ripe years of old age, our love ties play a tremendous part in our lives. Always, it seems, we must "belong". This sense of belonging is inherent in all of us. We must feel needed, wanted, loved. We often find, unfortunately, that some persons are difficult to love. They are what we commonly call unreceptives. The fact that they shut themselves within themselves exposes their loneliness and their needs. Whenever there is a feeling of emptiness in our lives we should fill it with love — love for someone on something. If it be a small space, we can fill it with affection for a kitten, a dog, a bird, or even a flower. If it be a large space, we can fill it with the contemplation of a sunrise, or a sunset, or a star-lit sky, or a rhythmic ocean, or a distant lofty mountain. The feeling of aloneness should not stay with us long, as negative forces will find a way to filter into our auras and cause us much sadness.

If we would help others it follows that we feel a natural compassion for those in need. How true then that we help most those we love most, for when love is absent, even our prayers for others go

flat. A few years ago I was counseling a 14 year old girl who had, in the language of the day, gone astray. Her frequent defence was: "But I really *don't want* to be bad." For a long time afterward I thought about this statement. No person really wants to be bad. Christ Jesus knew this when He healed sinners. The Bible is full of passages that tell us about the conversion of sinners. It is quite evident that Christ loved sinners as well as non-sinners. Many received the precious gift of healing and were restored to mental and physical health through a renewal of mind, body, and soul. "GO, AND SIN NO MORE" was often the parting admonition of Christ Jesus.

Paul must have felt that because of what Christ, through love, had done for him, he in return owed something to the people of his day. For similar reasons, because of what the Rosicrucian Teachings have done for us, we in return owe something to our own society. Our beloved teacher Max Heindel must have felt this tremendous urge to share his wisdom with suffering humanity. Had this not been so he would have failed the test the Teacher presented when he was offered the contents of the *Cosmo-Conception* on the condition that he share it with no one else. Only because of his great love and concern for humanity did Max Heindel refuse such a condition, and so, as we well know, the test was passed and the wonderful truths of the *Cosmo-Conception* are available to all.

Our natural human love sometimes is not pure enough or strong enough to impel us to forgive others their trespasses, but as aspirants on the Path we have been given that tremendously important exercise of retrospection, which if done properly places us at the receiver's end of our transgressions. With new insight the heart gets to feel true repentance, allowing the higher emotions of understanding and love to take over. In retrospection we evaluate our actions of the day, repent if need be, and plan restitution. Fellowship with the higher self is established. Our sins are in reality cancelled, and

in the school of life, the slate is made clean for tomorrow's lessons. As we awaken to our new day we should greet it with renewed mind and a firm purpose to obey the command of the Christ within: "Go and sin no more."

The young people who seem to be in so much trouble and confusion today are in urgent need of acceptance. They need guidance in the new truths. To them the traditional ways have not proven themselves worthy. They refuse to accept a society where, it seems to them, religious dogma, world wars, and exploitation of the individual are in such great evidence. Their reactions have too often been loud and violent. They feel there is no other way of gaining attention and producing a change in the order of things. They face a too silent, if not complacent, majority. The Western Wisdom Teachings contain the answers they are searching for.

Ours, then, is the task, not only of making the Teachings easily available, but also of providing careful guidance by examples we set for them in our daily lives. We need to be active in grasping opportunities to share the spiritual gold we have been privileged to receive, as well as sincere and convincing if we expect to reach as many people as we possibly can while there is yet time to do so.

Only through our acceptance, understanding, and loving compassion can we reach the minds of the turbulent youth of the day. The Elder Brothers gave us a complete plan of spiritual progress; let us strive to spread it to the limit of our personal and financial assets. We have great powerful forces behind us, and we will be guided in our gigantic task of spreading the new age truths.

The greatest gift we can give others is friendship with no strings attached. What a wonderful and treasured gift that is! More often than not we allow small prejudices to affect our judgment of others. Let us think back to the time when we were children, how we had playmates of all types. We took them for what they were — other children who wanted to be with us and share our play. Often we

wondered what reasons mothers could have for not letting us play with certain children we liked and in whom we found no fault.

If we observe little children we can indeed learn much from them. Years ago, the six year old son of my next door neighbor taught me one of the most valuable lessons of my life. It was his custom to play on the sidewalk in front of our house. Every morning an elderly man would come along the street collecting pails or cans of leftover food for a litter of pigs he was raising. He was very poor and could not buy feed for them, so the next best thing was to collect what he could from house to house. He pushed a two wheel cart in which he carried a large trash can into which he would empty the food hand-outs. The humble exterior of this bent, barefoot old man was unprepossessing indeed. His clothing was ragged and dirty, and to make things even worse, his two wheel cart was escorted by five mongrels of equally unprepossessing exteriors, ready to growl if anyone dared get too close to their beloved master.

As you probably have guessed, the sight of this food collector was not a very welcome one. He just didn't belong on our lovely street — or so I thought. But my little six year old friend would wait for him every day, talk to him, laugh with him, play with his dogs, respond to the old man's pat on the head with the childish smile only a six year old is capable of expressing, and call out to his mother to hurry and bring out the food for the pig-man, as he had named him. There was no offense intended and no offense taken. When I recall this incident in my life I always remember the famous words of the Christ: "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein."

When the aspirant decides to tread the Path he promises to serve the Higher Self, and this is just the beginning of his spiritual progress. The universal love that he is destined to feel for his brothers is the Christ Spirit, awakened in him, cry-

ing out for expression. His reward will be a joy he is yet incapable of comprehending. In order to achieve oneness in Christ we must first achieve oneness upon the planet Earth. The purpose or goal of Christ is to unite mankind into a universal Brotherhood of separate individuals. When we have reached that ideal state the Christ will present to the Father the offering of a Christed humanity. We know that the most important step in achieving this ideal is the building of a soul body.

Repetitions of prayers and rituals by themselves will not build the soul body. Only self forgetting service will do that, so no matter how difficult it may prove to be, we must strive for it. By living the life we will be filled with confidence, and even though troubles come, we will always be able to exercise control over them. On page 464 of the *Cosmo-Conception* we are told that: "The love for which the aspirant must long is that only which is of the soul and embraces all beings, high and low, increasing in proportion to the needs of the recipient."

Christ Jesus admonished us: "*Love thy neighbor as thyself.*" He knew that if we complied with that commandment there would be little need of telling us what not to do. And who is our neighbor? Surely we know that he can be the friend, the fellow worker, the sick in mind or body, the beggar, the sinner, the aggressive, the domineering, the outcast, etc. We can help ourselves in this difficult task of loving our neighbor regardless of his deficiencies, by trying to apply the golden rule: "*Do unto others as you would have done unto you.*" It is as simple as that.

When our thoughts and actions aren't what they should be, something happens deep within our conscience. We become aware of a feeling that violates our peace of mind and offends the soul. We are urged from within to change our attitudes, our habits, and our ways of living. We must, as Paul says, die daily to the old self and be born to the new. We must never cease to try, for the only failure, as

Max Heindel so frequently reminded us, lies in ceasing to try. There is only one way to go in our spiritual progress, and that way is *onward and upward*. We cannot stop. Our only rest will be found in achievement. Only then will we hear the beautiful words of the Father: "*Well done, thou good and faithful servant.*"

There is a beautiful legend about Nicodemus, the one who came to Jesus by night. After the death of Christ Jesus, all His devoted followers were stricken by grief. Nicodemus asked an artist friend to carve the figure of the Master upon the cross. The friend worked diligently day and night and as he progressed, his love for the Saviour increased. He knew this crucifix would be his master-



piece. At last when only the face remained to be carved, he stopped, not knowing how to put into the sacred features of Christ the divine love for humanity, and the agonizing pain of the Cross. He did feel capable of expressing the lines of pain or love separately, but a merging of the two he felt was beyond his human capacity. All through the night he prayed to God to help him acquire the skill needed to complete his task. In the morning hours, in utter exhaustion, he fell asleep. While he slept an Angel came and carved the features of the Christ on the Crucifix.

We do not know how much truth there is in such legends, but we cannot deny their spiritual beauty. They have come down to us from antiquity probably because of it. Beauty, truth, faith, hope, and love; through these, we, too, can become immortal — "but the greatest of these is love."

" All Things Are Possible . . . "

DAGMAR FRAHME

AT this sacred time of year, when the Christ Ray is again penetrating to the very center of the Earth, once more to infuse our planet with the magnificent annual outpouring of divine Light and Love, it is fitting that we again prayerfully meditate on the full significance of this hallowed event.

When the Christ first entered the Earth after the Crucifixion and enveloped our planet, within and without, with His spiritual aura, He rent the veil of the Temple, making it possible, for the first time, for "all who will" to enter. As we know, if this initial supreme sacrifice had not been made for us, we would still be subject to Jehovistic rule, more enmeshed in matter than ever, and only a certain select few could hope to pass into the inner room of the Temple — to advance upon the spiritual path.

Because most of humanity was then still so dominated by self-interest, however, and unable even to grasp, let alone follow, Christ's teachings of love and compassion which are the essentials of spiritual progress, the first supreme sacrifice of the Christ, by itself, was not enough. The gift of spiritual light and power would have to be renewed time and time again, and here we come to what is probably the most incredible, and certainly the most beautiful, part of the wonderful "Christmas story." The abiding, selfless love which prompts this glorious Being to make His annual sacrifice on our behalf can neither be fully comprehended nor described. Of course we know in our minds that the sacrifice is again being made, as it has been made for nearly 2000 years and will, without doubt, be made for many years to come. But actually to *feel*, in our hearts — in our innermost selves — even a fraction of the depth of unfathomable compassion which lies behind this annual act of the Christ,

is beyond our competence. How can we human beings, who, even with relatively good intentions, so easily become provoked with the weaknesses of our fellow men or with inconveniences presented by members of the animal life-wave — how can we even begin to comprehend the depth of the selfless Christ love that prompts a yearly sacrifice of such magnitude?

Yet some day, as we ascend ever higher on the spiritual path, we *will* comprehend it, fully and completely. The rays of life, light, and love which are caused to radiate anew each year from the center of the Earth and envelop us all provide the spiritual "food" which we need to progress. Eventually, by partaking of that "food" and availing ourselves freely of the Christ Light, we will understand the love that brought it to us. More wonderfully, we will feel that love within us, and be able, ourselves, to transmit it.

We must, however, do more than simply stand in that divine radiance and allow ourselves to be bathed by it. We must consciously work toward spiritual self-improvement, and to the extent that we do so will we be benefitted by the awesome radiance that surrounds us. The gift of life and power which the Christ renews for us annually is the very substance which we may consciously draw upon to strengthen us in our endeavors to awaken the Christ within, and to follow in His footsteps.

As part of His teachings, Christ gave us what might be termed a ritual for spiritual advancement. If devotedly and properly followed, this ritual can do much to hasten our own process of self-purification. The three elements of the ritual have within them the foundation of spiritual perfection. Before it can be used knowledgeably and profitably, however — even before the *desire* to use it can be kindled — the necessary ingredi-

ents from within ourselves must be supplied. This in itself requires considerable spiritual understanding, dedication to the higher life, and sheer will power. For this reason the ritual, even though efficacious in the extreme when properly applied, is not used nearly to the extent that it should be by professing Christians, or to the extent that it will be in coming years as, hopefully, more and more people become ready for higher spiritual teachings.

Repentance, of course, is the first element. Before we can rectify any wrong that we have done, before we can make amends, before we can sincerely promise ourselves that we shall never do it again, we must be truly sorry. No half-hearted apology, hedged by rationalized attempts to lay part of the blame elsewhere, will accomplish this purpose. Most of us, as Rosicrucian Fellowship students, have performed the evening exercise of retrospection often enough to recognize the difference which we feel within ourselves at those times when, although we may regret some omission or commission, we cannot seem to set aside thoughts excusing our behavior, and those times when we fully and unequivocally accept all blame and responsibility with contrite hearts. Only in the latter instances does the true meaning of repentance come home to us, and only then do we fully accomplish the purpose of the evening exercise. We also know that, once we have honestly repented and have experienced the desolation and unbreakable remorse which true contrition can bring, we feel infinitely better and can go about our work with lighter hearts and firmer resolves than we do after engaging in half-hearted expressions of regret and saying, in effect, "Well, it wasn't *all* my fault!"

Wholehearted repentance necessitates taking full responsibility for having trespassed upon God's laws, and this is perhaps the principal reason why it is often difficult for a person to achieve. Despite the deep-rooted human trait of placing the blame for unhappy situations else-

where, we, as occult students, know that we reap exactly as we sow. Whatever misfortune or unpleasantness comes to us is the result of our own thoughts and acts, recently or at some more remote time in our past. Every thought we think, every act we perform, sets up a vibration which, after having traveled the path which we ourselves have indicated, comes home to roost — immeasurably strengthened for good or ill in the course of its journey. Thus, if we are honest with ourselves, we will accept the responsibility for whatever befalls us in life. If we are not honest with ourselves, we had better learn to be, because we can make very little spiritual progress until we do. We must realize and fully believe that the only way to change that which comes to us is to *change ourselves*.

One of the particular comforts and blessings of this Holy Season is the knowledge that we *can* change ourselves if we really want, and consciously strive, to do so. We need not remain content with our weaknesses; whatever evil may be within us can be transmuted to good. The divine Christ Light has once more been returned to us; we need only attune ourselves to it, in awareness, in prayerful dedication, and with the firm resolve to "take up our cross and follow Him." Once we do, once we faithfully dedicate our lower nature to the service of the Higher Self, we can draw consciously upon the rays of spiritual splendor and glory now enveloping our globe, and be able immeasurably to intensify our efforts because of their sustaining power.

The second element in the ritual is restitution. Having once genuinely repented, we see clearly the destructive nature, and results, of our wrongdoing. Knowing this, now, we sincerely must desire to redress the wrong, and to "make it up" to whomever was injured. First, of course, because heart-felt restitution now will eliminate, or at least alleviate, the karma we would otherwise undergo later. Also, however, and more important from the standpoint of selfless service, restitution is needed to erase or modify

the inconveniences and harm done to others, and to transmute the negative vibrations set in motion by our initial thought or act into a wholesome, helpful, restorative force.

Restitution begins with the request for forgiveness — God's forgiveness as well as that of other people. If repentance was deep and sincere, and if we have indeed accepted full blame for our act, it is easy to ask forgiveness. The simple words, "I'm sorry," said with humility — and with love in our hearts — can do more to purify us, to cleanse the base vibrations we have engendered, and to restore friendship and harmony, than can dozens of honeyed phrases of pseudo-contrition, spoken glibly and unfeelingly.

It is difficult to conceive of a situation in which forgiveness, sincerely and humbly sought, will not be forthcoming. Certainly God will forgive us, and this knowledge alone strengthens us in our subsequent attempts to right, to the best of our abilities, the wrong done.

In the matter of restitution, too, the Christ makes it possible for us effectively to practice His teaching. The spiritual power of His light and love can, if properly used, intensify our desire for forgiveness, increase our love for the persons we have wronged, and help us find the right way of making concrete restitution. Even if we have transgressed God's laws so severely that we are initially at a loss to know what we could possibly do to make amends, the spiritual illumination given us by the Christ — coupled with the tribunal of our own cleansed hearts — will enlighten us.

Finally, and most difficult to achieve, is reform. The exercise of both repentance and restitution involves efforts to undo a wrong — to make a momentary change relating to one specific incident. Reform, however, involves attempts to make permanent changes in our habits, reactions, and characters in general. As essential and beneficial in themselves as repentance and restitution are, the work of the ritual is not fully accomplished until we have so changed ourselves that we no longer

repeat the original wrong, regardless of temptation — indeed, that what was once temptation no longer has any influence over us.

Sometimes reform, highly desired though it might be, is slow in coming; deep-seated mental or emotional patterns are not easily gainsaid in the face of the ever more subtle temptations with which we will be tested. Sometimes, particularly if our wrongdoing resulted in harm sufficient to shock or scare us, reform is more immediate — even instant. Sometimes we may believe ourselves to have truly reformed, only to find, perhaps even years later, that our minds seem to have gone "blank" and that, almost without realizing it, we have stumbled into a trap and committed the old, disavowed, wrong once again.

If we draw, consciously and prayerfully, upon the spiritual force of the Christ radiation, we will find that in the area of reform, too, much help is available. If we have been sincere in our repentance and restitution, and pray earnestly for the strength to withstand temptation, we will have divine assistance during the crucial moments, and little by little, that which once may have seemed so difficult of achievement will become easier. Finally, the reform will become as much a part of our natures as the tendency toward infraction had been before.

We should ever bear in mind that this method of spiritual progress was brought to us by the Christ, the exalted Harbinger of a new regime for all peoples. When a Ray of the Cosmic Christ became the indwelling Planetary Spirit of the Earth, He so raised the vibrations of our planet and its vehicles that it becomes possible for all of us to obtain purer desire stuff for our desire bodies, and to respond ever more easily and more willingly to the inner urge toward the higher life. Whether we take full advantage of this most blessed of all gifts is entirely up to us. It is available to all, but only we ourselves, individually, have the power consciously to make use of it.

It certainly seems that every person who is aware of this illumination of our globe, and of its source, should unhesitatingly and unstintingly dedicate himself to the service of the Christ. To do so, and to "live the life" in such a way that eventually our actions — indeed our very presence — will cause even the "unbelievers" and skeptics with whom we come in contact to become aware of the existence of this power and begin, by consciously utilizing it themselves, their own journeys up the spiritual path, is the best — and the only acceptable — "repayment" we can make for this gift of gifts.

As Max Heindel tells us: "What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of year: who realizes this sacrifice of the Christ for our sake, this giving of Himself, subjecting Himself to a virtual death that we may live, this wonderful love that is being poured out upon the earth at this time — what should be his aspiration? What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in every thing by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning and travailing. We mean the *permanent* liberation, the day and the coming of Christ."

"The works I do ye shall do also, and greater works than these," said the Christ. And again, "Be ye therefore perfect as your Father in heaven is perfect." All of this seems to us now to be impossible of achievement, but those are our goals — the ends toward which we are presently so imperfectly, and, sometimes it seems, imperceptibly, striving. These goals, however, will eventually be reached — in large measure because of the help being given us by the Christ Force. Without the annual renewal of His light and love,

most of our desire bodies would be far less pure than they are now, and most of us would not have made even that limited progress toward spiritual perfection which we have accomplished during the Piscean Age.

With His continuing help, which we know will be forthcoming (that knowledge itself is one of our greatest comforts!), and with constant emphasis on that injunction given to all spiritual aspirants — persistence, persistence, and yet more persistence — all things will be possible. The only failure, as we well know, is in ceasing to try.

So for His sake, as well as for our own, let us, at the mystic midnight of this Christmas, renew our dedication to Him, just as He is renewing His sacred gift of



life, light, and love, for us. No one wants us to succeed more than does the Christ Himself, and if we will but *try*, consciously, sincerely, and with love in our hearts, He will give us help unbounded in measure and unbelievable in scope. His gift to us, from the outset, has been pure, perfect, and ultimate. He has given us Himself. Our gifts to Him are yet imperfect, and they will be imperfect for a long time to come. But as we unfold the Christ within, as we improve in our understanding and practice of true selfless service, and most of all, as we learn, little by little, to feel for others the compassion which He feels for us, we will grow into that spiritual perfection which is our destiny.

We have been given the Christ Light and Love to use freely in our evolutionary progress. We have been given Christ's teachings of compassion and service which, if followed, will one day free us completely from the rule of matter. We have
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Little Things

CATHERINE ROBERTS

THE big, important decisions and actions in our lives usually give little trouble. We are travelers on the Path, have made our commitment, and obviously will choose the course which will further our purpose. The things we must beware of are the trifles, the little, everyday happenings, choices, thoughts, and actions. We often fail to realize that our cause is advanced or retarded here, too.

When one is on the spiritual path there is no such thing as an unimportant thought or act. We know that everything we experience is impressed upon the subconscious, eventually to come forth again for good or ill.

As we think of the overwhelming quantity of minutiae which must be brought under control — redeemed, we could say — we may feel daunted. It seems a hopeless task. But when we consider again, hope returns. Surely if we can triumph over larger things we can master the “trifles”, too, and these daily, moment-by-moment thoughts, words, and actions add up to an astonishing total.

Suppose a friend is late keeping an appointment. Often this is a time when annoyance and impatience are felt. Instead of allowing such thoughts and feelings to take control, we may use this time to good advantage. Inner feelings of peace may be called forth. Then, in calmness, we may recall to mind a Psalm or prayer, or consider in meditation some lesson that we are studying. Thus this time of waiting is made to yield positive fruit. We have added to our store of good and lifted ourselves out of a negative condition while adding to the total good of the world instead sending forth inharmony.

Perhaps our plans are thwarted and what we had desired does not manifest as we had wished. If we allow an inner fuming and fussing to take over, and attempt to force our human will in the

situation, we may do harm to ourselves both physically and spiritually. Such feelings breed disease in the body, as most of us know from experience. We also shut ourselves off from divine guidance and the working of divine will in our lives.

If we have prayed for guidance and have said, “Thy will be done,” then, in faith, we accept what comes calmly and cheerfully. If it seems that the situation cannot possibly be for our highest good, then self-examination is in order. Where have we injected our will instead of following divine will? Have we been guilty of manipulating, trying to get our own way? Sometimes there are other circumstances and people involved. All must work for their highest good, too.

Patience must be applied, not only as a word and in outward actions, but in the innermost feelings and thoughts. A continual lifting of the thoughts in praise and thanksgiving does much to clear the way for right action to manifest. In time we may see that that which we thought we didn’t want is for our highest good after all, and the thing we were trying to force would have been second best.

In the daily friction of human contact we find ample opportunity to put into practice the precepts we are learning. We know that Love is the law, but sometimes we find it difficult to fulfill. Be-littling remarks and hurt feelings can loom up largely and importantly if we allow them to get out of perspective. Here is where we must learn to act, not re-act. If we allow ourselves to re-act in anger or resentment we have lost control, and when we know the law we realize that we have harmed ourselves more than the one toward whom our feelings are directed. In our calmer moments we thank God for this, for we do not wish to be guilty

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MAX HEINDEL'S MESSAGE

Taken from His Writings

THE DESIRE BODY

(TWENTY-THIRD INSTALLMENT)



Man's Desire Body in the Invisible World

Earthbound Spirits and Their Prey (Cont.)

THE Desire World is the abode of those who have died, for some time subsequent to that event, and we may mention that the so-called "dead" very often stay for a long while among their still living friends. Unseen by their relatives they go about the familiar rooms. At first they are often unaware of the condition mentioned: "that two persons may be in the same place at the same time," and when they seat themselves in a chair or at the table, a living relative may take the supposedly vacant seat. The man we mistakenly call dead will at first hurry out of his seat to escape being sat upon, but he soon learns that being sat upon does not hurt him in his altered condition, and that he may remain in his chair regardless of the fact that his living relative is also sitting there.

There are other classes who, so to speak, become immortal in evil. Not quite that, but the interlocking of their vital and desire bodies forces them to stay in the lower regions of the invisible world nearest to the Physical World in which we live.

This class may consequently be met with for a considerable number of years after they have passed away from the body. It is indeed a curious fact that sometimes these vile persons are sought by former friends who have passed out of the body and need help to contact the

Physical World. The writer remembers such an instance occurring a few years ago, when an aged relative was about to pass over to the other side. She looked forward very anxiously to seeing her mate who had gone on before her. But as he had already reached the First Heaven, his arms and body had passed away, and only the head remained. Therefore he would scarcely be able to show himself to her when she had passed over, much less influence conditions at the time of the passing, and these were far from being to his liking. Certain things were being done to retard the severance of the Spirit from the flesh and considerable distress was occasioned to the person thereby.

In his anxiety over this condition the husband of the lady secured assistance from a friend whose interlocking vital and desire bodies made it easy for him to manifest. This Spirit took a heavy cane standing in the room, and knocked a book out of the hand of the passing lady's daughter, which so frightened those present that they stopped their demonstration, allowing the mother to pass out. The poor man who had performed this phenomenon had already been more than twenty years in the invisible world, and so far as the writer can perceive there seemed to be no sign of dissolution of the sin body wherein he had clothed himself; he may remain there for perhaps twice or three time as long.

The writer was at one time quite ap-

prehensive of the effect which war might have in respect to locking the desire and vital bodies together and bringing to birth legions of monsters to afflict future generations. But it is with great thankfulness that he records his conviction that we need have no fear on that score. Only when people are premeditatively malicious and vindictive, and persistently harbor a desire and a purpose to get even with someone, only when such feelings are hugged, nursed, and entertained do they harden the vital body and cause the interlocking grip of these vehicles. We know from the records of the Great War that the rank and file have no such sentiments against one another, but that enemies meet as friends whenever chance brings them into such relationship that they may converse one with another. So, though war is responsible for the awful mortality now and will cause deplorable infant mortality in a future age, it will be blameless with regard to the dreadful diseases engendered by obsession and the crimes suggested by these demoniacal sin bodies.

Following the above investigations, the writer attempted a number of experiments with Spirits who were in the higher realms of the ether, having just passed out, and with people who had been in the Desire World for a longer or shorter time, some of them being almost ready for the First Heaven. A number of Spirits who had departed this life kindly cooperated as subjects. The aim of the experiments was to determine how far it would be possible for them to clothe themselves in the materials of the lower etheric and even the gaseous regions. It was noticed that those who had just passed out could quite readily endure the lower ether vibrations, although being of good character they were not well satisfied to remain there longer than necessary, for they were uncomfortable. But as we tried people from successively higher regions of the Desire World up to the First Heaven, it became more and more difficult to wrap themselves in ether or descend into it. The consensus of opin-

ion was that it was like going down into a deep well, there to smother. It was also found that it was absolutely impossible for anyone in the physical to see them. We tried by every method of suggestion to arouse the people in rooms which we visited, to a sense of our presence, but we found no response, though in a number of cases the forms which we condensed were so opaque that it seemed to the writer as if they were nearly as dark as those physical people whom we desired to attract. We placed our experimental subjects between the physical people and the light; nevertheless, we had no success, either with those who were from the higher realms or with those who had passed out recently and were able to stay in the given position and density for a considerable time.

(Continued)



“ALL THINGS ARE POSSIBLE”

(Continued from page 541)

before us the example of the greatest life ever lived, to be emulated step by step. We have been offered a method of rapid soul growth and spiritual development. We have the continuing, unceasing blessings and care of the Father and of the Christ. In short, we have been given — unstintingly and with infinite tenderness — all that can possibly be given us. All that remains for us to contribute is — ourselves.

May this Christmas season leave us all with a firmer commitment to the Christ Ideal, with a renewed sense of our own magnificent potential, and with a heightened awareness of, and reverent thankfulness for, the gift of unspeakable wonder and glory which, this night, again is being born “unto us.”

Studies in the Cosmo-Conception

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

Animals and the World of Thought

Q. How do animals today compare with man at their stage of his evolution?

A. The mammalia of today are on a higher plane than man was at the animal stage of his evolution, because they have warm, red blood, which man did not have at that stage.

Q. How is this difference in status accounted for?

A. By the spiral path of evolution, which also accounts for the fact that man is a higher type of humanity than the present Angels were in their human stage.

Q. What will be the comparison in the future?

A. The present mammalia, which have in their animal stage attained to the possession of warm, red blood, and are therefore capable of experiencing desire and emotion to some extent, will, in the Jupiter Period, be a purer and better type of humanity than we are now, while from among our present humanity there will be some, even in the Jupiter Period, who will be openly and avowedly wicked.

Q. What other difference will there be?

A. They will not then be able to conceal their passions as is now possible, but will be unabashed about their evil doings.

Q. Why are the lower kingdoms unrelated to the World of Thought?

A. The minerals, plants, and animals lack a vehicle correlating them to that world.

Q. Do not animals think?

A. We know that some animals give evidence of thinking, but they are the highest domesticated animals which have come into close touch with man for generations and have thus developed a facul-

ty not possessed by other animals which have not had that advantage.

Q. How does this occur?

A. This is on the same principle that a highly charged wire will "induce" a weaker current of electricity in a wire brought close to it; or that a man of strong morals will arouse a like tendency in a weaker nature, while one morally weak will be overthrown if brought within the influence of evil characters. All we do, say, or are, reflects itself in our surroundings. This is why the highest domestic animals seem to think.

Q. How superior are such animals?

A. They are the highest of their kind, almost on the point of individualization, and man's thought vibrations have "induced" in them a similar activity of a lower order.

Q. What is the status of other animals?

A. With the exceptions noted, the animal kingdom has not acquired the faculty of thought. They are not individualized.

Q. How does this compare with humanity?

A. This is the great and cardinal difference between the human and other kingdoms. The animals, plants, and minerals are not individualized in the same sense that man is.

Q. What evidence supports this conclusion?

A. When we learn the characteristics of one animal, we know the characteristics of the species to which it belongs. All members of the same animal tribe are much alike. Not so with human beings. There are as many species among human beings as there are individuals.

—Ref., *Cosmo-Conception*, 69-71.

WESTERN WISDOM BIBLE STUDY

Christian Initiatory Teachings

Conscious Invisible Helpship

And the same day when the even was come, he saith unto them, Let us pass over unto the other side.

And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

And he was in the hinder part of the ship, asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish?

And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

And he said unto them, Why are ye so fearful? How is it that ye have no faith? —*Mark 4:35-40.*

Here the Master is teaching the Disciples how to control the elements. He sent the multitudes away, for this work is given only to advanced pupils who have learned how to function consciously on the inner planes. Jesus was in the ship (his own soul body); and there were other little ships (the soul bodies of the Disciples). He was asleep. That is, He was away from them, functioning on still higher planes. Because of His absence they were afraid. The pupil must learn to work fearlessly and apart from the guidance of the Teacher. Christ Jesus addressed separately the powers of the wind (sylphs) and the spirits of the sea (undines). One who has learned to control these elements, possesses the power to command the nature spirits to do his bidding.

But as they sailed he fell asleep; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

And they came to him, and awoke him, saying, Master, master, we perish. Then he arose and rebuked the wind and the raging of the water; and they ceased and there was a calm.

And he said unto them, Where is your faith? And they being afraid wondered,

saying one to another, What manner of man is this? For he commandeth even the winds and the water, and they obey him. —*Luke 8:23-25.*

There are four paths leading to every Temple of Initiation: the paths (symbolic) Fire, Air, Water, and Earth. Aspirants follow these according to temperament and development. The essences of the experiences of these four paths are all amalgamated in the Mystery Teachings of the Christ. He came as the great unifier of all things.

See *Matthew 8:18-26.*

A few verses in the Bible often cover events, experiences, or developments that extend over a long period of time. The supreme test of discipleship is learning to renounce all things of this world for His sake and to make the great surrender of the personal to the universal. Matthew here recounts the failure of the many to do this and their consequent inability to qualify for the deeper teachings. When the Master entered into the ship (His spiritual body) only the Disciples (who had renounced all to follow Him) were able to go with Him and to be instructed in the control of the elements.

See *John 6:16-21.*

The Invisible Helper must learn to pass through fire, water, air, and earth on errands of mercy. (Here we refer to the natural, not the symbolic, elements.) He discovers that fire cannot burn, nor water drown the etheric vehicle in which he now functions. He learns the exhilaration of conscious communion with the spirit of these elements; he finds that they are not averse to man's interests but, on the contrary, become his most powerful friends when he learns how to use them aright. This use implies, first of all, complete *self-control*. This is exem-

plified in the incident connected with the development of Peter.

Walking upon the water represents the mastery of the emotional life, which includes the domination of fear and the attainment of the power of *faith*.

Peter's attempt to walk upon the waves, his faltering, and the assistance given him by Christ Jesus, all picture the aspirant's effort to attain this goal. Peter, at this stage of his advancement, had not entirely overcome fear, nor had he developed sufficient faith to retain his poise. It is only the great power of a rational faith that enables one to say: "None of these things move me."

See *Luke 7:20-23*.

By their fruits ye shall know them. No sign shall be given, asserted Christ Jesus, but the sign of Jonas (the dove, symbol of the Initiate and the insigne of the Knights of the Holy Grail). The sign of Jonas is the sign of the Initiate whose powers transcend physical laws by calling into operation the higher laws of super-physical planes. The crystallizations of inharmony or *dis-ease* are changed into the rhythmic, harmonious vibrations which can manifest only as new life and health. The limitation of blindness, both physical and spiritual, is effaced by an inflow of the Life that is Light. Gravitation is superseded by levitation. The spirit of inertia is no more; the limitations of the physical world are superseded by the more expansive consciousness of the super-physical world.

"Let there be Light" is the supreme mandate of the Book of Books. The search for Light is the one inescapable responsibility of the disciples of Truth, and an ever-increasing lumniosity is the heritage of its ministers.

* * *

LITTLE THINGS

(Continued from page 545)

of harming another. But neither is it necessary to allow ourselves to be harmed. People who behave in a hurtful way to

others have problems, or they would not behave in this way. If we act by silently blessing them, and send forth love, we can redeem the situation. We protect ourselves in this way and very often the other is helped, too.

How much better it is to train ourselves to use positively each moment and occasion than to allow the day to be filled with little bits of negativity! We keep our daily times of study, devotion, and meditation. We try to handle each problem as it comes along, but often we are unaware of the many little, seemingly unimportant, things that fill our days. These many things, when added together, fill the greater part of our lives. We see, then, the necessity of bringing all things — all thoughts, words, actions, and reactions — into conscious control if we would be successful in training ourselves in the life of the Spirit — if we would do the works, and the "greater works" that we have been told we can do.

So, we "press toward the mark for the prize of the high calling of God in Christ Jesus," and one of the ways we do this is by transmuting the little things of our lives into building blocks, building into the subconscious those qualities which will be a solid foundation, and which will come forth as the rock of Truth instead of shifting sand.



Christmas

*Yet doth the Star of Bethlehem shed
A lustre pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.
O Father, may that holy Star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.*

—WILLIAM CULLEN BRYANT



The Bible Story in the Stars

Z.L.M.

The Constellation Capricorn

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."—John 12:24.

PART FIVE

IN the preceding chapters we have had before us, in Virgo, Libra, Scorpio, and Sagittarius, the work of the Redeemer set forth according to the scriptures and primeval astronomy. His own glorious Person was concerned. In this second group, Capricorn, Aquarius, Pisces, and Aries, presented in four chapters, we see the results of His humiliation, conflict and victory — the blessings they procured for His redeemed people.

CAPRICORN. Here we have the picture of a fallen goat, with the vigorous tail of a fish—half goat and half fish. The goat is bowing its head as though falling down in death. The right leg is folded underneath the body, and he seems unable to rise with the left. The tail of the fish, on the other hand, seems to be full of vigor and life. In Part One we had the Blessed One likened to a grain of corn or seed, denoted by *Spica*, the ear of wheat. It was necessary for this seed or grain of wheat to fall into the ground and die in order to reach its intended fruitfulness. Now we see Him come to "die" and hence not abiding alone, but

bringing forth "much fruit." (John 12:24.) When this Promised Seed was born the Sun was in the sign Capricorn. "The fullness of time was come," and "God sent forth His Son to redeem them that were under the law."

The goat is a sacrificial animal. God commanded the children of Israel, saying, "Take ye a kid of the goats for a sin-offering." (Lev. 9:3.) Aaron "took the goat, which was the sin-offering for the people, and slew it, and offered it for sin." (Lev. 9:15.) And of the goat of the sin-offering Moses said, "It is most holy, and God hath given it you to bear the iniquity of the congregation to make atonement for them before the Lord." (Lev. 10:17.) This is the falling and dying of Christ as the sin-offering to which He refers in the text. It is the Seed of the woman, in the attitude and condition of a sacrifice for sin.

The names in this sign also point to the same thought and significance. Its stars, *Gedi* and *Dabih*, in Hebrew, Arabic, and Syriac, mean *cut-off*, *the hewn-down*, *the sacrifice slain*. The ancient zodiacs picture the goat with a fish's tail and in Egypt it was called *Hupenius*, which means *the place of the sacrifice*.

In addition to the falling and dying, it is the sign of mystic procreation and bringing forth. That which is brought forth is a *fish*, a familiar and well-understood sacred symbol. Christ, the Fisher of men, speaks of His saved ones as "born

of water." (John 3:5.) In the Goat we have the Atoning Sacrifice; in the Fish we have the people for whom the atonement is made, "a great multitude which no man can number" — the forgiveness and regeneration of men and their incorporation with Christ — something altogether miraculous. We see the literal death of one being issuing in the spiritual life of other beings, of whose new life He is the life. It is Christ in the one case corporeally sacrificed, and His people mystically resurrected to newness of life in the other. There is no resurrection where there has been no dying. Beginning to live in Christ, we begin to die to the old carnal life. The Seed of the woman takes our death penalty on himself, so that believers die with Him to all the old life.

Mythology tells us the gods were feasting near a great river when suddenly the terrible Typhon came upon them, compelling them to assume other shapes in order to escape his fury. Bacchus took the form of a goat and plunged into the river, and that part of his body which was under water took the form of a fish. Jupiter commemorated the occurrence in the sky. The dearly Beloved Son was plunged into the deep waters of death that we might have life abundant.

SAGITTA, THE ARROW

This arrow is pictured in mid-heaven alone, as having been shot forth by an invisible hand. It is not the arrow of Sagittarius, for that has not left his bow. That arrow is for the enemies of God. This is for the Son of God. He was "pierced," when he could say with Job, "the arrows of the Almighty are within me." It was "the will of God" which Jesus came to do. Not a mere work of mercy for miserable sinners, but a work ordained in eternity past, for the glory of God in eternity future. The work which the arrow accomplishes is seen in the dying Goat and in the falling Eagle (our next picture). There is a spiritual piercing and slaying in the case of those

who come to new life in Christ, akin to the piercing and slaying of Christ himself. Sharp and hurtful words are compared to arrows. The arrow of sovereign justice which drank up the life of Christ as our Substitute and Propitiation passes through Him to pierce also those whose life in sin cost Him all this humiliation and pain, that they may live the Christ-life as His renewed and redeemed children.

AQUILA, THE WOUNDED AND FALLING EAGLE

This is another picture of the grain of wheat falling and dying. The brightest star therein is *Altair*, which in Arabic means the *wounded*. Other stars in this group are: *Al Shain*, the *scarlet-colored* — *covered with blood*; *Alcair*, the *piercing*; *Tarared*, *wounded or torn*; *Al Okal*, *wounded in the heel*.

The eagle is a royal bird, the natural enemy of the serpent. It is elevated in its habits, strong and swift. It is very careful and tender toward its young, and is said to tear itself to nourish them with its own blood when all other means fail. Here is the noble Eagle, the promised Seed of the woman, pierced, torn and bleeding, that those begotten in His image may be saved from death, protected and made to live forever.

"Thine arrows stick fast in Me . . . My heart panteth, My strength faileth Me, As for the light of Mine eyes, it is gone from Me." (Psalms 38:2, 10.)

DELPHINUS, THE DOLPHIN

This is the figure of a vigorous fish leaping upward. Taken in connection with the dying goat, it conveys the idea of springing up again out of death. Quickening, life, and spiritual resurrection rest on His coming forth again after having gone down into the waves of death for the sake of the congregation of fishes. This additional explanatory figure of an upspringing fish shows more vividly that the transition is by means of resurrec-

tion to a new life. Thus this heavenly figure of the Dolphin stands as another form of the parable of the buried corn of wheat in new life, of which all who are His are partakers.

The Constellation Aquarius

"I will pour water upon him that is thirsty and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." (Isaiah 44:3.)

PART SIX

AQUARIUS, the Water Bearer. Here is the figure of a man with a great urn upon his arm, from which he is pouring out from the heavens a stream of water which flows with all the volume of a swollen river. Mythology calls him Ganymede, the bright, glorified and happy One — the Phrygian youth so beautiful on earth that the great King and Father of the gods carried him away to heaven on eagle's wings to live in glory with immortals. Some say he came to an untimely death in this world; the stories combining to represent him as the favorite of the divine Father, exalted to glory and made the chosen cup-bearer of the Deity. The true Ganymede is the Dearly Beloved Son, "the chief among ten thousand and altogether lovely." Cut off in His early manhood but divinely lifted up again, made the sovereign Lord and Dispenser of grace and salvation and by His merit procuring and pouring out the very "river of water of life." (John 7:37) "If any man thirst let him come unto Me, and drink."

When Christ was about to leave the world He said to His followers, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you . . . He will guide you into all truth . . . He will show you things to come . . . He shall glorify me: for He shall receive of mine, and shall show it unto you." (John 16.) He is thus presented to our contemplation as the glorified

Pourer-forth from heaven of the blessed waters of life and salvation; in other words, the true Aquarius, of whom the picture in the sign was the prophecy and foreshowing.

THE SOUTHERN FISH PISCIS AUSTRALIS

The picture of a fish, drinking in the stream which pours from the urn of Aquarius, the Beautiful One in heaven. It is the picture of the believing and acceptance of the invitation "If any man thirst, let him come unto Me, and drink." Here is a coming from below, a glad coming to the stream which issues from on high, a drinking in of the heavenly waters and a vigorous life sustained and expanded by means of that drinking. The sacred story of redemption through the promised Seed of the woman. The constellation sets forth the simple truth that the blessings procured by Christ will be surely bestowed and received by those for whom they are intended.

PEGASUS, THE WINGED HORSE

The ancient names of the stars which make up this constellation are: *Markab, the returning; Scheat, he who goeth and returneth; Enif, the Branch; Al Genib, who carries; Homan, the waters; Matar, who causeth the plenteous overflow. Pega, in Hebrew, is the chief; sus is horse.*

The fables say that this horse sprang into being from the slaying of Medusa by Perseus. Neptune, seeing the crimsoned foam on the sea, spun it into silver with the waves and wind, and in a moment formed this wondrous horse. He was called Pegasus, Horse of the Fountain, because he first appeared near the springs of the ocean. He lived in the palace of the King and Father of gods, and thundered and lightened for Jupiter. A Grecian youth, Bellerophon, obtained possession of him through sacrifice to the goddess of justice, followed by a deep sleep, during which he was divinely given the golden bridle which the

wild horse obeyed, and he was thus borne to victory, though not without receiving a painful sting in the foot.

The figure and names suggest that He who procured blessings for the redeemed by His Atonement is quickly coming to bring the Glad Tidings, winged with the Spirit of God. "If I go away I will come again," as the star *Scheat* testifies. This is the lesson of Pegasus.

CYGNUS, THE SWAN, OR THE NORTHERN CROSS

Through the ages the swan has been considered the emblem of poetic dignity, purity, and grace. It was held sacred to the god of beauty. Aeschylus sang, "the swan, expiring, dies in melody." This constellation repeats and emphasizes the glorious truth that the Blessor returns. This swan is on the wing, in rapid flight, "circling and returning" as its name in Greek and Latin signifies. The stars marking it form a large and beautiful cross. Its brightest star is *Deneb*, and means *the*

judge. Other stars in the figure are: *Al Bireo*, flying quickly; *Sadr*, who returns as in a circle; *Azel*, who goes and returns quickly; and *Fafage*, gloriously shining forth.

The sign of Aquarius and its adjoining constellations remind us of the heavenly waters of life and salvation; of their source in the beautiful Seed of the woman, slain indeed, but risen again and lifted up in everlasting glory; of the swift heralding and bearing of the glad provision to all people; and of the doctrine of His Cross.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

(To be continued)



Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birthplace, and year, month, and date of birth, also hour and minute as nearly as possible. If *Daylight Saving Time* was in effect this should be stated.

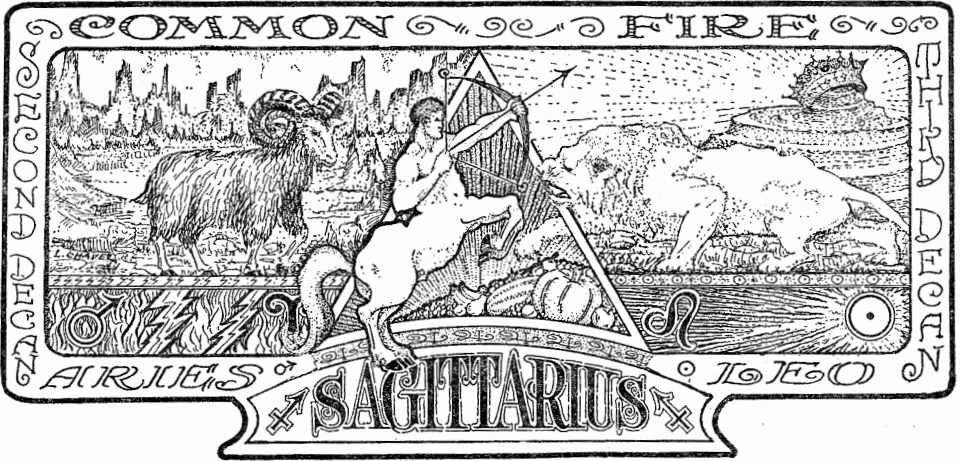
We do not read horoscopes for money and we give astrological readings only in this magazine.

The Christmas Star

*High in the heavens a single Star,
Of pure, imperishable light;
Out on the desert strange and far
Dim riders riding through the night;
Above a hilltop sudden song
Like silver trumpets down the sky —
And all to welcome one so young
He scarce could lift a cry!*

*Stars rise and set, that Star shines on;
Songs fail, but still that music beats
Through all the ages come and gone,
In lane and field and city streets.
And we who catch the Christmas gleam,
Watching with children on the hill,
We know, we know it is no dream —
He stands among us still!*

—NANCY BYRD TURNER



The Children of Sagittarius--1970

Birthdays: November 23 to December 22

SAGITTARIUS is the third of the fiery triplicity, representing common fire, or adaptable spirituality, and its natives usually live in the shifting strata of life. They thrive best when traveling or making changes in their work and environment.

The great benefic, Jupiter, planet of optimism and benevolence, rules this ninth-house sign of the zodiac, and those born when the Sun is in this part of the heavens are usually "hail fellow well met" in their sphere of life. Generous and tolerant in their attitudes toward others, the Sagittarians as a rule carry an uplifting vibration of friendliness and joviality wherever they go.

Two classes of people are to be found born under this double-bodied sign. One is appropriately symbolized by the animal part of the centaur (half man and half horse), and is composed of roving soldiers of fortune, habitués of the race tracks and gambling halls. This type is out chiefly for a good time with a constantly changing scene. The moral standards are apt to be low and the nature unstable. Lacking in respect for the law, as well as in will power, these people are

often drawn into the less violent type of crime.

The more developed Sagittarian, represented by the human part of the centaur, aiming the bow of aspiration at the stars, is of an entirely different nature. He is extremely idealistic, law-abiding, trustworthy, and likely to be respected and honored for his integrity and benevolence. Orthodoxy and regard for the conventions of society are strong in the natures of these natives, however, and this sometimes prevents their joining the ranks of the pioneers.

Usually endowed with a retentive memory and a quick and ready wit, the Sagittarians are admirable conversationalists and orators. As lawyers and ministers of the gospel they stimulate and hold their audiences with a ready flow of facts, incidents, and experiences.

As the solar month begins and lasting until December 1, the Sun and Neptune are in conjunction, raising the vibrations of the native's aura and thus bringing him in touch with the denizens of the invisible worlds. However, the undesirable element, such as are met at spiritualistic seances, are apt to be attracted, so care should be taken to maintain as positive an attitude as possible, thus diminishing

the influence of inimical outside forces. This aspect also suggests that the native may be liable to be swindled by sharpers and confidence men, so that he should very carefully avoid dealings that are not entirely honest and aboveboard.

Saturn and Jupiter are in opposition from November 23 to December 11, pointing toward a tendency to be diffident, vacillating, unable to form decisions, distrustful of others, indolent and inclined to drift with the tide. Strict honesty should be taught these children from early years, as well as their individual responsibility in doing their part in the social order. There is a tendency toward arterio-sclerosis, also, so that wisdom in diet and exercise needs to be given specific attention.

During this same period (November 23 to December 11) Mercury sextiles Mars, a splendid mental aspect indicating a keen, sharp, ingenious, and resourceful mentality. These natives are enthusiastic over any project which appeals to them and they also have the ability to enthuse others and impress them with their views. They are indefatigable workers in any cause which arouses their sympathies, but they are not visionaries, being interested primarily in concrete matters. They love argument or debate, and are apt to have an inexhaustible fund of wit and good humor, sometimes blended with a vein of sarcasm which always strikes its mark, yet never maliciously. There is remarkable dexterity, too, and these people are able to turn their hands to whatever task is allotted and do it with a speed and facility that is astonishing. They tend to do everything undertaken with a rush, putting their whole energy into accomplishing the task, hence this aspect points toward success in almost any line of endeavor, but most often in literature or the mechanical arts.

The Sun sextiles Uranus from November 27 to December 11, a stellar pattern which indicates one who is intuitive, original, inventive, and independent in his manner of conduct and personal appearance. These natives are interested in oc-

cultism and astrology, as well as in delving into the unknown after Nature's secrets concerning electricity and the like. Thus we find inventors with this aspect, for they are the media to attract and interpret the Aquarian vibrations which are coming to us with increasing strength. Idealistic and highstrung, these people attract many friends of similar nature.

From December 8 to 22 Venus and Saturn are in opposition and Mercury squares Uranus. Both of these influences indicate work to be done by those who possess them — work in transmuting the selfish, personal feelings into kindness, tolerance, and consideration, as well as extreme, vandalistic attitudes into those of moderation, and constructiveness. It is true that old ideas and institutions must often give way to better ideas and institutions, but the change does not need to be made through violent activity. This is the way of suffering and hardship; gradual changes made with reason and unselfishness cause less suffering and are more lasting.

Mercury trines Saturn from December 12 to 22, one of the finest mental aspects a person can have. It acts as a brake on the flighty mind and gives it a seriousness, depth, and power of concentration which are of inestimable value in life. The forethought and profound reasoning ability indicated by this aspect insure success in whatever vocation the person may pursue. The patient persistence which permits no temporary failure to stand in the way of ultimate success, as well as their caution and diplomacy, make such people invincible in the long run. Therefore they usually become prominent in connection with some serious enterprise such as secret societies, the church, or even politics or governmental affairs. They are in demand for high positions in great undertakings where a steady hand is required on the helm. However, they do not usually shine in public, for they are very quiet, subdued, and serious in their demeanor; besides, they are absolutely honest and fairminded, hence they make the very finest judges obtainable.

Readings for Subscribers' Children

KENT E. K.

Born January 5, 1962, 10:09 A.M.

Latitude 34 N., Longitude 118 W.

Signs on Cusps of Houses:

ASC, Pisces .13.23	4th, Gemini .20.00
2nd, Aries .25.00	5th, Cancer .12.00
3rd, Taurus .26.00	6th, Leo8.00

Positions of Planets:

Part of F. ...18.57	Aries1st
Dragon's H. .19.47	Leo6th
Uranus0.04R	Virgo6th
Pluto9.54R	Virgo6th
Neptune ...13.04	Scorpio8th
Moon4.39	Capricorn ...10th
Mars9.06	Capricorn ...10th
Venus9.47	Capricorn ...10th
Sun14.57	Capricorn ...11th
Mercury ...27.00	Capricorn ...11th
Saturn0.13	Aquarius11th
Jupiter11.28	Aquarius12th

The outstanding feature of this chart is the stellium of planets in the cardinal-earth sign Capricorn: Moon, Mars, and Venus in the 10th house, Sun and Mercury in the 11th.

The Sun conjuncts Venus and Mars, sextiles Neptune (in Scorpio in the 8th) and the ASC, and trines Pluto in Virgo in the 6th. Kent is strongly imbued with the Capricorn characteristics of ambition, persistence, and determination. He is practical, courageous, and resourceful, but at the same time is also spiritually inclined. He has a fondness for music, art, and poetry and could learn to perform well on a musical instrument. Many friends among those able to further his hopes and wishes will be attracted. Some of these will be occultly inclined, too.

The Moon also conjuncts Mars and Venus, and trines Uranus in Virgo in the 6th house. This configuration points toward oratorical ability, a fruitful imagination, a love for pleasure, music, and art, and an engaging personality because

of a kindly, affectionate, and sympathetic disposition. The power of endurance, vitality, courage, ambition, and resourcefulness are all strengthened, and there is great originality and independence of mind. The imagination, intuition, inventiveness, and magnetic powers are also strengthened. Anything that is connected with electricity will appeal to this boy, and he has much ability along this line.

Mercury conjuncts Saturn in the 1st degree of Aquarius, pointing toward a mind that is humane, sympathetic, friendly, and able to think deeply and with concentration. Kent is apt to be rather serious in all the affairs of life, to speak deliberately and distinctly, to be diplomatic and thoughtful, and to attract older people as friends. At the same time he has a rather critical and penetrating mind with a tendency to be suspicious. He is interested in science, especially chemistry, and is well endowed with all the qualities that are needed by a successful spy or detective.

Neptune in Scorpio, in addition to its sextile to Sun, Venus, Mars, and Pluto, squares Jupiter in Aquarius. The Great Benefic makes no other aspect, so that here is indicated a side to Kent's nature which he will need to transmute into positive traits. When this configuration is allowed to have sway he will find himself restless, erratic, emotionally unstable, and sensitive to low psychic influences. However, he is so well fortified with positive, constructive traits that he should have no real difficulty with this facet of his nature.

Pisces on the ASC suggests an easy-going, leisure-loving, and sensitive nature, which tends to offset the strongly positive traits of the Capricorn Sun and planets. By balancing the two the best results will be obtained.

This child could serve well in government work, as well as in the religious field. He could be a first rate diplomat.

ANDREW P.

Born May 5, 1967, 1:30 A.M.

Latitude 48 N., Longitude 16 E.

Signs on Cusps of Houses:

ASC, Aquar. 14.36 4th, Gemini ..8.00
 Pisces Intercepted in 1st
 2nd, Aries ...11.00 5th, Gemini .27.00
 3rd, Taurus .15.00 6th, Cancer .16.00

Positions of Planets:

Moon	23.45	Pisces	1st
Saturn	7.34	Aries	1st
Mercury	6.10	Taurus	2nd
Dragon's H. . .	6.40	Taurus	2nd
Sun	13.50	Taurus	2nd
Venus	24.01	Gemini	4th
Jupiter	27.27	Cancer	6th
Pluto	18.04R	Virgo	7th
Uranus	20.32R	Virgo	7th
Mars	18.01	Libra	8th
Neptune ..	23.14R	Scorpio	9th
Part of F. ...	24.31	Sagittarius ...	10th

Seven of the twelve houses in this chart contain planets, and two common signs are on the angles, so that this child is apt to be quite active in many different departments of life.

Mercury, the Dragon's Head, and the Sun are in conjunction in the fixed-earth sign Taurus, in the 2nd house. The solar orb trines Pluto and Uranus in Virgo in the 7th, so that Andrew is basically of a kindly, amicable disposition, though inclined to be stubborn and resentful of contradiction. He has excellent earning capacity, executivg ability, and a keen desire for material possessions. Fond of art, music, and drama, he will no doubt attract to him many of the refining influences of life. He is intuitive, original, inventive, and independent in his manner of conduct and personal appearance, also with respect to food and certain mannerisms. This child has a mind that is not quickly made up, but when once it has arrived at a conclusion it is very difficult to change. However, being based upon thought and reason, his judgment

will be extremely reliable. Being dependable in keeping secrets, he would make a good counsellor. At the same time, being pleasant and sociable, fond of fun and recreation, and having a love for music, art, and literature, he is generally a very likeable person, and will therefore attract many friends.

Looking further though, we find that Andrew has a rather complex nature, as indicated by Aquarius on the ASC, and the psychic sign Pisces in the 1st, with the Moon there. The lunar orb trines Neptune and Jupiter, but squares Venus and opposes Uranus and Pluto. Saturn is also in the 1st house, though in Aries and near the cusp of the 2nd, unsuspected except for a trine to the MC.

The Moon in Pisces indicates a receptive mind, a fertile imagination, and a tendency toward indolence and self-pity, a fondness for day-dreaming. The favorable aspects of Moon to Neptune and Jupiter point toward an optimistic, noble, and generous disposition; a strong constitution and reasoning faculties, lofty ideals and a fruitful imagination, power to acquire wealth. Prophetic dreams and visions and other abilities in the occult arts are probable. However, the less favorable aspects from Venus, Uranus, and Pluto to the Moon suggest fickleness and inconstancy in the affections, as well as a touchy, conceited, overbearing, and intolerant facet to the nature. Saturn points toward a minor measure of poise, tact, and self-reliance.

Jupiter in Cancer in the 6th, trining Moon and Neptune, suggests a kindly, courteous disposition, a vivid imagination, ambition to attain worldly success, and ability to accumulate property and be well-to-do after middle life. The health is favored, also, along with success in care and cure of the sick. Andrew has a strong mystical side to his nature and may be quite conscious in the invisible worlds while asleep. He could serve well as a merchant, hotel keeper, art and antique dealer, or dealer in groceries, dairy products, etc.

VOCATIONAL GUIDANCE ADVICE

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

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

Promoter, Writer

VICTOR S. G. — Born March 25, 1953, 10:25 A.M. Latitude 43 N., Longitude 79 W. The Sun in the cardinal-fire sign Aries in the 10th house trine the Moon in the fixed-fire sign Leo in the 3rd describes this young man as one having plenty of energy, drive, and determination to accomplish his goals. However, the Moon squares Mars in Taurus in the 11th, so that he will need to conquer a tendency to quick temper and hasty expression. Mercury in Pisces in the 10th sextiles Jupiter in Taurus in the 12th, indicating a mentality endowed with an imaginative psychic faculty. The mind is broad, versatile, and able to reason correctly, though, and leans toward literature and law. Benefit from travel is favored. Jupiter also sextiles Uranus in Cancer in the 1st, giving a broad, humane side to the nature, with a tendency to delve into the occult arts and sciences. Executive ability and success in connection with institutions of learning are also indicated. Gemini on the ASC accentuates the mental abilities. This chart shows writing ability, as well as ability to promote business and theatrical endeavors.

Photographer, Bookbinder

LOUISE B. — Born June 2, 1936, 5:30 P.M. Latitude 39 N., Longitude 93.30 W. This chart shows a strong influence of the common-mental sign Gemini—Venus, Mercury, Sun, and Mars, all being in this dual sign. The Sun conjuncts the three planets mentioned, squares Neptune, and opposes Jupiter, showing a need to cultivate the will. Fortunately, fixed signs are on all the angles, giving needed stability. Scorpio is on the ASC, with the Moon in conjunction therewith from the

12th house. It sextiles Neptune and trines Saturn, adding to the stable side of the nature and pointing toward dependability, self-reliance, and thriftiness. Jupiter is well placed in Sagittarius, but its square to Saturn and Neptune, and opposition to Sun and Mars, suggests that this native needs to cultivate a more balanced attitude toward earning and spending. Gemini natives usually like to work with their hands, and this young woman should find enjoyment in photography, book-binding, etc. Clerical work should also have an appeal.

Mechanic, Telegrapher

DAVID R. J. — Born February 17, 1947, 10:40 P.M. Latitude 40 N., Longitude 120 W. This chart shows Sun and Mars in Aquarius in the 4th house, the solar orb squaring Jupiter in Scorpio in the 1st, Mars trining Uranus in Gemini in the 8th. Mercury is in Pisces, sextile Venus in Capricorn in the 3rd, square Uranus. Saturn is posited in Leo in the 9th in conjunction with the MC, opposing the Moon in the 27th degree of Capricorn in the 3rd. The lunar orb, to offset its opposition to Saturn, sextiles the beneficent Jupiter. Pluto is in Leo in the 10th, sextile Uranus and Neptune. The thirtieth degree of Libra is on the ASC, so that the fixed-sign Scorpio influence is strong in the personality. This Aquarian native, with Uranus trining Mars in Aquarius should be quite mechanically minded and particularly interested in things connected with electricity. However, he will need to cultivate poise and deliberate thinking, as Mercury and Uranus are in square aspect. He could serve well as a mechanic, telegrapher, radio repairman, or rapid transit worker of some kind.

Daily Thought and Guide

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

TUESDAY — DECEMBER 1

The stellar vibrations during the very early hours of today call for poise and understanding in handling possible emergencies. Saturn's stabilizing influence is available as the hours pass.

WEDNESDAY — DECEMBER 2

Guard the tongue well during the early part of the day: "In words are seen the state of mind and character and disposition of the speaker."—*Plutarch*.

THURSDAY — DECEMBER 3

Helpful solar-lunar and uranian-lunar vibrations may be used to good purpose this morning in intuitive writing and endeavor. Saturn's restraining hand calls for patient persistence in the afternoon.

FRIDAY — DECEMBER 4

Energetic endeavor should proceed well today. By concentrating our forces in a single direction seeming miracles may be effected.

SATURDAY — DECEMBER 5

Venus lends her harmonizing influence today to whatever may be undertaken. Relaxation through music and art can be both physically and spiritually beneficial.

SUNDAY — DECEMBER 6

"I dimly guess, from blessings known, of greater out of sight."—*Whittier*.

MONDAY — DECEMBER 7

Mixed vibrations today call for persistence in maintaining tranquility and determination to succeed. However, it is God's will, not ours, that is to be done.

TUESDAY — DECEMBER 8

In seeking for guidance, remember that treasure chest of spiritual inspiration, the

Bible. With a prayer in the heart for guidance, turn to a passage in the New Testament for its message.

WEDNESDAY — DECEMBER 9

Mental endeavor is favored today. Schiller reminded us that "Every great mind seeks to labor for eternity . . . Great minds alone are excited by the prospect of distant good."

THURSDAY — DECEMBER 10

The pace may be slow today, but we should remember that the race is not always to the swift. Attention to detail may make the difference between failure and success.

FRIDAY — DECEMBER 11

A day to practice differentiating between the essential and the non-essential, the real and the un-real. The realities of life are based in the spiritual realms.

SATURDAY — DECEMBER 12

"Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance," said Carlyle. We may give to another a wonderful boost simply by being cheerful.

SUNDAY — DECEMBER 13

Effort to be more aware of the golden vibrations now enveloping the Earth can make this a memorable Sunday. Silent meditation in a spirit of humility and worship lifts us toward that awareness.

MONDAY — DECEMBER 14

Harmonizing vibrations from Venus may be used in keeping poised and tranquil if sudden, disquieting moments occur during the morning. Later hours have stabilizing help from Saturn.

TUESDAY — DECEMBER 15

Jupiter's beneficent vibrations are

about today, urging us to be generous, with ourselves *and* with what we have to share. "The gift without the giver is bare."

WEDNESDAY — DECEMBER 16

The morning hours may present opportunities to cultivate tranquility, the afternoon and evening can bring intuitive messages of spiritual import. "Tranquil pleasures last the longest."—*Bovee*.

THURSDAY — DECEMBER 17

"Greatness is not a teachable nor gainable thing, but the expression of the mind of a God-made great man."—*Ruskin*.

FRIDAY — DECEMBER 18

"A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love."—*Basil*.

SATURDAY — DECEMBER 19

Favorable vibrations from Venus, Mercury, and Saturn are being loosed today, adding to the power of the Christ Ray. A fine day to prepare for a truly spiritual Christmas.

SUNDAY — DECEMBER 20

"And she gave girth to her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger; because they had no place where they were lodging."—*Luke 2:7*.

MONDAY — DECEMBER 21

"Now there were shepherds in that region, where they were staying, and they were watching their flocks at night."—*Luke 2:8*.

TUESDAY — DECEMBER 22

"And behold, the angel of God came to them, and the glory of the Lord shone on them; and they were seized with a great fear."—*Luke 2:9*.

WEDNESDAY — DECEMBER 23

"And the angel said to them, Do not be afraid; for behold, I bring you glad tidings of a great joy, which will be to all the world."—*Luke 2:10*.

THURSDAY — DECEMBER 24

"For today is born to you in the city of David, a Saviour, who is the Lord Christ . . . And suddenly there appeared with the angel, many hosts of heaven, praising God."—*Luke 2:11, 13*.

FRIDAY — DECEMBER 25

"And . . . the shepherds spoke to one another, saying, let us go to Bethlehem, and see this thing that has happened . . . And they came very hurriedly, and found Mary, and Joseph, and the babe laid in a manger."—*Luke 2:15, 16*.

SATURDAY — DECEMBER 26

The vibrations of the Christmas Season make this a day for continuing to rejoice in "loving, self-forgetting service to others."

SUNDAY — DECEMBER 27

By our thoughts and deeds we can help to make a reality of the message: "Glory to God in the highest, and on earth peace and good will for men."

MONDAY — DECEMBER 28

The New Moon in Capricorn today conjuncts Mercury and moves on to sextile Mars, square Uranus, trine Saturn. We may begin new projects which will move forward with energy and power.

TUESDAY — DECEMBER 29

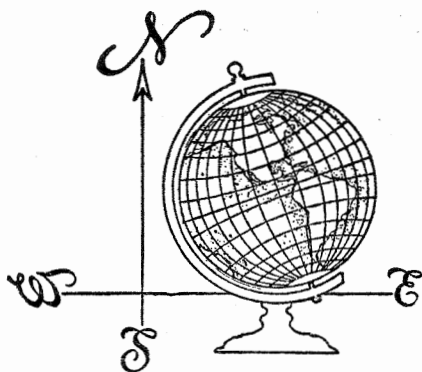
Favorable vibrations from both Venus and Jupiter make possible much high accomplishment today, but we must use initiative. "Ours is the choice."

WEDNESDAY — DECEMBER 30

For the inventive mind there may be intuitive answers to important questions today. For others the "divine whispers" may come simply to lift.

THURSDAY — DECEMBER 31

To end the year fittingly we say: "Blessed be the God, and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heaven through Christ."—*Ephesians 1:3*.



MONTHLY

News

INTERPRETED

“Toward Community”

Most young people today would become “activists” of one kind or another, given the chance. In fact much of their unconventional behavior which annoys the adult world is the result of the frustration and anguish that there are so few opportunities for remedial activity in our sick and troubled communities and nation.

In Philadelphia, the Quakers have found a new channel of service literally at their doorstep which brought a quick response from many, even from high-schoolers. It began one Sunday morning when worshippers, leaving their Meeting House situated in an older downtown area, saw a man crawling between the benches in a park across the street — too weak to stand, scantily clothed in cold weather and unable to tell who he was or why he was there. In the other direction an elderly woman was discovered clinging to a gate on the street. She had been evicted from her hotel room and had no money or other home. The hotel didn’t want her since she had become too weak and disoriented to clean the room for herself or to use the bathroom down the hall.

As a result of this one morning’s observation, this Friends Meeting formed a youth group *Toward Community* to help people in distress in the streets of that area. Some whom they serve are alcoholics or drug addicts; many are injured or physically debilitated and most are homeless, friendless and helpless. All are subject to injury from exposure, robbery, beatings and even to death in the absence of medical attention.

Toward Community, organized to aid hopeless and helpless neighbors, acts in the belief that unless there can be a feeling of neighborhood, there is no civilized society at all, that the sense of the Christian family should be apparent in the life of every gathering of Christians.

Efforts to give immediate care to those in distress on the streets were soon expanded to include follow-up work. The needy

often knew nothing of agencies in existence to serve them. Those in distress were directed or taken to centers where they could find help, to the hospitals or to small hotels or rooming houses where welfare support would be available. Youth from other nearby churches and other neighborhoods, who belonged to no church, were soon asking to be a part of *Toward Community*, as did some living at a distance. Retired persons, even a few business executives and others living on welfare themselves but in good health, volunteered.

Significantly, a small but growing number of those, who first came into contact with *Toward Community* when they themselves were helpless, are now actively helping others. Several nights a week volunteers patrol the neighborhood streets on the look-out for people in distress. If they find someone who is hungry, they give him a meal; if he is hurt or sick, they get him to a hospital and see that he receives medical attention; if he has no place to stay, they find him lodging for the night and arrange for a follow-up the next day.

—*Between the Lines*, May 1, 1970.

Since young people are always “looking for action,” why not give them more opportunities such as this to exercise their abundant energy and drive in worthwhile directions? Most young people are sincere in their call for social reform, and it has been shown, in Philadelphia and elsewhere, that they eagerly participate in programs designed to help others in which activity, rather than talk, is the keyword.

There are many aged, ill, and otherwise distressed people in all our communities, and there are many teen-agers and young adults with love in their hearts and the strength, energy, and desire to help. Programs similar to the Philadelphia en-

deavor are ideal means by which the unfortunates among us could be aided, and our young people could be directed into purposeful activity. Most young people are more than willing — the violent, or “incorrigible,” among them are only a small minority. True, it is those violent ones who incite others to destruction and riot. There is no reason, however, why equally strong inducements along the lines of community service instead of community destruction could not be made. This is certainly a means by which a tendency toward “evil” could be transmuted to good.

Results of the Philadelphia program show, too, what those of similar efforts have shown — that people once helped tend, in their turn, to lend a hand to others. Here we see again the snowballing effect that good works, done with altruistic purpose, can have. Surely it would be well worth while to establish such programs for young people throughout the country.

Drugs Called Learning Aid

Omaha, Neb. — Some school children with short attention spans and other learning problems are being given “behavior modification” drugs under prescriptions from physicians.

But school officials said Monday the school isn't involved in prescribing the drugs.

An Omaha pediatrician involved in a special program for problem learners, Dr. Byron B. Oberst, said he doesn't know how many children are on the medication.

He estimated between 5 and 10 per cent of the city's 62,000 school children have “learning disabilities,” but said he presumes a minority of them are on the drugs.

Dr. Oberst said other school systems also are using the drugs, which include Ritalin, dexedrene, deaner, aventyl and tofranil.

He said drugs are only one tool in the program. Others are relaxation exercises, tutorial reading help and individual study techniques.

Supt. Owen A. Knutzen said Monday that teachers “absolutely do not recommend” that a child be placed on drugs. He said this is a matter to be determined among parents, the child and the family physician.

Dr. Oberst compared the use of medica-

tion to treat learning disability to the use of drugs for such medical problems as allergies, diabetes or convulsions.

“I am as concerned as other people about drug experimentation by our youth. But I am in favor of using any necessary tool, including medication, to help a child be successful in the classroom,” he said.

—*The Oregonian*, July 1, 1970.

The use of artificial means such as drugs to “stimulate” children's learning ability represents a dangerous trend in contemporary education. Although the drugs are undoubtedly being administered in a sincere effort to help these unfortunate youngsters profit from their school years and ultimately become useful members of society, it is evident to the occult student that this means of so doing is potentially more harmful than even those people who are aware of the physical effects of habitual drug-use realize.

First, of course, there is the obvious drawback of permitting children to become accustomed to the crutch of a drug — children who, all too soon, will reach the teen-age and adult worlds where the taking of drugs, pills, and palliatives for medical purposes, for relaxation, or simply for “kicks,” is already a well-accepted way of life. Omaha is not the only community in which physicians have prescribed medication specifically intended to assist children in adjusting to school problems, and cases of even first grade children on “tranquilizers” are known to many teachers. This fact, fortunately, is being seriously considered by many thinking citizens — educators, parents, and juvenile authorities — who have already voiced their concern over the matter.

Secondly, however, and even more deplorable, is the effect which dependence upon such stimulants is likely to have on the child's very evolution. No one is born with a learning difficulty — or with any other physical, mental, or emotional handicap — unless his behavior in former lives so decrees. The presence of such a handicap indicates that the individual concerned has lessons to learn as a result of previous disobedience to natural law. The occult student knows that such lessons must be learned by overcoming from

within, rather than by continuing dependence on external nostrums such as drugs. As is true of all diseases or disabilities, the cause, rather than the outward symptoms, must be removed or the person will continue to suffer — if not in this lifetime, then in another. It is difficult to see how any person who learns to rely on the artificial stimulus — or dulling effect — of drugs in the early years of life will be able to free himself from this method of annihilating symptoms and devote himself to overcoming causes.

This is not to say that children with learning disabilities should be viewed as hopeless and permitted to stagnate while others learn, or to disrupt classroom activity because of their own inability to participate. On the contrary, it is our responsibility to help them — and all disabled persons—by teaching them actively to help themselves. Classes for “slow learners,” and constructive physical and mental therapy, are successfully being used in school systems throughout the country. Children who would once have been considered unable to learn all but the merest rudiments of an elementary curriculum have, through careful guidance and enlightened methods of education geared to their specific needs, been able to master tasks, situations, and subject matter sufficiently to carve useful niches for themselves in society and, very presumably, in their innermost selves, to learn the required lessons well enough that repetition of similar disabilities in later lifetimes is likely to be avoided.

It is to be hoped, then, that educators will discourage the use of drugs as aids to learning and, instead, will continue to utilize and perfect existing methods of child guidance and self-help which have already proven so effective.

Chant of the Plant

The Muzak of the spheres has made cows give more milk and kept innumerable stenos from going bughouse. Now, a new record, “Music to Grow Plants By,” promises to waft new life into flagging philodendrons in the urban gloom. The brainchild of Long Island City dentist-turned-horticulturist

George Milstein, the disk employs a mixture of tonal vibrations, camouflaged behind schmaltzy Mantovani-type orchestration, that induces plants to do deep-breathing exercises that would put seasoned yogis to shame.

Sold in florist shops and department stores rather than music stores, the record is a product of collaboration between Milstein and Environmental Sound Control, Inc., a New York sonic-research firm. “It’s like tickling,” says Milstein of the record’s effects. “A person laughs. A plan opens its pores.” His own apartment “jungle” of 300 plants qualifies him to teach at several major botanical gardens and advise such stalwart urban plant tenders as Mrs. John Lindsay and Madame Chiang Kaishek. While your gasping begonia may not be bathed in Bach, Milstein declares that the almost inaudible vibrations greatly enhance the growth rate of tropical plants. “One plant that normally takes two years bloomed in six months,” he says. “That’s like a 3-year-old girl having a baby.”

Milstein insists that the good vibes humming from the music will be a boon to plant lovers in urban centers such as New York, Los Angeles and Chicago, where growing plants is like trying to raise poodles in an alligator pit.

Milstein, whose sonic theory will be tested on a large scale in a Queens Botanical Gardens hothouse shortly, also envisages a more practical application in this age of rampant air pollution. “In the next ten years, whether we like it or not,” he predicts, “we’re going to be spending a majority of our time indoors and people will grow plants not for beauty but for the necessary oxygen that plants give off.”

Cough, cough . . . quick, Jeeves! Put on “Nights in the Gardens of Spain.”

—*Newsweek*, 8-17-70.

Although the tone of this article indicates that the reporter who wrote it may be skeptical, Mr. Milstein is one of a growing number of authorities who recognize the beneficent effect of harmonious and soothing vibrations of all sorts upon plants. The fact that he has gone so far as to embark upon a commercial venture by issuing a record “to grow plants by” indicates that this theory may soon be tested by and proven true for many people.

In this field, as in many others, science is coming into contact with facts that, although perhaps inexplicable to the materialistic mind, nevertheless are becoming too obvious to be any longer scorned or denied. Surely the day is not too far

(Continued on page 573)



BOOK REVIEWS

Literature-Plays
Motion Pictures-Music

"Dear and Glorious Physician"

Dear and Glorious Physician, by Taylor Caldwell. Doubleday & Company, Inc., Garden City, New York, 1959.

THIS novel, dealing with the life of St. Luke, is based upon years of painstaking research by the author, and upon her own impressions gained after journeys to the places where Luke lived, worked, and obtained the material for his Gospel. It has, in many respects, the ring of plausibility, and although surely the author's imagination played its role — as it would in the writing of any novel — many of the incidents described may well have taken place.

Luke was the son of a Greek freedman employed by a well-known and upstanding Roman Tribune. Eventually, the Tribune adopted and educated him. It was the death of the Tribune's daughter Rubria, whom Luke had grown to love, that caused him to reject his earlier devotion to a loving God in favor of vituperation against a God he now considered harsh and cruel.

Luke's first instructor in medicine was Keptah, a Chaldean who had been sold into slavery as an infant and eventually freed by the Tribune, although he continued to work as physician to the Tribune's household. Keptah appeared to be both an Initiate and a member of an occult brotherhood aware of the significance of the birth of Jesus. He was skilled in occult medicine and taught Luke much concerning the spiritual causes, as well as the physical manifestations, of disease.

The author — either from imagination or as the result of information gained from research — describes Luke's visit, while still a child, to a sanctuary of this brotherhood. Its members agreed that Luke was indeed one of them, and predicted the migratory, restless, lonely, and tragic nature of his life before he was to fulfill the "mysterious" work intended for him. In this sanctuary, dominated by a majestic cross, Luke allegedly first felt the presence of that Being to Whom the Greeks referred as "The Unknown God."

After Rubria's death — from what was evidently cancer—Luke set himself single-mindedly to the study of medicine, with the intent to "defeat God" and take from Him "His victims" — those who were ill. He never denied the existence of the Deity Who, in his childhood, he had loved, but for many years was to rail against what he considered His cruelty and capriciousness in creating mankind only to inflict upon them disease, poverty, torture, and slavery. Under the Tribune's auspices he finished his medical training in Alexandria — the greatest center of learning of the period — and embarked upon a career as physician to the poor and enslaved. He traveled from country to country succoring those who could not afford physician's fees, and soon became a legendary figure among the poor. Several "miraculous cures" of terminal illnesses were ascribed to him — proof to the occult student that he was being used as a channel of the Healing

Force. It was many years, however, before Luke himself realized this and he always attributed these patients' recovery to his own initial false diagnosis — the fact that the disease had not been fatal to begin with.

A wealthy Jewish merchant asked Luke to locate his infant son who had been kidnapped and could be identified by the misshapen little finger common to the males of his family. Many years later, after purchasing a slave with the intent of freeing him, Luke discovered that young man to be the very person he had been looking for. This sudden discovery, after years of profitless searching, caused Luke to recant his earlier recriminations against God. "Above all things, God is good," he wept.

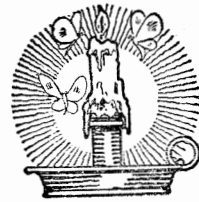
After that, Luke began to listen with new interest to the stories of the Messiah who, it was rumored, was actually then teaching near Jerusalem. Such rumors had previously only disturbed him and he had tried to push them from his mind. He was ready now to believe that the long-prophesied Saviour had indeed come, and, in time, he made his way to Israel, spoke with those who had known Him, and wrote his Gospel.

Luke is portrayed always as a compassionate, highly-sensitive individual. His hatred of slavery and his deep concern for those afflicted by the loathsome and foul diseases then prevalent marked him as an advanced Ego in those generally brutal times. Even in the midst of personal tragedies, and through years of "soul searching" and spiritual restlessness, Luke's thoughts were always with the outcasts and the suffering, and he never spared himself in his efforts to treat and care for them. Even if the reader had not known in advance that Luke's personal spiritual agonies would have to be resolved prior to the writing of his magnificent Gospel, this portrait of him as a truly *good* man shows his continuing nearness to God — even though he himself, for many tortured years, was unaware of this.

The decadence of Rome is graphically

pictured, and the few honest and righteous Roman citizens and officials emerge in noble contrast to their many depraved contemporaries. The description of dishonest government, tyranny of mob persuasion and even rule, self-centeredness of many in power, and incredible moral laxity permeating the city, serve as stern warnings today.

Much of the orthodox appears in this book, and some incidents and descriptions might well be questioned by occult students. The characterization of Christ Jesus as a "ragged peasant" who spoke with a "gross accent" does not coincide with the teaching that Jesus possessed the most perfect and pure physical body of all within the human race and that, after this vehicle was inhabited by the



Christ Spirit, it was maintained to as near perfection as possible by the ministrations of the Essenes. Any suggestion of grossness or of an unkempt or rough-hewn appearance and nature does violence to this concept. The brief presentation of John, the beloved Apostle and the very epitome of love and compassion, as a fierce, fanatical, and vengeful follower of the Christ, is also disturbing to the occult student who conceives of John as the high Initiate and man of rare understanding that he was. Mary, too, is shown in the commonly conceived light — loving, pure, and radiant as, no doubt, she was — but also surrounded by the orthodox interpretations of incidents in her life.

Nevertheless, this book will impart its own significance to the occult student as well as to the orthodox reader. As a definitive insight into the character, sufferings, and eventual triumph of Luke, as a description of men and mores of the period, and, simply, as a spellbinding novel, it is well worth reading.

Readers' QUESTIONS

Rosicrucian Teaching Concerning Christ

Question:

What is the Rosicrucian Teaching with regard to Christ?

Answer:

The Christ is a Divine Being, the highest Initiate of the Archangelic life wave, whose true home is the Sun. He had guided humanity in its evolution on Earth for countless years before His coming, and is the founder of the Universal Religion of the future. He came to Earth to lay the foundations for this religion, which has as its basis the Rule of Love as opposed to the Rule of Law which had underlain the religion of the pre-Christian era. He has made it possible for man, of his own free will, to advance spiritually by practicing the principles of compassion and selfless service to others.

It was necessary for Him, although divine, to appear on Earth in human form, that His mission might be accomplished. He needed a physical body for this purpose, and this the man, Jesus of Nazareth, was chosen to supply. Jesus was, and is, a member of the human life wave — a very advanced Spirit who, through many lifetimes of pure, chaste and spiritual striving, had perfected himself sufficiently to be able to prepare a body worthy of habitation by the Christ. Jesus, before his birth, voluntarily agreed to make his body available to Christ at the proper time. He was aware, throughout his entire life, that he was preparing a vehicle for Christ.

Thus it came about that, at the time of the baptism, when Jesus was 30 years old, the Christ Spirit entered into his body, to use it for the next three years.

This composite Being is known as Christ Jesus.

It must be remembered that the tenets of the new religion which Christ came to preach were startlingly at variance with the mores and beliefs of the times. For thousands of years the religion of the Old Testament — stressing law, fear, harsh judgments, and punishment — was dominant, and few men, in this context, could fully grasp the principles of humanitarianism, compassion, brotherly love, and service to others which characterize true Christianity. People generally accept new ideas slowly. Consider that it has taken 2000 years for our active concern for human welfare and our understanding of the meaning of brotherhood to develop as far as it has. Many crimes and atrocities have been committed in the name of Christianity since Christ's teachings were first given to mankind, and many distortions of these divine truths have been made by both the unscrupulous and the ignorant. In time, however, universal brotherhood, in its very truest sense, will become a reality, and the true Christian religion, as given by Christ, will be the religion of all mankind.

The Crucifixion was a necessary part of Christ's mission, and is far from being the unmitigated tragedy commonly pictured. When the blood flowed from the body of Christ Jesus, the Sun-spirit Christ was freed from the physical body and literally entered into the Earth in His own radiant, powerful desire body, permeating the planet with His divine life, light, and love. He became the indwelling planetary Spirit of the Earth, and was thus able to work upon Earth and its humanity from within rather than from without.

The tremendous vibrations caused by the Christ Light passing into the Earth blinded the people and made them believe that the Sun had been darkened. Actually, they were blinded by light rather than by darkness. The Christ Light cleansed and purified the Earth and its immediate environment, and provided men with the substance wherewith they could commence their own spiritual improvement.

Since that time, the Christ Spirit has returned to the Earth each year to imbue it anew with His light, life, and love, thus purifying our external surroundings more and more each year and enabling us thereby to progress in our spiritual development. The Christ Spirit enters the Earth's atmosphere every year at the time of the autumnal equinox, and reaches the very center of the planet at the winter solstice. He leaves the confines of the Earth at the time of the vernal equinox, and returns to the "throne of God" at the summer solstice. Thus, the annual celebrations of Christmas and Easter mark more than simply the birth of Jesus of Nazareth and the resurrection of Christ. Christmas marks the time when the Christ power and light is strongest, and it is the most propitious time for rededication to spiritual ideals and spiritual striving. At Easter, the Christ Spirit is liberated from the confines of the Earth and is free again to soar to the world of God, there once again to renew the spiritual radiance and strength which He will bring to Earth in a few months, as the cycle repeats itself.

Thus we see that Christ is more than an individual who brought a divine message to Earth some two thousand years ago. Christ is our indwelling planetary Spirit Who enters the Earth each year to renew the sustaining gift of divine light, life, and love which is enabling mankind, slowly but surely, to make spiritual progress. With the help of His continuing love and care we will all, eventually, rise to the epitome of compassion, brotherly love, and spiritual service, which is the foundation of His religion.

Power of Discarnate Human Beings

Question:

In 1880 a tourist disappeared in a mountainous area in Europe. Recently there was an avalanche in this place, the body of this person being found completely preserved in the ice. Would the Ego have been earthbound all this time, and could it be assumed that the Ego, together with Nature Spirits, caused the avalanche which freed his physical body?

Answer:

When the man died (either from injury in falling or from freezing), that is, when the silver cord was broken, the natural process would have ensued: the two higher ethers went with the Spirit and desire body into the Desire World (Purgatory), and the two lower ethers gravitated to the dense body to decompose with it. If this man was attached to the things of the world, he would no doubt be "earthbound" for a time, the length of time depending largely upon his own nature. The fact that the dense body was kept intact may also have been a factor in keeping him earthbound for a time, since there is a magnetic attraction between the body and the Spirit. However, we doubt very much if the Ego had anything to do with causing the avalanche, as such phenomena are usually handled by the Angels and Archangels who direct the Nature Spirits. As we know, though, human magicians (both white and black) can direct the elements, so that is a factor to be considered. Further, we would not discount the power of the earthbound Ego's prayer for the release of his body, so that it could decompose. There are numerous angles to such a case as this, and in our judgment only one who can read in the Memory of Nature could determine the actual facts.



Calcium -- The Neglected Mineral

(Conclusion)

IF, in spite of a normal milk intake, or for other reasons, there is a calcium deficiency, it would be well to ask your doctor about the advantages of supplementing your calcium intake with tablets of calcium lactate, or calcium gluconate. Both of these compounds are readily soluble and are available in drugstores or health-food stores.

The words "soluble" and "insoluble" have been used throughout this paper. It might be well to say a little about the meaning of these words. Soluble, in this paper, means a substance will dissolve in water, slowly or quickly, depending on the amount of the substance and the volume and temperature of the water. Insoluble, of course, means that it will only sparingly dissolve or it will not dissolve at all.

An example of this might be in order. One of the most practical methods of treating a case of poisoning that a doctor, familiar with toxicological procedures, may employ, is to give another harmless chemical to render the poison insoluble. As such, it can not enter the blood and therefore has been rendered innocuous. An example of such a combination, called an incompatibility, has been cited above when it was pointed out that soluble calcium in the stomach, or gastric canal, can be rendered insoluble with the oxalic acid that may be in some vegetables.

Conversely, if a child accidentally ingested oxalic acid, which is a poison, the doctor could render the poisonous acid insoluble, thus nonabsorbable, if he administered a soluble calcium compound, or even milk, in an emergency.

All that has been said about solubility appears to be obvious from a theoretical standpoint. However, it was considered desirable to undertake some experimental work to see whether, in a test tube or a laboratory flask, the theory was actually true.

The experiments are based on a fundamental teaching of chemistry, namely, that acids react with or are neutralized by alkalis, that is, alkaline substances, the counterpart of acids, and vice versa. This is the basis for all the antacids that are sold. They are compounds, not unlike dolomite, in that they contain, among other substances, calcium compounds like calcium carbonate or magnesium carbonate as well as other insoluble compounds such as aluminum hydroxide and magnesium trisilicate, etc. We see and hear such products advertised as being capable of absorbing or neutralizing, say, 20 to 30 times an equivalent weight of acid. The test is actually one to determine which of a number of various calcium compounds is the best antacid. In theory, the best antacid would be the least desirable calcium compound to use as a source of calcium supplementation.

In these days of space travel to the

Moon, television has shown simulated movements of the astronauts as well as the space craft and its parts. Simulation is a useful practice in science, engineering and in industry. To simulate a living dynamic organ like the stomach with the flow of stomach or gastric juice, varying at different times, along with other secretions, is not quite as simple as dealing with inanimate or lifeless objects. Nonetheless, a simulated stomach was attempted. A series of experiments was conducted in which a laboratory flask was to replace the stomach.

The soluble calcium compounds most commonly used, in the probable order of frequency, are calcium lactate, calcium gluconate, and calcium levulinate. The insoluble calcium compounds are bone meal, dolomite, and dicalcium phosphate. Two of the more commonly used calcium compounds were selected for the experiment: calcium lactate, one that is soluble, and bone meal, one that is insoluble.

To each of several flasks containing a definite volume of simulated gastric juice (a mixture of hydro-chloric acid, pepsin, and distilled water) was added a definite weight of the selected calcium compound representing a definite amount of calcium.

After a given time, the remaining acid in the flask containing the simulated gastric juice and the calcium compound was measured. These experiments were carried out in triplicate.

It was found that the bone meal reacted with or neutralized 18% of simulated gastric juice (average of three tests), whereas the calcium lactate did not neutralize or react with any of the simulated gastric juice. Since these reactions were obtained in a clean flask, with no food present, it was considered worth while to determine how much gastric acidity would be taken up, or neutralized, or combined with or made non-available if a simulated food were added to the flask.

Whey, a product resulting from the manufacture of cheese, was selected to simulate food, since it contains carbo-

hydrate, protein, a little fat, and a very minute trace of calcium. Even though the results of this experiment were inconclusive because the whey imparted some acidity to the simulated gastric juice, there was a difference in the results. The bone meal-whey mixture neutralized more gastric acidity than did the calcium lactate-whey mixture. When meat powder, 90% protein, was used to replace the whey, results, again, were inconclusive.

While the second series of experiments was disappointing, it is safe to assume that less gastric acidity is available for solubilizing calcium in insoluble calcium compounds when food is present in the stomach.

If this assumption is accepted, then those who insist on taking calcium supplements in the form of bone meal or dolomite might be wise if the supplements were not taken with meals. Having made that statement, it should be pointed out that the volume of gastric juice in the stomach is greatest when food is in the stomach. Thus we see another good reason for using a soluble calcium compound such as calcium lactate for those who can not, or will not, take milk and milk products.

Lest it be thought that calcium lactate is a foreign substance and has no place in human nutrition, we should hasten to add that it is found in soured or fermented milk, like buttermilk, yoghurt, kefer, kumiss, etc. It may also be formed in the intestinal tract.

Summary: It has been stated that a calcium deficiency is widespread in America and indeed throughout the world. It has been suggested that the reason for this deficiency has been due, in part, at least, to changes in dietary habits, the most important of which has been brought about because of a reduction in milk and milk products in the daily diet. This reduction is due to the publicity given to the increase in heart diseases with saturated fatty acids and cholesterol as the cul-

(Continued on page 573)

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OUR PATIENTS WRITE

Utah—I've never been forgetful of the wonderful help in healing I've had through the Fellowship agencies. Am most grateful that all necessary healing progress has gone forward. Am aware that I must exercise patience as this progress proceeds, but this is becoming less difficult in face of the fact that it is proceeding. Many thanks to all my friends — visible and invisible.

New Hampshire—I am thankful to.... for introducing me to the Fellowship. When he first spoke to me of astrology and the Philosophy, I would have laughed had I not liked him so well. I went to his house one evening an agnostic, and returned home a *believer*.

California—Am writing to give thanks again to the Healing Department. I seem really to be in tune with the universe and the guidance I am receiving is beautiful. Even my husband remarked about the wonderful personality change I have had in the last two weeks. Thank you again, and bless you always.

Oregon—Although there is still an enlargement of the lymph gland under the collar bone on the left side, I am much improved, and the soreness is gone from mouth and tongue. I feel better than I have in a long time. My heart overflows with gratitude to all the wonderful workers there. God bless all of you.

New Jersey—Am very glad to say that there is much improvement in my several disabilities, and I thank you for your continued help. How wonderful to be usable in God's work!

Florida—Your wonderful letter received. I wish to express my gratitude for all your love and help. Am still improving fast. My friends have begun to notice it. Thanks for the suggestion in regard to the calcium tablets. I had some so I began taking them regularly before each meal. Have already felt the desire for sweets lessening. The potassium broth seems to be giving me strength, especially in my legs.



General Causes of Disease

(Continued)

PRIOR to the impregnation of the desire body with this demoniac principle, conception was immaculate and a sacrament. Men walked in the presence of the Angels then, pure and unashamed. The act of fertilization was as chaste as that of the flower. Therefore, when the mischief had been wrought, immediately the messenger, or Angel, girded them with leaves to impress upon them the ideal which they must learn to live, namely, like that of the plant.

Whenever we are able to perform the act of generation in a pure, chaste, and passionless manner as the plant does, an immaculate conception takes place and a savior is born, capable of healing all the suffering of humanity, capable of conquering death and establishing immortality, a true light to lead humanity away from the will-o'-the-wisp of passion; through self-sacrifice to compassion.

This then is the great ideal toward which we are striving: to cleanse ourselves from the taint of egoism and self-seeking. Therefore we look upon the Emblem of the Rose Cross as an ideal. The seven red roses typify the cleansed blood; the white rose shows the purity of life; and the golden radiating star symbolizes that inestimable influence for health, helpfulness, and spiritual uplift which radiates from every *servant of humanity*.

Until the Christ life illumines us from

within we do not comprehend, neither do we follow, the laws of Nature, and consequently we contract diseases by our ignorant contravention of these laws. As Emerson put it, a man who is sick is a scoundrel in the act of being found out; he has broken the laws of Nature. That is why it is necessary that the gospel of Christ be preached; that every one of us should learn to love our God with our whole heart and our whole soul, and our brother as ourselves.—*Max Heindel*.

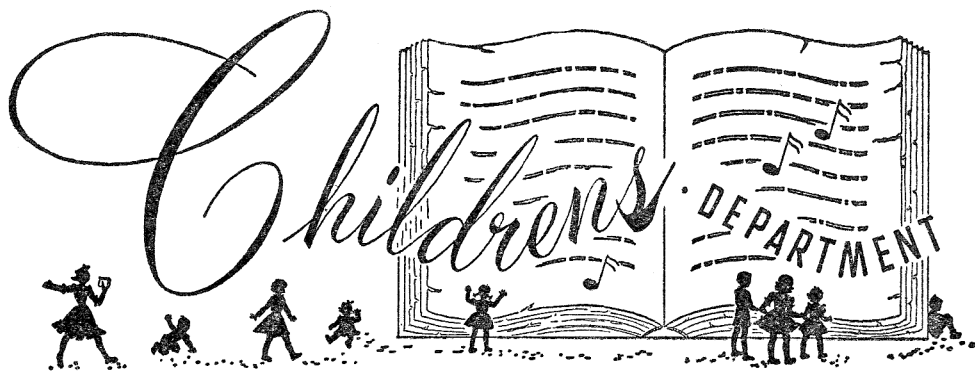
* * *

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

HEALING DATES

November. . . . 3 — 9 — 16 — 23 — 30
 December. . . . 7 — 13 — 21 — 28

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



The Three Tasks

DAGMAR FRAHME

Part 2

WHEN the little princesses woke up, a ray of sunshine was coming in the open window, and the dragon was sitting up, rubbing his eyes.

"RRRRRR-O-A———" he started to roar when he saw them, but his roar trailed off into a question. He blinked his eyes, opened and closed his mouth carefully a few times, and then very gingerly touched his sore tooth with his paw. "It doesn't hurt," he said in amazement. "It really doesn't hurt!"

"Of course it doesn't hurt," said Seraphina. "I told you that compress would make you well."

Seraphina told the dragon how she had fixed the compress while he was asleep, Samantha fixed breakfast, and Stephanie made the dragon's bed. The dragon sat and stared at the little princesses, one after the other, and every once in a while felt his tooth with his paw and shook his head slowly as if he still didn't believe that he was well. When Samantha gave him his breakfast he ate it all without a word, and then very politely asked for a second helping, which he got.

When the princesses had washed the breakfast dishes and were ready to leave, the dragon said, "I'm going to say some-

thing I've never said before, and it's hard to do. But I want to thank you for all you've done. You know how good I feel now that you've cured my tooth, but besides that, I've never had a clean lair full of fresh air before, and I like it! I'm going to keep it that way from now on. Is there something I can do to repay you for your kindness?"

"If you promise to stop scaring the baby animals, and learn to be pleasant instead of angry all the time, you will more than repay us," said Stephanie, speaking in a way that she had often heard her father, the King, speak.

"I promise," said the dragon. "I promise to be a different dragon from now on."

"Good. And perhaps you'll come to visit us at the castle sometime," smiled Stephanie, and the three princesses glided off to find Gorbo, the giant.

Gorbo was struggling hard to free himself from the ivy chain when the princesses glided up, but was managing only to imprison himself even more tightly.

"Well," he growled when he saw them, "are you going to get me out of this or have you just come to stare?"

"We can't free you from the chain, if that's what you mean," said Samantha. "You'll have to do that yourself by say-

ing the password of our kingdom."

"How can I say the password when I've forgotten it? That's why I'm in this mess in the first place," the giant growled again.

"You should have thought of that before you came into our kingdom," said Samantha. "When you go into somebody's kingdom you have to obey their rules, and one of our rules is that all giants must say the password."

"I can't say the password if I can't remember it, and if I can't remember it I won't get out of this chain, and it's all very unfair," said Gorbo.

"Why don't you try to think of it instead of wasting your strength arguing?" asked Samantha.

"Oh, what's the use of talking to you?" said Gorbo in a funny high voice that sounded as though he were about to cry. "If you're not going to help me, why don't you just go away?"

"We *have* to help you," said Samantha impatiently, "or we *would* go away!"

Seraphina looked at her sister sternly — Samantha really was *not* being very polite — but Samantha didn't care. "If you keep pulling at that ivy it's just going to make itself tighter," she said, as Gorbo began to struggle again. "Have you had lunch?" she asked, because it was getting close to noon.

"Of course I haven't had lunch, or breakfast either," growled Gorbo. "How do you expect me to get lunch when I'm all tied up?"

"You needn't be so uncivil," said Samantha, using a word that she had often heard her father, the King, use. "If we weren't here you wouldn't get any lunch now, either. Stephanie, would you stop at the farm house we just passed and see if they will give us some vegetables?"

"VEGETABLES!" exploded Gorbo. "I don't eat vegetables!"

"Well, you're going to have to eat them now, because that is what we eat in our kingdom," said Samantha.

Gorbo muttered that he was not about to eat any vegetables, but the princesses paid no more attention to him. Stephanie

soon came back with an arm full of delicious vegetables, Seraphina gathered herbs to season them with, and Samantha built the fire. Soon lunch was ready, and even Gorbo had to admit to himself that it smelled pretty good, although he continued to tell the princesses that he wasn't going to eat vegetables.

"Very well," said Samantha, "we'll just eat them ourselves," and the three little sisters sat down to their lunch. Samantha kept watching Gorbo, who was trying hard not to look at food, out of the corner of her eye, and finally said, "Well, Gorbo, aren't you going to change your mind? There's not much left now and we'll finish it if you won't."

"Oh, all right," Gorbo scowled. "You may have me imprisoned but you're not going to starve me."

"Nobody's trying to starve you," said Samantha, giving Gorbo a plate of vegetables, "and nobody's forcing you to eat, either. Take it if you want it."

Gorbo ate a spoonful of vegetables, and suddenly his eyes opened wide and he looked at them with new interest. "It's *good!*" he exclaimed.

"Um-hum," agreed Samantha, calmly, trying to suppress a smile.

Gorbo finished the rest of his vegetables and looked around hungrily. "There isn't any more, is there?" he asked.

"No, we finished it all, but there will be more for supper and maybe then you won't be so quick to say no," answered Samantha.

All that afternoon Stephanie, who was still a little shaky after being so frightened by the dragon, rested under a tree. Seraphina flew here and there around the sky, trying to figure out in which cloud the salamanders had hidden Grandmother's unicorn, and Samantha was left to keep her eye on Gorbo.

"You don't look very comfortable," she said after a while.

"Of course I'm not comfortable. You wouldn't be comfortable either if you were all tied up in an ivy chain."

Samantha bit her tongue. Every time she tried to say something nice or sym-

pathetic to the giant, it seemed, he growled at her, and it was not going to be easy to keep her temper. But she knew she had to try if she was going to get him to remember the password.

She made a big pillow of moss and put it behind Gorbo's head. "Is that better?" she asked.

"Yeah, I guess so," grumbled Gorbo reluctantly, "but it would be still better if you would untie me."

Samantha ignored that and said, "Would you like me to take off your boots for you? You must be very tired of having them on all day and all night, too."

"Take them off if you want. There's nothing I can do about it anyhow."

Samantha bit her tongue even harder. She was simply *not* going to lose her temper. Instead, she unlaced the giant's boots, and after much pulling and tugging, managed to take them off. "Now," she said, "I'm sure that *does* feel better."

"Yeah," said Gorbo, in voice that wasn't quite so grumbly any more. And then, after a minute, he said, "Thank you."

Samantha smiled just a little and said, "You're welcome."

She sat down next to the giant and asked, "Would you like to hear some stories?"

"What kind of stories does a little bitty thing like you know?" Gorbo said sarcastically.

Samantha bit her tongue for the third time. It was getting rather sore and she would have to find another way to keep from losing her temper. "I know many stories," she said, trying not to sound haughty. "My father, the King, has a story-teller in the castle, and I remember most of the stories he's ever told."

"Well, go ahead," yawned Gorbo, "but don't expect me to listen if I don't like them."

Samantha began to tell stories, one after another, and soon Gorbo was listening intently. There were sad stories and happy ones, scary stories and funny ones, short stories and long ones, and even one

story that was really a poem. When she finally finished, her voice was quite hoarse, the sun was almost ready to set, and Gorbo had for hours forgotten all about being imprisoned.

"Thank you, Samantha," he said in a soft, un-giant like voice, "I don't know when I've enjoyed an afternoon so much."

"I enjoyed it too, Gorbo," said Samantha, "Now please excuse me while I get supper started."

Seraphina and Stephanie came back to help, and soon supper was ready. This time Gorbo had a big plateful of vegetables right away, and Samantha had fixed enough for seconds because she knew he would ask for them. After the sun set, it began to get chilly. "I'll get some more wood, and we can keep the fire going all night," said Samantha.

"That would be nice," said Gorbo, still in his un-giant like voice. "It was awfully cold here last night."

Samantha looked at him and said, a little sadly, "Poor Gorbo. It will be much better tonight."

After everyone was settled for the night, Gorbo said softly, "Samantha, could I ask you one more favor? Would you — would you mind telling one more story before you go to sleep? Maybe I won't think so much about being imprisoned during the night if I hear another story."

"Of course, Gorbo," said Samantha, brushing away a tear because she felt so sorry for Gorbo, and almost losing her temper with herself because she certainly didn't like for anyone to see her cry. She swallowed hard, and then told the most beautiful story of all, and when she had finished, Gorbo said, "Thank you Samantha. I love you."

And with that, the ivy chain fell off, and Gorbo was free!

Gorbo stared at the chain, broken and lying on the ground. "What — what happened?" he asked.

"You said the password — remember? Now you're free," Samantha smiled.

(Continued)

**CALCIUM — THE NEGLECTED
MINERAL**

(Continued from page 567)

prits possibly responsible for these heart troubles.

It was pointed out, however, that of the animal fats, some of which should be consumed along with vegetable oils, butterfat is probably the most benign. It was stated that milk and milk products could and did furnish about 75% of the daily calcium requirements.

Even though there is a wide range of individual differences in calcium requirements, it is safe to suggest that most of us could benefit by taking additional calcium, preferably in the form of milk and milk products or in the form of calcium lactate or calcium gluconate.

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* * *

CHANT OF THE PLANT

(Continued from page 561)

off when the spiritual — or esoteric — reasons for plant behavior, as well as for many other observable phenomena, will become as evident to scientists and laymen as they presently are to occult researchers and students.

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(Continued from page 533)

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