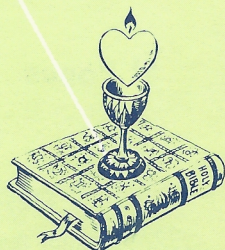
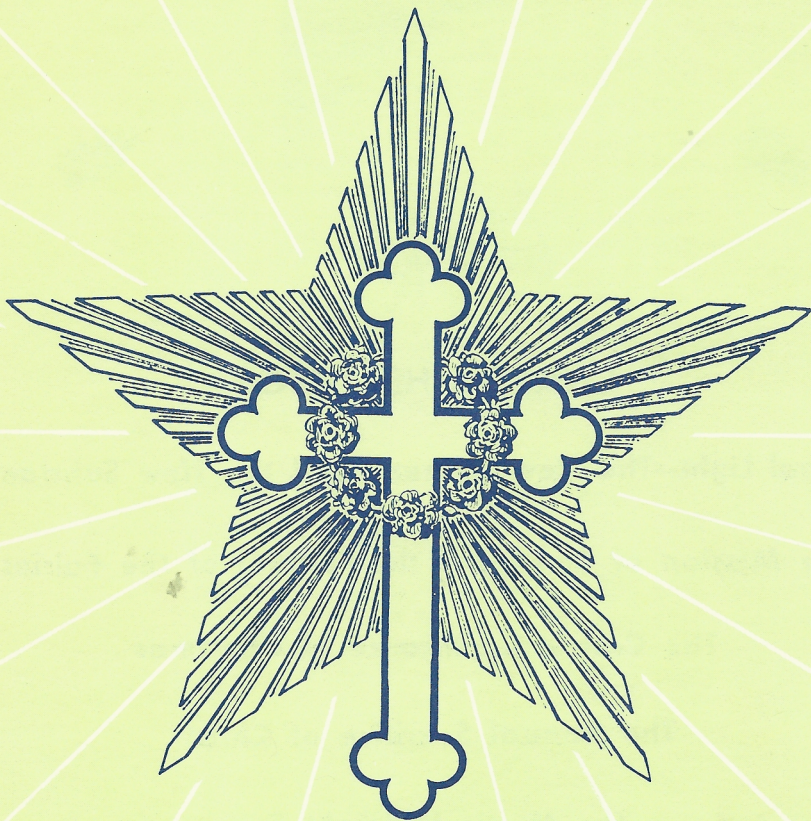


December, 1977 .50

RAYS from the Rose Cross



*The
Rosierucian Fellowship*

The Mystical Interpretation of Christmas

By
Max Heindel



CHAPTER HEADINGS

Spiritual Light—The New Element and the New Substance

The Mission of Christ and the Festival of the Fairies

The Cosmic Significance of Christmas

The Annual Sacrifice of Christ

The Mystic Midnight Sun

The Newborn Christ

51 Pages

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Paper

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave. Box 713

Oceanside, Ca. 92054 USA

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL

JUNE 1913

Vol. 69

1977

December

No. 12



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

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Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00 U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class matter under the act of August 24, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 2, 1917, authorized on July 8, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

Printed and Published by
The Rosicrucian Fellowship
P.O. Box 713 Oceanside, CA 92054 USA

A Hymn for Christmas Day

Almighty Framers of the skies!
 Oh, let our pure devotion rise
 Like incense in Thy sight!
 Wrapt in impenetrable shade,
 The texture of our souls were made,
 Till Thy command gave light.

The Sun of Glory gleam'd the ray,
 Refined the darkness into day,
 And bid the vapours fly:
 Impell'd by His eternal Love,
 He left His palaces above
 To cheer our gloomy sky.

How shall we celebrate the day
 When God appear'd in mortal clay
 The mark of worldly scorn:
 When the archangel's heavenly lays
 Attempted the Redeemer's praise,
 And hail'd salvation's morn!

A humble form of Godhead wore,
 The pains of poverty He bore,
 To gaudy pomp unknown:
 Though in a human walk He trod,
 Still was the Man Almighty God,
 In glory all His own.

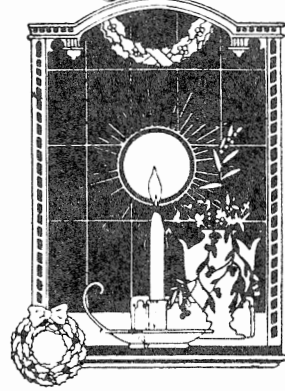
Despis'd, oppress'd, the Godhead bears
 The torments of this vale of tears,
 Nor bade His vengeance rise;
 He saw the creatures He had made
 Revile His power, His peace invade —
 He saw with Mercy's eyes.

How shall we celebrate His name,
 Who groaned beneath a life of shame,
 In all afflictions tried!
 The soul is raptur'd to conceive
 A truth which Being must believe —
 The God eternal died.

My soul, exert thy powers — adore;
 Upon Devotion's plumage soar
 To celebrate the day;
 The God from whom creation sprung
 Shall animate my grateful tongue;
 From Him I'll catch the lay!

—Thomas Chatterton

Merry Christmas



A Prayer for Light

Oh, let Eternal Light immerse my soul,
 And steadfast love keep my heart warm
 and true,
 And as the angels write upon the scroll
 I would with God hold constant interview.
 There is so much I need to understand,
 So much for my encompassed mind to know,
 Unto Thy likeness let my soul expand,
 Into Thy boundlessness let my heart grow.

--Bess Foster Smith

An Aquarian Poem

Christ Child, stay in my heart all year
 And not just on your birthday.
 It's so easy to be loving then.
 Let me make you rejoice as I seek to
 Pass on the love you gave me.
 I see the beginnings of Universal Brother-
 hood.
 Tolerance and understanding are needed for
 This ultimate goal of all men.
 Let us draw from hidden sources within
 To hasten the day of love to all our
 brothers.
 The Aquarian-Leo Age will come in glory
 To unfetter man's mind (Aquarius)
 And teach love (Leo).

—Jean Kennedy



Holy Night

The darkness of night was illumined with the Holy Light of the culmination of spirituality. The awakened sight of Initiate Shepherds saw the golden glory streaming, and their ears heard the celestial music.

The beauty of this Holy Night is the outward enactment of an inner event toward which each of us presses in faith and longing.

Following the example of Mary, we consecrate ourselves to this high ideal, daily devoting ourselves to worshipping the Lord and purifying our hearts. We expand our souls in love and lift our minds to the highest ideals, cleansing our thoughts and learning to keep them focused on the things of God.

The beautiful story of the Holy Birth inspires and encourages us. It may be this way for us, too, for this great Love yearns toward each of us.

The animals in the manger represent our own lower natures which must be renewed. We must leave the material life for the purified, impersonal life. Until this is done the birth must take place in the manger. There our lower desires and habits swarm about, almost crowding out the newborn infant.

But the joy of our new awareness will keep us on the Path. Faithfully we care for it and one day we find it teaching in the Temple, helping and guiding us.

The return of the Holy Christmas season each year brings us renewed hope. There, where all who will may read, are the directions for spiritual attainment. Beautifully it depicts the result of holy, pure living. Though it may seem far beyond our reach, the longest journey begins with the first step, and we know that we must set our feet up on the Path. We lift our eyes to the beautiful star and with love in our hearts become pilgrims on the way.

MYSTIC



LIGHT

The Divinity of Man

A Student

The divinity of man is patterned after Christ's mission which had its advent at the Christmas Season. This festival is looked upon today in various ways: by the devoutly religious person as a season hallowed and sacred; by the atheist as just a superstition; by the intellectual as a puzzle beyond reason. In churches everywhere, it is recognized as the holiest night of the year, when our Lord and Savior, immaculately conceived, was born of a virgin. If mind and reason hold sway without faith, the person disagrees with this, believing it to be out of harmony with the immutable laws of Nature.

The Rosicrucian Teachings combine acceptance of the cosmic significance of Christmas with an astronomical interpretation satisfying to the mind. On the night between the 24th and 25th of December, the Sun commences its journey from south to north. Should the Sun stay always in the south, cold and famine would wipe out all mankind. Therefore, it causes great joy every year when the Sun commences his northward journey as the "Light of the world," coming "to save the world," giving it the "bread of life" in ripening grain and fruit. Thus, he "gives his life" upon crossing the equator at the spring

equinox, commencing his ascension into the northern heavens.

On that night, the sign Virgo, the celestial virgin, the "Queen of Heaven," stands upon the eastern horizon at midnight, and is therefore, astrologically speaking, "his rising sign." Thus, He is born of a virgin and "immaculately conceived." This explanation may satisfy the mind, but the aching heart remains until spiritual illumination is gained, providing an explanation acceptable to both heart and mind.

The Western Wisdom Teachings shed light upon this sublime mystery by stating that material and spiritual forces ebb and flow alternately in the course of the year, making Christmas truly a "holy day," with the Sun being born from year to year on the darkest night.

At the time of the winter solstice, the Earth is nearest the Sun. The spiritual rays fall at right angles to the Earth's surface in the Northern Hemisphere. Physical activities are at their lowest ebb while spiritual forces reach their highest tide on the night between the 24th and 25th of December. It is of vital importance that the esoteric student understand the

favorable conditions prevailing at Yuletide. Self-improvement is *not* our first consideration. Christ said: "Let him who would be greatest among you be the servant of all."

It is most fitting that we once again recognize the greatest day of the whole year, commemorating the annual return of the Christ to the planet Earth — the greatest of all gifts. There is yet another gift, however, not generally remembered and yet of vital importance: the divinity of man. This gift had its inception in the Saturn Period, through the Lords of Flame (called "Thrones" in the Bible). Members of this great Hierarchy worked with mankind of their own free will out of pure love, without any thought of reward. They radiated from themselves a "germinal thought form" as a material counterpart of Divine Spirit which was later developed and consolidated into man's dense physical body. So it is that the highest Spirit and the physical body are both the outcome or fruitage of the Saturn Period.

Solstices and Equinoxes

The Summer and Winter Solstices, together with the Fall and Spring Equinoxes are times for release of spiritual forces affecting both man and Nature. The atomic structure of matter is modified. The etherializing of this planet is advanced and consciousness of man is quickened. Change in rhythm of the Earth is noted as forces play in turn through each of the four elements: fire, water, air, and earth.

The spiritual significance of the sacred Solstices and Equinoxes is embodied in the symbolism of the Tabernacle in the Wilderness, as follows: Altar of Burnt Offerings on the south corresponds to the Winter Solstice (earth force) for peoples of northern latitudes (from whence come the great religions of the world) as the Sun reaches its southern-most declination and hours of darkness reach their maximum; the 7-branched Candlestick on the east correlates to resurrected life and light of spring Equinox (fire force); Holy of

Holies to the north symbolizes Summer Solstice (water force) midsummer festival; Table of Shewbread to the west corresponds to Autumn Equinox (air force), the festival time of season's ingathering.

Spirit

Through eons of time, Spirit descended into matter and became manifest in form, but from now on it ascends out of matter. Life is ever-existent, preceding form and persisting after its dissolution. All forms actually are self-elected limitations designed to aid Spirit in realizing its potential and becoming what "it really is" — divinity itself.

Spirit is differentiated spark from the flame of God. It is the eternal indestructible self, carrying within itself aroma of all its past lives. The soul is the spiritual garment of Spirit, coming into being as the result of experiences gathered by Spirit in its three-fold composite body. Therefore, soul is the mediating principle between immortal Spirit and its transient personality. At the end of evolution, its forces will be transferred to and absorbed by Spirit, with its lustre and power enhanced thereby.

Sacrifice is a fundamental law of spiritual progress: "Whosoever will save his life shall lose it (the grasping, animal nature), but whosoever shall lose his life (ever-giving spiritual nature emancipated from lower self, one with Universal Being) for My sake and the gospel's, shall save it," said Christ Jesus.

Looking back into the history of mankind, we find the process continues whereby the fire-fog of Lemuria was transformed by condensation into the dense moist atmosphere of Atlantis, driving mankind to higher ground. Both the atmospheric and our own physical conditions are changing, heralding the dawn of a new day — an age of unification — referred to in the Bible as the Kingdom of God. Christ Jesus said: "As it was in the days of Noah, so shall it be in the coming days."

Scientists point out that a day must

come when Earth cannot sustain life dependent upon water and air for existence. Aviators have encountered a new element taking the place of oxygen in our atmosphere and experienced asphyxia caused by its descent from above. A new element also is entering our bodies, which will supersede albumen. As the Atlanteans, whose lungs were undeveloped, perished in the flood, so will the New Age find some without the "golden wedding garment" and unfit to enter until qualified at a later date.

Light

In the *Cosmo-Conception* (page 452) we read: "The brain is built of the same substance as are all other parts of the body, but with the addition of phosphorus, peculiar to the brain alone. Phosphorus is the particular element enabling us to express thought. It is therefore of vital importance that the aspirant, using his body for mental and spiritual work, should supply his brain with this substance necessary for that purpose."

As we become capable of assimilating that substance, we are filled with light and commence to shine from within, with a halo surrounding us — a mark of sainthood. The phosphorus is the physical medium enabling the spiritual light to express through the physical brain, while the light itself is the product of soul growth, through which the brain may assimilate an increasing amount of phosphorus. Thus, the method of acquiring a large quantity of this substance is the alchemical process of soul growth.

Christmas is the season when the flood-tide of greatest spiritual light is reached and most easily contacted by the aspirant through acts of mercy, kindness, and love. Let us remember the words of Christ Jesus: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Thus may we follow Him as burning, shining lights, showing the way into the New Era.

Christ Within

The Apostle Paul touches upon a matter of extreme importance in speaking of Christ as being "formed in you." We are all Christs in the making; it is understood that we must cultivate the Christ within before we can see the Christ without. In so doing, we bring closer the day of our spiritual liberation.

When Christ is born on Earth, He dies to heaven. He is fettered each time He comes to Earth. This annual sacrifice begins while Christmas bells are ringing, when joyful sounds of praise and thanksgiving ascend to heaven. Christ is imprisoned from Christmas till Easter; thus, Christmas-time for Him marks the beginning of a day of physical life, a period of restriction. The Christ ether now floats this Earth, and if we ever want to work for His liberation, we must evolve our soul bodies to the point where, in ever-increasing numbers, they float the Earth. Then we may take up Christ's burden and save Him the pain of physical existence.

To realize this aspiration in the fullest measure, let us go forth during the coming year with complete self-reliance and faith. If we really work within our own little circle, not looking for greater things until we have done the work at hand, then we may be sure a wonderful soul growth is possible. Perfection may seem a long way off, but it is by striving daily that we finally attain, and each day some progress can be made. Every time we give ourselves in service to others we add to the brightness of our soul bodies, built of ether.

These Christ vibrations make up the "inner urge," slowly but surely impelling us to adopt an attitude of altruism. When we have become full of the Christ Light it will radiate from us. Then shall we walk in the Light as He is in the Light, and we shall have Fellowship one with another.

(Continued on page 538)

“Unto Us ...”



Dagmar Frahme

“Love came down at Christmas,” an old carol tells us. And, surely, the fullness of God’s love is shown us again and again at Christmastime, when the great Sun Spirit, the Christ, brings His life to the Earth in the annual cosmic Christmas gift. The Christ Ray at this very moment is penetrating to the center of our planet. There it will concentrate its force and diffuse its energy throughout the heavy, sodden mass of Earth that has become barren and cold. In a consummate act of Love, the Christ will replenish the Earth’s vitality with His own life force and make it possible for the Earth to yield an abundant supply of the elements necessary to sustain its children during the coming year. This Great Spirit will remain in the cramped environment of the planet until He has given, to the utmost, of His vital essence.

When Christ first came to Earth 2000 years ago, Love was the only power that could have saved humanity from plunging farther into sensuality, heresy, and materialism. Christ’s sacrifice was not made for one certain time, but was to be continued yearly until a sufficient number of humanity had so developed their spiritual powers that they could take over the work that He was doing. Without this yearly infusion of Christ life and energy — without the Christ Love — mankind would soon perish physically. Our orderly evolutionary progress would be frustrated.

At this holy season, our hearts and minds are touched anew with veneration and adoration for this compassionate Being Who so freely and lovingly pours out His life force in order that we may live. Consider what He already has done for us. He literally saved the Earth by purifying

its desire envelope with His spiritual emanations. He helped save many of those stragglers among mankind who would have been lost to the life-wave had he not given us the spiritual wherewithall to improve our vehicles. By introducing the Religion of the Son — the universal religion of Love and brotherhood — He began to free the world from the separatism of race religions and laid the foundation for the glorious coming era of the New Galilee. He made it possible for “all who will” — all who will to make the necessary effort — to attain to spiritual Initiation.

The intensified vibrations which Christ infused into the Earth have already made it less dense and much lighter than it had been before He became our Indwelling Planetary Spirit. Also, and although it sometimes may not appear so on the surface, humanity in general has progressed far beyond the cruelty and inhumanity of former centuries. Of course, some cruelty and inhumanity continue to exist, sometimes in subtler and more insidious forms, but the opposite pole — that of the goodness among men — is also far more active.

It is true, certainly, that, except in rare instances, the Teachings of Christ Jesus have not been put into practice as He desired they should be, and as they will be in the Age to come. Yet, even as imperfectly as it is expressed today, the effect of Christianity upon people and nations has become evident. Christianity, like all else that is developing, is working along the upward spiral toward ultimate perfection. Just as humanity slowly has been gaining added consciousness since the time of the first century A.D., so also we

shall continue to grow and progress still more in the future through the awakening of the Christ Principle in our hearts. We shall build better bodies and better intellects, and, most important, open the floodgates of the Love that *does* lie deep within each one of us.

The concept of universal brotherhood now has become acceptable, at least intellectually. It is recognized, in theory, as a good thing. This, in itself, marks a step forward. The next step, that of *feeling* universal brotherhood in our hearts and consistently acting accordingly, naturally will be much harder to take. But we have come this far with the help and love of the Christ and, if we will, with His continuing help and love, we can go on.

Christ Within

As we, this holy season, give thanks for the return to Earth of our Source of Life and Light, it is fitting also to think for a moment of the man, Jesus. Jesus lived many lives of conscious effort before he was found worthy to offer his vehicles for the use of the Christ. Before he could be found worthy to serve the external Christ in this way, Jesus had to develop the Christ Within himself. Jesus was an Initiate, having passed through all thirteen Initiations of the Lesser and Greater Mysteries. He had completed all the evolutionary work which our humanity must do during the remaining half of the Earth Period and the next three Periods of Manifestation. If Jesus had never taken the first step and started to live the life which finally made him worthy, he would never have been able to perform his cosmic service for Christ and all mankind.

In a sense, each one of us, too, is a Jesus, striving to be a Christ. We, too, through our own efforts, must unfold the Christ within ourselves. We must spare no pains in trying to live the spiritual life, for unless we learn to do so perfectly, we cannot hope to become true Christians in the sense of His Teachings or to

meet the cosmic responsibilities that lie before us.

At Christmastime it is easier for man to contact the great outflow of divine Life and Love released by the Christ than at any other season, for at that time the spiritual influence is strongest and its force most powerful. Now is the time, therefore, for each person who desires to develop his spiritual powers to prepare himself, with earnest prayer and concentration, to raise his own vibration until it becomes attuned to the keynote of the Christ.

When, in this way, we feel the renewal of His Spirit within us, it marks, in a sense, the rebirth of the internal Christ. We see ourselves now, not merely as human beings, but as God-created, God-empowered, spiritual beings. Something new is born within us, and it becomes easier to regard life and experiences in a spiritual rather than a purely material context. We are changed, for, at the rebirth of the Christ within, we receive an inexhaustible source of strength, wisdom, and guidance. Drawing upon this, we can develop our spiritual strength even in the face of the most harrowing experiences life may offer.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”

These soul-stirring words from *Isaiah* (9:6) describe, in one brief sentence, the essence of Christ's earthly mission. “The government shall be upon his shoulder.” He presented the conditions of the New Dispensation and acquainted humanity with the Law of Love — the Law under which His Kingdom is to be maintained. He is the King-Priest under Whom regenerated humanity will live, “for an Age,” when He appears to us again at the Second Coming.

Wonderful, Counsellor

“His name shall be called Wonderful:” that which causes wonder. And, certainly,

His appearance in human form and His dissemination of spiritual Truths is a cause of wonder. He is, indeed, the only Being in the Universe who, with the help of the vehicles provided by Jesus, can span the entire spectrum of Worlds between God and man and thus mediate between God and man. He is the only Being in the Universe who could have brought the New Teachings to man in the physical environment which made them comprehensible to man.

"Counsellor:" His Teachings have brought good, wise, and needed counsel to humanity, counsel that we must heed before we can hope to continue in evolution as we are meant to do. "The Mighty God:" Christ, the highest Initiate of the Sun Period, manifests the second aspect of Deity, the Love-Wisdom Principle. "The Everlasting Father:" as Hierophant of the Religion of the Son, He is indeed the spiritual Father of humanity, and He will continue in this role until such time — an era still remote beyond our comprehension — as we are ready to embrace an even higher Teaching, the Religion of God, the ultimate Father. "The Prince of Peace:" True enough, Christ Jesus said, "I come not to bring peace, but a sword." After the sword of the New Teachings has done its work, however, it will be beaten into a plowshare. After the separation and self-interest fostered by race religions have been eradicated once and for all, the era of peace and brotherhood to follow will be more glorious than any our Earth has yet known. Then we indeed will live in the context of the Angels' song: "Peace on Earth to men of good will."

Love Comes Down

The mighty Being Who embodies all these sublime qualities now once again approaches the nadir of His own annual cycle. Again He voluntarily accepts the material imprisonment that He has endured for centuries and that will be His lot for centuries to come. This glorious One,

before Whom Angels and Archangels bow, submits to the torture of material incarceration for the sake of the millions of children of God who must yet dwell on Earth. Love still comes down at Christmas, in a manner unfathomed by most human beings.

What He does now is meant to last for an entire year. The birth at Christmas — the inflow of life for the new year — will be sufficient for the next twelve months. Were it not so, there would be little point in His sacrifice, for the world's death would take place before the next Christmas season came around. He gives us sufficient with which to continue on the path of progress for twelve months, and we would be wise so to continue.

Charles Dickens' familiar words, "I will honor Christmas in my heart and try to keep it *all the year*," are ones we should all echo. The ease with which mankind, consciously or unconsciously, now can contact spiritual influences will diminish as the year progresses. There will come the "doldrums" of February and March, when it appears that winter will never pass. There will come the physical activity of summer months, when things of the Spirit take a back seat. There will come, during the new year, all the petty annoyances, the major irritations, the real and imagined crises, the tragedies, and even the joys of material life which so often in the past have overwhelmed us and caused us to forget the higher spiritual reality in which we move. If we are not careful, and if we do not make a sincere, conscious effort to "keep Christmas all the year," this can — this *will* — happen again.

How easy it is, during much of the year, to regard our fellow men with emotions other than love. How easy it is to be critical, impatient, intolerant, and harsh, and to exhibit the other traits of the lower self which, during the holy season, grows mellow and less authoritative. To avoid such backsliding, which is almost sure to occur once Christmas is over and

forgotten, we must truly keep Christmas in our hearts all year and concentrate on radiating to our fellow men the Love force which now is so prominent. We must allow our Higher Selves to speak out all year, as easily as they do in December.

“Unto *us* a child is born, unto *us* a son is given.” What an unspeakably sublime gift for a life-wave whose actions often suggest that we are not worthy of this singular blessing. Such considerations, however, do not weigh with God or with Christ. We were in *need* of a savior. No matter if we did not deserve Him, or if we do not deserve Him now. The need exists, and from the very depths of a cosmic Love that humanity cannot begin to understand, the Son took it upon Himself to fill that need and give Himself — unto us.

As unto us, so from us. He does not give His gift of Life that we may hoard what we can of it, each to himself. He gives it that we may grow and, in growing, help others do likewise. As He freely gives, so must we freely give, availing ourselves of His spiritual bounty and transmuting it into our own ever-more-potent tool of service. As He is selfless, so must we become selfless. As He is Love, so must we become Love.

For His sake, as well as ours, may we, in the words of Max Heindel, “live such lives that when another year has rolled around and we again see the candle lights of Christmas and hear the bells that call us to the Holy Night service, we shall then feel that we have not lived in vain.”

* * *

A life in harmony with Nature, the love of truth and of virtue, will purge the eyes to understand her text. By degrees we may come to know the primitive sense of the permanent objects of Nature, so that the world shall be to us an open book, and every form significant of its hidden life and final cause.

—Ralph Waldo Emerson

THE DIVINITY OF MAN

(Continued from page 534)

We close with the words of an old hymn:

“For lo, the days are hastening on
By prophet bards foretold
When with the ever-circling years
Comes round the age of gold;
When peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing.”

—Paul V.D. Hoysradt

“Glory to God on High,
And on earth peace,
Good-will to men.”

* * *



What Child Is This?

G. R. J.

Many years ago in the village of Gdynia in Poland, close to the Dnieper river, a little cottage huddled forlornly against an outbuilding. The outbuilding was intended for farm stock but alas! for over a year now it had sheltered no goat or pig. The house sheltered a mother and two children: a boy of twelve named Ignace and his younger sister Vilma.

They were very poor. Even when Father Stradka was with them, it had been hard to find food and clothing. Now a year had passed since Father had been swept overboard from his little fishing vessel one stormy night. Mother, taking up the burden of providing for her family, found day work at the big house on the hill belonging to the wealthy Varcona family.

Today was bitterly cold. Ignace and Vilma had worked hard dragging dead twigs from the forest, which burned quickly in the china stove, scarcely taking the chill from their hands. They were saving the heavier pieces to burn when Mother returned at sundown. Oh! how hungry they were, for this was Christmas Eve — the last of the three fast days. Tonight, when the first star appeared, the fast period would be over.

They hoped Mother would bring some rich scraps from the big house, but the Varcona family were stingy even though they were rich. Often Mother was glad to bring the bones and skins of the fish along with the rinds of rutabagas and outer leaves of the cabbage, which she made into soup.

The children had set four places at the table: for Mother, themselves, and the young Christ Child Who, they knew, would come to sup with them after their three-day fast if they put a plate for Him.

They glanced at the table from time to time, very satisfied with its appearance. The wooden plates were scoured to a perfect whiteness. The bowl sat empty waiting for whatever Mother could bring from the Varcona table. Their little mugs would hold nothing but water or some weak, unsweetened tea if the cook at the big house spilled a few of the precious leaves. Then Mother gathered them in a heap, and how the tea warmed the children's thin little stomachs!

They saw that it was growing dark, and watched the skies for the first bright twinkle. There it was, large and bright! Such a large one it must have been when the watching shepherds left their sheep and followed it, coming upon the stable where lay the newborn babe.

A small figure now appeared around the bend in the road, plodding wearily along. Mother's patient face lit up when she saw the waiting children. Poor babes! How she wished she had something really good to offer them. How hungry they must be.

"My, my," she said as she entered the low doorway. "What a lovely, warm fire, and how clean the table looks. The cook gave me a little ground coffee, and a lump of sugar fell on the floor so she said I might have that. We shall have sweetened coffee and diced beets to break our fast this holy night!"

The children's faces fell a trifle, but their mother bustled about, filling the kettle and scraping the thickened beets into a pan. She portioned the food into three plates, one for each of the children, and one for the Christ Child. She poured only a little of the coffee into her mug, and pretended she had had much to eat at the big house.

"It's very good, Mother," the children said, and, indeed, most anything would seem good after the fast.

When Mother finished her coffee, she rose to look at the little fir tree the children had brought from the forest.

"It's a very pretty one, and just the right size," she said. Even though there were no presents or ornaments for the tree, to have one in the house at Yuletide was considered lucky.

The children, scraping the last of the beets from their plates, looked up suddenly to see a boy entering the door. He was a beautiful child about Ignace's age. He was poorly clad, and his feet were bare. Mother rushed toward him with a cry of pity.

"Oh, my poor child! Look at your blue feet. Are they entirely frozen?" She set the child in a chair and rubbed his feet.

The child eyed the beets that had been piled on the Christ Child's plate. "Eat them," urged Mother. "They were meant for the Christ Child, but He would want a hungry lad to have them."

"Yes," said the child at last. "He would want me to be warmed and fed." He ate the beets and drank the coffee while Mother rubbed his feet. Ignace stood at his side, thinking he had never seen such alert eyes.

"Did you run away from the orphanage?" Ignace asked.

"No," said the guest, "but I know the children there."

"Where are you from and where are you going?" Vilma asked.

"I came from a strange and unknown land and must return there." His grave eyes looked at her kindly.

"But not tonight," protested Ignace. "Mother, say that he must spend Christmas Eve with us."

"Yes, child," said Mother. "You must stay this night with us. It is far too cold for you to be outside."

"I shall spend the night with many like you," said the child, rising.

"At least, then, take my shoes,"

said Ignace, and the child allowed Ignace to lace the shoes upon his feet.

Then he pointed to the fir tree. "Before I go, shall I tell you how the fir tree became a holy tree?"

"Oh, yes, do!" they chorused.

"Twelve centuries ago," the child began, "the good Englishman Wilfred left his home and on Christmas Eve sought out a tribe who made living sacrifices to the 'blood oak tree.' He found them about to sacrifice the little Prince Asulf to the god Thor. He rushed in and, after berating them for their cruelty, he seized an ax and felled the blood tree. With his arms around the little Prince, he faced the angry tribe who were minded to kill him then and there. Suddenly, in the spot where the blood oak had stood, there appeared a misty fir tree. The tribesmen were awed as they watched many beautiful balls of light settle amid the branches. Ever since then, the fir tree has symbolized Christmas, and this is why it is always green."

Mother's head was nodding. She jerked it up and peered through the gloom at her children. Ignace and Vilma sat with heads bowed upon folded arms that rested on the table, but the strange little boy was gone. The fire had died out, but the room was still warm and held a sweet, subtle, spicy fragrance.

"Oh, dear," said Mother. "He must have thought us mean hosts to sleep as he talked." — Or had he told the story? Perhaps she had dreamed it.

She shook her head as she woke the children. "Come now, time to get into bed," she said.

Outside the window, a big star was paling in the gray dawn. "Mother, we cannot go to bed, for already it is dawn."

"Why, so it is. Well, then, 'tis the blessed Christmas morning. A merry Christmas to you, my lambs, and may the Christ Child shower you with blessings. . ."

Just then a soft light glowed about the tree, and many-colored balls of light flickered in and out of its branches, dying out as the children, in awe, approached.

"Just like in the story," breathed Vilma, and her mother nodded. She had not dreamed it after all! The child really had been here and told them the legend.

Suddenly, the door opened again. A bearded man with a pack upon his back entered.

"Are you the good Saint Nicholas?" Ignace started to ask, but he was interrupted by a cry from his mother. "Beloved!" She rushed to the man and was folded in his arms. The pack dropped to the floor. It seemed a long time to the puzzled children before the two drew apart; then they saw tears of joy flowing down their mother's cheeks.

"Children, see! Do you not know your father?"

"But. . .our father is dead. . ."

They came nearer, searching the bearded face for some trace of the remembered parent. The man drew children and mother to him before the china stove.

"I *was* as one dead for a long time," he said. "Swept unconscious upon a strange shore, I was taken to a hospital and lay a long time knowing nothing, not even my name. Slowly I recovered my strength but not my memory. I worked for those who mined beneath the ground for gold.

"One day I myself found a large nugget. It was of great value and I sold it for much money. It did not make me happy, for I was still as one without a past.

"Several nights ago I had a dream in which a beautiful child with hair like the Sun and eyes as jewels came to my bedside. He looked at me and it seemed as if a million sharp needles pierced every inch of my body and a great singing sounded in my ears. The child said, 'Small Ignace and his sister await thee,' and with a start I awoke and remembered my name and my home and all the past. I have traveled night and day to reach you on this holy day. I stopped only long enough to buy gifts."

The children now climbed upon their father and smothered him with embraces and kisses, for this was in truth the father

who had been dead and now, by the grace of God, was alive again.

Later the pack was inspected and found to contain sweets and toys and stout shoes and coats for the children and the mother. Ignace, trying on the shoes, mused to himself that only last night he had given away his one pair of shoes, and now he had two pair, new and shining.

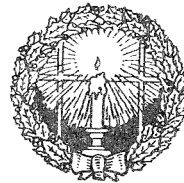
The mother beckoned him aside. She held her little Bible. She could not read, but Ignace could, and she knew the place where each verse could be found. She held out the Bible to Ignace.

"Read here," she said, her thumb marking a verse. Ignace took the Bible and read aloud:

"And whoso shall receive one such a little child receiveth me."

Mother and son looked into each other's eyes.

"It was the Christ Child," they whispered in awe. * * *



In the past, humanity has been claiming universal brotherhood as a great ideal, but we must come closer than that to being in full accord with the Christ. He said to His disciples, "Ye are my friends." Among brothers and sisters hate and enmity may exist, but friendship is the expression of love and cannot exist apart from it. This is therefore the magic word which will eventually level all distinctions, bring peace upon Earth and good will among men. This is the great Ideal proclaimed by The Rosicrucian Fellowship, an Ideal which points the shortest way to the New Heaven and the New Earth, where the sons of Cain and the sons of Seth eventually will be united.

—Max Heindel

Handwriting Analysis

Beryl Hamilton

(Editor's Note: The author, a certified consulting graphologist, teaches graphology at the University of Arizona and psychology at a business college in Tucson. This article is excerpted from a talk given in Summer School, 1977.)

The question, "Who am I?" is becoming more important in all phases of life. It calls forth a number of answers on many levels. We also ask: "What games do I play?"; "Where do I really belong?"; "What do I really want, physically, mentally, and spiritually?"

In trying to find our niche in life, we run into many problems. Finally we come to the deepest of all questions: "Who is it that is asking these questions?" This brings us face to face with our inner selves. Our identity takes shape on several levels. We can be identified through our faces, the shape of our bodies, and a number of other external identifying marks including the one identifying mark we can never change: our thumb prints. Through our thumb prints we can be traced, probably through infinity. Every thumb print is individual. No two thumb prints have ever been alike, even those of identical twins. Not only are our right thumb prints different from any other in the universe, but our left thumb prints are different from our right thumb prints. An awe-inspiring concept!

The force behind the thumbprint pushes the pen, and if this force is different within each individual, the product of the force behind the pen — or our handwriting — has to be different from every other handwriting. Just as a photograph tells *who* we are, our handwriting tells *what* we are. Our journey through life can be "read" through our script.

Graphology, the study of handwriting, now is an accepted science. This has not always been the case. At the time when Max Heindel was establishing Mt. Ecclesia handwriting analysis was in the stages of fortune telling. This is the image which we are trying to counteract and overcome. Graphology is following the same pattern of acceptance that psychology itself has followed in the past 50 years. It is a tool of psychology and one more facet of the assessment of human personality.

With Sigmund Freud's introduction to the subconscious, we have the psychodynamic theory of behavior. As a result of this theory, we know that some things which happen in childhood continue to influence us, emotionally and mentally, throughout the rest of our lives. Therefore, no one can write the same thing in exactly the same way ever again. As proof, we can take two checks we have signed. Place one on top of the other, and place both over an electric light bulb. The differences in signatures will be amazing. Throughout a person's lifetime, he can *never* write his name the same way twice! Another awe-inspiring concept!

Because handwriting is never the same, therefore, it can be analyzed. As long as we are thinking, vibrating creatures, we will write differently each time. This is because handwriting is really brain writing. Whatever comes through the channel of mind at a given moment is in the script that we write at that moment.

Graphology has been perfected to a total personality concept. The eight facets of personality are intellect, ego, social directiveness, emotions, life energy, repressions, inhibitions, and control. The percentages of these facets can be indicated on a psycho-

gram for each handwriting specimen analyzed. This provides a norm for measurement.

There are only four things which handwriting cannot tell us: 1) chronological age (although it tells a great deal about mental age and, with a psychogram, it can reveal an IQ within five points of Stanford Binnet); 2) sex (the separate masculine and feminine-oriented thinking patterns prevalent at the beginning of the century have been supplanted by crossed thinking patterns although much can be determined about the sex life; 3) the subject's past; 4) the subject's future — there is no fortune telling connected with Graphology. Everything else about a person is revealed in his handwriting.

There are three major areas of graphology expertise: 1) *The expert* — the graphological expert is qualified to testify in court and do forensic analyzing, which is the identification of fraud and forgery. 2) *Objective graphology* — an area used mostly in the business world to screen personnel, to determine honesty or dishonesty for credit purposes, to determine compatibility in business arrangements, etc. 3) *Subjective graphology* — the area of counselling, rehabilitation, abnormal psychology, medical, pathology, self-realization, etc. and the most dynamic area is the one which needs considerable research. Therefore, we can truly relate to a person only if we can "read" his handwriting.

From my own teaching experience, I know that this is true. Fifty percent of the students in our business college are persons to be rehabilitated — people from state hospitals, people brain damaged from drugs, or with many serious difficulties. One class can consist of thirty people, ranging in age from 17 to 70, and in IQ from very low to genius level. With graphology, I can reach out to each person individually and know that we are communicating in a meaningful relationship.

With graphology, I can tell if a person is a fast thinker. If so, and I repeat,

I "turn him off." I can tell if he is a slow thinker, in which case, if I do not repeat, he does not understand. I can determine whether the person's dominant passage to the brain is through the eye, the ear, or the motor system, and then I divide the class accordingly. The visual-minded group gets the benefit of chalk board, pictures, and other visual aids; the ear-minded group is given tapes, talks, verbal explanations. The motor-minded group is much more difficult to reach. This group is rarely contacted to any significant degree in our present educational system, and we have adults who do not know the multiplication tables and cannot read. They can be seen working with blocks, walking in squares and responding with the whole motor system as the opportunity to do so never presented itself before.

Through graphology, we can tell if a person is introverted or extroverted. If he is extroverted, there is a bridge upon which we can meet. If he is introverted, steps to reach him must be sought. Sometimes a person is so greatly introverted that he is "lost" and we can never reach the interior; real communication cannot be established.

The following will give a little basic background in how graphology works. The Desire World is basic to our lives, and we realize this if we have studied the Rosicrucian Philosophy. In graphology this is the middle zone. The Desire World covers our emotional natures, and our emotions control many of us. Handwriting reflects this. For example, ahead of us (to the right on the writing line) is the goal. A person racing for that goal will give everything he has, pushing "into the wind." His handwriting slants strongly to the right. Handwriting that is straight up and down indicates some hesitation about going forward. This person sits on the fence for a while. Handwriting slanting to the left indicates someone fearful of the goal and moving back to the past before getting in the race.



Most of us are future-oriented, and the



slant to the right is the natural slant. Sometimes something happens in life to cause us to pull back a little — to become hesitant. Then handwriting becomes vertical. This happens also in professions where people have to print, such as architecture and mechanical drawing. *There is never a normal, natural back-slant.* A back-slant shows that the person has definite problems. He has been hurt, sometimes too early to remember it, but all of his orientation is directed to dredging through that past. A person with a back-slant needs much reinforcement, compassion, and understanding — especially our young people. Therefore, our emotions, or our orientation in life, are the most important factors in handwriting.

The next most important factor is how high we climb in life. To climb physically, we use a ladder. A person who stays on a low rung will not get very far. The more rungs he ascends, the higher he climbs. In handwriting, the letter "t" is symbolical of the ladder of life. The point at which we cross our t's shows our advancement on the ladder of life. If the cross bar is low, the person is a low or under-achiever. Many young people today are under-achievers because they fear failure. If the cross bar is two-thirds of the way up, the person is practical. The cross bar at the top shows the idealist — one who can make life a little more beautiful and meaningful. A cross bar above the t indicates a fantasizer, one who functions in the realm of imagination. A few such crosses can serve a good purpose, but a person who crosses all his t's in this manner is out of touch with his reality.




No word in any language can be written without a vowel. (Grunting would be the only exception in communication.) Words convey meaning to our senses. No message is ever received to the brain except through our senses; so it is important to realize the import language plays in our consciousness or awareness. Vowels are the

feminine aspect of our language; consonants are the masculine aspect. Vowels are very important in handwriting analysis.

The letter "a" is symbolical of the human ear. If the letter form is uncontaminated, , so is the person's hearing. A misformed "a" shows a person so busy talking he does not listen, or a person who is so intent on repressing something that he does not hear. .

The letter "e" has two forms in English,  and  both representing the nose. In one sense it represents the nostril and in another, the concept of "sticking your nose in the air." "E" is our indication of narrow-mindedness or broad-mindedness. We can make an "e" so narrow it looks like an "i", or we can make it so wide it looks like an inflated balloon. This shows what kind of meaning we give to life. Do we "chop off" all other meaning, or, in the other extreme, is the "e" so broad that it is like a sieve, letting everything slip through?

The small "i" represents the small self. The dot can take many forms and shapes. Each way we dot an "i" has a different meaning and since there are at least twelve meanings we do not have space to cover them here. A 15 year old girl, rejected by her parents, dotted every "i" with a heart-shaped "dot." This was a call for attention! A neat, compact dot right above the "i" shows a person who is loyal, has integrity, and pays attention to details. Any other method or position of dotting shows the person's identification of his smaller self is off center.

"O" represents the mouth. The form of the circle has many connotations, from one who "runs off at the mouth"  to one whose mouth is pursed with disapproval or repression of something he will not share, . Another type of "o" indicates the person who deceives himself into thinking he knows all the answers, although he does not, . Only after we fool ourselves can we fool somebody else,

Mind is the master power that molds
and makes.

And man is mind.

And evermore he takes the tool of
thought, and,

Fashioning what he wills,
Brings forth a thousand joys, a
thousand ills.

He thinks in silence, and it comes
to pass.

Environment is but his looking-glass.

Therefore it is in the middle zone that mind, which we observe through the letters "m" and "n," tells exactly how the subject correlates his upper self with his lower self. A person who makes an "m" like this *m*, is a very sharp thinker. A person who makes an "m" like this, *M* is an analytical research-type, scientifically-minded thinker. A person who makes an "m" like this, *m* is an accumulative, slower thinker — not a slow learner, but a slow thinker. This is our creative thinker.

A lower grade teacher may ask her pupils to turn to page 19, read the material once, and tell them to shut their books. The first "m" writer above has the information. The second "m" writer, if he is motivated, has it or can get it. The third "m" writer does not have it, cannot have it, and may not even have found page 19. In junior high he is behind; in high school he is the dropout. And this is a *creative* child! These people need time to think and rearrange their knowledge.

Some people must write on lined paper all their lives because they are not sure of their reality. A person who is fulfilling himself and achieving something on the Path will be able to establish his reality in a straight, even line without lined paper. Lines of handwriting that go up or down or in all directions show unfulfilled manifestation. Establishing graphological reality should be an important goal on the Path.

The only reality presently known in graphology is left brain reality. This was

established in the Day of Creation when Adam was commanded to "name" things. Since then, all education has been geared to identifying our environment through names. But we also have another reality — right brain reality. New Age "light" on the Path tells us that the brain is not one single unit with two parts but two complete brains. The right brain is spatial, creative, intuitive, and will guide us through the New Age in a new way.

Outer reality is semantic, verbal reality — left brain reality. All education is concerned with this. When we try to teach a child what a tree is, we don't stop nagging until the child "sees" (or says he sees) the tree as we do. If the child says, "I see the sky through the tree," we refuse to accept this and order him to look at the tree.

The other reality is intuitive reality, into which the coming New Age is pushing us. The extent to which we are in touch with our right brain is the extent to which we are in touch with our inner reality. We no longer know "about" something — we are able to "experience" it. (Read *Exploring The Crack in the Cosmic Egg* by Joseph Chilton Pearce, Pocket Books, New York, 1975.) Transpersonal psychology, to which the masses are being exposed, includes attainment of a state in which control of some body organs can be achieved through the conscious mind. This comes from the right side of the brain, as do telepathy and ESP. Getting in touch with our right brain is very important.

Our path through life is very obvious to a handwriting analyst. Handwriting offers a picture of a person's contact with the left brain and the right brain; the amount of balance he has achieved between imagination and the abstract world and imagination and the concrete world, and the extent of mind control he is able to exert over his actions. Handwriting shows the degree to which a person is in touch with his inner and his outer realities, and what kind of "tracks" he is making through life. Truly, handwriting is brain writing!

and this is indicated by the intentionally deceitful mouth.

(It should be noted that there are at least twelve identifying marks of basic dishonesty in handwriting. The analyst does not settle for just one sign. If four or five are evident, the indication is that the person lacks basic honesty.)

“U” represents touch — the work of our fingers. The form of the “u” shows whether or not the person is making a contribution to life — whether he is giving or merely taking.

In recent years, dictionaries and grammar books have introduced a new vowel — “y.” This is the first vowel that is not entirely confined to the middle zone of the handwriting line. This is a truly exciting concept of the new age. It reaches into our subconscious, unconscious, archetypal areas; it contacts our right brain; its form “Y” adds an in depth analysis to graphology and possibly a correlation to astrology. The identification of “y” as a vowel is tremendously significant in human development, because it indicates the introduction of intuition as the “sixth sense.”

Grapho-therapy — therapy that is based on handwriting analysis — is established on the fact that if the personality changes, the handwriting changes. Conversely, if handwriting is changed, personality changes. This form of therapy does not deal with the emotions, the libido area, but concentrates on helping the individual become a positive thinker instead of a negative one and can be helpful in establishing more meaningful goals in life. One client, for instance, a 22 year old man who had been receiving psychiatric help for two years with no evident improvement, pictured himself as a whole, complete human being for the first time after six months of grapho-therapy. He has begun to read metaphysical literature and is showing definite signs of improvement.

All handwriting is incorporated into three zones. The middle zone is for most letters, such as “a” or “m”; the upper zone is for letters with tops, such as

“k” and “l”; the lower zone is for letters such as “y” and “g”.

When graphology enters the area of metaphysics, some interesting concepts appear, of which nothing as yet exists in print. The lower zone is the area of the subconscious, the unconscious, and the collective unconscious. This is cellular consciousness. The middle zone is the area of emotions. This is molecular consciousness. The upper zone is the area of higher realities. This is electronic consciousness.

To understand the lower zone, we must begin with Freud and his will to pleasure, then move to Adler with his will to power, and finally to Jung with his will to balance. To understand the middle zone we must move from the psycho-dynamic area of psychology into behavior modification. To understand the upper zone we must move into the new, humanistic school of psychology.

The lower zone is the area of the archetype — the original, individual blueprint from which each person, as a Spark of the Divine, started his journey of involution. From the nadir, it now is on its evolutionary journey. The upper zone is the area of the superconscious — our conscious memory — the area of conscience, and the area of the self-ideal.

We can remember some of the sub-conscious, but nothing of the lower unconscious and the collective unconscious. In the superconscious, we can recall anything upon which we really concentrate. Our conscience has been refined from past purgatory experience, and, if our conscience is reasonably well-developed, we are contributing members of society. Our self-ideal is the highest concept that we can have of ourselves at the present time.

Eventually, as we progress along the Path, the time will come when the archetype (the lowest) and the self-ideal (the highest) will be the same. Then our memories will be complete.

This will be accomplished through the mind.

The Tree of Life

Louise Sammons

And Jesus entered and passed through Jericho and behold there was a man named Zacchæus, which was the chief among the publicans, and he was rich.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

And he ran before and climbed up into a sycamore tree to see him; for he was to pass that way.

And when Jesus came to the place, he looked up, and saw him and said unto him, Zacchæus, make haste, and come down; for today I must abide at your house.

And he made haste, and came down, and received him joyfully. *Luke 19:1-6*

If we try to interpret this story literally, we find it to have very little meaning. We even wonder that an episode of such slight significance was included in Luke's narrative. When we bring to light the spiritual meaning, however, we find quite another story, and one of the most inspiring of all the lessons in Luke's Gospel.

From the esoteric standpoint, this is not simply the story of a man who climbed a tree in order to see Christ Jesus pass by, and whose guest the Christ chose to be for a time. The Savior, furthermore, did not choose Zacchæus to be His host because he possessed many attributes. There is indeed a much deeper meaning to be found here.

Zacchæus is taken from the Hebrew name Zakkey, meaning "the pure." The tree with its rising sap, leaves, blossoms, and fruit, has always been a symbol in esoteric schools of the ascending spinal spirit fire.

Buddha received his enlightenment under the Banyan tree; Gurnemanz taught the Grail Knights under a tree, and Elijah received his illumination under the Juniper Tree.

These and similar stories have the same occult significance: they symbolize the only way by which illumination and liberation are attained — when, like Zacchæus, the aspirant ascends to a high place from which he sees the Teacher and hears the joyful words of promise, "Today I must abide at thy house."

The veneration of trees as proxies of Divinity was prevalent throughout the ancient world. They are repeatedly mentioned in the Old and New Testaments: The Tree of Knowledge of Good and Evil mentioned in Genesis; the burning bush in which the Angel appeared to Moses; the Vine and its branches of the New Testament; the fig tree that was barren; the Mount of Olives in the Garden of Gethsemane where Christ Jesus went to pray; the miraculous tree of *Revelation* — the Tree of Life — which bore twelve manner of fruit and whose leaves were for the healing of the nations.

All of these, as Divine Symbols, bear witness to the esteem in which trees were held by the scribes of Holy Writ.

Ever since mankind was banished from the Garden of Eden, a soundless voice in his heart has urged him to return to that heaven of protection and bliss. Most men are so engrossed in material interests, however, that they are deaf to the call. The neophyte who has heard this inner voice feels an urge to build a house of God within, a Temple of the Spirit, where he may, like Zacchæus, meet the Father face to face. Nor is he dependent upon his own resources in this quest, for our Father in Heaven has Himself prepared a way marked with guideposts, which will lead us to Him if we follow.

But we have just about forgotten the divine Plan for humanity, and even if we could recall it in conscious retrospect, most of us now would be unable fully to comprehend its meaning. Many times, therefore, the Father speaks to us in symbolism, the language of the Mysteries.

Early in the Bible, there is a description of the first people upon Earth. They are called Adam and Eve, but properly interpreted they symbolize the human race whose members arbitrarily chose to eat of the Tree of Knowledge of Good and Evil, gradually took upon themselves the power of procreation, and thereby became free agents.

Humanity was given its freedom and made responsible under the Law of Consequence, for it had abrogated to itself the power to create new bodies and was then separated from the Tree of Life and the etheric state.

The Vital Body, Max Heindel says, is the Tree of Life to every one of us; it furnishes us with the vitality whereby we are enabled to move the dense body; throughout life the vital body is the builder and restorer of the physical body. So we may easily understand why the power to re-create and regulate ourselves was taken away from infant humanity, lest we learn how to vitalize the imperfect dense body. We can also see why Cherubim with flaming swords were placed as guards at the gate of the Garden of Eden.

Why Cherubim? we ask. The Cherubim awakened in mankind the Life Spirit, the seat of divine Love, whose shadow is the vital body. The vital body is the medium of propagation, and when man was exiled from the Etheric Region — the Garden of Eden with its four streams of Ether — for the misuse of the creative force, the Cherubim were placed before it with flaming swords.

The power of self-creativity was taken away, not through malice, but because in his ignorance of the Law man had chosen the longer path to spiritual attainment. Thus, it was only by repeated

existences in an inferior body that he could learn to build for himself a vehicle fit to immortalize, and, eventually, to re-enter the etheric realm consciously.

Golden Wedding Garment

The evolution of the soul depends upon the acquisition of the two higher vital ethers from which the soul body, the beautiful Golden Wedding Garment, is made. The larger the proportion of these two higher ethers found in our vital body, the better able we are to express higher human attributes appropriate to the development of the Ego.

All Christians, and especially all students of Occult schools, are now trying to reach the highest (for the present) step in human spiritual development. This will be achieved generally in the sixth Epoch, when the unifying Christian religion will open the hearts of men as their understanding is being opened now.

It sometimes seems hard for new students to understand that in the next Epoch we shall abandon our present terra firma and live in the air, clothed in an etheric body. We have become so much more impregnated with materialism than we realize, and it hinders us in our search for Truth. We find it hard to believe that the entire human race may live permanently for a whole Epoch in the air.

However, looking towards the future through the perspective of the past, the idea should cause no surprise, for it is strictly in line with the path of development.

We lived at one time like the mineral and were imbedded in the *gaseous* Earth. We grew outwards from the fiery core during a plantlike existence. Our wanderings commenced upon the Earth crust at a later time, and we are now upon the highlands of the Earth, far from the inner core where our evolution commenced. The march of progress has been *outwards* all the while, and it follows that the next step ought to raise us above the Earth level.

It is comparatively easy for most of

us to believe in rebirth and the Law of Consequence, as it enables us to order our life intelligently by building in this life the conditions of the next. But if we believe *only* in rebirth, we can expect nothing but a continuous return to Earth to battle with the Law of Jehovah; we have no part in the Love of Christ. When we are exposed to the whole truth, we realize that birth and death are evanescent features of this age of concrete existence, and that life itself is interminable.

Two cities are mentioned in the Bible: one is Babylon, a city of sorrow and tribulation, where confusion started, where humanity first became estranged one from another, where brotherhood ceased; also there is a New Jerusalem, where there will be peace.

We are told in *Revelation* that in New Jerusalem is the Tree of Life, symbolizing the power to regenerate ourselves, whereby we shall regain that vital or life force which we lack at our present stage of development.

Tree of Life

In *Revelation* is written: "I saw a new Jerusalem coming down from Heaven." The New Jerusalem, or New Age, involves living in the air, or ether, as we are now living on the solid ground. We shall live in the soul bodies which we are now developing.

When man has dropped the dense, earthy, fleshy body, which Paul says cannot inherit the Kingdom of God, he will ascend into the air in the glorious soul body to take up a new phase of evolution. There we shall not deal with concrete things in the same sense that we do now, but we shall learn to work with life instead of with dead things.

The humanity of that coming Epoch is spoken of as Christ's Race, but be it understood that this is not because of an exterior Christ. Human beings will have evolved the Christ Principle *within*; they will act as dictated by the Spirit through intuition; all they do will be done in love.

Then, at last, eternal peace — the ideal of the ages, the cause for which men and nations have lived and died — will be established. This is the attainment that will herald the second coming of Christ.

It has been written in the Hermetic Legend:

The perfect government of the Earth must be patterned eventually after that divine government by which the Universe is ordered.

In that day when perfect order is re-established, with peace universal and good triumphant, men will no longer seek for happiness, for they shall find it welling up within themselves.

Dead hopes, dead aspirations, dead virtues shall rise from their graves, and the spirit of beauty and goodness repeatedly slain by ignorant men, shall again be the Master of work. Then shall the sages sit upon the seats of the mighty and the Gods walk with men.

Esoteric Teaching is seeking to unite God and man by elevating its initiates to that level of consciousness whereon they can behold with clarified vision the workings of the Great Architect of the Universe.

Throughout the ages the secret of the Tree of Life has been guarded. Its truths have been revealed to only an exceptional few who have forged ahead and joined themselves in service to leaders of the Race.

An understanding and correct use of the creative power of the mind, a fundamental of the new religion, marks the beginning of mankind's approach to the Tree of Life. Only as man becomes pure can the sword that bars the gates of Eden be withdrawn.

The Archetypal pattern of man's spiritual body is now shadowed forth in the Reflecting Ether where he who can read this Book of God's Remembrance ponders and begins to comprehend.

In the final Chapter of *Revelation* we read:

I Am Alpha and Omega, the beginning and the end, the first and the last.

Blessed are they that do his commandments, that they may have right to the TREE OF LIFE, and may enter in through the gates into the City. The Grace of our Lord Jesus Christ be with you all, AMEN.

MAX HEINDEL'S MESSAGE

The Lock of Upliftment



Have you ever seen how ships going up a canal are lifted from one level to another in places where the ascent is steep? It is a very interesting and instructive process. First the ship is floated into a small enclosure where the water level is the same as that of the lower part of the river where the ship has previously been sailing, then the gates of the enclosure are shut and the ship is cut off from the outside world by the high walls of the lock. It can no more go back to the river without, even the light is dimmed around it, but *above* it the moving clouds or bright sunshine are seen beckoning.

The ship cannot rise without assistance, and the law of gravitation makes it impossible for the water in that part of the river where the ship has been sailing to float it to a higher level; hence no help may be looked for from that source. There are also gates in the upper part of the lock which prevent the waters on the higher level from rushing into the lock from above, otherwise the inrushing waters would flood the lock in a moment and crush the ship lying at the bottom level.

It is from *above*, nevertheless, that the power must come, if the ship ever is to be lifted to the higher level of the river. To do this safely, a small stream is conducted to the bottom of the lock and lifts the ship very slowly and gradually but safely to the level of the river above. When that level has been reached, the upper gates may be opened without danger to the ship, and it may sail forth upon the expansive bosom of the higher waterway. Then the lock is slowly emptied and the water it contained added to the waters

at the lower level, which is thereby raised, even if slightly, and the lock is then ready to raise another vessel.

That is, as said in the beginning, a very interesting and instructive physical operation showing how human skill and ingenuity overcome great obstacles by the use of nature's forces, but it is a source of still greater enlightenment in a spiritual matter of vital importance to all who aspire and endeavor to live the higher life. It illustrates the only safe method whereby man can rise from the temporal to the spiritual world, and confutes those false teachers who, for personal gain, play upon the too ardent desires of the unripe and profess ability to unlock the gates of the unseen worlds for the consideration of an initiation fee. Our illustration shows that this is impossible, because the immutable laws of nature forbid.

For the purpose of elucidation, we may call our river the river of life, and we as individuals are the ships sailing upon it. The lower river is the temporal world, and when we have sailed its length and breadth for lives, we inevitably come to the lock of upliftment which is placed at the end. We may for a long time cruise about the entrance and look in, impelled by an inner urge to enter, but drawn by another impulse towards the broad river of life without.

For a long time this lock of upliftment, with its high, bare walls, looks forbidding and solitary, while the river of life is

gay with bunting and full of kindred craft gaily cruising about. When the inner urge has become sufficiently intense, however, it finally drives us into the lock of upliftment; imbues us with a determination not to go back to the river of worldly life. But even at that stage there are some who falter and fear to shut the gate behind them; they aspire ardently at times to the life on the higher level, but it makes them feel less alone to look back upon the river of worldly life. Sometimes they stay in this condition for lives, wondering why they do not progress, why they experience no spiritual downpouring, why there is no uplift in their lives. Our illustration makes the reason very plain: no matter how hard the captain begged, the lock keeper would never think of opening the stream of water from above until the gate had been closed behind the ship, for it could never lift the ship an inch under such conditions but would flow through the open gates to waste in the lower river.

Neither will the guardians of the gates of the higher worlds open the stream of upliftment for us no matter how hard we pray until we have shut the door to the world behind us, and shut it very tight with respect to the lust of the eyes and the pride of life — the sins that so easily beset us and are fostered by us in the careless worldly days. We must shut the door on them all before we are really in a condition to receive the stream of upliftment, but once we have thus shut the door and irrevocably set our faces forward, the downpouring begins, slowly but surely, as the stream of the lock keeper which lifts the vessel.

But having left the temporal world with all its deeds behind, and having set his face towards the spiritual worlds, the yearning of the aspirant becomes more intense. As time passes he feels in increasing measure the void on both sides of himself. The temporal world and its deeds have dropped from him as a garment; he may be bodily in that world, performing

his duties, but he has lost interest; he is in the world but not of it, and the spiritual world where he aspires to citizenship seems equally distant — he is all alone and his whole being cries, writhes, in pain, longing for light.

Then comes the turn of the tempter: "I have a school of initiation, and am able to advance my pupils quickly for a fee," or words to that effect, but usually more subtle. Who shall blame the poor aspirant who falls before the wiles of these pretenders? Lucky are they if, as is generally the case, they are merely put through a ceremonial and given an empty degree, but occasionally they meet one who has really dabbled in magic and is able to open the flood gates from the higher level. Then the inrush of spiritual power shatters the system of the unfortunate dupe as the waters of the river above would wreck a vessel at the bottom of the lock if an ignorant or malicious person were to open the gates. The vessel must be lifted slowly for safety's sake, and so must the aspirant to spiritual upliftment. Patience and unwavering persistence in well-doing are absolutely indispensable, and the door to the pleasures of the world must be kept closed. If that is done, we shall surely accomplish the ascent to the heights of the unseen world with all the opportunities for further soul growth there found, for it is a natural process governed by natural laws just as the elevation of a ship to the higher levels of a river by a system of locks.

But how can I stay in the lock of upliftment and serve my fellow man? If soul growth comes only by service, how can I gain by isolation? These are questions that may not unnaturally present themselves to students, and to answer them we must again emphasize that no one can lift another who is not himself upon a higher level, not so far above as to be unreachable, but sufficiently high to be within grasp of the reaching hand. There are, alas, too many who profess the higher teachings but live lives on the level with

(Continued on page 565)

Studies in the Cosmo-Conception

The Riddle of Life and Death

Q. Is every birth a new life?

A. At every birth what appears to be a new life comes among us. We see the little form as it lives and grows until at last there comes a day when the form dies and goes to decay.

Q. What becomes of the life of that form?

A. The life that came, whence we know not, has passed to the invisible beyond, and in sorrow we ask ourselves, "Whence came it? Why was it here? Whither has it gone?"

Q. Are not life and death great mysteries?

A. Across every threshold the skeleton form of Death throws his fearsome shadow. Old or young, well or ill, rich or poor, all alike must pass out into that shadow and throughout the ages has sounded the piteous cry for a solution of the riddle of life — the riddle of death.

Q. Is there an answer to these riddles?

A. As far as the vast majority of people are concerned, the three great questions, Whence have we come? Why are we here? Whither are we going? remain unanswered to this day.

Q. Can these questions be answered?

A. It has unfortunately come to be the popularly accepted opinion that nothing can be definitely known about these matters of deepest interest to humanity. Nothing could be more erroneous than such an idea.

Q. What types of persons may solve these mysteries?

A. Each and every one, without exception, may become capable of obtaining

first-hand, definite information upon this subject; may personally investigate the state of the human Spirit, both before birth and after death.

Q. Are special gifts necessary?

A. There is not favoritism, nor are special gifts required. Each of us has inherently the faculty for knowing all of these matters; but — yes, there is a "but," and one that must be written large. These faculties are present in all though latent in most people.

Q. What keeps them latent?

A. It requires persistent effort to awaken them and that seems to be a powerful deterrent. Few indeed are those willing to live the life that is required to awaken them. That awakening comes only by patient, persistent effort. It cannot be bought; there is no royal road to it.

Q. What is the first requirement?

A. The first and central requisite is an unswerving desire, a burning thirst for knowledge; a zeal that allows no obstacle to conquer it; but the supreme motive for seeking this occult knowledge must be an ardent desire to benefit humanity, entirely disregarding self in order to work for others.

Q. Why should this be the supreme motive?

A. Because unless prompted by that motive, occult knowledge is dangerous. Without possessing these qualifications — especially the latter — in some measure, any attempt to tread the arduous path of occultism would be a hazardous undertaking.

WESTERN WISDOM BIBLE STUDY

"Unto Us a Child is Born"

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. —

Isaiah 9:6—7

The prophets of the Old Testament times were holy men of God, mouth-pieces of Jehovah God in uttering divine messages entrusted to them, and as such were messengers. They did more than merely prophesy, or declare the will or purpose of God. They were the moral and religious teachers of their times, exposing the emptiness of religious formality, the perfunctoriness of merely offering sacrifices and performing religious rites. Being highly developed spiritually, they could see with spiritual vision sufficiently to read in the Memory of Nature and describe the coming conditions.

The above prophetic utterances of Isaiah, one of the four major Biblical prophets, come to us during the hallowed Christmas season, "soft as the voice of an angel," alight with blessed hope and promise. He is describing the time when the Religion of the Son, the second help which humanity now has in its evolutionary journey, will have become established on Earth. The Christian Religion will have enabled man so to purify and control his vital body that he will have attained to union with the Christ Within. Our hearts well with reverence and devotion as we contemplate the sublime promise of this exalted message and pray for the day when "of peace there shall be no end."

Nor should we allow present conditions of war and strife to affect our attitude of faith and optimism. Unfortunately, sorrow and suffering seem to be the only teachers most individuals and nations will hear, and thus the necessity for such severe experiences and lessons. Viewing life through the perspective of the Western Wisdom Teachings, life unending in its course through the visible and the invisible worlds, we are undismayed by the so-called "loss of life" which takes place in parts of the world.

Those who are killed will be born again, and because of the anguish of their experiences, they will function in their next physical incarnations from a higher state of consciousness than they do now. The precepts of peace and brotherly love taught by the gentle Christ will then appear to them in their proper light as the natural basis for man's social and economic life, and war will be a thing of the past. Truly, "the government shall be upon his shoulder," for out of humanity's travail will come a new birth to things spiritual, a more complete dedication to the spiritual way of life.

In the coming Kingdom of Christ, or the New Galilee, man will have evolved to an exceedingly high stage. He will function in an etheric body on an etheric Earth. Through pure and unselfish living, he will have brought about the union of the higher and the lower self, and will thus have established the Kingdom of Christ within his own heart — "with judgment and with justice from henceforth even forever."



ASTROLOGY

Neptune — Aspects and Positions

Elman Bacher

It is interesting to note the correlation of Neptune, ruler of Pisces, with the other two signs of the water triplicity. Cancer, cardinal and ruled by the Moon, is water as a generator of powers — rivers, streams, waterfall, and rain. Scorpio, fixed, is ice — compressed and static — symbolizing resource of power. Pisces, mutable, is water as an enveloping agency — fog, mists, miasmas, and above all the mighty ocean which encircles all bodies of land.

Cancer is the maternal body which generates sustenance for the new incarnation. Scorpio, ruled by Pluto, is the “collective unconscious” — the vast ocean of astral forces which surrounds the body of humanity. Pisces is the “Great Overshadowing” — the divine Life in which we move and have our being. Neptune represents our capacity to open up or to tune in to the recognition of the Higher Agencies and to unfold our awareness of the divinity of Life. Through the instrumentation faculty of Neptune we can, depending on our states of consciousness, contact the sources of exalted inspiration, or we can open the door of Pluto’s realm and walk in the caverns of our unregenerate states.

This “overshadowing” of Neptune has

been treated by interpretations of the patterns involving the twelfth house — the overshadowing of our own past incarnation which must be re-redeemed, to a degree, in the present one. However, your own personal variation of Neptune’s direct influence is shown by the house of your chart that has Pisces on the cusp — or Pisces intercepted — and the house which Neptune itself occupies.

The former shows where illusion and disillusionment are concentrated, the channel of experience that indicates your need for developing Faith. If Neptune is afflicted, the Pisces house indicates where and how, in the past, you betrayed Faith and now need realignment with Principle. The Pisces house can indicate a relationship-pattern of deep spiritual value or one that is masked and veiled — its inner reality is not outwardly recognized by others. It is well to realize that the Pisces house of your chart is the one which you, yourself, may understand the least clearly; its realities are more occult than objective in quality and significance. It is where you can mislead yourself because it shows how, in the past, you may have misled others. In the extremities of your difficulties the Pisces house will show what,

most likely, will impel you to seek divine Assistance. Seeing that chapter of your life through dark glasses you are moved to ask for guidance from Him Who sees clearly.

The house containing your Neptune is your direct expression of spiritual consciousness, the department of life in which you can be qualified to lead others to establish Faith, the focal point of your idealism, your capacity for establishing Heaven on Earth. Through your Neptune house the Divine says: "Be ye the voice for my words and the hands for my work." It is where and how you express your understanding of "Thy will be done, in earth as it is in heaven."

Because of Neptune's affinity with water, the fourth, eighth, and twelfth houses may be understood to be the most congenial for its placement. They represent the emotional and astral levels of consciousness and, placed therein, Neptune's sensitivity is more definitely emphasized. The signs Pisces and Cancer are considered Neptune's two best signs because of their fluidic, emotional quality. Furthermore, since the Moon and Neptune are "personal mother" and "universal mother," respectively, the Moon's sign corresponds to the Neptune quality more than does any other except Pisces. Therefore Cancer is considered the exaltation sign of Neptune — the dynamic, cardinal quality of the sign amplifies the sensitive mutability of Pisces. Neptune in this sign expresses with more force than it does in its dignity.

Neptune's slow travel indicates it to be of great value from the standpoint of cyclic research. Millions of incarnations are made during Neptune's position in any sign; each group is like a miniature "life-wave" attuned to certain expressions of cosmic consciousness. The correlation of Uranus with Neptune in this respect is of particular value. Consider:

During the later years of the eighteenth century occurred a stellar event of primary magnitude — the conjunction of Uranus with Neptune in Sagittarius. New concepts were born, new ideals, new visions, and

new prophecies of a liberated mankind were projected into the human scheme of things. Revolutions occurred, the old was shattered by blows of a disintegrative effect. This conjunction carried over into Capricorn in the early eighteen hundreds. Metaphysical teachings were released; new concepts of art and morality were promulgated.

This activation by Uranus and Neptune was in the nature of a "cosmic lunation" — the dynamic Uranus and the spiritualizing Neptune provided a new birth for the entire human race. The "full Moon" of this "lunation" was the opposition of Uranus in Sagittarius-Capricorn to Neptune in Gemini-Cancer during the early years of the twentieth century. A world war of devastating significance brought out into the open the levels of unrest and change which had been gestating all during the last century. In other words, Uranus had returned to the "lunation point" and Neptune, like the full Moon after a Sun-Moon lunation, had reached its half-way point. Persons who incarnate during a major planetary opposition do so for greater awareness of certain soul principles. Uranus opposition Neptune is awareness for the entire human family — a critical point in our evolution.

Those persons who incarnated while Neptune was in Aries were of the generation of visionary pioneers, particularly those who had Neptune in Aries and Uranus in Cancer — tumultuous souls who busied themselves in establishing the "new look" in human affairs: metaphysical teachings, woman's suffrage, birth control and all other agencies of freeing humanity from outworn and crystallized concepts. We who incarnated during the opposition of the two planetary giants came into a world full of unrest and disturbance. We, by inner development and understanding, can take our rightful place in the scheme of things and make our contribution to the New Age or, by inner undevelopment, we can live or try to live by approaches that pertain to a bygone age and so find ourselves out of line with the changing

aspect of things. Study Neptune in charts to determine how the persons concerned can be considered *of* this age, not just *in* it. Study the twelfth house conditions, the Saturn conditions, and the afflictions to Neptune or to Neptune-Uranus, and get some sort of picture of how or how not the person is cyclically at home with this age.

Neptune by position in the fourth, eighth, and twelfth houses conveys a certain natural sensitivity even if it is unsuspected. This pattern holds promise that sometime during the incarnation, occult experiences are to be met and dealt with. It naturally follows that afflicted aspects to Neptune when in these houses are particularly acute.

Neptune unsuspected, like any other unsuspected planet, is, on a given cycle, a "traveler starting out on a journey." If a traveler is not properly guided or instructed he easily risks taking the wrong roads, thus making many detours and delays before he arrives at his destination. Since Neptune is the transcendent expression of the "mental triad" (Moon, Mercury, and Neptune being the triad of transmission) the start of its new journey must be prepared for by discipline and transmutation of subconscious feelings and redirection of feminine reaction-patterns, symbolized by the Moon, and knowledge by acquisition of facts pertaining to spiritual life as an expression of the intellectual faculties, symbolized by Mercury. Neptune, misdirected, can result in perversion of understanding which can bring the person into contact with the forces of black magic. Such experiences result in various forms of disintegration and loss of inner plane awareness. This in turn brings many difficult experiences during later lives by which realignment with Truth must be made. Study carefully the house position and house rulership of an unsuspected Neptune to determine as clearly as possible what direction Neptune should take for its immediate unfoldment.

Since Neptune is a fluidic, feminine, and impressionable vibration, give careful study to the planet which disposes it

(Venus for Taurus and Libra, Mercury for Gemini and Virgo, Moon for Cancer, and Sun for Leo) because the conditions of the dispositor will indicate the essence of what comes through Neptune. For example, if Neptune is in Cancer, where it is particularly sensitive anyway, and the Moon carries an afflicted Mars vibration, the indication is that the sex urge and the potential for destruction can be strongly stimulated by the activities of Neptune by lunations, progressed Moon, etc. If Neptune is in Taurus and Venus is unafflicted, then the person can be a focal point for a very spiritual love-radiation, as well as an artistic agency. Synthesize the dispositor of Neptune very carefully and, in your assistance to another, plan your "road map" so that the person will know ahead of time when certain subconscious tendencies will be activated and he can prepare his inner defenses. Help him to understand the subtlety of Neptune's expressions — people who appear on the scene when his Neptune is activated negatively simply objectify his own inner subconscious levels. They may tempt him, try to mislead him for their own selfish purposes, or give him false instructions. Therefore he must, for best results, cleanse his thoughts and reactions and establish awareness of what he really is, why he is, and what he can become.

The above observations also apply to Neptune with sextiles, trines, and no afflicted aspects. These patterns promise certain realization of spiritual states in this incarnation, but still the Moon, Mercury, and the dispositor must be studied. During the years of childhood and adolescence many subconscious negatives can be intensified by repeated reaction, and the full expression of a trine to Neptune may not be realized until later in life. Neptune floats on the waves of feeling and thought. If the mental faculties and capacities are undisciplined and unregenerate subconscious reactions have been intensified, a state of consciousness may prevail that obscures the full realization of the Neptune potential. We cannot, in justice to those we seek to

assist, take sextiles and trines to Neptune for granted since they are the flowerings of redirected consciousness.

Neptune, wherever placed and however aspected, throws a decided influence toward the feminine, or passive, tendencies of the chart. If there is a "plus" of the earth and water elements and Moon and Venus are more in evidence than the Sun and Mars, the whole chart carries a "hyper feminine" quality. Neptune does not, of itself, act dynamically. It is we, as patterns of consciousness, who act through Neptune. If our channels are clear and clean we open up to inspirational and spiritualizing impulses; if they are not, we bring through the opposite.

The person who incarnates with Neptune on the Ascendent has evidently invited a difficult experience. Even with the best of aspects the physical body is sensitive to an extreme degree; susceptible to all manner of thought forms, atmospheres, and emotional vibrations. This position of Neptune is the arch-symbol of the "instrumentalist." The vehicle can be used beautifully by the White Forces or disastrously by those of blackness. Such a chart must be approached with great care; it is advisable to find out a few things about the person to acquire a perspective on the "Neptune picture." A highly developed Ego can be represented by this position, and the planetary afflictions to Neptune could represent the difficulties he may have in keeping his feet on the ground in adjusting to the practical phases of life. These aspects can tell a story karmically, of the phases of human life which the person can regenerate by his own spirituality. Since "planets are people," each square or opposition to the Ascendent Neptune can symbolize persons who need the spiritualizing influence or persons who serve as testers for the Neptune person. This person, to neutralize the negative effects of unregenerate influences, must keep himself inwardly alive by repeated spiritual recharging. Particularly difficult is the pattern of the Ascendent Neptune being

squared or opposed by the ruler of the chart.

The Ascendent and its ruler are the "nowness" of the personality — its focal point of expression for this incarnation. This pattern presents a picture of the physical body itself being particularly sensitive to the Black Forces and the indication is clearly shown that psychic training of only the most spiritual kind can be dealt with. This person needs continual alignment with White Forces through dedicated service, prayer, physical purity, and inspirational agencies such as music. If he chooses to walk a spiritual path in his life activities, his motives and purposes must be immaculate, and he must acquire conscious understanding of the psychic nature of the human organism — he must come into an understanding of his own sensitivity and the responsibility that he has to those around him to be a Light. Without understanding of his own nature and potentials he could be misdirected into negative expressions and eventually find himself on the downward grade.

Neptune conjunction Moon is the arch symbol of psychic sensitivity, particularly when found in the charts of women. Women with this position would do well, if circumstances permit at some time during their lives, to transcend the purely personal phases of woman-experience by reaching out with hands and heart to express motherhood in terms of welfare of those not connected with them by blood relationship. This position intensifies the maternal urge and the qualities of sympathy and tenderness are very deep and strong. Concentrated on the comparatively narrow sphere of home circle it can be very confined. Such women have come to a starting point in impersonal living and all those who need nurture can be their children. Fortified by strong aspects, this Neptune-Moon conjunction can indicate the "born medium" — the faculty of living consciously in the higher dimensions of realization through clairvoyance or clairaudience. But a solid groundwork must

be established. Such a sensitive person cannot risk attunement with that which is false and misleading.

Neptune-Saturn combinations are very important and interesting. These two planets represent the extremes of the feminine polarity. Saturn is the most condensed vibration of the planetary spectrum; gravitational in function, it symbolizes the vibration of Earth. Neptune, however, is the most sensitive, the most ethereal and unearthy in the spectrum. The square and opposition aspects of these two to each other must first be analyzed by determining which is the stronger by position, sign, and scope of influence in the chart. Also a comparison must be made from the standpoint of which is the more afflicted by other planets. Whichever one of the two is otherwise unafflicted is the key to the solution of the square or opposition problem since, being a free agent, it serves to counteract the negatives of the other. Too much Neptune, undirected and undisciplined, is clear out of this world: impractical, irresponsible, perhaps inspired but probably just a little too "precious." Too much Saturn, laying on with a heavy hand, obscures the starlight, the consciousness is trapped in the world of forms and effects, idealism is strangled by the heaviness of burdens to be borne and responsibilities to be fulfilled.

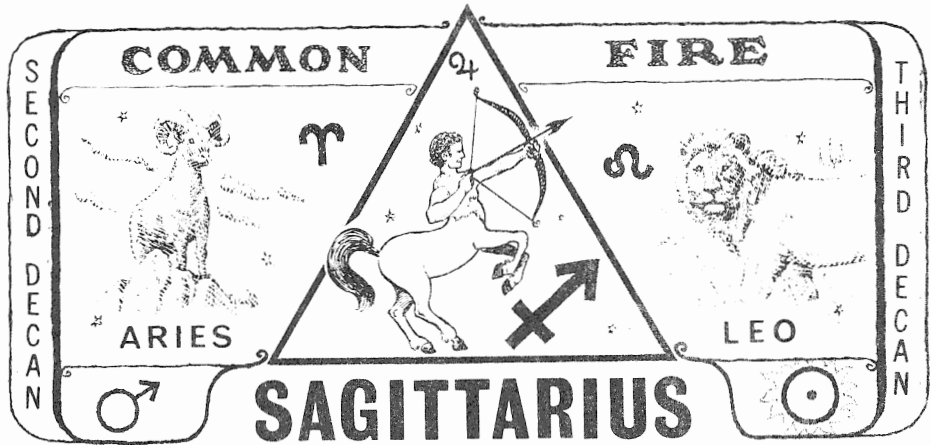
The opposition aspect of Saturn-Neptune is very significant. It indicates that this incarnation provides opportunities for the spiritualizing of attitudes toward responsibility fulfillments by faith and idealism and the demonstration of spiritual consciousness as a redemption of responsibility karma. Both vibrations must be used to establish equilibrium between these two forces; by living a synchronized expression of both, the best of both can be utilized. Saturn in favorable aspect to an otherwise afflicted Neptune is a marvelous antidote to the swamping of astral conditions; also, this pattern promises a relationship with people who objectify the fine Saturn qualities. They will be persons who act as steadying

agencies in the subject's life, through whom he will — or can — become alerted to the maturity of responsibility fulfillment. They will vibrate harmoniously with serious aspects of his nature and through association with them the finer qualities of his character can take on added depth and significance of expression.

An unafflicted Neptune in favorable aspect to a "heavy" Saturn is like fresh water on a parched garden. The persons represented by Neptune will be a source of inspiration and spiritual refreshment to the subject who, by the afflictions from Saturn, may find life quite a drudgery through responsibilities and his own limitation consciousness. If such a chart is heavily characterized by the earth vibration and Uranus is not much in evidence, the subject may feel that his Neptune friends are rather a strange lot. He may not be able to understand them very well, but he will recognize his needs for their lifting touch in his life. He needs their realization of the inner life — his own is so preoccupied with the outer — and the aspect basically promises that through them he may take steps in this life to free his consciousness from the heavy chains of form.

Neptune is the cry of the human consciousness for "Shangri-la — the place of Peace, the source of life-giving waters." Peace is established in the human heart when living is done through adherence to the best, the finest, and the most perfect realizations. The perfected state is first dreamed about, then visualized, then approached through processes of transmutation, and when the pull of Earth consciousness has been transcended the gates of true realization are open to Beauty, Inner Peace, and Knowledge of Truth.





The Children of Sagittarius, 1977

Birthdays: November 22 to December 21

SYMBOL — The centaur.

QUALITY — Common; or consciousness directed wonderingly and experimentally toward the understanding and integration of new experiences and concepts.

ELEMENT — Fire; or an aspirational and enthusiastic orientation of consciousness. Among other things, the fire element corresponds to ether, the vital body, and the Spirit.

ESSENTIAL NATURE — Inspirational.

PHYSICAL ANALOGY — Warmth.

RULING PLANET — Jupiter is the ruling planet of Sagittarius because it is able to express its function freely when placed in this sign. Jupiter represents the urge to express joy, thankfulness, and optimism, to experience an awareness of the good in all things, and to strive for greater faith in something beyond the self.

CORRESPONDING HOUSE — The ninth house corresponds to Sagittarius and represents the desire for expanding the horizons of consciousness.

SYNTHESIS — Jupiter in Sagittarius represents the urge to express joy, thankfulness, and optimism in an exploratory, enthusiastic, and inspirational manner. The ability to express this urge partially

would depend upon an awareness of the good in all things. Jupiter in the ninth house indicates that the desire for expanding the horizons of consciousness tends to stimulate the quest for greater faith in something beyond the self.

ESOTERIC ANATOMY — Sagittarius is one representation of the Divine Spirit.

EXOTERIC ANATOMY — Specific: hips, thighs, sciatic nerves, iliac arteries and veins, femur, sacrum, and coccyx. General: arteries, hepatic system, adipose tissue, and the viscera.

PHYSIOLOGY — Jupiter, the ruler of Sagittarius, governs the following physiological processes: blood pressure, arterial circulation (note how Jupiter's quality of *expansion* is reflected in the expansion of the blood from the heart, at the center of the body, to all other parts of the body); functions of the adrenals and of the liver, tumor formation, and swelling responses in the body generally.

TABERNACLE IN THE WILDERNESS — Sagittarius corresponds to the Shekinah Glory, which shone over the Mercy Seat in the westernmost part of the West Room. The Shekinah Glory was the highest manifestation of the presence of God to man in Atlantean times. Only the High Priest was allowed to enter the

West Room and stand in this Presence, and then only once a year. In our own being, this corresponds to the Divine Spirit, which finds its stronghold at the root of the nose. There are none who may penetrate into this stronghold, not even the most highly developed clairvoyant; none but the indwelling Ego, who is the High Priest of his own Tabernacle, which is his own body and being.

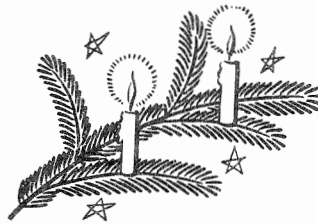
Sagittarius is the sign of idealism and aspiration and represents the Ego's constant striving toward some higher spiritual goal, just as the original Semites strove toward the ideals given them by Jehovah through the High Priest. This sign shows the unceasing, burning aspiration of the God within to ever greater perfection and awareness. Indeed, this spiritual fire within is unquenchable, and no matter how we may try to ignore it, deny it, or extinguish it, it must at some time sooner or later burn its way through to realization. The more we try to resist the working of this inner fire, the more pain we must experience as it burns through the shell we place around it. But as we allow it to work freely in our lives we shall find ourselves lifted on the wings of joy unspeakable and filled with life as we have never felt it before.

GREEK MYTHOLOGY — Jupiter was known in Greek mythology as Zeus. Zeus was the chief of the Olympian gods, symbolizing the highest spiritual principle in man — the Divine Spirit. Zeus bestowed his favors generously upon those who met with his approval, and these were usually the ones who were strong and mighty in battle and who fought to protect the weak or to defend some principle. On the other hand, he could at times be rather inconsistent in his behavior, playing personal favorites rather than remaining an impartial arbitrator, or indulging his passions through somewhat underhanded methods.

We must recall that the sagittarian Centaur is half human and half animal. This symbolizes that man raises himself above

his lower nature and reaches for the sublime through aspiration to high ideals. But in the undisciplined Sagittarian it can indicate one whose underlying passions prevent the realization of those high ideals or a tendency to twist those ideals in such a way as to accommodate some personal indulgence.

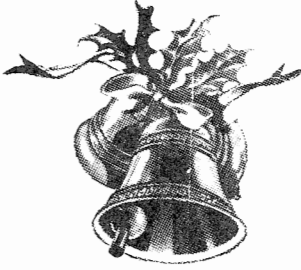
COSMIC CHRISTIANITY — As the Sun passes through Sagittarius, the Cosmic Christ works to awaken man to his higher spiritual nature. This is the time of the "Christmas Spirit" when, more than at any other time of the year, people make an effort to be friendly, hospitable, charitable, and helpful toward others. They become less self-seeking and more interested in the welfare of others. According to the consecration and dedication to the higher life which we made under the influence of Sun in Scorpio (literally or figuratively), we will now find ourselves filled with spiritual inspiration at this holy season of the year, when the spiritual power flowing out from the Father through the presence of Christ is approaching its climax. * * *



Aquarius, The Son of Man

By looking to the mother ideal of Virgo during the Piscean Age, and following the Christ's example of sacrificial service, the immaculate conception becomes an actual experience to each of us, and Christ, the Son of Man, Aquarius, is born within us. Thus gradually the third phase of the Aryan religion will be ushered in, and a new ideal will be found in the Lion of Judah, Leo.

—Max Heindel



NEWS

COMMENTARY

Beautiful Junk

Here is a new collection of ideas to help bored kids cope with the bad weather blues. "Beautiful Junk" is an illustrated pamphlet published by the federal Consumer Information Center, and it's full of suggestions for making free or inexpensive playthings with materials that are already around the house or easily available.

For instance, the astronaut in your family can convert a three-gallon ice-cream container into a space helmet by adding silver paint. A tall fiber-board drum (begged from a local manufacturing company) makes a fine spaceship. An aspiring train engineer can put a wooden box or crate on a spare piece of lumber and add some other materials of his own for a fine engine.

Among other suggestions are transforming boxes into puppet stages, doll furniture and table easels; floor tiles into pedestals for clay modeling; and old cookie sheets into finger-painting palettes.

The 12-page pamphlet also lists outside sources for materials, including gas stations and wallpaper stores, and supplies a bibliography.

To order a copy of "Beautiful Junk" send 40 cents to CONSUMER INFORMATION CENTER, DEPT. 5E, PUEBLO, CO. 81009.

—J.G.

—*McCall's*,

If only permitted to do so, children happily will employ the most simple objects or artifacts as toys and let their imaginations take over from there. They neither need nor are benefitted by the majority of commercially-touted, ready-made toys that they "must have" because they saw them on TV. Such articles soon lose their novelty, and it is commonplace to find children whose playrooms are overflowing

with manufactured toys complaining that they have "nothing to do."

Simplicity and creativeness go hand in hand. The child's creative instinct attracts him to simple things. The child must use and develop the creative instinct or he will grow up not knowing how to create. If this happens, that instinct will die within him. The child who is encouraged to create for himself will be helped immeasurably in living a full, satisfying, profitable life in which he can unfold Epigenesis.

Toys for Children

Finding toys to suit the needs of a handicapped child can be a difficult problem, but in Sacramento, California, these children can borrow specially chosen educational toys and books from the Daisy Toy Lending Library, says Helen Bottel of Sacramento. A librarian is on hand to help select the best toy for the child's age or stage of development, and teaches parents how to use the toys with their child to develop certain senses or skills. Three toys may be borrowed each month. The free library — for children up to age five — is sponsored by the Sacramento Council for Pre-School Retarded Children, and new, used and handmade playthings have been donated by the community. For information describing the program, send 35 cents and a stamped, self-addressed envelope to DAISY TOY LENDING LIBRARY, 890 MORSE AVE., SACRAMENTO, CALIFORNIA 95825

—*McCall's*,

Here is a project that beneficially might be emulated and expanded in many communities. Not only are creative toys

suiting to the needs of handicapped children sometimes hard to come by, but also they are likely to be expensive — an added burden to already financially-strapped families of such children. A central collection from which a variety of these toys, and perhaps other learning devices, is available doubtless would be a boon to both children and parents.

Doctor Would Tax Folks Who Harm Health

A prominent physician suggests taxing people who smoke or drink or otherwise follow life styles that harm their health.

Money from that tax and one on companies whose products or practices hurt the environment would be applied to paying medical costs of ill health, Dr. Kerr L. White said yesterday.

He is director of the Institute for Health Care Studies of the United Hospital Fund of New York.

Dr. White suggested that Congress and perhaps state legislatures "should examine the possibility of specific 'health care taxes' on individuals and corporations as an alternative to even more federal regulation."

He said there could be "graduated 'health care' taxes on alcohol, the tar and nicotine content of cigarettes, automobile horsepower, automobiles sold without interlocking safety-belt systems, and junk foods and soft drinks, to offset the costs of providing the inevitable medical care the consumers of these products will generate."

Companies could be taxed for air, radiation, water and visual pollution, he said.

"Each firm should estimate and report its own 'health care tax' in accordance with national formulas, and these could be periodically audited in much the same way that the Internal Revenue Service audits individual income tax returns," he said.

Dr. White did not spell out how the taxes on individuals might be applied.

He spoke at a two-day Conference on Future Directions in Health Care.

—*the Plain Dealer* (Cleveland)

Many people now paying exorbitant rates for medical insurance and medical care obviously would welcome any relief that a tax of this nature might provide. Certainly many modern afflictions are

traceable to pollutants and poisons, some of which are foisted off on people from sources beyond their control, and others of which people foist off on themselves.

It may be argued that some industrial pollutants and pollutants from automobile exhausts, although certainly not good in themselves, are at least connected with certain benefits to humanity. Poisons such as alcohol and tobacco, however, are intrinsically and extrinsically of no benefit whatever. They would not continue to be around as plagues to the human race if people made up their minds to stop using them. A health care tax on the manufacturers, purveyors, and consumers of such items would be well-worth considering.



If the religion of the present differs from that of the past, it is because the theology of the present has become more scientific than that of the past; because it has not only renounced idols of wood and stone, but begins to see the necessity of breaking in pieces the idols built up of books and traditions and fine spun ecclesiastical cobwebs; and of cherishing the noblest and most human of man's emotions, by worship for the most part of the silent sort at the altar of the Unknown and Unknowable.

—*Thomas Henry Huxley*



Book Review

"Stillness and Strength and Contemplative Meditation"

Stillness and Strength and Contemplative Meditation, by M.V. Dunlop, Billing and Sons Ltd., Guildford, England, 1933 (reprinted 1970).

Although this book, presently in its third reprinting, was first published over 40 years ago, it is as timely now as when first written — perhaps more so. Of the current plethora of writings on various types of meditation, this little volume is among the most simply-stated, positive, and oriented to Western thought that we have seen.

The author distinguishes between what she calls "discursive meditation" and "contemplative meditation." Discursive meditation, for Miss Dunlop, begins with an incident in the life of Christ and continues by considering it in all its implications and ramifications. The mind is active.

In contemplative meditation, the mind remains alert, but it is stilled. Contemplative meditation concerns itself with the Truth of the incident, and the person endeavors to *experience* its essence within himself. ". . . discursive meditation raises the soul to God; contemplative meditation enables it to rest in Him."

The key to contemplative meditation is positive receptiveness. It is effected by repeating the chosen word or sentence —

such as "My Peace I give unto you" — until the mind, which initially will begin to associate that sentence with other ideas and actively set out in many directions, gradually becomes quiet. In time, we learn to abide easily in the one idea and absorb ourselves in the relevant feeling.

Then, gradually, as we become more skilled at fixing our attention on the one aspect of His Being chosen for a particular meditation, refined changes for the better begin to take place within us. These changes manifest as internal harmony and the ability more calmly, lovingly, and spiritually to deal with all phases of our life experiences.

Miss Dunlop suggests a number of possible sentences for meditation, all based in some way on the life of Christ and each, if meditated upon sufficiently, helpful to the Ego in achieving a specific awareness vital to his continuing progress. "I have given thee the spirit of power and love and of a sound mind" (adapted from 2 *Timothy* 1:7), for instance, helps us "get increased consciousness of the perfect man latent in each of us, that is being created in the likeness of God."

In the United States these books may be purchased at: Macalester Park Publishing Co. 1571 Grand Ave. St. Paul, MN 55105

READER'S QUESTIONS

The Indwelling Spirit

Question:

Can we really say that the Earth has an indwelling Spirit? The Christ is within part of the time, but what about the other times? The Indwelling Spirits of other planets guide them in their orbits, but what guides us?

Answer:

Yes, the Earth truly has an Indwelling Planetary Spirit, Who is the Christ. Although the Christ Ray is not actually present within the Earth during part of the year, this does not mean that guidance is taken away.

Everything in *The Rosicrucian Cosmo-Conception* is described from the point of view of human beings dwelling upon the Earth. Just as the human Ego has vehicles ranging from the Divine Spirit down to the physical body, so the Christ Spirit has vehicles ranging from the World of God down to the desire body. The desire body is His lowest vehicle, because He belongs to the life wave of the Archangels, who were "human" in the Sun Period. But since the Christ Archangel has made His union with God, His consciousness is always focused in the World of God, as He said, "I and the Father are One." In this God-Consciousness the Christ functions as the Second Aspect of the Solar Logos.

As each planetary lifewave reaches a certain spiritual readiness, the Christ directs a Ray of His consciousness to that planet in a special way, so that, where the effect on the planet is concerned, it is exactly as if the Christ Archangel visited the planet in person. This is one of the great mysteries of the high spiritual consciousness. There is no simple explanation of this mystery.

An allegory attempts to describe it in this way: the Christ Spirit looks into one after another of the planets, and each one in turn reflects the Image of His Face, just as an alchemist looks into his pots of molten metal and sees his own face reflected. As the Ray of Consciousness is turned upon each planet, there comes a time when that Ray can "take over" the control of the planet.

Our Earth reached that place at the time Christ Jesus appeared upon the Earth. The Christ Ray entered into the person of Jesus of Nazareth, and thus became visible to mankind as a man among men. Occult science explains this process by saying that the Christ Archangel did, actually, descend to the Desire World of the Earth planet, and there reactivated the archangelic form which He had used in His own "human" state, and in this archangelic form took over the etheric and physical bodies of the man Jesus, who left them in death. This is described as having happened at the Baptism.

The Original Planetary Spirit of the Earth was a "Ray" or part of the original Logos, which Max Heindel said withdrew from our solar system in the beginning of the Earth Period, when our evolution was taken over by those Great Beings whom we call "The Father, The Son, and the Holy Spirit." For a time the dense physical body of the Earth planet in this Earth Period was governed from without, just as the child in the womb does not have an indwelling spirit for a certain length of time. The descent of the Christ Archangel into the center of the Earth was comparable to the descent of the incarnating Ego into the child.

Each year since then the Solar Christ

(the Cosmic Christ Spirit) turns a Ray of His God-Consciousness toward the Earth, from the very highest levels of the World of Divine Spirit, and on downward toward the center of the Earth. This is a matter of focusing His attention from one level to the other, as the beam of the searchlight might travel from the top of a hill, down the slope farther and farther, until it reached far, far down into an abyss in the valley below the mountain, lighting up the very darkest depths. Then the light might be lifted up in the same way, leaving the lowest part dark once more, then the valley, then the slopes, and finally touching the top of the mountain; and after that, disappearing up into the sky.

To human experience, *it is as if* the Christ Ray slowly descended and slowly ascended through the various levels. We may think of it in this way, because that is the way it seems to our experience; just as, to our experience, it seems that the sky and the earth meet at the horizon. But the Christ Consciousness is no illusion: it is really here with us.

"The Earth is presided over at the present time by the Father, Christ, and Jehovah, the second one of these, Christ, being indwelling in the Earth six months out of each year. The original Planetary Spirit of the Earth had charge of our evolution during the Saturn, Sun, and Moon Periods and probably the first part of the Earth Period. Then this Spirit who was one of the Seven Spirits before the Throne, withdrew from active participation in directing the evolution of the Earth and turned his functions over to the Father, Christ, and Jehovah, still guiding these regents, however. The authority for this statement is to be found on page 182 of *The Rosicrucian Cosmo-Conception*:

"In the particular planetary scheme to which we belong, the entities farthest evolved in the earliest stages, who had reached a high state of perfection in previous evolutions, assume the functions

of the original Planetary Spirit and continue the evolution, the original Planetary Spirit withdrawing from active participation, but guiding its Regents."

From this it will be clear that at the present time our Earth Spirit is the Christ Himself, but there is another whose Being is shrouded in deepest mystery.

* * *

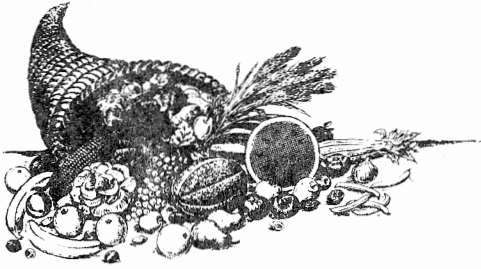


THE LOCK OF UPLIFTMENT

(Continued from page 551)

ordinary men and women of the world or even below that level. Their professions make the higher teachings a byword and call down the scorn of scoffers, but those who live the higher teachings have no need to profess them orally. They are isolated and marked in spite of themselves, and though handicapped by the misdeeds of the "professor" they do in time win the respect and confidence of those about them. Eventually they call out in their associates the desire of emulation; they convert them in spite of themselves, reaping in return for their service a commensurate soul growth.

Now is the time of the year when the crest wave of spiritual power envelops the world. It culminates at the winter solstice, when the Christ is reborn into our planet, and though hampered by the present (from the limited viewpoint) deplorable condition, His life given for us may be most easily drawn upon by the aspirant at this season to further spiritual growth. Therefore, all who are desirous of attaining the higher levels would do well to put forth special efforts in that direction during the winter season.



NUTRITION and HEALTH

About Vitamin E

Captain Geoffrey T. Whitehouse, D.S.C.,
F.R.S.H., M.N.I.M.H.
Grace, Autumn 1976

Much has been written about the virtues of d'alpha tocopherol, or more familiarly Vitamin E, when we are concerned with the welfare of the heart, in particular, and of the cardiovascular system generally. In fact, the Shute Brothers of Canada have written between them three books on the subject. The first, *Your Heart and Vitamin E*, published some twenty years ago, for long a best seller and now out of print, was by Dr. Evan Shute. *Vitamin E Book* by Dr. Wilfred E. Shute, his brother, was published recently.

It so happens that Evan Shute, as well as being an authority on disorders of the heart, is also a gynecologist of world-wide renown. It is this fact which makes it particularly interesting to search the pages of another publication called *The Summary*, twenty-five volumes of which have been produced at the rate of at least one annually by the indefatigable Dr. Evan Shute. In these there are many references to the employment of Vitamin E in alleviating some of the ailments to which women are prone. These include infertility and complications associated with child bearing. . . .

With forty years experience as a gynecologist and obstetrician, during which period he cared for no less than 5057 women who were pregnant, he has this

to say: "I believe in the employment of Vitamin E in obstetrics, especially when used prophylactically, and for many years have given it to every obstetrical patient who walked in the door to register, administering it until term. The result is data that are hard to equal, especially in items like prematurity. Wouldn't it be wonderful if one could close down premature bassinets, abolish premature nursing, and have every baby weighing seven pounds? The possibility is raised by the proper use of alpha tocopherol in every pregnant woman.

As regards congenital abnormalities, the possibility of which couples dread so greatly, Dr. Shute quotes many examples of patients who delivered anomalous infants when not taking Vitamin E before conception but who had normal babies later on when Vitamin E was given to the father prior to conception. From his remarks on this point it is clear that Dr. Shute believes that Vitamin E taken by a potential father improves the quality of his sperm.

Another much dreaded complication in pregnancy, that of abruptio placentae, calls for the employment of Vitamin E. It means a premature detachment of the placenta from the wall of the uterus, which is in reality a late abortion. Warning is given by tenderness and painfulness of the uterus. It calls for the generous administration of the vitamin and may thus be curable.

Oxygen deficiency in the newborn is

common and crippling. It is regarded as a large factor in producing the victims of brain damage and mental retardation. Since oxygenation of the foetus can be appreciably accelerated by the administration of Vitamin E to the mother, there could be no better safeguard against this most regrettable disaster.

The advent of the contraceptive pill, now so freely taken by women and girls, has produced a great many painful legs due to the thrombo-phlebitis. In women who have a tendency to develop varicose veins or tenderness and swelling in the legs, this should be taken as a warning signal if they are taking the pill. Some less harmful form of contraception should be adopted. At the same time, Vitamin E should be administered for a lengthy period to counteract the harm that has been done.

Experimental studies on the relationship between Vitamin E and the ovary, carried out by research workers in Italy, have indicated that the vitamin, by reason of its influence on the pituitary gland, encourages the production of one of the hormones necessary in the regulation of menstruation.

In volume twenty-four of *The Summary*, Dr. Evan Shute gives valuable advice on dosage in cases in which Vitamin E is employed therapeutically. The following is worth quoting: "Since dosage is everything in tocopherol therapy, as in the use of morphine or curare or insulin, one must use enough to get the desired effect. Half the desirable dosage of alpha tocopherol does not produce half the result. We have sent out many thousands of dosage schedules to enquiring physicians in the last twenty-six years trying to explain the range of dosage in clear and simple terms."

At a lecture delivered to physicians in the United States in 1970, when asked to be more precise about dosage, Dr. Shute replied as follows:

"We are asked this question all the time. We don't know the precise answer, but since men are more vulnerable than

women, men should have more. We think that the average normal female should have 400 units a day, and the average normal male about 600 units a day. Now this limit for men is not by any means an upper limit. For instance, if a man knows he is going to undergo great stress, or if he is being sued for a divorce, or if we have an athlete who is about to compete in some important athletic event, there should be a bigger dose. If a man comes from a bad cardiac family, where all his brothers have died from coronary disease, then I certainly think he should have a larger dose than that."

Dr. Shute is very insistent that natural Vitamin E (d'alpha tocopherol) and *not the synthetic* vitamin (dl-alpha tocopherol) should always be employed because of its superior potency and effectiveness generally.

Finally, the doctor himself must again be quoted when it comes to the problem that Vitamin E and iron are antagonistic.

"Now, therefore, we watch the relationship between iron and Vitamin E very carefully and insist that all patients who feel they must take iron should take all their Vitamin E in the morning and all their iron at night in order to separate the two items in the stomach as much as possible. Sometimes when we are watching patients with threatened abortion taking Vitamin E, or patients with a chronic phlebitis, or patients with claudication taking Vitamin E, and find that they are not responding or their symptoms have recurred after initial benefit, we enquire as to whether or not they are taking iron. We often find that the iron and the Vitamin E are being overlapped because there is a tendency to order every medication 'three times a day after meals.' We then insist that these patients separate their Vitamin E and iron according to our original directions and often pathological symptoms resolve promptly on doing so."

It has been demonstrated that there is some correlation with fertility. To previously barren couples, children have been born after Vitamin E treatment.

It is a pity that this vitamin is so versatile. It is being acclaimed as a wonder vitamin by all sorts of people these days — from models who say it helps their skin stay soft and beautiful, to athletes who say it helps them win. But it possesses rare qualities for the physician. It will repay genuine impartial study. Orthodox medicine wants nothing to do with discoveries which do not stem from their own laboratories and which run counter to the practice of medicine *as practiced today*.

An enlightened few are finding it of value for dissolving clots, and to be an essential to a healthy heart and blood vessels. But they do not want to come out into the open. We wish they would test for themselves the prevention, or slowing-down at least, of so-called "old-age" deposits (ceriod pigmentation and granulation) in the tissues. * * *

From the Rosicrucian Fellowship Vegetarian Cookbook

HOLIDAY CAKE — 2 pounds

3/4 cup sifted pastry flour, unbleached
Scant 1/2 cup brown sugar
2 small eggs or 1 large
1 lb fruit mix
1/4 cup butter
Grated rind of 1/2 orange
1 cup raisins
Optional: Ginger, allspice, mace, and cinnamon to taste.

Cream butter and sugar, add eggs slowly. Sift in half of flour and add orange rind. Mix raisins with fruit mix, dust fruit with remaining flour and add to batter last. Work up batter to stiff consistency so that teaspoon will stand upright in it. Bake in deep greased pans lined with oiled paper in 275° F. oven for about 2 hours with pan of hot water on oven floor. Use cake tester to determine when done. Remove from pan to cool, but leave paper on cake.

PEANUT COOKIES

1 cup sifted flour, unbleached
1/2 tsp tartrate baking powder
1/3 cup light brown sugar
1 1/3 cup salted chopped peanuts
2 eggs, separated
2/3 cup vegetable shortening
1/2 tsp almond extract
1/2 cup smooth peanut butter

Cream shortening and brown sugar. Add egg yolk and beat until light and fluffy. Add flavoring. Stir in flour sifted with baking powder. Shape in 24 balls. Chill slightly if necessary. Flatten balls on lightly floured board. Put about one teaspoonful of peanut butter in center of each circle and wrap dough around. Roll each ball in slightly beaten egg white, then in peanuts. Bake at 350° F. on lightly greased baking sheet for 12 to 15 minutes.

SOFT HONEY CAKE WITH COCONUT TOPPING

2 cups sifted unbleached flour
1 tsp baking soda
1/4 tsp vegetable salt
1/2 tsp ginger
1/4 tsp allspice
1 egg
1/2 cup butter or margarine
1 cup unfiltered honey
1/2 cup buttermilk or sour milk

Blend butter and honey; add egg and beat well. Stir in milk. Sift dry ingredients; add to first mixture and mix well. Pour into 9x9x2 inch greased pan and bake at 350° F. for 40 to 45 minutes. Top with the following:

1/2 cup wheat flakes
3 Tbs brown sugar
1/4 tsp vanilla
1 Tbs cream
1/4 cup shredded coconut, unsweetened
1 Tbs melted butter

Crush flakes into coarse crumbs; add other ingredients and mix well. Spread over top of cake, using fork to distribute evenly. Broil 3 or 4 minutes or until delicately browned.



HEALING

Health and Imagination

The imaginative faculty is one of our most powerful tools in creating and maintaining good health. By imagining what we would like to bring about — be it good health or anything else — and by holding that picture strongly and persistently enough, we have more influence than we may realize on producing the desired object.

Every created thing first was imagined. Occult philosophy teaches, furthermore, that the human mind is incapable of imagining anything that cannot be achieved eventually. These facts are keys to the formation of more perfect vehicles or organs for ourselves or other people. The more we are able to picture ourselves or others in perfect health, the more positive an effect we will have on our and their well-being.

Naturally, it always is a mistake to force our wills. Therefore, our imaginings of this nature should be accompanied by the thought, "Thy will be done."

When we first try to picture a perfect organ or a perfect body, our images are likely to be imperfect and weak. They will improve with regular practice, however, if we exercise enough will consistently to focus the imagination upon the intended subject, exclusive of all else. Many successful healings have been recorded subsequent to the employment of this method.

In the same way as imagination can help heal, however, it also can help bring

about or intensify illness. It is detrimental to let the mind dwell upon a disease or upon fear of contracting a disease. Imagination is as effective a destructive as it is a constructive agent. We do well, therefore, not to picture anything in our "mind's eye" that we do not want to see manifested physically in real form.

* * *

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

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

December 5 — 11 — 18 — 25



Children's Department

Christmas Eve in the Forest

Dagmar Frahme

In a deep forest, long ago, lived a little girl named Simonetta. She was very beautiful, and very kind, and very good. Some who knew her said she should have been a princess, because she looked as beautiful as all princesses look, and acted as beautifully as all princesses should act.

But Simonetta was not the daughter of a king. She was the daughter of a mighty hunter who was known far and wide for his prowess. Every morning the mighty hunter slung his quiver over his shoulder, picked up his bow, kissed Simonetta good-by, and departed for the depths of the forest. Every day he remained in the haunts of the wild creatures, and every evening he returned home laden with what he had killed.

Now, although Simonetta loved her father dearly, she dreaded his return each day. Always he brought home the body of another deer or rabbit, fox or squirrel, who had once been her friend. For

Simonetta was friend to all the animals. As much as the forest creatures feared her father, so much did they love her.

Every morning after the mighty hunter had departed from his cottage, animals crept out from behind the bushes where they had been waiting and visited with Simonetta. All day long she tended those who were sick, comforted those who were sad, and joined in the games of those who were merry.

Then, as the twilight of the forest gathered about them, Simonetta would say, "Now you must go quickly, for my father will soon be home. Remain hidden in the forest until morning, and then return to me."

And the animals departed and were not seen by mortal eyes until the following day.

So the time went by. The mighty hunter hunted, and the forest creatures feared him as the worst of enemies. Simonetta loved, and the forest creatures adored her.

Winter came early upon the land one

year, and hardly had the brilliantly colored leaves of autumn carpeted the ground than they themselves were carpeted by new-fallen snow. It grew bitter cold, and in the evenings even the mighty hunter was glad to return to the warmth of his fireside.

The creatures of the forest, too, were cold, and every morning Simonetta welcomed them into the cottage where they could warm themselves. When twilight gathered, as it did early on those glacial days, her heart ached as she sent them out into the frigid air. But she dared not let them stay longer by the fireside, for great would be the wrath of the mighty hunter if he should return to find them so.

Then one morning, as the mighty hunter collected his weapons, Simonetta said, "Father, today is Christmas Eve. Please do not hunt today. Please stay home and help me decorate our tree."

"No, child, I cannot stay home," replied the mighty hunter. "I must get more skins to sell and more meat to smoke and store. You can decorate the tree by yourself. You have always done it well."

The mighty hunter slung his quiver over his shoulder, picked up his bow, and moved toward the door.

"Father, Father," Simonetta cried, catching at his sleeve, "please do not kill anything today. Not on the eve of Christ's birth."

What nonsense is this, child?" asked the mighty hunter impatiently, pulling away from her grasp. "We need skins to sell and we need meat to eat, whether it is the eve of Christ's birth or no. Now, do not look so sad. I will shoot a stag today, and we will have fresh venison for our Christmas feast."

The mighty hunter kissed Simonetta good-bye and strode out the door.

Simonetta looked after him, tears streaming down her cheeks. "When you return, Father, I will be gone," she whispered. But the mighty hunter did not hear.

Then the animals came in to warm themselves at the fireside, as they did every cold morning. Simonetta tended those who were sick, and tried to comfort those who were sad, but did not join in the games of those who were merry. She had much work to do before her father's return, she told them, but the animals could tell she was deeply troubled.

All morning she cleaned and scrubbed and mended and baked, all the while sighing deeply and wiping her eyes with the corner of her apron. The animals watched and wondered, but they could do nothing to cheer her.

In the afternoon, Simonetta decorated the tree with the ornaments they had used when she was very little, before the time that her mother had gone to Heaven. She hung up strings of bright berries and fastened a candle carefully to the end of every branch. But even while doing this most joyous of all tasks, Simonetta did not smile or sing. She continued to sigh deep sighs and wipe her eyes on the corner of her apron.

Then Simonetta took up a piece of bark kept for the purpose, and with a stick dipped in the juice of blackberries she wrote:

"To my dear Father, whom I love very much. I have gone away with the animals. I can no longer stay here, where every day I must look upon the dead bodies of creatures who once were my friends. Please do not try to find me, for living in the home of a hunter is too hard for me to bear. Maybe Mother will come from Heaven and get me. I baked a Christmas cake which is in the oven, and I mended your torn shirt, and I scrubbed the house as clean as I could. Someday you will come to Heaven too, and then we can all be together again. Your loving daughter, Simonetta."

She put the piece of bark on the table, wrapped her warmest shawl around her shoulders, and said to the animals, "Come, let us go. My father will be

home soon, and I must be far away by then."

"Simonetta, no!" exclaimed the fox, who realized at last what she was doing. "It is bitter cold outside, and you will freeze. You are not dressed in warm fur as we are. You must not leave your fireside."

"Indeed, dear Fox, I *must* leave my fireside," answered Simonetta, "for I can no longer live in the home of a hunter."

"There is no food for you in the winter forest," said the squirrel. "If I had not nuts stored away, I would have nothing to eat."

"Very well, kind Squirrel," answered Simonetta, "I will take some food with me. There are still apples here, and a few seeds from the sunflowers. But I will not need much food, for I hope that my mother will come from Heaven and take me away."

The other animals, too, tried to persuade Simonetta against leaving the warm cottage, but she would not listen. She gathered a few apples and seeds together in a little sack, and went to the door.



"Now come," she said. "It is getting late, and we must hurry." Simonetta hastened out the door into the forest, the animals reluctantly following.

The deer, the last to leave, thought first of propping the door open so that the wind would come in and blow out the fire, making the cottage cold for the mighty hunter's return. But then the deer thought, "No, I will leave him warmth, for his home will be bleak enough this Christmas Eve." So the deer closed the door and bounded ahead, leaping over the other animals in his haste to catch up with Simonetta.

It was indeed bitter cold. Simonetta shivered and drew her shawl more tightly around her shoulders. But it was as the fox had said — the warmth of her woven shawl could not be compared to the warmth of their furs.

"Hurry, hurry," called Simonetta. "We are still too near my father's cottage. We must go much deeper into the forest."

So on they went, farther and farther, as the night grew dark about them and the very air crackled with cold. Then, at last, they came to a place where only the deer and the fox had been before. Even Simonetta knew nothing of it, for it lay in the thickest part of the forest, hidden from most of the world.

It was, in summer, a grassy grove, shaded by giant trees and bordered with ferns. In a long bygone age, huge rocks had been placed to form a circle, inside which the grove now stood. Whether this had been done by a race of giants or by the great God Himself, no one now alive on Earth can tell. Here, then, protected from wind by the encircling boulders, Simonetta and the animals took shelter.

"This is where I will wait for my mother to come from Heaven," said Simonetta. "My father will not find me here, for if he had known of this place, he would surely have told me."

She smiled at the animals who were watching her anxiously. "Thank you for

coming so far with me, dear friends," she said. "I would have been afraid in the dark forest if you had not been with me, but I am not afraid here. It is a good place."

She looked up through the bare branches to where, high overhead, one brilliant star cast its light down upon them.

"I think it is a sacred place," she whispered. "I will be safe here. Go to your own homes now, for you must be very tired. And remember my love for you."

"No Simonetta," said the raccoon, "we will not leave you. As long as you remain in the forest, we will be your companions. We will keep watch with you for the coming of your mother."

And try as she would, Simonetta could not persuade the animals to go.

Then, at last, she said, "My best of friends, thank you for staying with me. Perhaps it is right that we should be together, for this is Christmas Eve, the night when enough love for the whole year flows down into Earth from our Father in Heaven."

And then, as the raccoon wrapped his tail around her feet to keep them warm, the rabbit and the squirrel snuggled up on either side of her, and two chipmunks sought shelter in the pocket of her skirt, she leaned back against the wolf, warming her cold ears in his fur, and told them the Christmas story.

She told it well, for she long had known it by heart, and even the deer and the fox, who had heard it before, marveled at the sublime gift of Life and Love that the Lord God had given to His Earth.

"And this is the night that Christ comes back to Earth?" asked a chipmunk who, forgetting how cold it was, had crept out of the pocket to hear better.

"This is the night," said Simonetta, smiling at him. "At this very moment His Light is shining all around us, and the cold Earth is being warmed with His Love."

"Shouldn't we thank Him?" whisper-

ed the rabbit, who never said much because he was too shy but who sometimes had some very good ideas.

"Indeed we should," agreed Simonetta, "and one way to do that is to sing Christmas carols. Do you know any carols?"

The fox knew some, because he sometimes wandered to the outskirts of the village and once had heard a group of carolers. But to the other animals, Christmas carols were a strange thing about which they knew nothing. So Simonetta sang to them, and, little by little, they got the idea and joined in. Soon, all the animals had raised their voices in song.

Now if you had been there, and if you had been listening with your Earth ears, you would have heard the wolf howling, the coyote baying at the Moon, the squirrel chattering, and a hodge-podge of other noises that did not sound at all like Christmas carols. But if you had been listening with your Heaven ears, you would have heard the sweetest music, for it came from the hearts of those who were truly thankful.

"Oh come let us adore Him, oh come let us adore Him, oh come let us adore Him, Christ the Lord."



* * * * *

Meanwhile, the mighty hunter had returned to his cottage, the body of a great stag slung across his shoulders.

"Simonetta," he called, "Come and see what I brought for our Christmas feast."

He laid the stag on the ground outside the door, and waited for her to come out and greet him, as she always did. But the door did not open, and an unexplained cold fear began to chill his heart. Thrusting open the door, he burst into the cottage. The fire was roaring merrily in the hearth, the sweet, spicy aroma of Christmas cake came from the oven, the floor gleamed in the firelight and the highly polished table caught the reflection of a lone candle. In the corner stood the dazzling Christmas tree and neatly folded over the arm of his chair was the torn shirt he had asked Simonetta to mend. But Simonetta herself was nowhere to be seen.

Then the mighty hunter saw the note on the table. With loudly beating heart and trembling hands he snatched it up. He read it once and did not believe the words. He read it a second time, and a terrible groan like the cry of a wounded beast tore itself from deep within him.

He staggered to the chair and buried his face in his hands. Not then did pictures of his little Simonetta pass before his eyes. Instead, he saw the form of a wounded stag running through the forest, only to collapse in agony. He saw the forms of hundreds of wild creatures going about their business suddenly felled by arrows perfectly aimed.

How long he remained thus, only the blessed One Who knows the agonies of all men and, with infinite compassion, feels them in His own heart, knows for sure. But when, with tear-stained eyes, the mighty hunter returned to the present, the fire in the hearth was but a glowing ember and a chill like that of death was in the room.

Once more he groaned. Then, sinking to his knees, he clasped his hands and whispered: "I know now that I have done great harm. I know now that it is wrong to take life from Your creatures. I am ready to make atonement, however You decree. But do not let my child suffer for this, I beg You. Spare her. Help me find her."

He knelt thus a little longer and then, almost imperceptibly, warmth and strength once more entered his limbs. He had passed through the Shadow, and had emerged cleansed. Now there was work to do.

The mighty hunter leaped to his feet. Grabbing a sturdy branch from the stack of firewood, he held it to the ember until, fitfully, a spark caught. Carefully he nursed the little flame until it became a brightly glowing torch. Then he hurried out into the night.

With the light of the torch, the mighty hunter plainly could discern the tracks made by the departing animals. Here and there, almost obliterated by the others, was one of Simonetta's footprints and, seeing these, he took further heart. "Keep her warm," he said, looking up at a brilliant star almost directly overhead. "Keep her safe. Guide me to her, I pray You."

With the torch, the tracks were easy to follow, and the mighty hunter hastened onward, deeper into the forest than even he had ever ventured. Suddenly he saw a glow amidst distant trees that seemed to rise from behind a wall of rock and fill the whole space of heaven in that place.

"A fire," the mighty hunter thought. "She has built a fire. She is warm. Thank God."

But the closer he came, the more sure he was that it was not the glow of a fire. The light was too steady, too white, too pure. Then he heard sounds. A wolf howled; a coyote bayed at the Moon.

"The animals," he thought. "If they have harmed her ———"

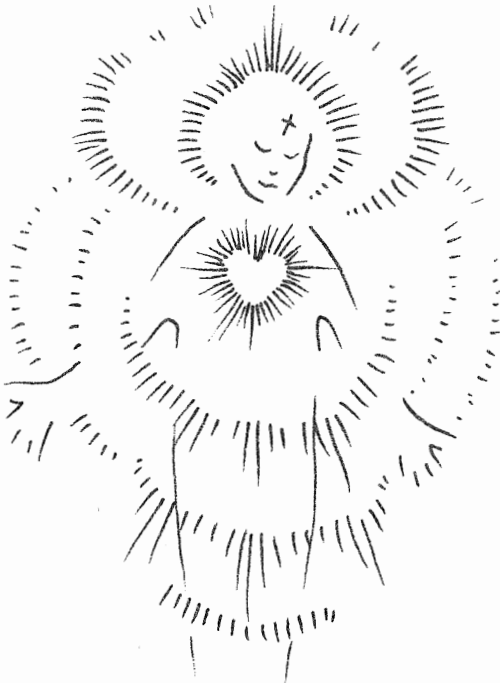
But then the mighty hunter listened

again, and he heard, not howling and baying, but music sweeter than any he had imagined possible.

The words were plain: "Oh come let us adore Him, oh come let us adore Him, oh come let us adore Him, Christ the Lord."

The mighty hunter stood his torch in a snowdrift, where it remained upright. Cautiously he moved forward toward the glow. He circled the wall of rock till he came to an opening, and was dazed by the sight that met his eyes.

Simonetta leaned trustingly against a wolf, whose eyes were watchful and protective. All manner of forest creatures, large and small, clustered around her. They were singing.



Then the mighty hunter saw something else. A figure — human, yet without vestige of mortality — hovered over Simonetta, sending down upon her and the animals wave after wave of pure, white light. As the mighty hunter gazed awestruck at the figure, she — for it was feminine — turned toward him, and he gasped. She it was whom he had once

loved, and whose once familiar, tender presence now was but a poignant memory that only rarely came to him.

The figure stood beside him, gently stroking his face with her fingers. He felt no touch, but it was as if a warm spring breeze had played across his cheek. She smiled at him affectionately.

"My dear," he whispered. "Is it you?"

"Yes," said the figure. "I received permission to come to you this night, for I knew I would be needed."

"You guided Simonetta to this place, and kept her safe?" asked the mighty hunter.

The figure nodded.

"Has she seen you?" he went on.

"No," said the figure. "It is better that she not see me, for my departure may then be too painful. But she knows I am near, and is content."

"Then — then you must again depart," the mighty hunter said sadly.

"I must," the figure answered, as gently as she could. "A great boon has been granted me, and I dare not abuse it. But after tonight, neither of you will need me so much, for you have learned a terrible lesson, and now your ways will change."

The mighty hunter sighed deeply. "Did you have something to do with that, too?" he asked.

"I asked that the slain animals be pictured to you," answered the figure, "for when the blow of Simonetta's note hit you so deeply, I knew you were ready for your eyes to be opened."

For a long moment, the mighty hunter gazed at the figure, who returned his scrutiny with tender, loving eyes. Then she said softly, "Now, beloved, I must go. Take Simonetta home. She will go willingly. And remember her words. 'Someday you will come to Heaven too, and we can all be together again.'"

With that, the figure once more caressed his cheek, and slowly ascended toward the brilliant star high overhead.

Long after she was out of sight, the pure, white glow remained in that place.

Then the mighty hunter stepped forward. "Simonetta," he said softly.

"Oh, Father!" she cried, jumping up and running into his arms. "Mother was here. I could feel her. She made everything warm for us."

"I know, child," said the mighty hunter. "I saw her."

"You saw her?" Simonetta's eyes opened wide. "Was she as beautiful as ever?"

"More beautiful," he answered simply, his heart too full to speak further.

"I'm glad," she said, hugging him.

"And now, child, will you come home with me? It is very late, and beyond this place it is very cold."

"I will come home," said Simonetta, placing her hand in his.

"And your friends," he said, looking at the animals, "are all welcome to come too. I know they have no reason to trust me, but I promise that from this night forward, as long as I dwell in the forest, no harm that I can prevent shall come to them."

With that the wolf, who had been watching cautiously, relaxed. Slowly he walked toward the once-mighty hunter and nuzzled his free hand.

As the man patted the wolf's head, the other animals too came forward. They gathered around Simonetta and her father and accompanied them on the long trek through the forest.

When, at last, they were almost home, the once-mighty hunter remembered with a start the body of the stag that he had left lying before the cottage. "I would give anything," he thought, "if I could keep Simonetta from seeing that."

Dejectedly he trudged on, and Simonetta, sensing trouble in his heart, looked at him with concern.

But as they approached the cottage, the body of the stag was gone. There were no drops of blood in the snow, and no marks where the body had lain.

As the once-mighty hunter pondered in disbelief, Simonetta suddenly released his hand and raced forward.

"Ramo, Ramo," she called, "I am so glad to see you!"

As her father watched in amazement, Simonetta threw her arms around the neck of a magnificent stag who had suddenly appeared before them. It was the same animal who had been slaughtered for the Christmas feast.

The stag tolerated Simonetta's exuberant hugs for a moment, then broke gently away from her embrace. He strode up to the once-mighty hunter and regarded him knowingly.

"I can hardly believe that you live," said the man humbly, "but I praise God for it."

"Yes," said the stag, "it is for all of us to praise God. He has softened your heart, and He has returned to me that life that had been taken away. May His blessings remain with you all."

And the stag, with a mighty leap, disappeared into the darkness.

Then Simonetta and her father and their animal companions entered the cottage where, miraculously, the fire in the hearth was again burning brightly and a comforting warmth filled the room. And on that night, and on many nights to come, while Simonetta and the once-mighty hunter slept in their warm beds, the animals slept, safe and unmolested, before the warm fire.

* * *

Preach by practice. You must become a servant of men yourself if you would have them believe in you. *Say little, serve much.*

—Max Heindel

"And lost be the day in which a measure hath not been danced. And false be every truth which hath not had laughter along with it."

—Nietzsche

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