

THE ROSICRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES

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Neptune: Herald of
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The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

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"Let There Be Light"



*"Let there be light!" said God; and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and, from her native east,
To journey through the aery gloom began,
Spher'd in a radiant cloud. --- Milton*

Light, seeking light, doth light of light beguile. --- Shakespeare.

*All human souls, never so bedarkened, love light; light once
kindled, spreads till all is luminous. --- Carlyle.*

*The very plants turn with a joyful transport to the light.
--- Schiller.*

*Prime cheerer, light! of all material beings first and best. Efflux
divine. --- Thomson.*

God and Nature met in light. --- Tennyson.

*Light, whether it be material or moral, is the best reformer.
--- Colton.*

*The first creation of God in the works of the days was the light
of the sense; the last was the light of reason; and His Sabbath-
work ever since is the illumination of the spirit. --- Bacon.*

*And God said, Let there be light: and there was light.
--- Genesis 1:3.*

*The Bible narrator (concerning the third verse of Genesis) . . . is
speaking of the central "fire-mist," from which were formed the
planets of our system, including the Earth. Thus when the nebula
reached a state of glowing heat, which it did in the Sun Period,
there was no necessity for an outside illuminant; the Light was
within. In the fourth verse we read: "The Elohim differentiated be-
tween the light and the darkness." Necessarily, for the outside
space was dark, in contradistinction to the glowing nebula which
existed during the Sun Period. --- Max Heindel.*



"The Light of the World"

IN the Gospel by St. John we are told that Christ Jesus said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

This statement has been the subject of countless sermons and written articles during the centuries since its utterance, and has brought comfort and inspiration to many. Its implications have also helped to increase the strife and bloodshed among Jews, Arabs, and Christians. Whether God is One, as implacably held by the first two of these groups, or whether He is Triune, containing within Himself the three aspects: Father, Son, and Holy Spirit, as has been affirmed by orthodox Christianity, is a question that has not yet been settled to everyone's satisfaction. Even some followers of Christianity have voiced doubts about the actuality of the Trinity. No less a Bible authority than the Rev. Dr. Charles Francis Potter stated in the 1962 edition of his stimulating book, *The Lost Years of Jesus Revealed*, that:

"When the Qumran manuscripts are properly recognized and evaluated to the books of our very much edited and expurgated New Testament, the doctrine of the Holy Spirit will have to go, and will take with it the doctrine of the Trinity, which never was in the New Testament anyway." Dr. Potter goes on to say that the verse given in I John 5:7 in the King James Version "was a forgery, a deliberate interpolation, said by some to have crept in from a marginal note." To refresh our memory, the verse is as follows: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

It is interesting, if not encouraging, to note that several of the more recent translations of the New Testament do not include this verse. However, the Confraternity (Episcopal-Catholic) version, the Catholic version, and the translation by Dr. George M. Lamsa, the Aramaic authority, join the King James Version in including this verse, and thus support the doctrine of the Trinity.

Occult science gives us some enlightening information concerning this controversial and quite important subject, information that has been gleaned from the imperishable records in the Memory of Nature by those spiritually advanced Ones who can observe there

the events that have occurred from the beginning of our manifestation. It points out that as white is synthetic, containing all colors within itself, so does God contain in Himself all things in our solar system. Light is one, yet may be refracted into three primary colors. So does God have three primary aspects, which are without beginning, and *end in God*, though externalized only during active manifestation.

It is further taught by occult science that at the dawn of manifestation the Supreme Being proceeded from the Root of Existence, its three aspects being Power, the Word, and Motion. Following the Law of Analogy, "As above, so below," the God of our solar system — and all other solar systems — is also threefold in manifestation, its aspects, Will, Wisdom, and Activity, corresponding respectively with those of the Supreme Being. These aspects are usually designated in the Christian religion as the Father, the Son, and the Holy Spirit.

Man, the microcosmic indwelling Spirit, made in the image of God, his Creator, is perforce threefold, having latent within him the powers of the Father (Will), the Son (Christ or Love-Wisdom), and the Holy Spirit (Activity). Each of these three performs its respective part in evolution — in the unfoldment of the spiritual cell into another God-being. The second aspect, the Son, is the Cosmic Christ, a Ray of which came to Earth to rescue by its leavening, unifying power those of humanity so mired in separatism and selfishness as to be at the point of retrogression. At the Crucifixion, the Christ Ray, which had been encased in the body of the man Jesus, since the time of the Baptism, was released and entered into the Earth to become its indwelling Spirit. From that time onward He has emanated a mighty vibration of spiritual love from the center of the Earth, its annual waves becoming more and more powerful, impinging upon the latent love principle within the human Spirit and thus subtly urging mankind up and out of his self-induced shackles of separateness, selfishness, and materialism.

Thus, when we consider the enunciation of the primal Creative Fiat, "Let there be Light," in its wider implications, we must realize that it sent forth a call to bring not only physical light into being, but also to bring into flower the spiritual light latent in every human being, "the light that lighteth every man," which would eventually achieve the redemption of mankind from the results of his primordial disobedience to the Creator's plan and laws. To apply the words of this Creative Fiat to ourselves, individually, then, is to sound a call to the Higher Self to emerge from the depths of the lower self and assert itself in all its power and light — to call forth the highest and best of which one is capable. To repeat these words every morning before beginning the day's activities, "Let there be Light," realizing them as a command to the God within to manifest in our actions during the coming day, can help noticeably to direct one's life into paths of beauty, aspiration, and high achievement.

Although this light-power, this love-power of the Christ, is latent in every human being, and although it is being gradually nurtured and encouraged by the impinging Christ Ray as it moves in its annual cyclic journey from the Earth to the World of God, it requires

our steadfast cooperation to unfold it. Hence we are taught to "live the life" -- to strive *consciously* to serve others, lovingly, and not expecting a reward; to control our emotions and our mental powers, to purify our feelings and thoughts day by day. No matter how dim this light may be within one, it must be nurtured into a glowing light which will dispel the spiritual darkness in our world. This light is manifest as the soul body, the size and nature of which marks the spiritual status of its owner. This is the means by which we can aid the Christ Ray to penetrate the darkness of ignorance, spiritual inertia, disease, and depravity, and bring human Spirits out of degradation and degeneracy into the light of peace, spiritual aspiration, and high achievement.

As man responds to this "light that lighteth every man" within, he expands in consciousness, knows why he is here, what he is expected to do in fulfilling God's purpose for him, and begins to direct his activities accordingly. A feeling of unity, of at-onement with all creatures begins to manifest; a sense of brotherhood enriches the consciousness; there is a reaching out for what is pure and holy. Gradually cruelty turns into compassion, greed into generosity, envy and jealousy into understanding and empathy. Thus comes a transformation of character -- and *character is destiny*.

Christ Jesus said of John the Baptist: "He was a burning and a shining light." Saint Paul, the immortal emissary to the Gentiles, well knew of this Light. His introduction to it was a searing, physically blinding, and soul-shaking experience which occurred on his way to Damascus. His spiritual eyes were opened and he glimpsed the glories of the shining Way of Love. Later on during his years of dedication to carrying the message of Christ to a stubborn and sin-entrenched humanity, he admonished his followers: "Let us cast off the works of darkness, and let us put on the armor of light." (Rom. 13:12) "Previously you were ignorant, but now you have been enlightened by our Lord, and should live therefore like children of light. For the fruits of light are found in all goodness, and righteousness, and truth." (Eph. 5:8-9)

Max Heindel stated that "Christ will yet be acknowledged 'the Light of the world,'" and "in a not too distant future, will the true religion of Christ supersede and obliterate all other religions, to the eternal benefit of mankind."

The solution of all the problems of our problem-ridden world lies in the response of humanity to the Christ Love-Light. Under the influence of its beneficent rays, the separating, stultifying impact of materialism must wither and disappear; sense gratification, selfishness, war, and all other noisome sores on the body of collective mankind will be healed. Only in response to this soul-fructifying power can come a true understanding of the sacred creative power with which man is endowed, so that he will be impelled *from within* to live chastely and to the highest purpose. Then will follow the flowering of his dormant potentialities and the full realization of the God within.

At this Holy Season may we all join forces in praying together: "O Thou who art the Light of the Universe, Let Thy divine Light fill our being; That it may glow in all our thoughts and actions, and bring the 'True light' into the lives of all people."



The King Is Born

LOUISE SAMMONS

“AND there came wise men from the East to Jerusalem, saying, where is he that is born King of the Jews? We have seen his Star in the East, and are come to worship him.”
— Matt. 2:1-2.

Troubled eyes today are searching the skies again for a Star, the Star of Hope. A king once searched for a star, but not for one which would bring hope. The star he searched for was one which troubled him. It was almost 2,000 years ago when this king of a great people—proud, practical, jealous of his power—plotted cleverly to remove the barrier to his continuous rulership. His throne was threatened by a luminous Star which presaged the birth of a child who was heralded as the long-expected King of kings. In it he imagined the eclipse of his kingdom. Wiser men, however, saw in this Star a new hope for all mankind. They saw in it the birth of good will and peace on Earth.

In the years which have followed, the new Light that only a few saw at the beginning grew until it illumined the hope of oppressed people everywhere. As it grew in the hearts of men, its radiance glowed in their eyes and others saw it; and the seeing brought a sharing which united men in their determination to make it brighten every black corner of oppression in

the world. It burns brighter today than ever before, and no darkness can exist in its presence.

For more than a thousand years men groped in search of light when darkness named the age. Ignorance, superstition, petty principalities, and inquisition obscured the Star which presaged a new life for man. Now, however, we dare hope that the dark shadows are disappearing, vanquished by the intelligence and leadership of advanced Egos who have incarnated during the past few centuries—Egos who were born at a time when humanity was ready to swing into the New Age.

They have brought forth new dimensions in human relationship; their scientific research has made life easier in the home, in business, in transportation on land, sea, and air; all were brought about by man's unquenchable thirst for knowledge *with a high purpose*. Man has always been reaching out to discover new horizons and the whole world has benefitted by his miracles of discovery. Albert Einstein spoke of these breakthroughs as “the holy curiosity of inquiry.”

Now twentieth century man is reaching beyond the Earth into space; and at this moment we should pause and dig deeply to uncover the spirit which makes this present venture “holy,”

in the sense that all mankind will benefit from these exploits. We must ask *why* man is reaching beyond our planet into outer space. Do we see in it a way to escape from this speck of dust and explore the universe? Are we finally bursting the chains of gravity and parting the veil of atmosphere, to soar and see what really lies beyond? Will our vision of these vast horizons make of our quarrels but inconsequential details upon a canvas of eternity?

We can say, with a deep feeling of humility, that through our exploits into outer space we have found there, in a distant latitude, not just a Moon, but a Star of Hope for brotherhood, which has fired the souls of the pioneers of this century with the celestial ambition so to shine that all men will see our good works. So, as we search the heavens again at this blessed time of the year, may we see beyond the midget moons that flit across the sky. May we see the divine light burning bright in the eyes of men, warming the faces of children, and kindling spiritual fires everywhere. If we look with eyes to see, it will glow in the flame of a candle and in the star on a Christmas tree, and our hearts will not be troubled.

The Christmas season is marked by a profound inner stillness, as though the whole world were wrapped in the white light of a great benediction. This is what really occurs. The desire currents of Earth are largely stilled and the spiritual forces become paramount. Heaven, as it were, bends low, and Earth is lifted up; a pathway of Light connects the two, and all Nature is bathed in the glow of the Christ vibrations.

We would feel very lonely in a country where carols could not be sung at this time: *Joy to the World; Oh Little Town of Bethlehem; Silent Night, Holy Night*. The chant of peace on Earth, good will toward men, sung on Holy Night, is infusing a new spiritual potency into the Earth regard-

less of outer appearances, making it easier year after year to realize brotherhood, altruism, and fellowship.

It is hard to realize that there was a time when this spiritual impulse was not felt. Up until the time of the coming of Christ, mankind was held under the burden of the old dispensation which is revealed through the Ten Commandments. Jehovah proclaimed His will through a series of admonitions, most of which commenced with the words, "Thou shalt not...". Christ Jesus brought the new dispensation; the Ten Commandments were supplemented by the Sermon on the Mount. The new message He brought to the world was LOVE.

Christ Jesus gathered His followers around Him and instructed them in gentle and simple words: "Perfect love casteth out fear;" "Love thy neighbor as thyself;" "Seek ye first the Kingdom of God;" "Suffer the little children to come unto me for of such is the Kingdom of Heaven." He performed miracles, healed the sick, raised the dead, gave sight to the blind, and cast out demons. He told them, "Go in peace, thy sins are forgiven." He was a friend to the sinners and to the poor.

The deep love and respect and protective feeling He had for all of God's children brought Him into at-one-ment with the heartbeat of the world, and the realization of the oneness of all life in God. As a teacher He was loving, understanding, and kindly, but unswerving in His requirements. There were no compromises, and the rewards He promised were unseen, almost uncomprehended, and beyond the realm of knowledge and science. That was almost two thousand years ago.

Now we are here -- 1973. The frenzy of Christmas buying is over. The annual holiday megalomania has ended. Peace on Earth is shattered by a cyclone of bills purporting to express good will to men. All this has an element of fun, a certain coming to

life, a recognition that it is good to think of others. It is symptomatic of wise men who come bearing gifts.

One wonders, however, how Christ would react to a downtown department store at the height of the Christmas rush. Would He be bewildered, saddened, or disgusted? Can we imagine Him sitting at one of the numerous counters scattered throughout the stores, thumbing through mountainous stacks of Christmas card books? Would He be amused or angered? Would He dash them to the floor where they would spill out their contents of gay, beribboned dogs, fat, jolly Santa Clauses, and caricatured humans?

How would He enjoy the Christmas Eve parties? He naturally would be a welcome guest, for each one, after all, is celebrating His birthday. At many He would be considered a "square," and guests would try their best to forget He was there. Many would gather around Him at other houses and He would know He had not been forgotten. We can imagine a wise, compassionate smile gathering in His eyes and pulling the sadness from His face. Perhaps He would think that too much of the good will spread in His name was not good will at all, but only a frantic belief that getting along was more important than getting across.

Why has He been remembered — One Who asked so much, promised so little, and cared not at all for popularity, status, or title. It is hard to find words to explain why the world remembers, but this we know: when the Christmas season approaches, despite the stupid, frantic dashing about, despite the hollow echo of the words "peace on Earth" while the whole world seems to be in chaos, despite the mockery of trying to get ahead by getting along, there comes a lull during some few moments of this season when there is a hush in the heart and a story once again etches a well-remembered scene across the swift

current of living.

The night was still, clear, and crisp. A light snow had powdered the hillsides until they gleamed faintly in the failing light:

And there were in the same country shepherds, abiding in the fields, keeping watch over their flocks by night.

And, lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the Angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

--- Luke 2:8-14.

A mysterious Star, the Archangel Christ, was seen hovering above and blessing the birth of the babe, imbuing the little body with His own celestial powers, so that it might become a fit vehicle for His later use during the three-year ministry.

And there came wise men from the East to Jerusalem,

Saying, where is he that is born King of the Jews? We have seen his star in the east and are come to worship him.

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

--- Matt. 2:1-2 and 11.

This is the most beautiful symbology one can find in the New Testament. Gold is representative of the Spirit; frankincense is a symbol of the body; myrrh is symbolical of the soul.

There is a beautiful legend which relates that in return for their gifts, the Christ bestowed upon the three Magi possessions of great value. For

(Continued on page 543)

"No Other Gift"

DAGMAR FRAHME

"No other gift, dear God, we ask,
But only sense to see
How best the precious gifts to use
We *have* received from Thee."

This stanza of The Rosicrucian Prayer, which is offered at every Sunday Chapel service here at Mt. Ecclesia, expresses the essence of our legitimate requests of God.

All that we need to function adequately as human beings in the material world, and as innately spiritual beings on both material and spiritual planes, has been and is being given to us in abundance. Lacking only, at times, is the sense, or perhaps the will-power, to utilize the Father's largesse to full and proper advantage. That lack, as every spiritual aspirant certainly should know, is an omission on *our* part, not on the part of the Higher Powers who have so richly blessed us.

What are these priceless gifts which, properly used, will enable us to grow into our divine potential? The Rosicrucian Prayer enumerates them for us. There is, first of all, the Light, which is the Father Himself. "God is Light," we are told, and every day, as we concentrate on this motto and envision ourselves walking in the Light as He is in the Light, we come closer to an appreciation of the significance of this tremendous cosmic force. The Light is present everywhere, in us as in God, and some day we, too, will have fully lifted the spinal spirit fire and shine in the intense luminosity of our glorious soul bodies.

"The Light shineth in darkness," we are told by the Gospel narrator, "and the darkness comprehended it not." The darkness still fails to comprehend, but we need not abide in

darkness. We cannot yet look upon the direct Light of God, for it would blind us, spiritually imperfect as we still are. The Light of the Christ, however, brings us the first direct spiritual impulse that humanity has been able to bear. As we take advantage of the Christ Light and work to purify ourselves in love and service, we come to understand more and more of the spiritual Truths that encompass the Reality which is God, and which is manifest in Light.

On the material plane, too, if we are aware and perceptive, the presence of light enables us to delight in and be uplifted by the many types of beauty that are ours to share. The magnificent sights of Nature, the radiance of a happy child's face, man's fine contributions to the fields of art, sculpture, and architecture, are among the many examples of physical beauty here on Earth. All of these, of course, have their spiritual overtones as well.

The gift of music, or sound, is second in importance only to that of Light. The music of the spheres is the keystone of Creation. The Creative Word, which has made possible the grandeur of our solar system, is a continuing, intense, and ever more complex musical "composition." The celestial harmonies which can be heard by those who are advanced enough to be attuned to such vibrations must be indescribably beautiful.

Every person and every created thing has its keynote. Scientists are learning that even our muscles make certain sounds when they move, and that variations in the type of sound indicates the degree of health or debility in the muscles. Without sound we could no more exist than we could without Light.

Music, also, is as essential to our progress as it is to the fact of our creation. Its stronghold, for purposes of our present evolution, is the Second Heaven, the World of Thought—the sphere of tone—which is at the moment the true home of the Ego. We respond to music because it awakens in us a renewed awareness—or memories, if you will—of that home from which we are temporarily exiled. Even the “savage breast” responds to music, and the higher and more spiritual an individual becomes, the more meaningful is the message conveyed to him by that which we call “classical music.” The “present melodies” spoken of in The Rosicrucian Prayer are lyrical, dulcet, sweet, and celestial. The more we advance spiritually and develop our “ears to hear,” the more we will attune ourselves to those glorious sounds, and the more tuneful and harmonious will our own contributions to the cosmic symphony become.

Another gift for which we must certainly be thankful is that of spiritual power, which constitutes our real strength as children of God. Spiritual power is derived from the fact of our innate divinity. The things that Christ Jesus did, we shall do, and some day, even the things that God does, we shall do. We are each a part of God, and have latent within us all of His attributes. The power to manifest them is also latent, and for us to develop. Our slowly burgeoning spiritual power shows itself in many ways. We see it in our attempts at creativity, and in the work of those among us who have disciplined themselves hard enough in previous lives to merit the appellation “genius.” We see it in the inspiring examples of those people who overcome physical or emotional handicaps in order to make their contributions to human welfare. We see it in those who achieve the apparent “miracles” of society, such as helping the mentally retarded become useful citizens or guiding alcoholics and drug

addicts from the abyss of their degradation into progressive and productive channels of activity. We see it in countless daily instances among our fellow men who prove to themselves the wonders that loving care for another person can bring about. We certainly see it in our own lives when our intense prayers on behalf of those close to us bear fruit.

In terms of what the human life-wave will eventually accomplish with spiritual power, of course, all this is infinitesimal. As our vehicles become more purified and refined and our spiritual perception is heightened we will be able to work more closely with the forces of Nature and accomplish that which now seems far beyond our grasp.

The element of courage is instrumental in our use of spiritual power—the moral courage that causes us to stand up for our convictions and bear patiently the burden of abuse or ridicule that might be heaped upon us by those incredulous of, or wishing to subvert, our efforts for the good. Moral courage is based upon our apprehension of spiritual Truths and our ever more sophisticated perception of right and wrong. As we grow in wisdom we also grow in moral courage, and in time it becomes an attribute so deeply ingrained in us that a display of courage which required a tremendous amount of will-power in one lifetime becomes, in the next, a spontaneous expression made without further thought.

Proper use of spiritual power becomes one of our greatest responsibilities as we grow in evolutionary stature. We must cultivate the strength, the sense, and the good judgment to live up to this responsibility wisely and well, and we acknowledge this when we seek “how to use the power that we possess.”

Then there is the gift of love, so perfectly exemplified in the annual sacrifice of the Christ. Impersonal, all-pervasive love is the underlying

principle of the universe. It is this principle that has motivated the Creative Hierarchies to give of themselves so unstintingly to further our evolution during the thousands of eons of this Day of Manifestation, and it is this principle which causes the Archangels, Angels, and our own Elder Brothers to continue to stand by and guide us as we wrestle with the problems of material involvement in what must sometimes seem to them a particularly objectionable, repugnant, and certainly unappealing, manner.

The gift of love is ours to give as well as to receive. We have heard that "God is Love," and since we are some day to be as God is, and since that potential already lies hidden within us, the ability to personify love on a cosmic scale as He does is also one of our latent attributes. Even though we cannot yet express *divine* love, the human race is presently capable of showing far more affection than it has demonstrated to date. We know that this situation will be remedied as the Aquarian Age approaches, and already now we can see the beginnings of the Aquarian trend toward universal brotherhood. As this trend continues, we will share ever more actively, instead of passively as has been so often the case heretofore, in this most comforting and uplifting gift of our Creator.

We might add that love invites grace, the child of law tempered with love. Now that many of us have, theologically at least, passed beyond the need of Jehovistic domination by fear and law, and advanced to the point where we should be able to progress under the religion of love brought by the Christ, we also stand to profit from the state of grace. If we are truly repentant of our sins, and make amends as best we can, divine love functions toward us in such a way that our sins are forgiven. Surely this gift, too, helps hasten our evolutionary progress and is one for which we

have every reason to be grateful. This gift, too, is one which we should have the good sense fully to utilize.

Hand in hand with love comes joy. Joy is everywhere apparent in Creation, and it seems to be only here on Earth, among men immersed in material illusions, that sorrow and despair play their sometimes overpowering role. Schiller's impassioned *Ode to Joy*, set to such triumphant music by Beethoven in his Ninth Symphony, represents what is probably the epitome of present human comprehension of joy. Anyone at all sensitive who hears this monumental composition, or who has the privilege of taking part in its performance, cannot help but soar, in imagination, into the beckoning worlds beyond, and strain at those bonds which still hold him to the physical.

Joy, however, is an attribute of our present existence, too, and, as is the case with all of the Father's gifts, it predominates in our lives as we ourselves permit it to. Our response to it determines the benefit we gain from it. We all know people whose lives are filled with hardship and disaster, yet who seem perpetually cheerful and appreciative of some favorable, beautiful, or spiritual aspects of their environments that other people, far better off physically or materially, utterly fail to notice. Some people seem to be born innately cheerful and are happy from early childhood on, while others go through life with long faces, melancholy and morose. We know that all our attributes, including the ability to respond to, and dispense, gladness, stem from work along such lines in previous lives. In order better to attune ourselves to joy, it is well to remember that all true joy has its roots in the spiritual, not in the material. The occult student knows that even when physical existence seems unbearable, the knowledge of the glorious destiny that awaits man, the god-in-the-making, is grounds for ec-

stasy. The joy we feel when exhilarated by the wonders of Nature goes far deeper than the external aspects of the material pretty flowers or magnificent mountains that we happen to be looking at. The joy of true friendship, needless to say, represents more than a material attraction between two people. Joy is everywhere, and the more we grow in our ability to find it for ourselves and help others find it in the routine of daily life, the richer and more rewarding will our lives become.

In The Rosicrucian Prayer we desire "all fears to dominate." At first glance, the bestowal of fears upon us, even with the intent that we dominate them, hardly seems to be a blessing to rejoice over. We need only consider how free and independent we will be once we *have* learned to dominate all fear, however, to realize the value of this gift. As spiritual aspirants and students of the Rosicrucian Teachings, we have already set behind us many of the fears that continue to hold some of our fellow-men in bondage. Foremost among these, probably, is the fear of death, which we know to be an enviable condition presaging birth in another world. Many of us, however, still have one or another of the unreasonable, nagging fears common to humanity, which we know better than to entertain consciously, but which seem to intrude upon us anyhow. Perhaps it is a fear of speaking in public, or one of the "phobias," such as claustrophobia or acrophobia, so dear to the hearts of psychiatrists.

It would be well, too, for us to consider what our reaction might be in the face of real physical danger, or when we first consciously encounter the Dweller on the Threshold and some of the other unpleasant phenomena of the Desire World. With all our knowledge of the Teachings, and with all our willingness to accede to the fact that those who serve God to the best of their ability have nothing to

fear, can we honestly say that we, individually, are not afraid of *anything*? If we can, then we know that we have been given all fears to dominate, and have succeeded. Then there can be no question in our minds of the value of this gift. If we cannot, we are in a good position to imagine how emancipated we will be once we have accomplished this feat.

The Rosicrucian Prayer also speaks of our desire to "be the friends we wish to be." Surely there are few thinking people who would not agree that the blessings of friendship are among those which make life most worth living. The poorest man is rich in the company of his friends, and the wealthy recluse ensconced in solitary splendor amid his possessions is a pitiable sight indeed.

We are always willing to *have* friends, and to enjoy the comfort of knowing that they share our troubles as well as our good fortune, and place themselves at our disposal in terms of service as well as of entertainment. We want friends, in other words, for what they can give us. Are we just as willing, however, to *be* friends? Do we also want them for what we can give them? Do we stand ready to offer assistance when it is needed, regardless of interference with personal plans? Do we patiently listen to their tales of woe and endeavor to be of constructive solace and encouragement, or do we make ourselves scarce during their times of trouble, only to reappear when all is once again going well? It would seem that deep down inside most people admire and would like to emulate those who have proven themselves to be true friends. Most of us, at least as we gain in sensitivity and refinement of character, *wish* to be true friends, but the old habits of selfishness are hard to set aside.

What is needed, of course, is that our hearts be filled with an abundance of love sufficient to overcome the

selfishness that makes us reluctant fully to give of ourselves. When we have learned to be "a friend in deed" to all people, regardless of their reaction to us, then we will be making the most of this beautiful gift of friendship. We will then begin to show the positive attributes of friendship that the Higher Powers have for so long continually conferred upon us.

Another blessing, which becomes more apparent to an aspirant as he progresses farther along the Path, is the privilege of dispelling material illusions with his knowledge of higher spiritual Truths. Our ability "to speak the Truth we know" to all who will listen will certainly hasten the process of spiritual enlightenment among many of our seeking fellow-men. The more we know of the Teachings, and the more we see the changes for good which they have wrought in our lives, the more eager we become for other people to experience the same satisfactions. We who work at Mt. Ecclesia well know the elation of reading the letters received from people everywhere who have discovered the Teachings and are writing to express their joy and gratitude.

We heighten the effect of speaking the Truth we know by *living* the Truth we know. Spiritual verities are better demonstrated in deed than in word, and although it is incumbent upon us to spread the Teachings by word of mouth, it is equally incumbent upon us to be living examples of that which we preach. This, too, is a blessing for which we have every reason to be thankful.

The "sense to see" how best to utilize God's gifts in service to others and for our own benefit will be strengthened in proportion as we cultivate the purity and selflessness required of spiritual aspirants. Certainly it is meet that we ask for help in cultivating this sense, and in improving our capacity to do our work in the world. As we know, however, it is not

enough merely to ask. We must show ourselves ready to learn, to grow, to progress, by accepting our experiences, whatever they may be, and by dealing with them in a manner we know to be right.

Conscience and intuition are both media through which this "sense to see" is developed. Conscience is the residue of lessons learned in the purgatory that followed previous lives. Intuition is the faculty of man's Life Spirit. In the World of Life Spirit, in which is the true Memory of Nature, the Life Spirit sees much more clearly than it can in the denser Worlds. Here it is in touch with cosmic wisdom and knows the correct thing to do in any situation. It flashes its messages to the heart, which, in turn, passes them on to the brain through the medium of the pneumo-gastric nerve. This results in "first impressions," which are always good because they are drawn directly from the fountain of cosmic wisdom and love. If we would always follow the first impressions from our hearts that manifest as intuition, and if we would always follow the dictates of conscience, we would have little trouble in behaving correctly under all circumstances.

"No other gift, dear God, we ask." Nor should we ask anything more of Him Who has already prepared for us all the treasures of the solar system, and who has manifested so many of them to us even on this restrictive material plane. When we open our eyes and, more important, our hearts, we begin to see how vast and how all-encompassing is our heritage, and how deep is the love that has made it possible.

What we must do now is to turn our attention from receiving to giving. Millions of people all over the world still know nothing of the glories in store for them, or of the blessings now at hand of which they could par-

(Continued on page 573)

MAX HEINDEL'S MESSAGE

Taken from His Writings

THE WEB OF DESTINY

(TWENTY-FOURTH INSTALLMENT)

Practical Methods of Achieving Success



IT is just as impossible to attain true and lasting success without living in harmony with the laws of life, as it is for a criminal to live at peace in the community whose laws he breaks. Just as he is eventually punished because of his predatory habits, and incarcerated and restrained, so also Nature punishes, incarcerates, and restrains us when we break her laws. This restraint is called disease and is an enemy of happiness, for one, no matter what wealth he may have or what position he may occupy in the world, can never be happy when he is in ill health bodily. Thus it will be seen that one of the vital requirements for the man or woman who desires a full realization of happiness and success in life is health, including strength, for only in the measure that we are supplied with bubbling-over health can we feel sufficiently optimistic, cheerful and vigorous to attain the success which we are seeking.

The Bible tells us that death and disease came into the world through eating of the "tree of knowledge," and though from the materialistic point of view this may sound silly, let us not dismiss the story without looking at it a little closer. We shall find that it is perfectly in harmony with scientific facts as shown in the world today. Consider first the meaning of the tree of knowledge as illus-

trated by the later remarks: "Adam *knew* his wife and she bore Abel;" "Adam *knew* his wife and she bore Seth;" and Mary's words to the angel, "How shall I conceive seeing I *know* not a man?" From these and many similar remarks it is evident that the tree of knowledge was a symbolical expression of the generative act. Mankind is thus, as the Bible says, conceived in sin and therefore subject to death, and from this there would seem to be no escape.

We would, however, do well to remember that evolution is a fact in Nature; that man as he is today is the result of a long past, and that this present state is not the final attainment of a standard of perfection, but there are greater heights ahead of us. We are in a state of *ever becoming*; there is no halting nor resting upon the path, which is as limitless as the age of the spirit. Moreover, as what we are today is the result of what we were yesterday, so also it depends upon how we use our faculties today whether we shall be one thing or another tomorrow. Let us then examine the past, so that by learning what we have been, we may gain an inkling of what we are to be.

According to the Bible, mankind was male-female before it was separated into two distinct sexes as man and woman. We still have with us hermaphrodites who have this, as we

think today, abnormal formation to prove the truth of this Biblical assertion; and physiologically the opposite organ of either sex is latent in all. During the period when man was thus constituted fertilization must have occurred within himself; nor is this any stranger than that many plants are so fertilized today.

Let us now see from the Bible what was the effect of self-fertilization in the early days. There are two prime facts that stand out: One is that *there were giants in the earth in those days*; the other that *the patriarchs lived for centuries*; and these two characteristics, great growth and longevity, are possessed by many plants today. The great size of trees and the length of their life are wonderful; they live centuries where man lives only a few score years. Then the question comes, what is the reason of the evanescence of human life, and what is the remedy? Let us first take up the question of the reason, and the remedy will later be apparent.

It is well known to horticulturists that plants are stunted in their growth when they bloom too prolifically. A rose may bloom to such an extent that it dies; therefore the wise gardener prunes the buds from the plant so that the strength may go partly into growth instead of the bloom. Thus *by keeping the seed within itself* it attains the strength required for growth and longevity. This was the secret of the great size and long life of the earliest races, as it is the secret of the size and longevity of the plants today.

That the creative essence in the seed is a spiritual substance is evident when we compare the dauntlessness and impatience at restraint of the stallion or the bull, with the docility of the steer and the gelding. Moreover, we know that the confirmed libertine and the degenerate become sterile and emaciated. When these facts have sunk into our consciousness it will not be difficult to con-

ceive of the truth of the Bible assertion that the fruit of the flesh, which brings us under the law of sin and death, is first and foremost fornication, whereas the fruits of the spirit which make for immortality, as shown in the same book, are said to be principally continence and chastity.

If instead of wasting our substance we live chastely and send the creative force upward for regeneration, we thereby etherealize and refine our physical bodies at the same time that we strengthen our soul bodies. In this manner *we may materially lengthen life* and so increase our opportunities for soul growth and advancement upon the Path in a very marked degree.

When we realize that success does not consist in the accumulation of wealth but in soul growth, it will be evident that continence is an important factor in the attainment of success in life.

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THE KING IS BORN

(Continued from page 536)

the gift of gold, the Christ gave charity and spiritual riches. For the bowl of incense He gave perfect faith. For the myrrh, He bestowed the gift of truth and meekness.

These three gifts of the Christ are the qualifications of those who aspire to Initiation today. They may be our gifts, too, when we learn to make the pilgrimage of the wise men and dedicate ourselves — our soul, body, and Spirit — to furthering the work of His Kingdom upon Earth.

It is for this reason that at the midnight hour on Christmas Eve the enlightened Christian kneels in silent adoration, looking inward to the Star. Then he brings his gifts — gold, frankincense, and myrrh — and lays them at the feet of the newborn Savior, to be used in His service during the coming year.

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.

Christ and Rebirth

Q. Did Christ Jesus teach rebirth?

A. In private He taught rebirth to His disciples. He not only taught them in words but He took them "into a mountain."

Q. What does this signify?

A. This is a mystic term meaning a place of Initiation. In the course of Initiation they see for themselves that rebirth is a fact, for there appeared before them Elijah, who, we are told, was also John the Baptist.

Q. Did Christ Jesus confirm this belief?

A. He had previously told them, in unequivocal terms, when speaking of John the Baptist, "This is Elijah who was for to come." He reiterates this at the Transfiguration scene, saying, "Elijah has come already and they knew him not but have done to him whatsoever they listed." And following this, "They understood He spake of John the Baptist."

Q. Is there further evidence?

A. On this occasion and also at the time when rebirth was discussed between Christ Jesus and His disciples they told Him that some thought He was Elijah and others that He was one of the prophets who had been reborn. He commanded them to "tell no man."

Q. Why did He so command them?

A. This was to be, for thousands of years, an esoteric teaching to be known only among the few pioneers who fitted themselves for the knowledge, pushing ahead to the stage of development when these truths will again be known to man.

Q. What is the clearest evidence from Christ Jesus' teachings?

A. That He taught rebirth is perhaps shown most clearly in the case of the man born blind where His disciples asked, "Who did sin, this man or his parents, that he was born blind?"

Q. Why is this convincing?

A. Had our Saviour not taught rebirth the natural answer would have been, "Nonsense! how could a man have sinned before he was born and brought blindness upon himself as a result?" But He is not surprised at the question nor does He treat it as being at all unusual, showing that it was quite in harmony with His teachings. He explains, "Neither hath this man sinned nor his parents, but that the works of (the) God be made manifest in him."

Q. What is the logical meaning of this answer?

A. Christ Jesus differentiates between the physically blind body of the man and the God within, his Higher Self. The dense body had committed no sin. The God within, the real individual, had done some deed which manifested in the particular affliction from which he was suffering.

Q. Does not this declare man a God?

A. It is not stretching a point to call a man a God. Paul says, "Know ye not that ye are Gods?" and he refers to the human body as the "temple of God," the indwelling Spirit.

Q. Is it possible to know one's past lives?

A. Although most people do not remember their past lives, there are some who do, and all may know if they will live the life necessary to attain the knowledge.

— Ref: *Cosmo-Conception*, pp. 169-171.

WESTERN WISDOM BIBLE STUDY

Culmination of the Ministry

The Burial Rite

And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just;

(The same had not consented to the counsel and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the Kingdom of God.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. — *Luke 23:50-55.*

Joseph of Arimathea, assisted by Nicodemus (both private disciples of the Master), obtained the body by permission of Pilate and anointed it with a hundred pounds of aloes and myrrh — the bitter and the sweet, reminiscent of Cross and Crown, Gethsemane and Transfiguration, Crucifixion and Resurrection: the path of tears transformed into the path of love.

Joseph of Arimathea, like Nicodemus, was a prominent and influential resident of Jerusalem. The fact that he was a member of the Sanhedrin did not render him immune to the fury of persecution visited upon all who were known to be associated with the crucified Nazarene.

Joseph narrates in his Gospel: "After I had begged the body of the Master, the Jews in their hatred and fury shut me up in prison. During the fifth hour of the night, Christ Jesus appeared unto me. With Him there was a great light and there was a fragrance as of Paradise about Him. I found myself out of prison and we were going toward Galilee. The body of the Master seemed altogether made of light. He was surrounded and ministered unto by Angels. I remained with them for three days, then I no longer saw them, and was in my own home."

The apocryphal history of Joseph of Arimathea tells us that later, accompanied by other Christian Initiates — among them Mary Magdalene — he set sail across the Mediterranean and carried the torch of the great new spiritual light first into Gaul (France) and then into Britain where he founded the Abbey of Glastonbury, the first seat of the Christian Mysteries to be established in the Western World.

The new tomb wherein man never was laid is the Path of Initiation opened by the coming of the Christ. Hewn in stone is the deathless body of the Initiate, the new *petra* or rock upon which the New Age religion is founded.

And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

So they went and made the sepulchre sure, sealing the stone, and setting a watch. — *Matt. 27:60, 61, 66.*

The great stone which seals the sepulchre and which must be rolled away before the Resurrection takes place is the force or weight of desire. Man must divest himself of this weight so as to be free and, in the words of Paul, be "as a strong man to run a race." The watch that is set is the aura that serves as a constant protection. This the neophyte learns to build by love and service and the prayer that continues "without ceasing."

Mary Magdalene, the lower feminine, and Mary, the mother of Jesus, the higher, are beside the tomb, because the possibility of the Resurrection depends on the lifting of the fallen feminine pole of the spirit. (*Continued*)



Neptune --Herald of Spiritual Light

A STUDENT

AS spiritual astrologers we liken each planet to a divine messenger or teacher bringing certain lessons to humanity according to its individual nature, stimulated, colored, modified, or augmented according to the zodiacal sign wherein the planet is placed at any period.

Considering Neptune, one of the "divine messengers," we note that he appears at the outermost rim of our solar system. The distance and magnitude of this immense planet were beyond measurement and observation until within the last century. The telescopic discovery of Neptune was made by Dr. Galle of Berlin on the night of September 23, 1846. This strange planet was then calculated to be in the 26th degree of Aquarius.

This is an interesting and most significant fact: this herald of spiritual light made his appearance to human eyes in the sign of the superman just as the Sun, giver and sustainer of all life, was leaving the Virgin Mother sign (Virgo) and entering Libra, the sign of judgment and adjustment, beauty and balance. This is something for esoteric students to dwell upon reverently, a promise perchance of a new spiritual concord in mundane affairs, something unique in human history.

It is also illuminating and interesting to note that Neptune entered A-

quarius near Christmas of 1934, when the Sun was in Capricorn, the sign of the Saviour. Furthermore, counting back in time at the rate of 165 years to one revolution around the Sun, Neptune must have been occupying Capricorn at the time of the Saviour's birth.

Another fact of interest and record: Neptune seems always to enter any given sign when the Sun at the same time is very close to it. For instance, leaving Aquarius, the planet entered Pisces in February, 1848; Aries in April, 1861; Taurus in June, 1874; Gemini in August, 1887; Cancer in July, 1901; Leo in September, 1914; Virgo in September, 1928; Libra in October, 1942; Scorpio in October, 1956; Sagittarius in January, 1970. Would not these figures substantiate the occult hypothesis that Neptune is the higher octave of Mercury, the scintillating planet, always closest to the Sun? Mercury is the planet of reason, logic, and creation on the mental plane, while Neptune represents the invisible worlds, influencing abstract thought, idealization, and spiritual attainment. This planet's influence upon man and the affairs of man is subtle, impressionistic, and inspirational.

"Neptune," says Max Heindel, "is the highest string in the celestial lyre," therefore the one most easily to be misused or destroyed. Only high-

ly advanced or sensitive people can fully respond to the rays of Neptune. Musicians, poets, artists, mystics, and astrologers are especially amenable to his vibrations. The creative instinct, producing genius in some form or other, is developed largely under Neptune, but there is an evil genius as well as a divine. It depends upon the various horoscopical aspects whether we can judge a person liable to develop one or the other.

A negative Neptune at his worst has developed many abnormalities—degenerates, narcotic and drug addicts, people morally base and degraded, and those who “won’t work, and don’t want to work,” preferring to live by their wits through trickiness and crime.

The mission of Neptune is to stimulate and develop man’s spiritual powers, to bring him into touch with his higher self, to guide him ever nearer to God, to help him to attain cosmic consciousness and become a creator.

Its orbit around the Sun, through the zodiac, is a cycle of 165 years, thus giving a 14-year transit in each sign.

Neptune’s influence is cosmic, expanding from within, stirring up feelings and emotions, often causing unrest and strife of many kinds, promoting or pushing forward certain affairs, infusing into them a new character correlated to the sign in which he is placed. This planet is an index of “the spirit of the times.” On the physical side he is often strangely disorganizing, but whether the results are good or evil, the underlying impulse is always the same. He quickens the soul of humanity, which is hungering for the divine, ever seeking to be in touch with the Infinite.

It is especially when Neptune is changing from one sign to another, that is, when he is on the “cusp”, that he shows perverse proclivities. It is with Neptune as it is with the other planets, their real strength, pur-

pose, and qualities are most evident when well into a sign, that is, between 5 and 25 degrees.

Let us look briefly at the high points of Neptune’s influence in mundane affairs in relation to the signs transited since his discovery in 1846:

NEPTUNE IN AQUARIUS—1834-1848:

This is the sign of humanitarianism, brotherhood, idealism, and invention. While Neptune transited this part of the zodiac there came the advent of socialism; also the dawning consciousness of women’s rights, exemplified in the activities of the champion of female suffrage, Susan B. Anthony. The Morse telegraph was invented, revolutionizing intercommunication throughout the world.

NEPTUNE IN PISCES — 1848-1861:

Pisces is the sign of the restless mystic, the dreamer, the wanderer. Under its influence the transiting Neptune marked the formation of the society of Good Templars, endeavoring to check the evils of drink; the discovery of gold occurred, followed by the trek of emigrants overland, the “Westward Ho” of the covered wagon.

NEPTUNE IN ARIES — 1861-1874:

Pioneering and new beginnings are keywords of Aries. While Neptune transited this Mars-ruled sign, the clarion call of freedom for the Negro was sounded, and the war between the North and South was fought, ending in the abolition of slavery by the martyred humanitarian, Abraham Lincoln.

NEPTUNE IN TAURUS — 1874-1887:

This is the fixed, artistic, possessive Earth sign. Neptune’s journey through Taurus was characterized by its illusive and chaotic propensities being displayed in the struggle of the monied interests for supremacy; panics in banking institutions; the foundations of immense fortunes laid in wholesale land grabbing. On a higher level, acting as a leaven in the hard

lump of stark materialism, was the influence of the immortal essayist and philosopher, Ralph Waldo Emerson; his inspired and idealistic writings helped to inaugurate a new era. Also, the Theosophical movement was born, carrying a light all over the world.

NEPTUNE IN GEMINI — 1887-1901:

Gemini is the airy, flexible, and literary sign, ruled by Mercury. It was during this period that the real beginning of aircraft occurred; many famous aviators were born. Science and popular education came to the fore. The first wireless message went across the Atlantic, stimulating international relations, tending toward oneness of all people.

NEPTUNE IN CANCER — 1901-1914:

Mystical, psychic, and representative of cardinal-water, the sign Cancer is the 4th-house sign, ruling home and mother. While Neptune transited this portion of the zodiac, the suffragists finally won the right to vote; women's national temperance societies waxed strong; appreciation of music was greatly stimulated, and many promising musicians were born. Theodore Roosevelt championed home and family. Teachers and leaders in occultism became recognized and known. The epoch-making *Rosicrucian Cosmo-Conception* was written by Max Heindel and The Rosicrucian Fellowship established; the sea tragedy, the sinking of the transoceanic liner, the Titanic, occurred.

NEPTUNE IN LEO — 1914-1928:

Leo is the royal, fixed-fire sign, ruled by the life-giving Sun. Neptune entered Leo in an explosive, thunderous mood, seeming to run the gamut of emotions, playing upon the heart-string of humanity through all cadences from the blackest hate and anguish to the loftiest feelings of chivalry, generosity, and devotion. World War I devastated the world, and kings and emperors tumbled from their thrones. Through the suffering and

agony ran the promise of a new awakening; the spark of universal love in the hearts of people was fanned. When peace was declared, the world seemed to go mad with joy, for Leo, the sign of love and laughter, came into full sway under the delusions of Neptune, with pleasure, extravagance, speed, and jazz prominent. Moving pictures became an important industry in the fields of education and entertainment; the precocious audacity and swagger of children stunned many parents into a feeling of frustration and defeat.

NEPTUNE IN VIRGO — 1928-1942:

In the mental-earth sign of service, health, diet, and practicality, Neptune's passage showed increased interest in all branches of practical work; tremendous activity in improvement and development of industrial, commercial, farming, and municipal projects; a strong "back to the soil," "back to Nature," "back to the farm" movement, the general public taking more interest in individual gardening; efforts to solve the "farm relief" problem; irrigation projects undertaken; treasure found in the depths of the Earth; means invented to extract fresh water and power from the sea; harnessing and utilizing the solar rays and tides of the Moon, as well as the magnetic forces of the Earth; inventions in the practical application of light, sound, and color; humanitarian ideas for protection of animals; promotion of the vegetarian diet; more natural methods of sanitation, dietetics, food distribution, and healing; popular interest in body training; increase in general understanding that *service* is the key to the door to happiness and satisfactory living; progress toward the convergence of science and religion.

NEPTUNE IN LIBRA — 1942-1956:

Libra, the 7th house sign of the scales, has to do with partnerships, the fine arts, and the public. The spiritual Neptune transiting this sign seems to have brought, on the posi-

tive side, a trend toward elevating human relations, an effort to improve the conditions of those in bondage, those subject to strife and aggression, those who lived in fear and want. The spiritual light of sympathy and understanding dimmed the forces of conquest and selfish greed; a degree of physical, mental, and moral purification of the race through knowledge gained of cosmic law, and the practical application thereof in all fields of endeavor. Inspirational music was emphasized, and efforts made to perfect tangible instruments for reproducing intangible sound, color, and tone (television and the Auroratone).

NEPTUNE IN SCORPIO --- 1956-1970:

The planet of spiritual enlightenment passing through this martial sign, ruling the secret forces of Nature, healing power, causes of death, sex, magic, and military affairs, marked intensive space exploration and sky-jacking; the ecology movement; earthquakes in different parts of the world; strikes; the assassinations of John F. Kennedy, Martin Luther King, and Robert F. Kennedy; the furtherance of the controversial Vietnam War in the midst of deception, delusion, and confusion; intensification of drug addiction and attempts to control the production and distribution of hallucinogenic drugs; racial tensions and violence; impetus toward study of astrology and the occult in general; emphasis on health foods and vegetarianism because of moral reasons; increase of faith healing and use of natural methods in healing; flourishing of National Health Federation.

NEPTUNE IN SAGITTARIUS --- 1970-1984: As Neptune continues its transit through this 9th house sign having to do with philosophy, law, idealism, philanthropy, athletics, the higher mind, expansion, vision, reverence and respect for law, we may hope to see, on the positive side, an increased

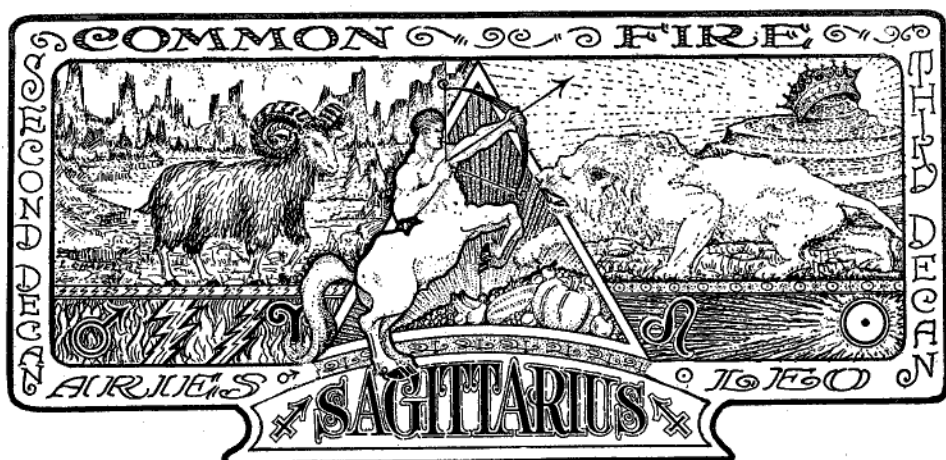
interest in the higher, less selfish and materialistic way of life; belief and practice of brotherhood; a more reverent attitude toward Deity, as indicated by the "Jesus Movement"; emphasis on outdoor life for spiritual as well as physical reasons; stronger tendency to share what we have with others, lessening the gap between rich and poor; further search for the "whence, why, and whither" of life.

NEPTUNE IN CAPRICORN --- 1984-1998: The sign Capricorn rules position, honors, ambition, justice, organization, caution, economy, authority. While an earthy sign, it has a very high spiritual connotation, also, as symbolized by the goat seeking the mountain tops. The ruler of Capricorn, Saturn, stands for such traits as stability, concentration, tact, justice, thrift, conservatism, caution, persistence, endurance, and discipline. When Neptune transits this tenth-house sign there should be, on the positive side, stabilization of governmental practices aiming at the spiritual welfare of the governed; a truer set of values --- less material and selfish, more spiritual and universal; a trend toward individual spiritual discipline; furthering of means to improve the character of those accused of anti-social behavior. A spiritual teacher, or teachers, may appear, to help further the spiritual evolution of mankind.

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OPPORTUNITY FOR A READING

Each year's subscription to *Rays from the Rose Cross* entitles the subscriber to a chance for a reading of a child's horoscope in this department. Data required are: name, sex, birthplace, and year, month, day, hour, and minute of birth. Please indicate if Daylight Saving Time was in effect on day of birth.



The Children of Sagittarius, 1973

Birthdays: November 22 to December 22

SAGITTARIUS is the common-fire sign, representing mutable spirit, and its natives are usually found in the moving strata of life. Change in activity and surroundings seem essential to their happiness.

Ruled by the great benefic, Jupiter, those born when the Sun is in this ninth sign of the zodiac are usually well liked in their sphere of life. Expansive in their attitude toward others, and in their relationships and ideas in general, the Sagittarians usually radiate joviality and optimism.

There are two general classes of people born under this double-bodied sign. One is aptly indicated by the animal part of the symbolical centaur (half man and half horse), and is composed of roving soldiers of fortune, followers of the racetracks and gambling casinos. The chief concern for this type is for a "good time," with a constantly changing scene. The moral standards are apt to be low and the nature unstable.

The other, more evolved, class of Sagittarians, represented by the human part of the centaur, aiming the bow of

aspiration toward the stars, is of a very different nature. Quite idealistic, law-abiding, and possessed of high moral standards, he is likely to be respected and honored for his uprightness, benevolence, and charitableness. Independent in his thinking, he is yet often prevented by his strongly conventional attitude from joining the ranks of the progressives.

A good memory and a quick wit are usually characteristic of the Sagittarians, so that they make entertaining conversationalists and orators. As lawyers and ministers of the gospel they often hold and stimulate their audiences with a ready flow of information and experiences.

Several stellar patterns are in effect throughout this solar month: Neptune sextiles Jupiter and Pluto, Jupiter trines Pluto, and Mars and Uranus are in opposition (from Aries to Libra). The sextiles and trine suggest a basic nature that is inspirational and interested in the supernatural, so that success in connection with an occult order would be likely for these natives. Occult experiences are apt to occur, and during sleeping hours these people are quite conscious in the in-

visible worlds.

The solar month opens under the beneficent rays of Sun sextile to Jupiter, and this lasts until December 9. This configuration favors health, wealth, and happiness. There is an abundance of vitality, a jovial disposition, friendliness, and sympathy, along with good judgment and executive ability. Success in government work is particularly favored.

The Sun also conjuncts Neptune at the beginning of the solar month, and this lasts until December 7. The vibrations of the aura are thus intensified, so that the native is in touch with the denizens of the invisible world. However, this configuration tends to attract the undesirable element, and should be a warning to avoid all negative psychic phenomena, such as the ouija board and seances.

From November 22 to December 17 Venus and Mercury are in sextile aspect, indicating a cheerful, companionable, and good natured disposition. There is ability for music and poetry, and if either planet is near the ASC, a suave, persuasive personality.

Mercury and Jupiter are in square aspect from November 22 to 25, tending toward a vacillating and wavering disposition. These children should be taught to grasp opportunities when presented, and to be very careful in fulfilling promises and contracts. Carefulness in travel and in speech about others is also needed.

From November 25 to December 11 Venus squares Mars, a strong warning to parents to bring up these children with an understanding of the dire consequences of the sensual life. Economy, control of the emotions and appetites, and clean living with high thinking are areas to be emphasized from early years with these children.

The Sun trines Mars and sextiles Uranus from December 8 to 22, both splendid stellar vibrations. Those born with these aspects have a superabundance of vital energy, a strong

constitution, ability to endure hard tasks, and radiant health. There is dauntless determination, courage, and an indomitable will, so that these people refuse to recognize defeat. The disposition is frank, open, and brusque, not inclined to waste time in politeness as they expend their energies in accomplishing difficult tasks. These are the men and women of action, foremost factors in the world's work, and their intuition, originality, and inventiveness often result in life-changing inventions.

From December 9 to 22 Venus and Neptune are in sextile aspect, an indication of the inspirational musician. The imagination is fertile, the emotions deep, and the nature is inclined to be pure and chaste.

Mercury conjuncts Neptune from December 10 to 18, pointing toward a mind peculiarly adapted to the occult art, particularly if the conjunction occurs in the third or ninth house. Such people usually succeed in occult science and often develop a supernormal faculty, such as magnetic healing.

From December 11 to 20 Mercury sextiles Jupiter, a splendid aspect denoting a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly. Success in law and literature is strongly favored.

Saturn and Mars are in sextile aspect from December 11 to 22, pointing toward a capable, determined, and energetic nature which equips the native for sustained action that brings unusual results. There is executive ability, a dominant forcefulness, and endurance, qualities that enable the native to rise to prominent positions.

From December 14 to 22 the two benefics, Venus and Jupiter, are in conjunction in the humanitarian sign Aquarius. The nature is jovial, optimistic, generous, hospitable, and fond of pleasure and traveling; the mind is liberal and tolerant, and there is apt to be talent for music.

Readings for Subscribers' Children

JANICE M. B.

Born January 9, 1966, 8:54 A.M.

Latitude 42N20, Longitude 83W03.

Signs on Cusps of Houses:

ASC, Aquarius..2.43	4th, Taurus.. 26.00
2nd, Pisces.. 20.00	5th, Gemini.. 17.00
3rd, Aries29.00	6th, Cancer... 8.00

Positions of Planets:

Venus.....13.29R	Aquarius.....1st
Mars..... 13.40	Aquarius..... 1st
Saturn.....13.12	Pisces..... 1st
Dragon's H...2.14	Gemini.....4th
Jupiter..... 23.26	Gemini.....5th
Moon.....22.04	Leo.....7th
Part of F....5.54	Virgo..... 7th
Pluto..... 18.16R	Virgo..... 7th
Uranus.....19.32R	Virgo..... 7th
Neptune.....21.40	Scorpio.....9th
Mercury 2.39	Capricorn....11th
Sun.....19.53	Capricorn....12th

A well aspected, unafflicted Sun in Capricorn shows that this little girl is innately well fortified to handle the various experiences of life in an advantageous manner. The solar orb sextiles Saturn in Pisces in the 1st, sextiles the MC and Neptune in Scorpio in the 9th, trines Uranus and Pluto conjoined in Virgo in the 7th, showing that Janice has such splendid traits as method, foresight, and organizing, executive, and diplomatic ability, along with considerable moral stamina. She is honorable, kind, considerate, and progressive, and has ability in the political, judicial, and agricultural fields. Interested in the occult, she is intuitive, original, and independent, as well as inventive. She is ambitious, too, and can be successful in whatever she undertakes to do, although the 12th house position of the Sun tends toward work away from the public eye, such as in

hospitals, laboratories, etc., and there is a tendency to avoid very much association with other people.

The friendly rising sign, Aquarius, with Mars and Venus closely conjoined in the 1st house, however, points toward an outgoing nature, helping to offset the 12th house position of the Sun. While rather independent and impatient of restraint, Janice is apt to be so loving and sincere in her convictions that friends will usually be present to help her attain her hopes, wishes, and aspirations. She is energetic, courageous, self-reliant, ingenious, and has mechanical ability, too, which might result in the invention of some New Age gadget. She is inclined to be impulsive, though, and should learn to curb this tendency.

Mercury is also in the practical, ambitious, Saturn-ruled Capricorn, in the 11th house (of friends), but entirely unaspected. This position of the ruler of the concrete mind tends toward a rather critical and suspicious mentality, but since there are no aspects to it from other planets, it is probable that intuition will be stronger than reason in this child's make-up. However, the other significators of mind, Jupiter and the Moon, are in sextile aspect, giving mental breadth, imagination, and reason.

The Moon in Leo in the 7th, besides its sextile to Jupiter, squares Neptune and the MC. This sign position of the lunar orb accentuates leadership ability, self-reliance, and organizational ability; and the favorable aspects favor dealings with the public and the marriage relation. In this case, though, the square to Neptune, and afflictions to Uranus and Pluto in the 7th suggest lessons to learn in unselfishness and sincerity through partnerships.

Neptune in Scorpio conjunct the

MC, sextiling Sun, Uranus, and Pluto, shows that Janice has a strong spiritual side to her nature, which should be cultivated from early years.

DEREK F.

Born July 3, 1962, 7:20 P.M.

Latitude 46N04; Longitude 118W21

Signs on Cusps of Houses:

ASC, Capricorn 6.38	4th, Taurus ... 6.00
2nd, Aquarius 21.00	5th, Taurus ... 29.00
Pisces intercepted in 2nd.	
3rd, Aries 4.00	6th, Gemini ... 18.00

Positions of Planets:

Part of F. 1.57	Aquarius 1st
Saturn 10.01R	Aquarius 1st
Dragon's T... 10.09	Aquarius 1st
Jupiter 12.41R	Pisces 2nd
Mars 26.28	Taurus 4th
Mercury 20.28	Gemini 6th
Sun 11.40	Cancer 7th
Moon 6.59	Leo 7th
Venus 19.52	Leo 7th
Uranus 28.00	Leo 8th
Pluto 8.00	Virgo 8th
Neptune 10.50R	Scorpio 10th

A grand trine of Sun, Neptune, and Jupiter from watery signs is a basic factor in this chart, indicating a powerful emotional nature with a generous amount of sympathy, benevolence, spiritual understanding, and attunement with the superphysical.

The Sun is in Cancer in the 7th house trine to Neptune in Scorpio in the 10th, trine to Jupiter intercepted in Pisces in the 2nd, sextile to Pluto, and opposing the ASC. Partnerships and legal affairs are favored, there is excellent earning capacity (although Jupiter is retrograde), and there are indications of spiritual activities before the public. Neptune is said to rule corporations, also, so that this youngster's vocational activities may be in connection with a corporation at some time in his life. However, Neptune is retrograde, and

it squares the Moon in Leo in the 7th, as well as Saturn and the Dragon's Tail in Aquarius in the 1st house, showing Derek's need to overcome a tendency toward negative psychism.

Mercury, planet of the concrete mind, is in Gemini in the 6th house, sextile to Venus. This gives an active, cheerful, pleasant, and sociable mentality, interested in music and poetry. There is a fondness for change and travel, a readiness to investigate anything new, but with a tendency toward shrewdness and good business ability. The 6th house position of Mercury suggests that this native may overtax himself mentally to the extent that his nervous system and digestive process are adversely affected. A fondness for the study of diet could help to bring success in regard to the chemistry of foods.

The Moon in Leo suggests self-reliance, leadership ability, and stability, and its conjunction with the Dragon's Head gives it some strength. However, the Moon squares the MC and Neptune, and opposes Saturn and the Dragon's Tail in Aquarius in the 1st, pointing toward difficulty in partnerships and litigation, as well as a tendency toward selfishness and melancholia. This youngster should have definite training in cultivating optimism, kindness, and a positive and constructive attitude, and should avoid all negative psychism, such as seances, the ouija board, etc.

Mars in Taurus in the 4th house squares Uranus in Leo in the 8th, a configuration which will require persistent efforts in self-control, tolerance, and forgiveness for its transmutation. The home, in particular, will provide opportunities for the exercise of these qualities.

This boy needs, perhaps more than anything else, to cultivate an outgoing nature, an interest in the welfare of others, and a determination to live up to the spiritual potentials which he possesses.

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.

Merchant, Manufacturer

DON R.W.—Born December 21, 1958, 11:55 P.M. Latitude 39N45, Longitude 104W59. This teen-ager has Mercury, Saturn, and the Sun in the common-fire sign Sagittarius, the first two in the 3rd house, the Sun in the 4th. Saturn and the Sun are closely conjoined, trine Pluto retrograde in Virgo in the 12th, square the ASC, opposing the MC. Mercury trines Uranus retrograde in Leo in the 11th, squares Pluto, giving a quick, intuitive mind. The mental sign Virgo (the last degree) is on the ASC, and the last degree of the mental Gemini is on the MC. Cancer is intercepted in the 10th. Thus we look to both Mercury and the Moon as signifiers of the vocation. The lunar orb is in Taurus in the 8th, in close conjunction with Mars, trine Venus, square Uranus, and opposing Jupiter. Merchandising should appeal to this native, as well as manufacturing—of chemicals, candy, foods in general. As a florist or fruit grower, too, he could serve well.

Beautician, Milliner

ERIKA V.N.—Born April 25, 1939, 11:30 P.M. Latitude 52N28, Longitude 13E22. This native is very probably married and busy with a family, which she no doubt takes care of in a sensible and efficient way. Her Sun is in Taurus in the 4th, conjunct the Dragon's Tail and Part of Fortune, but making no other aspect. The Moon is in Cancer in the 7th, conjunct Pluto, sextile Uranus in Taurus in the

4th, sextile Neptune in Virgo in the 8th, trine Jupiter and Venus in Pisces and Aries, respectively, in the 3rd, square the MC and Saturn, opposing the ASC and Mars. These last two are closely conjoined in Capricorn, trine Uranus and Neptune. As a beautician or milliner this woman could use her talents well. She also has mechanical ability, which she no doubt finds useful in the home.

Lawyer, Analyst

LAWRENCE D.T.—Born October 14, 1953, 12:03 P.M. Latitude 33N53, Longitude 118W17. This native has Sun, Neptune, and Saturn in conjunction in Libra, the first two in the 9th house, Saturn in the 10th. They all trine Jupiter in Gemini in the 6th, sextile Pluto in Leo in the 8th, square Uranus in Cancer in the 7th. Mercury is also in the 10th, in Scorpio, sextile the Capricorn ASC, Moon (in the 12th conjunct ASC), and Mars in Virgo in the 8th. There is a quick, shrewd, penetrating mentality, along with a retentive memory, both valuable in any profession. Uranus in the 7th, square the MC, Sun, Neptune, and Saturn, sounds a warning to be circumspect in all partnerships. The conjunction of Sun and Neptune near the MC tends toward a spiritual profession, while Saturn in Libra in the 10th, trine to Jupiter suggests the law and government work, the latter emphasized by Moon in Capricorn on ASC. This native's wide interests will also include printing, engineering, library work, and chemistry.

Daily Thought and Guide

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

Tuesday --- January 1

Beneficent neptunian and venusian rays help us start the year on a positive note, strengthening our spiritual and affectionate natures.

Wednesday --- January 2

Independence of thought and action are indispensable to progress, but must be tempered with forethought and tolerance.

Thursday --- January 3

A good day for study, writing, and similar sustained mental endeavors, and for undertaking other responsibilities.

Friday --- January 4

We may find many things to our liking today, but should disregard any inclination toward extravagance or dishonesty.

Saturday --- January 5

An outing into Nature, or some other change of scene, may be just what is needed to restore flagging energy and enthusiasm.

Sunday --- January 6

"Love is eternally born of the Father, day by day, hour by hour, endlessly flowing into the solar universe to redeem us from the world of matter which enmeshes us in its death grip."
--- Max Heindel.

* Monday --- January 7

The imaginative faculty is likely to be strong today. Experiments involving electricity could be particularly successful.

Tuesday --- January 8

A strong likelihood of mental and emotional instability exists today, and it would be well consciously to strive to remain on an even keel.

Wednesday --- January 9

Small grievances could trigger outbursts of temper today; let us take pains to exercise utmost tact.

Thursday --- January 10

This could be another difficult day, but remember that "afflictions are but conductors to immortal life and glory."
--- Aughey.

Friday --- January 11

It should be easier to retain our equilibrium and make decisions today, and we can expect to get things done.

Saturday --- January 12

A successful day seems in store, and we could clear up the backlog of accumulated domestic and outdoor chores.

* Sunday --- January 13

"God is everywhere! the God who framed mankind to be one mighty family, Himself our Father, and the world our home." --- Coleridge.

Monday --- January 14

Several fine aspects augur for harmonious, tender, and sympathetic interaction with our fellow men today.

Tuesday --- January 15

Another busy day, possibly punctuated by troublesome encounters. Equipped with poise and good nature, we can learn needed lessons.

Wednesday -- January 16

The sacred creative force, now so deplorably wasted by man, some day will be respected in its true light as the agency of universal construction and Epigenesis.

Thursday -- January 17

"Life is before you, not earthly life alone, but life -- a thread running interminably through the warp of eternity." -- *J. G. Holland*.

Friday -- January 18

Venus smiles upon us; beauty, serenity, happiness, and human warmth can enhance the day if we respond to this influence.

Saturday -- January 19

Recreation and relaxation with good friends today can be time well spent, strengthening us for the busy week to come.

* Sunday -- January 20

Joy is as much a part of worship as are devotion and reverence. God *is* good; let us rejoice in His Presence.

Monday -- January 21

Ability to learn and energy to put knowledge to practical use in service to mankind are strengthened by today's influences.

Tuesday -- January 22

"I think the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right." -- *Cato*.

Wednesday -- January 23

An active day is forecast, with a variety of experiences challenging our intuition and talents.

Thursday -- January 24

Our strivings toward high ideals are supported by Jupiter and Mercury today, and much can be done to enhance service and soul-growth.

Friday -- January 25

Unusual, original, inventive projects may be expected to flourish today; hopefully, they will be directed toward worthy objectives.

Saturday -- January 26

It would be well to guard particularly against negative influences today, keeping our eyes ever on the spiritual goal before us.

Sunday -- January 27

"God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls." -- *Massillon*.

* Monday -- January 28

Venusian affection, solar energy, and neptunian spirituality all contribute to a potentially rewarding day.

Tuesday -- January 29

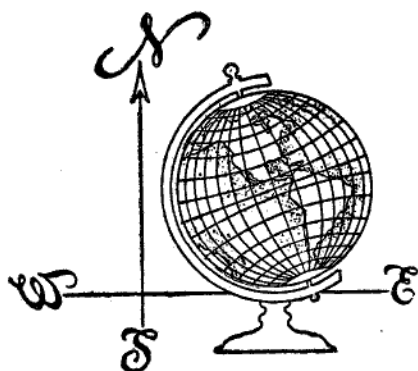
Another promising day on which much good can be wrought, if we persist in our efforts and keep a steady course.

Wednesday -- January 30

Patience in the face of whatever life has to offer ultimately will yield vast returns in understanding and wisdom.

Thursday -- January 31

We can show the best sides of our natures today -- gentleness, friendliness, self-reliance, and response to the highest in beauty and nobility.



MONTHLY

News

INTERPRETED

Adopting the Unadoptable

The young Chicago chemist and his wife were trying to adopt a newborn baby, but wherever they applied they were told the same thing: Babies are in short supply; the waiting list is too long; sorry. Then one day they got a call from the Illinois Children's Home and Aid Society. Would they like to meet three little girls—sisters, ages four, six, and eight?

The couple visited the girls and took them out for ice cream and a trip to the zoo. That afternoon went so well they invited them to their house for a day, then again for a weekend. Within a month the girls had moved in on a semipermanent basis, and one hectic but highly satisfactory year later everybody was in happy agreement to adopt.

Among adoption agencies these days, the word is "forget it" if you're looking for a healthy, white baby. Since 1970, the birth-control pill, legalized abortions and a trend toward unmarried mothers keeping their babies have cut the supply of adoptable infants. In 1967, for example, New York's Spence-Chapin Adoption Service placed 425 children, of whom 350 were classified as Caucasian infants. Last year, the agency placed 125, only 50 of whom were Caucasian babies. Couples who want to adopt must now adjust their sights toward the non-Caucasian baby, the older child, the handicapped child or the child who comes with other brothers and sisters.

Because these adoptions require a greater adjustment on the part of new parents, agencies are handling them in new ways. Couples are encouraged to express their preferences and prejudices. They can read a child's history, watch him at play, visit with him several times before making up their minds. "We want them to be realistic about their capabilities

and not take on more than they can handle emotionally," says June Teason, director of the adoption program at the Illinois Children's Home and Aid Society. Once the child moves in, a social worker is assigned to counsel the new parents on how to deal with difficulties that may arise. Many states even have programs to subsidize parents who might otherwise only be able to board a foster child.

The kinds of couples who adopt older or handicapped children often differ from those who adopt young babies. "Many are couples in their thirties with children of their own," says Ms. Teason. "They are intelligent, feeling people, often college educated, who enjoy raising a family. We also get childless couples willing to start from scratch with two or three children at one time. These people usually come from large families themselves, and they may have already taken in a niece or a nephew to live with them. Then there is another group of sophisticated, wealthy people in their forties whose children are now in college and who want to take in children with special needs." Older children, as well as those who are handicapped, have usually lived through some traumatic experiences, and they bring the scars with them to their adoptive homes. Yet they quickly start to thrive in an atmosphere of stability and love. The Chicago couple's three little girls all had troubles, ranging from bed-wetting to asthma attacks, from temper tantrums to school problems that were social as well as academic. But it took them only a year to overcome most of their difficulties. The one thing that never presented a problem was the couple's excessively neat house. Although the agency worried that it might become a source of friction, the girls loved it. To them it signified a neat and orderly life, something that up until then they had sadly lacked.

— by J.P., *McCall's*, Sept., 1973.

The adoption of a child is one of the most significant acts of service that can be performed here on Earth. This is particularly true in the case of adoptive parents who are spiritual aspirants. The devoted and devotional atmosphere likely to exist in their homes could not help but exert an extremely beneficial effect upon any child, no matter how traumatic its life prior to adoption may have been.

Handicapped and other "unadoptable" children stand to profit most from such an atmosphere, for they are even more likely than other children to suffer all their lives from a dearth of affection, sympathy, and spiritually-oriented guidance. Parents who understand occult truths, furthermore, would be able to explain the reason behind seeming "injustices" which have marked them from more "normal" children, and could help them work at overcoming their handicaps and other problems in an enlightened, progressive, and spiritually-directed manner. In such a context, adoption can be richly rewarding spiritually, as well as emotionally, to all persons concerned.

Put a Park in Your Community

In a suburb of San Francisco, families swim where a sand-and-gravel quarry once stood. A coal strip mine in Columbia, Missouri, will soon become a picnic ground, with special trails to accommodate the increasing problem of noisy off-road vehicles --- trail bikes, snowmobiles and so on. With the spread of the suburbs, many towns are finding that the only open spaces left are such dangerous wastelands as old mines and quarries. However, there is a way to make parks out of these eyesores. How? By getting money from the Land and Water Conservation Fund, a Bureau of Outdoor Recreation program that grants 50-50 matching funds to states that want to reclaim land for recreational purposes. In other words, if a local source can put up half the cost in donated land, donated man-hours and the like --- the Feds will pay the rest.

The Bureau stresses the importance of

converting surface-mined land into parks, and has funded 50 of these projects. Unfortunately, this in no way solves the problem of the more than four million U.S. acres scarred by surface mining. Coal strip mining may pollute a whole region's water and lead to floods and landslides. Only effective regulation of where and how we mine will help. However, if you're stuck with a surface mine or other wasteland, here's how to turn it green again.

1. Find out who owns the land and whether the owner would be willing to donate or sell it for use as a park.
2. Ask BOR's director, James Watt, to consider the site for an LWCF grant. To get funds, there has to be an established need for recreation land in your area. Emphasize that need in your letter.
3. Your letter will be forwarded to a BOR representative in your region and to your state's liaison officer (the person responsible for all Federal programs in your state). You will be sent their names.
4. Meanwhile, find a project sponsor --- some branch of your state or local government, such as a parks department or a recreation commission. Your state liaison officer may help you find one.
5. Your sponsor makes the formal application for grant money. Last year LWCF granted about \$126 million in state-by-state allotments. The average cost of building a park on reclaimed land is \$80,000 to \$100,000. Government conservation advisers are available whether or not you get a grant.

For more information, write to: James Watt, Director, Bureau of Outdoor Recreation, U.S. Dept. of the Interior, Washington, D.C., 20240.

--- by J.K., *McCall's*, Sept., 1973.

We are glad to note this interest on the part of the national government in helping local communities convert despoiled and ecologically unsound land into public parks. There has been considerable recent publicity about citizens in various localities banding together to restore sections of their communities in this way. The double purpose of reclaiming land and creating recreation areas for people otherwise confined to city streets can be well served in the context of federal-local cooperation.

BOOK REVIEWS

Literature Plays Motion Pictures Music

"Science Returns to God"

Science Returns to God, by James H. Jauncey, Zondervan Publishing House, Grand Rapids, Michigan, 1971; *Science and Religion: Convergence or Collision*, by R.H. Twining, CSA Press, Lakemont, Georgia, 1972.

ALTHOUGH widely different in concept, content, and audience appeal, both these books deal with mankind's need for harmonious interaction between science and religion. Mr. Jauncey, who holds orthodox Christian beliefs, contends that much of the traditional strife between science and religion has disappeared in the last 30 years. Scientists themselves are turning to God, largely as a result of fear generated by the destructive potential of their own discoveries. Mr. Twining advocates a much more esoteric form of Christianity. He believes that science and "the church" will ultimately either merge or engage in a head-on confrontation. His "hopeful expectation" is that they will merge.

Mr. Jauncey views the Bible as the direct word of a personal God Who permits us to "discover" things about ourselves, our world, and the universe, as it suits His purpose. He attempts to show how scientific findings corroborate the strictly orthodox, literal interpretation of the Bible and is, to some extent, successful. Geological evidence of a "flood" certainly exists, for instance, although

the esoteric background of the inundation of Atlantis has not been scientifically authenticated. Archeological support for the accuracy of some biblical passages is also abundant.

In other respects, however, the author admits that scientific substantiation of "God's Word" is lacking. He himself appears to be uncomfortable with the theory of "instantaneous creation" — the literal interpretation of the biblical seven days. General scientific evidence is heavily weighted on the side of slow change. The author submits as worthy of consideration a previously expressed theory that posits "instantaneous creation" accompanied by "instantaneous prehistory." That is, things were created with evidence of a past already built into them. Mr. Jauncey concedes, however, that this is "one of the areas in which we will have to wait for science to come to some more definitive position."

Some of Mr. Jauncey's thinking begins to approach that of the occult in general context, although not in conclusion. For instance, he discounts the theological notion that so-called "miracles" represent an interruption of the orderly process of natural law. Instead, he concludes that miracles, too, are governed by natural law in a way not yet clear to humanity. He is confident that even the most "incomprehensible" miracles of the Bible will ultimately be shown to "fit in

nicely with the orderly scheme of the universe." The occult teaching concerning miracles is that they are brought about by advanced Beings who know how to work with natural laws to these ends.

Mr. Jauncey grants that the world of God exists outside of the space-time-matter context, and that human ideas are necessarily expressed within that context. In effect, then, he admits that material science, couched in material terms and the physical frame of reference, cannot adequately explain all that is centered essentially in the spiritual.

The author's staunch faith underlies his contentions, and transcends those discrepancies between orthodoxy and scientific findings which do exist. He says: "If we really believe in God and know that He is operating in our world, we should have no problem in expecting that tremendous things will occur which defy our explanation... with humble reliance on God and patient waiting for the development of further knowledge" we will ultimately be able to explain what God has wrought. What this really means, from the occult point of view, is that scientific knowledge will have to recognize spiritual as well as purely material facts --- most particularly the operation of natural law on the spiritual planes. Once material science is supplemented by occult science, present "enigmas" will be explained and that which is now accepted on faith will either be substantiated or modified by positive proof.

Mr. Twining's book is primarily a compendium of his personal religious beliefs, with secondary attention given to scientific findings. His credo coincides in some significant ways with the Western Wisdom Teachings. He posits the existence of a pantheistic, impersonal God, and of other advanced Beings who help us in our evolutionary journey. The universe,

and progress therein, is governed by fixed, invariable natural laws. Humanity is subject to physical reincarnation (rebirth) until the individual members have gained requisite experience and have purified themselves under the Law of Cause and Effect; then will follow a continuing spiritual evolution until a stage of ultimate divinity is reached.

Mr. Twining seems to believe that the findings of modern science will be more likely to substantiate the tenets of what might be called "esoteric" religious philosophy than those of orthodoxy. Just as evolutionary improvement shows itself on the physical plane from the mineral through the human kingdoms, for instance, by "application of the law of parallelism we are entitled to believe there will be continued escalation of improvement of some duration (in the spiritual world) before the ultimate is reached."

This author contends that religion must become more relevant to modern life, and that scientists have a significant role to play in this respect. "Is it not their duty to answer for themselves, and as opportunity presents, for others, those questions pertaining to the deepest meaning of life? As the voice of science today is given more credence than that of theology, all covered by the term scientist should consider carefully what kind of guide for living they promulgate by word and deed.... There can be no hiding behind the claim that religion is no part of the scientists' responsibilities."

The importance of these books lies in the fact that they demonstrate a growing conviction among representatives of many faiths that correlations, rather than differences, between science and religion must be fostered and enlarged upon. Each author approaches the matter at his own level of spiritual conception and un-

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Readers' QUESTIONS

Jesus Since the Baptism

Question:

Where did the Spirit of Jesus go when the Christ Spirit entered his body at the Baptism? Has the Spirit of Jesus been reborn since? Or has it attained the level of perfection conferred by Earth lives?

Answer:

When the Baptism occurred Jesus relinquished his dense and vital bodies entirely, and their seed atoms also. However, at the time of the Crucifixion the two seed atoms were returned to him. During the three years' interval between the Baptism and the Crucifixion he gathered a vehicle of ether in the same manner as an Initiate Invisible Helper who has passed out of Earth life gathers physical material whenever it is necessary to materialize all or part of the body; but material not matched with the seed atom cannot be permanently appropriated. It disintegrates as soon as the will power which assembled it is withdrawn, and this body was therefore only a makeshift. When the seed atoms of his dense and vital bodies were returned to him, he formed a new vital body, and in that vehicle he has been functioning and is still functioning, working with the churches from the invisible planes. He has never taken another dense body though perfectly able to do so. Presumably the reason why he has never taken another physical body is that his work is entirely unconnected with material things. Also, Jesus has reached the stage in evolution where

he can choose for himself whether to remain and help the people of Earth or enter another evolution as a helper.

Praying to Christ

Question:

When we pray to Christ, do our prayers actually go to Christ, or are they answered---or listened to--- by some lesser being?

Answer:

One function of the great Being Whom we know as Christ, the indwelling Planetary Spirit of the Earth, is to impregnate the Earth with life and to fill its atmosphere with His spiritual vibrations, which stimulate mankind to spiritual endeavor.

There is a direct connection between every individual trying to live the right life and the Christ Spirit. This connection is maintained by the formation of the soul body, the vehicle composed of the two higher ethers of the vital body. The soul body is the product of altruism, service, purity, and spiritual striving. The ethers of which it is composed are directly correlated with the World of Life Spirit, the home world of the Christ. In this way, the Ego who builds his soul body correlates himself with the Christ Spirit.

When we pray to Christ, we pray, in reality, to the Christ Spirit within ourselves --- the second aspect of the threefold Ego, or Higher Self, which gladly responds to appeals for guidance and strength. Prayer also sometimes evokes the aid of higher Be-

ings, who come to the assistance of the one who is praying. We should remember, however, that true scientific prayer is chiefly praise and adoration. "When we offer thanksgiving and praise we put ourselves in a favorable position to the Law of Attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light."

Separation of Sexes in Man, Animal, and Plant

Question:

If humanity was separated into sexes so that a part of the creative force might be utilized in building the brain and larynx, and if this was not done until the human stage of our development, why are the present animals, and also some plants, already separated into sexes? Why does this separation occur so much earlier in the case of these life-waves than it did in the case of man?

Answer:

Each succeeding life-wave manifests on a higher round of the spiral of evolution. The animal life-wave is at a higher level than humanity was when it passed through its animal-like stage, and the plant kingdom is on a correspondingly even higher level than humanity was when it passed through the plant-like stage. Certain lessons in evolution have to be learned by means of the separation into sexes. The animals and plants are learning these lessons at an earlier stage than we did; also, it is expected that they will be emancipated from sex at a correspondingly earlier stage.

Christian Living and Material Riches

Question:

Why do most people feel that if you are rich then you have the true path in life and in Christ? If you are not rich, then you don't. I went to a church meeting where the talk was on how to be rich. It is very confusing.

Answer:

Anyone who believes that material riches establishes him on "the true path in life and in Christ" is, of course, very much mistaken. Christ Jesus Himself taught very explicitly that material wealth is more apt to be a detriment to spiritual growth than an aid. You remember that He said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God." (Matt. 18:24) Also, He said: "How hardly shall they that have riches enter into the kingdom of God!" (Luke 18:24) Any church that teaches how to become rich in the material sense could surely not call itself truly Christian!

RELATION OF SPIRIT AND BODY

Question:

What is the relation between Spirit and the physical form it occupies?

Answer:

The human Spirit is a part of God differentiated within His own Being. It is deathless and eternal. The various physical forms occupied by the Spirit are built by it from time to time when needed to function on the earth plane. The Spirit is assisted in building its forms by great Creative Hierarchies and the mother of the incarnating Ego. These forms are composed of physical substance and disintegrate shortly after the Spirit leaves them at the time called death.



Good Health Through Patience

DIANA DUPRE

It has been observed that, in pioneer times, people waited patiently for days to catch a stagecoach, whereas now they become irritated when they must wait two minutes for an elevator.

Undeniably, impatience is a distinguishing feature of modern society. Anyone who drives a car has encountered his share of impatient drivers. To waitresses, the diner who complains that his food was not brought quickly enough is all too familiar, and almost everyone has fumed about delays at supermarket check-out counters.

Yet the impatient driver who takes unnecessary risks, annoying and endangering others on the road, does not arrive at his destination so much sooner that his frenzied actions can in any way be justified. The irascible diner, who usually is not kept waiting for his meal nearly as long as he thinks, will probably wolf the food once it is served, doing further harm to already jeopardized health. The irritated shopper, if she were to consult her watch instead of seething at the customer ahead of her whose check requires extra processing, would most likely discover, to her surprise, that only two minutes, rather than ten, had elapsed during the seemingly lengthy transaction.

In *Teachings of an Initiate* we are told that the Elder Brothers long ago foresaw that *impatience of restraint* would be one of the besetting sins of our day. Mankind as a whole does not like to be hindered, whether it be in great matters or small, and often minute and insignificant constraints, easily and quickly eliminated, engender more agitation on the part of impatient people than do major difficulties.

Why do so many of us become fretful at minor delays? Are our internal resources really so meager that we cannot turn our minds to other matters and transmute the unproductive moments of chafing and frustration into a brief but fruitful period of positive thought or activity? Or is it that it simply does not occur to us to occupy ourselves in this way?

Max Heindel encouraged his students to make every moment count. Even time spent in waiting rooms and on public conveyances is well used if we can direct loving thoughts to others in the vicinity, or engage in silent meditation. Similarly, the impatient driver, instead of "breathing fire," would be well advised to consider the reasons for the speed limits he is so eager to exceed, direct kindly sentiments toward the occupants of other cars and, if he happens to be

in a scenic area, relax and enjoy the landscape. It would also benefit the hungry customer to relax and engage in quiet conversation with his companions. Then, when the food is served, he will be in a more fit state to enjoy it and profit nutritionally from it. The shopper who is in such a hurry could use the time to check her list once more, plan ahead with regard to some domestic or personal matter, or exchange a pleasant word or two with others in the line, thus easing the waiting-period for everyone. All these people would be surprised at what a difference in their own states of mind and physical well-being these seemingly small, but ultimately important, changes in behavior can make.

Impatience is as harmful to physical health as it is to mental or emotional tranquillity. Impatience often begets anger, one of the most destructive emotions known. It is quite true that a person can bring himself to a state in which he is literally "beside himself." This happens when he becomes so angry that his blood overheats, driving the Ego out of the body. Once this occurs, there is always the danger that an entity will step into the body, thus effectively keeping the Ego from re-entering. This is known as obsession. Granted, most people do not permit their impatience to develop into such an intense degree of anger. Nevertheless, the danger exists, and it were better to curb impatience entirely than to run such a risk.

Impatience, as anger or any other destructive emotion, wastes energy. The desire body is the vehicle which makes physical action possible, and it has its stronghold in the muscles and the cerebrospinal nervous system. When a person labors under any kind of stress such as is generated by these emotions, his whole muscular system becomes tense. This tension, if permitted to continue for long,

results in ultimate exhaustion of a far more debilitating type than the fatigue of good, honest toil. Immobility and prostration can result, and the physical body is rendered useless until the condition has been remedied by rest and the restoration of relative calm. "We waste the power in impatience which, if otherwise employed, might remedy the evil." --*Willmott*.

Impatient people are often the ones most eager to "take something" for their nerves, be it tranquilizers, alcohol, or a deep drag on a cigarette to "calm them down." They revolve in a continuing cycle of overanxiety and artificially induced periods of relative calm--of needlessly expended strength and resulting inertia. Fretfulness takes its toll of all their vehicles, thus hampering their ability to work, serve, and grow.

The patient man, on the other hand, is in far better control of himself. His serene, often smiling, countenance is indicative of inner harmony which, in turn, engenders optimum health. He barely notices the fact that the elevator is a few minutes late, and if he is caught in a traffic jam he unemotionally makes the best of it, even going so far as to joke about the situation. The patient man has developed a refined understanding of his fellows. He has learned to be tolerant of the human failings that cause postponements, and the misunderstandings that create delays. He sympathizes with the harried salesgirl whose error in making change caused the customer to hold up the line, and when it is his turn to be served he can be counted on to make some light, amusing comment that will drive the distressed expression from her face.

The patient man learns persistence. It is impossible to "try, try again," transmuting failures into successes, unless we are patient. The patient man achieves humility. It is impossible to become spiritually humble

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Praise: A Healing Vibration

"...therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." — *Hebrews 13:15*.

Many times the Bible admonishes us to praise God. Sometimes the thought has come asking why God requires so much praise. In time we realize that it is not for His benefit but for ours that we are told to praise Him. When we begin praising, blessing, and thanking God, our own awareness of His glory is increased. As our thoughts are focused on these things the vibrations of our bodies are raised into a higher, purer state and often healing follows.

We know that "In the beginning was the word," the creative fiat which brought all things into being. Each form results from a certain rate of vibration. Our bodies are sensitive to these vibrations and the words we speak affect them for good or ill. Thus it is that heartfelt words of praise to God act upon the body to help and heal. As we sincerely praise and bless, our hearts are filled with love for Him. We become aware of the majesty and beauty of Creation and our thoughts are lifted into higher realms than they ordinarily occupy in the daily round of living.

Many times when we are suffering physically we become depressed mentally, and we realize how a mental

depression also depresses the body. This is where the discipline of praise can change the picture, and when one is feeling depressed it does indeed take discipline to begin to praise.

In these circumstances one can start intellectually, using the mind to recall reasons for praise until the heart can join with thankfulness and love. When the heart joins in and the feelings are lifted into true praise, then it is that results are felt in the body. A healing vibration has permeated the aura. — *C.R.*

* * * * *

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

December . . . 4—11—17—24—31

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BOOK REVIEWS

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derstanding, and readers who agree with the opinions of one will necessarily be at least somewhat at variance with those of the other. The fact, however, that spokesmen for such divergent points of view are seeking, and finding, a meeting-ground with science indicates a significant step forward in human thought. We believe, too, that many scientists are now equally eager to share common ground with religion. In a climate of mutual respect, closer harmony between the two disciplines cannot help but accelerate. In time, we are told, they *will* be unified, together with art, the third adjunct to spiritual upliftment, understanding, and development. The foundation of that unity is even now being laid.

HEALTH THROUGH PATIENCE

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unless we have set aside the clamorings of our own will---what is impatience but an extreme expression of self-will? --- and intoned, deep within our hearts, "*Thy will be done.*" The patient man knows, intuitively if not consciously, that all things are working together for good and that, whatever hindrance may momentarily be in the way, "*this, too, will pass.*" Therefore, why become incensed about a temporary obstruction? Since the patient man squanders neither thoughts nor energy on impatience and its resulting negative ramifications, these forces are free to be channeled constructively.

Patience, then, is indispensable to physical, mental, emotional, and spiritual well-being, a quality which aids physical metabolism and emotional stability. Patience is, if you will, a natural tranquillizer, creating for the

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Jeannie's Christmas

DAGMAR FRAHME

"**L**AND sakes!" exclaimed Mrs. Baylor when she heard the loud knocks. "Who could be out in this blizzard?"

She opened the door, peered into the swirling snow, and barely made out the figure of a man carrying a child wrapped in a blanket.

"Excuse us, ma'am," said the man, breathlessly. "I saw your light from the road, and this seems to be the only house around. I hate to bother you, but my car won't go any farther in the snow and my little girl's about frozen. Would you be able to put us up for the night?"

"Come in, come in," said Mrs. Baylor. "Of course we can put you up. This is no fit weather for man or beast," she went on, slamming the door behind them. "Bring that child over to the fireplace, and get thawed out."

"I don't know how to thank you, ma'am," said the man, putting the little girl on the couch and unwrapping her blanket. "We were going to spend Christmas with my parents in Plum Valley, but we don't stand a chance of getting over the mountain pass tonight. I'm Jack Douglass, and this is Jeannie."

"I'm Sarah Baylor," said Mrs. Baylor. "Hello, Jeannie. How would you like some nice hot chocolate to warm you up?"

Jeannie looked at Mrs. Baylor, then at her father. "Aren't we going to Grandma's?" she asked tearfully.

"Not tonight, honey," said her father gently. "It's snowing too hard. Mrs. Baylor is very nice to give us a place to sleep."

"But we won't see Grandma's Christmas tree," Jeannie said miserably, "and Santa Claus won't know where we are."

"Well, now, I wouldn't worry about Santa Claus," Mrs. Baylor winked at Jeannie's father. "That old gentleman has a way of knowing where all his little girls and boys are. And as for Christmas trees, there's one right here."

Mrs. Baylor went to the other side of the room and pushed a plug into the wall. Immediately what had been a dark corner was transformed into a sea of brightly colored lights, with a brilliant golden star at the top. Jeannie stared, wide-eyed, and smiled. "That's pretty," she whispered.

Jeannie climbed into her father's lap, and they sat comfortably by the

fireplace. In a little while Mrs. Baylor came back carrying a tray with hot chocolate in mugs and a plate of Christmas cookies. Behind her came a tall, white-haired man whose jolly face was red with cold.

"This is my husband, Sam," Mrs. Baylor introduced him. Mr. Baylor shook hands with Jeannie's father, then with Jeannie. "Ooooooh," she said, "your hands are cold."

"They sure are," laughed Mr. Baylor, rubbing them. "I've been out tending to the stock. Glad they're all safe in the barn. Good thing you folks stopped when you did," he turned to Jeannie's father. "This is about the worst blizzard I've seen in these parts, and we're the last house before the pass."

"I figured that," said Jeannie's father, "and we're sure grateful to you for taking us in. Could I ask you one more favor? I'd like to try to get through to my parents on your phone. If I know Mom, she's worried sick about us."

"Sure," boomed Mr. Baylor cheerfully. "Phone's in the kitchen. Help yourself."

Jeannie's father made his call, and reported that Grandma and Grandpa were glad they were safe, and would expect them whenever the blizzard stopped and the road was cleared.

Later that evening, after the supper dishes had been washed, Mr. Baylor said, "We always go to church on Christmas Eve, but the church is five miles down the road and I doubt that anyone will get there on a night like this. I thought maybe we could have a little service right here."

He opened a huge book and said, "This is our old family Bible. It belonged to my grandfather and his grandfather. Do you know the Christmas story, Jeannie?"

"Oh, yes. Daddy reads it to me a lot."

"Well, how about sitting in my lap and helping me read it?"

So Jeannie climbed up into Mr. Baylor's lap, and listened to the familiar words: "And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."

"It's kind of like that with us, isn't it?" asked Jeannie suddenly. "Only there isn't any inn at all and we didn't have any place to go and now you're letting us sleep in your house."

"Well, it is something like that, isn't it?" Mr. Baylor gave Jeannie a hug as she cuddled in his lap.

"Bless the child's heart," said Mrs. Baylor. "It's the nicest thing that could happen on Christmas Eve, having two such fine people come to visit."

The wind howled outside as Mr. Baylor went on reading. Inside, it was snug and warm, with the fire crackling and the Christmas lights glowing brightly.

"Glory to God in the highest," read Mr. Baylor, "and on earth peace, good will toward men."

Jeannie tried to keep her eyes open, but little by little they closed in spite of all she could do. Mr. Baylor stopped reading, and then she thought she heard her father saying a prayer, but was too nearly asleep to be sure.

"The little tyke's all tuckered out, Sarah," said Mr. Baylor softly.

"Take her up to Millie's room, will you, dear? I'll get her into bed. Millie is our daughter," she explained to Jeannie's father. "She's married and living across the country now, and it will be wonderful to have a little girl sleeping there again."

"Are you sure Santa Claus will know where we are?" Jeannie woke up enough to murmur into Mr. Baylor's shoulder.

"Quite sure," he chuckled. "In fact, he's probably on his way here right now, and we'd better tuck you in before he gets here."

When Jeannie was asleep, her fath-

er and Mr. Baylor sat in front of the fireplace, talking about many things. Mrs. Baylor seemed to be very busy, and once asked her husband to bring up something from the basement. After a while, though, the lights in the house went out one by one, and then all was still.

Early next morning, Jeannie sat up and rubbed her eyes. When she remembered where she was, she ran to the window. The blizzard had stopped, and the Sun was just coming up over a white world. Jeannie opened the door and softly tiptoed down the stairs. Half-afraid of what she might find, she peeked into the living room -- and smiled. Several stockings hung from the mantel, and there were packages under the tree.

"Santa Claus *did* come," she whispered.

"He sure did," said a voice, and Jeannie turned to find that her father and Mr. and Mrs. Baylor had all come up behind her.

"Merry Christmas, Jeannie," said her father, hugging her.

"Merry Christmas, Daddy -- and everybody," said Jeannie.

"My, my," said Mr. Baylor. "There seem to be some packages here for someone named Jeannie. Wonder who that could be."

Jeannie giggled.

"This stocking is yours, too, honey," said Mrs. Baylor, taking it down and handing it to her. She pulled out a big red apple, an orange, and a bag full of nuts with a nutcracker.

"My very own nutcracker!" exclaimed Jeannie. "Nobody in kindergarten has their own nutcracker."

At the bottom of the stocking was a note that her father had to read: "Dear Jeannie, My name is Cucumber. I live in the Baylor barn, and I would like very much for you to learn to ride me. I am very gentle and patient and you can ride me whenever you come to visit, which I hope will be often. Maybe you could bring me some ap-

ples, too. I just love apples. Cucumber."

Jeannie stared at the note, then at her father, then at Mrs. Baylor, and then at Mr. Baylor. "Will you really let me ride your horse?" she asked.

"Yes, indeed," said Mr. Baylor. "She'll go on living in our barn, but she's yours to ride from now on. After breakfast we'll mush through the snow and visit her. Would you like to?"

"Oh, yes," squealed Jeannie. "And I can take her the apple from my stocking."

"But first, you'd better see what's in those packages," Mrs. Baylor smiled.

In the first package Jeannie found a cookie tin with a picture of a girl in an old-fashioned sunbonnet and a long dress on the lid. Inside, there were buttons. Dozens and dozens of buttons. Big ones and little ones, some made of wood and some covered with cloth. There were brass ones and silver ones, and buttons of every color, size, and shape. Some had designs on them, and some had bits of glass that sparkled like diamonds, and one was almost as big as a saucer.

"I've never *seen* so many buttons," marveled Jeannie, "and they're all different. They're pretty."

"My goodness," said Mrs. Baylor, "that is just like my grandmother's old button box. I used to love to play with her buttons when I was a little girl. I sewed them on my doll's clothes and made necklaces out of them."

"Necklaces?" asked Jeannie. "How?"

"I'll show you later, if you like," promised Mrs. Baylor. "You can do a lot of things with buttons if you use your imagination. I think Santa Claus was very wise to give you a button box. You and your friends can have a lot of fun with it."

"I don't know *anybody* who has a button box," said Jeannie. "I can

take it to school. Maybe my teacher will let us use them sometimes when we make things."

In the next package, Jeannie found a little brown wooden house with a pointed roof. The house had no doors or windows, but only a round hole in front, just big enough for something very tiny to go through.

"What a cute little house!" she exclaimed. "But it's too little for even my dolls to get into. I know—it's a bird house, isn't it?"

"Sure seems the right size to me," said Mr. Baylor. "Look out there."

Hanging from a branch of a big tree outside the window was another little house just like Jeannie's.



"I wish we had a tree like that. Then I could hang my bird house outside my window at home. But we have no place to hang it outside our apartment," Jeannie said sadly.

"Why don't we hang it on the tree outside your room at school?" asked her father. "Then everybody in kindergarten could watch the birds."

"Oh, goody," Jeannie bounced in her chair. "They'd like that. We could watch birds build their nests, and maybe we'd get to see the baby birds. Do you think we could?"

"You might," smiled Mr. Baylor, "especially when they start learning to fly. By the way, I want you to help me fill up the bird feeders when we visit Cucumber. After that blizzard they're going to be mighty hungry."

Jeannie unwrapped the last package, and found a warm, fuzzy scarf with a bright blue and yellow design. It was big enough to wrap around her head and her neck, and the blue was just the color of her new snowsuit. Jeannie rubbed her cheek against the

soft material, and said, "It feels like a kitten."

"Just the thing to put on when you go outside," said Mrs. Baylor. "It's still mighty cold out there, even with the sunshine. Santa Claus knew what he was doing, all right."

It took two days before the snowplows could clear the road over the mountain pass and Jeannie and her father could go on to Plum Valley. They had a grand time visiting with the Bayers. Jeannie rode Cucumber in the barn, and helped Mr. Baylor take care of the other animals. She learned to make many things with her buttons, and helped Mrs. Baylor bake bread. She sat in Mr. Baylor's lap while he showed her old pictures of people in funny clothes and told her stories of life on the farm when he was a little boy. One day he hitched Cucumber to an old sleigh, and they all had a wonderful ride. Best of all, Jeannie's father promised to let her spend a whole month in summer at the Baylor farm.

After Jeannie and her father had finally said good-bye, and were driving along between deep snowdrifts, Jeannie said: "Mr. and Mrs. Baylor are as nice as Grandma and Grandpa. And a few days ago we didn't even know them. I think staying with them was the best Christmas present of all."

"Yes," smiled her father. "One of the best things about Christmas is that it brings us closer to people. The world is full of nice people, if we would only get to know them. Someday everyone in the whole world will be friends with everyone else, just as we are now with the Bayers."

Jeannie thought a minute, then said, "Maybe this summer I could bring Sally with me. She lives in an apartment too, and she's never even been on a farm."

Her father chuckled. "We'll see, honey, when the time comes. But you know, I don't think Mrs. Baylor would mind—not one bit."

Snowflower and the Magic Glasses

F. C.

ONE snowy Christmas morning in a far away land, a woman who lived in the village where this story took place opened the door of her cottage for a breath of fresh air. Much to her astonishment and with some dismay she saw on the step, wrapped in a blanket, a tiny babe. It was sleeping, and clutched in her tiny hand was a diminutive white flower. She called quickly to her husband who came running, and trailing after were their three little daughters. They brought the child in and began inquiring throughout the village, but no one had any idea where the baby came from.

As always, when faced with a crisis, the mother called upon her sister, who was known simply as "the good aunt," to tell them what to do. As the aunt lived some miles away, her message said she would come next day.

While the sisters had some mixed feelings about it, they thought perhaps they should keep the child. In any case a name must be given and concerning this they all had ideas. One sister said, noticing her tiny ears, "We'll call her 'Pink Ears'." Another said, "No, no, how about 'Red Nose'?" Still another suggested "Goo Goo," while the father, remembering it was Christmas, insisted on "Plum Pudding."

When the good aunt arrived and heard the story, she gently took the tiny white flower in her hand and said, with a firm voice: "Quiet, all of you. Her name will be 'Snowflower,' and, furthermore, you will give her a good home." So "Snowflower" became the child's name. Then the good aunt, taking the tiny flower with her, departed for home and, opening her Bible there, she placed it lovingly between the pages and wondered where, at this wintry season, the little flower

and tiny babe could have come from.

Snowflower began to grow into girlhood. She seemed a rather ordinary little girl, a bit plain, perhaps, compared to her step-sisters, who were already considered to be the town beauties. Moreover, Snowflower had some trouble seeing well, so she wasn't expected ever to find a husband or to amount to very much at all. It was said, though somewhat disparagingly, that she was a modest, good little girl, who went to church often, and loved to help others. This trait was greedily taken advantage of by her step-sisters who had little patience with such softness of heart.

One day the good aunt visited and suggested to Snowflower's step-parents that they send her to the apothecary and have him make glasses for her. Reluctantly, they finally agreed.

Little Snowflower set off alone to see the apothecary, who was known in the village as being a rather strange fellow. There were some who said he was a sorcerer and still others who believed he was a holy man. When she came into his shop he greeted her kindly and asked what he could do for her. When she told him, he took her little hands in his and looked intently into her eyes for a moment, smiled and said, "Come back in three days and your glasses will be waiting for you." Snowflower thanked him and went home.

Three days later Snowflower again entered the shop. It was a grey, colorless day and she was glad to be in where it was warm. The apothecary had her glasses ready and after carefully polishing the lens with a fine linen cloth he gave them to her. They were the most beautiful glasses she had ever seen, a bit large, she thought,

but of the finest gold and adorned with shining gems. When she put them on she was at once astonished and at the same time filled with an unknown joy. Everything she looked at possessed an ecstatic beauty, beautiful and joyous beyond any words to describe. As she went on her way home her heart melted in love and delight. It seemed that even on this drab day heaven in all its springtide of beauty was there before her eyes and all the ordinary things she saw were glorified.

When she reached home she could hardly wait to tell everyone about the beautiful glasses and what she saw through them. Her step-parents looked at her sadly and remarked, "What cheap looking spectacles with that fancy brass and those glass jewels, and they're too big. Oh! that foolish apothecary!" At her story of how everything looked through them they scoffed heartily, and only after much begging did her step-father consent to try them on. He immediately took them off and said sharply, "Just as I thought, another of your fanciful tales. Off to bed with you and no supper."

After that Snowflower never mentioned her glasses again, keeping the beautiful secret in her heart.

A few years went by and it was announced by the king that their young prince would soon visit all the villages in the kingdom in search of a bride. This news of course created great excitement in the little village where Snowflower lived. Her step-sisters immediately became busy with their dressmakers and beauticians, and Snowflower set about happily and and patiently giving them every help she could, even in the face of their continuous scolding.

At last the great day came and all the townspeople had gathered at the village square awaiting the prince's arrival. Snowflower was there too, peeping up from the fringe of the crowd and hoping and praying that

this great honor would fall upon one of her dear step-sisters.

Finally a beautiful coach drew up, pulled by four spirited horses and with a driver and footman seated high in the front. They stopped and the footman got down and opened the door of the coach. After some waiting, and to the consternation of the villagers, no one got out! The mayor, who was closest to the coach, looked inside and turning with a gesture of despair said, "There's no one there!"

The villagers looked at each other foolishly and wondered what kind of a joke this was. It was rumored that the king had unfathomable ways. After more grumbling and waiting, the people finally all went their various ways, leaving the footman and driver and the empty coach standing there.

There remained only one lone figure, little Snowflower with her tattered gown and large glasses peering intently at the empty coach. The footman still stood at attention and the driver sat erect in his high place in front of the coach. But what Snowflower saw standing at the open door beside the footman was the most beautiful young prince she could ever imagine, and now as she looked he held out his hands for her to come. But as Snowflower stepped forward she tripped and fell, and as she did her beloved glasses fell to the ground and were shattered. Broken-hearted she knelt, not daring to look up, for she thought that without her glasses, there would be no one there at all. would be no one there at all.

Finally, as she raised her tear filled eyes she saw, standing before her, the beautiful prince. Reaching down, he lifted her up and held her in his arms.

When the coach had gone, taking the prince and Snowflower away, the apothecary, somehow unseen in all excitement, knelt to the ground where Snowflower had fallen and tenderly picked up the shattered glasses. He

smiled softly as he turned them to the light and read, beautifully engraved in the gold, words he alone knew were there: "For the pure in heart."

From the moment Snowflower had fallen no one in the village ever saw her again, and everyone wondered what had become of her. There were many rumors. Someone said she got in the coach arrayed in a most beautiful wedding gown, and a tavern maid who was watching from a window at the time said she saw Snowflower fall and that was it. She vanished! Like she was taken up in the air. But no one really believed these stories. It did become known shortly after, however, that the prince had found a beautiful bride from some far away village and that there would soon be a great wedding day.

* * *

HEALTH THROUGH PATIENCE

(Continued from page 566)

Ego a climate in which response to beauty, to human affection, and to spiritual verities, can thrive. It enables the individual to view all things in their proper perspective. In an atmosphere characterized by patience, discrimination, judgment, and discernment are more likely to flourish. All these attributes, likewise, contribute to the maturity and equilibrium underlying an enviable state of health.

* * *

"NO OTHER GIFT"

(Continued from page 541)

take. So encumbered are they by the weight of their burdens and the lessons of life which they evidently still must learn that we can truthfully say they are enchained. They exist—they do not live. They plod through life head down, oppressed by the mud on the ground and seeing nothing of the stars above. If we are ever inclined to pity ourselves, let us consider the lot of such people and be content.

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they are ready. This is no reason, however, not to reach out to them in other ways. People overburdened with material, emotional, or mental problems require all the kindness, the love, and the patient understanding that we can extend. Not one word need be spoken about esoteric matters. It is enough if we extend the hand of friendship, if we ease their load in whatever way we can, if we silently surround them with the Light, and if we try to impress them, on whatever level they can be reached, with the felicities of life that they can comprehend.

The important thing is that we give of ourselves. As we are often told, the gift without the giver is barren. Can we imagine what the effect of God's blessings would be if we thought that He was bestowing things upon us merely in order that He could more easily remove His Presence from our midst and would no longer need to be bothered with us? This is, of course, fortunately impossible. We are a part of God, and He could not rid Himself of us even if He should wish to do so. By the same token, all of our fellow men are also part of God. We are each a segment of the same Universal Whole, and we cannot rid ourselves of each other, no matter how much it sometimes might seem that we are doing so on the material plane. Since we are so closely bound together, it is naturally imperative that we work together, and make ourselves, not just our possessions, available to our less fortunate brothers.

It is in this way that we can most sincerely express our gratitude for the blessings that continue to be showered down upon us. We will always have the "sense to see" how best to use God's gifts if we remain intent upon using them in service to others. Ultimately, then, all souls will be lifted "to dwell in harmony, in Freedom's perfect light."

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