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



Feature

Music of Silence

The great organ played in silence through the trees
Liquid voices of a thousand melodies,
The Angels sang in silence in the skies
To echo all its glory there on high.
The birds in wonder listened too,
Then tried to see what notes they could do.
The flowers glowed in color from the shade,
Rejoicing at the progress all had made.
A little child cried out in unaffected glee,
For he alone was pure enough to see
The scintillating beauty of the night,
And knew no darkness—only radiant light.

—L. Doris Crews



From: "The Mystic's Christmas"

Above our heads the joy-bells ring,
Without, the happy children sing,
And all God's creatures hail the morn
On which the holy Christ was born!

I listen, from no mortal tongue,
To hear the song the Angels sung;
And wait within myself to know
The Christmas lilies bud and blow.

The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!

—J.G. Whittier

If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning-flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart.

—C.F.

From Heaven Above

Today, outside the open window,
Letting in the Santa Ana breeze,
The soft pearl branches gently sway
Above the green-gray leaves.
The golden frond-like flowers
Their lacy patterns show,
Acacia in all its Yule-tide glory
Obseisance makes to Holy Babe below.

Last night, entranced in consciousness of peaceful sleep,
Before the Winter Solstice day could dawn—
On unseen highways of ethereal skyways
We moved in Mystic adoration
To make a pure and holy consecration
Of body, mind and soul
Before the Manger of the Infant King.

The Star of Love Immortal, like Acacia,
A golden emblem of the soul,
Stood still in Beauteous Light.
The Archangelic "Sun of Righteousness,"
By prophet Malachi foretold,
From Heaven above to Earth would come
"With Healing in His Wings."

—Isabel Powers Crutchett

Editorial

Christmas and Initiation

I am come that they might have life, and that they might have it more abundantly. John 10:10

Christmas is The Birthday. It commemorates a beginning that is of universal importance. Historically, it marks the birth of the man, Jesus; cosmically, it honors the advent of Christ as planetary Regent of the Earth.

We observe Christmas not merely in remembrance of a past event but also in celebration of a present coming. Each year at the time of the Winter Solstice the Cosmic Christ is born anew. Then, too, this Spirit stirs in man and makes for added kindness. It even may work an inward transformation—a veritable birth into a new dimension, an Initiation into the higher life.

The Christ long has worked with man. For eons past, the work was done from without. Since His advent as Indwelling Planetary Spirit, the work has been done from within.

Man's hatred, lust, and greed so had darkened the psychic atmosphere of the Earth that Christ could not be contacted directly except by the advanced few. The multitude encountered His influence only indirectly, as it reached them from the Moon. Jehovah, the Moon's Regent, conveyed it to humanity through the various religions preceding Christianity. All these religions were racial; they were separative, and as such they were and are destined to yield to the religion of Him before Whom every knee shall bow and Whom every tongue one day shall confess.

In pre-Christian times, Initiation was open only to the few. To all others, the way was barred. With the incarnation of the Christ, conditions changed. There was a cleansing of the planetary aura and an acceleration of the animating forces in all life. The barriers that for so long had denied to many direct access to the Christ were lifted, so that whosoever would, might come. Initiation was opened to all; the necessary aid for this had been given. The Christ made His sacrifice; through His loving Presence, hope and strength returned and humanity once more had the opportunity to lay hold of its long-lost high estate. A stupendous Gift of Spirit-power was extended to the Earth—not to man alone but to the mineral, plant, and animal kingdoms as well.

Such is the Mission of the Christ. His sacrifice of two thousand years ago never has ceased. Nor will it, until a sufficient number of humanity have attained to the point at which they can conclude the work that He initiated. Then, and not until then, will He find permanent liberation from Earth's cramping boundries.

Until the final liberation, the sacrifice of Christ will be repeated with every passing year. Six months during every twelve, Christ dwells within our planetary sphere; during the other six, though still magnetically linked to Earth, He functions with it from without. Even as the higher faculties in man periodically must disengage themselves from the physical body—as happens in sleep—and find restoration in a closer contact with the inner worlds, so, too, must Christ periodically withdraw from Earth and find restoration through unhampered union with the rhythmic flow of universal Life.

From spring to autumn, the Christ functions outside His temporary physical vehicle; material interests then are in the ascendant.

From the Autumn Equinox to spring, His labors are within our sphere, and spiritual incentives then are strongest. These strengthened impulses reach their maximum on Holy Night. Then Christ is reborn within the Earth, reaching its very center, whence He radiates a Love of such dynamic potency as to find response in human hearts of every creed and in every climate. Then the world grows kindlier; altruism becomes its watchword and cheerfulness its keynote.

At this sacred time, conditions are most propitious for Initiation into life's deeper mysteries. At the mystic midnight hour, the spiritual Forces most favor the birth of the Christ within and the realization of that ecstatic state wherein the aspirant, like the Wise Men of old, may look upon the Star that leads to Bethlehem. In that exalted state, the Earth no longer hides the Midnight Sun from view. The radiant Light of Christ, now centered in the Earth, becomes the Star—the Star seen on the first Holy Night, which is viewed with no less clarity and in no less splendor by the modern mystic.

The biblical record of the Christmas story and subsequent events in the life of Christ Jesus gives us the formula of Initiation and outlines the future steps to be taken by all humanity. It reveals us to ourselves as potential Christs, and unfolds the divine redemptive plan wherein God gave to Earth His only Begotten, that we might attain even unto His lofty stature.

Christmas is, of all seasons, the most joyful and festive. Even in the least receptive individual, the season's satisfactions exceed creature comforts; they touch the soul and elevate the Spirit. The Christ descends to men, and men take heed. Protestors may deny it, but gentler gestures and softened speech proclaim it. There is more of peace on Earth and more good will among men. □

Mystic Light



Christmas and Its Evolution

A COSMIC EVENT AND ITS SIGNIFICANCE

It must not be thought that the festival of Christmas is the exclusive property of the followers of Christ. Observation teaches that it is universally appreciated, and that all people in one way or another are affected by this festive time and event.

The devout Christian esteems the feast of Christmas as one hallowed by every condition which sanctifies, purifies, and exalts, the origin of the festival being a manifestation of the supreme Mystery of Love. In most cases, however, he has no higher knowledge of its meaning than that which is imparted literally in the orthodox teaching.

The atheist refuses to acknowledge the religious facts which stimulate the feelings of the Christian, and considers that superstition, tradition, and legend have enslaved the victims or followers of Christianity. In this spirit he excuses himself from participation in the yearly observation of Christmas.

The secularist entertains no exalted fervor for the event, but observes and regards the festival as a "holiday" and not a "holy day" in any sense of the term. He enjoys the festive occasion in his own way, and acknowledges no ritual or creed in connection with the annual event. The agnostic generally remains on neutral ground and frankly admits that lack of definite knowledge about the subject determines his relatively negative position regarding

the mystery of Christmas.

Resistance to the mystical claims of Christmas are unavailing, and whether understood or not, the annual event recurs with persistent regularity. With world-wide expectancy and anticipation Christmas arrangements are made, which lose none of their interest as the years advance.

The intellectuals, materialists, and rationalists, though denying the sanctity of the feast of Christmas, are compelled to admit the astronomical fact that on the night of the 23rd of December the Sun commences its journey from the south to the north, and has therefore been correctly and aptly termed the "Light of the World."

It is a foregone conclusion that, if the Sun remained stationary in the south, the people of the northern hemisphere would be exterminated by cold and famine, and physical manifestations of life would cease. So it will be agreed that the regular and consistent return of the Sun northward at this time of the year justifies the recognition of it as a Cosmic Savior. It comes to save the world by providing supplies for the physical needs of humanity. Thus it gives its life for mankind on the cross(ing) of the equator at the Spring Equinox, previous to its ascent into the northern heavens.

On the night when the Sun commences its northward journey, the zodiacal sign Virgo, the celestial Virgin, the "Queen of Heaven," stands upon the eastern horizon at midnight. Thus the Sun is "born of a virgin" without intermediary or the co-operation of another and is "immaculately conceived."

This explanation, based on astronomical facts, may satisfy the mind, but the heart and its longings and aspirations can be satisfied only by spiritual illumination of the subject. As the cosmic Sun is born into the northern hemisphere on the longest and darkest night of the year, so all World Savors are born when the spiritual darkness of mankind is the greatest, as was the case more than nineteen centuries ago when Jesus was born. Hence the present and increasing expectation of a modern Teacher who will lift us with his message from the depths of materialism in which we are immersed. This birth has an individual as well as a universal significance. St. Paul speaks of Christ "being formed in you," for within each one is the spiritual nucleus of the Christ. This nucleus, when awakened, unfolds the Christhood of our being and its glorious possibilities. This is the new birth. To the individual it is as potent as the Sun's influence on the Earth.

Until this event takes place in our consciousness, we do not *live*, we merely exist, no matter what our physical or natural position may be. Within, not without, must we look for the Christ. We have, however, our great Exemplar or Shower of the Way. His life was a pattern which we must follow, and the annual Christmas festival reminds us of the resulting possibilities within our reach.

Therefore, without presumption, it may be said that we are indeed Christs in the making.

On the night between the 24th and 25th of December, "the spiritual rays fall at right angles to the Earth's surface in the northern hemisphere and promote spirituality. The physical forces are then at their lowest ebb, but the spiritual activities then reach their highest tidal flow. This fact makes that date the most spiritual time of the year." The effect of the Sun's journey from the September equinox to December 25th is that of increasing spirituality, for the Christ Spirit gradually becomes more and more immersed in the Earth.

All may not be able to define or explain the influences which prevail and which manifest in the spirit of good will, generosity, kindness, and liberality that so generally actuates us at Christmas time. Individuals who are not given to consideration for others throughout the year are known to yield to the spirit of Christmas, the unseen Mystic Christ, often to their surprise and that of others, as Dickens showed in his *Christmas Carol*. There is something indefinable and irresistible in the spirit and influences of Yuletide, which make for peace, joy, and happiness.

In this special and seasonable flow of spirituality, the aspirant to Christhood finds abundant opportunities for expression, and it is an established fact that service is the highway which all must travel who would attain. We may not possess unlimited means, but we can give of ourselves to others and help them help themselves. Christmas encourages and strengthens our endeavors, and in this annual flow we rejoice for the stimulus and impetus thereby given.

A NEW ELEMENT AND ITS MANIFESTATION

Changes perpetually are taking place in the constitution of man. When we review the conditions which prevailed in the days before the Flood of Bible record, we find that great differences separate the operations of those early days from these of modern times. Evolution is responsible for these changes, and they are a part of the Great Scheme of Progress, in which the Law of Analogy operates, namely, "As above, so below."

Max Heindel teaches that human bodies in the high temperature of Lemuria were too hot to contain sufficient moisture to allow the Spirit free and unrestricted access to all parts of them, access which is possible today by means of circulating blood. Later, in Atlantis, mankind had blood which would have dried very quickly from the internal temperature had not the watery atmosphere which then prevailed supplied abundant moisture. The earlier Atlantean bodies were of a string and grained substance and resembled wood. In the course of time, flesh eating enabled man to assimilate sufficient albumen to build elastic tissue, necessary for the formation of lungs and arteries.

While these changes were in progress, "the glorious seven-colored bow associated with Noah's history appeared in the rain-laden sky, and marked the advent of the Kingdom of Men. The assurance and guarantee of seasons and periods, of which Christmas is one, belong to the Noachian Age."

The conditions which prevail today are no more permanent than those of the earlier ages already mentioned, since all life is unfolding, progressing, and evolving onward and upward in its spiral course. Both the atmosphere and our own physiological conditions are changing, and those who behold these signs with the seeing eye of progress and understanding recognize in these alterations the preparations for the dawn of a new era of unity, the Kingdom of God, of which Christmas is the symbol and the herald.

Oxygen is being consumed at an alarming rate in the fires of industry, and this important element of life also is reduced enormously by forest and prairie fires. It has been declared that a day must come when the globe cannot sustain life which depends upon water or air for existence. The present rate of consumption of oxygen necessitates the appearance of a new substance, which will be provided, as we shall learn.

If an Atlantean could be transferred to our at-



mosphere, he would be asphyxiated as are fish when removed from their native element. In the Memory of Nature, we learn that pioneer aviators of the Atlantean Age fainted when they encountered one of the air streams which gradually descended upon the land that they inhabited and which contained the essential element of a later and approaching age—the element of oxygen. Now a new element is destined to take the place of oxygen in our atmosphere. At the same time, a new substance also is entering the human body which will supersede albumen.

As the Atlanteans, whose lungs were not developed to assimilate the oxygen of our age, perished in the flood, so also will some people be unqualified to participate in the New Age, being without the spiritual ability to assimilate the new element which will sustain the life of that time.

Investigation has proved that in the human brain is a special substance peculiar to that organ, known as phosphorus. Scientific observation shows that idiots and imbeciles have very little of this, while intelligent and acute thinkers possess a large supply. In the Greek Mystery School it was evident to the investigators that "God is Light." The Greek word for light is "phos." Very appropriately, they named the substance in the brain which is the avenue of ingress of divine impulses "phosphorus," which means, literally, "light bearer." To the degree that we can assimilate this spiritual substance, we become filled with light, which we radiate from within. The material phosphorus is a medium which enables the spiritual light to express itself through the brain, the light itself being a product of soul growth. The halo around the heads of the saints which appears in the paintings of the old masters is not an imaginary idea of artists. The emanation of such spirituality becomes apparent to those who have the ability to see it.

Christmas is the season of greatest spiritual Light, because at that time Christ has fully permeated the Earth, and suffused it with His own spiritual Light. From autumn to winter the great wave of spirituality continues its descent earthward, and the flood tide is reached at Christmas. At this period of the year it is most easily contacted and specialized by the aspirant through deeds of love, affection, and mercy.

CHRIST'S MISSION TO MANKIND

Christianity at the present time is awaiting the reappearance of its founder. The Rosicrucians tell us that Christ is a great spiritual Being from another field of evolution who came to Earth 2000 years ago and took the physical and vital bodies of Jesus of Nazareth. These vehicles had been especially prepared for the occupancy of the Christ. He used them during His three year ministry. Then, at the Crucifixion, He gained access to the Earth through the flowing blood and became our

indwelling Earth Spirit. Since that time, He has influenced humanity from within and has been responsible for the major part of our evolution and progress. This has been accomplished through purification of the desire body of the Earth by Christ and through the etheric emanations which He sends outward from the center of the Earth and which express themselves as the inner urge in man towards right living.

Thus Christ was and is in reality the Savior of mankind, because if He had not appeared, humanity would have begun to retrograde and evolution would have come to a stop. Christ is not our Savior by virtue of the vicarious atonement described in the orthodox version, but by virtue of the help which He has given to us in the manner described above, which must be repaid through service to others and through the perfecting of ourselves in spirituality. Later, we shall be able to assume the functions which Christ now is discharging in connection with the Earth.

At the Crucifixion, the veil of the Temple was rent. To the seeing eye, this was indeed a significant sign of progress. Henceforth it was destined that it should not remain the exclusive privilege of the High Priest to hold communion with God. Limitations were to be removed, and all who would "live the life" should know the doctrine. The laity were not to be denied the knowledge of their Source, which previously had been reserved for the priesthood.

Christ intimated that in the future "greater things" would be, though His disciples did not comprehend the full meaning of this at the time. Advanced thought now recognizes that the "veil of mystery" that envelops spiritual matters is really a veil of ignorance. The "mysteries" had hitherto been comprehended only by the few in each generation, but since the veil of the Temple was rent, greater opportunities gradually have been provided for those who are prepared to avail themselves of them. Max Heindel informs us that Jesus of Nazareth has had the responsible position of Director of the various esoteric branches of religion which at various times have sprung up in Europe and also has charge of the churches. We also are told that the same Jesus, to whom we are so deeply indebted, now is cooperating with the Elder Brothers of all the Mystery Schools to bring humanity to a higher degree of spiritual understanding.

The individual Christ Child is an invisible potency within ourselves, and as we nourish it, it gradually will unfold it in us with increasing power. It is more potent at Christmas time than at any other period of the year. The more we dwell upon and exercise this Christ Power, the more our Christ individuality will unfold and assert itself. Our field of service and usefulness will be enlarged, and through the love which accompanies this, our mission and aim will be to help in the releasing and saving of others from the fetters of the lower self.

The process of attainment may appear to be lengthy and arduous, but the reward of effort is ample. Strength and confidence are increased at every step, so that none need hesitate to take advantage of the rising waters of spirituality at Christmastide.

The New Order is about to be manifested and the world reorganized in its methods of thinking and doing in preparation for the establishment of the Kingdom of God on Earth. All who are not blind to the conditions of the times must recognize that drastic changes in the structure of society are necessary, and, indeed, have begun.

As to the second coming of Christ, the Rosicrucians tell us that the vehicle in which He will function when He returns will be the vital body, and that He never again will appear in a dense physical body. Those who are expecting Him to return a second time as a man will be disappointed. We may reasonably conclude from the above that those who meet Him when He comes will be those who possess the ability to function in their etheric or vital bodies. Pioneers in spirituality even now are able to leave their physical bodies at will and function in their etheric vehicles on the higher planes of consciousness.

The time of the return of Christ is not known by any man, not even by Christ Himself, but only by the Father, the highest aspect of the Trinity. When humanity has made the necessary progress in spirituality to justify it, Christ will return, and not before. In preparation for this, the soul bodies of humanity must be developed through altruism and service. The soul body consists of the two higher ethers of the vital body, which, by the living of a good life, are separated from the two lower ethers and then may be used as the vehicle in which soul flights are taken on the invisible planes. This is the body in which, as the Bible says, mankind will meet Christ "in the air" when He returns the second time.

"They shall know me from the least unto the greatest" was an indication by Christ that universality is to be the future state of humanity, when differences, estrangements, and separations will cease to be. This is the ideal condition which must be obtained before Christ can return.

At that time, the festival of Christmas will have evolved to its final and sublime state. As the Earth and its inhabitants become gradually spiritualized through the influence of the Christ Spirit with the Earth, more and more of the Christ vibrations will be absorbed each year, both by the Earth and by its inhabitants, until at Christmas time the Earth will be in a blaze of spiritual glory which will be seen and felt by all, not merely by a few seers as at the present. Then the evolution of Christmas will be complete, culminating with the triumph of the Christ Spirit of Love, humility, and self-abnegation over the forces of selfishness, hate, and strife.

—C.B.S.

Mystic Light



The Journey and Gifts of the Three Wise Men

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship him. *Matthew 2:1-2*

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again that I may come and worship him also.

When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto Him gifts; gold, frankincense, and myrrh. *Matthew 2:7-11*

The coming of the three Wise Men from the East, as recorded in Matthew, can be termed the "Gospel of the Supreme Dedication" since it marks the Path of Initiation that all will follow in coming to the Christ Star.

....

Each year at the Christmas Season we experience the Advent or the Twelve Holy Days known as the Feast of Epiphany, beginning on December 26th and coming to a climax on January 6th. This feast commemorates the arrival of the three Wise Men who placed their rich gifts at the feet of the Christ Child. On the Path of Discipleship, the Feast of Epiphany signifies a disciple's three-fold nature of Spirit, soul, and body, maintained in supreme dedication to the Master.

In the Christian Mysteries, the Initiation of the Christ Spirit is symbolized in the legend of the worship of the Magi, or "Wise Men of the East." The word Magi means "workers of magic," signifying that the Wise Men were Initiates.

The shepherds in the fields and the Wise Men who came to worship the Christ Child are important parts of the spiritual Teaching given during this Advent Season. The Bible relates that the shepherds were watching their flocks by night when Angels appeared and directed them to follow the *Star* that would lead them to Bethlehem. The shepherds are the aspirants or neophytes who have passed the First Degree of Purification and have come into communion with Beings of the celestial realm. In following the *Star*, a process sometimes called the Transfiguration, all may become Wise Men or King Initiates.

The Wise Men from the East journeyed both day and night by the light of the mysterious *Star*, under the guidance of the glorious Archangel, the Christ, bringing with them rare and precious gifts to lay at the feet of the Babe. These Wise Men represent disciples who have passed both the First Degree of Purification and the Second Degree of Illumination. The presentation of the gifts of gold, frankincense, and myrrh symbolizes the spiritualization of the dense, vital, and desire bodies and the creation of a radiant body of light. This is called the "golden wedding garment" with which each disciple must be clothed before he can enter into the presence of the Christ.

Every aspirant who treads the Path of the Christian

Mysteries learns to follow the glorious star of his own Higher Nature.

The Magi of the East—Caspar, Melchior, and Balthaser—are the representatives of the white, yellow, and black races which symbolize the people of Europe, Asia, and Africa. All eventually are led by the *Star* to the World Saviour, to whom someday "every knee shall bow." All scattered nations, under the *Banner of Peace and Good Will*, will be united under the *Star*.

Legend tells us that Caspar, or Jaspas, was very old, with a long white beard. He was a wealthy king in Tarus, the land of merchants, and his gift was gold. Gold symbolizes the Spirit and is known to possess the highest rate of vibration. Caspar mystically is called the White Lord with the Diamond. Melchior was the middle-aged king from Arabia. His gift was frankincense, which represents the purifying of the body. It is a fitting symbol of the Spirit's most impermanent vehicle. Balthazar, the dark king, was very young and said to be from Sheba, the land of precious spices and gums. His gift of myrrh is very rare and difficult to procure; it is extremely bitter to taste but possesses an unusual beautiful fragrance. The bitterness of pain and sorrow is experienced before the lower nature of the aspirant has been transformed. This rare gift symbolizes the soul-extract or essence of experience which the Spirit garners in the body and which constitutes the whole purpose of life on this physical plane. Balthazar is called the Treasure Lord with the Ruby. The ruby is called the stone of Christianity, as it symbolizes the cleansed desire nature and spiritualized mind.

A legend recounted in *Mystery of the Christos*, by Corinne Heline, tells us: "Mary bestowed upon the Wise Men as a gift and memorial one of the linen bands that had been wrapped about the sweet, flower-like body of the Babe. They thanked her in great humbleness and joy, laid it away, and returned to their homes. They laid down their earthly wealth, distributed their goods to the poor, and in imitation of the poverty and humility of Him whom they revered and served, went about preaching the new Christian regime which the Birth had inaugurated."

And again, legend relates that when Thomas traveled to the Indies, he found these Wise Men there. They worked and labored with him and, while carrying the New Light, were finally put to death, receiving thereby, from the blessed Saviour Christ, a crown of immortal life for the earthly diadems which they had renounced. For the golden cup, He gave charity and spiritual riches; for the bowl of incense, perfect faith; and for the myrrh, truth and meekness. These are the necessary qualifications of those who aspire to Initiation. These, too, may be our gifts when we learn to make the same pilgrimage and dedicate ourselves—body, soul, and Spirit—to furthering the work of His Kingdom upon this Earth. □

—Pauline Peterson



The Temple Service

In the Rosicrucian Fellowship Temple Service is set forth the highest ideal known to man at the present time—the Christ Ideal. It is nearly two thousand years since the Christ Teaching first was given to humanity, yet it remains still an ideal far beyond the attainment of the great majority of the human race. The progress of the masses is very slow. A new idea must be preached to them for ages; they must hear the Teaching continually before they begin to practice what has been preached. In fact we may say that with the masses progress is almost automatic. Not until the ethers have become so impregnated with an idea that action is almost compelled will they begin to put the idea into actual practice.

So it is with The Rosicrucian Fellowship Temple Service. It takes but a few minutes to read it but a lifetime and more to put its precepts into practice. We hear it read Sunday after Sunday, and the Teaching sinks deep into our subconscious through this repetition, but we need not follow the example of the masses and wait until our subconscious is so saturated with the idea that we hardly can help making our actions conform to it. By taking conscious thought, we can hasten matters a great deal. We have set out to live the life of fellowship and we must do all in our power to understand what this life is and how it best may be lived. Let us consider ways and means of attaining this ideal.

The words of the Service clearly define fellowship: "the realization of the fundamental unity of each with all, the fellowship of the Spirit." So, fellowship is the realization of the fundamental unity of each with all. Do we have this

realization? If we have, it will appear in our actions.

The early Christians were very near to the Spirit of the Christ. His words rang in their ears; they were filled with the fresh enthusiasm that came from actual contact with this great Spirit. We can learn much from them in regard to the practice of the Christ Ideal. We read that they had all things in common. This seems to us ridiculous, and we know that it would never work in this day and age, but let us see what lies back of the idea.

If we realize the fundamental unity of each with all, we know that we never can shut ourselves off from our kind, and we never, even in thought, can exclude our brother. We know that we do not own anything, that all is given us by God, our Father, for our use for the good of the whole. If we understand this, we know that as we own nothing, nothing can be taken from us. The great bulk of our laws are laws for the protection of personal property; the greater part of the crimes committed are crimes against property. If no one can take anything from us, then there can be no thieves. The fact that we do not think of ourselves as owning property does not mean that there will be confusion in the community. We know that we need certain things for our personal use on the Earth plane, and we shall still have these things, but we shall not, even in thought set a barrier between these things and our fellows. We shall know that we are merely using them as a convenience. Does this seem impractical? It is the most practical thing in the world if we have the deep spiritual understanding such as the early Christians had. We say, "But I have tried it, and it will not work. I have trusted my fellow men, and they have deceived me." Then our realization of fundamental unity did not go far enough.

We may remember Victor Hugo's story of the bishop. This bishop was a very saintly man who practiced to the very best of his ability the Christ Ideal. One day he befriended an escaped convict. He gave him food and shelter. The convict repaid him by escaping during the night, taking with him a basket full of the bishop's silverware. The next day a policeman found the convict with the silver in his possession, and, suspecting him of theft brought him back to the bishop, thinking, of course, that the bishop would have him punished by the law. However, when the bishop saw the convict returning in the custody of the policeman, without a word of censure he went to meet them, taking with him a pair of silver candlesticks, which he handed to the prisoner, saying, "I am glad to see you. Why did you not also take the candlesticks? I gave them to you as well as the forks and spoons." As the bishop did not admit that the man had stolen from him, he was allowed to go free.

The bishop might have argued: "This man is ungrateful. I helped him once, and he stole from me by way of thanks. The Christ Ideal will not work. This time I will let the law deal with him." Instead of this,

he put into literal practice the words of the Christ, "If a man shall take away thy coat, let him have thy cloak also." He helped the man the second time, and this time the man was not ungrateful. He remembered the bishop's kindness, and it was the turning point in his life. The bishop had the true realization of the fellowship of the Spirit, so much so that the apparent failure of his first attempt to help the man could not discourage him or make him lose his faith in the Christ ideal and its practicality.

How may we also achieve this realization? Let us go back again to the words of the Temple Service, for it is very plainly stated there. "To reach that realization, let us endeavor to forget each day the often unprepossessing exteriors of our brothers and seek to serve the divine essence hidden within, which is the basis of fellowship." The keynote of The Rosicrucian Fellowship is "service." Yet we sometimes may think that "this service business can be overdone." When we feel like this, let us examine ourselves and see how we are serving, to make sure that we are seeking the divine part of our fellows and serving that. This isn't easy, because we often have to do quite a little digging before we find it. We have to go deep, not only as regards our brothers, but in ourselves also, for we cannot recognize the divine essence in our associates unless we are at least on speaking terms with the divine in ourselves. This means a great deal of perseverance and a constant endeavor to look below the surface. Yet if we seek the divine in



others, we eventually shall find it, and the more we look for it, the plainer it will become to us.

Some years ago, a play by Jerome K. Jerome embodied this idea. It was called "The Passing of the Third Floor Back." The scene was laid in a second-rate London lodging-house. The characters were average people. None of them appeared to have high ideals; they were engaged largely in cheating, backbiting, and getting the best of each other. There was the landlady, whose chief aim was to give as little to her guests as she possibly could and charge them all they would pay. There was the lodger, who stooped to all manner of mean, petty thefts and pilfering of the landlady's property. There was the financier, who was trying to get his fellow lodgers' money from them through crooked schemes. There was the artist, who was about to prostitute his talent for monetary gain. There were the scolding wife, the faithless husband, and the girl who was considering selling herself in marriage to a man she did not love, but who would give her worldly wealth. And there was the little maid of all work, slovenly, of loose morals, but who nevertheless realized that surely the sordid life she saw about her could not be all there was, and who wondered what was the good in any of them.

Into this company came a stranger—quietly, unobtrusively. He did not preach, he did not denounce their way of living, and yet under his influence the whole atmosphere changed. The landlady ceased to cheat and began instead to serve her guests; the guests became willing to pay for what they received; the artist again followed his high ideals; the girl realized that true love meant more than worldly possessions; the husband and wife again saw in each other something of what they had been in their early days of courtship; and the little maid of all work found in her humble circumstances the chance to serve lovingly.

How did the stranger accomplish this? He looked at each person with spiritual sight, and beneath the "unprepossessing exterior" he saw the true Self, the better Self, that which each might be and in time would be. He spoke to that Higher Self, and it awoke. Speaking to this Higher Self, refusing to recognize anything unworthy in any of them, he brought to light what had been hidden under the accumulation of years. He made each person realize what he might achieve, filling him with shame for the way he had been living, and set him on his way imbued with fresh ideals and renewed courage. The stranger stayed in the lodging house only a short time, but when he went he left behind a changed group. Each person was filled with the determination at least to endeavor to live up to his or her true nature. All this had been accomplished by one who was able to pierce the disguise and to see in each apparently ignoble creature a divine Being. By his recognition of this divinity, he made of it an actual reality.

We, too, may do much to help others in this way. It is not easy for us, because we find a certain satisfaction in dwelling on the shortcomings and failures of others. It gives us a virtuous feeling by comparison. But let us remember that what we see without is but a reflection of our own self within, and we shall then be more anxious to see the good in others. The Philosophy teaches us that the occult scientist seeks always for the good, even in seeming evil, for he knows that by so doing he will in time transmute the evil into good. In this as in all else we cannot stand alone or progress alone. If we seek the divine essence in others, we shall come into closer contact with the divine in ourselves; conversely, as we live nearer to the Spirit within, we also shall see this Spirit reflected in those with whom we are associated.

In this connection, a thought brought out in the third verse of The Rosicrucian Fellowship Closing Hymn is pertinent:

*"God be with you in your hour of pain,
When temptations surge around you,
With helpful thoughts we will surround you,
Till your darkness turns to light again."*

We sing these words every Sunday, meaning them and intending to live up to them, yet in actual fact it is when our brothers most need our help that we often fail them. Why is this? Because when one is in mental pain, surrounded by all manner of doubts and trouble, he is usually least attractive—the "unprepossessing exterior" is most in evidence. Not seeing with the spiritual eye and not realizing the inward conflict, we become impatient and turn away in disgust. Next time anyone seems particularly trying and difficult to get along with, let us stop to think of the words of the hymn and remember that then probably is the time when help is most needed. Let us endeavor to seek and to serve the divine essence, because even if it is hard to find at such times, our efforts will be of the utmost help to the suffering one.

So then let us remember that if we wish to live up as well as we may to the Ideals of the Christ as expressed in The Temple Service, the ideals of Love and Fellowship, we must strive with all our might to gain a realization of the unity of each with all. The way that we gradually can gain this realization is by looking always for the good in others, not dwelling on the mistakes but emphasizing the good points, seeking the God within. It is not easy, but we must practice it if we wish to make fellowship a reality. We gradually must purify ourselves so that we can "walk in the Light as He is in the Light." Then we shall see our brothers and sisters as they really are and have fellowship one with another. □

—G.R.

Mystic Light

Science and Religion

XVII. "WISDOM IS A LOVING SPIRIT"*

The scientist seeks to obtain knowledge through making objective observations and using logical thinking to draw conclusions from the observations. Does it matter what a scientist thinks about God? Does it matter what the purpose of a scientific investigation is—whether it be selfish or unselfish? Does it matter whether the scientist loves that which he is investigating? This article will seek answers to these questions.

In *Proverbs* 8:22, wisdom is represented as saying: "The Lord created me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth....When he established the heavens I was there,....when he established the fountains of the deep, when he assigned to the sea its limit, so that the waters might not transgress his command, when he marked out the foundations of the earth, then I was beside him."

God created wisdom; that is, He created the plan according to which the universe was to be constructed; then He created the universe according to this plan. God is all-wise. He knows the plan and how He created things. He also knows all that is currently going on in His creation because He is omnipresent. "In him we live and move and have our being." (*Acts* 17:28)

If God is all-wise, those who commune with God will learn wisdom. Many centuries ago, King Solomon wrote (in the *Wisdom of Solomon* 7:17-20): "It is (God) who gave me unerring knowledge of what exists, to know the structure of the world and the activity of the elements;...the cycles of the year and the constellations of the stars, the natures of animals and the tempers of wild beasts, the powers of spirits and the reasonings of men, the varieties of plants and the virtues of roots." In more recent times, Thomas Edison is quoted as having said that he believed his inventions came to him through the infinite forces of the universe. Dr. George Washington Carver rose early every morning and prayed to God before he went to his laboratory, and then went to the laboratory to carry out the direction he had received during his prayer. "Prayer," he said, "is an inner contact." (*The Man Who Talks With Flowers*, Glenn Clark, Macalester Park Publishing Co., Saint Paul, Minnesota, 1939)

If one is to receive wisdom from God through prayer, one's motives must be pure. Christ stated (*Matt.* 5:8): "Blessed are the pure in heart, for they shall see God." King Solomon further stated (*Wisdom of Solomon* 7:25-27): "(Wisdom is) a pure emanation of the glory of the Almighty; therefore nothing defiled gains entrance into her. For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness....In every generation she passes into holy souls, and makes them friends of God, and prophets."

Love of God can lead to communion with Him and partaking of His wisdom. On a smaller scale also, if anything is to be understood it must be loved. Love brings about the sympathetic uniting of one's consciousness with beings outside of ourselves; this leads to the understanding of those other beings. George Washington Carver loved the plants which he studied. He said: "No books are ever brought in here (to the laboratory)....Here I talk to the little peanut and it reveals its secrets to me....Anything will give up its secrets if you

love it enough." In this manner, Dr. Carver discovered 300 new uses for the peanut, including face powder, axle grease, printer's ink, shampoos, soaps, woodstains, oil dyes, and rubberoid compounds. If the chemist would understand the mysteries of molecules, he must love the molecules. If the electrical engineer would understand the mysteries of electrical circuits, he must love the electrical circuits. If the medical doctor would learn how to heal his patients, he must love the patients.

As the scientist increases his love of God and the various parts of His Creation, as this love grows in breadth and strength, and as it acts as a force drawing the scientist ever closer to the source of wisdom, there will come a time when it will have the power to project him into the invisible worlds where he can see first-hand the forces which form and control all earthly manifestations and perceive the inner aspirations and hopes and fears of all living beings. (See *Ancient and Modern Initiation*, pp. 75-89, Max Heindel.) Then he will have reached the source of wisdom. From that point on, nothing can be hidden from him. Also from that point on, he will have the power to control the forces of Nature so that he can do such things as create bread out of stones, calm the winds, levitate, and heal the sick.

Christ stated that the greatest commandments were: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind,....and you shall love your neighbor as yourself." These commandments are just as important for the scientist as they are for the priest; they are just as important for obtaining understanding of the world as they are for obtaining favor with God. May the Light of Love bring illumination to those who walk in darkness. □

—Elsa M. Glover

**The Wisdom of Solomon* 1:6

The Mystic Midnight Sun

Once more the mystic measure of the Sun's circle dance has been trod and we again are looking forward with joyful anticipation to the birth of a new Sun to carry us through the coming year. The spirit of Christmas is in the air, the spirit of expectancy, the feeling that something new is coming into our lives and that the future will be brighter than the past is with all.

But there are some who are physically blind, and though the Sun shines ever so brightly, they perceive it not. There are also those who are spiritually blind and consequently incapable of seeing the great spiritual wave which descended annually upon the Earth. We must have *within ourselves* the organ of perception of that also, for as Angelus Silesius says:

*"Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again.*

The illumined mystic sees this great Cosmic Drama of the Spirit's descent into matter enacted before his spiritual vision year after year. Nor is this vision vague and indefinite, depending upon certain feelings, but it is a clear and accurate presentation of the smallest details.

It is not necessary for Spirit in the invisible world to take a certain definite form just as we do in the Physical

World; any form that has a certain sharp outline implies limitation. A Spirit may allow its form to blend with the forms of other Spirits. It may permeate even the physical bodies of others and still retain its own individuality, because it vibrates to a certain tone or keynote which is different from that of all others. Thus, in September, the illumined Seer perceives the Cosmic Christ Spirit as a mighty Lightwave of supernal splendor, descending upon the Earth which it permeates.

By the twenty-first of December, this celestial Light has reached the center of our terrestrial sphere. Then the days are the shortest, the nights are the longest and darkest, "*but the light shineth in the darkness, and the darkness comprehendeth it not.*" The vibratory motive impulses given to the Earth during the early months of each year have nearly spent themselves; by Christmas the Earth is crystallized, dead, and cold, wrapped in its blanket of snow. Were not this new life of the Christ Spirit poured into the Earth to give it fresh energy for another year, all life upon our planet must perish.

There has been so much speculation upon the nature of the star that shone in Bethlehem at midnight. The Orthodox opinion, which holds that the immaculate conception and birth of Jesus are unique in the history of the human race, supposes that the Christ Star was seen in the firmament on that occasion only, but the Wise Men who, by the alchemy of soul growth, are striving to build within themselves that *stone of the corner* which was rejected by the builders but is prized by all philosophers, know that the Christ Light is not to be found *outside*. They know that the Hermetic axiom expressing the law of analogy, "as above so below," applies also in this case, and that the Christ formed *within* them must look for the Christ Star *within the Earth*, for, again quoting Angelus Silesius, "*it would be as impossible for Christ outside the Earth to save the world, as it is for a Christ on Golgotha to save us.*"

Until the Christ is born within us, and until the Christ is born within the Earth, He cannot accomplish His mission. Therefore, on the longest and darkest night of each year, the mystic kneels in silent adoration, looking inwardly by the spiritual sight, cultivated by Him, towards the center of the Earth, where the most Supernal Light that ever shone on land or sea illuminates the whole globe with a brightness and brilliance that is overwhelming.

And then the wise man brings his gifts and offers them at the feet of the new born Savior. He may be poor in the world's goods, he may not even have a place wherein to lay his head. Nevertheless, his gifts are more precious than a king's ransom. During his life of aspiration he has cultivated precious possessions. The first which he offers up on the altar of sacrifice is *Love*. "Love vaunteth not itself, is not easily puffed up, does not behave itself unseemly, seeketh not her own, rejoices not in iniquity but in the truth; and whether there be

prophecies they shall fail and whether there be knowledge it shall vanish away; for now abideth Faith, Hope, and Love, but the greatest of these is Love."

God so loved the world that He gave His only begotten Son, that whosoever believeth upon Him should not perish but should have age-lasting Life. And this great Gift was not given once and for all, but each year the Son of God is reborn again into the Earth to enliven this planet by His superior vibrations that we may have Life and have it more abundantly.

As the human Spirit dies upon the spiritual plane when it is born into the Physical World, so also the Christ Spirit dies to the solar sphere when, for our sakes, It is born into the Earth at Christmas time. It is cramped by crystallizing environment which we have made. Truly, "Greater Love hath no man than that he lay down his Life for his friends," the Christ said. "Ye are my friends if ye do whatsoever I command, and this is my commandment, that ye love one another." Therefore the Love of the mystic, offered upon the altar of sacrifice at the great festival on Holy Night, is not abstract, but it expresses itself in concrete acts towards all with whom he comes in contact during the year ensuing.

His second gift to the new born Savior is *Devotion*. The fire of enthusiasm must burn in the breast of every aspirant, for no cold observance of religious rites, no giving of gifts without that intensely devotional feeling, can have any value in the spiritual Light. It was said of one of the ancient Israelitish kings, that they did evil *with both hands greedily*; so also must the aspirant do good with both hands greedily, his whole heart and soul and mind must be offered up upon the altar of sacrifice. As the frankincense of the wise men referred to in the Bible is said to have filled the place of the nativity with perfume, so also must this *fire of enthusiasm* enkindle our devotion, that the incense thereof may pervade our whole environment with devotion to the cause of the Master. But the Love, Devotion, and Enthusiasm offered up by the mystic upon the altar of the newborn Christ are not separate and apart from *himself*; he cannot give them without including the greatest and best gift of all, the only gift which makes it worthwhile: namely, *himself*. No matter what his station in life, high or low, rich or poor, it is no concern of the Christ. The Spirit speaking to him always tells him:

"Son, I crave not that which is thine, for that is Mine already, the Earth and the fullness thereof, the cattle upon the thousand hills, all were made by Me and through Me, but what I desire is *thyself*, thy heart. Give Me thine heart, Son, and I will give thee that which is more than all, *The Peace that surpasses all understanding.*"

And may the Dove of Peace, the Love of Christ, soon find a new foothold on our world. □

—Max Heindel

Mystic Light

The Essenes, Children of Peace

"And it came to pass," we read in Acts 19:1-4, "that while Apollos was at Corinth, Paul having passed through the upper parts of Asia Minor, came to Ephesus: and finding certain disciples, he said unto them: Have ye received the Holy Ghost since ye became believers? And they said unto him, We have not so much as heard that there is an Holy Ghost. And he said unto them, In what, then, were you baptized? And they said: In John's Baptism. Then said Paul, John indeed baptized with the baptism of repentance, saying to the people that they should believe in Him who was to come after him, that is, in Christ Jesus. When they heard this, they were baptized in the name of Christ Jesus."

This faith, taught by John and so nearly Christianity, could have been nothing but the doctrine of the Essenes. There can be no doubt that John belonged to this sect. The place where he preached, his maceration and frugal diet, the doctrines he taught, all prove it conclusively.

We find, from the two letters written by Paul to the brethren at Corinth, a city of luxury and corruption, that there were contentions among them. Rival sects already had, in about the fifty-seventh year of our era, reared their banners as followers, some of Paul, some of Apollos, and some of Cephas. Some of them denied the resurrection. Paul urged them to adhere to the doctrines he himself had taught, and he had sent Timothy to them to bring these truths afresh to their recollection.

According to Paul, Christ was to come again in the air in His soul body. He was to put an end to all other principalities and powers, and finally to death, and then be Himself once more merged in God Who should then be All in all.

The forms and ceremonies of the Essenes were symbolical. They had, according to Philo, four Degrees. The members were divided into two Orders, the Practici and Therapeutici, the latter being the contemplative and medical Brethren and the former the active, practical business men. They were Jews by birth and had a greater affection for each other than the members of any other sect. Their brotherly love was intense. They fulfilled the Christian Law, "Love one another." They despised riches. No one among them was found to have more than another. The possessions of one were mingled with those of the others so that they all had

but one patrimony and were brethren. Their piety toward God was extraordinary. Before sunrise they never spoke a word about profane matters, but offered certain prayers which they had learned from their forefathers. At dawn, before it was light, their prayers and hymns ascended to Heaven. They were eminently faithful and true, and the Ministers of Peace. They had mysterious ceremonies and initiations into their mysteries. The candidate promised that he would ever practice fidelity to all men and especially to those in authority, "because no one obtains the government without God's assistance."

Whatever they said was firmer than an oath, but they avoided swearing, and esteemed it worse than perjury. They were simple in their diet and mode of living, bore torture with fortitude, and despised death. They cultivated the science of medicine and were very skillful. They deemed it a good omen to dress in white robes. They had their own courts and passed righteous judgments. They kept the Sabbath more rigorously than other Jews.

Their chief towns were Engaddi, near the Dead Sea, and Hebron. Engaddi was about thirty miles southeast of Jerusalem, and Hebron about twenty miles south of that city. Josephus and Eusebius speak of the Essenes as an ancient sect; they were no doubt the first among the Jews to embrace Christianity, with whose faith and doctrine their own tenets had so many points of resemblance. Pliny regarded them as a very ancient order.

In their devotions they turned toward the rising Sun, as the Jews generally did toward the Temple. They observed the law of Moses with scrupulous fidelity. They held all things in common, their wants being supplied by the administration of Curators or Stewards. The Tetractys, composed of round dots instead of jods, was revered among them. This, being a Pythagorean symbol, evidently shows their connection with the school of Pythagoras, but their peculiar tenets more resemble those of Confucius and Zoroaster and probably were adopted while they were prisoners in Persia. This explains their turning toward the Sun in prayer.

Their demeanor was sober and chaste. They submitted to the superintendence of governors whom they appointed over themselves. The whole of their time was spent in labor, meditation, and prayer, and they were most sedulously attentive to every call of justice and humanity, and every moral duty. They believed in the unity of God. They supposed the Spirits of men to have fallen, by a disastrous fate, from the regions of purity and light into the bodies which they occupied. Here, they considered the Spirits confined as in prison. They did not believe in the resurrection of the body, but in that of the Spirit only. They believed in a future state of rewards and punishments. They disregarded the ceremonies or external forms enjoined in the Law of

Moses to be observed in the worship of God, holding that the words of that law-giver were to be understood in a mysterious and recondite sense and not according to their literal meaning. They offered no sacrifices except at home, and by meditation they endeavored, as far as possible, to isolate the Spirit from the body, and carry it back to God.

Eusebius broadly admits "that the ancient Therapeutae were Christians, and their ancient writings were our Gospels and Epistles."

The Essenes were of the Eclectic Sect of Philosophers, and held Plato in the highest esteem. They believed that true philosophy, the greatest and most salutary gift of God to mortals, was scattered in various portions through all the different sects, and that it was, consequently, the duty of every wise man to gather it from the several quarters where it lay dispersed and use it, thus reunited, to destroy the dominion of vice.

The great festivals of the Solstices were observed in a distinguished manner by the Essenes. This naturally would be supposed from the fact that they revered the Sun, not as a God, but as a symbol of light and fire, the fountain of which the Orientals supposed God to be. They lived in continence and abstinence, and had establishments similar to the monasteries of the early Christians.

The writings of the Essenes were full of mysticism, parables, enigmas, and allegories. They believed in the esoteric and exoteric meaning of the Scriptures, for which they had a warrant in the Scriptures themselves. They found it in the Old Testament, as the Gnostics found it in the New. The Christian writers recognized as a truth that all Scripture had an inner and outer meaning. Thus we find it said as follows, in the Gospels:

"Unto you it is given to know the mystery of the kingdom of God: but unto them *that are without*, all these things are done in parables: that seeing, they may see, and not perceive; and hearing they may hear, and not understand;... And the disciples came, and said unto him, why speakest Thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."

Paul, in *Gal. 4*, speaking of the simplest facts of the Old Testament, asserts that they are an allegory. In *2 Cor. 3*, he declares himself a minister of the New Testament, appointed by God: "Not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

Origen and St. Gregory held that the Gospels were not to be taken in their literal sense. Athanasius admonishes us: "Should we understand sacred writ according to the letter, we should fall into the most enormous blasphemies." Eusebius said, "Those who preside over the Holy Sepulchres philosophize over them, and expound their literal sense by allegory." □

—W.K.

Mystic Light



Christmas Memories

The December sky held a promise of snow. In the courtyard of a stately old church in Brooklyn Heights, a group of children had gathered before a life-size and handsomely displayed creche. This creche had been an annual Christmas attraction for many years.

The figures of the Holy Family, the three Wise Men, and the shepherds were beautifully made and attired. Adding to the appeal were a live donkey, a sheep, and a few chickens and ducks browsing contentedly in the enclosure around the wooden structure which represented the birthplace of Jesus. The front of the structure was open for viewing.

The children had brought carrots and other tidbits and were busily feeding the animals and reaching over the wooden fence to stroke their fur.

Among the children was one little girl about four who held the hand of the nurse in charge of the group. The child looked pensively at the figure of the Christ Child lying in the manger. Her voice expressed an anxious concern: "Won't the baby Jesus get cold at night; does He have His blanket?"

The nurse smiled and pressed the child's hand: "Oh, I think He'll be warm; He has a nice warm blanket." As she spoke some snowflakes fell on her face and quickly melted: "Children, we must go now, it's getting late. Maryanne, come, let me carry you."

As they trooped out through the big wrought-iron gate, Maryanne, looking back over the nurse's shoulder, saw the snow falling on the creche. Her eyes had a pensive and a faraway look.

Later that evening, the pastor of the church was sitting in the rectory study that overlooked the churchyard and the creche. He was remembering a Christmas some sixteen years before at a time when his little girl was still living. Melissa had been his only child. She was four when she died. Her death had been and still was a lingering sorrow for both himself and his wife, Mary.

Pastor Richard Johanson was a little past forty. He was a fine looking man with a warm smile and calm, steady eyes. As a college student, before going to the theological seminary, he had been interested in occult studies and had read extensively. This interest was shelved, more or less, while he was in the seminary, at a time when such subjects were not exactly "trendy" in most religious schools. The pastor had learned by experience to be somewhat circumspect in speaking of occult subjects; he knew it was best not to disturb the minds of those who were content with Christ's Teachings as they were taught in the orthodox Christian churches. However, he was aware that the added insight which occult studies gave him made him a far better minister.

The pastor's wife, Mary, although she respected her husband's judgment of these subjects, had very little grasp of or interest in them. Mary was, nevertheless, a devoted Christian who gave of herself unstintingly in useful church work. She was loved and respected in both the church and community and had been especially active in community help projects for children. Through her efforts and organizing skills, a "half-way" home for children whose parents had either abandoned

or left them orphans was established.

When Mary became forty, she and Richard began to make plans to adopt a child. They wanted a little girl. They were going to make a decision soon.

After dinner Mary went into the living room where she had started to trim the Christmas tree. As she knelt, sorting out the Christmas decorations, she could not help thinking about how Melissa had loved to help her trim the tree. In the midst of these memories there occurred, as it always had, the haunting remembrance of the child's last moments. Her death had been rather sudden, and she had suffered little. She was quite conscious until the final hour, when she lapsed into a coma. What Melissa had said to her had puzzled her again and again. Melissa had wakened and looked at her mother who was at her side. There was no one else present. The child said;

"Mama, I'm going away but soon Daddy will come to get me and take me home." Those were her last words.

Mary never told her husband or anyone else about the incident. She was bewildered about what the child had meant and thought it best not to tell him, as it might be interpreted as the child's prophecy pertaining to his coming death.

Late on the following afternoon, when the pastor's meeting at the church was over, he sat in his study reading. From his chair beside the window he could see the churchyard. There were, at the moment, only one or two people at the creche. He watched one of them, a girl of about four. She came alone and went up to the Holy Family. She knelt before the Christ Child and seemed to be arranging the little blanket around the Child. At this distance she looked so much like Melissa, and what she was doing was exactly what Melissa had done. He wondered where the girl came from, all alone. To the pastor, it was a haunting little scene.

Growing suddenly restless, Richard decided to take a walk to the creche. When he got there, it was beginning to get dark. The child was gone.

When he got back to the apartment he told Mary about seeing the little girl and Mary knew that he, too, had been thinking of their child.

Two days later Richard saw the child again, walking toward the entrance to the creche. He could not help noticing how closely her walk resembled Melissa's. With his curiosity aroused, he decided to go down before the child had time to leave. The little girl was kneeling, as before, by the Christ Child's crib. As the pastor came close she rose, with the little blanket held in one hand at her side.

The pastor looked at her and said: "Hello, do you live around here?"

The child was silent for a moment and without answering his question said: "Are you my Daddy?"

Thinking she had mistaken him because of the

darkness that was setting in he came closer, bent over, and looked at her: "No, I'm not your Daddy, but tell me where you live and I'll take you home."

At that moment a nurse leading another child came up and took the little girl by the hand. She said: "We must go now Maryanne." She glanced at the pastor who said: "She thought I was her Daddy."

The woman turned back as she was walking away: "Yes, I know, she sometimes invents things."

The pastor finished his walk and went back to the rectory where dinner was nearly ready. As he helped set the table, he told Mary about the incident.

Mary listened with some slight inattention. She said: "I wonder if she's one of the new children from the home. I've been so busy I haven't been over there for a few days. I want to get everything ready for the children's Christmas Eve party."

That evening in his study, the pastor, feeling drowsy, put the book he was reading on his lap and closed his eyes. He knew he sometimes dreamed, but he seldom remembered his dreams. However, at this moment he remembered a dream he had had, oddly enough, a few nights before. It had been very clear and logical. He saw himself in his study, taking a certain book off the shelf. As if he had been told to do so, he turned to page 172. The book was Max Heindel's *The Rosicrucian Cosmo-Conception*. The pastor shook off his drowsiness and got the book. On page 172, the heading read: "A Remarkable Story."

The story told of a man who had been startled by a child, a stranger, who came up to him and, putting her arms around his knees, called him "Papa." The man was mystified and curious as to why she had done this. He went to her home and, with the help of a clairvoyant, questioned her. It turned out that eighteen years before, the man had lived in England with his wife and child. They then moved to a remote part of Australia and, because of a judicial error, he was taken back to England to stand trial. He had no opportunity to send for his little family, so they starved. The little girl was reborn remembering that this man had been, at one time, her father.

Richard wondered: could it be, could it possibly be? The more he thought about it, the more he was convinced that little Maryanne was indeed their reborn child. With this surge of hope, he called for Mary to come in. Could he get her to share his inner conviction? He must read the story to her.

Mary came in and sat down. Richard began to read and was immediately sorry he had started. He felt awkward and somehow ridiculous. Mary sat looking at her hands folded on her lap. As he finished, his voice was entirely lacking in the enthusiasm with which he started. He sat looking at the book. Mary said nothing but got up and slowly started back to the kitchen. There was anguish on Richard's face as he watched her

go. He blamed himself for being so insensitive. He wanted to go up to her and hold her in his arms. He called out haltingly: "Mary..."

Mary hesitated a moment and then, without turning, went on into the kitchen. Richard decided to say no more but to let further events take their own course.

Five little ones from the "home" were coming to the Christmas party, and Richard went to get them in the station wagon. It was a beautiful Christmas Eve afternoon. Fresh snow had fallen during the night, covering the lawns and shrubbery with its pure white mantle. At the "home," the children piled into the car—three girls and two boys, all chattering happily, all but one. Richard looked at this one. He was both happy and just a bit surprised to see it was Maryanne. Throughout the short trip he could feel her eyes on him. She was dressed prettily; she looked lovely, sedate, and somehow wise.

When they got to the rectory, Richard ushered them up to the big living room where the Christmas tree, beautifully decorated, bore gifts for all of them. In addition to Mary, three other church ladies were waiting to greet them. Mary was standing in the rear near the hallway that led to the kitchen. The children hurried to the tree to see the lovely things. All except one. Maryanne slowly walked past the other children. She walked past the other ladies and up to where Mary stood. Mary looked at Maryanne. It was love at first sight. When Maryanne came close they both looked at one another in silence.

Finally Mary said: "Hello; will you tell me your name?"

Maryanne looked at Mary and said: "I'm Maryanne. I used to live here. You are my mother."

Completely bewildered, Mary knelt down and took the child by the hands. She wondered how the dear little thing had become so disoriented. Why would she say such a thing?

She held Maryanne at arms' length and said tenderly: "My dear, you are mistaken; I would love to be your mother, but our little girl passed away a long time ago."

Maryanne looked steadily at Mary and said, "Yes, I know. That was when I was Melissa. Don't you remember when I told you I was going away but that Daddy would come to get me and take me home?"

Mary drew the child to her tightly as she remembered that no one—no one but she herself—had ever heard those words which Melissa had spoken to her so many years ago.

As the full impact of this revelation flooded her heart, she looked up. Her husband was standing beside them. She said quietly: "Richard, this is Melissa. This is our child."

Richard looked at them both, and with eyes filled with love, nodded "Yes," he said, "I know." □

—F.C.

Mystic Light



Christmas Legends

Note: The following two Legends are taken from the book "Magic Gardens" by Corinne Heline. This book is available from The Rosicrucian Fellowship.

The Everlasting White Rose

A Legend of the Holy Night

*White as an embodied hush;
A very rapture of white;
A wedlock of silence and light,
White, white as the wonder undefiled
Of Eve just wakened in Paradise;
Nay, white as the angel of a child,
That looks into God's own eyes.*

—Harriet McKewen Kimball

Where the portals of time guard the borders of Earth from the Unseen land stands the Spirit of Motherhood, gowned in long robes of flowing white that lose themselves in the distance like endless dreams. About her lovely head is wound a misty veil, woven from threads of smiles and tears that cling around her gentle throat as the clasp of tiny hands. Her eyes are lighted beacons gleaming like twin stars of hope. Around her, and far behind, shines a softened light, which is a mere reflection of the love-light in her heart. In her hands she holds a wonderful white rose that seems to be made of a multitude of children's faces. Each soft petal reflects a shining countenance, making an ensemble so enchantingly lovely and so weighted with tenderness that all the weary world grows brighter through its light.

Millions of eager souls who feel the urge to return to Earth life are constantly thronging the portals of Time. Each stands beneath the shadow of the large white rose and upon each one to whom is granted an opportunity to walk earth-ways again, the Spirit of Motherhood bestows a petal of this rose. For every petal that is removed

another comes to take its place. So long as there are souls who yearn for earth experience, so long must the petals continue to bloom. Never withering and never bare, the Everlasting White Rose in all its exquisite mystery dreams above the world.

In the heart of the Holy Night, all of the souls who are to find their Earth-homes in the coming year go a-journeying. When all the world is filled with love and every heart is overflowing with peace and good-will, it is very easy for the tenuous bodies of the earth-drawn egos to penetrate into the hearts and homes of their choosing. So on Holy Night a new wave of tenderness encircles each expectant mother; soft hands caress her; flower faces bend over her; and beautiful memories lave her like strains of half-remembered music. The tender fragrance of white rose petals brings her into a newer, and more ethereal, consciousness. Ah, the exquisite happiness that beckons her on this Holiest Night for mothers, while the Angels sing of the coming of The Child.

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Along an interminable skyline rest shadows of lavender-grey clouds; here and there the bright face of



a star may be seen. A silver sheen of mist shrouds all things, with only an occasional splash of mauve light glancing through to herald the approaching dawn. The soft mist stirs gently like a curtain to and fro, opening tender arms to welcome the return of the tiny souls from their love-journeyings. Thousands of happy cherubs, their faces shining with a moonlit radiance, slip behind the silver mists to await their Star-call in the coming year.

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A FLOWER CALENDAR

Legend of the Poinsettia

*When they have deeply quaffed
From the brimming cups of dew,
You can hear their golden laughter
All the garden through.*

—Clinton Scollard

In the years ago, when man walked on Earth hand in hand with the Angels, knowing only their stainless innocence and radiating only their perfect beauty, and when never a thought of evil had tinged his consciousness and projected its shadows in the outer environment, flowers being reflections of consciousness, all shone in purest white, making the world a veritable dream-garden of pure and fragrant beauty.

As ages passed and the vibrations of a mighty Star opened the portals of matter for the entrance of man, and Spirit became more firmly enmeshed in its material form, the delicately sensitive petals gradually caught and held the colors given to them by the varied thoughts and emotions of men, and only the rarest and finest of the flower-souls were able to blossom in all their former pristine purity.

But for yet a long time there grew a flower so white that it rivaled the breath of mountain snows; the neck of the swan was pale beside it. Tradition holds that wherever a pure soul lived unspotted by the world these flowers blossomed in profusion. Along pathways steeped in meditations of saints they shone as fair as the thoughts which they reflected.

On the first Holy Night, when shepherds were watching upon the Judean hills, and the golden Star guided them on their way to the sacred manger, their path was strewn with these white mystic blossoms, which the rays from the Star of the East turned into shimmering silver.

When the Holy One carried the cross up the steep ascent of Golgotha, the ground was carpeted white with their beauty. They clustered lovingly about His bruised feet as though they would fain make amends for the cruel nails and the crown of thorns. Silently their white faces watched in mute appeal the enactment of the crucifixion. The fragile petals shivered in sympathy with

the cosmic tremblings that occurred when the Master Spirit broke his bondage of flesh.

As the blood flowed from the piercing nails and the clasp of thorns, one sacred drop fell deep into the heart of a little white blossom. There it nestled. Almost imperceptibly the petals bent low beneath the honor; then softly, gently they flamed into crimson. All through the heart of the Earth this force was felt with the result that wherever these mystic flowers bloomed they were changed from pure white into blood red.

The purest soul of all the flower-world through the ages must bathe its heart in the blood of the Christ and give to the world its message through the beauty of flaming petals.

.....

The closing time of the flower-year is come, and each petal month has been blown into fragrant sheaves of memory. The Weavers of Flowerland sit in council to decide which blossom shall be held sacred to Christmas. What flower is fair enough to represent the month of Cosmic Birth? On silken pinions of wind, messages have gone to the Guardian Deities of the months asking them to come and present their claims before the council of the Flower World.

Crooning the slumber song of winter in faint notes of flickering sunlight comes pale January clad in sable garments. Her snow-white arms are laden with fragile hyacinth bells that tremble in soft music to the yearning song her soul must ever sing of Silence and of Sleep.

Towards the short days' end, across the western edge of a low, dark sky, February draws a line of gold, while from the Earth's grey heart she gathers tear drops, transmuting them into golden daffodils of promise for the weary world. Miracles she brings to land and sky, for her name is Hope.

March wraps the Earth in veils of vague and tender greens, and stands with clasped and eager hands while the world-soul plays the prelude of resurrected life. Violets as blue as the sky toward which they lift their eyes, spring from her thoughts, for the inner name of March is Aspiration.

Virgin April, clad in shimmering tears, bends above the tired world. Gathering up its pain and sorrows, she presses lily-lips upon them. When they are filled with a holy consciousness of peace, she fashions them into the sweetness of the lily, and commissions them to breathe upon humanity the secret of her soul—Attainment.

May, with lilting laughter, whispers deep into the heart of the woodland, causing it to open the doors of its treasure-house to her. Then she wraps herself in fairy garlands to awaken the spirit of beauty. For May is the soul of Harmony that brings to life the latent beauties of all the Flower World.

Young June, the Soul of Love, in an ecstatic music of dreams, dips her brush in the pigments of the sky, in the crimson of dusk, in the white mists of dawn, in the rose-blush of sunrise and in the amber of gloaming hours. She adds to these the smooth luster of starlight and the sweet breath of dreams that well up from human hearts, when, lo, the world knows the birth of a rose.

Resting idly upon blue, hazy pillows of sky, with coverlets formed in white, fleecy clouds, breathing an incense distilled from the hearts of millions of soft-hued poppies, rests calm July, the Home of Repose.

Bearing aloft rank upon rank of stately blossoms that have fashioned their petals from the gold of the sunlight and woven into their hearts the love of their God, stands the month of glory that is the very breath of the sun—stately August, the Soul of Perfect Beauty.

September, the cosmic mother, whose innermost name is Purity and Peace, shines across the sky, building the treasures of her secret thoughts into rich boughs of waving goldenrod to caress the world, and to make it fairer while she holds it on her heart.

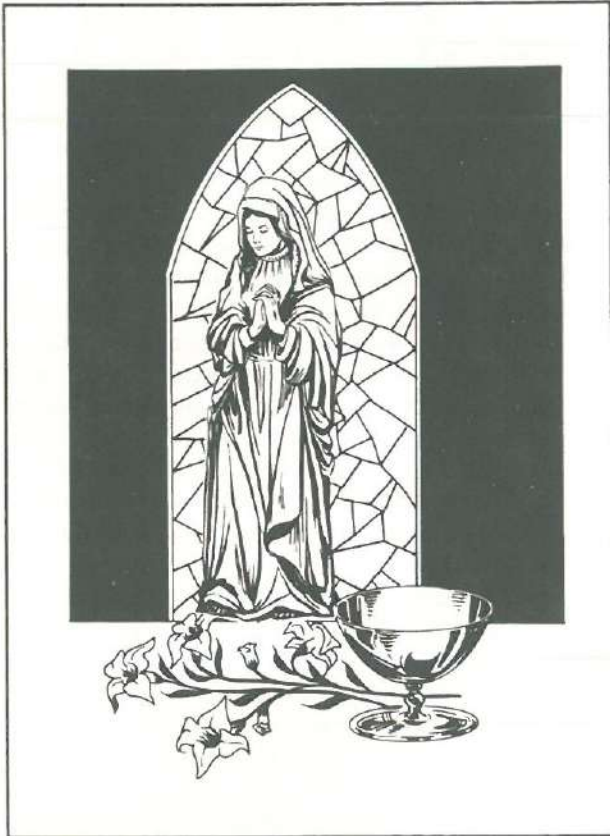
In the calm stillness, broken only by a fitful sighing through the trees, October, the Soul of Meditation, bends her head. Everywhere before and around her, magnificent forests are shedding half-wistful, golden tears for the summer's ebbing beauty, and half-fearful, crimson tears for the bleakness just ahead.

With majestic mien and stately tread comes royal November, crowned with garnered treasures and golden diadems, and bearing the queenly chrysanthemum. This cherished blossom of her heart was born out of consciousness of over-pride. November breathes Temptation, and so subtly that even the brightest angels fell before it.

A song of achievement proclaims the coming of December, whose heart of hearts is Sacrifice. Her blossoms are wondrous tall and stately, with blood-crimson petals that enclose a golden heart. Involuntarily the Weavers of Flowerland give homage to them while the beauties of the other months lie half-forgotten. All during the long years the sacred blood-drop has lived in the heart of the little blossom whispering day by day the mystic meaning of the message until, filled with the joy of knowing, the flaming petals have grown and the golden heart expanded into the perfection of its stately beauty. For as the white petals shone with blood-crimson, the purest flower-soul awakened to the beauty of its cosmic mission, and knew that it must also take on the color of flesh and go out into the Flower world to bring its soul back into a realization of purity and love that manifests only in petals of purest white.

And so it is that each year when the Christ-life is born into the Earth at Christmas time, the spirit of the Poinsettia comes in gorgeous sacrificial robes of red to bring its message to the world of flowers and of men. □

Mystic Light



Love — The Redeemer

When considering the thousands of books, poems, and songs that have been written with love as their theme, it would seem that the subject of love is one on which nothing fresh can be said. Yet the history of the world has been shaped and guided by the loves and hates of its peoples, for hatred is but love inverted, and love in some phase is the underlying, instinctive force behind all creation. It is the attracting power by which Spirit-substance coalesces and condenses into form or expression.

Love is the Creator, or God, and being so it is as old and as new as Creation itself; it is never done with, but is instead a power which must go on increasing within us, leading us ever upward until we reach our natural goal and mission, which is that of godhood, or creatorship. Therefore love is something that can be thought about, talked about, and *lived* without ever coming to the end of its resources or its power. As long as we love, there is always something beautiful and something new

in life. It has been said, "It is better not to live than not love." We can take that even farther, and say that it is not possible to live at all without Love, for Love is Life.

There is a great tendency to define love in the usual sense of the word, as being possible only through the medium of some definite and close relationship, such as that of husband and wife, parent and child, brother and sister, or close friends. All of these relationships do, or should, express the beauty and depth of love in different ways. But we miss the full meaning and power of Love if it is confined within the realm of such feeling alone, instead of regarding it also as the basic foundation of character. Love is not merely a matter of feeling only; it is the mainspring of our thoughts, our emotions, and our actions. By its creative, attractive power, that which we love we eventually become one with and part of. Thought, feeling, and action in reality are guided and controlled by the quality of love that we are capable of expressing. Therefore love is something more than feeling, more than thought; it is the primary power behind and within all that we do and all that we are. This becomes clearer in the light of the truth that love in its real strength finds its noblest expression not only on the heights of personal emotions, but also in the valleys and plains of ordinary, everyday existence and human contact. *Here the quality of love that we direct to the beloved is tried and tested.*

It is easy to love those who love us and are good to us. This is only natural and right, but if we love for this alone then our love is not really genuine, for it is too tinged with self to express its real nature. Only to the extent that love enables us to improve our attitude and relationship toward *all* who come within our radius is it the real thing. Anyone who doubts this should stop to consider the amount of crime, sorrow, heartache, and ruin that has been caused through the passionate emotion that is too often regarded as love itself.

When love is directed selfishly it ceases, by a mysterious spiritual alchemy, to be love, and inevitably brings sorrow and suffering to all concerned. This in itself proves the unity of all life, for if we injure another, by the Law that we must reap what we sow, we sooner or later find that we have injured ourselves. By this Law of unity and cause and effect, we find that the supreme test of love is in *how much it makes the beloved one the symbol of all other, for the more it cherishes the loved one the more it respects and honors the rights of all others also.* In this recognition of the fundamental unity of each with all, love fulfills the Law by becoming a law unto itself. Therefore, *love is more than feeling, for there are times when it must act in spite of feeling, and follow not the dictates of desire, but the principles of Spirit, the God within, or the True Lover.*

This is why St. Paul analyzes Love as he does. While he states that the supreme power in Life is Love, he does not leave it up on the inaccessible peaks of future

attainment, but brings it down to the level of man at present by defining it in more detail, showing that it is possible to express Love through the medium of very well-known qualities.

In that much-quoted, familiar chapter of *Corinthians*, the first truth about Love is that it "suffereth long and is kind." What does this indicate but the quality of endurance. Patient endurance is something that all mankind seems to need. We run into a great deal of trouble in our desire to reach an object or aim too hastily, without doing the necessary groundwork first. This is particularly true in regard to occult development. The world is filled with people seeking truth in a hurry and becoming impatient because they meet with disappointment time and time again. Such people forget that truth is found only in proportion to the development of character and soul-growth, and that such development and progress has but one base—Love. To be patient and enduring is not to be *slow*, but to know that what we are means more than what we do or what we may have.

Things, deeds, accomplishments, knowledge, wealth, power of any kind, proves of worth only in accordance with the ability to use it correctly. That, in turn, depends entirely on how much we work with the Law of Love or against it. Love is patient and enduring, therefore, because it knows that no matter how discouraging or hopeless the outlook may be, to the extent that it works persistently for the good, success will be forthcoming. It is inevitable—nothing can hold it back. Life may be filled with apparent failure, delays, obstacles, and disappointments, *but if it is faced with endurance and patience, it is a success and an attainment in itself.* Therefore, Love is the Redeemer, because *with* it all we have lost is ours again in fuller measure than ever before, and *without* it all that we may have or gain is as nothing. To the extent that we exercise patience in any defeat or toward any individual, to that extent we are exercising love in one of its higher phases.

"Love envieth not." Of course not, why should it? To the extent that we are capable of loving, the beauty of the world is ours. To illustrate the point more clearly: is it not true that the real value of anything lies in our ability to appreciate it? *We truly own only that which we appreciate*; all else is lost to us no matter how legally we may possess it.

James Kehler once said: "I am happy in having learned to distinguish between ownership and possession. Books, pictures, and all the beauty of the world belong to those who love and understand them, and not necessarily to those who possess them." To love is to own, and the more we love the more we own, for love is the key to all that life can offer us. Again, that which we love, we eventually become part of. If we love the things of the world we become worldly; if we love the things of the Spirit we become, in time,

spiritual. Real Love is never jealous or covetous of the qualities or possessions of another, but rejoices in them, and by appreciation and generosity, it partakes of all it loves by divine right.

"Love vaunteth not itself." Love is not vain nor puffed up because, by the very freedom with which it gains access to all that it appreciates, it recognizes the same divine right of others to all that it is or has. Therefore Love does not seek praise or reward, for in giving and doing for others it finds its own reward. To give to others is in reality to give to oneself. This is what Christ meant when He said, "Whosoever will lose his life for My sake shall find it." He also stated that he who sought to save his own life should lose it. It is a mystic and beautiful fact that we only keep, we only *save* or *redeem*, that which we give. Therefore love is its own reward, and instead of seeking praise or glory it is grateful for opportunities for service, and is humble.

Love "doth not behave herself unseemly, seeketh not her own." It is not possible for love to behave unseemly because courtesy and consideration for others is always the hallmark of the real gentleman or gentlewoman. Courtesy is not a matter of highly polished manners, but of a loving heart that cannot treat any form of life with other than kindness and natural respect for its rights in the divine scheme of things. Love cannot seek her own, because, as we have seen, things are never great in themselves. As Henry Drummond says, "Things cannot be great. The only greatness is unselfish love." Of course, because without love, nothing is of any value. In fact, the more we think about love, the more clear does the truth become that love is in and of itself *all things and all power.* No wonder St. Paul claims that without it we are as nothing.

Unselfishness usually is coupled with self-sacrifice, and it is true that as we increase in love we do give up to others that which we hitherto may have sought for ourselves. This means self-denial and its attendant limitations and pain. However, once we obtain the right viewpoint, we can see that this applies only to the little earthly self, which, in its mistaken reflection of the true Oneness, the Real Self in all life, seeks to find and keep its own. Selfishness in a sense is the supreme sacrifice, for in being selfish we lose all that is best within us. But if we love sufficiently, we find that in reality we never are called upon to sacrifice our real selves, which are of God, but that instead we grow in stature and find life more abundant. This very likely is what Christ Jesus meant when He said, "My yoke is easy and My burden light."

Love is the secret. He who loves knows that as we pour *ourselves* out in service to all, so do we add to the glory and beauty of the Eternal Life to which we belong. No matter how many *things* we may give or receive, no matter how many deeds we may do, unless our gift or our service is imbued with ourselves it loses

value. The smallest gift or deed done in love contains within itself all the beauty which makes life worthwhile. Even the material, commercial world recognizes this. Why is a handmade article worth more than a machine-made one? It is not all in the mere technical workmanship, because it is possible for the machine-made article to be more technically perfect than the one made by hand. *The value lies in that portion of the worker, or the creator, that is woven into the beauty so created.*

"Love thinketh no evil, but rejoices in the truth." This is where love is strongest. Evil is of the lower self, the misdirection of personal desire in selfseeking. Love disintegrates evil in that it permits neither personal prejudice nor personal feeling to obscure the truth, yet in doing so loses none of its lovingness. Through its ability to see that which is good and true in all, it is able to rise above creed, sex, or form of any kind, and to love and cherish the Good, the True, and the Beautiful wherever it may be. Love thinks no evil, for even in the faults and wrongdoing of humanity it sees the Good that slowly is being wrought by the wisdom born of pain. Love seeks to see things as they actually are, stripped of all the faulty coverings of personality and form, and penetrating to the soul of Creation, rejoices to find it good. Therefore love is purity and sincerity.

When we consider Love in the light of endurance, appreciation, generosity, humility, courtesy, unselfishness, purity, and sincerity, the command of Christ that we love one another as He has loved us is brought more within our reach to obey. It should not be very hard to obey. It should not be very hard to practice each one of these qualities for a day at a time, a little more than we have done in the past. We may need to develop some more than others, but it will not hurt us to increase our efforts toward any of them and so increase our power to love in the true sense of the word. In Christian practice, we hold ourselves back by laying too much stress on the love of man to God and not enough on the love of man to man. The mere idea of not loving God would shock many people, yet we can love God only to the extent that we love our brother man. Therein lies the test.

To repeat, only as we make the beloved one the symbol of all others do we really love. That applies in our relationship to God as well. We love God only to the extent that we love all His creatures. By the same principle, the more we love our families, the more we also should love the stranger within our gates. This is what Christ meant when He said, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life, he cannot be my disciple." This does not mean that we should disregard or slight the rights of those closest to us or lessen our love for them. Christ also made it clear that the only way to gain His discipleship is by Love: "Ye are my disciples if ye have love one to another."

Unless we are willing to renounce all personal feelings and to serve where the *need is greatest*, regardless of personal loves and ties, we cannot truly follow Christ.

The only kinship that love recognizes is that of the divine relationship of all life to God. This is the secret of the power of Christ—to work and serve for love's sake alone without the need of personal relationship or demand. In the service of love so given, we rise above the law and become a law unto ourselves. The Christ sacrifice is one of love alone, voluntary and free, with no other cause than Its own divine nature which gives for the sheer sake of giving, out of pure compassion for His younger brothers, the fallen children of His Father. Because He so gave His Love, we find it easier to love than we did. As said, it is comparatively simple to love when we are already loved, for love begets love and creates its own image. That is the Work Christ is doing for us. By His divine Love, He is redeeming the world by making it possible for us to love, too.

We talk about Christianity being hard to live up to. That is true, but it *ought* to be easier than it is when we think of the immensity of the Love that is so freely bestowed upon us. We ought to be ashamed, and I think we often are. Christ does indeed bear the heavy end of every cross, for He loves where there is so little response and where He receives nothing but the wounds caused by the ignorance and malice of the world, and that is a hard thing to do, yet that is just where Love is most needed, and is why Christ came. The *need* in itself was cause enough for Him to leave the realms of Light and Love and become the indwelling planetary Spirit of this Earth, that we might find life, or Love, more abundant by His cleansing strength.

It is lovely to give as we receive, but it is lovelier to give no matter what we receive. When love is genuine it gives good for evil, love for hate, life for death, and in the giving finds its own cause and its own effect. To the extent that we truly love, we liberate ourselves from all evil and redeem ourselves from all loss. If we can keep loving, we cannot help creating the right condition within ourselves, which in time will disintegrate all that is inharmonious. "Love never faileth," for Love is the great Creator, Destroyer, and Redeemer. Service is Love in action; that is why Service is the shortest, safest, and most joyful road to God. As we serve, we express the Source and goal of our being, which is creatorship or Godhood. That is why real happiness lies only in work of some kind. The world has wasted so much time in seeking happiness through pleasure and idleness, whereas in *accomplishment* only can we find the true joy of life. By work, service, accomplishment of some kind, we draw ever nearer to the Love which is God. To love is to be redeemed, to love is to be happy, to love is to live eternally, for "he that dwelleth in love dwelleth already in God." □

—R.D.G.

Max Heindel's Message



Teachings of an Initiate

THE SECRET OF SUCCESS

(Continued)

Then, having fulfilled the task of mercy, the reward comes with it:

*"The leper no longer crouched by his side,
But stood before him glorified,*

And the Voice that was calmer than silence said,

"Lo, it is I, be not afraid!

*In many climes, without avail,
Thou hast spent thy life for the Holy Grail;
Behold, it is here—this cup which thou
Didst fill at the streamlet for me but now!
This crust is my body broken for thee,
This water His blood that died on the tree;
The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feed three;
Himself, his hungry neighbor, and me.' "*

In these words lies the secret of success which consists of doing the little things, the perhaps seemingly disagreeable things which are close to our hands, instead of going afar and seeking for chimerical phantasms which never develop into anything definite or tangible.

What will doing the former accomplish for us, may be pertinently inquired. Again we may take the answer from the poet, Oliver Wendell Holmes, who tells us of the little chambered nautilus. It first builds a small cell only large enough to hold it. Then as it grows, it adds another chamber which is larger and which it then occupies for the next period of growth, and so on until it has made a spiral shell as large as it can, which it then leaves. This idea he put into the following lines:

*"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"*

When we have come to this point, we have obtained success—all the success that we can get in our present world—and we are entering a new sphere of larger opportunities.

THE DEATH OF THE SOUL

From time to time, seemingly following a law of periodicity, the same difficulties crop up in the minds of students. At the same time a number of letters from different parts of the world ask for information on a subject, at another time on a different one, but after years the same subjects are revived. While help is given the individuals who ask, it may be that many more are interested in the same subject at the same time; hence this lesson on the death of the soul, which seems to exercise the mind perhaps because death of the body is so common and frequent.

Some years ago we published a lesson on "The Unpardonable Sin and Lost Souls" in connection with the sacraments which we were then explaining. It was there stated that all the sacraments have to do with the transmission of the seed atoms, which form the nuclei of our various bodies. The germ for our earthly body must be properly placed in fruitful soil to grow a suitable dense vehicle, and for this reason, as stated in Genesis, 1:27, "Elohim created man male and female." The Hebrew words are *Sacr va N'cabah*. These are the names of the sex organs. Literally translated, *Sacr* means the bearer of the germ; and thus marriage is a sacrament, for it opens the way for the transmission of

the physical seed atom from the father to the mother and tends to preserve the race against the ravages of death.

Baptism as a sacrament signifies the germinal urge of the soul for higher life, the planting of a spiritual seed.

Communion is the sacrament in which we partake of bread made from the seed of chaste plants, and in which the cup symbolizing the passionless seed pod points to the age to come, an age when marriage will be unnecessary to transmit the seed through a father and mother, but when we may feed directly upon cosmic life and thus conquer death.

Finally, *extreme unction* is the sacrament which marks the loosing of the silver cord and the extraction of the sacred germ until it shall again be planted in another N'cabah, or mother.

As the seed and ovum are the root and basis of racial development, it is easy to see that no sin can be more serious than that which abuses the creative function, for by that sacrilege we stunt future generations and transgress against the Holy Spirit, Jehovah, who is the warden of the creative lunar force. His Angels herald birth, as in the case of Isaac, John the Baptist, and Jesus. When he wanted to reward His most faithful follower, Abraham, He promised to make his seed as numerous as the sands of the seashore. He also meted out the most terrible punishment to the Sodomites, who committed sacrilege by misdirecting the seed; and the sin of Onan who wasted it is also a pointer in the same direction.

We are told in the Bible that mankind was forbidden to eat of the Tree of Knowledge under pain of death. But instead of patiently waiting for the periods of propitious interplanetary conditions, Adam *knew* Eve, and since then she has borne her children in pain and suffering subject to premature death. Therefore the abuse of this sacred function for gratification of the passional nature, and particularly perversion, is recognized by esotericists as the unpardonable sin. It is to this James refers when he says, "There is a sin unto death. I do not say that ye shall pray for that."

But occult investigations have proved in this case, as with all other forms of hell preaching, that God and Nature are much more lenient and merciful to man than man is to his fellows. Though the retributive justice meted out to those who have lived lives of sin and vice was found in all cases to be severe, nothing nearly as serious as the "death of the soul" occurs. So far as we have been able to learn, *only the Black Magician who consciously misuses the seed for malicious purposes* faces anything so serious as that implied in the phrase; and there would really be no need of going into the subject at all except that it throws sidelights upon other matters of value to the student. □

(To be continued)

Studies in the Cosmo-Conception

Differences in the Kingdoms

Question: For what kingdoms of life are the three Worlds of our planet the field of evolution?

Answer: The three Worlds of our planet are at present the field of evolution for a number of different kingdoms of life, but only four of these need concern us at present: the mineral, plant, animal and human kingdoms.

Question: How are these related to the three Worlds?

Answer: These four kingdoms are related to the three Worlds in different ways, according to the progress each group of evolving life has made in the school of experience.

Question: Are the bodies of these groups composed of the same material?

Answer: As far as form is concerned, the dense bodies of all the kingdoms are composed of the same chemical substances—the solids, liquids, and gases of the Chemical Region. The dense body of man is as truly a chemical compound as is the stone, although the latter is ensouled by mineral life only.

Question: How is man different from the mineral?

Answer: Man moves, grows, and propagates the species. The mineral, in its native state, does none of these things.

Question: How does man compare with the plant kingdom?

Answer: Both plant and man have a dense body, capable of growth and propagation, but man has faculties not possessed by the plant. He feels, has the power of motion, and the faculty of perceiving things exterior to himself.

Question: How does man differ from the animal?

Answer: When we compare man with the animal we see that both have the faculty of feeling, motion, growth, propagation, and sense-perception. In addition, man has the faculty of speech, a superior structure of the brain, and hands.

Question: Is not the development of the thumb a special advantage?

Answer: Yes. This makes the hand much more valuable than even that of the anthropoid. Man also has evolved a definite language in which to express his feelings and thoughts, all of which place the dense body of the human being in a class by itself, beyond the three lower kingdoms.

Question: How do we account for these differences?

Answer: To account for these differences in the four kingdoms, we must go to the invisible Worlds and seek the causes which give one kingdom that which is denied to another.

Question: What do we find there?

Answer: To function in any world and express the qualities peculiar to it, we first must possess a vehicle made of its material. In order to function in the dense Physical World, it is necessary to have a dense body adapted to our environment. And we must have a vital body before we can express life, grow, or externalize the other qualities peculiar to the Etheric Region.

Question: How does this relate to the mineral kingdom?

Answer: We find that the mineral does not possess a separate vital body and, at once, we see the reason why it cannot grow, propagate, or show sentient life. This absence of one or more of the higher vehicles in the various kingdoms accounts for the differences between them. □

—Reference: *Cosmo-Conception*, pp. 56-57

Western Wisdom Bible Study



Destiny in Words

Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.

O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment:

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

—Matt. 12:33-37

Can any thoughtful reader of this passage of scripture escape the impact of its implication: that, by means of the Law of Cause and Effect, mankind is creating much unpleasant destiny for itself by misusing the great power of words? If one realizes that, as Max Heindel stated, "The use of words to express thought is the highest human privilege," he must be impressed with the tremendous responsibility man has in possessing the wonderful faculty of speech.

The origin of language occurred during the Atlantean Epoch, when humanity "evolved words and no longer made use of mere sounds, as did the Lemurians. The Rmoahals began to give names to things. They were yet a spiritual race and, their soul-powers being like the forces of Nature, they not only named the objects around them, but in their words

was power over the things they named. Like the last of the Lemurians, their feelings as Spirits inspired them, and no harm was ever done to one another. To them the language was holy, as the highest direct expression of the Spirit. The power was never abused or degraded by gossip or small talk. By the use of definite language the soul in this race first became able to contact the soul of things in the outside world."

Languages are expressions of the Holy Spirit, which works through races and the desire body. Race religions were given for the purpose of overcoming the desire nature, and "When the desire body has become sufficiently purified, all men will be able to understand one another, for then the separative differentiation will have passed away." This was exemplified at Pentecost by the Apostles, whose desire bodies had been sufficiently purified to bring about union with the Holy Spirit. Thus they could speak in different tongues and convince their hearers. "This is an earnest of what the disciples will one day attain to—the power to speak all tongues."

The coming of the Christ made it possible for man to secure purer desire stuff for his desire body and to unfold the love and compassion of the heart. Thus as we evolve from under the influence of the Race Spirits, purifying our desires and unfolding the heart qualities, we will surely "out of the good treasure of the heart bring forth good things."

These "good things" will include words so infused with the power of love that they can but result in desirable destiny. Eventually man will cease to speak idle words, will regard speech with reverence and respect, and will "speak 'the lost Word,' the 'creative Fiat,' which, under the guidance of great Teachers, was used in ancient Lemuria in the creation of plants and animals." □

Astrology

The Fiery Trinity

The fiery trigon of Aries-Leo-Sagittarius marks the upward pointing triangle of Solomon's Seal. The downward pointing one is the watery triplicity, and the interlacing of these two is a symbol rich with a wealth of meaning to the thoughtful student. It is significant that the glyph for fire is also the upward pointing triangle, a small pyramid. Even the word "fire" and its etymology yield us added information. It is closely allied to the Latin root "purus," whence we derive our "pure." Fire has ever been the symbol of purity, and as such it was worshipped by the followers of Zoroaster. Purity was the watchword of their life and religion. The Anglo-Saxons had the word "fry," and it is undoubtedly from that more modern source that we have obtained our present word. The words "pyre" and "pyramid" also are connected closely with the meaning of fire. We have much evidence that the ancient peoples built their sacrificial fires on the small, flat platforms which topped all their pyramidal structures.

In astrology, fire becomes the symbol of the spiritual world. As one of the so-called elements, fire simply represents a certain part of the scale of vibration. This has both its form-side and life-side aspects, with numberless ramifications of each.

Each element (fire, earth, air, and water) has three modes of expression: namely, cardinal (movable), fixed, and mutable (common.) Fire can be classed under these three heads: with Aries expressing the cardinal quality, the fire of motion or motive power; Leo, the fixed, manifesting as the fire of emotion, or the heart; and Sagittarius, the mutable, the fire of intelligence, or the mind.

We ordinarily think of fire as a destructive agent, and its corresponding separative power or quality gives us a clue to the individuality that comes into expression under the fiery signs. Fire consumes, and as a result of the breaking down of one form it becomes transferred to other forms of expression. Fire does not destroy except as we understand the word "destruction" in its superficial meaning. The flame of the fire

represents the omnipresent life of the cosmos. It is energy and life itself.

We find that in the western hemisphere prehistoric races worshipped fire as a symbol of Deity. The Hindu god Agni was primarily the god of the altar fire, and represented a trinity in which the earthly fire is joined to the lightning (Jupiter) and the Sun. Certain Brahmans even to this day preserve a perpetual fire in Agni's honor, we are told, much as the vestal virgins of Roman days tended the sacred fire of their temple.

The Greek Hephaestus, or his equivalent, the Roman Vulcan, was another fire god. His workshop was on Mount Etna, where the Cyclops (the single-eyed) assisted him in forging thunderbolts for Jupiter. Vulcan was the god who delivered Minerva, the goddess of wisdom, from the forehead of Jupiter with the single blow of an axe. It was Vulcan's special power to build inanimate objects and then endow them with life, which we may safely interpret as our ancestors's way of symbolizing the story of the sacred fire imbuing mankind with divine life.

The best known of all the fire-god legends is that of Prometheus. He and his brother, Epimetheus, made man out of clay and endowed him with life, but Jupiter withheld fire from them. So Prometheus, with the help of Minerva, stole fire from heaven in the hollow of a reed and brought down this holy fire to man. Jupiter in his anger determined to create woman and send her as a punishment to man for using this divine fire. So Pandora (which literally translated means "the All-Gifted") was sent, endowed by each major god with some gift which gave her power to bring about the ruin of man. Prometheus then was chained to a rock, where each day an eagle (the sacred bird of Jupiter) fed upon his liver. Each night the wound would heal, so that each day brought a new torture. This is something like our days or lifetimes of painful experience, with the healing nights, or death, between, when our wounds heal and we become refreshed and renewed preparatory to a round of further experiences. Prometheus, so the story goes, only could be freed when some other god would voluntarily descend into Tartarus for him. So his torture continued until Chiron, accidentally wounded by his own friend and pupil, Hercules, sought permission to go to Hades for him. Then Hercules was allowed to kill the eagle and set Prometheus free.

Of course in this myth there is a great mass of symbolism, but we are concerned mainly with the portion about the theft of the fire and the consequent punishment. In one sense this sacred fire can be interpreted to mean the mystical kundalini-fire, and the reed (or caduceus) containing the fire, the spinal tube of the human body. It is the old story of man's misuse of the divine gift, and the necessity for "slaying the slayer" before the divine man, Prometheus, can be liberated and re-established in his divine heritage.

The fiery triangle marks the most "combative, aggressive, imperious, commanding, and courageous phases of action." The fire signs are the most positively masculine, and are ruled by the powerful Mars, Sun, and Jupiter, the masculine planets.

Aries represents birth on all the different planes and in all its various meanings. As the place of the Ascendant, it stands for physical birth. It is also the place of emotional and mental birth. It is the place where the Great Unmanifest gives birth to the manifest. Here is symbolized the Father in Heaven, the Higher Self, and the divine driving power of the cosmos. Aries represents the ardor of Spirit, or temperament. It is fiery courage, zeal, enthusiasm, fervor. It is the house of Mars, who, in his truest sense, stands for action, not war, except as war expresses action and courage. It is the sign of the Divine Man himself, the Great Adventurer who dares all.

The Aries native is both fiery and cardinal, therefore quick and decisive in thought and action. He is the cool fighter who can keep his head under "fire" of any nature. Impulsive, intuitive, active, courageous, Aries is the very essence of outgoing energy and action.

It is safe to conjecture that the ancients attached far more spiritual importance and reverence to Mars than we moderns do. Ares, the Greek equivalent of Mars, is synonymous with Aries, the place where pure Spirit gives birth to matter.

As the "Fire of the Heart," Leo pictures the ever burning white flame of devotion, that "fixed, indwelling instinct" that lives in the heart of man. Ruled by the Sun, it is the most regal of all the signs of the zodiac. It is the fixed point of solar energy, inexhaustible and all-powerful, which endows man with a certain sense of security and inherent strength. It is the sign of faith, the most stable and dependable of the fiery three.

As Aries gave us the Father aspect of the Christian Trinity, so Leo, ruling the fifth house, that of children, gives us the Son aspect, the Christ who rules the second or love ray.

Leo individuals are of the fixed and fiery type, an emotional type that acts without much thought guided almost entirely by the heart. Leo knows no reason when his passions are roused. He becomes literally the wild beast of emotion which tears us to pieces. In the average Leo person we look for a pleasure-loving, friendly individual, who may even dip into the less honorable pleasures as a result of sensation hunting. Where we do not find native dignity we may look for much pomp and pretense, a semblance of the royal attributes of this sign. But on the higher planes, the sign of the Lion stands for great vitality, pure emotion, and an unselfish love which gives royally and begs for nothing. It stands for feeling rather than intellect and involved reasoning.

In the fifth house, or that of Leo, we can look for special indications of past destiny. One writer puts it:

"as instincts and impulses to action inherited from past lives."

The "Fire of the Mind" is represented by the third of the fiery triplicity, Sagittarius. It is the "fire of the Gnostic," the consuming urge for illumination prompted by the inherent thirst to know all things. It is the rhythmic mean between Aries, the head, and Leo, the heart. We may designate it as the Holy Ghost aspect of the Trinity. This is the third primary ray, and a combination of the third, fourth, fifth, sixth, and seventh secondary rays.

Esoterically, Sagittarius is the third or outermost degree of fiery emanation, although we often think of Sagittarius as being the highest expression of the three fire signs. This jovian sign is a dual one. The Sagittarian's actions are prompted by circumstances and people. This sign being mutable, the Sagittarian adapts himself to circumstances, becomes the "good fellow," and is generally conceded to be "superior" to the hard-hitting Aries native or the emotional and regal Leo, whereas inwardly he may not be. The double-bodied character of Sagittarius manifests itself in numerous ways. Sagittarius may be considered at the link between God and man, the Holy Ghost aspect.

There is a great longing in the mutable Sagittarian for self-expression or self-completion. This constant urge shows itself in the varied interests, dual love affairs and marriages, versatility of mind, and keen spiritual hunger which make him turn to philosophy and religion for that which he is seeking. Of the three fires, Sagittarius is, in theory at least, the most synthetic. However, at our stage of evolution, this fiery mental sign is more apt to tear down than to build up. Still it represents an intelligent power which is building in a different form even as it destroys.

Sagittarius, corresponding to the ninth house, is the point in the wheel where we always look for expression of the Higher Mind, or the intuition. The mental fire, when directed on the constructive side of life, touches high spiritual planes, and the natives of this type are notably religious, or seem to be in the eyes of the world.

Mars, the Sun, and Jupiter share honors in the rulership of the trigon. Whether we consider celestial, terrestrial, or subterranean fire, one or more of the three always claims dominion. Jupiter has ever been the god of lightning and Mars of warfare and firearms. The Sun represents the cosmic fire or life. These three run the gamut of every form of fire: the molten flame of the volcano, the fire of genius, fireworks, the camp fire, the hearth fire, and so on *ad infinitum*.

In short, one writer sums up the whole matter in a few significant words: "Fire is Divinity....throughout the universe. It permeates life, as it is the very essence of life itself." □

—B.A.

Astrology



Rising Planets

Much has been written about the rising sign, or Ascendant, in a birth horoscope and the influence it exerts on the person's character and disposition. However, there are influences nearly, if not quite, as important, among these being the planet or planets that occupy the Ascendant at the time of birth. They help to modify the characteristics indicated by the Ascendant. Indeed, seldom is a person the true reflection of his rising sign because of the various modifications that are bound to be present in practically every chart. We are concerned here chiefly with the rising planets and the part they play on the Ascendant, as well as the sign in which they are placed, which may or may not be the same as the Ascendant.

To illustrate: The native may have the last degrees of Sagittarius rising with Saturn in Capricorn in the first house. Saturn in its own sign, Capricorn, would of course greatly modify the Sagittarius influence, which makes a person generous and candid as well as good humored and jovial. Sagittarians are very independent, with a strong desire for liberty and freedom. On the other hand, a person with Saturn rising will tend to be discreet, prudent, diligent, and economical. He will often have many obstacles to contend with, and his success in life will depend more upon his own efforts than upon any help he may received from the outside. The Capricorn influence makes him a deep thinker, grave in demeanor, with an inclination to be serious, cautious, suspicious, and sometimes discontented—quite different from the vibrations exerted by Sagittarius. If Saturn is unafflicted, the person has a determination to work to the desired goal, no matter how long it may take or how many handicaps may beset him. If Saturn is afflicted, it will cause him to be gloomy and see life from a biased point of view, with a general sense of dissatisfaction.

Thus we see that the saturnian influence greatly overshadowed the Sagittarian Ascendant, which is ruled by Jupiter, the great benefic. This is further accentuated in a case where the ruling planet is posited in an inharmonious sign—that is, where it is weak—or in the sign of its detriment or fall. For instance, Jupiter is in its detriment in Gemini. Should it be placed in that sign, in direct opposition to the Ascendant, the benefits of Jupiter would be weakened from more than one standpoint, since at the same time it would also be in opposition to Saturn, especially weakened if within an orb of five degrees. All of this would have a very restricting influence upon the Ascendant and its ruler. The situation would be aggravated in the case of Jupiter in Capricorn, since that is the sign of its fall; furthermore, this would bring it into conjunction with Saturn, wide or otherwise, depending upon the degree of orb in which the two planets are placed.

Even though Jupiter should be posited in Cancer, where it is exalted, this position would be weakened by the fact that it is in opposition to Saturn in its own sign, Capricorn.

A person with Saturn rising in Leo, with Leo's ruler, the Sun, in Aries, its sign of exaltation, would have the Leo build, with wide shoulders and narrow hips, but dark hair instead of the light hair of Leo, due to the presence of Saturn in the first house. This person also would be more reserved and quiet than would the pure Leo type, but with added fire when aroused, as the Sun is in Aries and both Aries and Leo are fiery signs.

Another point to be considered exists when the first or the last five degrees of a sign are rising. Then the person is a mixture of two signs and reflects the tendencies of both signs, physically and mentally. If there are planets rising in either sign, the traits of this sign will predominate. If there are planets rising in both signs, the one having the most planets therein will predominate.

The Sun rising at the time of birth gives the native an independent, combative, defensive ambition that is coupled with a love of power and authority. This position of the Sun is an indication of the possibility that the person will rise above the sphere of life into which he is born, into positions of trust, influence, and responsibility. Unless badly afflicted, it also has a tendency to bring honor, the good will of superiors, and general success in life. The Sun placed here, especially if posited in its own sign, Leo, adds a certain appearance of dignity and strength that impresses others.

Should the Sun rise in Aries, which is ruled by the dynamic planet Mars, this would make the person quick-tempered and fiery in disposition, since Aries is a fiery sign, quick to resent imposition. Nevertheless, he would have the faculty of forgiving and forgetting quickly, since he is a lover of justice and freedom. He may have a tendency to be somewhat headstrong, impulsive, and determined. This position of the Sun adds to the vitality and augments the recuperative powers. If the Sun rises in an earthy sign, it tends to make one proud and haughty to excess, opinionated and headstrong. In an airy sign, the person will be just, noble, aspiring, and given to the study of science and art.

The Sun rising in a watery sign gives the native a fondness for the opposite sex, and if in Scorpio, the possibility of making an excellent doctor or chemist.

If the Sun rising or in the first house is not afflicted, it makes likely financial prosperity and the love of power and authority.

If the Sun is afflicted here, it lowers the vitality, making one lack in courage and ambition, therefore lessening the chances of a successful life, unless there are many other aspects that are good enough to overbalance the affliction.

The Moon rising at the time of birth makes the native a lover of change and novelty, and gives a temperament remarkable for its phases—at one moment he may be dark and gloomy and at another, bright and optimistic. Since his mind is easily influenced, it is very important that he exercise great care in the selection of his companions and acquaintances, as he is easily influenced by them; he is very receptive to the vibrations of others as well as to those of his surroundings. This position of the Moon tends to elevate one in life, bringing benefits and advantages from the public through social contacts in which domestic interests are foremost. This is especially so if the Moon is posited in Cancer, which it rules.

The Moon rising in Capricorn, the sign of its detriment, makes the native cautious and careful in money matters, with a tendency to be somewhat too cold and calculating; he is likely to have a disregard for other persons' feelings even though he himself may be quite sensitive to real or fancied slights. He also has a strong tendency to melancholia. If the Moon is afflicted here, it will have a detrimental effect on the digestion; such a person will also experience difficulty in attaining success in occupation or financial affairs, often because of slander, whether merited or not.

If the Moon rises in a fixed sign, especially in Taurus, where it is exalted, it will give the native more stability than would otherwise be the case, but nevertheless he will have a strong desire to spend at least a part of his time roving about. He has a receptive, intuitive, sensitive mind, with an inclination to public life, and therefore should achieve success in an occupation that brings him close to the public, especially one catering to their fancies or needs.

Mercury rising at the time of birth indicates a fine mentality with an inquiring mind, rapid comprehension, and fertility of resource. It makes one quick in speech, thought, and action. As the native is shrewd and diplomatic, he is able to argue successfully for or against anything, according to his inclination. He is fond of literature, writing, or speaking, causing him to be always alert for new information. The native often has some literary ability, as well as excellent imitative talent. Like quicksilver, which Mercury represents, he is a barometer, rising and falling in spirits, this being governed by the environment.

Mercury in Pisces, the sign of its fall, tends to give psychic qualities; however, there is some danger in this position due to the over-receptivity of the nature. There is also a tendency to insufficient mental activity. However, the person with Mercury rising in Pisces is analytical, diplomatic, cautious, and ingenious, while the mind is impressionable, with a retentive memory.

The best positions for Mercury are Gemini, which it rules, and Virgo, wherein it is exalted. In the first instance, the native is always ready to investigate new sub-

jects and, in fact, everything new appeals to him. If Mercury is beneficially aspected here, it indicates a fluent mind that is quick, ingenious, resourceful, unbiased, penetrating, and shrewd. This gives the ability to become successful in business or law, since the native is unlikely to be prejudiced by preconceived or set ideas and opinions. He may also gain some degree of success as a speaker, entertainer or traveling sales person.

Posited in Virgo, Mercury is at the zenith of its power, and indicates a comprehensive, discriminating, active mind with the ability for studying and memorizing. Having these qualities, the Mercury-in-Virgo native can become a good scholar, with a particular liking for languages, mathematics, and literature. He is quite capable in any undertaking requiring ability and dexterity; therefore, he could make an excellent chemist or dietitian. These folks are usually quiet, rather serious, and require a thorough understanding of a subject before being convinced and accepting. An afflicted Mercury indicates selfishness and irritability, someone on the lookout for flaws in everything contacted.

Venus rising at the time of birth indicates a pleasant, agreeable, and cheerful disposition. This is what may be called a fortunate position for Venus, as it is an indication of good health. This position of Venus makes the native attractive to all whom he may contact, assisting him to gain general success in life. He should achieve marked success in matters which give pleasure to others; therefore, he should follow pursuits that minister to their happiness, not only for his personal success but because of the fact that his sunny influence is beneficial to others. He is likely to be a lover of art and everything beautiful and refined, having some musical ability, either vocal or instrumental.

A person having Venus in Taurus as a rising planet and no other planet in the first house would, of course, very strongly reflect the physical appearance and disposition of Taurus but with more beauty of face than Taurus usually gives, due to the fact that Venus is rising. As Venus is the ruler of Taurus, this, of course, strengthens the Taurus traits. Here we have a person who is almost a pure Taurus type.

Venus in Libra, another sign ruled by this planet, gives the native a kind, sympathetic disposition with a rich, refined love nature. It also gives musical and artistic ability, with the possibility of popularity in public life. This position of Venus tends to marriage and intellectual children, and if Venus is well aspected, promises gain through marriage and partnership. Public speaking or singing is harmonious with this position, and the native should be assured of appreciative audiences.

Venus rising in Pisces, the sign of her exaltation, indicates a nature that is charitable, philosophical, easily moved to sympathy and interested in work connected with institutions. If at the same time Aquarius is on the Ascendant, this gives the person a leaning toward social

and prison reform.

Venus is in detriment in Aries and Scorpio. In the first instance, having Venus on the Ascendant gives the native an ardent, affectionate, and demonstrative disposition, giving an attraction for the opposite sex. There is a tendency to impulsiveness and extravagance.

Venus rising in Scorpio gives a blending of the love rays of Venus with the martial fire of Scorpio, and this combination increases the passions and emotions, since Scorpio rules the reproductive system, as does Venus, giving a love of sensation. These natives are ardent in love and passionate in affection, readily attracted to the opposite sex, but such attraction often brings trouble, disappointment, and delay in courtship and marriage. Venus well aspected here gives a deep sense of religious devotion that serves as an outlet for the ardent, passionate feelings, while an afflicted Venus may indicate rather low morals.

Mars rising at birth indicates good practical executive ability, with a fiery disposition that can be rash, headstrong, and impatient at times. The native is generally an enterprising, practical person who will spare no effort in order to succeed. He is able to push himself forward when occasion demands and rise in life through his own efforts, being endowed with a considerable amount of pluck. This position of Mars strengthens the constitution, giving much muscular power and endurance. Mars adversely aspected here shows danger of cuts, burns, falls, bruises, or other accidents.

Mars in Capricorn, where it is exalted, tends to tone down the fiery quality of Mars, making the person quietly ambitious, enterprising, and industrious, and giving him executive, organizing, and business ability. Being willing to take responsibility upon his shoulders, he has the ability to succeed in positions of authority and prominence. His mind is subtle and intuitive, and he is sure in the assimilation of knowledge. He is naturally fitted to take upon himself large responsibilities and to carry on great enterprises. The wider the scope of action, the better he will be satisfied, as he is decidedly efficient in everything he does.

Mars in Cancer, the sign of its fall, indicates the domestic tyrant, since Cancer is the sign ruling the home. Mars placed here gives the native the desire to rule completely over everyone and everything in the home, with no tolerance for any other authority there. This position of Mars gives a rather uncertain temper; when offended, there is a tendency to nurse his ill feelings for a long time, and he does not readily forget an injury. Of course, much of this is modified in the case where Mars is beneficially aspected, giving the native a home-loving disposition and ambitions for a comfortable, luxurious residence; whereas, an adversely aspected Mars can bring domestic trouble, thereby causing many quarrels in the home.

Mars in Libra gives an ardent, demonstrative, loving

nature that has great attraction for the opposite sex. It gives refinement to one's likes, an intuitive mind and an idealistic temperament.

Mars rising in Taurus gives good practical qualities, with executive power and the ability to organize and direct. Quiet ambitions are indicated, as well as the capability of the native to carry out his plans or ideas into practical materialization. As a rule, he cannot be thwarted or deterred by obstacles, but will work persistently where self-interests are concerned and gain the desired goal through tact, diplomacy, and self-confidence. This position of Mars indicates good earning power and the ability to gain pleasure, as well as financial success. However, Mars placed in this sign, regardless of its aspects, can bring sorrow and disappointment through marriage and the opposite sex, much of the difficulty being due to temper and stubbornness.

Jupiter rising at the time of birth is very favorable for success in life, unless Jupiter is afflicted, as the influence of Jupiter is a more or less fortunate one. It indicates the ability of the native to create for himself a splendid future. Having dignity, executive ability, and a powerful personality, which are all necessary for success as a leader in social and business circles, he has little difficulty in reaching a position of prominence. As a rule, he is good-natured, being honorable and upright with a kindly disposition. Having the ability to view all problems in their most general aspect he can overcome opposition with a force of sound but impersonal logic.

Jupiter in Cancer, where it is exalted, gives an intellectual view of life, with intuition, useful imagination, a fondness for all fine arts, cultured amusements, or investigation in the field of occultism. The native has a fondness for home and mother, but nevertheless will take a keen delight in voyages or travel for pleasure, learning, or health. He is ambitious, charitable, humane, kind, and sympathetic, all this making him popular among friends and those of good position and social standing.

Jupiter adversely aspected in Cancer often causes diseases of the blood, occasioned by overeating, as this is one of the weaknesses of Jupiter placed in Cancer and adversely aspected. It makes a person overly fond of the pleasures of the table.

Jupiter rising in Sagittarius, the sign which it rules, has a tendency to bring fortune and general success; this position is favorable for matters connected with sports and with scientific, literary, or religious societies. The native is courteous, affable, polite, generous, and loyal. If Jupiter is beneficially aspected, the person can gain through speculation or by legacy; however, if afflicted, troublesome social affairs are likely, also difficulty through sports and loss through speculation or gambling.

Uranus rising in a birth horoscope marks a person as out of the ordinary, since Uranus is the planet of

originality, invention, and often genius. He is very progressive, with ideas and ideals many years ahead of our present civilization. There is a natural attraction to all advanced subjects, such as occultism, astrology, psychic research, magnetic healing, electricity, and aeronautics. These natives have a deep love for everything profound and wonderful. They tend to make many changes of residence and occupation. Some sudden and unlooked-for changes tend to come into their life, either by sudden reversals of fortune or unexpected gain.

Uranus in Aquarius, which it rules, strengthens the intuition and originality and gives a desire to help those less fortunate than oneself. These natives are sociable, pleasant, and obliging; therefore, they have many friends in all classes of life, some of whom seem peculiar or are engaged in extraordinary occupations. They are great lovers of freedom and are fond of novelty and unusual pursuits, with the ability to succeed in anything of a scientific or mechanical nature.

Neptune rising in a birth chart tends to affect the life of a native in an uncommon manner, since Neptune is by nature occult, prophetic, and spiritual. This gives a particularly sensitive body, capable of feeling the finer vibrations in Nature; whether they are good, bad, or indifferent depends upon the aspects Neptune receives. As the influence of this planet is always more or less psychic, the person either consciously or unconsciously will take on the conditions of his surroundings and of those whom he may contact. He has a mind that is romantic, emotional, and visionary. The physical characteristics of Neptune rising are a very finely organized, slender body with a long head, sharp features, and an expression that is rather mysterious and at times to a degree cruel. The eyes are very noticeable, having a somewhat hypnotic expression.

Neptune is exalted in Cancer. The natives of Neptune in Cancer, unafflicted, are intuitive, with a lovable and sympathetic disposition that is quick to understand the joys and sorrows of others; therefore, they are very well liked, both in the home and among friends and associates. They are fond of home and like domestic comfort, but do enjoy traveling, especially by water.

Neptune conjoined with the Moon in Cancer, which the latter rules, indicates artistic ability, with a keen appreciation of art. This aspect between the Moon and Neptune gives a strong psychic faculty, particularly so since Cancer is a psychic sign.

Neptune rising in Virgo indicates a person with a rather reserved nature that is gentle, constant, and patient. The native has ability in mathematics and in profound, intellectual, and scientific phenomena. He is proficient in pharmaceutical work, as well as chemistry or nursing. His ideas are often considered eccentric by other people. If afflicted, the tendency is to selfishness and deceit. □

—M.H.

News Perspectives



Atomic Energy: Path to Peace or Destruction?

PART II.

NUCLEAR POWER PLANTS

When the first Geneva Conference on the Peaceful Uses of Atomic Energy convened in 1955, there was great optimism. That eternal optimist, H. G. Wells, had foretold almost a half century earlier that the atom would be able to set the world free. However, much of that optimism was very premature.

In 1958, there was growing disillusionment at the Second Geneva Conference that nuclear power could not come close to providing the energy of conventional fossil fuel power. Even though there were already prototype nuclear plants in the United States, Great Britain,

France, and the Soviet Union, the atom did not seem to be a solution for the less developed nations of the world who did not have the finances to venture into the construction of nuclear reactors.

By 1967, nearly half of the new, large-size commercial power plants ordered in the United States were nuclear. Projections made at that time stated that by the year 2000, fifty percent of the electrical power generated in the United States would be nuclear. In 1970, with rising coal costs in the low-sulphur content variety, another upsurge in nuclear power plant orders was noted. At this time over one hundred plants with a total capacity of 100,000,000 kilowatts had been ordered.

It takes power to make the world's wheels go around, and "atomic power" could be cheap and abundant anywhere on Earth. Cheap fuel means a cheap source of electrical power with which to operate heavy chemical and metallurgical industries economically. Coal and oil are so heavy that it becomes very expensive to ship them long distances. Thus, areas poor in the conventional fossil fuels would be limited in the types of industries and populations they could support. With nuclear fuel this was no longer a major concern, since it was in such a concentrated form that shipping was no longer expensive.

The nuclear or atomic furnace is called a "reactor." In this reactor a fluid, usually water, is pumped past the uranium-containing fuel which has been fabricated in the form of rods or plates. Heat created by the fissioning uranium nuclei flows out of the reactor through an intermediate "heat exchanger," to turbines that convert the heat into mechanical energy and then into electrical energy by means of a generator.

The main distinctions between "coal-fired" and "nuclear" power plants are the absence of combustion in the nuclear plants as well as the long line of train cars loaded with coal, ashes, and smoke associated with coal-fired plants. One pound of U-235 uranium can produce the equivalent energy of three million pounds of coal being burned in the coal-fired furnace!

To control a coal fire, a coal furnace has dampers that regulate the amount of air which is available to support combustion. In the nuclear reactor, the dampers are movable metal rods that regulate the amount of neutrons available to support fission. These control rods are of a metal, such as cadmium or hafnium, that soaks up neutrons as they are moved up and down inside a fuel-element box. When they are all the way in, they absorb so many free neutrons that the chain reaction is stopped. As they are gradually moved out, they absorb fewer neutrons and the chain reaction builds up.

The primary water supply which enters the nuclear reactor becomes radioactive and is not allowed to mix with the secondary supply which drives the generators. It is sealed in a closed loop circulating around from the

reactor to heat exchanger and back again. The secondary coolant does not become radioactive, and the serious problems of containing radioactive-steam are avoided. Primary coolant water, according to the Nuclear Regulatory Commission, is not returned to the environment until it falls within federal guidelines on permissible amounts of radioactivity.

The primary water supply is recycled back into the environment. That may pose the greatest danger to man and animal life. If this radioactive water finds its way into algae which is eaten by fish, it accumulates in the fatty tissue in concentrations millions of times higher than in the algae. This is one way radioactivity can become part of the natural "food chain" and be deposited in the bones and tissues of human beings. It is not really known if there are "safe" levels of radioactivity that will not affect marine or human life.

Since present day nuclear power plants are cooled with water, they discharge more waste heat into the environment than do the coal-fired plants. Both types of energy-producing plants contribute to thermal pollution, but with the nuclear plant the added risk of radioactivity is involved. Power plant designers will be required to guarantee that their cooling water will not raise river, lake, or bay temperatures more than the stipulated few degrees above normal within a certain distance of the discharge point. Both coal-fired and nuclear plants must follow these guidelines in the future and cooling schemes such as cooling towers and holding ponds may be necessary to meet requirements. Of the two, the cooling tower is the most efficient, since most of the heat then is transferred to air rather than to the cooling water.

The popular misconception that nuclear power plants can explode like "atomic bombs" still is prevalent in the minds of many people. Since the fissionable material in nuclear power reactors is dispersed throughout a large volume of essentially "nonfissionable" uranium and inert structural material, it is extremely unlikely that the massive energy release that characterizes nuclear weapons could ever occur. However, as we have seen in the "Three Mile Island" accident, a meltdown of the core, which could release radio activity into the air and contaminate a surrounding community, is possible.

This loss of cooling of the reactor core is by far the most "catastrophic" event that could take place in a reactor. In the unlikely event that none of the several protective systems is effective, there could be a complete loss of cooling which would lead to excessive temperature rises and to possible melting of the nuclear fuel core and the release of radioactivity.

Perhaps the biggest problem being faced today is what to do with the "nuclear waste" produced by radioactive fission in the nuclear plants. Since these high-level wastes will remain radioactive for centuries, they must be packaged and stored safely underground so they never will be allowed to seep into the water table

and contaminate drinking sources.

At present, the Atomic Energy Commission has over 75 million gallons of high-level wastes stored in underground steel tanks in isolated locations around the United States. The safety record of these tanks so far has been good, but no one really can state that tank storage is the ultimate solution. With current developments in technology, it now is possible to reduce liquid waste to solid residues by driving off the fluids with heat. These solid residues then can be sealed in metallic containers and stored in salt mines deep beneath the Earth's surface.

By early 1971, licensed nuclear power plants in the United States had accumulated over "100 reactor-years" of safe operation without an injury to the public plus an additional "780 reactor-years" of operating experience without a reactor accident in our nuclear navy. A number of precautions now are being taken to insure the safety of every nuclear reactor under construction in the United States. Plant sites are to be located away from areas of high population, taking into account the frequency and severity of natural catastrophes such as floods, earthquakes, tornados, etc. Design considerations are to be more strictly enforced with government regulations and licensing being applied to equipment standards, operational procedures, and safety checks.

No matter how much effort toward safety and material design is put forth, the unknown factor of "human error" still must be taken into account. Even the safest of situations can become a danger if proper maintenance and repair procedures are not followed. Nuclear power is still a "growing child," and many mistakes possibly are being made. Hopefully, it will prove to be a reliable resource for growth and productivity by the year 2000.

We have seen, through past experience, that practically every new technology raises public fears of a pending catastrophe. This was so in the case of atomic energy, especially when we recall that this great new force was introduced to the world by means of the total destruction of two large cities and the annihilation of tens of thousands of human beings!

Man has unlimited knowledge, if he only will look to his Source, the Divine Creator. Nuclear energy is "power," pure and simple. How we use this power determines what the course of our future will be. Can man harness the atom successfully without blowing this planet apart? Can there be peaceful co-existence of the world super powers for the sake of preserving humanity? We must look ahead positively to the future, and regard the devastation of Hiroshima and Nagasaki as lessons in the *mismanagement* of atomic energy. May our eye be single as we seek to understand, and utilize for human welfare, the powers of this universe. □

N.D. Willoughby

(To be continued)

Book Review



***Cry of the Kalahari*—by Mark and Delia Owens, Houton Mifflin Company, Boston, 1984.**

In 1984 the authors, then doctoral students on leave from the University of Georgia, embarked on a seven-year adventure in the Kalahari desert. Their intent was "to study an African carnivore in a large, pristine wilderness and to use the results of our research to help develop a program for the conservation of that ecosystem." This, eventually, they did, studying both lions and the brown hyena, *Hyaena brunnea*, "one of the rarest and least-known carnivores on earth."

This book, however, is not the detailed account of their scientific findings but, instead, a record, taken from the daily entries in their journals, of life and survival in one of the last and largest pristine areas on Earth. It records exigencies in the face of drought, excessive heat, violent storm, and mechanical failure affecting their "lifelines" of truck and, eventually, bush plane. It depicts vividly the isolation as well as the, to them, welcome solitude, of being the only humans in an area encompassing thousands of

square miles. It records financial frustration and desperation—running out of money with which either to continue research or to return home—and the exultation when, several times at the last minute, another research grant came through. It tells of the effects of severe illness and malnutrition—at one time Delia Owens suffered simultaneously from malaria, hepatitis, mononucleosis, and anemia—and of the authors' determination to continue their work despite such obstacles.

Finally, far from being an idealized "animal story," this book graphically portrays the brutality as well as the beauty of the environment. The "kills" of the lions are pictured as vividly as are their more endearing meanderings through the authors' camp, when they happily chewed on the truck's tires and investigated the tents. Worse, however, are the depredations inflicted by human trappers, hunters, and poachers, about which the authors also leave little to the imagination.

Still, much of beauty is recorded, ranging from descriptions of the stark, dramatic landscape and the seemingly primeval storms to heartwarming accounts of the antics of lion and hyena cubs, William the shrew and Laramie the lizard, and the hundreds of incredibly tame birds who soon discovered that the authors' camp was a source of handouts and, evidently not least in their estimation, human attention!

Most important, however, this book is an impressive, indeed inspiring, account of human determination, courage, and single-minded pursuit of a worthwhile goal. It is a true story of what man can do if he only will. It is well worth reading, both as a tale of often spellbinding adventure and as a virtually unique example of individual human endeavor and progress. □

—D.F.

Readers' Questions



HOW LONG WILL THE CHRISTIAN RELIGION LAST?

Question:

When the coming New Age arrives, will Christianity have served its purpose?

Answer:

No. Christianity will not have "served its purpose" for a very long time to come. In fact, it has barely begun, and only a small proportion of the world's population now consider it their religion.

The coming New Age, the Aquarian Age, will bring in a higher phase of Christianity than the present popular concept, but Christianity will not fully flower until the Sixth Epoch, the New Galilee, when Christ will return to the Earth in an etheric body and take charge of those who have chosen to follow Him.

In *The Rosicrucian Cosmo-Conception* we find the following information

concerning the purpose and destiny of Christianity: "All race religions are of the Holy Spirit. They are insufficient, because based on law, which makes for sin, pain, sorrow, and death.

"All Race Spirits know this, and realize that their religions are merely steps to something better. This is shown by the fact that all race religions, without exception, point to One who is *to come*. The religion of the Persians pointed to Mithras: of the Chaldeans to Tammuz. The old Norse gods foresaw the approach of 'The Twilight of the Gods' when Surt, the bright Sun Spirit, shall supersede them and a new and fairer order be established on 'Gimle,' the regenerated Earth. The Egyptians waited for Horus, the new-born Sun. Mithras and Tammuz also are symbolized as solar orbs, and all the principal Temples were built facing the East, that the rays of the rising Sun might shine directly through the open doors...All these facts show that it was generally known that the One who was to come was a Sun Spirit and was to save humanity from the separative influences necessarily contained in all race religions.

"These religions were steps which it was necessary for mankind to take to prepare for the advent of Christ. Man must first cultivate a 'self' before he can become really *unselfish* and understand the higher phase of Universal Brotherhood—unity of purpose and interest—for which Christ laid the foundation at His first coming, and which He will make living realities *when He returns*."

"Law must give place to Love, and the separate races and nations be united in the one Universal Brotherhood, with Christ as the Eldest Brother.

"The Christian religion has not yet had time to accomplish this great object. Man is still in the hands of the dominant Race Spirits and the ideals of Christianity are yet too high for him....We must bear

in mind that the time which has elapsed since the coming of Christ Jesus is but little more than a moment in comparison with the duration of even one Day of Manifestation....In the Sixth Epoch, the New Galilee,the unifying Christian religion will open the hearts of men, as their understanding is being opened now."

JESUS' SILVER CORD

Question:

Will you explain what happened to the silver cord when the Christ Spirit took possession of the vital and physical bodies of Jesus?

Answer:

The silver cord remained connected with the higher vehicles of Jesus, namely, the mind and desire body, and through them with the Spirit, until the crucifixion. When the silver cord is broken, the influx of life ceases, and the body dies. It is not possible to transfer the connection of the silver cord from the higher vehicles of one person to those of another. Thus Jesus was connected with his physical body by the silver cord during all the time that Christ was using that body. This, however, did not hamper Jesus' movements at all for the silver cord is capable of unlimited extension. At the crucifixion or shortly after it the silver cord was broken, and death of the physical body occurred. Then Jesus was liberated into the Desire World, taking with him the seed atoms of all his vehicles, and the Christ Spirit entered into the Earth and became its indwelling planetary spirit.

THE RETURN OF THE CHRIST

Question:

Does the Rosicrucian Philosophy teach that the Christ is due to return soon?

Answer:

It is taught in the Rosicrucian Philosophy that the Christ will return to reign as King and Priest over humanity at the beginning of the New Galilee, which is the next or sixth Epoch, following the present Aryan Epoch. Just when this will occur depends upon the progress made by humanity, for certain conditions must be fulfilled before the Christ can return. Let us see what these conditions are, in the light of the Western Wisdom Teachings.

There are seven great Periods or "Days" in our scheme of evolution: the Saturn, Sun, Moon, Earth, Venus, Jupiter, and Vulcan Periods. We are now in

the second half of the Earth Period, having only a few million years ago passed the nadir of materiality and begun our evolution into a more spiritual state. In the Saturn Period, the beings we speak of as the Lords of Mind were the humanity; in the Sun Period, the Archangels were the humanity; and in the Moon Period, the Angels.

In each Period there was One who was the most highly developed, the highest Initiate. In the Saturn Period the highest Initiate attained to that point where He became one with the highest aspect of the Triune God (the Will Principle). Hence He is called *the Father*—the Father of all who evolved in our evolution.

In the Sun Period the Highest Initiate evolved to the point where He became united with the Second Aspect of the Triune God (the Wisdom Principle), and therefore He is the Son. This is the Cosmic Christ, the unifying Principle which is correlated to the vital body of man, the vehicle affected principally by the initiatory process ushered in by the Christ. The lowest vehicle of the Christ is the Life Spirit, correlated to the universal World of Life Spirit, whence comes the intuitive impulse of man.

The highest Initiate of the Moon Period, Jehovah, or the Holy Spirit, reached the stage where He became united with the Third Aspect of God, (the Activity Principle). Jehovah has charge of the races, directing the Archangels who are permitted to assist Him as Race Spirits in the work of overcoming the desire body, or preparing for union with the Holy Spirit, and for the coming of the religion of the Son. The lowest vehicle of Jehovah is the Human Spirit, co-relating Him to the World of Abstract Thought, where everything is separative and therefore pertains to self-seeking.

All the human founders of race religions, such as Confucius, Laotse, Tammuz, Mithras, Zoroaster, Buddha, Moses, etc., were Sons of Seth and Initiates in the Jehovistic Mysteries. At their initiation, each became ensouled with his particular Race Spirit, and this Spirit, speaking through the mouth of such an Initiate, gave laws to his people. These laws manifested *sin* because the people did not obey them fully, and thus contracted debts of destiny.

About 2000 years ago, the Desire World of the Earth was seen by the Higher Ones to be getting murky and impure, because man was unable to control his impulses. In spite of the Laws given by Jehovah, most of the people were controlled largely by their emotions, and after death had to remain in Purgatory most of the time between incarnations. There was little progress, and it was evident that humanity must have help different from the laws of the Race Spirits if they were to progress. So it was that Christ volunteered to come to the Earth and serve as its indwelling Spirit, so as to purify its atmosphere and thus give man the opportunity to obtain purer desire stuff for his desire body, and also to encourage man to unfold the Christ *within*.

Now we can see why the assistance of the Christ was necessary. Under the regime of Jehovah, with the restraining force applied from without, unity is impossible. Therefore, the Christ, who possesses as a lowest vehicle the unifying Life Spirit, and for each human being is, in a sense, an impelling energy applied from within, must enter into the dense human body. He must appear as a man among the men and dwell in this body, because only from *within* is it possible to conquer the race religion, which influences man from without.

"Christ could not be born in a dense body, because He had never passed through an evolution such as the Earth Period. He had ceased to use, ordinarily, vehicles such as would correspond to our human Spirit, mind, and desire body, although He had learned to build them in the Sun Period, and retained the ability to build and function in them whenever desired or required. He used all his own vehicles, taking only the vital and dense bodies from Jesus. When the latter was thirty years of age Christ entered these bodies (at the Baptism) and used them until the climax of His mission on Golgotha. After the destruction of the dense body, Christ appeared among His disciples in the vital body, in which He functioned for some time. The vital body is the vehicle which He will use when He appears again, and it is being preserved for that purpose.

"Thus the Christ is now guiding the Earth in its orbit from within, and will continue until we have learned to vibrate to that attribute, *love*, whereby we shall be able to apply the power to our own planet, and thus guide it in its own orbit from within."

The nadir of materiality was passed a few million years ago. Henceforth, the tendency will be up into rarer substance. With the coming of the Christ, a process of etherealization was begun for both man and the Earth, and it is stated in the Western Wisdom Teachings that in the New Galilee the Earth will be transparent and man will function in his soul body, composed of the two higher ethers of the vital body.

Now, in view of what must be accomplished before Christ can return, does it seem likely that He will come soon? There are encouraging signs of progress in our world today, but we can hardly deny the facts that much of humanity still is under the control of the Race Spirits and that comparatively few of the adherents of Christianity have yet been able to demonstrate in their lives the exalted ideals of selflessness, impersonal love, and brotherhood taught by Christ Jesus.

As the Christ Rays become stronger and stronger each year, and as we move closer to the vibrations of the humanitarian sign Aquarius, we hopefully will progress more rapidly in dissolving race barriers, and living in love and fellowship as prompted by the Spirit through the voice of Intuition. We will, by loving, self-forgetting service to others, evolve our soul bodies sufficiently so that we can "meet Christ in the air and be

with Him for the Age."

However, "of the time of his coming, no man knoweth, neither the Son, but only the Father."

THE RELATIVE DEVELOPMENT OF CHRIST

Question:

Was Christ more highly developed than the Lords of Mind, who were the humanity of the Saturn Period? If so, then by analogy may we conclude that Jehovah is higher than the Archangels, and that Jesus is higher than the Angels?

Answer:

Yes, to all three. This conclusion may be arrived at as follows: Jesus, we are told in some of Max Heindel's unpublished notes, had taken the Initiations of all the Lesser Mysteries, the Venus Initiation being his last. Therefore Jesus at the time of the Crucifixion was two and one-half World Periods ahead of our ordinary humanity, since we are only half-way through the Earth Period. By analogy, we are justified in assuming that there was a similar difference in development between Christ, the highest Initiate of the Sun Period, and the Archangels, who were the ordinary humanity of that period. The Lords of Mind, who were the humanity of the Saturn Period, were exactly one World Period ahead of the Archangels. Therefore if Christ through Initiation had progressed two or more World Periods ahead of the rank and file of the Archangels, He would thereby have been one or more World Periods ahead of the Lords of Mind. This demonstrates our theorem. Certainly Christ had not progressed far in Initiation if He had not gone as far as this.

By similar reasoning we may infer that Jehovah, the head of the angelic life wave, is more highly advanced than the Archangels, and that Jesus is higher up in the scale of evolution than the Angels. There is no direct statement in the Rosicrucian philosophy on these points, but Max Heindel has told us that analogy is the Master Key that will unlock all mysteries, and that the axiom "as above, so below," applies on all planes of Nature. Analogy shows that there is little doubt as to the correctness of the above conclusions.

It is interesting to observe in this connection that the Elder Brothers of the Rosicrucian Order, headed by Christian Rose Cross, have progressed in the past 2000 years to a point where their development is superior to that of Jesus (not Christ) at the time of the Crucifixion. The Elder Brothers have taken the Initiations of all the Greater Mysteries, the Vulcan Initiation being the last, whereas Jesus had only gone as far as the Venus Initiation. The Elder Brothers are thus three and one-half World Periods ahead of our present humanity. □

Nutrition and Health



Mental Malpractice

"Man causes his own sickness and suffering. In almost all cases he is more or less to blame for being sick and he as truly owes society an apology for being sick as he does for being drunk."

—Sylvester Graham (1840)

It is my personal opinion that one of the most important things a person can do in this lifetime is to accept *full* responsibility for his/her own health. I believe that one can do this by becoming a truly discriminating person. Most of us tend to relate discrimination to male vs. female, black vs. white, etc. However, if one begins to think about what she/he says, does, eats, thinks, and wears, then one is well on his/her way to becoming discriminating.

It seems that because many do not practice discrimination (especially in regard to what foods one crams into one's mouth, and what thoughts one allows to rattle around in one's head), one chooses to enjoy "Mental Malpractice."

Mental Malpractice seems to be epidemic lately. People appear to enjoy talking about and hanging on to the "I don't have," "I can't afford it," and "times are terrible" attitudes.

Research shows that *energy follows thought*. If this is true, wouldn't it be better to have energy following thoughts such as "I know I can make it," "I feel great today," "I am a winner," or Dr. Robert Schuller's statement: "Tough times never last, tough people do!"?

What do you mentally practice every morning? Do you awake excited about the day, ready to go out and meet life's challenges with energy and love? Or, do you roll over, groan, and say, "Good grief, it's morning."?

If you want to let go of Mental Malpractice and begin to enjoy life, try this experiment. For three weeks, just 21 days, begin each morning with:

- 1) Thanks and praise.
- 2) While you are getting ready, take time to look yourself in the eye (a mirror helps) and say "I am lovable, and I believe in myself." This

may be difficult for some of you. If it is, you need it the most. (I've been there, I know.) So remember, this is only an *experiment*. Your subconscious begins to believe whatever you tell it. It does not judge you. Try it!

3) Listen to yourself talk and begin to change the negative mental malpractice statements to positive ones.

You can do it! As R. Conklin said: "*The music of your life is written by the warmth of your love, by what you think and do.*"

Three simple words may be the key to your success in all areas of your life. If you are not experiencing living to the fullest, you may want to take a look at your *attitudes, beliefs, and commitments*. Love is the key ingredient to allowing you to experience the good, the true, and the beautiful, but what is your attitude, belief, and commitment to accomplishing your full potential in this lifetime?

What is your attitude about work, home, parents, spouse, money, religion? Do you see yourself as a possibility thinker or as someone who worries about everything? Have you ever wondered why things just don't seem to work out for you? It *could* be your attitude. More and more people today are realizing the power and magnitude of positive or possibility thinking. Instead of a negative "I can't do that," they're saying, "This is a real challenge, I can't wait to see the outcome."

Dr. Robert Schuller says there are *no* problems, just challenges. Check your attitude. How do you feel about that statement? If you are in total disagreement, perhaps you have a fairly strong negative attitude. You may want to meet the challenge of paying attention to your attitude. It could mean the difference between being a successful failure or a total success. "Think about what you think about." □

—Patricia Gayle Foster

Nutrition and Health



Clean Wholesome Proteins

Nuts and Nut Butters: Next to fruits, nuts are one of the essential foods in a well-balanced and wholesome diet. Nuts are highly nutritious, representative of Nature's most concentrated food. They contain, in their dry state, an average of 5 per cent water, 20 per cent protein, 50 percent fat, and 2 per cent mineral matter. With the exception of the chestnut, nuts contain only a small percentage of starch. As in all seeds, the mineral matter of nuts contains a large amount of phosphoric acid, potash, and magnesia, while they are deficient in sodium, lime, and chlorine. They always should be eaten, therefore, with fruits or green leaf vegetables or fruit juices, to make up for this deficiency.

Nuts often are used as a dessert after a heavy meal. In this case they are harmful, as they require the full action of the digestive juices. Combined with fruits or vegetable salads, nuts make a complete meal in themselves, and their indigestibility in most cases must be attributed to lack of wisdom in the choice of food

eaten with them. If nuts are thoroughly masticated, used in small quantities, and well combined, they easily are digested and utilized by the human body.

Emulsification of nuts is obtained artificially by machinery to a degree reached only by the most careful mastication. As many people have more or less defective teeth, the entire edible nut seldom is reduced by mere mastication to such a state as to contain no hard particles when it enters the stomach. Even small particles of such concentrated foods as nuts are not easily penetrated by the digestive juices. Consequently these particles often pass undigested through the alimentary canal. Experiments have proven that the coefficient of digestibility is from 5 percent to 10 per cent higher in nut butter than in whole nuts, even if they are well masticated.

Although people who have defective teeth should use nuts in the form of nut butter, attention should be paid to the fact that some nut butters are made from highly roasted nuts which contain free fatty acids and are often heavily salted. Such preparations are not wholesome, as they overtax the liver and kidneys. Nuts used in the preparation of nut butters should be dried or evaporated at a temperature of not more than 160 degrees F. to preserve the vitamins and to remove sufficient moisture to make the nuts crisp. In this condition the nuts can be converted into a smooth butter which easily is assimilated and is superior in nutritive value to flesh foods.

Legumes: Legumes in their dry state have a high percentage of proteins—over 20 per cent—resembling in this respect nuts: from 1.5 to 16 per cent fat, and from 50 per cent to 60 per cent carbohydrates, mostly starch. The soya bean ranks highest in protein, many varieties ranging as high as 35 per cent; in fat content, the soya bean totals 16 per cent to 18 per cent. The composition of mineral matter of legumes resembles that of cereals, with a large amount of phosphate of potash and magnesia; they are, however, deficient in soda, lime, and iron; only lentils have an appreciable amount of iron. Legumes are therefore decidedly acid-forming; in fact, in their ripened seeds are stored small amounts of purin bodies. Their high protein and carbohydrate content, with a corresponding deficiency in alkaline-reacting organic salts, renders them acid-forming. They should be eaten in moderation and with discrimination.

Beans and peas are especially valuable; they may be used at different stages of their growth, namely, as tender pods (string beans and sugar peas) which can be gathered when the seeds are less than half-grown. In this form, if eaten with the pods, they have an alkaline reaction, as they contain more lime and less phosphoric acid. The "mess of pottage" that Jacob sold to Esau for his birthright is supposed to have been made of lentils. A Hindoo proverb says: "Rice is good, but lentils are my life." The Arabs fed their horses ground beans to

prepare them for extraordinary exertion.

In Eastern Asia, the soya bean is one of the chief providers of protein and fat. It contains more than four times as much protein as rice, also 16 per cent fat. It is manufactured into a great variety of products, all having a high percentage of protein. Soya beans, when about three-quarters grown, make a most palatable and nutritious green vegetable like the green pea or the lima bean. A vegetable milk is made from the dried beans. The milky emulsion thus obtained is similar in appearance to cow's milk, but naturally of a different chemical composition, especially in mineral elements, owing to its deficiency of calcium, sodium, and chlorine. This soya bean milk frequently is used in making bread, cake, and in creaming vegetables. If left in a warm place, it will turn sour like animal milk; the curdling of the milk may be produced by the addition of some lemon juice. The fat or oil of the soya bean is of excellent flavor and is used for culinary purposes throughout the Orient. It is more easily digested than are animal fats and is equal in nutritive value to peanut oil.

Lentils flavored with green-leaf vegetables make excellent soups and stews. The preparation of legumes, especially in their dry state, is of great importance. In order to insure their digestion and assimilation they should be cooked in soft, or better still in distilled, water. It is advisable to soak lentils and beans over night in water to soften them. Experiments have shown that the digestibility of legumes is facilitated by using distilled water in cooking; they can be made still more palatable if served in the form of puree by pressing the boiled seeds through a sieve. Steam cookers or double boilers are very suitable for preparing legumes; two or three hours generally will be necessary before the legumes are done. The addition of a little lemon juice, some vegetables and savory herbs also will promote their digestion.

Flours made from dried peas, beans, and lentils are excellent for making soups and purees, but a double boiler should always be employed for this purpose to prevent scorching. They should be simmered slowly.

If properly prepared and not eaten in excessive quantities, legumes, well-combined and balanced with green-leaf vegetables, are not hard to digest. No starchy food should accompany such a meal. With these necessary precautions, legumes admirably will replace animal foods without the usual disagreeable symptoms occurring during the process of digestion. If eaten often and to excess, however, they produce acidity of the blood on account of their large amount of nitrogenous matter and acid-forming elements. Outdoor workers can digest legumes better than can sedentary workers.

Peas may be eaten with or without the pods. Green peas form a nourishing and palatable food. They contain 9.50 per cent sugar and other carbohydrates, and 5.54 per cent of protein, with a small amount of fat.

The mineral matter contains an abundance of magnesia and iron.

Dairy Products: Cheeses are concentrated foods, rich in casein, fat, lime, phosphoric and sulphuric acids, containing from 3 per cent to 4 per cent table salt. They are, therefore, highly acid-forming foods, and should be eaten in small quantities combined with vegetables. Cottage cheese, if made from whole milk and unsalted, is the most wholesome form of cheese.

Eggs, containing as they do an excess of nitrogen and phosphoric acid, are highly acid-forming. For this reason they should be consumed in moderation, and always combined with vegetables or citrus fruit juices which are strongly alkaline; salads comprising green leafy vegetables are preferable. Beaten eggs for omelette may be vegetized by the addition of a teaspoonful of dried powdered vegetables such as celery, spinach, or beet leaves. This contributes to the alkalinity of an otherwise acid-reacting food. Eggs are also desirable poached, coddled, or soft boiled.

Fruits rich in protein: The avocado is richer in protein than most fruits, and the best varieties have more than 20 per cent fat in a palatable and digestible form superior to butter fat. It is an excellent addition to combination raw vegetable salads.

Sun-dried olives contain as much as 5 per cent protein and 50 per cent fat, and are equal to some nuts in nutritive value. Eaten with sweet fruits, they make a palatable wholesome combination. Only in the fully ripened, sun-dried olives are all the nutritive principles of the olive preserved. Although they still retain some of the bitter taste, which is pronounced in the matured olives while on the tree, they are undoubtedly more wholesome than the pickled olives.

Carob is rich in sugar, fairly so in protein, and readily assimilable. Both ground carob in the form of meal or flour and the molasses-like syrup that the pod yields are pleasing additions to the human diet. The whole pod, if thoroughly masticated and seed ejected, will serve as a sort of confection. Chewing the whole pod, as is, encourages thorough mastication, yielding needed exercise to the teeth and generating enough saliva and pepsin for good digestion. As a breakfast food, carob is richer and carries more protein than wheat. Well balanced in its constituents, it compares favorably with cow's milk. The carob pod, meal, or flour require no cooking to be palatable; they are nourishing and easily digested.

Grains: The average percentage of protein contained in water-free grains is: rice, 9.00; corn, 11.20; oats, 11.90; rye, 13.50; whole wheat, 15.70.

Oily Seeds: All natural seeds rank high in protein viz: caraway seed, 19.84; poppy seed, 19.40; flax seed, 22.60; mustard seed, 27.59; sunflower seed, 14.20; sesame seed; 35.99. □

—L.R.C.

Healing



How We Can Help in Healing

When we concentrate together in the Temple, we burn with a fire of spiritual fervor and become radiant with a healing power which we sense physically. We radiate this power to our friends at a distance. We are exhilarated and invigorated as we bless.

We, as Rosicrucian students, are sharing our united realization of spiritual life with thousands of others in all parts of the world. We are personifying the love and blessings of our Father. When we are positive and radiant with love, students even at a distance feel our influence and also become positive and radiant. As they become charged with good feeling, the creative energy of love enters to heal their bodies.

All human beings, whether in or out of the physical body, live in the love of God, the Creator. Love is superior to space, and those in sympathy with one another are united by their sympathy even though they be miles apart. Students who are in sympathy with the members of this Fellowship feel what

we feel, and are blessed by our positive realization of life, love, and wisdom.

We keep ourselves positive in a most joyous realization of life and love so that everyone who vibrates in sympathy within our sphere of influence feels inspired with the healing power of that life and love. The beautiful part of it is that anyone studying the Rosicrucian Teachings can cultivate this same attitude of mind and become positive in reaction to every depressing thought—a center of beneficent influence radiating to everyone in his or her sphere.

When we live in weak and thoughtless states of mind, we only can suffer and fail, but as we become positive and superior to those negative states, we realize a greater measure of health, happiness, and success.

Our progress in spiritual power depends on how we exercise our minds and organize the creative possibilities within our nature. This great truth is open to all; anyone can enter this path of spiritual progression. He can begin to study and practice the principles of the Rosicrucian Philosophy and they will become the source of joyous, creative activity in his life throughout eternity. Thus he can regenerate his personality into a positive power for good.

We all can be channels through which the great healing power will flow. Patients have spiritual bodies as well as physical bodies. We can minister to their distressed and weakened Spirits. We can give spiritual aid to those who are too weak spiritually to overcome.

We must ever live the gospel of love, and help to organize love in mankind so that it will overcome the aggregate organized forces of selfishness and hatred. May we ever study and apply the principles of the Rosicrucians! □

HEALING DATES

December 7—13—20—27

For Children



The Visit of the Kings

Judith planted her feet firmly on the ground and tugged at the rope. "Come on, Ebenezer," she said impatiently.

The donkey planted his feet firmly on the ground and said, "Eeee-haw!"

Judith tugged and tugged as hard as she could, but the donkey stood perfectly still, saying "Eeee-haw!" over and over again. He didn't budge an inch.

"Ohh, Ebenezer, what am I going to do with you?" wailed Judith. "Don't you want to go home and get your supper?"

"Eeee-haw!" answered Ebenezer, still not budging an inch.

Judith shivered. It was bitter cold and almost dark. Wind howled around the olive trees and right through her thin shawl. She thought of the warm fire in the hearth at home, and of the hot food Mother was cooking.

How she wanted to go home and get warm! But she didn't dare leave Ebenezer, no matter how stubborn he was. Her family had few possessions, and the donkey was their only beast of burden. Her parents would be very angry if she came home without him.

"Come on, Ebenezer," Judith tried again. "I'm so cold, *Please* come home."

"Eeee-haw!" brayed Ebenezer, as stubborn as ever.

Judith gave one more half-hearted tug on the rope, and when Ebenezer still didn't move, she sat down on a cold rock and started to cry. The way it looked, she was going to have to spend the whole night outside with that miserable donkey. She was so cold and so hungry, and it all seemed too much to bear.

For a long time Judith sat with her head in her hands, sobbing bitterly. She had no idea how many minutes went by.

"What is wrong, little one?" asked a gentle voice unexpectedly. "Why are you out here all alone? Why are you crying?"

Judith looked up, surprised to see three men standing before her. Each man wore a crown, each man was dressed in royal robes of beautiful colors, and each man was leading a camel. At first she didn't see Ebenezer at all, and was frightened. Then she noticed that he had wandered into a nearby field and seemed to be watching intently.

"Is that your donkey?" asked one of the Kings.

Judith nodded, quite unable to say anything.

The King smiled. "He was blocking the road when we came along, but once he saw our camels he certainly moved over in a hurry."

Judith giggled. Stubborn old Ebenezer had never been very stubborn around camels. She could just picture him scurrying out of the way of those three.

"Who are you?" she asked.

"We are Kings from lands far away, and we are going to visit a baby born there in Bethlehem," was the answer.

"A baby?" asked Judith, wonderingly. She knew most of the babies in Bethlehem, and although they were sweet and fun to play with, she couldn't think why anybody as important as a King would want to visit one of them.

"Yes," the King said, smiling. "A very special child. But you haven't answered our questions yet. Why were you crying and why are you out here alone on such a cold night?"

Judith had forgotten that she had been crying, but when the King reminded her, she started all over again. "Because Ebenezer won't go home and I can't go home without him and I'm cold," she sobbed.

"Poor child," said the King, "of course you are cold." Before Judith realized what was happening, he had wrapped her in his cloak, set her upon his camel, and mounted the camel himself.



"You'll freeze if you stay out here any longer," he said. "We will take you with us to visit the baby, and then we will take you home."

The King's cloak was so warm, and his arms so comforting as he held her, that Judith snuggled against him the way she often did with her father. It felt so good just to be warm again that she didn't try to think about anything else. Then suddenly, she remembered.

"But Ebenezer—I can't leave him," she said.

"Do not worry," said the King. "Ebenezer will come with us. Come, Ebenezer," he said firmly to the donkey, who was still watching from the field.

"Eeee-haw!" protested Ebenezer.

"Never mind that," the King said to him, "Come along now. You have been enough trouble for one night."

Judith stared as Ebenezer got into line behind the last camel and began to follow meekly along, even though no one was holding his rope. She had never known Ebenezer to come without being prodded.

"How did you make him do that?" she asked, wide-eyed.

"I just sent him the right thoughts," answered the King, smiling.

The little procession made its way through the town. It passed many of the houses where the babies whom Judith knew lived, and each time she wondered if this baby was the one the Kings wanted to visit. But they never stopped. After a while they passed the last house, and left the lights of town behind them.

"Where are we going?" asked Judith.

"You will see," answered the King. "We are almost there."

The King turned his camel from the road and guided him carefully across a field of stubble and rocks. Judith, who was almost asleep, blinked her eyes and opened them wide when she saw that they had stopped in front of one of the many caves that surrounded Bethlehem.

She recognized it as the cave where travelers who stayed at the inn usually left their animals. And animals were certainly there: sheep and camels and a goat or two and the innkeeper's big yellow dog. But besides that, a number of people were in the cave, standing quietly or talking in soft voices. Then Judith was amazed to see a baby lying in the manger that was kept for baby animals. With the baby were a beautiful lady singing a lullaby, and a strange man who stood straight and tall and stern.

Most surprising of all was the fact that, even though it was dark everywhere else, it was not dark around the cave. Everything there shone with a lovely white light, and the light was strongest of all around the baby.

"Is that the baby you're going to visit?" whispered Judith. Somehow it didn't seem right to talk loudly.

"Yes," said the King, lifting her down, "this is the child. Come, we will go in."

The King took Judith's hand and they went into the cave, the other two Kings following. Once Judith looked back and saw the camels and Ebenezer standing quietly together.

"Ebenezer?" she whispered.

"Ebenezer will stay right where he is until we are ready to leave," the King assured her.

The people in the cave made way for the three Kings and Judith. Some bowed or touched their foreheads in greeting. When the baby's father saw them, he seemed to recognize them and his face grew less stern. The baby's mother gave Judith an especially sweet smile.

The Kings knelt down in front of the manger where the baby lay. Judith had never thought that a King would kneel down in front of anybody. But it seemed the right thing to do, so she knelt, too.

The Kings, still kneeling, each put a present on the ground next to the baby. Then they bowed their heads for a long time, as if they were praying.

Judith wondered if she was supposed to pray, too. She couldn't think of anything to pray about right that minute, so she looked around instead. At first she was a little bit afraid of the baby's father, but when she saw how gentle his eyes were, she decided he must really be very kind and wasn't afraid any more. The baby's mother was so beautiful that Judith stared at her until she remembered that her own mother had told her it was not polite to stare. Then she squirmed a little and tried to look away.

The beautiful lady saw Judith squirming and said kindly, "I am so glad you have come, Judith. When little Jesus is older I will tell him of your visit, and he

will be glad, too."

"Little Jesus. So that is the baby's name," thought Judith. "But how does the lady know my name?" So many unusual things had happened that evening, though, that she didn't wonder about it too much.

The baby stirred in his sleep and smiled. When Judith's baby brother smiled in his sleep, her mother always said that was because the Angels were singing to him.

"Are the Angels singing to little Jesus now?" Judith asked the beautiful lady.

The lady looked tenderly at Judith. "Yes, my dear, they are. And they are singing to all of us," she said.

Judith listened as hard as she could, but she couldn't hear anything that sounded like Angels singing. But for some reason she was quite sure that the lady was right. *Something* was making her feel very warm and very good and very happy in a quiet kind of way. She was content to stay on her knees for many more minutes, looking at the baby and just being glad.

When the three Kings rose, Judith did, too.

"It is good that you are here," said the baby's father. "At last that for which we have prepared all these years has begun."

"Yes," said the King. "We met many of our brethren along the way. They, too, would have come, except that their work keeps them in their own lands. But they know and rejoice."

"And the little one?" asked the baby's father. "Is she, too, destined to be one of us?"

"Yes," answered the King, "it is no accident that we encountered her on the road this night. Long after she has forgotten her struggle with the recalcitrant donkey, she will remember the blessed child and all that has transpired here. She is puzzled now, but happy, and when she is older, she will understand. When the time comes, she will take her place among His followers."

Judith looked up at the king and smiled. She certainly *was* puzzled, but she certainly also was happy. Somehow she was sure that when she got older she *would* understand. Right now, it seemed enough just to feel so very happy and so very good.

"And now we must take our leave. The child and the donkey must be returned to her parents, who doubtless are worried."

"Farewell then, dear friends, and God speed you on your journey," said the baby's father.

The King took Judith's hand. Before she turned to go with him she said, "good-bye," very softly.

"Good-bye, little Judith," said the beautiful lady. "You will always be very close to us. Grow up in purity of heart and unfold the love that lies within you. We will see each other again."

They went out into the dark, cold night, and the King again set Judith upon his camel. "Now, child, it is time we took you home. Your parents must be very wor-

ried about you, but they will be glad to know that you have seen the baby."

"Do they know about the baby?" asked Judith.

"Yes, they know. They have known for a long time that the child Jesus would be born here in Bethlehem."

The King seemed to know the way to Judith's house without being told. The other two Kings and a still surprisingly meek Ebenezer followed along behind.

When they got to her house, the King lifted Judith down from the camel and she ran inside. Her father gathered her into his arms, squeezing her hard. "Thank God you are safe, child. Where have you been?" he said.

Judith started to tell her story, but she was so excited that it came out in a mixed-up jumble of words. Her father heard "Ebenezer," and "Kings on camels," and "baby," and "beautiful lady." But it was only when he saw the King standing in the doorway smiling at them that he began to understand what had happened.

"My friend," he said, extending his hand to the King. "How good to see you here. We had hoped that you would come."

Judith stared as the King grasped her father's hand warmly. Her father had never told her that he knew any Kings. What a strange and wonderful night this was! Seeing how surprised Judith was, her father smiled. "Yes, Judith, the King and I have long been friends. We have worked together in many lives to prepare for this glorious night."

Judith looked at them both, her eyes wide with wonder. "I'm glad," she whispered.

She couldn't think of anything else to say, and she didn't really know why she was glad, but she was. Although she did not understand many of the things she had seen and heard that night, she knew it had been the most important night of her life. There would be much for her to think about in the days ahead.

Then, once more, she remembered the donkey. "Ebenezer followed us all by himself and did just what the King told him to do without being pulled," she said shyly. "Maybe I'd better give him his supper now."

"I guess Ebenezer deserves his supper after behaving so well," her father said, laughing. "Run along then, child, and hurry back for your own."

Judith wrapped her shawl tightly around her and went outside.

"Ebenezer," she called softly. At once the donkey moved away from the camels where he had been standing and came to her.

"Come with me, Ebenezer. Come get your supper," said Judith.

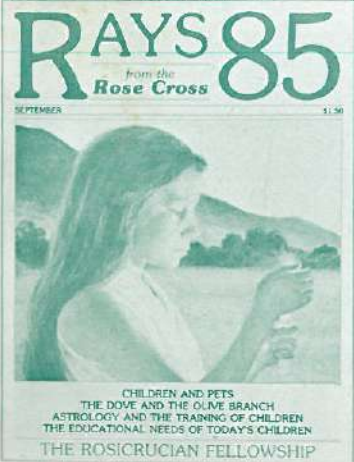
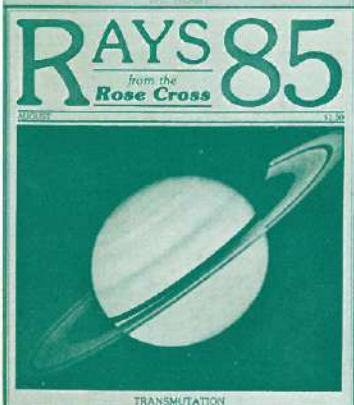
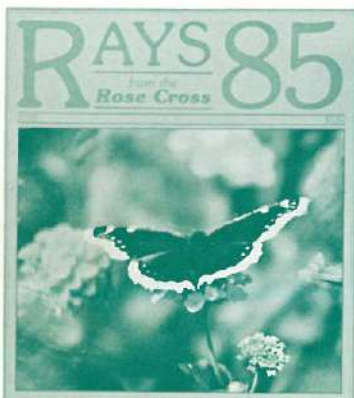
She turned and, without taking his rope, led the way to the stall. Ebenezer followed, tossing his head.

"Eeee-haw!" he said, happily. □

—Dagmar Frahme

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