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The Nativity

In this depiction of *The Nativity* (copied by Henry D. Ets from a painting by (presumably) Pablo the Veronesi, about 1550) we see the Magi, representing the white, yellow, and black races, who are all led by *The Star* to the World Saviour, to whom eventually “every knee shall bow,” and whom “every tongue shall confess”; who shall unite all the scattered nations under the Banner of Peace and Goodwill; who shall cause men to “beat their swords into plowshares and their spears into pruning hooks.”

In the light of the mystic Star of the East (the Spiritual Sun, or Christ) and watched by the dove of peace (Holy Spirit) the Angels sing “Peace on earth, good will toward men.”

(See page 539 for further symbology)

EDITORIALS

The Higher Law of Christ

THAT OUR "expanding universe" and everything contained therein is governed by law—wise, immutable law—is one of the most wholly satisfying assurances to be gained by the discerning person from a study of Esoteric Christianity—the world religion of the future. According to a divine plan, or scheme of things, was our universe created and established, and, guided by the same beneficent wisdom embodied in numerous perfectly synchronized laws, the evolutionary progress of all beings in the universe goes on apace.

It is also explained in the Western Wisdom Teachings that "the universe is divided into seven different worlds, or states of matter, and that the substance of each of these worlds is amenable to laws which are practically inoperative in the others. For instance, in the Physical World, matter is subject to gravity, contraction, and expansion. In the Desire World there is neither heat nor cold, and forms levitate as easily as they gravitate. Distance and time are also governing factors of existence in the Physical World, but are almost non-existent in the Desire World."

Furthermore, it is taught that each age has its own peculiar conditions and laws, the spiral Law of Evolution bringing about the change from one epoch to another on a higher level, with its new opportunities for expansion of the powers of the evolving Spirit. Thus laws needed for the unfoldment of consciousness in one period of time may be wholly unnecessary at a later period. Those who realize and call forth the infinite possibilities of inherent Deific energy forge ahead and reach states of consciousness where they are exempt from the laws governing the planes on a lower level.

Astronomers have accurately charted the regular orbital passage of the planets about the central Sun, and of the moons about their parent bodies. Thus we observe the action of the Law of Alternation, or Periodicity, which prevails during the present age of the rainbow or diversity, decreeing that activity and rest, ebb and flood, summer and winter, must follow each other in unbroken sequence. These laws also account for the fact that the pendulum has to swing as far to one side of a neutral point as it has swung to the other, in both the macrocosmic greater world and in microcosmic man. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of Spirit which follows it. So it is that the spiritual aspirant may soar to the very throne of grace times out of number and then fall to the lowest pit of despair. Pain and sorrow, joy and hap-

piness, are measures of alternation. We cannot live in one without eventually craving the other, any more than we can remain in heaven and gather experiences that are to be found only upon Earth. However, the persistent aspirant will sometime overcome the world, defy the Law of Alternation, and rise by the power of the Spirit to the Father of Spirits, free from the toils of emotion, filled with the peace that passeth all understanding.

We note the operation of the Laws of Attraction and Association when we see musicians come together in the concert hall, writers in literary groups, art lovers at art galleries, gamblers at the race tracks, drink addicts at the cocktail bar, criminals in underworld habitats, spiritual aspirants at an ashram or Camp Farthest Out. The attractive power is intangible but ever present and potent.

These same laws, in cooperation with the Law of Rebirth, function to bring us to birth into families, communities, and countries where we have formed ties of one kind or another in previous lives on the earth plane. We meet the same Egos again so that ties of destiny may be adjusted or fulfilled. Our friends of today are those we befriended yester-life, and our enemies are those with whom we were at variance in forgotten previous lives.



The Law of Progress provides for the taking on of a better body each time the individualized Spirit returns to a new birth, and as man progresses in mental, moral, and spiritual attainment in consequence of the accumulated experiences of past lives he comes into an improved environment, or an environment that will give him the needed new opportunities. It should be remembered,

however, that these laws are not blind laws. They are subject to frequent modifications determined by those great Beings, the Lords of Destiny, or Recording Angels, whose duty it is to see that each person receives exactly what he needs for his development.

But as Spirits progress in learning through experience to conquer the world, to overcome the lower self and attain self-mastery, they gain more and more latitude in regard to rebirth. A wider choice of lives is offered at each rebirth. Eventually there comes a time, for the aspirant who persists in his regenerative efforts, when all lessons have been learned and he is emancipated from the Wheel of Rebirth. Having passed through the Lesser and Greater Initiations, he may then incarnate as he chooses.

The Law of Consequence is Nature's law of justice. Under it every cause produces an effect, and every effect is the result of a cause. It decrees that whatsoever a man sows that shall he surely reap. What we are, what we have, all our good qualities are the result of our labor in the past. Thence our talents. What we lack in physical, moral, or mental accomplishment is due to the neglect of opportunities in the past, for we have free will to choose our actions and re-actions. So it is that the Law of Consequence brings us into whatever place is best fitted for us by our previous experiences in former lives. We

attract just what we merit. All experiences which come to us are exactly what we need to give us the appropriate impetus for our next step in the unfoldment of consciousness.

In the beneficent arrangement of things which makes it possible for us, by the exertion of our inherent will power, to regenerate ourselves through obedience to law and thus emancipate ourselves from it, we glimpse the wonderful love of God and His solicitude for our welfare and progress. Always should we remember that love is higher than law, and Christ, the embodiment of the Love-Wisdom Principle, "opened up the way of repentance and reform whereby we may obtain forgiveness of sin . . . by application of a higher law, whereby we accomplish here that which would otherwise be delayed until death had forced the day of reckoning."

As taught in the Rosicrucian Teachings, the technique for obtaining forgiveness for "sin" (disobedience to divine law) involves three steps. The first of these is *repentance*—recognizing our disobedience or transgression and feeling from the depth of our being a humility and contrition for our wrongdoing. In thus beginning a re-conditioning of our consciousness we acknowledge our own responsibility, accepting the fact that only that which we attract by our thoughts and actions (in the present life or a past one) can come to us. The second step is *restitution*—the making "payment" in so far as is possible to the person or persons negatively affected by us. If it be physically impossible to make this restitution, then we may rest secure in the realization that the Higher Ones read our hearts and minds and know our inmost feelings. When the sincere desire to make restitution is present, though the actual making of it be impossible, the required effect is accomplished. The third and crowning step in this spiritualization technique is *reform*. As essential as the first two steps are, they avail little unless followed by a real change in character. When the change has actually occurred, the individual partakes of the "grace" of Christ and is no longer subject to the usual karmic results of the initial wrongdoing.



So it is that by the intense application of the power of our own inherent godhood we may, day by day, quicken the re-conditioning process of our mental, emotional, and physical selves, until eventually we are liberated "into a full measure of the stature of the Sons of God—crowned with glory, honor, and immortality, and free from the power of sin, sickness, and suffering which now curtail our lives by reason of our ignorance and non-conformity to the laws of God. The divine purpose demands this emancipation, but whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of initiation depends upon whether or not we are willing to lend our cooperation."

May this Christmas Season bring a quickening within the souls of men and women everywhere so that they will strive more ardently to establish the Higher Law of Christ—the Law of Love—in their lives.

THE Mystic ... LIGHT

The Fullness of the Time

By GLADYS RIVINGTON

*For, lo, the days are hastening on by prophets seen of old,
When with the ever circling years comes round the age of gold.*

"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Galatians 4:4-5.

ST. PAUL speaks here of the first Christmas, and now, as we approach another winter solstice and survey world conditions in the year of 1951 A.D., we may find it helpful to reconsider the words of one of the key figures of the beginning of our Christian era. Into these two verses of scripture are packed some of the fundamental principles of the Western Wisdom Teachings. Stated in brief, we find the following ideas:

1. That this is a universe of law and order:
2. That there is a great Plan of Evolution which unfolds through the ages:
3. That the Creator has a tender care for all evolving beings, and provides for them at all times conditions right for their development.
4. That the Divine Purpose works through human agencies, and man as a thinking, intelligent being is a co-worker with God, of whose nature he

partakes by reason of an indwelling spark of the Divine Life.

Those who accept the truth of these principles know that in this ordered world everything has a cause and a meaning. If, further, it is realized that man, with his potential divinity, has freewill and responsibility for his actions, then we have a standard by which to estimate and measure the happenings of the present time. Without such a guide we can easily become discouraged, and, bewildered by the details, lose sight of the main trend.

Along these lines, an article entitled "Towards An Unified Humanity" appeared in the July-August number of *Theosophia*. The writer, Boris de Zirkoff, gives the following sound advice:

"Face to face with the appalling conflict of ideas which rages on the historical stage of the twentieth century, the student of the Ancient Wisdom is in duty bound to refrain from taking sides and to try to appraise the existing situation in the light of ageless principles. This is no easy task. It is one indeed in which every student will find himself faltering at every turn of the road, and mistaking shadows for realities. He will be drawn by powerful magnetic attractions, and impelled to one

side or the other, and to espouse causes which, in their very nature, have no permanency at all. He will be called upon to transcend his personal predilections, and to penetrate behind the outward veil of the seeming, into causal factors which are ignored by the casual observer with no philosophy of life.

"The student will have to keep in mind the fact that none of the participants of the world-wide conflict of ideas is wholly right or wrong. Their individual and respective causes and objectives have elements of both truth and falsehood, and their vehement and often violent actions are due, not to inherent evil, but to a lack of understanding and absence of wisdom. . . . The complexity of human nature and the inextricable karmic web of past and present action necessitates that human problems be worked out on the basis of understanding, sympathy, and self-forgetfulness—lessons hard for the aggressive, self-centered and conceited type to learn."

Mr. de Zirkoff goes on to point out that "If we set aside for a moment all the natural laws of being, and forget the very existence of unifying factors which constantly work towards human accord, and concentrate our attention on nothing else but the advances of modern material science, one definite fact will emerge. Science, by means of its purely material discoveries, has decreed that there shall be no separation between the various portions of the human race . . . We *have* to understand each other the world over, because we *have* to live with each other."

We should like to add this thought: That scientific progress is itself the result of the "unifying factors which constantly work towards human accord." The greatest of these factors is the influence of the Christ Spirit. Quite often we hear it said that Christianity has failed. Those who say so err greatly. The Christ impulse came to the earth when, "In the fullness of the time," our globe needed the unifying Love-

Wisdom principle, and was prepared to receive it. If churches have so formalized and crystallized the Christ message, and professing Christians have often failed individually to express it, that is not a failure of the Plan. The Christ Love has permeated the whole globe, and through the centuries worked for the benefit of the entire human race, not alone for a particular fraction. Because of this we find in countries long passive whole populations startlingly aroused to



the need for progress; because of it we have a trend towards greater unity among the peoples of the world; because of it, science has been able to bridge time and space, to make unified purpose and action a practical possibility, *when we are spiritually ready for it*. This spiritual readiness neither material science nor government can give us. It depends upon individuals.

"Peoples, and not governments, are the key to the world situation," said David Lawrence, editor of *U. S. News & World Report*, in a recent radio broadcast. This is a thought to be constantly borne in mind. Governments represent people as groups, or nations.

The nationalistic regime is separative and belongs to the time of the rule of Race Spirits. But since "God sent forth His Son," the barriers to understanding have been weakened and the movement has been towards that unity which only the Love-Wisdom principle can supply. The governments of the world work by law from without, but the Kingdom of Christ grows by love within the individual heart. It seems paradoxical that now, when the vision of One World is gaining clarity and power, there should be also the movement towards more powerful government. Even representative regimes seek to extend their influence, and in extreme cases total tyranny is found. Yet it is not so strange. As the time arrives for the old era to pass, its forces are concentrated in one last stand, and this concentrated effort shows up in sharp focus. Let us not be alarmed or misled. If we recognize what is happening, we can also find the remedy. This is the remedy, to think of all men not as members of groups or nations, but as individuals and our brothers. When we single out one nation, or group of peoples as our "enemies," we strengthen the hand of tyranny. The conditions which seem to hinder the onward march are the result of the past actions of all of us. Now they are to be redeemed, and this can only be by the Christ love working through individuals. The old order seeks to maintain its sway by making the individual powerless, but the spirit of fraternal understanding radiating from dedicated hearts dissolves the chains that tyranny has forged. To all now we tender our love, because of our common humanity.

To quote again from Boris de Zirkoff: "All evolutionary growth is primarily an expansion of consciousness. The human race moves from age to age in the direction of . . . a wider vision. Bigoted nationalisms, racial antagonisms and a blind and unreasoned enthusiasm for separative causes are contrary to the very spirit of the age . . . national pa-

triotism is noble only in so far as it becomes an integral part of our love for Mankind as a whole."

The present situation should stir in us an exceeding hopefulness and confidence, and a mighty patience. There is a plan for evolution, and this plan will not be brought to naught. Its appointed times and seasons will not fail. In the yearly cycle we know that the seasons do not fail. They come and go, with only slight irregularities within the general law, and earth's vegetation profits from the seasonal conditions to make what growth it can. So do the larger evolutionary cycles provide opportunity for human progress, but the individual must do his own growing. Not even prophets can exactly predict the times of change; they can foresee *what* will be, but not *when*, for time alone is not the deciding factor. There is the factor of consciousness, which constitutes the "fullness of the time," and this only the Father knows.

Now, as we work towards the ideal of a unified world, we may have doubts as to humanity's ability to bring it into existence. Actually the world is now one, and always has been. It is all held in the hand of the Creator, whose power brought it into being, and whose love sustains it all, east and west, free and captive, dark skinned and light. It is our own consciousness that we must change; it is our understanding of this Unity that must be enlarged.

Christmas is dedicated to the Christ Child, the Light of the World, the Lord of Love, and each winter solstice, rightly used, is an opportunity to enlarge the inner understanding, and so take a step onward towards the goal of a unified humanity. Let us think often of these things, and speak of them often with those who are receptive. So we can strengthen each other in love and assurance, and then in patience leave the result to the Father, who brings about the workings of His Will in the fullness of the time.

Steadfast in Faith

By MARK HALPERN

IT HAS been said that life is a tragedy for those who feel, and a comedy for those who think. But the truth of the matter is that life is neither a tragedy nor a comedy. It is the universal arena of struggle, wherein the immortal Spirit of man tests his divine qualities. It is the cosmic battlefield of vice and virtue. It is the evolutionary testing ground where man tempers the fiery sword of his spiritual will in preparation for highest attainment in self-mastery.

* * *

In a little town of Palestine, at the time of the Master of Galilee, there lived a young tentmaker called Nabu. Though he labored hard at his trade through the long hours of the day, he seemed never to grow weary. For his heart continually flamed with the ardor of pious devotion toward his Lord and Maker.

Nabu had cultivated many virtues in his devout life. Among them was gratitude. In his devotional prayers and meditations, his flaming heart would send up a bounteous outpouring of thanks for his many blessings. He would give thanks for his good health; for his proficiency as a tentmaker; for his knowledge of the Scriptures; and, above all, for his beloved young wife Rudaka.

At home in the evening, after they had partaken of food and the table had been cleared, Nabu would read aloud from the Scriptures, while Rudaka sat nearby embroidering, intent on every word he uttered.

Often Nabu would be so overcome with the rapture he felt in the intonation of some sublime passage in the sacred writings, that he could go on no further. A beatific light would shine from his eyes, and his heart would flame in fervid aspiration to do some meritorious work that would find favor in the sight of the Most High.

During one such inspired pause of a late evening, he voiced his thoughts to Rudaka: "Did I but have the riches of some in this town, I would build a magnificent temple to the glory of our Lord. It would rival Solomon's temple in Jerusalem. People would come from afar to worship in it."

"But, Nabu, thou knowest the commandment, 'Thou shalt not covet anything that is thy neighbor's.' Be content with thine own blessings. We have each other—and soon there will be a little one to brighten our home with joy."

"Ah, Rudaka, my beloved, thy gentle words reprove me—and yet fill me with happiness...."

But late that night, as Nabu lay awake, pondering on what he might do to the Glory of his Creator, he thought himself of all he had been hearing about the wonderful teacher and healer of Galilee. Reports came of how the Nazarene went about doing good without money or possessions other than the robe upon His back. He had not where to lay His head, unless a night's lodgings were provided by His disciples or by strangers who understood His message of loving kindness.

The inspiration came to Nabu that he could devote a portion of each day in sewing a special tent—the finest he had ever fashioned. And some day he would find the Nazarene and present it to Him. If he could not build a magnificent temple to the Lord, he could at least sew a tent for One who was being used by God to do wondrous works for the suffering people.

The very next day, Nabu began upon the tent.

From that hour on, the young tentmaker seemed to find greater joy in his work than ever before. His heart sang

as he sat cross-legged, working on the skins with his busy needle. The days never dragged. Though he began working early in the morning, before he knew it, so it seemed, it was evening.

And when Rudaka gave birth to a boy, he knew he was the most fortunate man in the world.

Then, in the midst of all his happiness, came his wife's strange illness. She had fallen into a sleep from which she awoke only for short and widely separated intervals. Most of the time she appeared as though she were not alive.

With the passing days, as Rudaka continued in her illness, with nobody able to heal her. Nabu grew frantic.



Between worrying over his helpless infant son and trying to find someone to bring Rudaka out of her sleep, Nabu had no time or patience for anything else. He kept going from one neighbor to another, asking them to aid him, to tell him what to do. But they had only words of sympathy for him, saying they were helpless in such a situation. It was a strange illness and defied the ordinary remedies known to them.

Then he turned to those who had wealth, asking for a loan that would enable him to journey to Jerusalem and hire the services of one of the great physicians in the Holy City. But he was doomed to disappointment. They regarded Rudaka's illness as one that could not be cured by a physician.

Returning to his home, he kept muttering recriminations at the wealthy people of the town who had refused to advance the money. He felt miserably

alone in the world, his heart seething with resentment against his fellow townsmen.

At length, seeing he could expect no help from others, Nabu realized he must depend on himself alone. It was then he remembered the tent he had sewn for the healer of Galilee. That was his only chance! He must set out for Jerusalem at once to find the Nazarene. He would present Him with the tent as an inducement to heal Rudaka.

And so it was that, after finding a young woman to stay with Rudaka and his infant son, Nabu set off to Jerusalem with a caravan that was passing through the town, on its way to the Holy City.

Journeying with the others, Nabu's heart felt lighter than it had been for days. Something told him that at last he was on the right track. The Galilean healer would bring Rudaka out of her strange sleep.

That night he slept peacefully for the first time in weeks.

But when he awoke, he found that he had been deserted. The caravan had moved on without him, taking his tent with them.

Utterly despondent, Nabu felt there was nothing more he could do. He no longer had faith in himself or others.

But there came to him the face of his gentle Rudaka. Her eyes so soft and understanding, seemed to be smiling at him in a way that always restored his self-confidence. "Do not give up, Nabu ... do not give up ..." they seemed to say.

Before those gentle eyes, so full of faith and trust, Nabu felt guilty. He remembered his dark moods of complaint and resentment since Rudaka had fallen ill. Bowing his head in shame, he sank to his knees.

"O Lord, forgive me for the bitterness of my thoughts and feelings toward my fellow man. Forgive me, O Lord, for being so ungrateful. Thou hast ever watched over me, as I have ever sought to do Thy will, not mine,

I commend Rudaka's life to Thy will. Let it be done unto her, as Thou deemest best...."

Rising with new strength, Nabu set his face in the direction of the Holy City.

Late that afternoon he came to a sudden stop as he beheld, a short distance ahead of him, his tent standing spread out. Gathered before the tent were not the members of the caravan he had traveled with, but a group of kind-looking men whose faces were lighted up with the joy of their fellowship.

Advancing eagerly to the group, Nabu made himself known to them, relating his story as briefly as he could.

"So thou seekest Jesus of Nazareth," one of them said. "It is well. I, Zaccheus, will usher thee within, where the Master is awaiting thee."

Too astonished to reply, Nabu followed the other inside the tent.

There, seated upon the ground as though engaged in deep thought, was the Nazarene. At the sight of that serenely compassionate face, Nabu felt as never before that all was well.

The Nazarene gazed up at Nabu, with a comforting radiant smile. "Be of good cheer, friend. Thy beloved one has this moment come out of her sleep and is healed. Thou hast suffered much this last fortnight. But thine own lapse in faith has stood in the way of thy wife's healing. Thou hast not been patient in thy tribulations. Zaccheus, who brought thee to me, is a righteous man. He purchased thy tent from those who had stolen it from thee earlier in the day—the tent you had meant as a gift for me. So thou seest all is well. Return to thy little family, Nabu, and give thanks to the Lord for teaching thee to remain steadfast in faith no matter what befalls thee...."

* * * *

Thus it is that the Spirit's divine strength is tried by suffering. If man will hold to his faith in God and in himself, if he will feel and express

good will toward his fellowman, the door of his heart will remain open to the inflow of divine blessings. His way through life will be illumined by his flaming heart of faith, and he will live in harmony with himself and with all in the world.

THE NATIVITY

The background shows the dark interior of the temple, the planks of the roof forming a cross, the other part a tau, suggesting the evolution of man. The cross is supported by three columns, the Will, Wisdom, and Activity principles of God and man. The five figures inside suggest the five Brothers who never leave the temple; those outside the seven Brothers working with man. The ladder's nine (the number of humanity) rungs showing above the head of the last man (Pisces, ordinary humanity) indicate the nine Lesser Mysteries; the four elaborate steps of the building, the four Greater. The hot desert sands, sharp rocks, and thorns in the foreground indicate the hard road to the exalted status of the Christ; the shattered wagon wheel denotes freedom from rebirth, the fruit of attainment.

A Way to Servel

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Home for a Pup

(A CHRISTMAS STORY)

By BILLEE ECKERT MARTIN

ON THE twentieth of December a mud-splattered car stopped on the highway at the edge of the little town of Parksdale. A woman's voice said, "Well, we can't keep him, so this is the best we can do for him. This seems like a nice little town. Someone will give him a home, I guess."

The door of the car was opened and a small dog, with some wire-haired terrier in his make-up, was shoved from the car. Then, while the pup stood uncertainly in the road, the car sped away.

All the rest of the day and through the night the little black and white dog waited patiently beside the road for his people to come back for him. He was sure they would. He curled into a tight ball in the roadside ditch, trying to keep warm. He had never been so cold, and he was desperately hungry. He drank some muddy water from the ditch, but it did not help the feeling of pain in his stomach.

For a long time he was afraid to leave, for fear they would come back and not find him there. But by evening of the second day he sensed the truth. They were not coming back for him, ever. He was puzzled and grieved, but finally pattered down the road into town in search of food.

He was hopefully happy when he first saw people in the town. People fed dogs, and fixed a warm place for them to sleep. His stump of a tail wagged in hopeful anticipation. But again the inexplicable. The people merely passed him by without even a look.

By Christmas Eve the puppy was a sorry sight. He was dirty, bedraggled, and gaunt from hunger. He had eaten scarcely anything in the past four days. He couldn't remember what it felt like

to be warm. He had been kicked and chased by humans, and set on by larger dogs. Sore in body, heavy of heart, he limped along on footpads worn raw. Little blotches of blood marked his progress on the sidewalk.

In Parksdale's nicest residential section two young people stood on the lawn before a newly-built bungalow. They were admiring their handiwork of the afternoon, an outdoor Christmas decoration. There was a tree, strung with gaily colored lights, and decked with tinsel. And beneath the tree, using cotton as a base, they had artistically and painstakingly designed a miniature winter panorama.

"It looks pretty keen, doesn't it, Beth?" the young man asked, as he put a final touch to the tinsel.

"Oh, Ted," the dark-haired young woman answered warmly, "it's simply beautiful! I don't see how it can miss winning a prize!" She linked her arm through his and drawing him close, continued, "Oh, Ted, isn't it wonderful? Our first Christmas together. I'm so happy!"

Ted answered her fondly, and arm-in-arm they made their way into the house.

Married in June, it was their first Christmas as man and wife, and it was as happy as it should have been with the exception of one little cloud. In the morning Beth had asked Ted teasingly what he would like for a Christmas present, although actually his present had long since been bought and wrapped for him.

Ted's answer to her jesting question had struck Beth with the suddenness of a blow. Setting his jaw stubbornly, he had pronounced, "You know what I

want. There's only one thing I want and you won't let me have it. I want a DOG!"

Beth had paled, and walked out of the room without answering, but a little of the joy had gone out of the day, because the subject was a sore one between them.

Ted had been wanting a dog ever since they had come back from their honeymoon. Their new little home was not completely furnished without one, Ted maintained. A man needs a dog, he told his bride, just like a dog needs a man. But Beth had obstinately held out against getting a dog. When pressed for a reason she had told Ted that a dog was just too much bother; that she didn't want to have dog hair all over her new rugs and upholstery, and mud tracked all over her floors.

"I'd much rather have my house looking nice," she had informed Ted, and added, "besides, you've got to feed a dog, and bathe it, and take care of it, and that's just a lot of senseless bother."

Ted was incredulous, aghast, at her attitude at first. Then he grew hotly angry. He felt let down, hurt, terribly disappointed in Beth. He had never dreamed that she would feel anything but a soft spot for all animals, as he himself did, and most especially dogs. He wondered how this facet of her character had escaped him, and sometimes he pushed away a furtive thought that there might be other things of importance regarding which they did not hold a common view.

The matter made a breach between them, a loss of understanding. After repeated arguments they fell into a studied avoidance of the subject.

It was too bad, because Beth hadn't really told Ted the truth about her reason for not wanting a dog. As a matter of fact, Beth loved dogs—loved them more intensely than most people. But she had had a series of unhappy experiences that had left a deep mark

on her impressionable nature. She had had bad luck with every dog she had ever owned. And when Gypsy Girl, the beautiful red Irish Setter that had been her beloved companion while she was in her teens, was killed by a car, Beth had made a promise to herself that she would never own another dog. Foolishly, she harbored a notion that she was "jinxed" in regards to owning a dog, and she was determined never again to



expose herself to the grief and hurt of losing one.

Somehow she couldn't bring herself to tell Ted how she really felt. She knew he would scold her for being foolish, or else that he would laugh at her, and she knew that in the end he would win her over to their getting a dog. And then, she feared, she would have to go through the same thing all over again.

Beth was wrong, of course. She was all confused in her thinking, but since she didn't realize it, she stood stubbornly by her bluff. She had held to a forlorn hope that Ted would forget about it in time, but now the matter had come up again, to take the happy edge off their first Christmas.

When Beth woke up on Christmas morning she looked out of the window and then began to shake Ted, wailing,

"Oh, Ted, wake up! It's snowing! Our Christmas display will be all ruined before the judges ever get to see it!"

It took Ted a few seconds to come out of the fog of sleep, but as soon as he realized what Beth was saying he dashed out of bed and began to dress.

"Won't hurt the tree so much," he said, "but I'll have to put a tarpaulin over the bottom display, or it will be a mess, for sure."

"Wait for me. I want to help." Beth's



voice was muffled as she pulled a woolen skirt over her head.

Together they raced outdoors, Ted lugging a huge tarpaulin, Beth buttoning her jacket as she hurried to catch up with him. Ted reached the tree first, and stooped at once to see how much damage had been done. As Beth reached his side he straightened up and looked at her with an expression of awe and wonder on his face.

"Beth, look!" he whispered, and pointed beneath the tree.

Puzzled at his curious tone and expression, Beth bent to look, and a

strange, half-strangled "Ohhhh, Ted!" came from her throat.

Their lovely, carefully arranged miniature Christmas scene was a complete wreck. But it was not the snow that had done the damage. Cuddled under the tree was a little black and white dog, scarcely more than a pup. He looked as though he might be part wire-haired terrier. One ear flopped across his face, and he was sleeping deeply and contentedly.

It was the best sleep the little pup had had for a long time. He was warm for the first time in four nights. He had made a bed of the lovely, soft dry cotton, bunching it up in a pile until he had formed a regular nest for himself. It felt good to his weary little body. He was sheltered from the wind, too, by the branches of the tree above him.

Of course, all the tiny toy figures from the winter scene were toppled and scattered just every which way, but that didn't mean anything to a tired puppy. He knew only that his haven was warm, and soft, and safe.

Ted had no words for the havoc that had been made of his careful work. He was looking at the sleeping dog with his heart in his eyes. The muscles of his face worked oddly, and he swallowed repeatedly.

"Poor little beggar," he said softly.

Beth laid her hand on the pup's side. He flinched, and whimpered in his sleep.

Some old, frozen grief and distrust melted inside Beth's breast. Gently, ever so gently, she picked the little dog up in her arms. For a time she held it so, studying it intently, and then she held it out to Ted. Tears ran down her face, but there was a happy lilt to her voice when she spoke.

"Your Christmas present, mister!" she said.

This day shall change all griefs and quarrels into love.—*Shakespeare.*

The Book of Esdras

By KENT LORIMER

PART I—THE APOCRYPHA PROPER

THE TERM *Apocrypha Proper* refers to a very definite and restricted set of documents which were at one time accepted as canonical, that is, authoritative, among Christians and Jews, for they are supplementary to the Old Testament. They were arbitrarily excluded from the Jewish canon early in our era, but the revised Douay version of the Bible used by the Roman Catholic Church still retains them; for Jerome, although in sympathy with the Jewish tradition concerning them, left them exactly where he found them among the other Bible books to which they seemed to belong. It was his opinion nonetheless that since they were not comparable in value with the rest of the Old Testament they ought to be gathered together into one section, to differentiate them clearly from the more authoritative Scriptures. Eleven hundred years later this was done—by Karlstadt and Luther; and the Coverdale Bible (first printed English Bible) followed their example. All medieval Bibles, however, show the Apocrypha Proper placed variously in the Bible, according to subject matter, wherever they seemed logically to go; and even the King James Bible included these Books up until Puritan times. Pulpit Bibles almost always have them, and it is still possible to buy Protestant Bibles which contain them, although they are seldom displayed in book shops. Both Protestant and Catholic Churches alike ignore almost wholly the New Testament Apocrypha, and of course there was never any question of the acceptance of these Apocrypha in Judaism.

The Apocrypha Proper—which are also called the “traditional” Apocrypha—consist of twelve Books supplemen-

tary to the Old Testament: *I and II Esdras*; *Tobit*; *Judith*; *Additions to Esther*; *Wisdom of Solomon*; *The Wisdom of Jesus Son of Sirach, or Ecclesiasticus*; *Baruch and Epistle of Jeremiah*; *Additions to Daniel (Susanna, Song of the Three Children, Bel and the Dragon)*; *Prayer of Manasseh*; and *I and II Maccabees*. All of these Books belong to the Hellenistic Period of Bible history; of these the latest published are the *Wisdom of Solomon*, dating from about 40 A.D., and *II Esdras* dating largely from about 90 A.D. (in the opinion of scholars).

During the Hellenistic Period, which began with Alexander the Great, the Jews not only translated many of their old Books into Greek but composed many new ones in that language, although Hebrew remained always the language of the ancient Mysteries; and many of the Mystery Books written in that language were not translated either into Aramaic or Greek until Christian times. Consequently the religious literature of the Dispersion included some documents not found in the Jewish Scriptures of Palestine.

The Jewish followers of the Messiah Jesus of Nazareth also produced Scriptures (the Gospels, principally) written in Aramaic, which they claimed were authentic Books derived from the old Hebrew Mysteries and which won widespread support until some ten years after the destruction of the Temple when Gamaliel II anathematized both the Christians and—by inference, at least—their books also. Until then, Palestinian Christians were, in fact, simply orthodox Jews in religion, for all Jews were looking for the Advent of the Messiah at that time, expecting it to occur at any moment.

It is said that when Melito of Sardis

visited Palestine in 180 A.D., he found that the Scriptures used there lacked some of the Books which were in his own Greek edition. It was this Greek Bible which had been translated into Latin and which Pope Damasus, in 382 A.D., commissioned Jerome to revise. For many years, therefore, Jerome lived in Palestine, studying the Hebrew Books, and it was there he discovered that the Palestinian Bible omitted certain Books which he had found in the Latin version; and he also learned that the Eastern Church did not look upon these extra Books as Scripture. But the Western Church had already put the stamp of authority upon them, and Jerome could not omit them as he would have liked to do, but simply left them in their old places in the text. Like Cyril of Jerusalem before him, he called these Books *Apocrypha*—secret or hidden Books—on the tradition already widely accepted among both Christians and Jews that these were some of the “Books shown to the wise” which Esdras dictated to his scribes in the Field of Ardath at Babylon. (Of which more later.) Hebrew Scriptures are traditionally reckoned as twenty-two or twenty-four, “for the worthy and unworthy” to read. The unpublished “seventy” of the Field of Ardath—“the Seventy” being a purely symbolic term—were an esoteric library for the use of the initiated only; the initiated, because they belong, as we shall see, to the tradition of the Mysteries of Enoch. The actual number of these esoteric Books has never been known, nor, be it said, can any number ever be fixed for them, inasmuch as they represent a *living*, not a dead, tradition, and their number must continue to grow so long as the Mysteries remain among men. The Two-and-Twenty (or Four-and-Twenty) Books of the exoteric Scriptures constitute the foundation-stone, to be looked upon as a Revelation from the Beginning (or the Past); the Seventy represent a *continuous* Revelation,

which disappears in Futurity; so that, in fact, the “esoteric” Books are continually becoming “exoteric” as time catches up with them—as exemplified in the Bible itself, where the “esoterics” of Judaism become the “exoterics” of Christianity.

Therefore we find that in addition to the Apocrypha Proper there were many new books produced, some of them, like the Christian Books of the New Testament, written in Aramaic or Hebrew, others written in Greek by Hellenistic Jews or Gentile converts. These also are called Apocrypha. Among them were many Gnostic documents, so-called.

The movement which is later called Gnosticism, we may say, is simply a Wisdom Movement, or Wisdom School, in Israelitic history. It is a school flowing from the consideration of GOD AS WISDOM, and its key-figure is the Sage. It is already in evidence in the Exile, corresponding as it does to the Zoroastrian GOD OF TRUTH, and because it postulates the *omnipresence of Divine Wisdom* it encourages the pursuit of Wisdom among laymen as well as among the priesthood, so that Wise Men (or “the Wise” of the *Book of Esdras*) are not necessarily priests: they may preach in the market place and on street corners and at the great gates of the walled cities, and in the houses where men and women live. Wisdom is two-fold: the Wisdom of Nature, which is feminine; the Wisdom of Spirit, God, which is masculine. The Wisdom of Nature is the “reflection” of the Wisdom of God, or to use another figure, Nature bears the imprint of the Divine Spirit, so that Nature reveals, in symbols, God’s Purpose and Will.

Under the stimulus of Greek civilization, the Wisdom literature bloomed afresh in Palestine, for the Greek-speaking world was, so to say, “in the market” for every new and marvelous idea from the Orient—beginning with Egypt, whose antiquity Greece had always adored; then Syria, and Chaldea,

and Persia, and India. Judaism was simply one more Oriental cult whose mysteries could excite the intellectual curiosity of the Greeks, and of the Romans after them.

Hence the unprecedented outpouring of Oriental literature, couched in terms familiar to the Greeks, in order to win them as converts. And not least is that Gnosticism which has been defined as the active Hellenization of Judaism, which of course includes primitive Christianity: for the Greeks never claimed originality in religious thinking, but they did claim, and rightly, a genius for the rationalization of the ideas which they accepted so eagerly from the East.

It was therefore natural enough that the Gospels, written in Aramaic, were almost immediately translated into Greek, to take advantage of this "market"; natural, too, that Gnosticism—with its apocalyptic literature—should be the matrix of Christianity; natural again that the apocryphal Books should show a strong Gentile coloration and borrowings from Gentile sources; for the effort here is to show that *the Hebrew Mysteries and their Messiah, as old as Abraham, belong to the whole world, not to the Jews alone*;—a proposition which Jesus of Nazareth and His followers not only accepted but acted upon to its inevitable denouement.

This idea, which seems so strange to the older orthodox tradition, that Messianism was from the first linked with a missionary impulse as a culture-movement, has the support of many Bible scholars. Consider the statement of Dr. Torrey, for example* (who, however, dates the true messianic ideal from the Exilic Period), that "Up to the time when the Gospels were written, there was no messianic hope which did not include the mission to the Gentiles and their conversion in multitudes; it was an essential feature of the great program." This agrees with the occult teaching, except that we would say that

it does not go back far enough. But then, the Bible, *as we know it today*, is one of the *young* Bibles of the world, and we cannot expect scholars who work with "the letter" to go farther than that point at which the text came into existence.

The messianic (or Gnostic) impulse in Judaism was therefore a living force, and as such it continued to produce many Books, even after the two great fissions which wracked the early movement. First of these was the split between Christian Jews and orthodox Jews in 80 A.D. when Gamaliel II anathematized the Christians; this breach was never healed, but continued to widen until the final severance in the second century, when the Christian Jews refused to follow the pseudo-Messiah Bar Cocheba, and instead joined themselves to their Hellenistic brethren. Nevertheless, the Gnostic impulse in Judaism was not dead, and it continued to bring forth many new cabbalistic Books.

Meanwhile, during this second century, which marked the complete severance of Jewish from Gentile Christians, GNOSIS is still the dominant factor in the entire Christian world, including the little church at Rome. The Gospel of John represents this century, and in it John quotes the Christ as saying, "I am the Way, the Gnosis, and the Life." This Gospel is pre-eminently the Gospel of Gnosis, always dearest to the Hellenistic and Oriental Christians, even as in our own time it has a powerful appeal to the Hindu mind.

In the third century, the Church at Rome gradually rises to power, but it now so far changes the original policy of the Christian movement as to antagonize many of its most brilliant members. It takes as its watchword *Faith and Obedience to Authority*, minimizing, if it does not actually outlaw, the

Dr. Charles Cutler Torrey: *Our Translated Gospels*, Harper Bros., New York, 1936. See also *The Four Gospels*, 1933, by the same author.

ancient Wisdom School. Hence these Wisdom Cults, which have been part of Christianity from its earliest origins, feel it necessary to repudiate Rome, and this they do. The Manichean Order is the last great transformation of Gnosticism in this century. Both Catholics and Gnostics produce characteristic apocryphal Books during this period, and on into the next two or three centuries.

It is popularly supposed that all of the early "heretical" cults broke off from Rome, just as Lutheranism did in the late Middle Ages, but this is only superficially correct, for these early Gnostic groups were *older* than the Roman Church. They existed from the very earliest beginnings of the Christian movement. In fact, they pre-existed Christianity. When Rome took to itself the whole authority of the Christian movement these groups simply refused to go along, and organized their own Schools along the ancient and original line of thought of the Wisdom or Mystery School.

How was it, then, that Rome arose to power if it had no real authority to show for it? It was, of course, *permitted* by the Lords of Destiny, otherwise it could not have happened; but there is a perfectly ordinary and rational explanation for it. The Church at Rome rose to supreme power by secular, military, and political might, not by divine authorization. In the fourth century the Emperor Constantine chose to support the Church of Rome simply because it was Roman, and his authority—with the armed legions of the Empire—went into the balance against Gnosticism and its cults, which were largely Greek and Oriental. There is certainly a tradition in the Apocrypha that Peter was sent by Jesus to be the Apostle to the West; but there is nothing to show—either in Gospel or Apocrypha—that he was meant to be the supreme authority for the entire World Church.

We repeat: the word "Gnosticism"

was perhaps not used in the earliest Christian times, *but the Wisdom School which it represents is the true fountain-head of Christianity*, for Gnosis, Wisdom or Truth, was present with the Wise Men in Ardath by whose hands the Bible was molded, and by whom the entire Old Testament was obviously oriented to the coming of the Messiah or Christos, as we shall see in the discussion of the Book of Esdras which follows.

Included in the Apocrypha generally are the Books termed *pseudepigraphic*, because they are ascribed to authors who could not possibly have written them. Thus there are the Books of Enoch, of Solomon, and others, all published in the Hellenistic Period, all claiming their authority from an inspired antiquity. It has been rightly pointed out that there are Books both in the Apocrypha Proper and in the orthodox canon which belong in the same category, since few of these Books were actually written by the sage or prophet whose name they bear; and indeed, popularly, the term Apocrypha simply covers the entire field of extracanonical Books, for laymen make no distinction between the so-called pseudo-epigraphic works and the other Books, but the scholarly world is also tending toward this usage, inasmuch as it is, actually, the oldest and the most accurate, as well as the prevailing and popular mode of today!

In any case, the esotericist never has been troubled by the knowledge that the mystery Books (in and out of the Bible) were not written by the sage whose name they bear. He knows that this is merely a Hebrew custom, showing only that the writer of any particular Book belonged to a particular school of thought and that he wrote as the exponent or representative, or even as the amanuensis, of some Teacher long-since dead. In some instances the writer undoubtedly thought of himself as the mouthpiece of his Teacher, by whom he

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MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(THIRTY-SEVENTH INSTALLMENT)

The Newborn Christ



IT HAS often been said in our literature that the sacrifice of Christ was not an event which, taking place on Golgotha, was accomplished in a few hours once and for all time, but that the mystic births and deaths of the Redeemer are continual cosmic occurrences. We may therefore conclude that this sacrifice is necessary for our physical and spiritual evolution during the present phase of our development. As the annual birth of the Christ Child approaches, it presents a never old, ever new theme for meditation, from which we may profit by pondering it with a prayer that it may create in our hearts a new light to guide us upon the path of regeneration.

The inspired apostle gave us a wonderful definition of Deity when he said that "God is Light," and therefore "light" has been used to illustrate the nature of the Divine in the Rosicrucian teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors, red, yellow, and blue, so God appears in a threefold role during manifesta-

tion by the exercise of the three divine functions of *creation, preservation, and dissolution.*

When He exercises the attribute of *creation*, God appears as Jehovah, the *Holy Spirit*; He is then Lord of law and generation and projects the solar fertilizing principle *indirectly* through the lunar satellites of all planets where it is necessary to furnish bodies for their evolving beings.

When He exercises the attribute of *preservation* for the purpose of sustaining the bodies generated by Jehovah under the laws of nature, God appears as the Redeemer, *Christ*, and radiates the principles of love and regeneration *directly* into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egotism in order to attain to altruism and endless life.

When God exercises the divine attribute of *dissolution*, He appears as *The Father* who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the ray of the Father, emanates from the Invisible Spiritual Sun.

These divine processes of creation and birth, preservation and life, and dissolution, death and return to the Author of our being we see everywhere about us, and we recognize the fact that they are activities of the Triune God in mani-

festation. But have we ever realized that in the spiritual world there are no definite events, no static conditions; that the beginning and the end of all adventures of all ages are present in the eternal "here" and "now?" From the bosom of the Father there is an everlasting outwelling of the essence of things and events, which enters the realms of "time" and "space." There it gradually crystallizes and becomes inert, necessitating dissolution that there may be room for other things and other events.

There is no escape from this cosmic law; it applies to everything in the realm of time and space, the Christ ray included. As the lake which empties itself into the ocean is replenished when the water that left it has been evaporated and returns to it as rain, to flow again ceaselessly toward the sea, so the Spirit of Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip. Wave upon wave is thus impelled outward from the Sun to all the planets, giving a rhythmic urge to the evolving creatures there.

And so it is in the very truest and most literal sense a *newborn Christ* that we hail at each approaching Yule-feast, and Christmas is the most vital annual event for all humanity whether we realize it or not. It is not merely a commemoration of the birth of our beloved Elder Brother, Jesus, but the advent of the rejuvenating love life of our Heavenly Father, sent by Him to redeem the world from the wintry death grip. Without this new infusion of divine life and energy we should soon perish physically, and our orderly progress would be frustrated so far as our present lines of development are concerned. This is a point we should endeavor to realize thoroughly in order that we may learn to appreciate Christmas as keenly as we should.

We may learn a lesson in this respect as in many others from our children or from reminiscences of our own childhood. How keen were our anticipations of the approaching feast! How eagerly we waited for the hour when we should receive the gifts which we knew would be forthcoming from Santa Claus, the mysterious universal benefactor who brought the toys for the coming year! How would we have felt had our parents given us the dismembered dolls and broken drums of yesteryear? It would surely have been felt as an overwhelming misfortune and would have left a deep sense of broken trust which even time would have found it difficult to heal; yet it would have been as nothing compared with the cosmic calamity that would befall mankind if our Heavenly Father should fail to provide the newborn Christ for our cosmic Christmas gift.

The Christ of last year cannot save us from physical famine any more than last year's rain can drench the soil and swell the millions of seeds that slumber in the earth awaiting the germinal activities of the Father's life to begin their growth; the Christ of last year cannot kindle anew in our hearts the spiritual aspirations which urge us onward in the Quest any more than last summer's heat can warm us now. The Christ of last year gave us His love and His life to the last breath without stint or measure; when He was born into the earth last Christmas, He endowed with life the sleeping seeds which have grown and gratefully filled our granaries with the bread of physical life; He lavished the love given Him by the Father upon us, and when He had wholly spent His life, He died at Eastertide to rise again to the Father, as the river by evaporation rises to the sky.

But endlessly wells the divine love; as a father pities his children, so does our Heavenly Father pity us, for He

(Continued on page 558)

Studies in the Cosmo-Conception

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

The Second Heaven

(Continued)

Q. Is changing the models of the Earth man's sole occupation here?

A. Man's work in the Heaven World is not confined solely to the alteration of the surface of the Earth which is to be the scene of his future struggles in the subjugation of the Physical World. He is also actively engaged in learning how to build a body which shall afford a better means of expression.

Q. What is the purpose of this training?

A. It is man's destiny to become a Creative Intelligence and he is serving his apprenticeship all the time. During his heaven life he is learning to build all kinds of bodies—the human included.

Q. How is this carried on?

A. We have spoken of the forces which work along the positive and negative poles of the different ethers. *Man himself is part of that force.* Those whom we call dead are the ones who help us to live.

Q. Do these dead do this alone?

A. No, they are helped by the so-called "nature spirits," whom they command.

Q. Who directs man in this work?

A. Man is directed in this work by Teachers from the higher creative Hierarchies, which helped him to build his vehicles before he attained self-consciousness, in the same way he himself now builds his bodies in sleep.

Q. Does he not build unconsciously while asleep?

A. Yes, but during heaven life they teach him consciously. The painter is taught to build an accurate eye, capable

of taking in a perfect perspective and of distinguishing colors and shades to a degree inconceivable among those not interested in color and light.

Q. How is the mathematician taught?

A. The mathematician has to deal with space and the faculty for space perception is connected with the delicate adjustment of the three semi-circular canals which are situated inside the ear, each pointing in one of the three dimensions in space. Logical thought and mathematical ability are in proportion to the accuracy of the adjustment of these semi-circular canals.

Q. Does such an adjustment also apply to the musician?

A. Musical ability is also dependent upon the same factor, but in addition to the necessity for the proper adjustment of the semi-circular canals, the musician requires extreme delicacy of the "fibres of Corti," of which there are about ten thousand in the human ear, each capable of interpreting about twenty-five gradations of tone.

Q. How does this compare with average humanity?

A. In the ears of the majority of people they do not respond to more than from three to ten of the possible gradations.

Q. How do ordinary musical people respond?

A. Among ordinary musical people the greatest degree of efficiency is about fifteen sounds to each fibre, but the master musician, who is able to interpret and bring down music from the Heaven World requires a greater range and organs of extreme delicacy for the expression of such faculties.

Reference: *Cosmo*, 125-127.

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

THE TREE OF LIFE

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.



In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servant shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

Revelation, 22:1-5.

God, the Architect of our solar system, is triune, His three attributes being Will, Wisdom, and Activity. The Wisdom Aspect is that with which the highest Initiate of the Sun Period (the Cosmic Christ) became united. A Ray from the Cosmic Christ entered our Earth as its indwelling Spirit, thenceforth impelling man toward the Christ consciousness. Christ ordinarily uses the Life Spirit as lowest vehicle, functioning consciously in the World of Life Spirit, the first of the universal worlds. This world is reflected in the Etheric Region, as the Life Spirit is reflected in the vital body of man.

It was to the Christ realm and consciousness that St. John referred in speaking of "a pure river of water of life," and which Christ Jesus spoke of in John 4:14, "But whosoever drinketh of the water that I shall give him shall

never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," and in John 7:37, "If any man thirst, let him come unto me, and drink."

The tree of life is "the faculty for generating vital force," and "is made possible by means of the new wine cup mentioned as an ideal for the future epoch, the New Galilee—an etheric organ built within the head and the throat by the unspent sex force, which to the spiritual sight appears as the stem of a flower ascending from the lower part of the trunk. This calix, or seed cup, is truly a creative organ, capable of speaking the word of life and power.

"The present word is generated by clumsy muscular motion which adjusts the larynx, tongue, and lips, so that the air passing from the lungs makes certain sounds, but air is a heavy medium, difficult to move in comparison with Nature's finer forces like electricity which move in the ether. When this new organ has been evolved it will have the power to speak the word of life, to infuse vitality in substances that were hitherto inert At the present time those who drink from the cup of self-abnegation that they may use their force in the service of others, are building that organ, together with the soul body which is the wedding garment. They are learning to use it in a small way as Invisible Helpers when they are out of their bodies at night, for then they are taught to speak the word of power which removes disease and builds in healthy tissue."

In the New Galilee humanity will live in the air in their luminous soul bodies, on an Earth made of ether. Love and brotherhood will prevail, and the Returned Christ will reign as King and Priest.

TODAY'S SCIENCE

Ever the One Life!

WE LIVE in a universe of dual Spirit. The positive pole of Spirit manifests as Life, galvanizing the negative Form into action. It is life that builds the forms and uses them for a time in order that it may progress thereby. Man has ever been intrigued by the mysteries of Life's manifestations in earthly forms.

The One Life expresses through many different channels, the higher beings always assisting the lower in their evolutionary activity. We see it manifesting about us in the mineral, the plant, the animal, and the human. It also is being expressed through higher beings composed of the substance of the world in which they function. Thus the Angels are made of ether and live in the etheric realm. They assist the plants by acting as their Group Spirits and regulating the Life that flows through the forms in their charge. The Archangels, composed of desire stuff, live in the Desire World and are the Group Spirits of the animals, directing them in their mating, reproduction, migrations, etc.

So it is that we observe the extremely complex and perfectly coordinated life of a hive of bees, the equally marvelous habits and designs of the ants, the skill of the beaver in felling trees and building dams, the regular migrations of birds and fish, etc. So it is, too, that seeds of plants may be kept for long periods of time without sprouting, as has been publicized recently through the finding by archeologists in their excavations of seeds centuries old. A recent newspaper reports that: "Two Chinese lotus plants, germinated from seeds estimated to be 50,000 years old when they were found a few years ago by a Jap-

anese archeologist in Manchuria, have been transferred to an outdoor pool, Edward J. Kelly, superintendent of National Capital Parks, disclosed. The seeds sprouted last March in damp cotton. Then they were transferred to a hothouse tank until this month, when they were placed in the Kenilworth Aquatic Gardens."

Both the eggs of a fowl and the seeds of a plant are but *opportunities*. If the egg is placed in an incubator or under a hen, or if the seed is given warmth, moisture, and food, the Group Spirit sends forth the requisite life, accepting the opportunity for embodiment. Otherwise there is no development of either.

The occult student is taught that when we reach a certain stage of consciousness in meditation and contemplation, "and have before us, say, a tree in the forest, we lose sight of the Form entirely, and see only Life, which in this case is a Group Spirit. We shall find to our astonishment, that the Group Spirit of the tree includes the various insects which feed upon it; that the parasite and its host are emanations from one and the same Group Spirit, for the higher we ascend in the invisible realms, the fewer the separate and distinct forms, and the more completely the One Life predominates, impressing upon the investigator the supreme fact that there is but the One Life—the Universal Life of God, in Whom it is an actual fact that 'we live and move, and have our being.' Mineral, plant, animal, and man—all, without exception—are manifestations of God, and this fact furnishes the true basis of brotherhood—a brotherhood which includes everything from the atom to the Sun, . . ."



Planetary Joys

By ELMAN

PART I

THE POLARITY of our physical actions is a most fascinating study. For example: COMMUNICATION: masculine, speaking; feminine, listening; INSTRUCTION: masculine, teaching; feminine, learning; NUTRITION: masculine, mastication and swallowing; feminine, digesting and absorbing; PHYSICAL BEING: masculine, conscious action and expression; feminine, reaction and reflection. And so forth. In the first of these we display the qualities and attributes of our projective polarity, the second displays our reactive and subconscious levels of beingness. Spiritualized consciousness has "joyousness" as the masculine polarity and "happiness" as the feminine, reactive polarity. "Happiness" is that which results, as reaction, from joyous action and expression. "Joyousness" is that quality of Spirit which impels our expressions of Love and Wisdom.

It might be stated this way: We move through experience *in joyousness from happiness to happiness*. Experience is, of course, the sequence of our actions and reactions throughout our incarnations. Joyousness is not dissimilar from "faculty"—it is a *power of consciousness*. What we call "pain" is a reaction to something established through "un-joy"—expressions of energy congested

in negative desire and ignorance. "Pain" (as a quality of our reactive faculty) might be called the "gestation and birth-struggles of happiness"—it is happiness "crying out to be recognized."

In astrological symbology, the sextile aspect is the mechanism for translating the "pain-potential" into the "happiness-potential." When a human exercises his sextilic powers *joyously* he makes the most rapid translation of his congested energies into that which will register next time—or in a future incarnation—as the trine. The trine aspects are patternings of consciousness which register the *results* of previous spiritualizing exercise and they are "bank-accounts" for future—and greater—spiritual exercise. Every planet, as an "organ in the vibratory body" is a potential *releasement of the joyousness-consciousness* because each planet, as a "focalizer" of a zodiacal sign, is a "distributive point" for the expressions of spirit. Each planet in a given chart, must be understood in this way if the astrological reader and interpreter is to determine intuitively the spiritualizations which the person's evolutionary needs require of him in this incarnation.

For mandalas to clarify this thought, draw two circles. In one place the interlacing grand trines representing the

cusps-points of the fire and air signs of the Great Mandala. This design is initiated by the projective, dynamic quality of Aries in the Great Mandala or by the Ascendant-sign of the natal horoscope. This is the *mandala of humanity's joyousness*, as male and as female; it is the potential of every human to express, by identity as a "child of Father-Mother God," the radiations of Love and Wisdom. Any sign can be an Ascendant-sign, therefore any planet can be the vibratory focalizer of this spiritualized energy.

In the second circle, place the interlacing grand trines which are analogous

to the earth and water signs. This design is the faculty of both male and female to *react to spiritualized expressions from the resources of spiritualized consciousness*. It is the *mandala of happiness*—the faculty of reacting and realizing in terms of the upper octaves of consciousness. Because the vertical (Capricorn-Cancer) is the *line of parentage* it is shown

that what man reacts to with happiness he himself has built ("parented") by expressions of his own consciousness. "Verticality" is reproduced in the fire-air mandala in the lines Leo-Sagittarius and Aquarius-Gemini. These vertical lines "enclose" or "pattern" the twofold "radiation" from fire and air cardinal to fire and air fixed and mutable.

Interpreted: IDENTITY (expressive male and expressive female)—radiating Divine power as love and as wisdom. These two dynamic trines symbolize the expressive polarity of the highest octaves of the individualized human consciousness; they represent, abstractly, the "epitomes of the virtues in expression." The horizontal of the fire-air mandala is reproduced in the earth-

water trines by the lines Taurus-Virgo and Scorpio-Pisces. Since the horizontal Aries-Libra, in relationship to Capricorn-Cancer, symbolizes "that which is begotten" the horizontals of the earth-water trines "pattern" the radiations to fixed and mutable from the two cardinal parentage-points. It is the horizontal of Taurus-Virgo that is the base of the symbol we use in astrology for the trine aspect. This one is the most perfectly static of the four triangles—the one which most perfectly symbolizes result.

A study of the three signs of the earth-trinity tells us that this trine is

generated (initiated) by the sign Capricorn which, esoterically speaking, is the power to assume and fulfill responsibilities—the insignia of the matured human consciousness. This initiating point is the exaltation of Mars: self-directed expression and self-initiated control of energy-powers. The radiation from Capricorn to Taurus, fixed-earth and Capricorn's fifth

house-sign, "connects" or "channels" the principle and power of responsibility-fulfillment to the principle of stewardship and equilibrated exchanges. Taurus is ruled by Venus, the principle of equilibrium, and this sign is exaltation-point of Capricorn's planetary polarity—the Moon, ruler of Cancer.

Taurus, furthermore, is eleventh house-sign of Moon's Cancer and liberation of the begotten to its individualized fulfillments is the initiation through the stewardship-principle. The second "radiation" from Capricorn is to Virgo, abstracting two-thirds of the circle represented by the arc of Capricorn to Virgo through Taurus. Virgo is earth-dignity of Mercury and is the wisdom octave (ninth house-sign) of Capricorn's

FREE WILL VS. ASTROLOGY

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in God's great school of life. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends upon the *free will* the person exercises in living according to spiritual law and *ruling his stars*.

responsibility-fulfillment power. This responsibility, channeled through Mercury's power, is that of putting to right use and service that which has been learned. Mercury's air-dignity is Gemini, the feminine polarity of the education-diameter (Sagittarius-Gemini) and, as such, it is the principle of Learning, the "inhalation of knowledge" and the "response to the stimulation of inner knowing." As has been said before, it is the author's conviction that Mercury, as ruler of Virgo, is exalted in the fixed air-sign Aquarius, the love-octave of the air-trine which is initiated by the Cardinal Air-sign Libra, ruled by Venus. As such the fraternity-consciousness of the air-trine is correlated and synthesized with the earth-trine as the spiritual responsibility to fulfill human relationships through the power of love as "fraternity," the essence of joyousness in human relationship and the epitome of the human heart's highest aspirations.

In this study we are dealing with the astrology of humans while they are incarnate—"consciousness fused with the material universe." We use the horizontally-based triangle as our arch-symbol of spiritualized human consciousness because it is here on this plane that we perceive the out-picturings of our past alchemical endeavors and we have the responsibility to express them further in relationship to our fellow-humans. However, in the representation of the earth-trine is implied the fire-trine—just as Capricorn, or any other cusp-sign, is implied in the potentials of the abstract Ascendant, Aries. The fire-trine was expressed, in degree; the earth-trine is the resultant distillation in consciousness and outer conditions. Capricorn, as an exaltation-sign, has inherent the powers of Mars matured by "affiliation" with the powers of Saturn.

A trine-aspect between two planets implies the condition of a grand-trine in the making. All grand-trines are "evolutionary high-water marks" be-

cause three points of an element (fire, earth, air, water) are patterned or "structuralized" as the result of previous regenerate expressions. A two-planet trine is (to analogize) the hundred-per cent mark on your examination paper in one particular subject during the school term; a grand-trine is the hundred per cent mark on your term examination that qualifies you for promotion with honors. The implication being that having distilled the grand-trine you are qualified to express those powers, not just to "enjoy the promotion with honors." Any chart displaying a grand-trine displays spiritual pabulum to be used for regenerating the congestions in the chart. Some astrologers have said, in effect: "I don't like to see a grand-trine in a chart; the person always tries to take things too easy—he doesn't make effort." That is only because the person (represented by the chart) has not been instructed that states of development are powers that must be used. Anyone who just enjoys his grand-trine and pays no at-

Horoscopes for Subscribers' Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope readings ONLY in this Magazine.

tention to corrective measures is like a person who graduates with high honors but does not apply that which he has learned when he enters business or professional life—he just “sails along, priding himself on the high mark.” Trines and grand-trines do not imply mastery—only relative mastery in terms of the evolutionary status. The horoscope of an inhabitant of the Borneo jungles could register a trine but it would only mean that the person possessed a superior quality in comparison with many of his fellow jungle-citizens. Basic principles apply regardless of outer identity, but some knowledge of outer identity does help the astrologer to interpret the evolutionary quality of trine aspects.

Planets, in relationship to each other, are either “dignified” or “disposited.” If they are dignified, they are in the signs which they rule; if they are dispo- sited, they are in signs ruled by another planet. A dignified planet that is trined (either “singly” or “grandly”) tells us that the person will have, in this incarnation, a great variety of experience in those things to which the planet refers. A dignified planet is in a first house-sign placement; its “trined condition” is information that in this incarnation the person is to express dynamically a deep residue of powers distilled from many past incarnations. He has, as far as that planet is concerned, “returned to home-base after a tour of the zodiac” and he is now, by indication of the trine registration, qualified to radiate with great effect—and for great good—in terms of that planet’s principles. Such a person will be provided with many objectives toward which he may “radiate” as well as many “reflective agencies” by reaction to which he may enjoy realizing the results of his past spiritualized expressions. A dignified planet that is grand-trined is one of the most important factors to study in the chart. Such a planet is an “arch-power” for re-

generative adjustment for the entire wheel. A grand-trined exalted planet represents the maximum planetary expression in human astrology. Such a position is indicative of the fruition of spiritual initiation in the past; an exalted planet having one single trine is indicative of the same but on a lesser octave.

It is, however, tremendous power which, if rightly and progressively expressed, makes the person appear in the world of other humans as a personification of white light. Dignified and exalted planets (trined and grand-trined) will usually picture a remarkable amplitude in outer circumstances because those patterns and powers represent our consciousness of the infinitude of God’s power and love. Therefore a certain abundance of good will be perceived in the external circumstances. Another “trine-pattern” that is deserving of much study is the placement of planets in their own fifth and ninth house-signs. Call the planet’s sign of dignity “one” and in each case count around the wheel counter-clockwise (or “zodiac-wise”) and see if any of your planets are so placed relative to their dignity-sign. It is felt by the author that all planets so placed, regardless of sign-placement or planetary aspects have a certain specialized spiritual significance because in the planet’s “zodiacal tour” it has reached those “points” representing timings to express their principles in terms of love-power and wisdom-power. Exercise much elasticity of key-word approach in this study. It is complicated and sooner or later intuition must step in to take over where intellect cannot reach. The use of simplified mandalas is a clarifying technique which makes it possible for your intellect and intuition to focus on specific points.

Clarifying your awareness of the basic differences between the words “joyousness” and “happiness” results in an elasticization of your approach to trine-aspects that brings remarkable results.

Just as birth on the physical plane marks a culmination (of the gestative process) so does it mark the initiation of the incarnation with its possibilities for growth, expression, and realization. We might speak of the joyousness of love-union (mutual expression) and the happiness experienced by the parents when their child is normally and healthily born; or the joyousness of musical practice and training and the happiness of a successful first recital. And so forth—there are many such illustrations to consider as representative of the trine aspect outpictured in terms of active and passive registration.

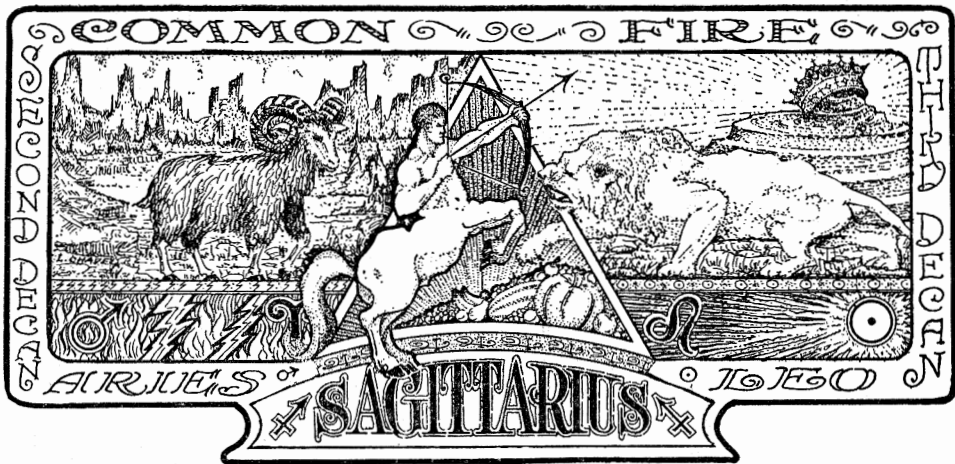
Thus, joyousness *creates* happiness. Even intensive effort, struggle, agony of mind and soul, and all such intense emotional states can be basically joyous. It is joyousness that makes it possible for us to fulfill our requirements in spite of all seeming external or internal obstacles. In joyousness we charge our expressions with the utmost of our love-power, devotion-power, fidelity-power, improvement-power, harmonizing power, esthetic-power, sympathy-power, intelligence-power, physical-power, etc. The great ones in this world, regardless of how "unhappy" their lives may seem to us, are basically joyous because the Divine Powers of Love and Wisdom are channeled through them. Their "personal elements" may register unfulfillment in many ways but TRULY GREAT people are much more than "just folks with homes, wives, husbands, and jobs." They, and what they do to express their consciousness, are gestures of the divine to this plane—the great therapists, artists, writers, teachers, humanitarians all testify to the invincible power of joyousness to fulfill the realization of idealities. They do not think of life in terms of "something to be enjoyed" in the easy-going way that most of us think of "enjoyment." They approach living as their opportunity to express the utmost of their highest and best—to fulfill their specialized pattern-

ings of evolutionary law and progress.

The "unjoyous" are the apathetic, the careless, the indifferent, the mentally and emotionally slovenly; they exist in motion by response to things in themselves which, for the most part, they do not understand. The joyous ones are conscious—deeply so—of source and objective; they express their resources and fulfill their objectives with a focus of power, intelligence, and devotion that qualifies them to swing the tide of human evolution upward and onward. There are relatively few geniuses incarnate at any one time but every human can learn to live joyously in the sense that all who will to can become more clearly aware of their divine identity and of their divine resources. It is when we think of ourselves as "worms in the eyes of God" that we turn from our identity as "joyous Beings." We are, in truth, "sparks from the flame of God" and a spark has the attributes of light, warmth, and upward motion.

To recognize that any planet can be the ruler of a horoscope and that every sign has its place in the trine-symbol helps us to realize that no human is excluded from the privilege of living joyously. The old "image" that "misery is our lot" is true only when we ourselves express miserably, limitedly, fearfully, congestively, and without recognition of divine potentials and spiritual objectives. Every action we perform, every reaction we experience, every emotional expression and every thought we hold has a particular vibratory qualification and that means that all of these things can be translated into higher octaves of joyousness in expression and happiness in reaction if we choose to make them so.

*Joy is the mainspring in the whole
Of Endless Nature's calm rotation.
Joy moves the dazzling wheels that roll
In the great Time-piece of Creation.*
—Schiller.



The Children of Sagittarius, 1951

Birthdays: November 23 to December 23

THIRD of the fiery triplicity, Sagittarius symbolizes common fire, or adaptable spirit. Its natives usually live in the shifting strata of life, thriving best when traveling or making changes in work or environment.

Jupiter, planet of benevolence and optimism, rules Sagittarius, and natives of this sign are the "hail fellow well met" type. Generous and tolerant toward others, they radiate an uplifting vibration of friendliness and joviality wherever they go.

Two classes of people are born under this double-bodied sign. One, symbolized by the animal part of the centaur, is composed of roving soldiers of fortune, habitues of the race tracks and gambling halls. They are concerned chiefly with having a good time in a constantly changing scene. The moral standards are apt to be low and the nature unstable. Lacking in respect for law, these people are often drawn into the less violent type of crime.

The higher type Sagittarian, represented by the human part of the centaur, aiming high his bow of aspiration, is of a different nature. He is quite

idealistic, law-abiding, trustworthy, and likely to be respected and honored for his integrity and benevolence. Orthodoxy and regard for the conventions of society are strong in the natures of these natives, but they are often quite independent.

Many Sagittarians, endowed with a retentive memory and quick wit, are admirable conversationalists and orators, as well as capable lawyers and ministers of the gospel.

All the children born during this solar month will have Saturn square Uranus, an aspect which denotes the need for training in poise, honesty, and sincerity. Unless there is care in eating simply, stomach and kidney disorders are probable.

From the beginning of the solar month until December 5, the Sun trines Jupiter, giving the native an abundance of vitality and an optimistic, jovial, and generous disposition. There is also good judgment and executive ability.

The Sun also sextiles Mars from November 23 to December 9, bestowing a superabundance of vital energy, along with courage, determination, and resourcefulness. This as an aspect of action and accomplishment.

From November 23 to 27, Venus is in conjunction with Saturn, a configuration which suggests the desirability of stressing uprightness and honesty in dealing with others. High moral ideals should also be emphasized in training these children.

Venus also squares Uranus during this period, further evidence of need for emphasis on high moral standards, in educating children born during this time. Poise and balance should be stressed.

Beginning November 23 and lasting until December 5, Venus is in conjunction with Neptune, indicating opportunities for learning lessons in honesty and trustworthiness, particularly through marriage.

A helpful mental aspect begins November 23 and lasts until November 28: Mercury sextile Neptune. This gives a mind interested in the occult and also indicates ability as a magnetic healer.

Jupiter opposes Mars from November 23 to December 12, increasing the vitality and earning ability, but signifying the need for training in truthfulness and honesty.

The sextile of Sun to Saturn begins November 26 and lasts until December 14, endowing the native with method, foresight, and organizing, executive, and diplomatic ability. Political and judicial positions are favored.

From November 30 to December 15, Mercury squares Jupiter, a stellar pattern denoting the need for cultivating decisive thought and action, as well as uprightness in dealing with associates.

A better mental aspect begins December 4 and lasts until December 12: Venus sextile Mercury. This vibration gives a cheerful and companionable disposition with a desire for society. Music and poetry are favored.

Saturn conjuncts Mars from December 5 to the end of the solar month, indicating the need for training in unselfishness, consideration for others, and truthfulness.

From December 6 to December 23, the Sun sextiles Neptune, intensifying the vibrations of the aura, but bespeaking the desirability of stressing positive spiritual development.

During this same period Mars squares Uranus, emphasizing the need for cultivating a calm, poised attitude, as well sympathy and consideration for others.

From December 14 to December 23, Mercury sextiles Neptune, giving a mind interested in the occult. There is also ability as a magnetic healer.

During this same period Venus trines Uranus, making the native mentally alert, intuitive, and magnetic. Many friends are attracted and there is a love for art, music, and poetry.

From December 20 to 23, Mercury sextiles Mars, giving a keen, sharp, ingenious, and resourceful mind. The native is dexterous and has ability in literature and the mechanical arts.

MAX HEINDEL'S MESSAGE

(Continued from page 548)

knows our physical and spiritual frailty and dependence. Therefore we are now confidently awaiting the mystic birth of the Christ of another year, laden with new life and love sent by the Father to preserve us from the physical and spiritual famine which would ensue were it not for this annual love-offering.

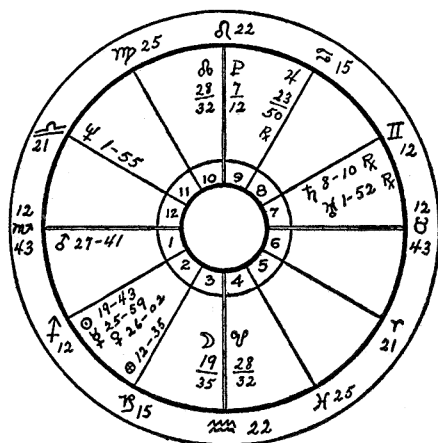
We can see the physical vehicles of Jehovah circling as satellites around the various planets; we can also see the Sun, which is the visible vehicle of the Christ; but the Invisible Sun, which is the vehicle of the Father and the source of all, appears to the greatest of human seers only as a higher octave of the photosphere of the Sun, a ring of violet-blue luminosity behind the Sun. But we do not need to see; we can feel His love, and that feeling is never so great as at Christmas time when He is giving us the greatest of all gifts, the Christ of the new year.

Reading for a Subscriber's Child

LEONARD M. R.

Born December 12, 1942, 4:17 A. M.

Latitude 41 N. Longitude 74 W.



This child undoubtedly has a very strong and forceful personality, with Scorpio on the Ascendant, and Mars, its ruler, in its home sign in the first house. His presence is always noted! Fortunately, Mars trines Jupiter, the great benefic, in Cancer in the 9th house, and sextiles Neptune in Libra in the 11th, which configurations indicate the inclination to use the power of the planet of dynamic energy in a constructive way—on both the material and spiritual planes. There is ability to earn money and a love for outdoor sports and travel, as well as much physical endurance. Though inclined to be blunt and outspoken, Leonard is at the same time sincere and honest.

However, the opposition of Mars to Uranus in Gemini in the 7th, and its square to the Moon in Aquarius in the 3rd, indicate that this little boy should be led or guided (he can never be driven) into learning to transmute a quick and violent temper into positive energy. He will also need to learn that it is often wise to take the advice of those better qualified to know than he. In every way possible he should be encouraged to experience the wisdom of

exercising the kinder, more sympathetic side of his nature.

The Sun in Sagittarius in the 2nd house, in conjunction with Mercury and Venus, and sextile to the Moon, evidences lofty ideals and an aspiring nature. The mind is expansive and benevolent, the memory retentive, and success in religion, law, and statesmanship is favored. There is much innate ability to rise in life and to cope in a constructive way with whatever responsibilities life may bring.

The Moon in Aquarius in the 3rd house suggests a very fertile imagination, a keen intuition, and a liking for mental pursuits, as well as for the limelight.

Uranus and Saturn in conjunction in Gemini in the 7th, trining Neptune and opposing Mars, is a powerful configuration having to do with partnerships, legal affairs, and friendships. It tends to make the mind mechanical and ingenious, and capable of concentrating and systematizing. The trine to Neptune bespeaks an inclination toward the occult or mystical side of life, and is productive of dreams and visions of a prophetic nature. It strengthens the healing powers and denotes an intuition which has been developed almost to the point of mind reading. There is a love for travel and exploration on both the physical and spiritual planes.

Having a strong will, executive ability, and much determination, Leonard will no doubt "make a mark in the world." The kind of "mark" he makes can be of a most desirable kind if he has parents and teachers who direct his energies into constructive channels, and help him to cultivate kindness, consideration, and sympathy for others. Keeping him busy at some constructive activity, such as mechanics, sports, and study will do much to insure the directing of his powers beneficially.

VOCATIONAL GUIDANCE ADVICE

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

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

Contractor, Agriculturist

HARRY S. M.—Born August 23, 1913, 6:30 P. M., Lat. 43 N., Long. 78 W. The aspirational sign Sagittarius is on the 10th house of this chart, and its ruler, Jupiter, is posited in Capricorn in the 11th, trine to the Sun intercepted in Virgo in the 7th. The Sun also sextiles Pluto in Cancer in the 5th. Mercury in Leo in the 6th sextiles Mars and Saturn in Gemini in the 4th, squares the Moon in Taurus in the 3rd, and opposes Uranus (7 degrees) in Aquarius in the 12th. Aquarius is on the Ascendant and Pisces is intercepted in the 1st. This man has ability as a contractor or builder of homes, etc., and he could also give excellent service in agriculture, either as a farmer or demonstration agent. He will be attracted to government work.

Lineman, Laboratory Worker

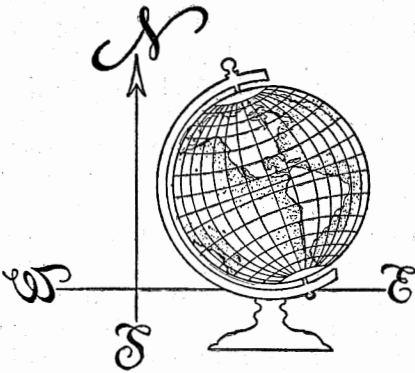
VLASIOS, C.—Born March 28, 1936, 8 A. M., Lat. 37 N., Long. 23 E. In this unusual nativity the 26th degree of Capricorn occupies the Midheaven, and its ruler, Saturn, is in Aquarius in the 11th, in conjunction with Venus, sextile the Sun (9 degrees), and trine the Moon in Gemini in the 2nd. The Sun is intercepted in Aries in the 12th, sextile Venus and Saturn. Mercury is in Pisces in the 11th, trine Pluto in Cancer in the 3rd, square Jupiter and the Moon. Taurus is on the Ascendant. Uranus, ruler of the 22 degrees of Aquarius in the 10th, is in Taurus in the 12th, unopposed. This young man could serve well as a lineman in surveying or for a telephone company, or as a laboratory technician in research work.

Lawyer, Minister

RAYMOND B. B.—Born November 19, 1938, 12:45 A. M., Lat. 41 N., Long. 74 W. Here we find the 11th degree of Gemini on the Midheaven, and Mercury, ruler of Gemini, is in Sagittarius in the 4th, sextile Mars and the Moon in Libra in the 2nd, sextile Jupiter in Aquarius in the 6th, trine Saturn in Aries in the 8th, and square to Neptune in the 1st in Virgo. The Sun is in Scorpio in the 3rd, in conjunction with Venus (retrograde), sextile Neptune, and square Jupiter. This boy has a very fine mentality, and Neptune in the 1st house trine Uranus in Taurus in the 9th and sextile the Sun indicates a strong attraction to the spiritual side of life. He could give splendid service as a minister, lawyer, or as a merchant.

Dentist, Mortician

HENDRIK, R.—Born October 15, 1926, 5:30 P. M., Lat. 52 N., Long. 4:54 E. This native has Capricorn on the 10th house of his chart, and Saturn, ruler of Capricorn, is intercepted in Scorpio in the 7th, trine to Uranus intercepted in Pisces in the 12th, square Neptune in Leo in the 5th, square (7 degrees) Jupiter in Aquarius in the 11th, and opposing (7 degrees) Mars in Taurus. The Sun is in Libra in the 6th, sextile Neptune and trine Jupiter. Mercury is in Scorpio, square the Moon in Aquarius in the 11th. Aries is on the Ascendant, with Taurus intercepted in the 1st. The Scorpio professions of dentistry and engineering should appeal to this man, and he could also serve satisfactorily as an ambulance driver, geologist, or secret service man.



MONTHLY

News

INTERPRETED

The Battle for Men's Minds

We have just had a week's interval between our Burman and Indonesian campaigns. But it wasn't a vocation, for Malaya is as eager to get going with literacy as any place we have ever been. We arrived at 4:00 p.m. after a six-hour flight from Rangoon and were driven to meet the Malayan Christian Council, made up of Methodists, Presbyterians and Anglicans. I proposed during that gathering that we start the new style lessons in Malay and Romanized Amoy Chinese, even though we could not hope to finish them, and they jumped at the idea.

The Government of Singapore, is chafing at the bit to go after illiteracy, but has lacked enough teaching materials. Dr. and Mrs. Paul B. Means have been stimulating this enthusiasm for the past year. He is professor from the University of Oregon, and a former missionary in Malaya. Under the Fulbright exchange program he came here last year to study Islam, and found that the best way to win the friendship of the Moslems is to help them with literacy. I found that same thing to be true two decades ago in Mindanao, and since then throughout the Moslem world.

Before leaving Singapore I saw Mr. Elmer Newton of the United States Information Service. He had seen the enthusiasm at the University meeting and said he would do everything in his power to stimulate literacy. Mr. Newton said, "I think your literacy work is one of the finest forms of assistance for other peoples in the world, because it helps them to help themselves. At the airport as we left Mr. John Provost, British director of adult literacy, asked, "Come back next year for three months, and visit British Borneo too." This enthusiasm of the British government, of our government, and of educational au-

thorities and the people themselves, drives home over and over how really central the literacy work is for saving the world. And it shows how especially strategic Asia is at this moment, and will be for years to come.

We arrived in Jakarta (Java), on June 1, and were met by a delegation representing the Government and the National Christian Council. Last night the local inspector of education sent me a book published by the Department of Education, which says that 93 per cent of Indonesia is illiterate. It shows how, since the creation of the Republic in 1945, the government has been pushing with all its might to teach illiterates. My heart goes out to this government, with all its tremendous problems in education and everything else. They know full well that, in the words of President Soekarno to me the other evening: "Democracy with illiterate people is humbug."

I grow more and more convinced every day that you partners who are investing your prayers and interest in literacy are helping save the world from further horrors more than you could in any other way. We thank you all, especially for your prayers. Yours, in His work,

FRANK LAUBACH.

—*World Literacy Newsletter*, No. 6, 1951.

The "father and son" literacy team, consisting of Dr. Frank Laubach and Robert S. Laubach, is sponsored by the Committee on World Literacy and Christian Literature, of the Foreign Missions Conference of North America. In the past several years the Laubach team has been in South America, Africa, and Asia, teaching people to read and write. The 1951 itinerary includes Tripoli, Lebanon, Afghanistan, India, Rangoon,

and Indonesia. They usually work through the missionary stations, and as they move along with the aid of co-workers they must make the reading charts and lessons in the various languages. Dr. Frank Laubach began working on literacy techniques twenty years ago. His system is so effective that people of all ages learn to read incredibly fast—a week—two weeks. Everywhere the illiterates are eager, thirsting for knowledge. Some quotations from Dr. Laubach partially tell the story:

“We saw the passion to learn of the Moros in the Philippines twenty years ago, and we said, ‘Come on, we will help you.’ We have seen this yearning on every continent. The ‘miracle of literacy’ is not a miracle, it is part of the birth pangs of a new world. . . .

“The sleeping multitudes are coming awake They don’t know where they are going; they only know they are coming up out of poverty, out of stagnation, out of disease and oppression. They will take any hand that offers to lift them. He who offers to help is their friend. He who hinders is their enemy. . . .

“The masses are being told by communism that the educated people do not want them to learn. We had better prove that we are their friends or they will destroy us. . . .

“If there were nothing we could do about the state of the world, we might cringe with fear, but there is so much we can do, all of us, if we want to do it! It seems to me that one’s power of doing is limited only by his willingness to be God’s channel. . . .

“Our real joy comes when we see the swift and wonderful transformation that these lessons bring about in an illiterate’s mind and spirit. The glow that appears on the student’s face about half way through the first lesson comes right from the heart. This change from desire to hope, this eagerness to learn, is what gives meaning to the endless travels of our literacy team. . . .

“Awake Christians, awake and join this mighty march. God is calling us. It is we who must lead the world. Not rule it—serve it! And so lead it to Christ. . . .

“I know it will be easy, easy, easy to save the world if we really try the Christ way.”

All of which should alert us to the present great opportunities for constructive effort. It is estimated that half the population of the world is illiterate. With illiteracy goes underproduction, malnutrition, and disease. In this bloodless campaign against ignorance and misery, there is no conscription; all are volunteers, and the weapons are love and service.

Quakers in Moscow

A group of seven English Friends flew to Moscow for a visit the latter part of July. Through this visit, the Society of Friends in Great Britain accepted an invitation of the U.S.S.R. and expressed its own urgent concern for person-to-person discussions which might make a contribution to peace.

In a three-hour interview with Mr. Malik, Deputy Foreign Minister of the U.S.S.R., these British Friends presented a series of suggestions implementing their plea that the U.S.S.R. join in constructive actions to lessen international tensions and to open the way to fruitful cooperation between all countries.

The Friends’ delegation was shown the greatest courtesy and hospitality, being given opportunities for a wide variety of visits and meetings, including conferences with leading persons in Government, Church, and representative institutions.

In all discussions, members of the delegation explained the fundamental religious approach of Friends to peace issues, spoke of their service work undertaken in a reconciling spirit in places of tensions and need, and told of Friends’ specific efforts in Britain, the United States, and elsewhere to encourage peaceful agreements between “East” and “West.”

—American Friends Service Committee
News Bulletin, August 25, 1951.

The Quakers are performing significant service for the world, both by what they accomplish and by the example they set. As a group they are demonstrating that their's is not a fair weather Christianity. In a time of strain they stand firm, and refuse to be stampeded from their principles. A recent letter from the American Friends Service Committee of Pasadena, California, outlined some of their methods:

"We seek out those elements which make for harmony, attempting to anticipate and mitigate those differences which otherwise promote strife. By placing religiously motivated workers in areas of need and tension, we attempt to foster understanding, stimulate hope, and demonstrate the power of goodwill and service."

A member of the delegation to Moscow gave as his impression that the Russian people want peace but do not at all realize that the people of the U. S. A. and Great Britain are equally anxious for it. The Russians seem to think that business interests in the West welcome war for the profits it brings. This is what they have been taught, and it shows that we must continually demonstrate our desire for peace by word and deed, and try to get the message through to the people of Russia. The Friends are doing their part, and by example may well inspire the faint hearted to greater will and courage. The Friends believe, as did Max Heindel, that the only failure is in ceasing to try.

Who Stole My Rain?

Other folks have been stealing "the rain that is mine by right and has always been mine in the past," complained Walter McIlhenny, president of the McIlhenny Co. of Iberia Parish, La., makers of Tabasco Sauce. McIlhenny appeared before the Police Jury to ask for an ordinance forbidding rain-making in Iberia Parish, so that rain in-

tended for his pepper crop can't be intercepted on the way. "I consider that this normal rainfall is my right," he said. "And I think I should be protected from these people who are playing God with the clouds."

Newsweek, July 30, 1951.

Through recorded time men have fought and disputed over water holes, riparian rights, and precious fluid in irrigation ditches. Until recently, however, the rain that fell from the clouds was a gift from heaven and there was no disputing a man's right to every drop of the moisture his land could absorb. Now, as rain-making—and, perhaps, rain-withholding—becomes a human activity, a new set of problems will arise, to settle which will require more than average wisdom and mutual consideration.

There is another aspect of the matter, namely its influence upon the nature spirits. These are sub-human beings, without a sense of moral responsibility, but they are also very sensitive and react sharply to man's morality, or lack of it. When the moral tone of human life is low, natural disasters increase. After World War II, a series of terrific explosions, of which the Texas city disaster was one, indicated to the thoughtful and informed that the fire spirits, the salamanders, had been so stirred up by the man-made explosions of war, that they were staging a war of their own. Similarly, the sylphs and undines, spirits of air and water, active in the formation of clouds and rain, will be adversely affected if bitterness and strife develop over the artificial way of getting precipitation.

Man is destined to have dominion upon earth, but nature must be approached in reverence and humility, with minds open to learn of the invisible causes behind material manifestation. All cloud seeders should study the nature spirits and their work. Truly, there are more things in heaven and earth than are dreamed of in the modern rain-maker's philosophy.

READERS' QUESTIONS

Difference Between Christ and Other World Teachers

Question:

Some occult schools seem to regard the Christ as being on a par with Moses, Buddha, and other world teachers. Will you kindly give us the Rosicrucian teaching on this subject?

Answer:

First, let us understand the real nature and identity of the two great Beings involved: the Christ, Harbinger of the Christian Religion, and Jehovah, Giver of the race religions.

It is taught in the Rosicrucian Teachings that there are seven great days or periods of time in our scheme of evolution. We have passed through the Saturn, Sun, and Moon Periods, and are now in the latter half of the Earth Period. The humanity of the Saturn Period were the Lords of Mind; the humanity of the Sun Period were the Archangels; the humanity of the Moon Period were the Angels. There were initiates, or the more advanced, in those periods just as there are now among humanity, and it is these who have gone beyond ordinary evolution that we speak of today as the Father, the Son, and the Holy Spirit.

The most advanced, or the Highest Initiate, of the Saturn Period attained to the point where He became one with the Highest Aspect (Will) of the Triune God, and so He is called the Father—the Father of all those who evolve in our evolution. The One who came next

to Him in glory, the Highest Initiate of the Sun Period, evolved to the point where He became united with the Second Aspect (Wisdom), of the Triune God, and therefore He is the Son. (That is the Cosmic Christ, and a Ray from Him entered Jesus' body at the Baptism.) The Highest Initiate of the Moon Period achieved oneness with the Third Aspect (Activity) of God, and He is Jehovah, Giver of race religions.

Now, there was a time (the Lemurian Epoch of the present Earth Period) in man's past evolution when he transgressed against cosmic law and thus brought about a regime of suffering and death. People committed the most atrocious crimes because actuated entirely by selfishness and disregard for other people's feelings. They were cunning and cruel, and seldom did a good deed.

To correct this condition the Religion of Jehovah was given, and until two thousand years ago the Earth and its inhabitants were ruled from without by Jehovah and His angels, the evolutionary product of the Moon Period. This is a religion of law, prescribing penalties for transgressions and pitting the fear of law against the desires of the flesh. Every transgression requires an eye for an eye, a tooth for a tooth.

We are told that the law was a taskmaster to bring mankind to Christ. However, humanity rebelled against it all the time, and it required the most severe visitations to keep them anywhere near the line of moral conduct desired. Under this regime of Jehovah mankind was divided into nations which were used to punish one another for their transgressions by war and pestilence.

All the founders of the race religions:

Hermes, Buddha, Moses, etc., were initiates in the Jehovistic mysteries. At their initiation they became ensouled by their particular Race Spirit (an Archangel), and this Spirit, speaking through the mouth of such an initiate gave laws to his people, as for instance the Decalogue of Moses, the laws of Manu, the noble truths of Buddha, etc. Thus the race religions of the lunar God, Jehovah, conveyed the will of God to mankind in an indirect manner through seers and prophets who were but imperfect instruments, as the lunar rays reflect the light of the Sun.

Under this ancient law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves. It is recorded that at that time man spent the whole of the interval between Earth lives in the purgatorial regions expiating the crimes he had committed during his physical life, and there was no heaven life to speak of. This was the condition spoken of in the Bible as "lost in trespasses and sin," which made it necessary for the Christ to enter the Earth and raise its vibrations, so that altruism might gradually conquer egoism and give us a heaven life upon which promotion and progression in our evolutionary career might be based. "Perfect love casteth out all fear," and Christ came into the world to save humanity from law and egoism by cultivation of love and altruism. When the Christ showed the way to truth and life by making a sacrifice of Himself, the Temple veil is rent, the old system was abrogated, and a new way was opened for the salvation of "whosoever will."

We may say then that the mission of the race religions was to prepare mankind for the universal religion of the Sun Spirit, Christ, who manifested among us without an intermediary as the light which comes direct from the Sun, and "we beheld His glory as the Alone Begotten of the Father," when He taught the gospel of love. The Chris-

tian religion gives no laws, but preaches love as the fulfillment of the law. Therefore no debts of destiny are generated under it, and Christ, who was under no necessity to be born in the first place, will not be drawn to rebirth under the Law of Causation as were the founders of the lunar race religions, who must bear from time to time the sins of their followers. When He appears again it will be in a body made of the two higher ethers: the light and reflecting ethers, the golden wedding garment called *soma psuchicon* by Paul.

On Golgotha the Christ Spirit was liberated from the bodies of Jesus and by means of the flowing blood entered into the Earth and became its indwelling Spirit. Since that time the great love power of the Christ has enveloped the Earth and its inhabitants, impelling all within its sphere toward the unfoldment of the altruistic tendencies. There is a cyclic journey of this Spirit which is noted by the two equinoxes and the solstices—a focusing of power, we may say, within the Earth and then its withdrawal for rejuvenation in the higher world of the Father.

In the beginning of the New Testament the angelic message heralded the Religion of Christ, the birth, "on earth, peace, and among men good will." At the end of the New Testament is a vision of consummation, when all nations shall flock to a heavenly city where lust and passion have no place—where there is no marriage because death has ceased to make the birth of bodies necessary, where peace and true love reign, where perfect love inculcated by the religion of Christ has cast out the fear engendered under the religion of Jehovah.

Thus we see that Christ belongs to an earlier evolutionary scheme than Jehovah, that He brought a more advanced religion, and that He is working from *within* the Earth to hasten man's progress. He is truly our Saviour (from retrogression) and has no compeer so far as our evolution is concerned.



Are You Eating Sunflower Seed?

[EDITOR'S NOTE—*During the last decade there has been a fortunate awakening in the United States to the value of sunflower seeds as a food. The American Indians, as well as European and Asian peoples, have long used them abundantly. The admirable qualities of these seeds have been thoroughly described by J. I. Rodale, editor of Organic Gardening and Prevention. (Emmaus, Penna.) He has kindly given us permission to re-print the following excerpts from his articles in Prevention for September, 1951.*]

“THE THOUGHT occurred to me to check up the food-value analysis of sunflower seeds. To my amazement the ash of the seed showed a tremendous quantity of phosphorus (35 per cent), calcium (seven and one-half per cent), and a trace of fluorine.

“I started to eat the seeds, a couple of heaping handfuls every day, but did not adjust anything else in my diet. . . . About four days later I noticed something that was truly startling. My gums had stopped bleeding. . . . When I used to eat an apple I could sometimes see a slight bloody imprint on the white pulp. This embarrassing condition cleared up nicely so I stuck faithfully to my sunflower seeds.

“About a week later a slight intermittent quiver in my left eye went

away. I usually suffered from this only in the winter when there was little opportunity for exercise or sunshine. As this is written two winters later, I am glad to report that it has not returned, thanks to the fact that I still eat sunflower seeds practically every day.

“ . . . In the winter I would have trouble in walking on snow-blanketed roads. Before I became aware of the value of eating sunflower seeds I left the house on the farm one day for a walk but had to return after being out only a moment, as the excessive brightness of the snow interfered with my vision. In fact, it made the snow seem a pink color. After being on the sunflower diet for about a month I noticed I could walk in the snow without distress. A little while later my car broke down and I had to walk over a mile on the snowed-up highway in bright sunshine with no trouble at all for the first three-quarters of the way. On the last stretch the eyes smarted a little.

“The sunflower seed is loaded down with vitamin B. The oil found in sunflower seeds is very rich in vitamin A which is known to be essential to robust eye health. I noticed also that my skin seemed to be getting smoother. This doesn't seem to be unreasonable because calcium and vitamin A are specifics for a good strong epidermis.” . . .

“I . . . furnished these seeds to four

girls employed in the shops of an electric manufacturing company of which I am vice-president. Within ten days two of them reported complete success; no more blood on toothbrushes. One girl claimed 50 per cent improvement. This girl stated her tongue did not seem to be coated any more. The fourth girl estimated a 75 per cent improvement. I have checked with three of these girls a year later and the improvements are holding."

"There are many reasons why the sunflower seed is a valuable food and should be included in everyone's daily diet. In the first place nature protects it with a casing. It therefore stores well and loses very little vitamin value for long periods of time. When you remove the outer shell you have a concentrated bit of healthy nourishment. . . .

"Secondly, you eat the sunflower seed raw. Nutritionists all agree that cooking, however skillfully done, destroys some of the vitamins. It is not factory-ized or processed food. It comes to you in virgin form.

"This plant is one of the easiest to grow. You have never heard of anyone spraying poisons on it because it is very hardy and is highly resistant to disease.

"Now we come to a very remarkable fact about the sunflower. As soon as the head is formed it always faces the sun. This is a phenomenon called *heliotropism*. In the morning the head faces east. As the sun swings in its orbit across the heavens, the sunflower head turns with it gradually, until, late in the afternoon, it is facing due west to absorb the few last rays of the dying sun. Sometime before the sun comes up next morning the head turns completely back to start the process all over again. . . . In other words it is just drenched with sun-vitality. Perhaps that is the reason it wards off the diseases which plague other plants. Another possible reason for the potency of this little seed is that from such a small speck, there comes in a few weeks time a quantity of green material, much greater than

that of any other of our food crop plants in proportion to size of seed. Nature, therefore, must pack this tiny kernel full of powerful stuff.

"Due to the fact that the plants are so attentive to the sun, the seeds are very rich in vitamin D, which is known as the sun vitamin. Yet you can search high and low in authoritative lists of vitamins and you will not find the sunflower listed. It became lost in the shuffle somewhere and requires a new deal."

Among the numerous "testimonial" letters written by people who benefited from the eating of sunflower seeds are the following:

"I sent for hulled sunflower seeds last February. My husband also ate them every day. When he went for his regular eyeglass check up in April he did not need to wear glasses any more—only for reading or close work. This is November and he still gets along fine after wearing glasses for years. I also sent two pounds of the seeds to my sister's six-year-old daughter who came down with rheumatic fever in June. I sent her the seeds in August and three weeks after eating them there was a marked improvement in her blood test, much to the amazement of the doctor. Now she is quite well and getting along fine."

"When I found where to obtain the 'miracle' of sunflower seeds, the eating of them eliminated within a short time an annoying eye ailment of long standing."

"Sunflower seeds feed the nerves; strengthen the eyes, taking away strain and nervous troubles; they add stimulus to the brain, partly by relief of strain and nervous conditions. So one's mind is more keen and relaxation is vastly easier and concentration more possible."

"I brought my eyesight back with sunflower seeds, 3 teaspoonfuls of kernels a day. Everything was a blur, but now I can read without glasses. Even my hair is getting life and luster back into it."



God's Mercy

By HELEN WAITE

A WINTER-CLAD woman, desperately white, stood waiting by the side of a deserted quarry. Open, desolate country stretched flatly out, with Longview Hill mounting bleak and still in the near distance on the south, and Wildwood Forest lifting its dark, stark nakedness against the horizon on the north. A draywagon crunched along a frosty highway, the breath of man and beast steaming into the cold stillness all about. As they approached the woman she gestured frantically and the drayman pulled his team to a stop.

"My husband," cried the woman. "He's dying! Get a doctor quick!" She waved toward the forest and called out directions to her home. The man repeated the directions and she hastened away.

The pull up the crusted slope of Longview Hill was tedious and it was late afternoon when the draywagon stopped before a trim white house. The man shouted.

"Dr. Page!"

The doctor's housekeeper came to the front porch, huddling herself into a faded sweater as she came.

"He's over at Minnie Sykes', Jake," she called out. "One of the children's ailing."

"Shucks!" Jake scratched his head. He told her about the woman at the quarry. "But I forget which road she

said," he admitted. "She told me and I went and forgot."

The housekeeper shook an impatient finger.

"Jake," she admonished, "You're sure to forget that next week is Christmas." She laughed. "I'll just tell the doctor it's somewhere in the woods beyond the old quarry. He'll find the man."

The drayman spoke to his horses and clattered away, as confident as she was that Dr. Page would somehow reach the man in time.

* * * * *

A speeding car whirled along the country road. Only Dr. Page would drive like that. Ronny Davenport leaned on his axe, a heap of kindling at his feet, and watched in anticipation. The car careened to a stop before the Davenport home.

"Want to drive for me again?" the doctor called.

Ronny secured the axe in the chopping block, and spoke to his parents through the window. They came, smiling, to their front porch and greeted Dr. Page. The doctor called back greetings to them as he slid to the other side of the seat.

"Don't know where we're going," he announced. "Perhaps Ronny can help me find the place." They nodded and waved as their teen-age son took his

place behind the wheel, and the car moved slowly away.

"The house is off in the woods somewhere," explained the doctor to his young friend. "Beyond the old quarry." He smiled slyly at Ronny. "Think you can find it?"

"I guess so," grinned the boy.

"Better speed up a bit, then." The doctor's voice sounded grim. "The man may die if we don't get there soon."

When they reached the top of Longview Hill, below them and to the right lay the gaunt structure of the outworn quarry. Beyond the quarry stretched miles of woodland. Somewhere in them lay an injured man.

There was a junction of roads northwest of the quarry. Two of the roads led into the forest. Ronny stopped the car at the junction and waited for Dr. Page to speak. The doctor leaned back and sighed.

"Know how to pray?" he asked.

"Yes," answered the boy. He leaned hard against the wheel and looked at the diverging roads. "God will direct us," he said.

His confidence was a radiant thing and Dr. Page turned to look at him with delighted interest. Then he sat limp and in his heart he also prayed.

Ronny continued to lean hard against the wheel. He looked up, into the late afternoon sky, and listened for the guidance they sought. A divine hush lay, like a gossamer mantle, over the wasted acres on either side of them. One small white cloud drifted across the sky, almost directly overhead. The boy turned to look enquiringly at the doctor.

"Do you hear music?" he asked.

"No," answered Dr. Page. "Do you?"

"Yes." Ronny gazed intently at the sky. "It's streaming down from that cloud, I think." A puzzled wonderment flooded his young face. "Yes!" he exclaimed. "It's coming from that cloud!"

The man and boy watched, and the

cloud appeared to spread filmy wings in flight. It sped in the direction of one of the roads. The music continued for Ronny.

"God is directing us to that road!" He was quietly excited.

"I believe He is," agreed Dr. Page. And after the pause in which wonder filled them both, he said again, "I believe He is."

A devotional silence rested upon the man and boy, and remained with them as the car plunged into the forest. Towering trees shut off most of the light of the fading day, casting still, black shadows before them. A whispered benediction was communicated to their hearts. God, they knew, had already touched the woman's husband with His healing.

The stillness deepened as Dr. Page and Ronny drove on under the whispering trees. It was eloquent of the presence of God. At last they saw the house. It was hardly visible from the road.

A door opened and a woman's voice sounded through the cloistered driveway.

"Is that you, Doctor?" she called.

Dr. Page placed a quiet hand on Ronny's knee. "God is at work," he said. "I believe I will be out very soon."

He was. Through his ministrations to the injured man flowed the certainty of God's presence there. His faith communicated itself to the woman and her husband, and in a short time recovery was assured.

Dr. Page crunched down the driveway, and returned to Ronny smiling. For a few minutes neither of them spoke. They sat quietly, contemplating the mercy of God, praising Him for it. Their hearts overflowed with praise.

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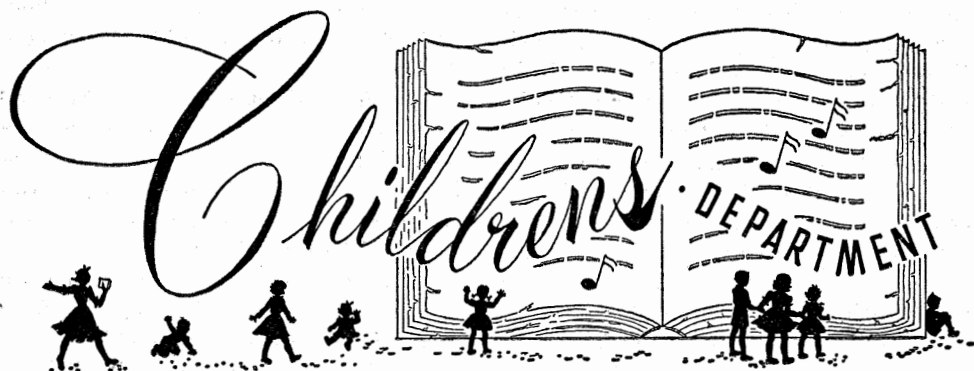
(Continued from page 546)

felt himself to be overshadowed from the invisible worlds; or he thought himself to be the actual rebirth in the flesh of that Teacher, a belief common even in Palestine in the first century as shown in the question put to the Christ: "Art thou Elias?" meaning Elijah, and His reply pointing to John the Baptist: "Elias is come, and ye have done to him what ye list." Ezra, also, had arisen from the dead after one hundred years and was to appear again with Messiah at His coming, according to the old tradition; so that a Book written in his name in the first century A.D. was not without point.

It was also believed in the first century (and before, and after) that a dead body might be raised to life through magic, as shown in Herod's frightened belief that Jesus might be John the Baptist returned from death. But the pseudo-resurrection by sorcery is not to be confused with the Resurrection of the Christ in the Gospels, which operates upon a different principle. The Disciples of Christ went to great pains to point out that a difference did exist, and that the Risen Christ was not merely an animated corpse.

We may express the whole idea in a general way by saying that the writers of apocalyptic and pseudepigraphic works were (in some instances, at least) Initiates writing in the name of a School founded by one Teacher or another; just as in medieval Damascus many alchemical books were ascribed to Geber by generations of disciples who were instructed in the School which he founded. These alchemists did not sign their own names to their books; they signed the name of their Master, or someone else did it for them. No one was deceived. It was a custom of many centuries' standing which all understood, and the identity of the author was revealed internally by cipher and

(Continued on page 575)



A Christmas Dream and How It Came True

By LOUISA M. ALCOTT

PART I

“I’M SO tired of Christmas I wish there never would be another one!” exclaimed a discontented-looking little girl, as she sat idly watching her mother arrange a pile of gifts two days before they were to be given.

“Why, Effie, what a dreadful thing to say! You are as bad as old Scrooge; and I’m afraid something will happen to you, as it did to him, if you don’t care for dear Christmas,” answered Mamma, almost dropping the silver horn she was filling with delicious candies.

“Who was Scrooge? What happened to him?” asked Effie, with a glimmer of interest in her listless face, as she picked out the sourest lemon-drop she could find; for nothing sweet suited her just then.

“He was one of Dickens’ best people, and you can read the charming story some day. He hated Christmas until a strange dream showed him how dear and beautiful it was, and made a better man of him.”

“I shall read it, for I like dreams, and have a great many curious ones myself. But they don’t keep me from being tired of Christmas,” said Effie, poking discontentedly among the sweets

for something she thought worth eating.

“Why are you tired of what should be the happiest time of all the year?” asked Mamma, anxiously.

“Perhaps I shouldn’t be if I had something new. But it is always the same, and there isn’t any more surprise about it. I always find heaps of goodies in my stocking. Don’t like some of them, and soon get tired of those I do like. We always have a great dinner, and I eat too much, and feel ill next day. Then there is a Christmas tree somewhere, with a doll on top, or a stupid old Santa Claus, and children dancing and screaming over bonbons and toys that break, and shiny things that are of no use. Really, Mamma, I’ve had so many Christmases all alike that I don’t think I *can* bear another one.” And Effie laid herself flat on the sofa, as if the mere idea was too much for her.

Her mother laughed at her despair, but was sorry to see her little girl so discontented, when she had everything to make her happy, and had known but ten Christmas days.

“Suppose we don’t give you *any* presents at all—how would that suit you?” asked Mamma, anxious to please her spoiled child.

“I should like one large and splendid

one, and one dear little one, to remember some very nice person by," said Effie, who was a fanciful little body, full of odd whims and notions, which her friends loved to gratify, regardless of time, trouble, or money; for she was the last of three little girls, and very dear to all the family.

"Well, my darling, I will see what I can do to please you, and not say a word until all is ready. If I could only get a new idea to start with!" And Mamma went on tying up her pretty bundles with a thoughtful face, while Effie strolled to the window to watch the rain that kept her indoors and made her dismal.

"Seems to me poor children have better times than rich ones. I can't go out, and there is a girl about my age splashing along, without any maid to fuss about rubbers and cloaks and umbrellas and colds. I wish I was a beggar girl."

"Would you like to be hungry, cold, and ragged, to beg all day and sleep on an ashheap at night?" asked Mamma, wondering what would come next.

"Cinderella did, and she had a nice time in the end. This girl out here has a basket of scraps on her arm, and a big old shawl all around her, and doesn't seem to care a bit, though the water runs out of the toes of her boots. She goes paddling along, laughing at the rain, and eating a cold potato as if it tasted nicer than the chicken and ice cream I had for dinner. Yes, I do think poor children are happier than rich ones."

"So do I, sometimes. At the Orphan Asylum today I saw two dozen merry little souls who have no parents, no home, and no hope of Christmas beyond a stick of candy or a cake. I wish you had been there to see how happy they were, playing with the old toys some richer children had sent them."

"You may give them all mine; I'm so tired of them I never want to see them again," said Effie, turning from

the window to the pretty baby-house full of everything a child's heart could desire.

"I will, and let you begin again with something you will not tire of, if I can only find it." And Mamma knit her brows trying to discover some grand surprise for this child who didn't care for Christmas.

Nothing more was said then; and wandering off to the library, Effie found *A Christmas Carol*, and curling herself up in the sofa corner, read it all before tea. Some of it she did not understand; but she laughed and cried over many parts of the charming story, and felt better without knowing why. All the evening she thought of poor Tiny Tim, Mrs. Cratchit with the pudding, and the stout old gentleman who danced so gaily that "his legs twinkled in the air." Presently bedtime arrived.

"Come now, and toast your feet," said Effie's nurse, "while I do your pretty hair and tell stories."

"I'll have a fairy tale tonight, a very interesting one," commanded Effie, as she put on her blue silk wrapper and warm little slippers to sit before the fire and have her long curls brushed.

So Nursey told her best tales; and when at last the child lay down under her lace curtains, her head was full of a curious jumble of Christmas elves, poor children, snowstorms, sugarplums, and surprises. So it is no wonder that she dreamed all night; and this was the dream, which she never quite forgot.

She found herself sitting on a stone, in the middle of a great field, all alone. The snow was falling fast, a bitter wind whistled by, and night was coming on. She felt hungry, cold, and tired, and did not know where to go nor what to do.

"I wanted to be a beggar-girl, and now I am one; but I don't like it, and wish somebody would come and take care of me. I don't know who I am, and I think I must be lost," thought Effie, with the curious interest one takes in one's self in dreams.

But the more she thought about it, the more bewildered she felt. Faster fell the snow, colder blew the wind, darker grew the night; and poor Effie made up her mind that she was quite forgotten and left to freeze alone. The tears were chilled on her cheeks, her feet felt like icicles, and her heart died within her, so hungry, frightened, and forlorn was she. Laying her head on her knees, she gave herself up for lost, and sat there with the great flakes fast turning her to a little white mound. Suddenly the sound of music reached her, and starting up, she looked and listened with all her eyes and ears.

Far away a dim light shone, and a voice was heard singing. She tried to run toward the welcome glimmer, but could not stir, and stood like a small statue of expectation while the light drew nearer, and the sweet words of the song drew clearer.

"From our happy home
Through the world we roam
One week in all the year
Making winter spring
With the joy we bring
For Christmas-tide is here.

"Now the eastern star
Shines from afar
To light the poorest home;
Hearts warmer grow,
Gifts freely flow,
For Christmas-tide has come.

"Now gay trees arise
Before young eyes
Abloom with tempting cheer;
Blithe voices sing,
And blithe bells ring,
For Christmas-tide is here.

"Oh, happy chime,
Oh, blessed time,
That draws us all so near!
'Welcome, dear day,'
All creatures say,
For Christmas-tide is here."

A child's voice sang, a child's hand carried the little candle; and in the circle of soft light it shed, Effie saw a pretty child coming to her through the night and snow. A rosy, smiling creature, wrapped in white fur, with a wreath of green and scarlet holly on its shining hair, the magic candle in one hand, and the other outstretched as if to shower gifts and warmly press all other hands.

Effie forgot to speak as this bright vision came nearer, leaving no trace of footsteps in the snow, only lighting the way with its little candle, and filling the air with the music of its song.

"Dear child, you are lost, and I have come to find you," said the stranger, taking Effie's cold hands in his, with a smile like sunshine, while every holly berry glowed like a little fire.

"Do you know me?" asked Effie, feeling no fear, but a great gladness at his coming.

"I know all children, and go to find them; for this is my holiday, and I gather them from all parts of the world to be merry with me once a year."

"Are you an angel?" asked Effie, looking for the wings.

"No; I am a Christmas spirit, and live with my mates in a pleasant place, getting ready for our holiday, when we are let out to roam about the world, helping to make this a happy time for all who will let us in. Will you come and see how we work?"

"I will go anywhere with you. Don't leave me again," cried Effie, gladly.

"First I will make you comfortable. That is what we love to do. You are cold, and you shall be warm; hungry, and I will feed you; sorrowful, and I will make you gay."

With a wave of his candle all three miracles were wrought—for the snowflakes turned to a white fur cloak and hood on Effie's head and shoulders; a bowl of hot soup came sailing to her lips, and vanished when she had eagerly drunk the last drop; and suddenly the

dismal field changed to a new world so full of wonders that all her troubles were forgotten in a minute.

Bells were ringing so merrily that it was hard to keep from dancing. Green garlands hung on the walls, and every tree was a Christmas tree full of toys, and blazing with candles that never went out.

In one place many little spirits sewed like mad on warm clothes, turning off work faster than any sewing machine ever invented, and great piles were made ready to be sent to poor people. Other busy creatures packed money into purses, and wrote checks which they sent flying away on the wind—a lovely kind of snowstorm to fall into a world below full of poverty.

Older and graver spirits were looking over piles of little books, in which the records of the past year were kept, telling how different people had spent it, and what sort of gifts they deserved. Some got peace, some disappointment, some remorse and sorrow, some great joy and hope. The rich had generous thoughts sent them; the poor, gratitude and contentment. Children had more love and duty to parents; and parents renewed patience, wisdom, and satisfaction for and in their children. No one was forgotten.

"Please tell me what splendid place this is?" asked Effie, as soon as she could collect her wits after the first look at all these astonishing things.

"This is the Christmas world; and here we work all the year round, never tired of getting ready for the happy day. See, these are the saints just setting off, for some have far to go, and the children must not be disappointed."

As he spoke the spirit pointed to four gates, out of which four great sleighs were just driving, laden with toys, while a jolly old Santa Claus sat in the middle of each, drawing on his mittens and tucking up his wraps for a long cold drive.

"Why, I thought there was only one Santa Claus, and even he was a humbug," cried Effie, astonished at the sight.

"Never give up your faith in the sweet old stories, even after you come to see that they are only the pleasant shadow of a lovely truth."

Just then the sleighs went off with a great jingling of bells and pattering of reindeer hoofs, while all the spirits gave a cheer that was heard in the lower world, where people said, "Hear the stars sing."

"I never will say there isn't any Santa Claus again. Now, show me more."

"You will like to see this place, I think, and may learn something here perhaps."

The spirit smiled as he led the way to a little door, through which Effie peeped into a world of dolls. Baby-houses were in full blast, with dolls of all sorts going on like live people. Waxen ladies sat in their parlors elegantly dressed; black dolls cooked in the kitchens; nurses walked out with the bits of dollies; and the streets were full of tin soldiers marching, wooden horses prancing, express wagons rumbly, and little men hurrying to and fro.

Shops were there, and tiny people buying legs of mutton, pounds of tea, mites of clothes, and everything dolls use or wear or want.

But presently she saw that in some ways the dolls improved upon the manners and customs of human beings, and she watched eagerly to learn why they did these things. A fine Paris doll driving in her carriage took up a black worsted Dinah who was hobbling along with a basket of clean clothes, and carried her to her journey's end, as if it were the proper thing to do. Another interesting china lady took off her comfortable red cloak and put it round a poor wooden creature done up in a

paper shift, and so badly painted that its face would have sent some babies into fits.

(To be continued)

THE BOOK OF ESDRAS

(Continued from page 570)

symbol, or by characteristic style. And so with the Books of the Jews also.

Why were these "Secret" Books published in the Hellenistic Period? Because this Period coincided with the apocalyptic Time of the End; that is, the End of the Arian Age, for the Sun, by precession, had then entered upon the last decanate of the constellation of Aries. The Wise Men might differ as to the exact year when the End of the Age should come, due to some slight variation in mathematical procedure; but all knew that the Time of the End had come in with Alexander, and this was true of Greeks and Romans as well as of Chaldeans, Persians, and Jews, all of whom used the Babylonian astronomy with a few Greek innovations unimportant at that time.

Similarly in our own twentieth century A.D., the world has entered upon the final decanate of the constellational Age of Pisces, approaching the cusp of Aquarius. We, too, are in the *Time of the End*, but the *End* is not yet. The Aquarian Age proper will not dawn for some six or seven hundred years (495 A.D. plus 2160, or about 2650 A.D.), but already the prophets of Aquaria are at work actively in the world, preparing mankind for the New Day.

Of the Apocrypha Proper, the *Book of Esdras* is the most important from any standpoint, orthodox or esoteric, which is to say Gnostic; and this Book we will now take for discussion, and we will discuss it at some length, as befits its importance.

(To be continued)

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