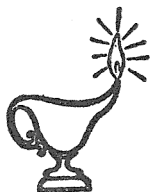


# THE ROSICRUCIAN FELLOWSHIP MAGAZINE

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RAYs FROM THE ROSE CROSS



## FEATURES

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*Trees at Mt. Ecclesia*

*Later Christian Relics*

*The Giving of Gifts*

*The Miracle in the Cave*

\* \* \* \* \*

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# The Mystical Interpretation of Christmas



By MAX HEINDEL

*Rosicrucian Initiate*

*and*

*Western Mystic*

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THE COSMIC SIGNIFICANCE OF CHRISTMAS.

SPIRITUAL LIGHT—THE NEW ELEMENT AND THE NEW SUBSTANCE

THE ANNUAL SACRIFICE OF CHRIST.

THE MYSTIC MIDNIGHT SUN.

THE MISSION OF CHRIST AND THE FESTIVAL OF THE FAIRIES.

THE NEWBORN CHRIST.

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**THE ROSICRUCIAN FELLOWSHIP**  
*Oceanside, California, U.S.A.*

# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL  
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## The Message of the Christmas Bells

Christmas bells! Have you ever felt their magic in childhood days before doubt crept into your heart? The same bell rang for church on Sundays and for prayer meeting at mid-week, but there was a different ring at Christmas, something unusually festive. Never do the bells sound so festive as when they ring out their message to the waiting world:

### "THE CHRIST IS BORN"

The sounding of the bell when the candle is lit upon the altar was inaugurated by spiritually illumined seers to teach the cosmic unity of light and sound. The metal tongue of the bell brings Christ's mystic message to mankind as clearly today as when He first enunciated the gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Thus the bell is the symbol of Christ, "The Word," when it calls us from work to worship before the illuminated altar where He meets us as

### "THE LIGHT OF THE WORLD"

The particularly festive feeling awakened by the Christmas bells is produced by cosmic causes active at this time of the year, and the present season is holy in very truth. Outwardly reigns the gloom of winter, for the visible symbol (the Christ-star, the Sun) of "The Light of the World" has been obscured; but on the darkest night of the year Christmas chimes evoke a ready response to the Christmas feeling which makes

### THE WHOLE WORLD AKIN

The invisible light that is clothed in the flame upon the altar is an apt representation of God, the Father. In the bells we have an apt symbol of Christ, the Word, for their metal tongues proclaim the gospel message of peace and good will. The incense brings an added fervor, representing the power of the Holy Spirit. The Trinity is thus symbolically part of the celebration which makes Christmas the most spiritually joyful time of the year from the standpoint of the human race which is now embodied and working in the Physical World.

May the mystic music of the Christmas chimes awaken the tenderest chord in your heart during this Holy Season, and may God help us during the coming year to attain a greater measure of Christ-likeness.

—Max Heindel

# THE *Mystic* ... LIGHT



## Trees at Mt. Ecclesia

E. LOUISE RIGGS

**T**ODAY I have grown taller from walking with trees. — Karle W. Baker.

There is little doubt that most, if not all, races at some period in their development have regarded the tree as the home, haunt, or embodiment of a spiritual essence, capable of more or less independent life and activity.

This belief has left innumerable traces in ancient art and literature, having largely shaped the legends of the peasantry and impressed its influence on the ritual of almost all the primitive religions of mankind. There is, indeed, scarcely a country in the world where the tree has not at one time or another been approached with reverence or with fear, as being closely connected with some spiritual potency.

Of all primitive customs and beliefs there is none which has left a deeper impact on the traditions and observances of mankind than the worship of the tree. From the time that history begins to speak we find it already firmly established in the oldest civilized races. Long before he came to build temples, primitive man worshipped his gods in the open, on high places, and in forests.

What is probably the earliest record of tree worship is met with on the engraved cylinders of Chaldea, some of which date back to 4000 B. C. In Ancient Palestine the Tree of Life became the genealogical tree, the family tree,

the tree of Jesse. The American Indians had a world tree. The Senal Indians of California believed that the earth was once a globe of fire, and that the element passing up into the trees came out again when two pieces of wood were rubbed together.

Let us consider the place in religion and legend of some of the trees that grow on the grounds at Mt. Ecclesia.

**PALM:** On entering the grounds at Headquarters, one first notices the stately palms that border the driveways, planted in 1914. This tree was used by the Christians as a symbol of martyrdom, although it may easily have had a deeper meaning: the triumph of life over death.

"Palms were planted around temples, for, as in Chaldea, these trees were called 'Trees of Wisdom' and represented the eternal life principle of man. They are the earthly representatives of the symbolic Tree of Life; an honor also shared by the cedar, pine, and fir, which like the palm are ever green."\*

According to legend, one day in the springtime Prince Solomon was sitting under the palm tree in the royal garden when a Man of God came to him, having a date in his hand. "Behold," he said, "what will become of this." Then he made a hole in the ground and covered it over. When he withdrew his

\*Corinne D. Helene in *Bible Interpretation*.

hand the clods of earth opened and Solomon saw two small leaves coming forth. But scarcely had he beheld them when they joined together and became a stem; and the stem grew thicker and higher before his eyes.

Then the Man of God took water in the palm of his hand and sprinkled the small tree three times, and lo! branches unfurled into green fronds so that a cool shade spread above them and the air was filled with the perfume of flowers bursting and hanging in clusters.

Prince Solomon was about to speak but a gentle breeze scattered the petals around them. Scarcely had the falling flowers reached the ground when fruit hung beneath the leaves of the tree. The Man of God disappeared.

The prince was filled with amazement but . . . he seemed to hear a voice saying: "Behold in thy father's gardens thou mayest see the unfolding of wonder trees. Doth not this same miracle happen to all growing trees? They spring from the earth, they put out branches and leaves, they flower, they fruit—not in a moment, perhaps, but in months and years. But canst thou tell the difference betwixt a minute, a month, or a year in the eyes of Him with whom one day is as a thousand years, and a thousand years as a day?"

**ACACIA:** This is a genus of trees and shrubs belonging to the pulse or pea family, which comprise a group of about 550 species widely distributed over warmed regions of the world. Several varieties of the acacia grow on Mt. Ecclesia, back of the Temple, near the Guest House, and in other spots, their fragrant yellow flowers giving forth a heavy, pleasing perfume each year in their season—usually beginning in early January. The *acacia senegal* of our southeastern United States has been introduced into India and southern Europe, where the odorous yellow blossoms are used in making perfume.

In Arabia there was a tree, the sacred acacia of Nakhla, the dwelling place of the goddess Al-Ozza, on which people

of Mecca at an annual pilgrimage hung weapons, garments, ostrich eggs, and other offerings. It is spoken of in the traditions of Mahomet by the vague name of a "tree to hang things on."

The acacia, according to occult lore, is a symbol of The Tree of Life; the wood was considered a "wood of life," and was sacred to the Sun-god in Egypt. In the Masonic Order a sprig of the acacia is placed on the casket of a departed brother, pointing to the time when man will be able to build for himself the perfected masculine-feminine vehicle that will know no death.

**FIG:** There have been various kinds of fig trees in the orchard at Mt. Ecclesia from the "pioneer days," their luscious fruit thoroughly enjoyed by the workers on the grounds.

From very early times the fig tree has been considered sacred, combining both masculine and feminine attributes. It was held in especial veneration as an emblem of life in all countries bordering on the southern shores of the Mediterranean. Its tri-lobed leaf, suggesting the spiritual trinity (Father, Son, and Holy Spirit), became the symbolic covering in statues of the nude, while the eating of the fruit of this tree was supposed to aid fecundity. In the Book of Genesis, after Adam and Eve (infant humanity, yet in the etheric region) had succumbed to the influence of the Lucifer Spirits and become aware of the Physical World (thus beginning their long pilgrimage into a material existence dominated by sensual desire), they "sewed fig leaves together, and made themselves aprons."

In the Forum, the busy center of Roman life, the sacred fig tree of Romulus was worshipped down to the days of the empire, and the withering of its trunk was enough to spread consternation through the city. Although some have pictured it as the Banyan tree, it is the fig (*ficus religiosa*) usually represented as the one under which Gautama Buddha received *bodhi* or knowledge.

Most Christians are familiar with the parables in the New Testament dealing with the fig tree as given in Matthew 21 and 24, Mark 11, Luke 13, and John 1. Christ Jesus used the fig as a symbol of generation, teaching His disciples the dire results of the abuse of the creative force by illustrating its withering, destroying effect on man's body.

**FIR:** Modern as it is in its present form, the fir or Christmas tree epitomizes many ancient ideas. It is the meeting point of the old pagan belief in the virtues vested in the tree and of the quaint fancies of the middle ages, which loved to see spiritual truths embodied in material forms. Christ, the Tree of Life, blossoming at Christmas Eve; the fatal tree of Paradise whence sprung the cross, the instrument of man's salvation—that "fruit bearing, heavenly nourished tree planted in the midst of redeemed man," so often represented in medieval art; the miracle of nature, so stirred by the wonder of the event as to break forth into blossom in the midst of winter—all these ideas so characteristic of medieval thought, became grafted together with observances derived from solstitial worship, upon the stock of the sacred tree, laden with offerings and decked with fillets. Indeed, the Christmas tree may be said to recapitulate the whole story of tree worship—the tree as the symbol and embodiment of Deity, and last but not least, the universal tree bearing the lights of heaven for its fruits, covering the world with its branches.

In modern times the festivities of Christmas have undergone change and development. The grosser features of the festival have been largely eliminated; the mummers of the lords of misrule have for the most part gone the way of the May king, but all the more graceful and orderly observances of the time have strengthened their hold on the popular favor.

Legend tells us that when the heathen lived in the forests of the ancient North-

land, there grew a giant tree with huge limbs branching toward the sky. It was the Thunder Oak of the war lord Thor. To this tree under cover of night heathen priests were wont to bring their victims—both men and beasts—to slay them upon the altar of the thunder-god.

One white Christmas Eve, Thor's priests came to hold their winter rites beneath the Thunder Oak. Through the deep snow of the dense forest hastened throngs of people all intent on keeping the mystic feast of the mighty Thor. In the hush of the night the folk gathered in the glade where the great tree stood. They pressed closely around the great altar-stone under the over hanging boughs where stood the white-robed priests. The moonlight shone clearly down upon them.

Then from the altar flashed upward the sacrificial flames, casting their lurid glow upon the stained faces of the human victims awaiting the blow of the priest's knife.

But the knife never fell, for from the silent avenues of the dark forest came Saint Winfred and his people.

"Hold!" cried Winfred as he advanced upon the priests. "We come in the name of Christ Jesus who is greater than Thor! To prove this the Thunder Oak falls this night!" Swiftly the saint drew from his girdle a shining axe and fiercely smote the tree, hewing a deep gash in its trunk. And while the heathen folk gazed in horror and wonder, the bright chips flew far and wide from the deepening cut in the body of the tree.

Suddenly there came the sound of a mighty rushing wind. A whirling blast struck the tree and it fell backward, groaning, and split into four parts. But there, unharmed, stood a fair young fir tree, pointing its green spire to heaven.

Saint Winfred dropped his axe and spoke to the people, his voice ringing joyously through the crisp winter air: "This little tree, a young child of the forest, shall be your holy tree tonight.

It is the tree of peace, for your houses are built of fir. It is the sign of endless life for its leaves are forever green. See how it points upward to heaven! Let this be called the tree of the Christ Child. Gather about it not in the wild wood but in your own homes. There it will shelter no deeds of blood, but loving gifts and rites of kindness. So shall the peace of Christ reign in your hearts."

The people took up the little fir tree and with songs of joy bore it to the house of their chief, and there with goodwill and peace they kept the holy Christmas-tide.

#### HOLLY:

... when all the summer trees are seen  
 So bright and green,  
 The holly leaves their fadeless hues display  
 Less bright then they;  
 But when the bare and wintry woods we see,  
 What then so cheerful as the holly tree?

—Robert Southey

The custom of using holly and other plants for decorative purposes at Christmas is one of considerable antiquity, and has been regarded as a survival of the usages of the Roman Saturnalia, or of the old Teutonic practice of hanging the interior of dwellings with evergreens as a refuge for sylvan spirits from the inclemency of winter. Several popular superstitions exist with respect to holly. In some places it was deemed unlucky to bring it into a house before Christmas Eve. In some English rural districts the prickly and non-prickly kinds are distinguished as "he" and "she" holly. In still other places the tradition obtains that according as the holly brought into a house at Christmas is smooth or rough, the wife or the husband will be master. American holly, very similar in appearance and uses to the European holly, is a slow growing tree. It is the state tree of Delaware. There are several holly trees at Mt. Ecclesia, but they are not large.

#### PINE:

Like two cathedrals towers these stately  
 pines  
 Uplift their fretted summits tipped with  
 cones;  
 The arch beneath them is not built with  
 stones,  
 Not Art but Nature traced these lovely  
 lines  
 And carved this graceful abasque of  
 vines;  
 No organ but the wind here sighs and  
 moans,  
 No sepulchre conceals a martyr's bones,  
 No marble bishop on his tomb reclines.  
 Enter! the pavement, carpeted with leaves,  
 Gives back a softened echo to thy tread!  
 Listen! the choir is singing; all the birds,  
 In leafy galleries beneath the eaves  
 Are singing! listen, ere the sound be fled,  
 And learn there may be worship without  
 words.

—H. W. Longfellow

Among the Semites, the pine tree came to have a deep meaning, and like the *crux ansata* of the Egyptians, typified an existence united yet distinct, or the union of the positive and negative forces. The Sacred Cone is found consistently on Assyrian monuments, on Etruscan sepulchral urns and it was used also by the Greeks and Romans. The pine cone conventionalized and enlarged may still be seen on gateways in Italy as a Talisman of abundance, fecundity, and good luck.

Seven states in the United States have chosen some variety of the pine as their state tree.

The majestic Star Pine near the original entrance to Mt. Ecclesia stands more than a hundred feet high. Each year during the Christmas Season it is lighted with colored lights and a large white star placed at its top. This tree of shining beauty is visible for miles around. Its radiance lifts all hearts in gratitude to God for His loving gift of the Great Christ Spirit to all mankind.

The day of many of these legends, beliefs, and observances is past, but underlying them there is vital and still valid truth. To us as to ancients the tree is still the patron of fertility as those have discovered to their cost who have bared

(Continued on page 544)

# Later Christian Relics

ANNE PHILLIPS

## THE DYNASTY OF THE GRAIL AND ITS RELICS

IN *The High History of the Holy Grail* all of the ancient relics are present and accounted for in the keeping of Perceval's mother, "the Widow Lady;" and when we are told of a sepulcher containing a wounded corpse, it is implied that this is the remains of the ancestor on his mother's side. As in the Galahad story, at the first visit to the Castle the ancestor is still alive; but in *The High History* word is brought to Perceval that due to his negligence in not putting the question the ancestor has died, and he is shown a sepulcher which he puts his hand against, and which opens, revealing the body.

It is related as a miracle that the tomb opened to his touch, but is it not more realistic to assume that it was a family secret which only the heir would know? And Perceval knew it. We are not specifically told who lies within the tomb. It would seem to have been the King who equates with Titurel, true founder of the Grail dynasty and builder of the Castle Corbenic, "the Castle Foursquare." We do not find the name Titurel in the *High History* but Evelake, who was converted in Sarra, and who, having fought courageously for Tholomer — Ptolemy — had been given a principedom. The name Ptolemy is found elsewhere in the legends, used as if it means "King." One account mentions Jericho, and fighting for Ptolemy there. So although it may be that Egypt is really meant, the word Sarra is also indicative of Syria and Palestine, and even Spain. The families of King Evelake and Joseph of Arimathea seem to have intermarried, and together were the hereditary keepers of the Grail relics.

And so Perceval finds his mother, the

Widow Lady, at the Castle Corbenic, and in her care the entire line of relics — those from Joseph of Arimathea, and those dating from Constantine and Helena. According to the legend, Joseph reached Glastonbury 31 A.D.; while Constantine's death occurred 337 A.D. — roughly three centuries separate them.

Now a second Grail dynasty is described in other cycles in which Titurel founds his dynasty of Grail Kings about three centuries after Joseph of Arimathea. This dynasty has names which sound Arabic and Spanish and strongly suggest a citadel in Spain, or in the mountains between France and Spain. This story has it that a prince of Cappadocia and his three sons were with Vespasian at the siege of Jerusalem. One of the sons, Parille, who married Vespasian's daughter, Argusilla or Or-gusilla, received a grant of land in France; and their son, whom they named Titurison, is "the stem of the Grail race." Titurison became king when his father was poisoned, and married Elizabeth of Aragon. Their son is the Titurel of the Grail stories, who founded the Grail dynasty proper, and who built the Castle of the Grail on a high mountain in the Pyrenees. Titurel rules over areas which were closely associated with the Swan Knights: Provence, Arles, Lotharingia, Auvergne, and Navarre. The other two sons Azubar and Sabbilar, received Anjou and Cornwall.

The castle was not built in a day or a year. Its completion took three or four centuries, and Titurel still lived at the end of that time, awaiting his descendant, Parsifal, who should come in the end of the age. He would die and the new King would rule.

In the British stories we have the Kings of the family of Avallach, or Evelake, said to be a Saracen, or Easterner, who was converted in Sarras and who accompanied Joseph of Arimathea to Britian. He is scarcely distinguishable from the ancestor of Titurel or Titurel himself; yet there seems to be a difference in the time element amounting to some three centuries. The story of Evelake concerns a Saracen who was converted by Joseph, and who overzealously essayed the Quest; by which it seems is meant that he sat in the Siege Perilous, and some sort of tragedy overtook him. The earth opened and swallowed him up—and possibly this is the “pit” which Perceval is shown, in which his ancestor still lies alive in the end of the age. The Saracen king did not die, but prayed to be allowed to live until the One should come who would restore the Grail kingdom to its original estate. He is therefore still living when Perceval arrives at the Castle Perilous. This is in the ninth degree of generations—nine generations—from Evelake to Galahad-Perceval, or three hundred years.

Then, when Perceval fails to ask the Question, says *The High History*, the “Good King Fisherman” dies. It is not said that the Sinner-King dies. (Amfortas or Pelles.) The Sinner-King is healed, but must yield the throne to Perceval-Galahad. He retires into a hermitage in the deep forest.

The name Evelake, or Avallach, is found in the Welsh legends, and is the name of Perceval’s family there, as connected with Saint David of Wales, who claims descent from Solomon.

Stories of thefts of relics denote contentions for the throne of the Grail King, in one phase or another. Just as Glastonbury was accused of stealing the Lance from the Abbye of Mouienmoutier, so in the same way the monks of Fecamp accused the Glastonbury monks of stealing not only *the Cup*, but the *body of Joseph* from them. Who has

the Cup is the King.

Apropos of which it is interesting to note (Waite’s *The Holy Grail*, page 333), that there is a story that in 1247—in the years following the massacre of the Albigensians—the Templars sent to Henry III of England a vase which had the appearance of crystal, and was said to contain the sacred blood; and that in the same year the Patriarch of Jerusalem sent him a Reliquary called the Sangreal, which had belonged to Nicodemus and Joseph of Arimathea. The two stories, Waite remarks, are probably one, and only one Relic is really involved, not two. He observes further that at this time the canon of the Grail literature was almost closed (it died out with the Kings of Jerusalem and the fall of the Templars in the next century); but we see here another hint of the royal succession of the Grail as linked with the throne of England.

Now in *The High History* we read that a young squire of King Arthur’s Court “in a dream” stole the sacred Candlestick from a certain chapel. Even Tennyson relates how Balin and Balan—by accident—stole the Lance from the Grail Sanctuary; by accident, because they did not know what the Spear was, and carried it away, not knowing. It was after this that catastrophe befell Arthur’s reign. But Arthur never possessed the Cup, though he saw it in the Castle of the Grail at the very outset of his career.

However that may be, a later account of the Cup has it that it was preserved at Glastonbury, and borrowed by the knights of the First Crusade, who lost it at the battle of Antioch. Centuries later, in 1910, Arabs uncovered it in the ruins of a church at Antioch which had been built by Constantine; Europeans bought it, and at the outbreak of World War I it was sent to the United States. The Toledo Cup was thought to be an imitation of the Antioch Cup. A number of cups were preserved at Toledo, for

another tradition has it that there were six cups used at the Last Supper. The Toledo Cup is a cup of blue enamelled Syrian glass. Blue, or perhaps blue-green. The Antioch Cup is a plain metal cup, encased in an elaborate silver mounting upon which the portraits of Christ and the twelve disciples are engraved. These portraits may have set the pattern for later sacred art, for they show Christ and the Twelve in the familiar likenesses.

Now whether or not any of the Grail Kings, or Joseph of Arimathea, were thought to be still living for three centuries, undoubtedly their relics were inclosed in the Castle of the Grail, the Castle Perilous, and its environs.

The legends say that Perceval took the Grail to Sarra in the East, and it was never seen again. But GALAHAD'S HEART WAS SENT BACK TO BRITAIN AFTER HIS DEATH AS GRAIL KING IN THE EAST, says one writer.

And there is a curious story belonging to the era in which the High History was written which underwrites this legend; namely, that Prince Henry, Duke of Cornwall, nephew of Henry III of England, was killed in the cathedral at Viterbo during High Mass, by Guy, son of Simon de Montfort (the Simon who led the massacres of the Albigensians); and that a statue of him was placed on London Bridge holding a casket containing his heart.

As for the other Grail relics, Perceval sent them away to sanctuaries "in the lands and in the isles" which were ready to receive them. The Grail alone he carried with him to the East, and some say that the Angels took it back to heaven, for it was never seen again.

That the passion for relics—which is in fact a reminder of ancient magical practices associated with the cults of the dead (so-called "ancestor worship")—continued unabated throughout the Middle Ages the following story will show.

#### ST. TERESA OF AVILA: RELIC

We have a fine example of relic fanaticism in the story of the exhumation of Teresa of Avila, as told by Vera Sackville-West, in her double biography of "The Eagle and the Dove"—the two famous Teresas: Teresa of Avila and Therese of Lisieux.

"For nine months Teresa the traveler lay quietly at rest, entombed, her daughters (nuns) coming frequently to pray beside the bricked-up scar in the wall of the chapel; but little by little this solace ceased to suffice them and the desire grew upon them to look once more upon the lineaments they had known. This desire, difficult and even grotesque as it may appear to our understanding, at length became irresistible. It was intensified, if not suggested, by the strange happenings they observed beside the grave: the scent of lilies, jasmine, and violets pervading the choir, and sometimes a scent to which they could give no name; moreover, should a nun drop off to sleep during her devotions, she would be recalled by sounds issuing from within the tomb . . . They awaited the Father Provincial." . . .

The labor took four days. The Father Provincial and another man did the work, assisted by the nuns in their white habits and black veils, the nuns removing the heavy stones and setting them aside on a heap of heavy straw. At last the grave was open, and the coffin lid lifted away. The nuns removed the clothes from the corpse, after scraping off the earth with knives, and washed the face and body, looking with eagerness upon the face of their revered saint. Finally they wrapped the body in a clean sheet preparatory to restoring it to its resting place. Then the Father Provincial advanced, knife in hand, and cut the left hand from the rigid arm. "Veneration for saintly relics inspired him," says V. Sackville-West, understandingly. "But for us the last touch of horror is added by the fact that

that Father Provincial should be no other than the Father Gracian whom Teresa had so warmly loved, fretting lest he should injure himself by tumbling from his mule."

Quarrels arose among the various factions in the Church as to where the remains of the saint should finally rest. The friars, prioress, and two nuns reopened the tomb.

"The mysterious fragrance was again present, and the body, although rather more dried-up than before, was still uncorrupted, within the cloths that had again rotted. This time it was observed that a cloak of white bunting, which had been used on her death-bed to staunch the flow of blood from her mouth and had been buried with her was still bright red as though soaked in fresh blood, and possessed the curious property of staining any piece of linen brought into contact with it." It was further observed that "when Father Gregorio de Nacianceno most reluctantly inserted his knife under the truncated arm, the blade passed through with no more difficulty than if he were cutting a piece of cheese or a melon."

This had all been done with the utmost secrecy, but the odor of perfume rose up into the choir where the nuns were singing—they had been sent there to keep them out of the way—and they came hurrying down in alarm to see what was going on.

Father Gregorio took the body wrapped in its shroud to Avila. Later, the body was returned to the convent at Alba, where Teresa had died. But before being returned to Avila, in the great furore aroused by the removal of her body, the corpse was carried out into a gateway of the convent and placed on a carpet. Nearly everyone present held a flaming torch, says Sackville-West; the Bishop knelt and the people were in tears. An eyewitness has described the scene.

"The body is erect, though bent a little forward, as with old people. It

can be made to stand upright if someone props it with a hand between the shoulders, and this is the position in which they hold it when it is to be dressed or undressed, as though it were alive." He says the skin is the color of dates, the face darker, but undamaged. The head had its hair, though the eyes are dried up: but the eyelids are perfectly preserved. The moles on her face retain their little hairs. The mouth is tight shut and cannot be opened. The flesh is that of a corpulent person, but the flesh of the severed arm was wrinkled as in a once fat person who has grown thin. The shoulder from which the arm was cut exudes a fragrant moisture which clings to the touch; it is the same scent that emanates from the body.

No one was horrified. "They gazed, they knelt, they wept, they adored, they felt increased and sanctified, proud and soul-stirred, in their fanaticism that their land should have produced a major saint. The patron saint of Spain, as she stood there, rigid, and swaying slightly against the supporting hand."

Similarly, we are told, a Portuguese lady, who was allowed to kiss the foot of St. Francis Xavier, bit off a toe and carried it away in her mouth.

Yet one more item on St. Teresa: soon after death when her heart was taken out of her body it was hot to the touch, and in it was a wound as of a knife-thrust, the edges charred as though by a hot iron; and this was thought to have happened at her "Transfixion," when an Angel had thrust a spear into her side, and into her heart.

All of which helps us to understand a little the Three Skulls of the Magi at Cologne Cathedral, and the Holy Relics which are in the possession of Perceval's family until, when he takes the Cup to Sarra, he causes the rest of the hallows to be distributed "in the lands and in the isles," where sanctuaries are to be built to house and preserve them.

# The Occult and Scientific Correlations of Religion, Art, and Science

ART TAYLOR

## Chapter VI—THE TWELVE-FOLD CONSTITUTION AND VIBRATION OF THE UNIVERSE

(Continued)

**T**HE ILLUMINATED minds of the material scientists, the intellectual scholar, and the spiritual devotee alike, are beginning to awaken to the verity of the fact that relative vibration explains and accounts for the multitude of phenomena presented by all visible and invisible substances which compose existence.

Its works are ever before the eyes, in the alteration of chemical elements from gas, gaseous vapor, liquid, and translucence to solidity, and vice versa. It is even more interestingly revealed in the mysterious attributes that apparently inaugurate pronounced and vivid influences in the form of chemical action and re-action, the physics of heat and impulse in the development of work, combustion, chromatism, and light. The most sublime revelation of the raising and lowering of vibration comes, however, through such intangible elements as those which interpret through highly attuned senses and instruments; sound; visualization, touch, taste, aroma, animation, inspiration, emotion, and thought.

As the vibration of any element, compound, and general substance can be raised and lowered even to the point of a complete change of status, from solid to liquid and gas, so can its decomposition, its disintegration and integration result in its passing from one stratum to another and from one plane to another in mutation.

That "thoughts are things" is true, for thought both in abstract inception and concrete reality, lies at the border-

land of the phenomenal manifestations, and all creations in existence below that plane, down through emotion, incentive, animation, vital expression and chemical formation result from the slowing down of its tremendous impulses which in themselves would be worthless, were they not curtailed, and circumscribed with a definite limitation—in other words, crystallized.

Similarly the crystallized formations would likewise be of little permanent usefulness were they not capable of elevation in vibration to more attenuated states.

There are daily, hourly, and momentary processes of involutionary and evolutionary crystallization and attenuation of matter as well as the cycles of long epochs and periods. In every instance the increase or decrease in the rate of vibration is in octaves of unison and with the culmination of twelve octaves, the substance alters its status. Its passage into another state, involving entirely different and usually unrecognizable properties depends upon its original designation and zodiacal control. The Law of Vibration, however, decrees the maintenance of equal velocities and intervals with a harmonic reduction or addition of impetus, according to whether or not it is being lowered or raised, solidified or attenuated, materialized or spiritualized.

Throughout all processes of involution, wherein matter is emanated from the spiritual differentiations of the Universal Force-matter, each lower plane of expression for the twelve forces is

created through the dispersion of their unified vibration, providing greater and greater specialization.

This is the set purpose of involution, or more properly materialization. The slowing down of the vibration makes keener the susceptibility to external impacts, and gradually arouses a state of consciousness apart from the whole.

When the highest degree of separateness is attained for any particular substance, or the greatest density at which its usefulness would be unimpaired, its rate of vibration becomes fixed, to remain so until the evolutionary processes, whether in part or in whole, temporary or permanent, seize upon it and commence its elevation.

In the evolutionary processes, each higher plane of expression for the twelve forces is created by the unification of their twelve differentiated vibrations on the next adjacent plane below. By these processes, matter is spiritualized, but it is no mere re-action which absorbs the differentiations back into the identical unity which prevailed prior to the materialization.

There is an essence of the routine retained, an essence of each separate characteristic, which is soul, and that is the set purpose of evolution. Soul, therefore is spiritual matter. It does not reveal itself in vibration. It is intangible as the perfume of the flowers, but like it, is a product of its matter materialization and subsequent spiritualization.

Concrete perception does, however, enjoy tangible evidence of the works of creation and dissolution of form through the methodical lowering and raising of vibration in octaves of twelve original, distinct forces of the chaos.

It is a truism, then, that form, color, and tone are but different expressions of one and the same group of forces; the multitude of chemical forms, the many shades of color, and the many ranges of tone, but interpreting the rate of vibration on that particular plane or stratum. Allotropism is even

more subtle than ordinarily supposed in its chemical influences.

A profound conception, therefore, visualizes the existence of no great lines of distinction anywhere in the cosmos, but a gradual blend of all inertias with all forces, with just sufficient demarcation to permit of great attainment, scientifically, artistically, and devotionally.

The mental faculties focus the spiritual forces into matter, while the incentives provided by the twin forces of attraction and repulsion give the animative realm the control over the constantly changing rates of vibration.

This control by the animative world, manifests in many ways. Macrococosmically through the mineral kingdom, it expresses chemical affinity, valency, friction, corrosion, adhesion, cohesion, capillarity, combustion, volatility, and so forth—in fact, all phenomena of the laboratory and many more. In the higher kingdoms up to the human, it is more pronounced in various forms of energy, incentive, emotion, but the underlying principle is the same: that thought clothed in animation is responsible for the phenomena exhibited to the consciousness, through both the fixity and existence of a degree of vibration and its alteration as well.

If form, color, and tone do but comprise the distinctions of the same forces, found merely upon different planes of unfoldment, and do but represent the interpretations as revealed upon that plane, the same may be said of life, animation, and thought, for certain chemical elements, soils, and metals are found necessary to the expression of life, animation, and thought upon the chemical plane. Man could think in the world of thought with thought force, or archetypal force-matter without the help of any other substances, but if encased in a form composed of chemical materials, the thought itself must descend in vibration through all planes, animative, vital, and physical, to the appropriate octave of the phosphorus,

magnesium, and potassium before interpretation in the physical form, and the same applies to any animation or vitalization.

"As above, so below," and "As below, so above." If twelve tones make the succeeding octave, then the combined vibratory impulses of the twelve metals, soils, and elements in the human body, equal an allotropic expression of the fundamental vital proteid; the twelve vital foods, proteid, fat, and carbohydrate equal the allotropic nitrogen; while the twelve vibrational impulses of the four essential elements atoms, electrons, and rare elements equal the etheric vibration. Continuing the analogy, the complete etheric equals the fundamental animation, and the complete animation the foundation of thought.

Each realm in its entirety of unified vibration, reaches the equivalent of the next octave, or the foundation of the exceeding states, whether it be the strata of one plane only or the assemblage of the planes, themselves.

The unlucky thirteen is such only as materially conceived. Spiritually, thirteen is the most to be coveted of any number, for the twelve are clustered around the thirteenth, the twelve conceal the thirteenth, the twelve are the thirteenth. If Judas had been missing, Christ could not have done His work. If any portion of man's lower nature, his lusts, and temptations were missing he could never know Truth. So, verily, all evil must be a part of good in the making.

In considering the relative vibration of solid, opaque, and other substance, opacity is not the determining factor in its indication, but the density of its mass, or more closely, the proportionality of the density of the mass with its weight.

The behavior of most of the chemical elements as well as their characteristics of spectrum analysis remain sensibly unaltered under even great increases or decreases of vibration, while their

properties may in some cases be radically changed.

Too arbitrary a conclusion could not, fairly, be reached over their divergence from familiar properties under widely separated conditions, but it is within the bounds of reason to say that up to the imposition of certain limits an element would retain its geometric contour as an element, an atom as an atom, and an electron as an electron. Amid the inconceivable elevation of vibration at the solar surface itself, are found the entire array of the terrestrial elements, with a very few so disguised as to be unrecognizable by present spectroscopic analysis, and whose behavior is altered under the state of affairs prevailing there.

Distinction must be carefully made between the consideration of elevation in vibration of an element, and its compound with others, for the amalgamation is essentially the factor which determines the passage of one integral into another state.

All processes, phenomenally and otherwise, whether evanescent or lasting, which raise the vibration should be thought of as evolutionary. The sensitizing of the body of the intellectualist and idealist actually does raise the vibration of each and every cell, along with the occult effects upon the super-physical vehicles. It is the tremendous spiritual vibration of the Deity that raises that of the physical substances in the Sun to a state of incandescence.

The sixty octaves described, which have been studied by science, possess five general classifications of interpretation as sound, color, electricity, heat, and light, the quintessence of their physical world recognition. While they apparently convey the intellect into a sublime height of super-physical vagueness, especially since heat, light, the X and Y rays, and chemical rays span the abysses of inter-planetary and inter-stellar spaces, it should be conceived that all of these very supernal vibrations are still represented by their phy-

sical interpretation only.

While the great spiritual force is making light and heat tangible, man should realize that their recognition and appreciation are solely through physical senses. Therefore they should be thought of as the "Physical instrumentalities" of utterly intangible, spiritual forces at work.

So the correlation of the sixty octaves of vibration with the quintessence of five great Worlds containing seven regions each, comprising all ranges of manifestation, divine solar spirit, abstraction, animation, and physical life is but the physical representation of those regions above, and it is literally true that the sixty octaves belong to the physical world. The spiritual vibrations in their home-worlds are so thunderous as to be inconceivable through any process of reasoning, but the analogies and correlations carry out the same principles governing these higher vibrations that are interpreted in the phenomenal through the methodical classification of sixty octaves. It is difficult to grasp how great must be spiritual forces which will crystallize into light, only as spiritual forces of Pisces will crystalize into oil, or those of Taurus into calcium.

The exquisite beauty of visualization provided by the twelve semitones of the octave will be used to convey in concrete, diagrammatic outline the relation of the sixty octaves to the seven regions of five worlds in which all occult investigations agree that manifestation is furthered.

While the detailed discussion of zodiacal rulership of the twelve colors, and twelve tones lies outside the scope of the present chapter, belonging to spiritual phases in those of subsequent investigation, it is essential here to make arbitrary classification, while more appropriately able to correlate the vibrations both occultly and scientifically.

In occult parlance the seven zodiacal signs in active manifestation are those

from Virgo to Pisces, and they control and labor through all seven-fold divisions of phenomenal interpretation; Virgo, Libra, and Scorpio through three-fold spiritual forces; Capricorn, Aquarius, and Pisces the three-fold formations in secondary counterpart with Sagittarius as the focusing medium, on the mental plane. More explicitly, Virgo contains the macrocosmic mold of Divine or Universal Spirit, Libra of the Solar Spirit, and Scorpio of the abstract, while Capricorn molds the world of animation, Aquarius the vital, and Pisces the physical, with the mental plane contained within that of Sagittarius.

All designs found in phenomenal expression and all organizations discussed created the seven-fold constitution and arranged it methodically under their regime.

Similarly, the quintessence of the remaining five states of each plane, the invisible colors, the interspersed tones, the inactive organs and orifices, the five potent forces through which each seven-fold division expresses, descends from Aries and Taurus, Gemini, Cancer, and Leo.

A deeper phase of the five-fold must be here mentioned, but which is capable only of further elucidation when the study of musical succession through the seven flat and five sharp keys is combined with occult correlation on the evolutionary theme of the Hierarchies. Of the five, two stand apart from the other three.

But with all the later occult understanding as to their ascending into liberation, there is no more glorious revelation as to their true status than that provided by the visualization of the key-board chart, wherein they are seen as interspersed media with definite missions to perform in the over-lapping of the seven manifesting planes.

The over-lapping is further made an orderly synchronization by the realization that of the sixty octaves of smooth graduation, five each are consigned to

the twelve planes, the seven manifesting and the five interspersed focusing media.

The whole range of sixty octaves should be pictured as containing the same recognizable intervals in each octave as those found upon the seven of the keyboard, with the same divisions of semi-tones together with the identical interspersions.

Then let it be borne in mind that every octave with entire range that corresponds to those of "C" is a Virgo vibration signifying the dynamic formation of the system, as expressed upon the various planes.

Similarly, every octave of "D" over the complete range is a Libra vibration signifying the dynamic vitalization of the system as expressed upon the various planes.

Further, every octave of "E" among the sixty is a Scorpio vibration as expressed upon the various planes and strata, signifying the dynamic abstraction of the system.

These three complete the three-fold spiritual forces emanated from the Universal Solar and Abstract triplicity as sifted down through all degrees of manifestation from the Hierarchies to the densest chemical substances, expressing upon different planes as form, color, tone, electricity, spectrum, heat, light, and so forth.

Every octave of "F" is a Sagittarius vibration signifying the focus of the mental plane in the neutral positive-negative fluidic force-matter as expressed upon the various planes.

Every octave of "G" is a Capricorn vibration signifying the animative induction of the form side of manifestation in relative focus from its spiritual counterpart, Scorpio.

Every octave of "A" is an Aquarian vibration signifying the vital induction on the form side in relative focus to its spiritual counterpart, Libra.

Every octave of "B" is a Piscean vibration, signifying the formative in-

duction on the physical plane in relative focus to its spiritual counterpart, Virgo.

Interspersed between the lowest two planes, true to the principle of polarity, is found the highest of the twelve life-waves and every octave of "D flat" is an Aries vibration signifying the most exalted of the liberated five.

Between the vital and the animative formations lies Taurus, the associated exaltation with Aries, these two forming the triplicity with the Absolute-God-Head.

Interspersed between the highest of the manifesting seven are the three lowest of the liberated five, true to the principle of Polarity, and accordingly "F#", "G#", and "A#" control octaves of vibration of Gemini, Cancer, and Leo respectively, as sifted down through the planes.

Remembering that the physical world view-point, through its sense perceptions, is converse to the order of the spiritual impulses themselves, it can be seen that one vibration to the second commences upon "C," the highest spiritual vibration of Virgo, in evidence at the lowest degree of interpretation, phenomenally, as sound.

Building upward five octaves would be required for cosmic sound in the region of formative induction, five more for thematic tone construction, music over-lapping into the region of vital induction which in turn extends the color waves over into the realm of animative induction.

Electricity bridges the gap from the highest portion of the animative induction through the positive-negative fluidic neutral ground of force-matter into the abstract.

The abstract, dynamic animation is likewise blended over the spectrum dispersion into the heat waves of the dynamic vitalization from which light waves are carried through the chemical impulses to the pinnacle of physical interpretations at the X-rays and radium

at the 58th to 60th octaves.

Macrocosmically, therefore, there are five grand divisions of twelve octaves each, interpreting, microcosmically, in seven manifesting, and five interspersed and liberated strata, in integrals of five octaves each, in which there is revealed an exquisiteness of interblend of that one factor which eliminates a too closely preordained and monotonous trend of the general formulae of progression, Epigenesies.

With the evolution of the form side of manifestation in recapitulative cycles of progression, the planes of interpretation of relative vibration are themselves being continually altered. A rate of vibration which expresses now as tone to a certain sense perception will long hence be revealed as color and color in turn pass on to another.

The point to grasp is that every thing vibrates, that its rate is relative to harmonic and dissonant associations within its own stratum; that the vibrations of all strata bear the same ratio in octaves upon one plane, that the same law of relative harmonic and dissonant vibrations dominates all planes to and beyond any manifesting consciousness, to the throne of the Creator through the ministrations of the twelve Hierarchies of the zodiacal matrix.

Revealed to self-conscious intelligence, there are a multitude of interpretations, upon various planes and strata, throughout all phases and expressions of the phenomenal worlds, the presence of which is accounted for by the simple realization that within the myriad are the works of but seven manifested forces interspersed by but five potent powers beyond; these twelve following the dictates of a sublime scheme, in unlimited possibilities of un-foldment as the twelve vibrations disperse in octaves toward material crystallization, only to re-unite in octaves of spiritual communion.

The most glorious and profound revelation of the Truth that everything vi-

brates, with the comprehension that all vibration is possible of but twelve intervals and cycles only, while all octaves are in unison, comes with the presentation of this irrefutable testimony: that, no matter how stilled in the depths of materialization the vibration may become; that no matter how retarded at rate impulses may reach, it is nevertheless in attune with the whole scheme through its octaves, which provision circumvents the unhappy possibility of the disruption or severance of any portion of the system from the rest.

And, furthermore, no matter how high a state of vibration any factor or unit may reach, it is bound by the converse of that same immutable law to express this higher vibration only through a unity of lower states.

Scientifically, the Law of Vibration is impossible of contradiction. It is firmly established over a wide phenomenal range. Occultly, it conveys an impression of most extreme conviction that herein lies the revelation of the Oneness of All.

### TREES AT MT. ECCLESIA

*(Continued from page 534)*

a country of its forests. To us as to them it is, of all living things, endowed with the most persistent vigor. Generations come and go, but the tree lives on and every spring puts forth new leaves and every autumn bears new seeds. Even to its last days the leaves are as green and the seeds as full of life as in the prism of youth.

"If you sit with your back against a tree and send love and recognition to it as an individual it will pour into you the healing currents. Trees . . . have a sort of love for others of their kind, and there are never antagonisms in tree life, except in gnarled giants when tree workers have not properly done their work."

—Beulah Armstrong

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## ANCIENT AND MODERN INITIATION

FOURTEENTH INSTALLMENT

### Christian Mystic Initiation



*The Annunciation and  
Immaculate Conception*

(Continued)

**B**UT the virginity to which we refer does not comprehend a merely physical condition. There is no inherent virtue in physical virginity, for all possess it at the beginning of life no matter how vile their disposition may be. The virginity of the mother of a Savior is a quality of the soul, which remains unsullied regardless of the physical act of fertilization. When people perform the first creative act without desire for offspring, merely for the gratification of their animal lusts and propensities, they lose the only (physical) virginity they ever possessed; but when prospective parents unite in a spirit of prayer, offering their bodies upon the altar of sacrifice in order to provide an incoming soul with the physical body needed at the present time to further spiritual development, their purity of purpose preserves their virginity and draws a noble soul to their hearth and home. Whether a child is conceived in sin or immaculately depends upon its own inherent soul quality, for that will unerringly draw it to parents of a nature like unto its own. To become the son of a virgin predicates a past career of spirituality for the one who is so born.

The "mystic birth" of a "builder" is a cosmic event of great importance,

and it is therefore not surprising that it is pictured in the skies from year to year, showing by graphic symbolism in the great world or macrocosm what will eventually take place in man, the little world or microcosm. We are all destined to experience the things that Jesus experienced, including the Immaculate Conception, which is a prerequisite to the life of saints and saviors of varying degrees. By understanding this great cosmic symbol we shall more easily understand its application to the individual human being.

The Sun is "*the light of the world*" in a material sense. When in winter time it reaches the extreme southern declination at the solstice on December 23rd, the people in the northern hemisphere, where all the present religions have had their birth, are plunged into the deepest darkness and bereft of the all sustaining vital power emanating from the Sun, which is then partly dead so far as its influence upon men is concerned. It is therefore necessary that a new light shine in the darkness, that a *Sun of Good* be born to save humanity from the cold and famine which must inevitably result if the Sun were to remain in the southern position which he occupies at the winter solstice.

On the night between the 24th and 25th of December, the Sun having commenced slowly to rise toward the Earth's equator, the zodiacal sign *Virgo*, the immaculate celestial Virgin,

is on the eastern horizon in all northern latitudes (in the hours immediately preceding midnight). In the science of astrology it is the sign and degree on the eastern horizon at the time of birth which determine the form or body of the creature then born. Therefore the Sun of Good is said to have been born of Virgo, the sublime celestial Virgin, who remains as pure after giving birth to her Sun Child as she was before. By analogy the Son of God who comes to save his fellow men must also be born of an immaculate spiritual virgin.

From what has been said it is evident that a great period of preparation precedes the entrance of a Christian Mystic into the present sphere of human life, though he in his physical consciousness is usually entirely unaware of the fact of the great adventure in store for him. In all probability his childhood days and early youth will pass in obscurity, while he lives an inner life of unusual depth, unconsciously preparing himself for the Baptism, which is the first of the 9 steps of this method of attainment.

### *Mystic Rite of Baptism*

It is noteworthy that nearly all religious systems have prescribed ablutions previous to the performance of religious duties, and the worship performed in the ancient Atlantean Mystery Temple, the Tabernacle in the Wilderness, was no exception, as we have seen from the previous articles on "Symbols of Ancient and Modern Initiation." After having obtained justification by sacrifice on the Brazen Altar, the candidate was compelled to wash in the Laver of Consecration, the Molten Sea, before he was allowed to enter upon the duties of his ministry in the sanctuary proper. And it is in conformity with this rule that we find the Hero of the Gospels going to the river Jordan, where He underwent the mystic rite of Baptism. When He rose, we learn that the Spirit descended upon Him. Therefore it is obvious that those who follow the

Christian Mystic Path of Initiation must also be similarly baptized before they can receive the Spirit, which is to be their true guide through all the trials before them.

But what constitutes Baptism is a question which has called forth arguments of almost unbelievable intensity. Some contend that it is a sprinkling with water, and others insist upon the immersion of the whole body. Some say that it is sufficient to take an infant into church, sprinkle it with water despite its protests, and presto! it becomes a Christian, an heir of heaven; whereas should it unfortunately die before this sacred rite is performed, it must inevitably go to hell. Others take the more logical position that the desire of the individual for admission into the church is the prime factor necessary to make the rite effective, and therefore wait until adult age before the performance of the ceremony, which requires an immersion of the whole body in water. But whether the rite is performed in infancy or in later life, it seems strange that momentary immersion or sprinkling with water should have the power to save the soul; and when we examine the subsequent life of those who have thus been baptised, even in adult age and with their full consent and desire, we find little or no improvement in the great majority. Therefore it seems evident that this cannot be the proper rite, because the Spirit has not descended upon them. Consequently we must look for another explanation of what constitutes the true mystic rite of Baptism.

(Continued)

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Now is the most propitious time to give and receive, so let us be sure to let our light shine on the great Cosmic Christmas Tree, that men may be attracted to the truths we know to be of such vital importance in humanity's development.—*Max Heindel.*

# Studies in the Cosmo-Conception

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

## Involution — Evolution — Epigenesis

Q. What do we mean by "Involution?"

A. The period of time devoted to the attainment of self-consciousness and to the building of the vehicles through which the spirit in man manifests, is called "Involution."

Q. What is the meaning of "Evolution?"

A. The subsequent period of existence, during which the individual human being develops self-consciousness into omniscience, is called "Evolution."

Q. What makes the evolution of one individual differ from that of another?

A. The Force within the evolving being which makes evolution what it is and not a mere unfoldment of latent germinal possibilities, makes the evolution of each individual differ from that of every other; it provides the element of originality and gives scope to the creative ability which the being is to cultivate that he may become a god.

Q. What is that Force called?

A. That Force is called "Genius," and its manifestation is called "Epigenesis."

Q. Does science recognize involution and evolution?

A. Many of the advanced philosophies of modern times recognize involution and evolution, but Science deals only with the Form side of manifestation. Involution belongs to the Life side.

Q. What is the attitude of Science toward Epigenesis?

A. The most advanced scientists regard Epigenesis as a demonstrable fact.

Q. How do the Rosicrucians regard Evolution, Involution, and Epigenesis?

A. *The Rosicrucian Cosmo Conception* combines all three as necessary to full understanding of the past, present, and future development of the system to which we belong.

Q. What is the specific relation of Epigenesis to evolving life?

A. All through the course of evolution—through Periods, Globes, Revolutions, and Races—those who do not improve by the formation of new characteristics are held back and immediately begin to degenerate. Only that which remains plastic and pliable and adaptable for molding into new Forms suitable for the expression of the expanding consciousness; only the life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls, can evolve with the pioneers of any life wave. All else must straggle behind.

Q. Is this according to occult teaching?

A. It is the kernel of occult teaching. Progress is not simply unfoldment; not simply Involution and Evolution. There is a third indispensable factor, making a triad—Involution, Evolution, and EPIGENESIS.

Q. What does this add to the general understanding of Life and Form?

A. While it is generally admitted that the involution of spirit into matter takes place in order that Form may be built, it is not so commonly recognized that THE INVOLUTION OF SPIRIT RUNS SIDE BY SIDE WITH THE EVOLUTION OF FORM.

—Reference: Cosmo, pages 185-6, 336-7

# WESTERN WISDOM BIBLE STUDY

## The Revelation of Saint John the Divine

### A NEW HEAVEN AND A NEW EARTH

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with man, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

—Revelation 21:1-7

In this passage is given a description of the condition of our Earth and its inhabitants which will prevail at a future time designated in the Western Wisdom Teachings as the New Galilee (the Sixth Epoch). The Earth at that time will be so etherealized that actually there will be "no more sea." Further information concerning conditions at that time is given by Max Heindel as follows:

"Lemuria perished by fire and terrible volcanic cataclysms. In its stead rose Atlantis. In time that was buried beneath the waves and gave way to Aryana, the Earth as we see it at present in the Aryan Epoch, but that is soon past. The salamanders are beginning to stir the fires in the forge to make a 'new heaven and a new earth,'

which the Western School of Occultism calls the 'New Galilee.'

"In the first two Epochs man evolved a body and vitalized it; in the Lemurian Epoch he developed *desire*; the Atlantean Epoch produced *cunning*; and the fruitage of the Aryan Epoch is *reason*.

"In the New Galilee humanity will have a much finer and more ethereal body than now, the Earth will be transparent also, and as a result these bodies will be more easily responsive to the spiritual impacts of *intuition*. Such a body will not get tired either, hence there is no night, and the twelve cranial nerves, which are the gates to the seat of consciousness, then as now, consequently never close. Besides, New Galilee will be formed of luminous ether and transmit sunlight. That land will be a land of peace (Jerusalem), for Universal Brotherhood will band all beings of all the Earth together in Love.

"There can be no death, for the tree of life, the faculty for generating vital force, is made possible by means of the ethereal organ in the head (the new wine cup), which will be evolved in those who are even now being taken out as forebearers for the humanity of that coming Epoch.

"That Race is spoken of as 'Christ's Race'; but, be it understood that it is not because of an exterior Christ, but because they will evolve the Christ-principle *within*. They will act as dictated by the Spirit through *Intuition* and all they do will be done in Love." Only by such *individual upliftment* can the salvation of the race be accomplished. As Angelus Silesius put it:

"Through Christ a thousand times in  
Bethlehem be born,  
And not within thyself, thy soul will  
be forlorn."



## The Giving of Gifts

E. B.

**WE** USE the word *anniversary* to designate a timing for the expressions of our appreciation of life. To those we love, admire, and respect we do not give gifts simply because these persons have succeeded in living a certain number of years—because it is natural for everyone to remain on this plane as long as he can. We give gifts at our festival occasions to express our appreciation that those we love (whose vibratory qualities represent our ideals) have remained here with us. We love, admire, and respect certain people because their vibratory quality is such that it stimulates something of our finer—regenerate consciousness; contact with these persons “ignites” our perception of the Light that abides in each of us and of which we are the manifested expressions on this plane.

All ceremonies pertaining to the spacing of human experience originate in the primeval impulse to recognize the principles of life in their rhythmic expression during our years here. Since mankind tends to objectify consciousness, festivals and symbolic ceremonies are used to interpret man’s awareness of life-processes. It will be observed that all peoples have their own particular ways of presenting their interpretations of life; some are joyous and rhapsodic in quality, others are dignified and solemn. Ceremonies and festivals are dramatizations of mankind’s emotional reactions to the phenomena of

Life and his giving is an expression of his appreciations and/or sympathies.

At the festival of Easter mankind, according to place and time, celebrates his joy-in-living the primordial response to awareness of his on-going as a physical manifestation; his gratitude for the Earth as a physical expression of beauty in its flowering, fragrance, and promise of fruition. This is the occasion when mankind celebrates the Ascendant of the horoscope—the renewing of the I AM consciousness, the upward glance, the forward impulse. The reference to the Ascendant of the horoscope pertains to the dynamic, energizing quality of the sign Aries, the Ascendant-sign of the abstract horoscope of the entity, humanity. The Easter-festival, regardless of its varied forms and rituals, is mankind’s “song of confidence in Life,” the indestructible faith in universal good that makes possible his equally indestructible determination to progress. Easter is the timing in each year-period to re-charge our own—and others’—consciousness with renewed vitality, renewed courage, renewed awareness of the Divine Potential, and renewed joyousness in the releasements and expressions of that potential. The story of the Resurrection is the drama of liberation; our gift-giving at this season is our appreciation of the liberating agency of Spirit as it manifests through those we love, and the liberation which their love and en-

couragement has meant in our lives. Easter is the "decrystallizing" function of Spirit, and in the horoscope it is symbolized by the vibration and action of the planet Uranus and the function of the sextile aspect between two planets to decrystallize a congestion made by either or both of them to other planets. The transmutation of quality of one—or both—squared or opposed planets permits a redistribution of the planetary energies for more constructive expression. This is the "Resurrection" in the life of each human who progresses spiritually. Our "Easter gift," as Astro-philosophers, is our contribution of insight to unraveling the congestions of our fellows and assisting them to redirect themselves onto higher levels of consciousness and expression.

The birthday celebration of an individual is an appreciation—by his loved ones and friends—of the way he expresses the ruler of his Ascendant. This planet, whatever and wherever in the chart, is the symbol of self-awareness and personality-potential. Our giving of gifts at such a time is our expression of appreciation for the Light which that person represents in our lives—as a "spark of the Divine Light." We must be grateful for the efforts made by those close to us to improve their vibratory qualities and expressions; their improvements assist us to make ours since their best ignites our best. We objectify our appreciation by a material return—something that will lift further the consciousness of the appreciated person.

It is not known by the writer whether occasions comparable to "Mother's Day" and Father's Day" have been celebrated by other races or if they are, uniquely, American festivals. However, in composite, they are the "festival of the fourth and tenth houses"—the vertical diameter of the horoscope, the dynamic Essence of the universe. In appreciation of the people it commemorates, we signify our reverential awareness of Love-radiation, Sacrifice, Nurture, and Protectiveness which are the

inherent regenerate "bases" of the parental principles. We lovingly give a gift to Mother and Dad on "their day" to express our appreciation to them as individuals who, in Love-service, provide us with incarnation, protected and guided us in our years of growing. But we appreciate something of which Mother and Dad are individual human expressions: the nutritive and protective forces of Life itself. Mothers and Dads who are truly loved and respected by their children are so because they, in themselves, symbolize the overshadowing protection of Divine Forces; their service of sacrificial Love is a human counterpart of all out-giving for the perpetuation and on-going of human life.

When, indeed, has Mankind not celebrated, in ceremony, the union of two who love each other? The festival of marriage is the dramatization of the horizontal diameter of the horoscope, the cusps of the first and seventh houses. The ecstasy and inspiring beauty of love-union is the agency by which mankind is most intensely alerted to the existence of his ideal self—ignited in his consciousness by the virtues and graces of the person who represents his—or her—complement. The human heart responds with utter joy to the "beauty that is Love" and those persons who have lived this beauty in the marital relationship stand as symbols, in human form, of the eternalness of beauty itself. We respond with a deep sense of rapture to the exalted vibration of a wedding ceremony—and the radiant happiness of the new wife and husband bring forth our most sincere wishes that their experience together will be happy and successful in every way. Because of the quality of spirit that they display, we appreciate couples who make a true success of marriage because they have lived the truth of loving and we are grateful to them for what they represent. The Astro-philosopher "celebrates the horizontal diameter" whenever he learns something from the best of other

people and incorporates those qualities into his own living. The other person represents the seventh house—the complement; he is the Ascendant—the I AM; the fusion of the best of the complement into the I AM consciousness is what the marriage ceremony really symbolizes—the rounding out of personal consciousness into a more complete and perfect whole. As wives and husbands, Astro-philosophers re-live the love that united them whenever they seek to emulate the virtues and regenerate qualities of their partners; and they use the symbolic patterning of their horoscopes to clarify the inner meanings of their union and to gain perspectives on how each can help, teach, and guide the other.

Though it is not credited with the scope of meaning implied by Easter or Christmas, the festival of St. Valentine's Day is a charming occasion which celebrates the fifth house of the horoscope and the sign Leo. This is the "song of the young in heart," the "star-shine of love," the warm and gracious impulse of the human heart to appreciate the beauties and virtues of the opposite sex, the recognition of the dawning of emotional fulfillment. Gifts of flowers and sweets are offered as expressions of the "feelings of sweetness" in our hearts to those who represent our ideal of loveliness and charm. The radiant quality implied by the sign Leo is that from which our Love consciousness warms and blesses the lives of those who are dear to us—we express to these persons our appreciation for the ideal which they represent to us. The young woman or young man who is beloved is a human symbol of Life's beauty in the eyes of the one who loves and the message that is presented by the sign Leo is that of: "live by loving;" "keep your heart renewed and refreshed by warm impulses of affection;" keep your perception of beauty alive by loving the finest in the other person." The daily gift of our heart's finest impulses toward beautiful living

in relationship, the enchantment of harmonious togetherness and the inspiration of ever-renewed awareness of the Light which is inherent in the consciousness of the loved one is the true celebration of St. Valentine's Day—the annual gift of flowers (or whatnot) is simply the outer expression of that which the human heart should express continually toward the loved one; it is our appreciation of that which the person represents to us as an ideal of our hearts.

The composite festival, in the sign Scorpio, of Halloween—October 31—and All Saints' Day—November 1—has a much more solemn implication; it is the "Occultist's Festival."

Halloween, in later days, has become a festival of "fancy-dress and monkey-shines"—a far cry from the deeply spiritual significance which it had originally. Its perpetuation through history has been an expression of mankind's awareness of life on the inner planes and its astrological pattern, through the sign Scorpio, is the eighth

### Your Child's Horoscope

#### THIS IS AN OPPORTUNITY FOR A READING

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

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

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

house—the regeneration of evil into Good—the arch-symbol of the Powers of the White Occultist. Halloween is, according to old traditions, the one night of the year when those dead are granted respite from the bondage of their graves and freedom to roam the habitations of the living. The picturings of witches, devils, skeletons, and all such weird creatures are dramatizations, by man's imagination, of his awareness of the earth-bound and condemned; they symbolize his fear of the unknown—unknown because not understood. The sequence of Halloween with All Saint's Day completes the meaning of this festival: the conquest of the forces of darkness (fear and ignorance) by the Forces of Light (Virtue and Truth). In this connection, and at this point, a word of deepest appreciation to:

Mr. Walt Disney, whose work in motion-pictures has proved him to be one of the greatest agencies for inspiring the heart of humanity in the world today. In the last two parts of his monumental work *Fantasia—Night On Bald Mountain* and *Ave Maria*—Mr. Disney and his colleagues have presented this "Scorpionic Festival" in magnificently dramatic form. We see the shades of Egos who, while on earth, became congested in negative qualities of pride, lust, greed, cruelty, wrath, and envy. In *Fantasia* the characters which serve to represent these qualities live in a world where all is dark, smoky, fetid, painful, and anguished. These levels of consciousness, in any human being, are truly the hell-realms, and in such, we are lost in the power of the Prince of Darkness, hopeless and lacking self-direction. The luminous music of *Ave Maria* introduces the advent of dawn which is the Light of Truth, Purity, and Virtue, dispelling the perverse and dark conditions and powers of the "Black Angel." The occultist, or astro-philosopher, who meets his personal experiences with courage and fortitude, fulfills them to the best of his ability and through regeneration of his nega-

tive impulses purifies his intuitions and illuminates his Inner Knowledge, conditions himself to be a "Light-thrower" into the darkened areas of another's consciousness. We may give parties and enjoy games and fun on Halloween and go to church in tribute of reverence to our saints the next morning, but we celebrate, as philosophers, this occasion in our daily living when we regenerate and qualify ourselves to be *givers of Light* to humanity. Every Astro-philosopher has a particular planetary condition as the ruling agency of his eighth house—and this planet gives him the key as to the principal requirements of his regenerative experiences. Each effort in this direction contributes more light into the collective vibratory body of humanity—it is the great spiritual *gift* by which the part contributes to the well-being of the whole.

The great festival of Christmas which we are enjoying at this time, is the most "composite" of all of our present-day celebrations. It is the dramatization of mankind's most profound spiritual realizations, hopes, ideals, and aspirations—the focal-point for expressing love for his fellow-man.

It is remarkable that the story of the first Christmas involves in its presentation life on this plane from the "lowly beasties" to the angelic hosts—the complete range of life-expressions from the most humble to the most exalted. Kings and wise men, humble shepherds, the angelic voices, the transfigured human parents—all grouped around the representation of Divine Spirit embodied in the purity of the new-born child. This festival is the dramatization of the eleventh and twelfth houses of the Abstract Horoscope as the *impulse* behind the manifestation of the cardinal cross; the symbol made by the vertical and horizontal diameters of the wheel is the Mighty Symbol of Incarnation.

The eleventh house is spiritualized universal Love-consciousness—the polarization—or higher octave—of the fifth house. Its abstract rulership by Uranus

is *Love for all, Love that recognizes no limitations or hindrances, Love that de-crystalizes and transforms all limited conditions.* The twelfth house is the *voice of redemption*—the impulse (and *necessity*) to reincarnate for further fulfillment through evolutionary processes and experiences. That which is manifested by the powers of these two houses is the expression, in material dimension, of the bi-polar vehicle through which the latent Godhood is revealed. ".....and He took upon Himself the likeness of a man" is the statement of Spirit manifested, and it pertains to the appearance of every Life-expression on this plane.

In the consciousness of humanity, the symbol of a child has always represented the *innocence of a new start*; in the adoration of the Child who was to be Christed, we see the dramatization of mankind's up-looking to the vision of its own forgotten purity. Our hearts are deeply touched by the vibratory power of this festival because, all over the world, the joyousness and well-being of children and, in general, all people who are dependent, are focal-points of our emotional attention. We seek to manifest the power of benevolence to make better the conditions of others.

Since incarnations are taking place every day all over the world we realize that *spirit, manifesting*, is an endless process and the Principle of Light, incarnate, is implied by every birth on this plane. Our giving of gifts at this season is our dramatization of homage to the Divine which is manifesting through myriads of forms through the entire cycle of evolution and our expressions of friendliness and good-will toward our brothers and sisters constitute *our recognition of them as expressions of divine light, and divine love.*

The reality of Christmas can only be perpetuated if we function in this consciousness daily—*never to lose sight of the essential light in all other human beings.* The continued expression of such consciousness makes more and more

evident the underlying meaning of the statement that: "He came that the Kingdom of Peace and Righteousness would be established on Earth." As with the Teacher, so with us; we are all agencies of this illumining and trans-figuring power; our reverence for the Child, His human parents and the Angelic Hosts is our *reverence* for the *love* and the *light* which enfolds us all.

### ONE NIGHT IN ALL THE YEAR

The snow lies deep tonight. Tonight  
the Moon rides high; her glow

Has all the freshened splendor of  
new fallen snow, although

It has no sparkling crust that could  
blind angel bands in flight.

Just soft and cool like snow in flakes  
she sheds increasing light.

Where starkly black and naked stand  
the trees above its lair

A trailing vine of tracks reveal  
a furred soul pausing there

As if to beg what loneliness,  
what sorrow brings the frost?

As if to stay the white Moon's joy  
that it be never lost.

As if to ask what ecstasy  
goes thus abroad; to cry

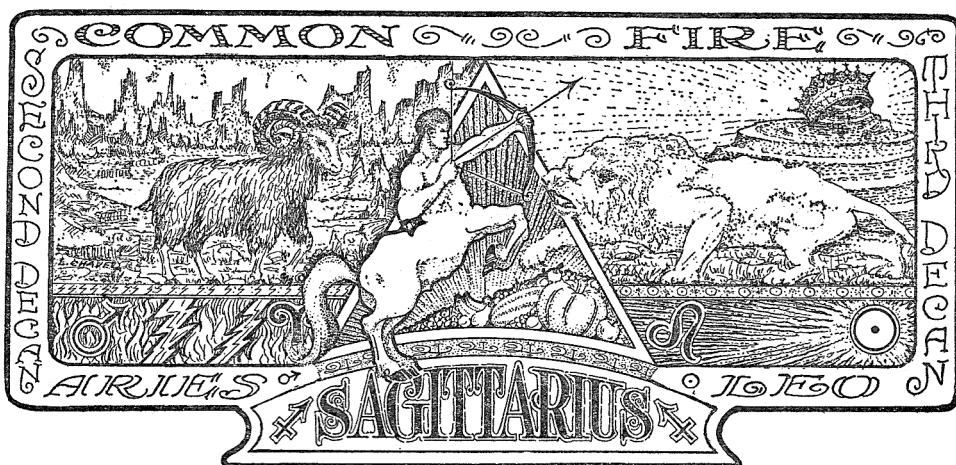
What makes this winter Night Divine?  
This Night is Holy: why?

The snow-crust glitters on the earth.

The stars in heaven shine.

The Moon rides high, for He who comes  
at Midnight is Divine.

—Veda Burnaugh Collins



## The Children of Sagittarius, 1964

*Birthdays: November 22 to December 22*

**N**ATIVES of the common-fire sign Sagittarius seem to fall into two general types, as symbolized by the Centaur—half man and half horse.

Those in whom the animal traits of the sign predominate are prone to live by their wits through shady deals, questionable occupations, gambling, seeking always to indulge and aggrandize themselves. Criminals of the petty type are to be found among these people.

Very much the opposite are those manifesting the qualities of the human part of the sign, the Celestial Archer. They are devoted to high standards of living, are true to principle, conventions, and their religious and social ideals, and are generally honored and respected for their integrity, unimpeachable conduct, and philanthropy. Among them are found many occupants of legal, religious, medical, educational, and political positions requiring higher learning, idealism, and benevolence.

Sagittarians, ruled by the benevolent Jupiter, are usually of a cheerful, optimistic disposition, having a nonchalant, easygoing manner. They are genial and understanding, and, desiring the

good will of others, seek to make a favorable impression upon people of all types. Most of them have a great love for personal freedom and truth and may seem continually occupied with a restless search for experience and wisdom. Through a desire to impart the fruits of their experiences or discoveries to others, they may excel as writers, lecturers, ministers, legislators, etc. They are usually fond of formulating theories, opinions, or legal or moral codes, are firm believers in law, custom, and convention, and are outspoken in their conclusions reached through reason or insight.

These children usually learn quickly from observation, are usually truthful, and obedient, but may be restless, immoderate, and blunt. Acquiring tact, persistence, and a sense of responsibility in youth will prove very profitable in their later years.

All during this solar month Jupiter trines Uranus and opposes Neptune, Mars conjuncts Uranus, Uranus conjuncts Pluto and sextiles Neptune, and Neptune sextiles Pluto, so that all the children born during this period will

possess unusual physical and spiritual energy. How constructively they tend to use it will depend upon the other aspects, especially to Mercury. There will be independence, originality, and inventiveness of nature, with a particular interest in diet, hygiene, and chemistry, as well as in the occult arts. There is apt to be considerable temper, though, so that self control should be stressed in bringing up these children.

Beginning November 22 and lasting almost all the solar month, the Sun squares Mars, suggesting much energy and the faculty for leadership. However, these children will need much training in self-control, humility, respect for authority, and the wisdom of peace and harmony in the life.

Venus trines Saturn from November 22 to 28, pointing toward such fine traits as faithfulness, loyalty, and method. Honesty and simplicity of taste are also indicated by this vibratory pattern.

On November 22 Mercury squares Uranus, a strong warning of the need for practice in carefulness and deliberation of speech. Balance in all things should be sought.

Mercury trines Saturn from November 24 to December 20, a fine mental vibration giving the mind depth and power of concentration, as well as forethought and reasoning ability. There is also persistence, caution, and diplomacy, so that these natives are often found prominent in secret societies, the church, or governmental affairs. Honest and fairminded, they make excellent judges.

From November 28 to December 14, the Sun squares Uranus suggesting a highstrung, nervous disposition, easily provoked into hysteria. Assiduous cultivation of balance, poise, and serenity is needed by these children.

Venus sextiles Mars from November 28 to December 14, indicating an ambitious, aspiring, and adventurous nature, amorous and extremely demonstrative in its affections, fond of sports

and pleasures. Both the health and the earning capacity are favored, but there may be a tendency to spend too freely and ostentatiously.

From November 30 to December 22, Mars sextiles Neptune, intensifying the emotional nature and giving a leaning toward the study and practice of occultism. Ability to penetrate into the inner worlds is strengthened.

Venus sextiles Uranus from December 1 to 11, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic, especially to the opposite sex. There is also a love for art, music, and poetry and ability to perform in these arts. A happy, early marriage is favored.

From December 1 to 22, Jupiter trines Mars, making the nature noble, sincere, honest, and straightforward. The native has much enthusiasm and the ability to influence others. There is also considerable ingenuity and ability, along with a love for travel. Both health and finances are favored.

Venus conjuncts Neptune from December 5 to 14, giving a fertile imagination and deep emotions. How these are used will depend upon other aspects in the chart.

A less desirable venusian vibration is that of the square to Saturn, lasting from December 14 to 22. Children with this aspect should be given special training in unselfishness, tolerance, generosity and an impersonal attitude.

From December 13 to 22 the Sun sextiles Saturn, endowing the native with such fine traits as method, foresight, organizing, executive, and diplomatic ability, along with the moral stamina to carry projects to a successful conclusion. The nature is sincere, just, and upright, and political, judicial, and mining interests are favored.

Mercury squares Mars on December 19 and 20, making the native quick-witted and mentally alert, but prone to impulsiveness. These children should have special training in truthfulness, kindliness, and humility.

# Readings for Subscribers' Children

JEAN T. U.

Born September 22, 1952, 9:23 P.M.

Latitude 26 N., Longitude 80 W.

Signs on the cusps of the houses: ASC, Taurus 29.38; 2nd, Gemini 26; 3rd, Cancer 20; 4th, Leo 15; 5th, Virgo 15; 6th, Libra 22.

Positions of the planets: Part of Fortune, 13.39 Cancer in 2nd; Uranus, 18.05 Cancer in 2nd; Dragon's Tail, 19.20 Leo in 4th; Pluto, 21.42 Leo in 4th; Mercury, 28.45 Virgo in 5th; Sun, 29.59 Virgo in 5th; Saturn, 15.47 Libra in 5th; Neptune 20.46 Libra in 5th; Moon, 13.40 Scorpio in 6th; Mars, 16.48 Sagittarius in 7th; Jupiter, 20.39 Taurus in 12th.

With the Sun and three planets in the 5th house, this child's life activities will be centered largely around education, children, publishing, pleasures (the theater, in particular), and courtships.

The Sun and Mercury are in conjunction (combust) in the common-earth sign Virgo, and besides their parallel to each other, make only a trine to the ASC. Jean's individuality is thus focused through this mental sign, but its expression will be somewhat limited in this life. Her reasoning powers, expression, and dexterity should be encouraged to unfold, and she should be taught from early years the wisdom of loving tolerance and understanding toward those about her.

The Moon in the strongly emotional sign Scorpio brings needed depth of feeling, and the trine of the lunar orb to Uranus indicates originality and independence, a mind that is quick, intuitive, imaginative, and inventive. There is also considerable personal magnetism. But the Moon squares Pluto and the MC, and opposes Jupiter, indicating

that Jean should be trained in thrift, carefulness in diet, and strict honesty. Otherwise there are apt to be unpleasant experiences wherein to learn the wisdom of expressing these traits.

Uranus in the 2nd house suggests erratic finances, especially since it squares Venus, Saturn, and Neptune. However, its sextile to Jupiter and trine to the Moon provide the channel through which the squares may be transmuted into positive powers. Poise, deliberation, and carefulness should be stressed in all phases of this child's training. Jupiter's presence in Taurus accentuates home and family interests, and the 12th house position points toward connection with the mystical arts, work in hospitals, charitable institutions, etc.

Venus is strong in Libra, and its conjunction with Neptune and sextile to Pluto suggest musical ability, an excellent outlet for her Scorpio emotions. However, Venus squares Uranus, so that Jean should be given special instruction in the wisdom of living according to high moral ideals and pursuing the positive spiritual path. She should be taught to avoid seances, and all other negative psychism.

Saturn is also well placed in Libra, and its conjunction to Neptune and sextile to Mars are indication of a capable, energetic nature possessed of executive ability, endurance, and good health. There is also a drive toward spiritual accomplishment.

The planet of dynamic energy, Mars, is in Sagittarius in the 7th, sextile Saturn and the MC, and trine Pluto—unafflicted. Jean will evidence an interest in religion and philosophy, travel, and sports. She will have ambition and enthusiasm, and the capability of being an interesting entertainer. Her partners will be industrious, energetic and helpful in providing for her welfare.

Taurus on the ASC, and fixed signs

on all the angles, give stability to this child's nature, as well as physical strength and resistance. Her best vocational fields lie in laboratory work concerning electronics, radio, etc.

### TIMOTHY Mc

Born June 17, 1950, 11 A.M.

Latitude 33 N., Longitude 117 W.

Signs on the cusps of the houses: ASC, Virgo 16.10; 2nd, Libra 12; 3rd, Scorpio 13; 4th, Sagittarius 15; 5th, Capricorn 17; 6th, Aquarius 18.

Positions of the planets: Mars, 2.17 Libra in 1st; Dragon's Tail, 3.14 Libra in 1st; Part of Fortune, 10.26 Libra in 1st; Neptune, 14.36 R. Libra in 2nd; Jupiter, 7.19 Pisces in 6th; Venus, 18.42 Taurus in 9th; Mercury, 4.07 Gemini in 9th; Sun, 26 Gemini in 10th; Uranus, 4.35 Cancer in 10th; Moon, 20.16 Cancer in 11th; Pluto, 15.54 Leo in 11th; Saturn, 13.31 Virgo in 12th.

In this chart we note that the Sun is in the mental sign Gemini in the 10th house, a strong indication of a public career. The solar orb conjuncts Uranus in Cancer (also in 10th) and squares Mars and the Dragon's Tail in Libra in the first. Timothy has much energy, ambition, aggressiveness, and initiative, but he will need careful training in directing his energies into constructive channels. The success of both his personality impressions and his vocational pursuits will depend to a very large extent on the degree of self-control he acquires. Poise and consideration for others should be taught him constantly.

However, Saturn in the 12th, in conjunction with the Virgo ASC, sextile the Moon and trine Venus, gives the needed seriousness, determination, tact, and patience for counteracting his impulsiveness and quick temper if Timothy will use them. Saturn opposes Jupiter, though, so there will be a need to avoid the tendency toward diffidence

and indolence in overcoming at times.

Mercury, ruling the concrete mind, and the ASC in this chart, is also in Gemini, where it is able to express easily, trines Mars and Part of Fortune, but squares Jupiter. This child has a quick, sharp, and keen mind, inquiring and interested in practically everything, but somewhat inclined toward superficial study. Travel and change are strongly appealing to him, and as both Mercury and Venus are in the 9th, he will no doubt travel considerably — and pleasantly. Trustworthiness and loyalty should be stressed in bringing up this boy if he is to realize his highest potentials.

The Moon in the emotional sign Cancer in the 11th, sextile Venus, Saturn, and the ASC, indicates many women friends for this native. A fruitful imagination, love for art and music, oratorical ability, and tact are also indicated by this configuration. The personality is engaging, and self-reliant, trustworthy, and kindly. However, since the Moon squares Neptune, Timothy should be carefully guided into the positive spiritual path, avoiding seances and all other negative psychism.

Venus in Taurus in the 9th, sextile Moon, and trine Saturn and ASC, shows a friendly, generous, sociable, and devotional side to Timothy's nature which will serve him well. This configuration also accentuates his love for music and art and all that makes for soul upliftment. Finances and travel are both favored.

The musical, artistic, sensitive side of Timothy's nature is emphasized by the position of Jupiter in Pisces in the 6th, trine to Uranus. Interest in the occult is also indicated as well as association with secret orders. However, Timothy should learn to control his appetite and eat wisely, else he will be apt to suffer from liver troubles.

This boy will be drawn to literary and scientific pursuits. He could use his talents well as a reporter, secretary, or editor.

# VOCATIONAL GUIDANCE ADVICE

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

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

## Decorator, Saleswoman

SHARON F.—Born January 7, 1948, 12:30 A.M. Longitude 36 N., Latitude 95 W. This young lady has Neptune in the 12th in conjunction with the ASC, sextile Saturn, trine Venus, Jupiter, and Pluto, square Sun, Mercury, and MC, showing that her primary interest in life will be along spiritual, occult lines. She is very sensitive to super-physical vibrations and should seek environments that are cheerful and uplifting. With the Sun in conjunction with Mercury (combust) in Capricorn in the 3rd house, trine Mars in Virgo in the 11th, but square Neptune and the ASC, and opposing the MC, she has considerable ambition and drive, in spite of her spiritual inclinations. This will be helpful in balancing the dreamy Neptune influence. The Moon in the first degree of Sagittarius in the 2nd squares Mars, indicating a need for control of a tendency toward sudden outbursts of temper, as well as toward unwise spending. Venus in Aquarius in the 4th brings a beautiful influence to bear on the home and end of life, and since it sextiles Jupiter and trines Uranus, Neptune, and the ASC, Sharon has considerable musical talent, as well as a liberal mind, a quick intuitive perception, and much personal magnetism. A happy marriage is also indicated. A well-aspected Uranus in Gemini in the 9th turns the mind toward travel, aviation, and scientific pursuits. Constructive dreams are probable. It seems that the best vocational pursuits for Sharon would be in dealing with art and music. She could do well as an interior decorator or in selling art goods, musical instruments, jewelry, etc.

## Organist, Lawyer

DOUGLAS E. C.—Born October 18, 1950, 12:52 A.M. Latitude 34 N., Longitude 118 W. With Mercury, Neptune, Venus, and the Sun all in Libra in the 3rd house, this boy's nature and mental outlook will be strongly under the influence of this cardinal-air sign. He will be strongly attracted to music and art in all its phases. The Sun conjuncts Neptune and Venus, accentuating the musical and artistic leanings and giving a deep interest in the spiritual, occult side of life. Furthermore, the Sun sextiles Mars, Pluto, and the ASC, and trines Jupiter. Douglas has much mental and physical energy and stamina, along with a kindly, considerate, and generous disposition. The square of the Sun to Moon may bring times of inner uncertainty and lack of orientation, but devotion to his highest ideals should enable him to cope with these periods satisfactorily. Jupiter in the 7th house throws a very benign influence over all partnerships. This is also an ideal position for a lawyer. Saturn in the 2nd house conjuncts the saturnine Dragon's Tail, trines the Moon, and sextiles the Part of Fortune, suggesting money by inheritance and the ability to increase it by economy and wise investments. The Leo ASC gives physical strength and stamina, as well as the desire to take a leading part in life's activities. Since Taurus is on the cusp of the 10th, and there are no planets in that house, we look to Venus as principal indicator of vocation. Douglas could serve satisfactorily and happily as an organist, an artist, a lawyer, or as a dealer in such commodities as jewelry, art goods, musical instruments, etc.

# Daily Thought and Guide

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

## TUESDAY—December 1

With the Moon sextiling Mars, Uranus, and Pluto, and conjuncting Neptune on this Mars-ruled day, there are many opportunities for constructive accomplishment. But yield not to temptations toward extravagance.

## WEDNESDAY—December 2

If obstacles appear to retard desired activity, remember that they are opportunities for learning — patience and carefulness.

## THURSDAY—December 3

With the Sun and Moon together in Jupiter's sign, Sagittarius, we do well to remember with Thackeray that: "Benevolence and feeling ennoble the most trifling actions."

## FRIDAY—December 4

"Love never reasons, but profusely gives; gives, like a thoughtless prodigal, its all, and trembles then lest it has done too little."—*Hannah More.*

## SATURDAY—December 5

Mental activities are favored today. Take time to read an inspiring poem or book, to meditate, and become attuned to the impelling Christ vibrations impinging upon us.

## SUNDAY—December 6

Very powerful planetary vibrations are about us on this Sabbath. Truly a day for praise and thanksgiving to our Creator, and for receiving a downpouring of His Love and Light.

## MONDAY—December 7

A propitious day to realize with Emerson that: "The conscious utterance of thought, by speech or action, to any end, is art." Seek artistic expression.

## TUESDAY—December 8

"There is no creature so small and abject that it representeth not the goodness of God."—*Thomas à Kempis.*

## WEDNESDAY—December 9

Moderation is a fitting keyword for this day. "True happiness springs from moderation."—*Goethe.*

## THURSDAY—December 10

Early hours today present opportunities for exercising patience in overcoming obstacles. The later hours bring more freedom.

## FRIDAY—December 11

Strong emotional currents may be used to advantage this Venus-ruled day—in music, creative writing, and friendship.

## SATURDAY—December 12

"He that meditates most on Divine truth . . . will prove the choicest, wisest, strongest Christian."—*Hall.*

## SUNDAY—December 13

The Moon in the aggressive sign Aries this Sabbath provides opportunity to add fervor to our devotions. Praise and gratitude fit one to receive the divine downpouring.

## MONDAY—December 14

Harmony of solar, lunar, and saturnian vibrations this Moon-ruled day offer excellent soil for accomplishment of difficult tasks. Let us to our Father's work.

## TUESDAY—December 15

Awareness of the approach of the Divine Birth will help to make this day's activities bear spiritual fruit. The Christ Star is shining.

## WEDNESDAY—December 16

The benevolent rays of Jupiter are strong today, augmented by martial power. "When you give, take no credit for generosity."—*H. Taylor*.

## THURSDAY—December 17

Carefulness in speech today! "Gentle words, quiet words, are, after all, the most powerful words."—*Gladden*.

## FRIDAY—December 18

"Let love be without dissimulation . . . Be kindly affectioned one to another."—*Romans 12:9-10*.

## SATURDAY—December 19

Take time to "invite the soul" today, realizing with Longfellow that silence and solitude are the soul's best friends.

## SUNDAY—December 20

Wonderfully devotional currents during the early hours may be used to steep ourselves in God's love and goodness on this Sabbath. All reverence to the Father and the Son.

## MONDAY—December 21

As the Moon goes into the heart sign, Leo, today, may we open our inmost being to the impelling Christ radiations. In the measure that we love truly, wisdom flows into our being.

## TUESDAY—December 22

The vibrations of Mercury are strong in the earlier part of this Mars-ruled day. How better use them than to think, speak, and write concerning the Holy Birth—of the *Christ Within*?

## WEDNESDAY—December 23

In preparation for the holy Christmas Eve, may we lift our consciousness into the Christ realms of selfless giving, sacrifice (of the lower self), and unity.

## THURSDAY—December 24

The planets cooperate in imbuing our Earth with energized benevolence and spiritual understanding on this Jupiter-ruled day. May we all respond to the cosmic urge to form the Christ within by service from a loving heart.

## FRIDAY—December 25

The Christ is born—we hope in the hearts of many thousands more of people all over the world. May we "follow Him as burning and shining lights, showing the way to the New Era."

## SATURDAY—December 26

A day to carry in our hearts and express the knowledge that Christ "brings to us each year the spiritual food needed to advance us on the path of progress." . . . may we attain perfection in love."

## SUNDAY—December 27

With the radiations of Light and Love still intense about us, may we attune ourselves to them in all fullness this Sabbath Day. Worship, praise, and gratitude to our Saviour.

## MONDAY—December 28

The early hours of this day bring vibrations for inner adjustment; the later hours great energy for mental and spiritual accomplishment.

## TUESDAY—December 29

Physical, mental, and spiritual vibrations are carried over from yesterday. The secrets of nature may be revealed to those who search earnestly for them.

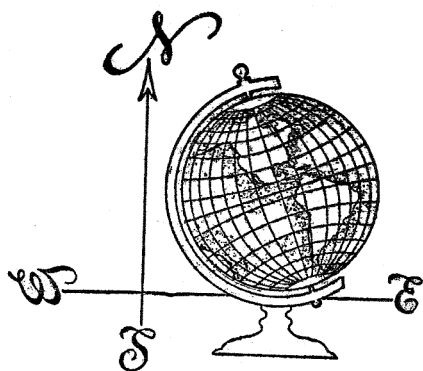
## WEDNESDAY—December 30

"Why, courage, then! what cannot be avoided

"Twere childish weakness to lament or fear." — *Shakespeare*.

## THURSDAY—December 31

As we ring out the Old Year, may we ring in the New with anticipation—of greater opportunities for wider service in His vineyard.



MONTHLY

# News

INTERPRETED

## The Teen-Age Trade

The coolest customers in the U. S. these days are the nation's teen-agers, who number 22 million and are growing as a group three times faster than the total population. Today's teen-ager seems less excited by his new Impala or Honda and his closetful of clothes than his father was about a new baseball glove. The real excitement is coming from the merchants, the admen and the market researchers, who are just beginning to realize the enormous potential that faces them. Teen-agers now have an income of about \$12 billion a year—and they spend it almost as fast as they get it.

Teen-agers now own 20% of all the cars sold in the U. S.; and 7,000,000 with driving licenses presumably find wheels when they want them. Teen-agers spend more than \$1.5 billion a year for entertainment. Though they comprise only 11% of the female population, teen-age girls account for 23% of all cosmetic and toilet goods sales (or \$450 million worth each year). The boys spend \$120 million a year on such items as hair cream, mouth wash and deodorant. The number of teen-age stockholders has tripled to 500,000 in five years; minors hold fully 10% of the stock of the new Communications Satellite Corp.

Where does the money come from? Increasingly indulgent—and affluent—parents have steadily raised allowances, which now average \$6 a week for boys, \$4 for girls. But the allowance is just the beginning; it is almost always supplemented by "emergency loans," money for clothing and extras and gifts. Even for those in school, work has become a style: 35% of the boys and 22% of the girls hold year-round parttime jobs, and more than half work during vacations. Today's teen-ager pulls down three times more money than his counterpart right after World War II.

— Time, October 9, 1964

Perhaps it would not be amiss to describe the birth of the four-fold body and to show just why teen-agers act as they do. At birth the physical or chemical body is perfectly formed, and enveloping it for the first seven years of life is a nascent vital body that does not fully coalesce with it until the child is seven years old. During the period from the seventh to the fourteenth year the Ego is learning to use both the chemical and vital bodies, while the nascent desire body is enveloping the two. Some time around the 14th year the desire body coalesces with the other two bodies and the Ego must learn to work with three bodies. At the age of 21 the mental body is "born" and the person is said to be mature.

We know from observation that in the first seven years of life the physical body is more perfectly proportioned than at any other age. And who doesn't know of the excess vitality of the child from seven to fourteen years, as the Ego is learning how to control and channel this super-abundant vitality into constructive uses? At puberty the desires flood in upon the growing child, and he begins to think of himself as a separate entity as opposed to just being the son of so-and-so.

Looking at the body from the occult side, we find that the particular stronghold of the desire body is in the muscles and the cerebro-spinal nervous system. The energy displayed by a person when laboring under great excitement or

anger is an example of this. A boy's muscles grow most during this time. The tendency of the vital body is to soften and build. Its chief expression is the blood and the glands; also the sympathetic nervous system, having obtained ingress into the stronghold of the desire body (the muscular and the voluntary nervous system) when it began to develop the heart into a voluntary muscle.

The tendency of the desire body is to harden, and it in turn has invaded the realm of the vital body, gaining possession of the spleen and making the white blood corpuscles, which are certainly not the "policemen of the system" as science now thinks, but destroyers. It uses the blood to carry these tiny destroyers all over the body. They pass through the walls of arteries and veins whenever annoyance is felt, and especially in times of great anger. Then the rush of forces in the desire body makes the arteries and veins swell and opens the way for the passage of the white corpuscles into the tissues of the body, where they form bases for the earthy matter which eventually kills the body.

Now to return to our teen-agers with all of the means for indulgences of their least desires at hand, we can see how easily wrong habits can become crystallized in those formative years. When the growing Ego is intelligently guided until the mind is born, at the age of twenty-one, the mind can help with reason and logic to curb these rampant desires.

### Anti-Vivisection for High School

The New Jersey courts will soon be the scene of a possibly far-reaching test case concerning the right of high school students to undertake animal experiments. Under an existing statute the New Jersey Department of Health can authorize various groups, including "schools maintained by the State or Federal Government," to engage in "properly conducted" animal experimentation. High school science-fair projects involving laboratory animals have been criticized by humane society groups

in the state for several years. Last spring complaints about exhibits at the 11th Annual Greater Newark Science Fair resulted in a civil action being filed by the New Jersey Society for the Prevention of Cruelty to Animals against the East Orange Board of Education.

The exhibit singled out by the state S.P.C.A. was an experiment testing the susceptibility to cancer of poultry injected with Rous sarcoma virus. It is the S.P.C.A.'s specific contention that the word "schools" in the regulatory statute refers to institutions of higher education and not to high schools. More general objections are that high school students are too immature to undertake unsupervised animal experimentation, that high school science teachers are not competent supervisors, that animal experimentation at the high school level is repetitious, trivial, and uncreative and therefore without merit, and finally that, in the words of one humane society spokesman, "kids shouldn't be allowed to whittle on animals."

Opponents of the S.P.C.A. action include the National Society for Medical Research, which has petitioned to enter the case as *amicus curiae*. Those opposing the case specifically contend that when the statute says "schools" it means "schools," because "universities" are also specified among the institutions eligible for Department of Health authorization. More general objections are that proper instruction in the life sciences requires the study of living things and that the high school level is by no means too early a starting point for such studies. Opponents of the action also point out that all the animal experimentation carried on by New Jersey's extensive pharmaceutical industry is illegal under the statute. Should a charge of \$100 per injection—the damages being sought by the S.P.C.A. in the East Orange action—be levied against the industry's biological assays, pharmaceutical research would be bankrupt.

—*Scientific American*, October, 1964

Two very serious points are brought up in this report: the training of a child and the care of an animal. As parents and custodians of each we face grave responsibilities. The public school system, supported by our tax dollars, involves us whether we will or no. Truly, we are bound to earth with more chains than we can count. We cannot bury our heads in the sand, ostrich-like, however, and expect the problems to solve themselves. We must take a stand and then apply all of the innate and acquired faculties we possess to support it. Thus do we learn and grow.

First, the Lords of Destiny place each child in the environment it has earned from a past incarnation, and where, in this present lifetime, it can pay more debts and acquire new—and we hope—better destiny. The subject of free will is involved in this latter hope.

But, until a child has attained his complete, fourfold body, his parents must accept the responsibility for his training. By training we mean guidance and not dominance. Certain latent tendencies are in each one, and it is the duty of parents to help the incoming Ego to use them wisely: whether they are to be encouraged to develop or whether they are to be understood and then sublimated.

In this great task parents often use the members of the animal kingdom, generally as pets, to foster a growth of love and responsibility. Other parents whose very life income is derived from propagation of animals for slaughter and profit—and every one who eats of this meat is involved (another of those chains of bondage)—teach and encourage their youngsters to follow this trade. And latterly there has grown up among us a new use for animals: vivisection—the use of live animals for experimental purposes. The goals of the vivisectionist are admirable, but the means thereto defeat his goals. Indiscriminate use of animals for experimentation tends to dull the sensibilities of the scientist, especially if he be a budding scientist who has yet to complete his own growth.

We feel that we must point out these facts because the basic reasons behind our convictions must be understood before others can understand our position. We feel that the animals should not be abused, but more importantly, the abuse and callousness that accompany vivisection do more damage to the spiritual growth of the scientist than harm to the animal; the Group Spirit can manage its own affairs, we are sure.

Only a short score of years ago the average person was shocked to read in the newspapers that a certain general

in the last World War had marked off certain troops as *expendable* in the overall strategy of winning the war; that is, the lives of these men were deliberately planned to be sacrificed for strategic purposes. So long as we have men running this world who look upon human life as lightly as that, then we can hardly expect an enlightened view towards the animals.

The Rosicrucian stand is not in accord with vivisection. We hold that perfect health can be maintained through using pure foods and by keeping a sane, loving outlook on life.



#### WHERE FREEDOM LIES

When disappointments come, I pray,  
Dear Lord, give me the grace to see  
Thy hand in this that I may learn  
The lesson that was meant for me.

Thou hast not sent nor do I hold  
This is Thy will. Thy laws are just,  
And I have drawn results to me;  
Humbly acknowledge this, I must.

But even through my sorrowing  
I know that truth prevails, and I  
Can likewise draw Thy joy and peace,  
My heavenly portion, from on high.

In gratitude I lift my head,  
For Thou hast bidden me arise;  
In wisdom gained, in faith restored,  
I walk the path where freedom lies.

—Della Adams Leitner

# Readers' QUESTIONS

## Doctrine of the Trinity

### Question:

Do you consider the Doctrine of the Trinity a legitimate one? If so, how do you explain it?

### Answer:

Yes, according to the Rosicrucian Philosophy the Doctrine of the Trinity is a fact. God is One, but at the same time He is triune, embodying the Father, the Son, and the Holy Spirit, or the Will, the Wisdom, and the Activity Principles. Each is a definite spiritual Power, but they are closely interrelated and function as a unit. Max Heindel in *Gleanings of a Mystic*, gives the following clarifying information on this subject:

"The inspired apostle (John) gave us a wonderful definition of Deity when he said 'God is Light,' and therefore 'light' has been used to illustrate the nature of the Divine in the Rosicrucian Teachings, especially the mystery of the Trinity in Unity. It is clearly taught in the Holy Scriptures of all times that God is one and indivisible. At the same time we find that as the one white light is refracted into three primary colors: red, yellow, and blue, so God appears in a threefold role during manifestation by the exercise of the three divine functions of *creation*, *preservation*, and *dissolution*.

"When He exercises the attribute of *creation*, God appears as Jehovah, the Holy Spirit; He is then Lord of law and generation and projects the solar fertilizing principle *indirectly* through the lunar satellites of all planets where

it is necessary to furnish bodies for their evolving beings.

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

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

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

In *Freemasonry and Catholicism* we find further helpful information: "Let the student ponder well the relation of fire and flame; the former lies sleeping, invisible in everything, and is kindled into light in various ways: by a blow of a hammer upon a stone, by friction of wood against wood and by chemical action, etc. This gives us a clue to the identity and state of *The Father*, 'whom no man hath seen at any time,' but who is revealed in 'The Light of the World,' the Son, who is the highest Initiate of the Sun Period. As the unseen fire is revealed in the flame, so

also the fullness of the Father dwelt in the Son, and they are one as fire is one with the flame in which it manifests."

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## Why Winter Is the Spiritual Season

### Question:

Please explain why winter is considered the "spiritual" season.

### Answer:

The Christ Ray begins His descent from the Sun at the autumnal equinox, reaching the center of the Earth at the winter solstice. Therefore, this is the holy season in both hemispheres, but, in the northern hemisphere, in addition to the presence of the Christ Spirit, the astronomical conditions are such as to be in alignment with the Christ forces. These forces are therefore released in the ways we know—the plant life in the spring, etc.

In the southern hemisphere, however, the cosmic spiritual forces and astronomical forces are not in alignment. Therefore, the former are stored up, so to speak, until the proper conditions prevail for their release, which results in the life-force manifesting at a season opposite to our own in the northern hemisphere.

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## Why the Gospels Differ

### Question:

In studying the Gospels I have noticed that all four are quite in accord concerning the moment of the death of Jesus on the Cross, but with reference to the fact that "the Sun was darkened and there was an earthquake, and the day was darkened for some hours," there is an exception, i.e., St.

John, the Beloved, does not mention that the day was darkened nor anything special with reference to the death of the Saviour. How do you account for this discrepancy?

### Answer:

The Gospels are formulae of initiation of four different Mystery Schools, and while they have many basic likenesses, they also differ in some respects. The Gospel of St. John is at variance from the others in a number of instances, giving particular attention to the others in a number of instances, the onenes of life and religion of the Father. It is the only Gospel that describes the raising of Lazarus, which symbolizes the First Great Initiation (by means of which comes the first realization of the glories of the Religion of the Father). It is also the only Gospel which mentions the scourge of small cords, the rite of the Footwashing, and the denial of Peter.

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## SPIRITUAL LIGHT

*Christmas is the season of greatest spiritual light. During this age of alternating cycles there is an ebb and flow of the spiritual light as well as of the waters of the ocean. The food tide is reached at Christmas, which is therefore truly the holy season of the year, the time when this spiritual light is most easily contacted and specialized by the aspirant through deeds of mercy, kindness, and love. Nor are opportunities lacking even to the poorest, for, as so often explained in the Rosicrucian Teachings, service counts more than financial assistance, which may be a detriment to the recipient. From those, however, to whom much is given, much will be required, and if anyone has been blessed with an abundance of the world's goods, a careful dispensation of the same would necessarily accompany whatever physical service he may render.*

—Max Heindel



## Meat Eating vs. Vegetarianism

A SERIES OF QUESTIONS AND ANSWERS REGARDING THIS PROBLEM OFTEN  
CONFRONTING THE ASPIRANT

### Part IV

Dear Friends:

Thank you so much for your very lengthy and complete answer to my concern over flesh foods. Theoretically we are convinced, but in actual fact, a diet of beans and egg-and-cheese dishes becomes very monotonous. We all realize that the food we eat is to sustain life and that we do not live just to eat, but a healthy body must be maintained if we are to accomplish any sort of worth while work during this life time.

We are finding that too much raw fruit and the uncooked vegetables leave us unsatisfied as yet. Aren't there some dishes that can help us make the transition? What are some of the herbs that we can use as flavorings, and some of the other proteins that can be used as a basis for good, hearty protein dishes?

May God continue to bless you in your great healing work.

A New Student

Dear Friend:

Thank you for your latest letter. It echoes the need that is indicated in an ever increasing number of letters com-

ing to the Healing Department from those, like you, who feel the need for a better way of life. Unfortunately, just removing meat from the diet already deficient in the vital elements so necessary for health, does not solve the problem. Simply to eliminate meat and then to fill up on breads, cereals (both usually refined), sweet desserts, sugar, etc., also creates an imbalance in the body, and if continued, results in ill-health. Athletes are no longer given a candy bar to supply needed energy, but in its stead an efficient protein is eaten. As a result the blood sugar remains high for a far longer period of time.

In youth the protein foods, which are nitrogenous compounds known as tissue builders, are necessary for two primary reasons: first, for growth, and second, for the repair of broken-down cells in the body. When growth has been attained, it is necessary then only to maintain the body.

Authorities differ widely upon the amount necessary to maintain the body, and it is our opinion that an estimate of from 70 to 100 grams daily for a man doing hard manual work is entirely too high. As we look about us at the high incidence of degenerative diseases, we cannot help but conclude that the average diet certainly needs re-

vision. When the body is properly fed, the nervous system responds normally and life's problems can be met without stresses and tensions, one of the principal causes of disease today.

Shellfish, eggs, and meat are the most acid-forming foods which can be eaten. No child under approximately eight years of age should be fed fish or meat, and eggs very sparingly, because the detoxifier in the body, Thyroxin, the hormone secreted by the Thyroid Gland, is not produced until about the age quoted above.

A unit of protein is called an "amino acid." There are at present twenty-two known amino acids, of which eight to ten are presently thought to be indispensable. These are Isoleucine, Leucine, Methionine, Phenylalanine, Threonine, Tryptophan, Valine; it is thought possible that Arginine and Histidine are essential for growth and repair.

From the vegetarian point of view the proteins highest in biological value are raw sunflower seeds, sesame seeds, almonds, peanuts, eggs, soy beans, raw milk, cheese (unprocessed), other nuts, such as Brazil nuts, pecans, pine nuts, other legumes, and some cereals.

The sunflower seed is a wonder food and should be in the daily diet of every vegetarian. These have been proven to have a protein content of 30%, and one which will give you more complete absorption and utilization than that from most other sources. This is due to the relative distribution of the essential amino acids, making it a high-grade protein. It is interesting to note here that although mother's milk has less than half the protein contained in cow's milk, because of this same almost perfect distribution of the amino acids, *the infant absorbs and utilizes more protein from mother's milk.*

And so we reiterate, the ten essential amino acids are found in sunflower seeds. Here we have a most valuable yet comparably reasonable source of complete protein, to be used in place of the far more expensive meats—beef

steaks containing approximately eight-  
een percent protein. In addition to the high protein content in the sunflower seed, it contains also about 46% valuable oil, excellently suited for human consumption, since it consists of over 90% of unsaturated fatty acids, *including the essential ones.* A remarkable fact also, in connection with the analysis of the sunflower seed is that it contains 7½% carbohydrate in a pre-digested form. Could it be that because the sunflower turns its face continually to the sun, as it travels across the heavens, it is phenomenally high in calcium (containing 57%) and phosphorus, the bone builders? It also contains large amounts of zinc and magnesium. It is high in Vitamin "E," so necessary for the muscles, of which the heart is the largest. It is high in other minerals besides those mentioned and also in important "B Complex" factors and other vitamins, each 100 grams of sunflower seeds containing 92 units (U. S. P.) of vitamin D and 68 I. U. of vitamin A.

The teeth can benefit enormously in the case of growing children, and tooth decay arrested to a surprising degree in adults if these seeds are eaten regularly—about two or three tablespoonsful daily.

Raw sesame seeds are also very high in protein, and are unique in that they contain impressive amounts of lecithin, so valuable in the health of the blood vessels. They are also high in vitamin C. During the late World War it was noted that the Turkish soldiers were practically indefatigable, and upon investigation it was discovered that "Tahini" (sesame butter) formed a prominent part in their daily diet.

The almonds, the queen of the nuts containing no carbohydrate, is also an excellent protein of high biological value. One cupful of blanched, unsalted, unroasted almonds contain over 11% protein and 14% calcium. It is phenomenally high in iron, the above amount containing 20% of this most

necessary mineral, and over 16% riboflavin, so valuable for eye health, among other things.

Pumpkin seeds also contain protein, and in addition, contains the androgen-hormonal factor aiding the prostate, helps urination and produces "regenerative, invigorating and vitalizing influences," according to three foreign researchers. Roasting or frying has been found to destroy many elements in these seeds and in nuts.

We are sure that your children would enjoy the high protein confection which we have evolved, and which is entirely wholesome and is delicious. We start with a cupful of pure honey and a cup-



ful of pecan nut meats, then we add  $\frac{1}{2}$  cupful of carob powder (St. John's bread, which tastes like chocolate but has only beneficial qualities),  $\frac{1}{4}$  cupful regular skim milk powder (25% protein), and approximately 2 cups of sunflower seed meal. One tsp. pure vanilla is added to the honey at the start. This is all mixed together very well, rolled into balls and dropped into unsweetened health coconut. We do not guarantee the measurements to be exact, as our object was to contribute something of great value to the daily diet, as far as the protein is concerned, and still have it taste good.

Because we are writing for many others who like you, are seeking, we have perhaps made our letters quite long and detailed, but we hope that you will bear with us. We hope to make our next letter upon this subject our last,

and will devote practically the entire letter to recipes which can be used as entrees, to take the place of meat in a meal.

In His service,  
The Rosicrucian Fellowship  
Healing Dep't.

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### ROSICRUCIAN PRINCIPLES

The Rosicrucians advocate a vegetarian diet as superior, physically and spiritually, to a diet containing meat. They regard alcohol, tobacco, and stimulants as injurious to the body and a detriment to the Spirit. They believe in the power of prayer and the creative power of thought through concentration in bringing about the healing of mind and body. They hold, however, that physical means can often be used to advantage to supplement spiritual and mental means.

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## Therapeutic Basis of Light, Color, and Sound

(Continued)

**W**E ARE told by John that in the beginning was the Word . . . and without it was nothing made that was made. That was the creative fiat which first started the world into being. We hear of celestial music, for from the point of the heaven world, everything is first created in terms of sound which then molds concrete matter into the multitudinous forms which we see around us. Orderly rhythmic sound is the builder of all that is—the creator and sustainer of all form.

In the occultist's sphere of vision, the whole solar system is one vast musical instrument, spoken of in the Greek mythology as the "seven-stringed lyre of Apollo, the radiant sun god." As there are twelve semi-tones in the chromatic scale, so we have in the heavens, twelve signs of the zodiac, and as we have the seven keys or whole tones on the keyboard of the piano, we have seven planets.

The signs of the zodiac may be said to be the sounding board of the cosmic harp and the seven planets are the strings; they emit different sounds as they pass through the various signs, and therefore they influence mankind in diverse manner. Should the harmony fail for one single moment, should there be the slightest discord in that heavenly band, this whole universe as such must

crumble; for music can destroy as well as build.

This has been well proved by great musicians. For instance, the grandson of the immortal Felix Mendelssohn has for several years been experimenting with the power of sound in that direction. He has come to the conclusion that once we find the keynote of a building, bridge, or other structure, we may raze that structure to the ground by sounding that note sufficiently loud and long.

(Continued)

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

November .....	1—8—15—21—28
December .....	5—13—19—25
January .....	1—9—15—21—29

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

## ROSICRUCIAN BOOKS

### *On the Philosophy*

The Rosicrucian Cosmo-Conception.....	\$4.50
The Rosicrucian Mysteries.....	4.00
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Oceanside, California, U. S. A.

## FROM OUR PATIENTS

*Oregon*—I have this to report: Definitely, positively, I am physically better and stronger. Am walking better—not just so I can notice it, but so that folks who haven't seen me for a couple of months see it and comment about the improvement. My legs are stronger—more coordination. Oh, how happy this makes me. How wonderfully thrilled I am over this outpouring of blessings. I dream many times of taking my place among the walking (normally), working girls downtown. I see myself walking quickly down the street with zest and purpose! These things I write to share with you because I know you are so understanding and responsible.

*New Jersey*—I want to thank you for your understanding advice and help received for my dear little niece. Since I first appealed for help for her, she improved quickly—much to the surprise of her doctors. At first it was said that she would not be able to go back to school and finish this term out, but much to everyone's surprise, she went back to school, and also will be confirmed tomorrow on Pentecost Sunday.

*California*—Today I was told the results of my annual physical examination, it being about two weeks since the earlier data-taking time I wrote you about before. It is becoming rather a shock to the doctor. He finds conditions like the slipped disc last year, or the high blood pressure of two years ago, or the extremely high blood pressure recurrence this year, and by the time I come back for the check-up and advice, the condition has *gone*! It is comical, and yet pathetic, to see him administer under such circumstances—makes me feel sorry that he doesn't realize what is accomplished behind the scenes, and *how* it is done. My mother, too, has improved so remarkably that her Chicago doctor can only look quizzically at her and shake his head. Max Heindel's written material can only hint at the wonders that can be accomplished by those who are close to God as you are.



## The Miracle in the Cave

ETHEL ALEENE PANNELL

TEN-year-old Mark had been busy all day, helping his father, Matthew, and his mother, Rachel, make the guests at their inn comfortable and satisfied. He leaned heavily on his wooden crutch as he stopped for a moment to rest his crippled leg. Jabez, Mark's uncle, who lived with them, came and leaned against the stone door frame.

The city of Bethlehem was full of travelers summoned by Caesar to come to their native city to be taxed.

Slowly up the hill toward Mark and Jabez came a man leading a little gray donkey, on whose back sat a woman with bowed head. They stopped in the courtyard. The man approached the doorway.

"Where may I find the proprietor of this inn?" he asked.

"If you are looking for a room, I am sorry but my father's inn is full," said Mark.

The man turned and looked back at the woman. She was leaning forward over the donkey's neck.

Mark was struck by the look of sadness in the man's eyes when he again turned to him.

"My wife is very weary and ill. She must have shelter."

"The boy told you the rooms are filled, so be gone," snapped Jabez.

Matthew came to the door and looked

helplessly at the woman. "If you had been a few minutes sooner—"

A soft sob came from the woman and the donkey shifted his weight gently.

"Can't you understand there are no more rooms?" Jabez scowled.

"But Uncle, the lady is ill," said Mark.

"Go inside, Jabez. I will handle this," said Matthew sternly.

"Father," said Mark joyously, "there is a cave where we keep the animals. I can fill the manger with fresh hay and we can loan them a cover or two."

"The cave is not a very pleasing place to put guests, my son."

"But it will be a shelter and my wife can rest. I will pay you well," said the traveler eagerly.

"There will be no charge for the cave," said Matthew.

"I will go and get the manger ready," said Mark forgetting his tired leg.

Mark smiled at the woman as he passed her. He thought her smile was like the sunshine after a rain storm.

Quickly Mark led the cow out onto the flat ground at the side of the cave that served as a barnyard.

"You will sleep out here tonight, old Bossy Cow," he said patting her neck.

Hurriedly he filled the manger with hay from the back of the cave and covered the dirt floor.

The little gray donkey made his way carefully along the path. As the man lifted the woman down gently, Mark took the rope and led the donkey around to the side and tied him beside the cow. Then he brought hay for both of them.

When Mark entered the big room which served as kitchen, dining room and living room, Mother Rachel was bending over the fireplace stirring broth and barley in a large iron pot over the flames.

"Mother, may I take some food to the man and woman? I know they are hungry."

"So you want to feed them, too?" glowered Jabez.

"They are hungry and the lady is too ill to go out for food," said Mark.

Mother Rachel filled a large bowl with gruel from the black pot and poured some milk into a jar. She put these into a basket with two spoons and two cups, and said:

"Feed our guests, Mark. No one at our inn will go hungry."

Taking the basket from her eagerly, Mark hobbled from the room.

When Mark returned, his face beamed with a joyous light.

"Our guests in the cave are from Nazareth. They have come to Bethlehem to be taxed like everyone else. The lady's name is Mary and her husband is Joseph. They sent these shekels for the food." Mark extended his hand.

"This is too much for the food that you took them," said Matthew.

"They should know better than to pay more for the food than it is worth. They are foolish people," mocked Jabez.

Later when Mark lay down on his couch in the corner of the big room, he wondered why he felt so happy. Suddenly he was awakened by loud voices in the courtyard. The guests were all hurrying out to see what was causing the commotion.

Mark quickly slipped into his clothes and putting his crutch under his arm, hobbled to the door. Men were talking loudly and pointing to a huge star up

in the heavens. Mark stared up at the star. Jabez came and stood beside him.

"I told your father that man and woman would bring trouble down on us, but he wouldn't listen," said Jabez.

Mark's parents joined them in the doorway.

"Go and put those people out of your cave before the wrath of Jehovah falls upon this house," demanded Jabez.

"What has the couple in the cave got to do with this?" asked Matthew softly.

"You'll see," prophesied Jabez.

"No trouble can come from them," said Rachel, watching the star.

Shepherds with lambs in their arms came into the courtyard, and asked:

"Where is the new King that the angels sang about? We have been following His star for a long ways."

Mark pushed his way through the milling crowd to the cave. By the light of the oil candle, he saw the lady with a baby in her arms. She was smiling down at the tiny face and humming a lullaby. Joseph was standing behind her, looking very happy.

"Mother Mary," whispered Mark as he came closer and fell to his knees. "What a beautiful baby!"

Mary smiled at Mark and her radiance made him catch his breath.

Then the cave was filled with a bright light. Mary held her baby close. Something strange was happening here—something beautiful that Mark could not understand.

The shepherds filed into the cave and laid their gifts of lambs at the feet of the Babe. After they had knelt and said a prayer, they left silently.

A few days later, Mark was astonished to see three camels enter the courtyard. On one was a man dressed in red velvet robes trimmed with black silk braid. Mark went out into the courtyard. The man slid from the silver-studded saddle. His eyes were blue and his skin was white, not dark as were the men that Mark knew. The man carried a large leather pouch. His smile was pleasant as he asked:

"Where is the young King whose star we have been following? We have brought Him gifts."

The second man dismounted and came forward. He was very dark—darker than any of the men that Mark knew in Bethlehem. His eyes were black. His robe was blue silk with silver braid.

The third man alighted and came forward. His complexion was yellow and his eyes slanted. His robe was of green silk with gold braid.

Mark was speechless. He had never seen such elegantly dressed men in all his ten years.

"Do you know where the young King is?" the blue-eyed man asked again.

"Oh, yes, Sir. He is in the cave yonder. I will show you."

Mark led the strangers into the cave. The heavenly light still shone brightly inside.

Mary was sitting on a stool with her baby in her arms. She looked at the finely dressed men with inquiring eyes.

The men bowed, then approached the mother.

"My name is Casper. I come from Europe. I have brought a gift of gold."

Then the man with the slanting eyes stepped forward and bowed.

"My name is Melchior and my home is Asia. I bring a gift of frankincense."

The very dark man approached. "My name is Balthasar. I am from far away Africa and I bring a gift of myrrh."

The three men knelt in the hay and looked at the Babe who made little gurgling sounds of welcome. The men smiled and laid their gifts before Him, then left. Mark hobbled after them.

"Well, what think you?" asked Casper.

"Truly a King," said Melchior.

"I agree. Let us return to our homes by distant routes and not return to Herod at Jerusalem, lest he bring some harm to the Babe," suggested Balthasar. The others nodded assent.

So the three men set out each in a different direction to his own country.

Later Rachel called Mark into the

house and said, "Please go to the market for oil for the candles. I nearly forgot it. Hurry, else the dark will come before I get the candles ready."

The boy took the shekels from his mother and hobbled away.

He was surprised to see his uncle talking with a group of soldiers in the market place, and suddenly felt uneasy. Creeping closer, he listened to their conversation.

"We expect an order any minute from Herod to remove all the boy children under two years old. That will prevent any kings rising up against Herod."

"When the order comes, I will lead you to my brother's cave where he is harboring a man and his wife and a new man child. There have been strange things going on there," said Jabez.

"We will go with you as soon as our orders come."

Mark hurried to the merchant and bought the jar of oil, then hobbled home as fast as he could go. He rushed into the house breathlessly.

"Father—Mother—Uncle Jabez has told the Roman soldiers about our guests in the cave. Word is going around that there has been a King born and Herod is going to order all boy babies under two years old taken away. We must help Mary and Joseph."

"Go and tell them. We will help them escape. It will be dark soon," said Matthew.

"I will get warm woolens and food together," said Rachel.

Mark hurried to the cave. He found Joseph watering the little gray donkey.

"We are leaving, Mark," said Joseph gravely.

"Then you know?"

"Yes, an Angel of the Lord was just here and warned us. We are going to Egypt."

"I know a short cut to the road to Egypt," said Mark. "I will show you."

"Thank you. We appreciate your help."

Mark went into the cave. Mary was

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getting ready to leave. The baby in the manger was fretting.

"Perhaps if I hold him he will not cry," suggested Mark. "That would give you more time to prepare for your journey."

"Thank you, Mark. I think He will like that."

Mark sat on the floor with his crippled leg out in front of him and Mary laid the baby in his arms. Mark rocked gently back and forth humming a song. The child smiled up at Mark and closed His eyes. Mark felt a joy and peace within him such as he had never known.

Rachel and Matthew came in with food and wraps.

"These will keep you and the child warm during the chill of the night," said Rachel.

"We cannot thank you enough for your kindness. God bless you," Mary said.

"Take these coins for your food and trouble," offered Joseph.

"No," said Matthew. "They are a gift for you."

"I will leave the lambs from the shepherds with you," said Joseph, "We cannot take them with us."

"I will care for them," nodded Matthew.

Mary took her baby from Mark, who scrambled to his feet and followed the others out of the cave.

Joseph gently lifted Mary and the Babe onto the donkey's back. Mark paused beside Mary and held the tiny hand of the baby for a second.

"Good-by and God speed," waved Rachel and Matthew as the little group moved out of the courtyard.

It was only a short distance to a narrow path that wound down a stony hill.

Mark had trouble keeping ahead of Joseph as his crutch would slip and slide on the rough path. This made walking difficult and made his leg ache. He looked behind anxiously at Mary, scarcely visible in the dusk.

"She is all right," said Joseph. Farther along the trail, Mark realized

with great surprise that his leg did not hurt. He wondered why. Then he made another discovery. He was bearing scarcely any weight on his crutch. He tried using the crutch less and less and found he was walking on his lame leg without his crutch and without pain.

He was so bewildered that he scarcely dared to breathe. He cautiously took his crutch in his hand and carried it.

What was happening? How did his leg get strong in such a short time? Could it have been—the Babe?

"That's got to be the reason," whispered Mark. "The Babe did it."

Mark could feel the strength and life coming back more every minute. Even the rocky path did not hurt him any more. He threw his crutch down beside the path. He knew he would not need it again. Now he could run and jump like other boys. He could play games with them, too. A whole new life lay before him. He was awed but exuberant.

"It is a miracle—a miracle that started in the cave," he whispered. Then he prayed thankfully for his blessing and for the Babe to grow strong and big so that he could heal many more people.

Now Uncle Jabez would know that the Babe who was born in their cave really was a King.

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(Continued from page 576)

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