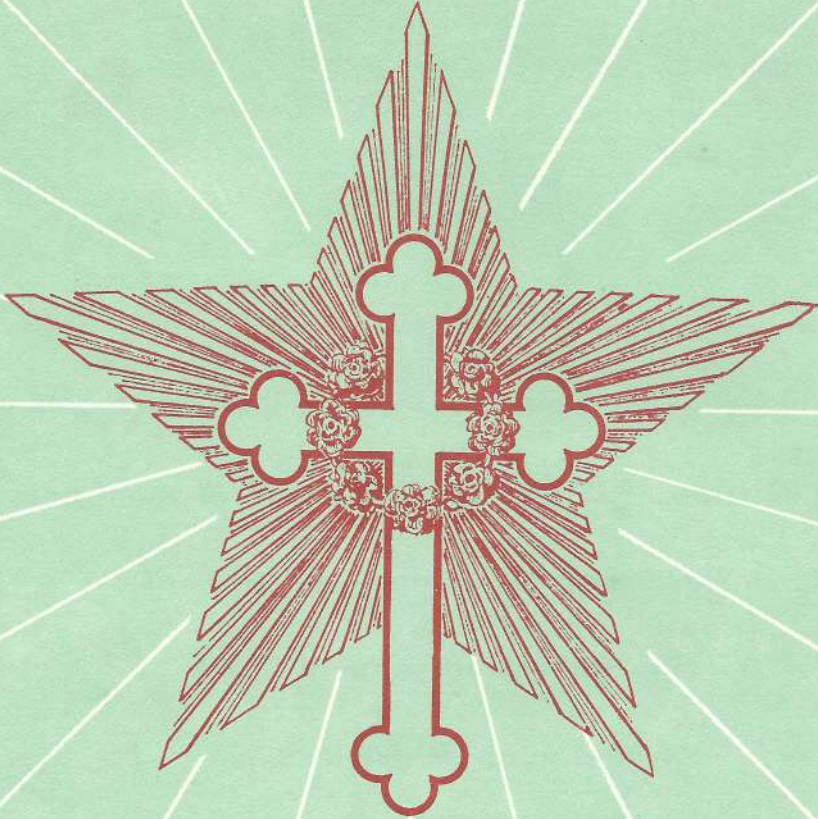


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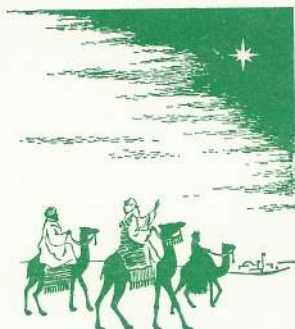


*The
Rosierucian Fellowship*



The Mystical Interpretation of Christmas

**By
Max Heindel**



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The Mission of Christ and the Festival of the Fairies

The Cosmic Significance of Christmas

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Paper

THE ROSICRUCIAN FELLOWSHIP

2222 Mission Ave. Box 713

Oceanside, Ca. 92054 USA

The Rosicrucian Fellowship Magazine

ESTABLISHED BY MAX HEINDEL
JUNE 1913

Vol. 68

No. 12

December

1976



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

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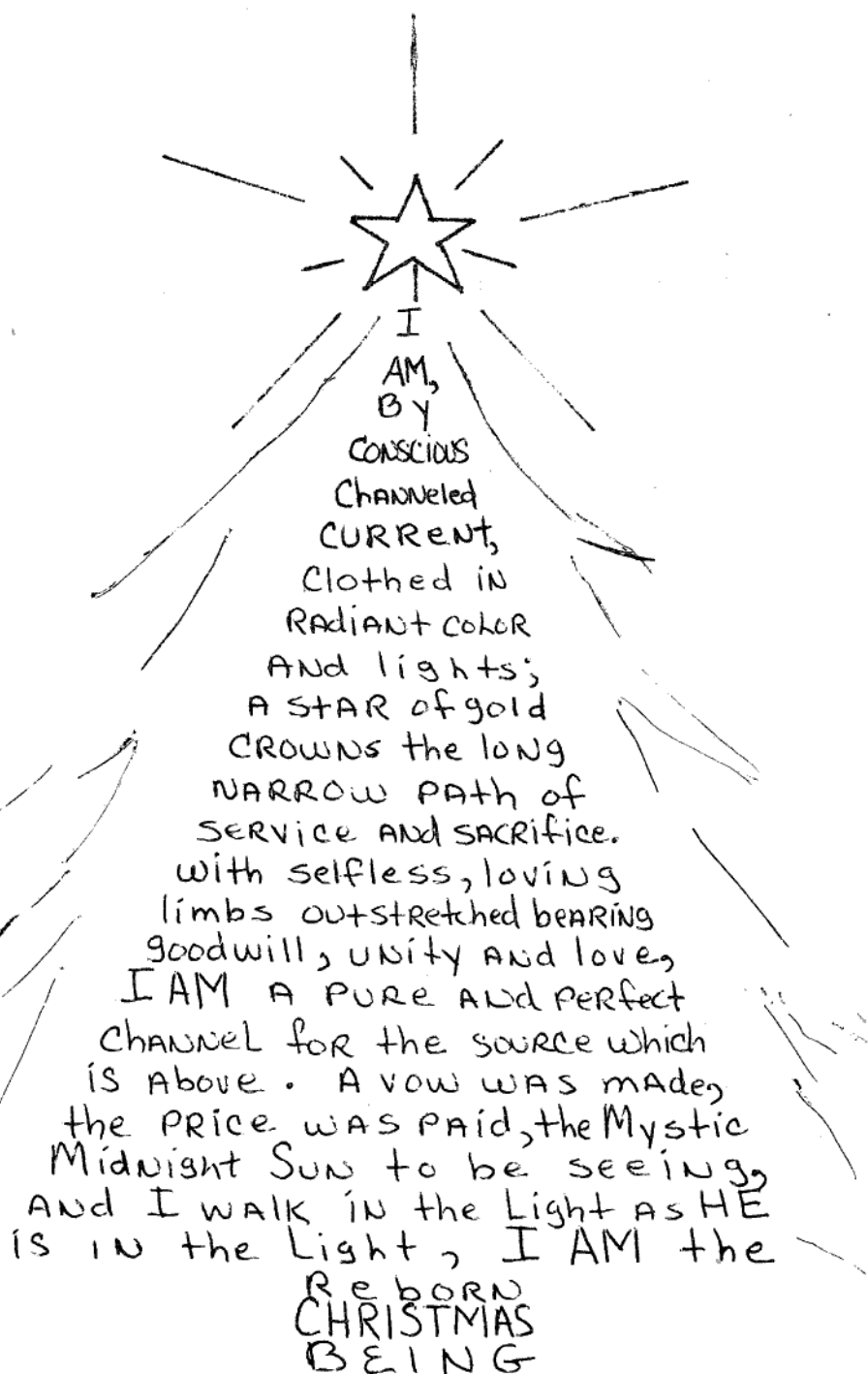
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Subscription in the U.S., Canada, and Mexico, one year \$4.50; two years \$8.00. Other countries, \$5.00. U.S. money or equivalent. Single copies 50 cents, current or back numbers. Entered at the Post Office at Oceanside, California as Second Class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

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

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



- Sue Goske



The Shepherd Consciousness

As we become more centered in the life of the Spirit, there develops within us the Shepherd Consciousness. The Christ called himself the Good Shepherd, the Door through which may be found abundant life.

We have been often told and long convinced of the creativeness of thought. Suppose we think of the constantly milling multitude of thoughts within our heads as sheep.

The Shepherd Consciousness cares for these sheep. With love and gentleness He watches over them, leading them into the green pastures of God-awareness and beside the still waters of meditation. The lost sheep, the thought that strays into negativity, is sought and returned to the fold.

The good shepherd keeps careful watch over the sheep and they learn to trust him. So do we learn to trust the Shepherd Consciousness. As we allow ourselves to be more and more guided by this growing Consciousness we find our thoughts coming under control. The temptation to wander into thoughts of criticism and judgment is checked. Such thoughts are replaced by love and understanding.

Since all of our thoughts eventually find their way back to us and so affect the quality of our lives, the Shepherd Consciousness teaches us to send forth blessing instead of resentment.

The door to life is found in the quality of our thinking. The course of life is charted by thought. The Shepherd Consciousness stands at the door watching as the sheep enter the fold. Those which are in need of care are ministered to, for only the strong and healthy may lie down together, may stay in consciousness.

As the Shepherd Consciousness is allowed to guide, our thoughts respond and become positive. Our soul is restored. Goodness and mercy follow, and we know that we dwell in the house of the Lord.

Mystic



Light

Dickens' Christmas Carol Occultly Considered

A.S.

This literary gem of Charles Dickens has been a household word in the English-speaking world. There is an appeal woven into it that strikes the heartstrings of all who are familiar with the English tradition of Christmas. In it the occult student finds much food for thought, because it reveals very clearly that Charles Dickens was familiar with the teachings of the Western Wisdom School, and it will be seasonable to consider it at this time.

The opening chapter gives the facts of the death of Marley and the connection of Scrooge to the dead man; also, great emphasis is laid on the fact that Marley is as dead as a doornail and that Scrooge recognized and knew of his death.

Here Dickens is portraying the crystallized consciousness of the materialist, who is sunk in the vain and worthless quest for acquisition of wealth, and who is dead

to all the finer, softer promptings of the Higher Self.

Scrooge and Marley were the epitome of calloused greed and selfishness, and this is presented to give a vivid contrast to the living, pulsating vibration that is so marked at this particular season. It is called the Christmas Spirit, but in reality it is the renewal of the life of the Earth through the return of the great Christ Spirit. This story shows its wonderful power.

Scrooge was a hard subject to impress. He reveals this in the following remark:

"If I could work my will, every idiot who goes about with 'Merry Christmas' on his lips should be boiled with his own pudding and buried with a stake of holly through his heart. He should."

But even this hardened scoffer eventually melted under the Christ Spirit of compassion and love.

His utter lack of sympathy is shown in

his treatment of his clerk, his nephew, and the two men who pleaded for the poor.

His nephew proclaims his belief in Christmas in the following confession: "There are many things from which I have not profited, I dare say, Christmas among the rest. But I am sure I have always thought of Christmas-time, when it comes around, apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that, as a good time, a kind, forgiving, charitable, pleasant time; the only time I know of in the long calendar of the year when men and women seem by one consent to open their shut-up hearts freely and to think of people below them as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it *has* done me, and *will* do me good; and I say, God bless it."

In this is proclaimed the influence of the Christ Spirit in promoting the Brotherhood of Man.

Scrooge's state of consciousness is shown by his surroundings, his office and gloomy living quarters.

The awakening starts when Scrooge beholds Marley's face on the door in the place of the big knocker. This stirred him considerably, but he scoffed at it.

Later in the evening he is again startled by psychic happenings, or ghosts, as common parlance has it. Into the description of Marley's ghost Dickens weaves the occult facts of life after death. Scrooge sees Marley as he was in life except that his body is transparent, and the buttons on the back of his coat plainly can be seen through the body. The narrative goes on, showing how Marley has a chain around his waist, and it winds around and hangs like a tail; also, it is made of cash boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel, and all these are hanging on him, an awful reminder of the things of dross that he worshiped in life.

What we cling to in life clings to us after death, be it good or ill!

Scrooge, trembling, addresses the ghostly visitant: "You are fettered. Tell my why."

"I wear the chain I forged in life," replied the Ghost. "I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it."

Ghostly Marley also reminds Scrooge that he has a heavy chain attached to him but it is invisible at that time.

In advanced teaching we know that we do create conditions in the subtle substance of the Invisible Worlds, and these conditions are just as real to us there as the dense forms of the material world are here. This truth is very graphically put by Dickens in this way. Also, he shows that we have to suffer there in consciousness until we have learned the lesson through suffering and remorse.

Dickens emphasizes this in the continuing conversation of Scrooge and his visitor.

"Seven years dead," mused Scrooge, "and traveling all the time."

"The whole time," said the Ghost, "no rest, no peace. Incessant torture of remorse."

Later, the phantom proceeds: "O captive, bound and double ironed, not to know that ages of incessant labor by immortal creatures for this Earth must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian Spirit working kindly in its little sphere, whatever it may be, will find its mortal life too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities unused. Yet such was I! Oh, such was I!"

This explanation is very similar to that given in *The Rosicrucian Cosmo-Conception*, p. 104. The case of a miser there is used to show how the desires of Earth cling to us in the after-death condition. At length these conditions drop away, and we are free to go on to other lessons

that we learn in between lives, because evolution is a fact in the Invisible Worlds as it is in the visible.

After a little more conversation Marley prepares to depart, but warns Scrooge that he still has a chance to retrieve conditions he has built on the Earth plane. Also, he announces that he will be visited by three spirits who will come at certain stated times.

The spectre then departs through the window, which opens as the ghost approaches.

It is interesting to know that Dickens was aware of the fact that spirits in the Desire World cannot see through glass and are not able to pass through it, so he makes the window open for Marley to pass through. By observing these details we can check up on the knowledge possessed by Dickens.

Scrooge follows to the window, and there he sees many other phantoms who are in the same plight as Marley, all wandering about and moaning because now they want to do the good they neglected to do in physical life.

The next step in Scrooge's experience is the advent of the first of the three spirits.

One peculiarity about this spirit, or "Ghost of Christmas Past," was that the figure fluctuated and changed in appearance with startling rapidity; and this coincides with the Rosicrucian teachings relative to conditions in the Desire World.

The spirit insists that Scrooge come along, and they pass through the wall and start on a journey. During this journey Scrooge is taken to re-visit all the scenes of his early life; this brings about the awakening of his heart, and he again experiences the feelings and emotions of his lonely youth as he views his school days, the period of apprenticeship, and his early manhood. His hopes, joys, and sorrows of a bygone day are revived. He suffers acutely when reviewing the scene with his former sweet-heart, particularly the scene in which his engagement is broken. The family

bliss of the wife, husband, and daughter moves him profoundly when he realizes that it is the picture of what might have been. This so upsets Scrooge that he struggles against the influence of this ghostly visitant, and he seizes the peculiar pointed cap of the spirit and forces it down over its head.

Then Scrooge awakens and finds himself in his own room.

So it is with the Higher Self and conscience in man. Scrooge represents the lower, selfish nature of man, which tries to put out all the higher thoughts and emotions and stifle the voice of conscience. But the Spirit of the Christ every year permeates the Earth and fills the atmosphere with the wonderful vibrating love that penetrates and softens even the most hardened for the time being.

So the "Spirit of Christmas Past" registered a victory, for it stirred up the higher part of Scrooge and made him feel remorse.

Then came the second ghostly visitor, "The Spirit of Christmas Present," whom Scrooge finds in his living room, surrounded by all the traditional good fare of Christmas. The Spirit was there in the midst of it like a jolly giant.

This is symbolic of the way in which the good will of Christmas expresses itself, and should be manifested in an abundance and overflowing to all who are in need.

Tonight Scrooge is in a chastened mood and tells the phantom so.

"Spirit," said Scrooge submissively, "conduct me where you will. I went forth last night on compulsion, and I learned a lesson which is working now. Tonight, if you have aught to teach me, let me profit by it."

Here is the awakening of the Higher Self. Scrooge is willing to listen and learn.

The Spirit takes Scrooge and shows him the poor common people, all struggling to take part in the Christmas festivities, the spirit evincing very intense interest in their affairs and radiating harmony and good will over them from its magic torch as it

passed.

The home of Bob Cratchit, Scrooge's poor overworked clerk, is the first place visited, and although poor, it is clean and scintillating with love and family happiness. The kindly spirit who is Scrooge's guide blesses Bob Cratchit's humble dwelling. Then Scrooge sees how Bob and his family enter into the true spirit of Christmas; he sees all the children and the wife, who is making a brave showing on the miserable pittance that Scrooge allows Bob Cratchit as a weekly wage. He sees Tiny Tim, the little cripple who has such a brave soul in his tiny hampered form and whom all the family love dearly. The interest of Scrooge is aroused by the little crippled child, and he asks if Tiny Tim will live.

"I see a vacant seat," replied the Ghost, "in the poor chimney corner, and a crutch without an owner, carefully preserved. If these shadows remain unaltered by the Future, the child will die."

Here Scrooge, in an agony of remorse, remembering the beggarly wages he paid the father, pleaded that the child might live.

Occultly it is known that before anything happens in the physical world, an archetype is formed in the substance of the higher world; this can be seen with the sight of that world. But this archetype can be altered under certain conditions, and Dickens knew this phase of occult law.

In Scrooge's grief about Tiny Tim we see the influence of the Christmas Spirit working upon the greed and selfishness, and the awakening of the higher nature that manifests in compassion and good will.

Then the spirit took Scrooge to see other scenes of the celebration of Christmas, and he saw that men did have a kinder and more tolerant spirit to each other at this holy season. He saw his nephew having a good time with his friends, and he even had a kind thought for his miserly uncle.

Then Scrooge and the Ghost pass on, and the latter shows Scrooge two poor, wretched children who are named "Ig-

norance" and "Want." The Ghost proclaims the wretched creatures to be the children of Man. At this, "The Ghost of Christmas Present" vanishes.

But Scrooge is not yet through with ghosts. The third appears, a hooded, draped, and solemn phantom, "The Ghost of Christmas Yet to Come."

This last visitor takes Scrooge to the city, and he there hears a group of men discussing his own death in a flippant way and wondering what he has done with his money. Then he sees the laundress and charwoman who have pilfered what they can from his house and are selling these articles, and they talk of him with contempt and loathing while Scrooge, unseen, listens in horror.

Then the phantom takes him to hear what one of his poor debtors says about his death, and once again to visit Bob Cratchit's home, where they find the family broken-hearted but trying to hide their grief.

Tiny Tim has not been able to maintain the unequal fight. If Scrooge had only given his father a living wage, then so much more could have been done for the small sufferer.

All this and more seethes through the repentant Scrooge. Then the hooded Ghost takes Scrooge to the grand finale of his spiritual awakening; he shows him his own tombstone with "Ebenezer Scrooge" on it.

In bitter repentance Scrooge entreats the Ghost to tell him that he still has a chance to make amends for the past.

"Good Spirit," he pursued, as down upon the ground he fell before it, "your nature intercedes for me and pities me. Answer me that I yet may change these shadows you have shown me by an altered life . . . I will honor Christmas in my heart and try and keep it all the year. I will live in the Past, Present, and Future. The spirits of all three shall strive within me. I will not shut out the lessons that they teach. Oh, tell me I may sponge away the writing on this stone."

When the awakened Spirit in man

(continued on page 540)

Glory to God in the Highest

Doris DeLeeuw

Advent is upon us, and with it the "time of great expectations." In days gone by, as today, man looks forward to greater things — things assuring him of greater opportunities and greater growth. It is in harmony with Cosmic Law that Advent occurs when the Hierarchy of Sagittarius is sending its radiations upon Earth, since these foster high idealism and the strengthening of Spiritual aspirations. Through the joyful music, colorful lights, and happy thoughts on this outer plane, we reflect the joys and happiness that are so intense in the inner worlds.

During this interval, the earnest aspirant devotes as much time as possible to purification and preparation by fasting and prayer so as to come more completely into attunement with the Christ Force within the Earth. This is a time of dedication and preparation. Actually, this preparatory work started with the Autumn Equinox. From the time of the Autumn Equinox until the Winter Solstice, the Hierarchies perform a process of purification and regeneration. All over the world there have been floods, earthquakes, and as here in southern California, fires. This is Nature at work. It is reminiscent of the words of the inscription I N R A, "Igne Natura Renovatur Integra": "Nature is regenerated wholly by Fire." If these great celestial Beings did not carry out this cleansing process, the murky physic atmosphere generated by man's evil thoughts, emotions, and deeds would become so dense that humanity would be hopelessly submerged in it and we could not make use of the vivifying forces of the Spirit.

That cannot be, for it is the supreme redemptive work of the Christ to do battle with the forces of evil and darkness. The conquest of Light over darkness takes

place each year when the Sun passes through Libra, Scorpio, and Sagittarius. We as Christian Mystics understand this and thus try to attune ourselves to the influence of the forces of Light by the never-failing Light that is within us. At this time of year, the spiritual impulse is struggling to become stronger. At the Autumn Equinox, the golden radiations of the Christ are being poured upon the Earth and gradually penetrate the atmospheric layers and then the Earth itself, until at the Winter Solstice they enter its very heart. This is when the great miracle of Nature occurs. The nature Angels which are now so close to Earth and the higher celestial Beings combine their forces and reverse the cosmic currents. For the past six months the cosmic currents were on the descendant, but for the next six months, starting with the Winter Solstice and culminating at the Summer Solstice, the currents will move upward. This mighty surge of Christ-Cosmic power propels all life upward. Those who have prepared themselves and are attuned will experience a birth or a rebirth and will emerge from darkness into Light. They, then, joyfully join the celestial choir in singing: "Glory to God In The Highest, on Earth Peace, good-will toward men."

In the hearts of those who have the inner vision opened, a strong pain enters at this time of year when they sense and behold the great wave of Christ Light descending from above and entering the Earth. They realize the great annual sacrifice that is being made anew for the sake of humanity, most of whom are yet too thoughtless and too engrossed with things of this Earth life to realize the sublimely selfless act that is being performed for their sakes.

Sun-Spirit

We as students of the Western Wisdom Teachings, know that again the great Sun-Spirit is bringing His Life to Earth, an annual Christmas gift, and that He is about to penetrate our planet to its very center, where He will concentrate His forces and from there diffuse His energy throughout the heavy sodden mass that is already becoming barren and cold. Thus will He replenish its vitality with His own Life-force, thereby enabling the Earth to yield an abundant supply of the necessary elements to sustain its children during the coming year.

We know, too, that this great Spirit will remain in this cramped environment within the Earth until He has given of His own vital essence to the utmost. Then, depleted of His vital powers to the point of exhaustion, He will return to the bosom of the Father for rest and rejuvenation. And so, at this holy season of the year, our hearts and minds are touched anew with veneration, adoration, and love for this compassionate One Who so freely and lovingly pours out His Life-force in order that others may live.

Upon all who have become awakened to the true realities of life and to a realization of the annual sacrifice which Christ is making for our humanity, a tremendous responsibility rests, for the Great Ones are depending upon these illumined Spirits to spread the Light which they have received. In no way can they do this better than by living up to their ideals as nearly as possible in their daily lives. At the present season of the year, the powerful spiritual vibrations of the life-giving Christ wave are in the atmosphere everywhere and may be used by all in overcoming their weaknesses and strengthening their virtues.

Spiritual Growth

Spiritual growth is the major goal of man. Spiritual growth begins with complete acceptance of responsibility for self. For us to accept the responsibility of self, we must first accept the fact that we are the end

result of everything we have been, seen, felt, and experienced to this point in time. If we don't like what we are harvesting, we can try being more positive. We can strive to strengthen the virtues of patience, kindness, empathy, understanding, expressed appreciation, tolerance, joy, and happiness. These are just a few of the positive attitudes we can work on in order to harvest positive action, thus strengthening our virtues. Few of us accept the responsibility of self because we are constantly blaming everyone else for our problems. People say they are not farther ahead because of their parents, their family, their friends, the economic situation, and even the weather. They fail to realize that they created all of their own problems. They cannot change until they accept responsibility for themselves. Positive action begins when we accept our responsibilities.

There was a young man who always criticized everyone. Finally he decided to take positive action. His method was to find and to tell one good thing about everyone he met. Thereby he gained acceptance. This led him to discover that the things he was criticizing in others were the things that he himself had not overcome. It gave him the opportunity to become aware of himself. The change was so great that other people became aware of his efforts. He had accepted the responsibility of self which produced conscious mind acceptance; the end result was spiritual growth.

Spiritual Vibrations

At this season, the spiritual vibrations of the life-giving Christ wave are in the atmosphere everywhere and may be used by all in overcoming weaknesses. In *Mystical Interpretation of Christmas*, Max Heindel said: "If we swim with the tide at the time when it is strongest, we shall cover a greater distance with less effort than any other time. It is of great importance to the Esoteric student to know and understand the particularly favorable conditions which prevail at Yule-tide. Let us follow Paul's exhortation in the 11th chapter of Hebrews and throw aside every hampering

weight as do men who are running a race. Let us strike while the iron is hot, let us especially bend all our energies at this time to spiritual endeavor and we shall reap a harvest such as we cannot obtain at any other time of year."

Let us remember also that self-improvement is not our first consideration. We are disciples of Christ. If we aspire to distinction, let us remember that He said: "Let him who would be the greatest among you be the servant of all." There is much sorrow and suffering around us; there are many sad, lonely, and aching hearts in our circle of acquaintances. Let us seek them out in an unobtrusive manner. At no time of the year will they be more amenable to our advances than just now. Let us strive to spread sunshine in their path. Thus we shall earn their blessings and the blessings of the Elder Brothers. The resulting vibrations in turn will cause a spiritual growth not to be attained in any other way.

So, here at this Advent Season, let us think: "unto us a Savior is given." Through Him the tie is to bind more closely the hearts and minds of God's family upon Earth. Here is that little Babe born in a manger, not placed in luxury — a savior Child Who is to release us from bondage. The story has it that presents were brought by the Wise Men from the East, tokens of Love and the shepherds came to pay homage to this little Savior. In like manner we become shepherds to one another, recognizing what the future holds. And there lies that little Child in a manger — our hearts — in all its helplessness. All our Life's hopes are in that little One, and this Christ-Child is the tie that binds the Love between us all. He it is who attracts and brings hope, happiness, and freedom to those who have come to a better understanding. And here these Wise Men came and brought tokens of Love and appreciation. Even so with us. Each one has something to give and impart to others.

God Principle

May we be able to say from the very depth of our being: "Unto us a Child

is born, unto us a Savior is given. Oh how wonderful! And He, even He, my counselor unto freedom." The more we realize this God principle in us, the more are in us — all the atomic worlds, all the operations of Nature and the Universe, and all the processes creative and evolutionary. We no longer have to search or seek, for we can enjoy the revelation of infinitude through daily life. We remember, recall, and become conscious of the Christ Spirit in each one of us. Christ — that Principle, that power of hidden things throughout life and matter which comes to us for our own good, that turns everything into channels of betterment, that makes it possible for us to enjoy life throughout Eternity, that Christ-child within which alone can guide us unto the Way, the Truth, and the Life.

No matter how much inharmony may exist in our surroundings, no matter how many losses may come to us, with this Higher Self awakened we are happy and at peace within. What a wonderful comfort and guide! No injustice, no jealousy, no unkind words, can disturb us. Fear cannot enter our hearts; we feel an inner strength which carries us through the gravest dangers. Using this pure influence and the knowledge that comes from insight for the saving of our brothers, one highly illumined spiritual man is equal in strength to a host of angry warriors who fight by might and not by right. So, at this season, let us look forward to the Universal Birthday or rebirth of one and all. For when the Christ has been born or formed within ourselves, when the Immaculate Conception has become a reality in our own hearts, and when the Light of the new-born Christ shines within our sphere of action, then and only then shall men's efforts prove a blessing to the Earth. Then we can join the celestial choir, when the Angels again shall sound the message of old: "Glory to God in the highest Peace on Earth Goodwill to man."



Inner Redemption and Outer Support

Christine Lindeman

Few occasions generate the widespread joy, good fellowship, and cheer that are experienced during the Christmas season. For children, it represents a time of almost unbearable anticipation and wonder. For families, it means gladsome reunions with loved ones. For those who can respond at an esoteric level to the intense spiritual vibrations now enveloping the Earth, it means a heightened awareness of the cosmic significance of this season of the year. For all humanity, Christmas denotes a time of "feeling good" -- whether solely in physical and emotional terms, or also in higher spiritual terms.

For the Christ, however, to Whom we owe this period of abundant blessing, Christmas marks the nadir of incarceration in the material -- a period of restriction in which He will literally "groan and travail" for the sake of all mankind until His release from physical bondage at Easter-tide. This holy Christmas season, so joyous for us, represents for Him a period of imprisonment that must be excruciating to a Being of His exalted spiritual stature.

And yet, although His suffering during His annual earthly imprisonment must be intense, we know that He returns to us each year *voluntarily*, motivated by unfathomable love. Surely, His is the most supreme example of selfless sacrifice of which the human race is aware, and from which the race has been privileged to benefit.

Our rejoicing, our exaltation during this holy season is occasioned by response to the refined, sublime Christ aura now permeating the Earth and its atmosphere. This life-giving, joy-giving aura comes to us only because He has again returned to His

imprisonment. Because He voluntarily suffers pain for our sakes, we have our season of rejoicing and, far more important, we are given renewed life.

Eventually, the Christ will be freed from His recurring annual period of agony within the Earth, but this will come about only when men have learned to respond sufficiently to the redeeming power within themselves. The redeeming Spirit within us -- the Christ Within -- is our true Saviour. The outer Redeemer points the way and gives of Himself that we may embark upon that way; only the inner Redeemer can carry us along to that point of perfection at which our upliftment will permit the liberation of the outer Redeemer from the Earth.

The Christ Within speaks to us in the silent solitude of our innermost selves, not in the turbulence of the outside world. All too often, we turn a deaf ear to this inner voice, allowing the outer self, the selfish material man, to rule our actions. This selfish, material man will have to become subservient to the redeeming power within before the trials and tribulations of the world -- and the agony of the Christ -- finally will come to an end. Man can have no true happiness or true contentment, and make no substantial evolutionary advances, until he, once and for all, learns to assert the divine part of his nature. The Christ, too, will not be freed from His centuries of annual sacrifice until the divinity in man predominates sufficiently.

The Christmas season, more than any other, impresses upon those of humanity who are able to perceive, a sense of the cosmic Source of our being and consciousness. A man who fixes his thoughts on the

great Immensity which is God becomes filled with inspiration. The more he draws upon this infinite Source, now intensified for us by the all-pervasive Christ aura, the greater will become his power, his evolutionary stature, and his aspiration to even more lofty spiritual conquests. As he thus grows, drawing more and more upon the redeeming inner power, the narrow material self decreases in authority until it becomes, at last, completely subservient to the higher self.

There is no reason for man -- any man -- to dwell in darkness. The Christ Light surrounds us, and the light of our own Spirit, feeble though it presently may be, is but waiting to be enkindled and radiate from us as it did from the saints. The light within is given equally to all. It cannot be otherwise, for we are each a small but vital and beloved Spark of that One Light which is God. The light within is unfailing if we will allow it to shine, but we alone can see to it that it does shine. We alone, also, can so easily dim it with selfish, petty thoughts, unworthy deeds, pride, ambition, and harshness.

Each person, individually, is responsible for his own inner illumination. No power compels us to the spiritual life or forces us to live it. Spiritual living, by its very nature, cannot be based on compulsion. It is effective -- it is *possible* -- only when it is spontaneous. That spontaneity occurs naturally when we learn to listen to the voice of the Christ Within, which is ever asking us to go forward. Once we can respond to that call, once we start to live the spiritual life, we take the first steps that will eventually and permanently free both the Christ, and ourselves, from material bondage.

In order to find our point of contact with God, we must find our point of contact within. Our inner consciousness can and will provide us with the ideals that we must have as standards to live by, if we intend to make spiritual progress. Then, as we apply these standards more and more rigorously to all we think, say,

and do, our lives become ever more fruitful. In time we become completely awakened and completely free in the spiritual sense, and once this occurs, no force, no individual, and no circumstance, can take away our tranquillity.

It has been said that the man who truly knows his divine heritage becomes like unto it in nature. With the renewed seasonal advent of the Christ Ray into our Earth, we once again are surrounded by the spiritual force that, if we can respond to it, will engender in us a new awareness of that divine heritage. The Christ Spirit is a universal Channel through which flows, unabated, divine blessing, Light, and Love. Through Him, divine beneficence is radiated to all humanity. It is for each of us to use this Christ Light to awaken the recognition of our own divinity, and to become "like unto it in nature." The sooner we do this, the sooner will the permanent liberation of the Christ be achieved and the sooner will we, too, be free to pass permanently into the spiritual realms.

* * *

DICKENS' CHRISTMAS CAROL OCCULTLY CONSIDERED

(continued from page 535)

realizes the danger of a life lived for the expression of the lower nature alone, then comes this agony of repentance.

Scrooge awakens, and joyfully recognizes that he has a chance; then he proclaims:

"The shadows of the things that might have been may be dispelled."

Indeed they were, for Scrooge made haste, with both hands, to make up to all those who had suffered through him; and the Christmas Carol ends triumphantly with Bob Cratchit's family, centering upon Tiny Tim who does not die, but concludes with his beautiful and heartfelt little doxology:

"God bless us -- everyone."

The Occult Significance of Grimms' Fairy Tales

Elsa M. Glover

In the nineteenth century, Jacob and Wilhelm Grimm recorded a number of folk tales exactly as they were told by the folk themselves. Since the time of the brothers Grimm, many authors have written changed versions of these tales with the aim of making them more fitting for children. Whether or not this aim was accomplished we will not now try to judge; but for the purposes of this article, the original Grimm tales will be used (see *Tales of Grimm and Andersen* with an introduction by W.H. Auden, The Modern Library, New York, 1952). There are other fairy tales which also have occult significance. Once the occult significance of the Grimm tales is seen, however, seeing the occult significance of the others should not be difficult.

Fairy tales are stories which take place in the land of Fairy, which contains not only fairies, elves, dwarfs, witches, trolls, giants, and dragons, but also the seas, the Sun, the Moon, the sky, and the Earth -- with all things that are on it -- tree and bird, water and stone, animal and man. In the land of Fairy, magic is possible; that is, things may happen differently than in the physical world. (See J.R.R. Tolkien, *On Fairy Stories*.) The occult student reading Grimms' fairy tales can notice frequent parallels between the occurrences in the fairy tales and the way in which things really happen in the inner worlds or when looked at from the occult point of view.

Let us consider some examples of occult facts which are illustrated in Grimms' fairy tales.

Divine justice is an occult principle. When looked at from a purely physical point of view, many people do not reap what they have sown. But when life after death and future lives are taken into account, the reaping of the effects of one's actions becomes apparent.

Grimms' fairy tales generally exhibit rigorous justice. In some stories the villain is known to all from the start, but when a wicked act was committed privately it still becomes exposed. In some stories the bones or blood or some other part of an unjustly murdered person continue to tell the story of the murder until justice is carried out, as in "The Singing Bone" and "The Juniper Tree." The witches and other wicked persons end up being tortured or killed. The agent of justice is sometimes the one who was injured (as when Gretel pushed the old witch into the oven in "Hansel and Gretel"), or is sometimes the king or another authority. Sometimes an apparent accident occurs at an appropriate time. In "The Three Tasks," a trap-door accidentally fell on the wicked stepmother. In "The Golden Goose," the two brothers who refused to share their lunch with a little old gray man "accidentally" cut themselves while chopping wood. In this story the reader is told: "This was no accident. It was brought about by the little gray man."

In Grimms' fairy stories the person who has been kind to another being (whether a fairy in disguise or a man or animal) is generally later helped by that being to perform some tasks or overcome some difficulties which he cannot do by himself

but which must be done if he is to attain his goal. See "The White Snake," "The Salad," "The Golden Goose," "The Water of Life," and "The Two Travelers." Industriousness, cleverness, persistence, faithfulness, obedience, the keeping of promises, and other virtues are also shown to have direct rewards in the fairy tales of Grimm.

Although men reap what they sow in their dealings with one another and with the lower kingdoms, it is also an occult fact that men are given many gifts and much help along the evolutionary path by various spiritual hierarchies who are more developed in evolution than man (such as Angels and Archangels), and no repayment for this help is required or expected. In Grimm's fairy tales, a fairy often appears when things look most desperate and gives help. In "One-Eye, Two-Eyes, Three-Eyes," little Two-Eyes was starving and a fairy appeared and gave to her goat the power of giving her a table laden with food. In "The Three Tasks," a wicked stepmother gave a girl impossible tasks to do and beat her if she did not get them done. To this girl would appear an old woman who magically helped her do the tasks. See also "The Maiden Without Hands," "Snow White and Rose Red," and "The Lady and the Lion."

Another occult principle is that of regeneration. When one's consciousness is focused in the physical world, and particularly when one's mind is trained in the methods of material science, one tends to judge others by their looks and their acts and to assume that if someone has not been able to do something in the past he will not be able to do it in the future. But looks and acts do not depend on the past. There is a divine spark hidden within each person, and the evolutionary process is nourishing this Spark so that it will grow and eventually shine forth in radiance. Anyone can learn to do anything or become anything that he wishes if he works at it long and hard enough, although sometimes more than one lifetime will

be needed to attain a goal. There are numerous illustrations of regeneration in Grimms' fairy tales. Frequently an animal turns out to be a prince or princess under a spell. The lifting of the spell frequently requires that someone love the enchanted person. See "The Frog Prince," "Snow White and Rose Red," "The Lady and the Lion," "The Miller's Boy and His Cat," and "The Donkey."

The fact that during sleep the Spirit may go on adventures of its own in the inner worlds, whether or not these are impressed on the dense brain when the Spirit returns to the body, is also hidden from many. There are, however, fairy stories which can awaken the minds of people to such things. "The Twelve Dancing Princesses" tells of twelve princesses who each night went down a hidden stairway in the floor of their bedroom and this stairway led to a passageway which opened onto a hidden world with orchards, lakes, palaces and (of course) princes. "The Elves and the Shoemaker" is a story in which a shoemaker cut out shoes, laid them on a table, and found the next morning that they had been sewn up. This is a symbolical representation of the fact that if we consciously formulate problems in our mind during the day, at night our Spirit may seek and find answers in the inner worlds, where knowledge is open to all. We may then know the solution in the morning even if we don't remember what we did to get it.

Rebirth is another occult principle. Although from a physical point of view death seems to end it all, on the inner planes it can be seen that at death the Spirit simply withdraws from the dense body. After an appropriate interval, the Spirit returns to physical manifestation. Fairy stories in which someone "sleeps" for many years and then awakes again give the fairy tale representation of the rebirth process. Examples of this are in "Karl Katz" and "Sleeping Beauty."

Many fairy stories exhibit characteris-

tics of the inner worlds. In the Desire World, whatever one wishes is immediately brought about. In many fairy stories, people are granted their wise or foolish wishes, and then the effects of these wishes are shown. In "The Seven Ravens," a king became vexed with his seven sons and thoughtlessly wished that they would turn into ravens, which immediately happened. Long and strenuous effort was required to undo this spell. In "The Fairies' Two Gifts," a fairy granted a poor but good-hearted couple three wishes; their wishes were for health as long as they lived, provision for their simple daily wants, and a new house. In the same story the fairy granted a rich man three wishes; his wishes were that the neck of his horse be broken (because the horse disturbed him while he was trying to think of a good wish), that his wife would be sitting on the horse's saddle and unable to get off (again made in a fit of anger), and that his wife be able to get off the saddle (his wife insisted on this wish). Other examples are in "The Pink," "The Fisherman and His Wife," "The Raven," "The Man in the Bear's Skin," "One-eye, Two-Eyes, Three-Eyes," and "The White Bride and the Black Bride."

In the Desire World, too, there is no sickness or death. People who have died to the physical world find, when their consciousness enters the Desire World, that their wounds can heal instantly and that they are as alive as ever. The ideas of instant healings and return to life are presented in many fairy stories. In "The Two Travelers," an innocent tailor's eyes had been put out by a villainous shoemaker, but by washing his eyes in "dew which had fallen from the gallows," his sight was restored. In "The Juniper Tree," a little boy was killed, cut up, and cooked by his stepmother and eaten (unknowingly) by his father, and yet by the end of the tale he was alive again. Other examples of healings and returns to life occur in "Rapunzel," "Snow White and the Seven

Dwarfs," "Faithful John," "The Three White Snakes," "The Two Travelers," "The Maiden Without Hands," "Brother Frolick's Adventures," "Fitcher's Bird," "Brother and Sister," and "The King of the Golden Mountain."

Some other characteristics of the inner worlds are: a different sense of time and space, invisibility (to occupants of the physical world), and the ability to know the inner feelings of all living beings. In "Karl Katz," Karl Katz thought he has spent only one night in the mountains, but he actually had spent twenty years there. In some stories there are seven-league boots or wishing cloaks or rings which, when worn, will take one to any place one wishes. See "Sweetheart Roland," "The Salad," and "The King of the Golden Mountain." In some there are cloaks which make the wearer invisible. See "The Twelve Dancing Princesses," "The King of the Golden Mountain," and "The Raven." In many of the Grimm stories men communicate with animals. See particularly "The White Snake," and "The Three Languages."

Perhaps the most important occult principle is that life has purpose. Men reincarnate time after time in order to learn to regain the God-consciousness, while maintaining and developing their self-conscious creative consciousness. But however long the road is, we have the promise of Christ Jesus, "Seek and ye shall find", to spur us on. The facts that life is a quest, that many trials must be endured in the course of this quest, and that in the end the goal will be reached, are represented in condensed symbolical form in many fairy tales. In fairy stories the goal is frequently symbolically represented as attaining a wife or husband and/or lifting a spell. In the latter case, a prince or princess is generally imprisoned in an animal form until someone else fulfills the conditions needed for his or her release. In the course of the quest various trials must be met, but help is available

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MAX HEINDEL'S MESSAGE

The Esoteric Reasons for Christmas



The Gospel story as it is usually read by people in the churches is only the story of Jesus, a unique character, the Son of God in a special sense, who was born once in Bethlehem, lived once upon the Earth for a short space of thirty-three years, died once for mankind after much suffering, and is now permanently exalted on the right hand of the Father. Thence they expect him to return to judge the quick and the dead. They celebrate his birth and his death at certain times of the year because these are supposed to have taken place on definite dates.

But while these explanations satisfy the multitudes who are not very deep in their inquiries concerning the truth, there is another side which is very patent to the mystic -- a story of divine love and perpetual sacrifice that fills him with devotion to the cosmic Christ, Who is born periodically in order that we may live and evolve in this environment. The mystic understands that without such recurring annual sacrifice, the Earth and its present conditions of advancement would be an impossibility.

When the Sun is in the celestial sign Virgo (the Virgin), the immaculate conception takes place. A wave of solar Christ Light and Life is then focused upon the Earth. Gradually this light penetrates deeper and deeper into the Earth, until the turning point is reached on the longest and darkest night of the year, which we call Christmas. This is the mystic birth of a cosmic life impulse which impregnates and fertilizes the Earth. It is the basis of all terrestrial life; without it no seed would germinate, no

flower would appear upon the face of the Earth, neither man nor beast could exist, and life would soon become extinct.

Therefore, there is indeed a very valid reason for the joy that is felt at Christmas time. As the divine Author of our being, our Father in Heaven, has given the greatest of all gifts, the Son, to man, so men also are impelled to give gifts to one another, and joy reigns upon Earth and good will and peace, no matter whether man does or does not understand the mystic and annually recurrent reasons therefor.

As "a little leaven leaveneth the whole lump," so this spiritual life impulse which impregnates the Earth at the winter solstice works its way during the winter months toward the circumference, giving life to all wherewith it comes in contact. Even the minerals could not evolve were this life impulse withheld. By the time Easter is reached, when the Earth is in bloom, all are imbued with this great divine life. It has then spent itself, it dies, and is raised again to the right hand of our Father. Thus Christmas and Easter are turning points which mark the flow and ebb of the divine life annually given for our sakes. If we are at all sensitive we cannot help but feel Christmas and Easter in the air, for they are laden with divine love, life, and joy.

But whence comes the note of sorrow and suffering which precedes the Easter

resurrection? Why may we not rejoice with an unmingled joy at the time when the Son is liberated and returns to His Father? Why this passion, this crown of thorns? To understand this mystery, it is necessary to view the matter from the Christ standpoint, and it is necessary fully to realize that this annual life wave projected into our planet is not simply a force devoid of consciousness. It carries with itself the full consciousness of the Cosmic Christ. It is a fact that without Him was not anything made that was made. At the time of the immaculate conception in September, this great life impulse commences its descent to our Earth, and by the time of the winter solstice, when the mystic birth takes place, the Cosmic Christ has fully concentrated Himself upon and within this planet.

It must cause discomfort to such a great Spirit to be cramped within this Earth, and to be conscious of all the hate and discord we send out from day to day. It cannot be gainsaid that all life expression is through and by love; similarly, death comes through hate. Were the hate and discord which we generate in our daily lives and the accompanying deceit, infamy, and selfishness left without antidote, this Earth would be swallowed up in death.

At the services held every night at midnight, the Temple is the focus of all thoughts of hate and disturbance in the Western world which it serves; these thoughts are there disintegrated and transmuted, and this is the basis of social progress in the world. Sainly spirits grieve and suffer greatly at disturbances in the world, at our discord and hate, and send out from themselves individually thoughts of love and kindness. The associated efforts of such orders as that of the Rosicrucians are directed in the same channels when the world is still, so far as physical exertion is concerned, and when it is therefore more receptive to spiritual influence -- namely, midnight. At that time they endeavor to attract and transmute the thought arrows of hate and discord, suffering thus their small share while trying to lift a few of

the thorns from the Saviour's crown.

The Christ Spirit in the Earth is, as Paul says, "actually groaning and travailing, waiting for the day of liberation." Thus He gathers all the darts of hate and anger; these are the crown of thorns.

In everything that lives, the vital body radiates streamers of light from the force that has spent itself in building the dense body. During health they carry away poison from the body and keep it clean. Similar conditions prevail in the vital body of the Earth, which is the vehicle of Christ. The poisonous and destructive forces generated by our passions are carried away by the life force of the Christ. But every evil thought or act brings Him its own proportion of pain, and therefore becomes part of the crown of thorns -- the crown because the head is always thought of as the seat of consciousness. We should realize that every single evil act reacts upon the Christ in the manner stated, and adds another thorn of suffering.

In view of the foregoing, we can realize with what relief He speaks the final words at the time of liberation from the earthly cross, "Consummatum est" (it is accomplished).

And why the annual recurrence of suffering? As we have to take into our bodies continually the life-giving oxygen to go through its cycle to vitalize and energize the whole body, and as that oxygen dies to the outside world for the time while it is living in the body, being there charged with poisons and waste products and finally exhaled as carbon dioxide, a poisonous gas, so it is necessary for the Saviour annually to enter into the great body which we call the Earth and take to Himself all the poison that is generated by us in order to cleanse and purify the Earth and give it a new lease of life, before He finally is resurrected and rises to His Father.



Studies in the Cosmo-Conception

Contemplation

Q. Is there a higher exercise than meditation?

A. When the aspirant to first-hand knowledge has practiced concentration and meditation exercises for some time, and has become fairly proficient in them, there is still a higher step to be taken.

Q. How may the difference between concentration and meditation be summed up briefly?

A. We have seen that concentration is focusing thought upon a single object. It is the means whereby we build a clear, objective, and living image of the form about which we wish to acquire knowledge. Meditation is the exercise whereby the history of the object of our investigation is traced and, so to say, entered into, to pick out of it every shred of evidence as to its relation to the world in general.

Q. What further step is necessary?

A. These two mental exercises deal, in the deepest and most thorough manner imaginable, with *things*. They lead up to a higher, deeper, and more subtle stage of mental development, which deals with the very *soul of things*. The name of that stage is contemplation.

Q. How does this differ?

A. In contemplation there is no reaching out in thought or imagination for the sake of getting information, as was the case in meditation. It is simply the holding of the object before our mental vision and letting the soul of it speak to us.

Q. How do we do this?

A. We repose quietly and relaxed upon a couch or bed -- not negatively, but

thoroughly on the alert -- watching for the information that will surely come if we have reached the proper development.

Q. If successful, what occurs?

A. Then the *Form* of the object seems to vanish and we see only the *Life* at work. Contemplation will teach us about the Life side as meditation taught us about the Form side.

Q. What do we see?

A. When we reach this stage and have before us, say, a tree, we lose sight of the Form entirely and see only the Life, which in this case is a Group Spirit.

Q. What does this Group Spirit reveal?

A. We shall find, to our astonishment, that the Group Spirit of the tree includes the various insects which feed upon it; that the parasite and its host are emanations from one and the same Group Spirit.

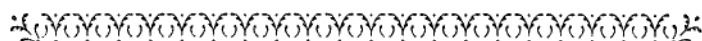
Q. Why should this be?

A. Because the higher we ascend in the invisible realms, the fewer the separate and distinct forms, and the more completely the One Life predominates, impressing upon the investigator the supreme fact that there is but One Life -- the Universal Life of God, in Whom it is an actual fact that "we live, move, and have our being."

Q. Does this also apply to the mineral?

A. Mineral, plant, animal, and man -- all, without exception -- are manifestations of God, and this fact furnishes the true basis of brotherhood -- a brotherhood which includes everything from the atom to the Sun, because all are emanations from God.

Ref. *Cosmo*, pp. 493-495



WESTERN WISDOM BIBLE STUDY

Seventh Commandment

The seventh Commandment ominously reads: "Thou shalt not commit adultery."

On the seventh day of Creation God rested from His labors. If a child is prematurely born after seventh months' gestation it has a good chance to survive — but not after six months. The number seven stands for complete manifestation; nothing can be upset easily; the danger of death does not lurk as under the rulership of six — form.

The seventh zodiacal sign is Libra; its symbol is the scale — balance. In the body Libra holds sway principally over the kidneys. An esoteric understanding of the kidneys will help give a clearer understanding of this Commandment.

Unlike other organs, the kidneys are not held in place by any distinct ligaments, but only by pressure and counterpressure exerted upon them by neighboring organs. The right kidney, the right bowl of the scale, is somewhat lower than the left. Therefore, none of us have attained Libra balance. The right side of the kidney is out of balance because the liver upsets — it presses down the balance. The liver is the organ of overbalanced emotions, the organ of our digressions.

The kidneys have three functions, and with these ennoble four organs. The best known function is filtration and selection of urine from the blood. The portion which is not sent away is an exalted, precious portion and constitutes the material of the reproductive fluids. This is the second function. The third function is that the blood of the kidneys is ripened and rendered more subtle and vaporous by the body electricity from the spleen. It is then sent to four organs: heart, spleen,

stomach, and lungs. Through this ennobled blood, the Spirit of man has the power to send ecstasy, exhilaration, inspiration, love, and bliss over the entire body. Balanced kidneys express themselves in calm, joy, and cheerfulness, which equals utmost happiness. That is what man would have, had we obeyed the seventh Commandment.

After six months of prenatal life the pattern of the man-animal is complete in form. During the seventh month the process continues to bring about the birth of the man-god. Man is more than bodily perfection; man is also soul and Spirit. In the seventh month the Spirit spins its threads between the organs of the body; it links and binds itself to the body and becomes indwelling. A similar function takes place all through life by means of normal, healthy kidneys. The shining soul body weaves its bond of marriage by means of the kidneys. The exquisite shiver that runs up through our bodies in times of exhilaration is the work of the kidneys reaching out to the soul, asking it to be indwelling. "And man became a living soul."

The world, of course, calls desire and emotion love, but esoterically that is incorrect. Love is a virtue, and as such belongs to the realm of the heart, not the kidneys. But it is Libra and the noble function of the kidneys that raise feelings and desire to the heart and convert them into purified love. Nevertheless it is desire, intense desire, mistakenly called love, which is the prerequisite of all creation. Without it Sun and Moon, men and atoms, could not exist. Without desire they never could have begun; without it they never could be kept alive.

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ASTROLOGY

The Planet Mercury

Part 2

Elman Bacher

For the pursuance of this material we will use a copy of the Great Mandala -- a twelve-housed wheel with the zodiacal signs in sequence starting with Aries as the Ascendant. Place the planetary symbols in the signs and houses of their dignity. Emphasize the third and sixth cusps because they pertain to Mercury's dignity in Gemini and Virgo.

The androgynous (bi-polar) nature of Mercury is seen in his attributes of "in-take-ness" (learning) and "out-put-ness" (expression of thought). To learn everything and express nothing is to use only half of the Mercury faculty; conversely, people who are mentally unorganized display only "half of Mercury" when they express continually without concentration, reflection, or mental intake. As expression, Mercury cannot put out anything that is valid if the intake is not the result of a concentration and clarification of mental powers. We express ourselves to the world according to our mental picture of the world; viewpoints that are based primarily on congestions of feeling and desire do not -- and cannot -- "see" the world with clarity or give expression of thought with truth or judgment.

A square or opposition aspect from a planet to Mercury may act as a stimulus to expression, but the expression itself will tend to outpicture a negative in consciousness. This is what is meant by congestions to Mercury. States of subconscious feeling based on ignorance, disharmony, and so forth divert the Mercury faculties from true perception; consequently, what is expressed through Mercury will be a false messenger to other people. With reference to the Great Mandala, let us see how Mercury's potentials can be thwarted and corrupted by mis-interpretation of other planetary principles. Mis-interpretation simply means false knowing -- therefore false understanding.

The "criminality" that is traditionally ascribed to Mars square Mercury is due to a mental coloring of negative egotism. "Me first" is the keyword of this combination. The Great Mandala tells us that "I-AM" (the awareness of individualized Being) is the keyword of Mars' rulership of Aries. The congesting mixture of the Aries vibration with Mercury, as ruler of Gemini, is a picture of "I think in terms of what is expedient for me -- first and last." A criminal is such because he is unaware of, and has no respect for, the

"I-AM" of the other fellow. So -- his Mercury functions accordingly; he figures the angles, works the tricks, and plays the game, according to his limited understanding of "I AM and I want." This negative preoccupation with "I AM" without consideration of "You Are" does create congestions in thought because we are here to learn how to use the resources of the first three signs for evolutionary expression. The anti-social criminal mind is not very aware of the principle of the sixth sign, Virgo, the Earth-dignity of Mercury, because Virgo is the application of mental powers toward the fulfillment of service patterns. In turn, service (Virgo) emanates from the heart-center of Leo, and Leo is the first trine (Love aspect) of the fire-trine initiated by Mars' Aries. The harmonious aspects of Mars-Mercury picture a practical integration in thought. The person can project his thoughts into form and give them objectivity. This is one of the best patterns of picturing the ability to "get things done" because thought is integrated with action and physical expression generally. This pattern emphasizes the masculine areas of consciousness because it adds the dynamic coloring to the thought processes.

Venus and Mercury can make only the conjunction, semi-sextile, and sextile aspects to each other. The venusian vibration, by the sextile, acts as a refining alchemicalization for any congestion of Mercury by other planets. Since Mercury's Gemini and Venus' Libra are trine to each other, this planetary aspect points unquestionably to a vibratory resource by which relationship-disharmonies may be adjusted into constructive exchange and mutual good. The sextile from Venus indicates that artistic expression is also an alchemicalization for the harmonizing of mental powers. Venus-Mercury, by conjunction or sextile, adds a touch of refinement to the entire personality which can increase with spiritual maturity. Since Mercury's Virgo is Libra's twelfth house sign, this aspect between the two planets indicates the improvement of

relationship-experiences when service is rendered and the consciousness of fraternity is one of the most significant adjusters to all kinds of relationship-congestion or difficulty. This aspect clearly indicates that when the person seeks to learn (Gemini) from relationship he unfolds a sure-fire potential for harmonizing relationship, through the alchemicalization of mutuality. Venus conjunct Mercury squared by a third planet is like a birdling in a nest of thorns. The delicacy and refinement of the conjunction is -- to a degree -- congested in expression by the third planet; that planet may represent an environment factor or a relationship-factor, but the aspect itself indicates that the person must refine his consciousness toward that situation or relationship and redeem it by expression through Venus. The principle represented by the "squaring planet" must be unfolded into conscious levels by the alchemy of exercising Mercury-Venus.

Moon square Mercury most certainly activates the mental faculties, but the great need shown is concentration. This is the aspect of "scatter-brainedness." Reference to the Great Mandala is very illuminating: Gemini is Cancer's twelfth house sign, therefore knowledge and mental organization is the redemption of the instinctive feelings of Cancer. A chart having this aspect tells us that the Principle of Maternity is one of the important studies for the person in this incarnation; the disorganized quality of Mercury in this pattern is due to a weakness in the psychological base of subconscious feeling, and the need is shown to learn the lesson of disciplining the mind against the onslaughts of negatives in subconscious feeling. The mother of this person may have a very pronounced effect on the mind and -- since the Moon is the arch-symbol of basic feminine polarity -- the aspect pictures a form of negative thinking and expression on the part of the person in a previous female incarnation. So now, whether male or female, with this aspect the native is susceptible to the mental

influences of either the actual mother or to persons who take a mother's place in the life.

The Moon is also the public mind, the collective instinctive mind of masses of people who are magnetized together through the common denominators of nationality, religion, emotional vibration or mutual activity. The person with Moon square Mercury who seeks to express in public ways must organize his thoughts to be effective. The "mass mentality" is affected for good or ill only by concentration of power. To fulfill such a work-pattern the discipline required for planning, organizing, etc., is the means by which the person is induced to correct the disintegration of the square aspect. Mercury's Virgo is third house sign from Cancer. Since Virgo is Earth and therefore a more concrete expression of Mercury's potentials the experience-chapter represented by the placement of Virgo in the natal chart may be the most objective channeling for correcting the Mercury square. If Gemini is knowledge, then Virgo is knowledge put to work in practical ways. The instincts represented by the Moon must be trimmed down and focused if knowledge is to be put to practical use.

The Great Mandala shows Capricorn at the apex of the wheel; its ruler, Saturn, is the guardian of that gate. He says: "Fulfill your responsibilities to yourself and to others or you cannot pass through into Aquarius and Pisces." In a chart showing Saturn square or opposition to Mercury we see a picture of "organize your mind in this incarnation -- or else!" This aspect is a peculiar one because it illustrates, perhaps more clearly than any other, the inherent goodness in a "bad" aspect. Capricorn is Gemini's eighth house sign; regeneration is through discipline and order. The frustration which seems to be pictured by this aspect is evidently focused in those conditions of the house carrying Gemini, because Gemini is Mercury's mutable sign and, hence, the one that most needs organization. This aspect, in a chart that is

primarily cardinal or mutable by planetary placement, is a focus of organization; it holds back the Mercury conditions only because the Mercury conditions need to be brought into greater order and clearer system. The cardinal person who just expresses without plan or the mutable person who just floats needs to be focused on points of needed fulfillment. The fixed person who has Saturn square Mercury can, if he will, use his Mercury to learn about the results of unadaptability. He has, in the past, buried deep in set patterns of thought and reaction; consequently when he is timed for new things he tends to resist and resent the changing of his conditions. This person can be -- usually is -- highly concentrated with, perhaps, a wonderful focus of mentality, but he tends to think about everything, or learn anything, from a very set approach. He will, in time, sicken inside himself at the crystallization of his conditions and affairs and seek to expand through change. Saturn square Mercury, in a fixed chart, can picture mental or intellectual fear, and to experience the desire to know more will prove an effective release for the mental congestions and from that level to an improvement of psychological conditions. Any chart with Saturn square Mercury will have to be synthesized and analyzed carefully to determine if the purpose of the aspect is to organize tendencies that incline to be scattered or to observe the results of over-crystallization.

Life is a sequence of emanations: the best of the past (Saturn) made its contribution to the best of the present. The person with Saturn square Mercury may tend to resist and resent the past (the old, crystallized, and out-dated) as no longer practical or needed. However, if he uses his Mercury he will study the old to determine its constructive value to the present. This decrystallizes the feeling of frustration and results in turning the combined powers of Saturn and Mercury to good account.

Further, Saturn rules the cardinal sign which initiates the Earth trine -- the third octave of which is Mercury's Virgo. The

spiritual lesson is this: since third octave means Wisdom, perfect fulfillment on any level adds to the resource of wisdom, since wisdom is distilled from experience. Book-knowledge (Gemini) is the first step in understanding, but all claims to understanding are put to concrete testings in the processes of living. Therefore, in valid service-contributions we prove whether or not we know whereof we speak. So, with Saturn square Mercury, knowledge must be demonstrated in the kind of living that is true service; this is the evidence of the wisdom-octave of Mercury's vibration.

Uranus, ruler of one fixed sign and exalted in another, adds a touch of what might be called "implacability" when square to Mercury. Uranus inspires Mercury with the genius of inventiveness because Uranus is the symbol of individuality that expresses creatively. But this aspect can mean "lock-jaw" for Mercury because the thought processes are filtered through an intense resource of emotionality. Immovable opinionatedness is pictured by this aspect; it is the picture of the fanatic mind. A genius may need this deep certainty in order to fulfill his great purposes; he is focused on a great fulfillment and he cannot afford, in many cases, to be too responsive to or influenced by, the thoughts of others. He must live and fulfill through his individuality, however unorthodox or eccentric he may appear. He can be a tyrant or despot, master criminal or inspired scientist, but his mind is revolutionary in its effect; his mental expressions are charged with power for good or ill. However, geniuses are few and far between; the average person with this aspect may be evolving a genius-potential, but mental adaptability is one of the things needed in evolutionary processes. We have to be free inside to learn more and more as we climb the ladder. A mediocre person with Uranus square Mercury may feel, "I know it all -- don't tell me anything." Life, by activating the Uranus, may elasticize him in radical ways by bringing about changes in such an abrupt fashion that the person's word

either expands with life or it disintegrates through resistance to needed changes.

Gemini is the root of fraternal consciousness; Uranus' Aquarius is its spiritualized octave; when the two rulers are square we have a possible portrait of a person whose experience in this incarnation is tuning him for the first time to the concept of universal brotherhood and this is an octave of consciousness that is way over the mind and heart of the average person. So, catching a first glimpse, the person may talk fraternity beyond his ability to realize it and live it, except in a sort of "pretend way." He may, and usually does, proselytize a great deal on this subject and bash his head against the wall of rock-like conservatism. This aspect is the symbol of a person who is contacting astrological or psychological thought for the first time. The Uranus vibration interjects newness of mental perspectives.

We may be catapulted into a Uranus vibration during the course of one incarnation but we do not adjust to that vibration except in several incarnations. Uranus square Mercury simply means that in this incarnation the mental powers and the intellectual capacities are encountering a newness that was never known before. Uranus trine Mercury is an established mental adjustment to an impersonal pattern; individuality is here timed for flowering, and the person expresses naturally in this transcendent vibration that refers to that which is progressive. This person can learn from the all-over picture -- he can think in terms of the race, not the limited conditions of the local group. This aspect, on whatever evolutionary level, is outlet for a potential of genius because, with the trine, Mercury is organized for expression.

In conclusion, connect the cusps of the third, sixth, ninth, and twelfth houses of the Great Mandala by straight lines; the result is the mutable square, the congestions of Mercury through the defects of Jupiter and Neptune, and the negative potentials of Jupiter and Neptune created by the basis

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Stelliums

D. Ross Duffel

Stelliums are variously defined, but all three definitions given here point to "stellium" as a concentration of planets which emphasizes a single area of life. For the purpose of this work, a stellium is four or more planets in one house or sign. A stellium can manifest as unbalance, a "square peg in a round hole;" however, specialization and constructive concentration are equally applicable keywords.

Encyclopedia of Astrology, by Nicholas Devore, defines simply: "Satellitium, Stellium. A group of five or more planets in one Sign or House. In an angle it portends great changes of fortune, the good and the bad coming in patches. Heavy falls are succeeded in due course by a spectacular come-back, and *vice versa*. Such persons usually have many acquaintances, but few real friends. They can hardly fail of considerable recognition at some periods of their lives."

An understanding of stellar patterns may be gained by observing the yearly passage of the Sun around the zodiac. Mercury is never more than 28 degrees from the Sun; Venus is never more than 48 degrees from the Sun, as viewed from the Earth. Thus the Sun, Mercury, and Venus will always be found relatively close together, forming a "mini-stellium." The Moon will join this three-planet group once per month, making a stellium by house placement or sign if Mercury and Venus are close enough to the Sun. Because Mercury and Venus are constant companions of the Sun, Marc E. Jones' definition in *The Guide To Horoscope Interpretation* reads: "Stellium is the case where four or more planets, at least two other than the Sun, Mercury, and Venus, lie in one house or sign, indicating a life emphasized

in terms of the particular house or sign genius."

As the Sun, with Mercury and Venus, proceeds around the zodiac, a three-planet group is formed which can come to the place of any of the six remaining planets (excluding Moon), thus making it possible for four planets to be within a single house or sign. The Moon will likely join the four-planet group to make a fifth member sometime during her monthly journey. Therefore, stelliums are common occurrences in stellar patterns. This does not negate the fact that, for interpretation, the individual with a stellium will stress some desire area (sign) or experience department (house) of life.

The Guide To Horoscope Interpretation discusses stellar patterns in terms of seven basic types of temperament indicators, of which any can contain a stellium. It is important to note that different patterns do not indicate success or failure but, instead, indicate the basic approach to life that an individual uses to fulfill his destiny. The individual with planets spaced evenly around the horoscope wheel may succeed by his broad universal approach or fail by an overly-scattered, unfocused approach. The individual with a stellium or other pattern showing strong concentration of energy may succeed by specialization and concentration or fail by being too narrow. The pattern will show the basic method of approach, but the horoscope must be read further before judging details.

The pattern of planets, scattered around the wheel or concentrated in a tight bundle, will in either case move by progression toward the opposite type of pattern, showing symbolically the growth and seeking

of the individual. Max Heindel did not have a stellium in his chart but did have Sun, Moon, and Ascendant, the three items most prominent in personality, all in the sign Leo. This concentration is similar to a stellium; and certainly this man succeeded by his whole-hearted (Leo) approach to everything he undertook. Perhaps the only negative thing that could be said against his actions was that he whole-heartedly over-worked to the detriment of his health!

The author and two close friends have stelliums in their charts. Subjective experience, reading, and talking with others indicate that stellium people do have a quality of narrowness — if not of experience, then in the interpretation of much of life's experience in terms of a single goal or department of life. Because several planetary energies will be focused on a single department, it is likely that there will be one or more pairs of opposite qualities (Mars-Venus, Saturn-Mars, etc.) to be combined and expressed. This need to integrate opposite qualities can cause confusion, complex feelings, or a simultaneous "wanting to and not wanting to" in regard to any decision involving matters of the house or sign of the stellium. I.e., an individual with 6 planets in the 10th house of profession, including the pairs Sun-Saturn and Saturn-Uranus all in Taurus, loves to work and is very concerned about his public image and playing a part in the work ethic. Nevertheless, he left his job as computer programmer to do manual labor, where he is happier. Also, he can satisfy the requirements of the pairs of opposites as well as of a 6th House Aquarius Moon which demands freedom within or from work. Periodically this individual retires and lives as a hermit in an isolated log cabin.

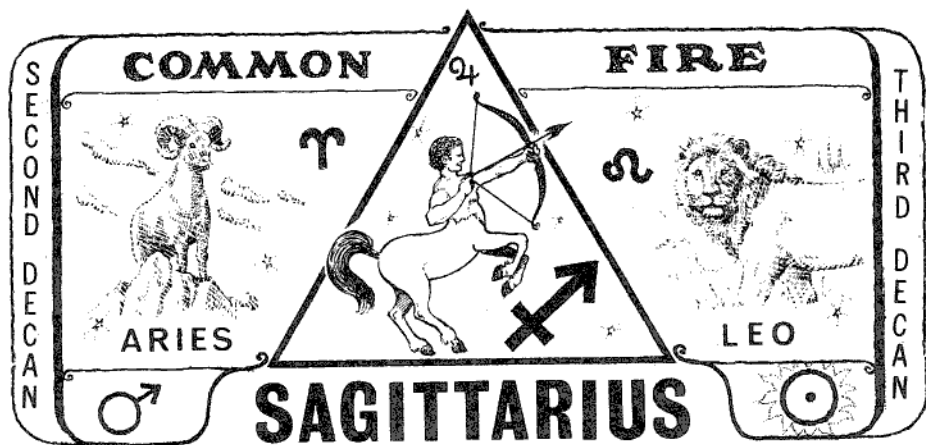
An important key to judging the ease of expression for a stellium is the ruler of the house of the stellium's placement or the ruler of the house of the same number as the stellium's sign. Many planets in a sign make for many or strong impulses

conveying the nature of that sign; therefore, the house of the same number will be important because that house is where the abstract desires of the sign are made concrete. I.e., for an individual with many planets in Libra, look to the 7th house ruler and 7th house planets to judge how the abstract desires of Libra to join together, make partnerships, socialize, etc., can be expressed concretely in 7th house activities.

Another consideration regarding stelliums is that many things happen in close succession, such as when a heavy planet as Jupiter, Saturn, or Uranus transits the sign or house where a stellium is located. Also, an aspect between the progressed Sun and the ruler of the house or sign where the stellium is placed combined with aspects between the progressed Moon and all planets in the stellium within a 2 or 3 year period, could take the individual from a long relatively quiescent period into a rather active period of life. Since the planets in the stellium will rule several houses of the chart, activity can be in several areas of life and of a mixed nature — some developments easy, some difficult.

Five examples of horoscopes with stelliums were given by a public school teacher, with her comments. The charts are each of a child born in February or March, 1962. At that time there was a major stellium which engendered predictions about the end of the world. At the new Moon, all seven of the inner planets were in Aquarius. Further, the Dragon's Tail was in Aquarius and on February 5, the day of the new Moon, there was a total eclipse of the Sun. Sun, Moon, Jupiter, Venus, and Mercury all were within a three-degree arc of the zodiac. Mars and Saturn were closely conjunct in another part of Aquarius. Certainly this stellium can be viewed as an unusual collection of conjunctions which portend the ending and beginning of several cycles, because planetary conjunctions are similar to the monthly Sun-Moon conjunctions (new Moons) but mark much longer cycles of time than do

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The Children of Sagittarius, 1976

Birthdays: November 22 to December 21

SIGN - Sagittarius the centaur.

QUALITY - Common (mutable), or flexible and convertible channeling of energy in adapting to shifting or altered conditions.

ELEMENT - Fire, or spirit. This element gives joy, warmth, and enthusiasm. Fire is motivated by inspiration and aspiration and finds a sense of reality in a state of high-powered activity on any level of interest.

PHYSICAL ANALOGY - Warmth.

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

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

ESOTERIC ANATOMY - Sagittarius is one

representation of the Divine Spirit.
TABERNACLE IN THE WILDERNESS -

Sagittarius corresponds to the Shekinah Glory, which shone over the Mercy Seat in the westernmost part of the West Room. The Shekinah Glory was the highest manifestation of the presence of God to man in Atlantean times. Only the High Priest was allowed to enter the West Room and stand in this Presence, and then only once a year. In our own being, this corresponds to the Divine Spirit, which finds its stronghold at the root of the nose. There are none who may penetrate into this stronghold, not even the most highly developed clairvoyant; none but the indwelling Ego, who is the High Priest of his own Tabernacle, which is his own body and being.

Sagittarius is the sign of idealism and aspiration and represents the Ego's constant striving toward some higher spiritual goal, just as the original Semites strove toward the ideals given them by Jehovah through the High Priest. This sign shows the unceasing, burning aspiration of the God within to ever greater perfection and awareness. Indeed, this

spiritual fire within is unquenchable, and no matter how we may try to ignore it, deny it, or extinguish it, it must at some time sooner or later burn its way through to realization. The more we try to resist the working of this inner fire, the more pain we must experience as it burns through the shell we place around it. But as we allow it to work freely in our lives we shall find ourselves lifted on the wings of joy unspeakable and filled with life as we have never felt it before.

BASIC INFLUENCE - The basic influence of Sagittarius is warm, friendly, active, and able to adapt to changes in spiritual and philosophical values. Sagittarius, like its opposite sign Gemini, likes to be able to express itself. But while we generally find Gemini expressing through ideas or concepts, Sagittarius tends to express through beliefs and opinions.

POSITIVE INFLUENCE - The development of positive sagittarian characteristics tends to produce the following: optimism, continual aspiration toward high ideals, and a reverent attitude toward all forms of life, high or low. With a tendency to see life through an idealistic frame of reference, this grade of Sagittarian can be deeply confounded or keenly disappointed when faced with the realization that life is sometimes forced to manifest itself through imperfect and very unidealistic forms. The freedom-loving tendency that is often noted in Sagittarians is due to a longing to remain in the realm of idealistic notions and a hesitancy to immerse themselves in the struggle with realities that conflict with those notions. But it is also the positive sagittarian influence that always points to the possibility of a higher and better reality and refuses to allow the world the indulgent luxury of remaining satisfied in its present imperfect state.

NEGATIVE INFLUENCE - The development of negative sagittarian characteristics tends to endow people with a very impractical attitude that refuses to comprehend anything that does not fit with

their conception of reality or to entertain any idea that runs contrary to their own beliefs and opinions. Their adaptability in philosophical and spiritual areas enables them to adapt to attitudes that are inconsistent, illogical, and outmoded, without experiencing the slightest twinge of discomfiture. This can lead to a peculiar type of naivete or credulity.

LESSONS - In order to take the best advantage of positive sagittarian characteristics and prevent the development of negative ones, it would be helpful to integrate the following attributes: strength to endure the discrepancy between the real and the ideal by combining patience with faith; an organized approach to the realization of ideals that is maintained with some degree of consistency; open-minded discretion that can first entertain a new idea or opinion from a detached point of view without placing an immediate value judgment on it.

RULER - Jupiter is the ruler of Sagittarius and therefore finds its greatest freedom of expression in this sign. Jupiter is the planet of expansive joyfulness, optimism, helpfulness, and benevolence. Philosophically-inclined Jupiter gives generously of its substance in order to help raise the standards of what exists around it. We may say that the placement of Jupiter in the horoscope shows how and where we are most inclined to give of ourselves in a personal way in order to assist some other person or persons toward greater spiritual happiness and fulfillment. Jupiter also shows how and where we ourselves may be the recipients of such favors.

EXALTATION - The question of Pluto's exaltation is still a matter for open debate, and perhaps Sagittarius is a candidate that should be given consideration. Pluto's qualities of consecration, dedication, irrevocable transformation, purification, and collective motivation, could receive considerable augmentation and amplification when backed by the

idealistic Sagittarius, with its fiery power of aspiration to higher standards, and the personal generosity and benevolence of Jupiter. Under these conditions, Pluto is likely to work more conspicuously and insistently for the upliftment of mankind. However, we may have to wait and see what happens after Pluto enters Sagittarius sometime in 1995.

DETRIMENT- Mercury is in detriment in Sagittarius and therefore tends to be restricted in its ability to express its innate nature here. Mercury usually works with the power of observation and the tangible data resulting therefrom, forming them into concepts and conjectures designed to help a person shape his environment according to his needs and desires. But when in Sagittarius, the strictly observational side of Mercury can be hampered by preconceived beliefs or opinions on a subject, and it is often the case that we are unable to see what we intensely desire not to see. Likewise, the formation of accurate and consistent concepts may be hindered due to strong prejudices. However, Mercury in Sagittarius can also give more warmth to the mind, helping to extend its powers of observation beyond the outer forms and reactions of things, and assist it in gaining an understanding of the deeper significance behind these outward phenomena.

FALL - At present, there is no planet known to be in fall in Sagittarius. But Vulcan, a planet theorized to exist between Mercury and the Sun, may eventually find its fall here.

GREEK MYTHOLOGY - Jupiter was known in Greek mythology as Zeus. Zeus was the chief of the Olympian gods, symbolizing the highest spiritual principle in man — the Divine Spirit. Zeus bestowed his favors generously upon those who met with his approval, and these were usually the ones who were strong and mighty in battle and who fought to protect the weak or to defend some principle. On the other hand, he

could at times be rather inconsistent in his behavior, playing personal favorites rather than remaining an impartial arbitrator, or indulging his passions through somewhat underhanded methods.

We must recall that the sagittarian Centaur is half human and half animal. This symbolizes that man raises himself above his lower nature and reaches for the sublime through aspiration to high ideals. But in the undisciplined Sagittarian it can indicate one whose underlying passions prevent the realization of those high ideals or a tendency to twist those ideals in such a way as to accommodate some personal indulgence.

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

INDIVIDUALITY AND PURPOSE. Individuals with the Sun placed in the sign of aspiration usually aim for a high goal. For some the goal is abstract; philosophy, religion, law or political theories. For others it is more concrete: continually seeking to expand one's business or friendship circle, visit a distant land, raise community standards, or achieve the highest pleasure. All are common examples of Sagittarius aiming an arrow at the heights. Sagittarius Sun, regardless of other planetary placements, pursues goals with optimism, enthusiasm, and a jovial good humor, seeking to see the over-all picture.

During the entire solar month the Sun conjuncts Mars, increasing the typical zest, enthusiasm, high self confidence, and whole hearted approach associated with fire signs. These children think big, proceed full speed, and energize their visions with such vigor that success will almost always be theirs.

Jupiter, ruler of the Sun sign, is in Taurus the entire solar month. Taurus is earthy, practical, persevering, harmonious, and is the sixth solar house to Sagittarius, denoting an innate desire to seek practical applications in service for lofty aspirations. Jupiter's position gives potential for realizing practical conclusions and the common sense to recognize good advice from their co-workers.

Nov. 27 through Dec. 13, the Sun conjuncts Neptune, sextiles Pluto and trines Saturn. The motives of these individuals will be especially high because their awareness of the needs of society is raised to an unusually high level by the outer planet pattern. These children will have high ambitions to achieve power, possibly along governmental work lines, and they possess much persuasiveness to sway the masses to their causes. The power to visualize utopian dreams will be strong, and thus lessons in practical applications will need to be cultivated in childhood.

REASONING AND MENTAL SELF

EXPRESSION. Mercury is in Sagittarius Nov. 22 through Dec. 5. The expansiveness of Sagittarius causes the mind to seek for over-all patterns; the abstract principles which lie behind any subject. In the dual sign, Sagittarius, two kinds of mental faults are possible: those which consider the over-all picture only, and in falsely placed faith, let others fill in the details; and those in which expansiveness is directed toward collecting a large list of details and distinctions without giving equal consideration to practical application.

Nov. 22-28, Mercury aspects Neptune, Pluto and Saturn, bringing many creative inspirations, and an astute intuitive guide to the mind in both moral and business

concerns. Many of these children will be gifted orators. Their search for philosophical and religious truths may lead them to study a variety of cultural disciplines.

Dec. 6-21, Mercury is in Capricorn, blending the voice of cautious, practical, and methodical approach with the sagittarian tendency to abstraction and over confidence. These individuals will weigh their faith and idealism against the pragmatic tests of workability and previous success.

Dec. 9-17, Mercury sextiles Uranus, promoting very rapid thinking and a penetrating intuition which will generally give an astute business mind, capable of looking behind surface explanations. The vision of Sagittarius Sun is blended with a realistic expectation of humanity and world trends.

Dec. 11-21, Mercury squares Pluto, another indication of a sharp, penetrating mind, keen observation, and powers of persuasion which can be effectively applied to advertising. This aspect calls for listening to the heart to avoid letting cold intellect be the only moral guidance.

Dec. 19-21, Mercury trines Jupiter. This expansive aspect can make the mind aware of opportunities for pleasure and financial gain. It indicates talents for entertaining and financial speculation which could be turned to advantage in real estate or management of finances.

LOVE, SOCIABILITY AND ARTISTIC URGES. Nov. 22- Dec. 9, Venus is in Capricorn. This position helps one develop courtesy, consideration for others' feelings, and understanding what others consider beautiful. Thus is pictured practical abilities for home decorating or art appraisal. It helps control the affections, but often leads to fear of expressing affection or letting mundane ambitions over-ride feelings, thus creating difficulties in partnership.

Nov. 22-26, Venus is sextile to Uranus. This adds the potential of detachment from feelings and a love of freedom to the already freedom-loving fire sign, Sagittarius. These children will probably not marry young or impulsively. The sextile aspect

stimulates the study of art or music, and the signs involved give the tenacity to continue practicing until relative mastery is obtained. High ideals regarding the love nature, and an urge to universal brotherhood, unite for impartial relationships to almost everyone.

Nov. 22-29, Venus is square Pluto. This aspect can denote a powerful drive to bring harmony into both work and partnership conditions. For many, however, it will denote a strong need for affection, accompanied by a deep sense of loneliness, which will continue until they learn to give loving service. Thus they will generate within, the love that will be denied while they search only to receive love.

Dec. 10-21, Venus in Aquarius is largely freed from the restraint of Saturn and brought under the intuition and electric, creative power of Uranus. This position helps develop an easy sociability which attracts many acquaintances. Love attractions are sudden and intense, especially for those born after Dec. 13 when Venus begins squaring Uranus. The ending of these romances can be equally sudden for those born until Dec. 18, at which time Venus enters orb of opposition to Saturn.

Dec. 18-21, Venus squares Uranus, opposes Saturn, sextiles Neptune, and trines Pluto. The creative and love potential is very high under these influences. However, so long as love is seen as a physical plane attraction, the attractions will be intense, sudden, and to those whose response will be repressed and of a domineering nature. Such experiences will reinforce the tendency to strive for high ideals of universal love and promote creative outlets in art, music, and service.

INDIVIDUAL PATTERNS: EMOTIONS AND PERSONALITY IN SOLI-LUNAR COMBINATIONS.

The solar month opens Nov. 22, with the Moon in Sagittarius to accompany Sun, Mercury, and Neptune. These placements emphasize the typical sagittarian traits: good humor, positive outlook on life, and much self confidence needing

restraint to keep from over extension. The practical abilities denoted by Venus and Jupiter in Earth signs will be largely overshadowed by the idealistic, generous sagittarian emphasis. These individuals will do well to cultivate friends of less enthusiastic nature to check their own over-confidence.

Nov. 23-25, the Moon in Capricorn gives a wonderful ambition and a cautious, practical, common sense to provide a channel for the sagittarian idealism. Success in business or applied philanthropy may be expected from such a blend of influences. At times, these individuals may find their moods changing from overly optimistic to overly skeptical, with loss of faith in the workability of their own visions.

Nov. 25-27, the Moon is in Aquarius. Both Aquarius and Sagittarius are signs of intuition. Aquarius blends a tendency to scientific thinking and inventiveness with the abstract, philosophical Sagittarius. This results in very idealistic individuals who possess very rapid, intuitive minds capable of emotional balance, impartial judgments, and concern with progressive movements in science, law, and social services.

Nov. 28-30, the Moon is in Pisces. Sun and Moon, both in signs influenced by Jupiter, easily promote a childhood surrounded by loving, and sometimes over protective, parents. With such strong, expansive influences, tendencies to over indulgence must be guarded against, especially in food and drink. The moods of such a combination are generally optimistic, but the great sensitivity, unrealistically high expectations, and an imagination which can lose itself in fantasy, can lead to feelings which range from sublime heights to deep depressions. The feelings are deeply devotional in nature and may find expression in poetry or writing. Nursing and other medical fields are professions frequently noted for these placements.

Nov. 30-Dec. 2, the Moon is in Aries; Sun, Neptune, Mercury and Mars are in Sagittarius and Saturn is in Leo, making one half the planets in fire signs. The ardent, pioneering enthusiasm of these individuals should be evident in all they do. As Saturn

in parental sign Leo is well aspected, the capacity of these children to adjust to a stable restraint is probably greater than is typical of fire signs, leading to general harmony in home life. Fire is enthusiastic and warm, but typically not closely intimate either as children or adults. These individuals will be easily inspired to begin projects of any progressive nature, but will often need to exercise more patience than is their natural liking but which they possess, as denoted by Saturn trine Sun.

Dec. 3-5, the Moon is in Taurus. This combination is another of idealism expressed concretely. However, both Moon and Jupiter are in Taurus bringing out the pleasure loving side of Sagittarius to the degree that moderation in the physical appetites would be an invaluable lesson to be learned in childhood. These individuals will tend to be good providers, lovers of the home and family, and in general will be liked by everyone for their polite, warm-hearted approach and generosity to their fellow man with time and money.

Dec. 5-7, the Moon is in Gemini. This position intensifies the mental side of Sagittarius. A book will never be far from their hands, nor will the restless mental nature allow travel plans to be far from their hearts. The Gemini-Sagittarius combination can produce so many thoughts that vacillation is likely, denoting the need to cultivate detached, impartial judgment, because feelings masquerade as thinking. Their nervous minds never rest and require the deliberate cultivation of a relaxing pastime.

Dec. 8-10, the Moon in Cancer brings out the sympathy and protectiveness of Sagittarius. The imagination is adept along abstract, philosophical lines, and given to feelings of devotion. Yet Sagittarius, one of the dualistic signs, easily finds expression for its love of pleasure in the enjoyment of home life, comforts, and food when focused through Moon in Cancer. Here, again, a restless nature and changeable moods promote love of travel and ability to be at home in many cultures.

Dec. 10-12, the Moon is in Leo. This

is, again, a strong fire sign emphasis. Leo is a fixed sign and contains persistent Saturn, denoting that the abstract mind of these sagittarian children will be persistent in penetrating their particular interests; possibly law and government. The need for affection is great, but their love of freedom may keep them from expressing much intimate affection or being drawn into close associations, preferring intellectual exchanges and many acquaintances.

Dec. 12-14, the Moon is in Virgo. These children, like their Gemini Moon brethren, may have many ideas, and difficulty making up their minds. However, they are very analytical, love knowledge, and the Virgo influence offsets the superficiality of Sagittarius so that these children seek to know a subject in great depth and detail. Both Virgo and Sagittarius like serving, thus a profession where they can satisfy this urge to assist others in diet, medical, legal, or other guidance will be easy for these individuals. Here again, as with Gemini Moon, the mind is very restless and has a detrimental effect on the health if the nervous habits are allowed to keep the mind engaged upon worries or work when it should be calmed and rested.

Dec. 15 and 16, the Moon is in Libra, the symbol of balance and justice. This blends well with Sagittarius' love of law and would be ideal for a judge. These children may be very outgoing and sociable, having great need for the company of others. They will probably be well-liked as they seek harmony and peace as their ideals. They may be drawn to marriage, but their very seeking for an ideal mate might be the bar which keeps these individuals free and ever seeking afar for an unobtainable ideal.

Dec. 17 and 18, the Moon is in Scorpio. Sagittarius love of philosophy, ever deepened by the occultly oriented imagination of Scorpio, produces deep thinkers who have an unusual degree of intuitive insight into the motives and feelings of others. The saturnian influences through Leo, the heart, and upon Venus love and Mercury mentality, should all combine to give a soul

aspiring to master the indulgent side of Sagittarius. The Scorpio Moon position is associated with healing power. Mars' influence by sign on the Moon and by conjunction to the Sun makes for a fearless, calm attitude, quick decisions, and a resourcefulness in crisis. These add to the sagittarian love of medicine a potential for surgery, as well as ability in dangerous professions where protection to others is the motive, as policemen or the military.

Dec. 19 and 20, the Moon is again in Sagittarius, but, unlike the beginning of the solar month, is now the end of the lunar cycle. The Sun is focused near the Sagittarius-Capricorn cusp. This combination denotes the soul striving especially hard to manifest its ideals in concrete ways. There may be intuition of just how much of one's ideas will be accepted by others. The emotional nature should be typically jovial and outgoing, but the end of the lunar cycle denotes that the will is stronger than subconscious personality urges. Thus a person with a reputation for integrity, and a deeply thoughtful, warm-hearted character, results.

The solar month ends the morning of Dec. 21, with the Moon in Capricorn and the Sun in the final degree of Sagittarius. The feelings and attitudes will be typically capricornian: ambitious, sober emotions, persistent, concerned with conventionality and public opinion. The sagittarian influence will assert itself in self confidence, abstract vision, and an underlying influence to be highly concerned with the influence of one's actions upon humanity; also a special concern with practical application of humanitarian ideals.

* * *



THE PLANET MERCURY

(continued from page 551)

of unorganized Mercury. If Mercury is "talk, tell, and communicate," Jupiter is "teach" and Neptune is "inspire." We give information through Mercury but we radiate wisdom -- distilled from our experiences -- through Jupiter to ignite the latent Wisdom of our younger brothers and sisters. Through Neptune we ignite the souls of people and this ignition can only be radiated from a consciousness that is centered on true perception; this perception, in turn, is evolved from the constructive exercises of Mercury. The upper octaves of Mercury, when congested, represent potentials for "perversion of truth;" when they congest Mercury, the faculty of intellectual organization is tampered with through subtle false concepts that have been guilt in past incarnations. All conditions represented in a chart by congested Jupiter and Neptune represent a need to gain truthful information from facts that pertain to those conditions and experiences; that means, use Mercury objectively, unemotionally, and concisely.

Facts, not beliefs, statements, not implications, and proofs that are realizable, not just blindly and credulously accepted through mental laziness, are the Mercury correctives for Jupiter and Neptune congestions. The base of the mutable cross is formed by two Mercury signs to give reliable foundation to the truthful realizations of Jupiter and Neptune; they, in turn, are to provide scope on more and more abstracted octaves for the exercise of the Mercury faculties. We understand a literal picture, then a word, then a number, then a symbol, then a concept, then a principle, and then an ideal. To understand the nature of ideals (Neptune) is the flowering of the Mercury-potentials, because in ideals is found the esoteric reality of all manifested life.



NEWS

COMMENTARY

Electronic Eyes

In normal vision, the lens of the eye focuses images on the nerve cells of the retina and a picture forms in the visual centers of the brain. For the permanently blind, however, this visual pathway has been obstructed, usually because of damage to the retina or optic nerve. So a team of California scientists has devised an electronic device that will simply bypass the faulty visual system. With this assistance, the blind are able not only to navigate with ease through crowded rooms and perform delicate tasks with their hands, but can even make out some of the fine detail of objects placed under a microscope.

The electronic system was one of three promising experimental visual aids described last week at a seminar sponsored by Research to Prevent Blindness, Inc., in Reston, Va. It is the product of long-term research in visual simulation directed by Paul Bach-y-Rita and Carter C. Collins at the Institutes of Medical Sciences in San Francisco's Pacific Medical Center.

At the heart of the system are a battery-powered camera, small and light enough to be worn in the frame of a pair of glasses, and an array of more than 1,000 electrodes sewn into an elastic garment that fits over the abdomen. The camera transmits visual images to a "commutator," worn over the garment, that converts the images into electrical impulses. When impulses reach the electrodes, the wearer feels vibrations on his skin. These produce a pattern conforming to the shape of images picked up by the camera. In other words, the TV camera replaces the normal lens and the skin of the abdomen serves as the retina. Through a control on his chest, the user can adjust the intensity of skin sensations and "focus" on objects around him.

Wearers of the device can quickly learn to recognize dozens of common objects, from telephones to drinking glasses. Because the unit affords an 80-degree field of view, users can navigate

with ease between tables, chairs and other obstructions in a room. The feel of images moving along both sides of the abdomen simulates for the blind person the changing perspective that a sighted person sees when he walks between objects, and this helps him steer a clear path. . . .

Researchers have also developed a comparable stationary system that helps the blind perceive objects in considerable detail. In this device, the camera is attached to a microscope. Instead of wearing the electrode pack, the user presses his abdomen against a bench-model array of stimulators. After three months of practice, William Gerry, an engineer in the laboratory, learned to assemble small components at a nearby electronics plant as quickly and accurately as the average sighted worker on the assembly line. Blind students have been able to perceive the veins in a fly's wing under the microscope.

This stationary device, researcher Collins predicts, may be ready for wide-spread use within a year or two. The portable system, however, requires much further refinement and will not become available for several years. . . .

Developed by Raymond Kurzweil of Cambridge, Mass., another machine consists of a desk-top reading unit and a small keyboard. The user places the printed page face down on the glass top of the unit and a camera scans it line by line, converting light into electronic signals — much like a photocopier. A miniaturized computer groups letters into words, figures out how they should be pronounced according to a preset program, then produces speech sounds. The result is an eerie but easily understandable metallic voice that can read up to 160 words a minute. Should the printed material have been placed upside down, the machine utters gibberish and the user can quickly correct his mistake.

The machine is programmed to read most common type styles, and at the push of a button, the user can repeat or skip passages, or mark a point on the page he wants to return to later. Confronted by an unfamiliar word, he can ask the machine to spell it for him letter by letter.

Since only about 300 new books are put into Braille and 900 transcribed on tape each year, this equipment will permit the blind a far wider choice of reading material than they now have.

Eleven of the machines are now being built for testing with grants from the Department of Health, Education and Welfare and the National Federation of the Blind. While the bulky prototype costs \$50,000, Kurzweil expects the machine to sell for about \$5,000 within a few years. It will eventually be as portable as a briefcase.

Newsweek, May 24, 1976

Electrical and mechanical devices to help the blind "see" are being developed at a gratifying rate. Although some years evidently still must pass before these contrivances will be readily available and easily affordable, research and developments to date are most encouraging.

New Device Lets Blind 'Hear' Words

Dr. Paul Hegstad, a physiology professor at the University of Texas health science center, is legally blind, but a new machine allows him to read by "hearing" individual letters and words.

Hegstad, 33, lost his sight 18 months ago because of diabetic retinopathy, a degeneration of the retinas.

He can distinguish between light and dark and the general shapes of furniture and people — but not the details.

However, by using the new electronic device Hegstad will be able to read without using braille.

He is learning to use a machine about the size of a small flashlight which is connected to a battery case he wears around his neck.

Similar to sonar operators who perfect the sorting of underwater tones and can easily tell the sound of a submarine from a whale, Hegstad is memorizing the sounds of individual letters and words.

At one end of the device are 10 photoelectric cells, each connected to a tone generator.

Each letter transmits a distinctive sound pattern that he hears through earphones and he also "hears" small letters and capital letters, regular type and italics. Each earphone picks up five tones.

Hegstad now reads six or seven words a minute and hopes to reach 60 or 70. Speed reading in braille, he said, can range to more than 100 words a minute. But he said the new system allows him to read labels on cans and other items not printed in braille.

"Eventually I will hear the 100 most common words such as 'the,' 'and,' 'of' and others as recognizable total sounds rather than as individual letters in a word," Hegstad said.

Los Angeles Times, April 4, 1976

This interesting news item marks another advance in the way in which man is learning to overcome his obstacles. It should offer hope to many people afflicted as is Dr. Hegstad.



Town Raises Insects to Fight Mosquitoes

Shunning the use of pesticides, residents of this coastal resort town are raising dragonflies — some of them in backyard bathtubs — to battle the mosquitoes that plague the area each summer.

Brent Marriner, head of Wells' Chamber of Commerce, said last week that citizens had raised \$1,860 in individual contributions to buy 12,000 immature dragonflies from a Massachusetts biological supply house.

Marriner, who is coordinating the experiment, said the dragonfly larvae, or nymphs, feed on mosquito larvae that breed in salt water estuaries and still ponds surrounding the town. When fully grown, the dragonflies will be able to eat their weight in mosquito larvae in just half an hour, he said.

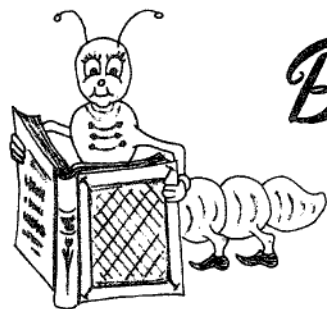
Marriner said the idea of purchasing dragonflies was adopted at a town meeting earlier this year.

Marriner said he believes the town is the first in the nation to attempt such a project on a large scale, adding, "There's not a dime of government money, not even a grant."

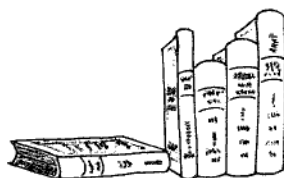
He said an informal survey would be conducted at the end of the summer to determine the success of the experiment.

Los Angeles Times, May 23, 1976

It will be interesting to learn of the results of this experiment in mosquito control. If it proves feasible — and natural means of pest control are certainly to be preferred over artificial means — it may well be emulated wherever mosquitoes are a problem.



Book Review



"Paths Through the Forest A Biography of the Brothers Grimm"

Paths Through the Forest - A Biography of the Brothers Grimm, by Murray B. Peppard, Holt, Rinehart and Winston, New York, 1971.

Grimms' *Fairy Tales* are familiar to almost everyone, but relatively few people are aware that the Brothers Grimm, pivotal figures in the German Romantic Movement of the nineteenth century, also made remarkable and lasting contributions to German scholarship, particularly in the field of language and literature.

Jacob and Wilhelm Grimms' singular devotion to and enthusiasm for their linguistic heritage inspired them to collect and publish fairy and folk tales and to unearth long-forgotten legends and epic poems. These activities could not have proceeded without a close study of older forms of the German dialects -- a study which eventually resulted in Jacob Grimm's epoch-making *German Grammar*, which presented, for the first time, an historical and descriptive grammar of all known German dialects. As a result, "the path of German philology was set for the nineteenth century."

The Brothers Grimm also conceived and collaborated on research for the initial volumes of the monumental *German*

Dictionary, eventually a 32 volume compilation not completed until 1960. The influence of this undertaking far transcended German boundaries; the format and principles of the *Oxford English Dictionary*, for instance, owe much to the Grimms' pioneering labors.

From the occult point of view, the story of the Brothers Grimm is the story of Race consciousness at its best. Jacob and Wilhelm were staunch "all German" patriots at a time when Germany was still divided into small principalities and kingdoms. They were active in support of constitutional reform and greater individual liberty while remaining loyal to the monarchical principle. However, their prodigious service to German political and literary life was, in fact, to an *ideal* community, and their contribution was to the spiritual wealth of the nation, not to the practical forms of governance.

They viewed the varied German cultural heritage as a whole, and related it to the entire Germanic past. In the great German cultural contributions, they saw a divine hand at work and felt, as well, a reverence for what the mind of man can create. They epitomized some of the best of the German middle class values of the

period -- most significantly a sense of duty and devotion to the work ethic. "Work was a positive, almost religious value in itself for the Grimms."

Consciously or unconsciously, the Brothers Grimm understood the sacred nature of language. Jacob called it a "natural miracle" and said: "The Creator gave us as precious gifts. . .the power to think and . . .power to speak, but we do not think until we use that ability and we only speak by learning language. Thought and speech are our property on which the developing freedom of our nature rests. . ."

Jacob also understood the true nature of mythology as the repository of divine truths: "I find repugnant the arrogant view that the life of whole centuries was absorbed in gloomy, joyless barbarism; that would be contrary to the loving kindness of God, Who. . .at all times gave man the consciousness of a higher divine guidance. . . . In our heathen mythology there appear in purity and vigor those ideas which the human heart needs most and by means of which it maintains itself."

We recommend this excellent biography, by the Chairman of the German Department at Amherst College, to anyone interested in the Brothers Grimm, the German Romantic Movement, and the development of folk lore and linguistics in general.

* * *

SEVENTH COMMANDMENT

(continued from page 547)

In true partnership, reached not only through pure love but also through intense desire, the wavering uncertainty of incompleteness and imbalance comes to rest in equilibrium. Such partnership, such marriage, the union with our Higher Self, is our seventh day of creation, our day of rest. There we find that portion of ourselves without which we are incomplete.

And in this completion and wholeness we approach the altar of creation.

The seventh Commandment does not forbid the approach to the altar of creation; it forbids the self-centered, possessive, pleasure and power-seeking approach, for that in every way is adultery. In committing adultery, the poisons of impure desires are not eliminated, but react on the kidneys. For this purpose — to heal the kidneys — the seventh Commandment was given. Selflessness heals the kidneys. Selflessness never commits adultery. Self-centeredness always commits adultery. Adultery never acknowledges God, but makes a God of self. Purified emotions help us to find God.

The seventh Commandment for the New Age reads: Purged of self-seeking, thou shalt find thy rest in bliss and ecstasy.



STELLIUMS

(continued from page 553)

new Moons.

The comments on the five children born within a few days of the February 5 new Moon range from "popular, delightful, good looking" to "way up in gifted range." Only one is seemingly withdrawn, although not with great problems but with a typical 12th house urge to seclusion which, according to the chart progressions, will be modified toward greater openness later in life. Of the five charts, three have the six inner planets other than the Moon placed in Aquarius and in various houses. This should allay fears parents have that their children may be seriously unbalanced by having a strong concentration of planets in a sign or house.

READERS' QUESTIONS

"Insensitivity" to Death

Question:

When I was young, my father was caretaker for a graveyard. One of my chores was to cut the grass there. I saw a lot of death, including the death of three of my mother's own children. I am afraid I have developed an insensitivity to death, and wonder if the time I spent in a cemetery as a youngster has had a harmful effect on me.

Answer:

Death is, in truth, a *re-birth* into spiritual worlds and, as such, a matter for rejoicing rather than mourning. Death brings release from physical confinement and, especially for old and sick people who have been forced to live in inadequate physical vehicles, it is a blessing. The death of children, discussed in the *Cosmo-Conception* on page 118, is also a blessing, even though, at the present time, bereaved parents, not yet understanding the reason for the loss, find it hard to bear.

We do not know how your "insensitivity" to death manifests, but it is very likely that your response to the fact of death is, simply, that it is a normal, natural occurrence. Certainly we should surround both the departed Egos and their loved ones left behind with our prayers and good thoughts, but death is nothing about which to get "morbid."

As far as the time you spent in the graveyard of which your father was caretaker is concerned, since you were working there for a specific, and necessary, purpose, and did not spend time there merely to satisfy idle or sensational curiosity, it is not likely that any unfavorable or abnormal reactions or feelings would have resulted.

Creation of a Solar System

Question:

Would you please explain as simply as possible how God creates a solar system?

Answer:

Perhaps the simplest method would be to take it by steps, as follows:

God seeks an appropriate place in space.

He fills it with His aura, permeating it with every atom of His life, thus awakening the activity latent within each atom.

God draws from the Cosmic Root Substance outside His sphere to make it denser in His own sphere.

He then sets the material within His sphere in order.

He pervades every part of His system with a different modification of His consciousness.

He sets the Cosmic Root Substance into varying rates of vibration, which constitute divisions or regions.

The process of creating worlds is not instantaneous at the beginning of a Day of Manifestation. The highest worlds are created first — and are also the last to be eliminated. When a world has served its purpose, God ceases the particular activity within Himself that brought it into being and sustained it.

Varying angles of inclination of the axes of the atoms in respect to each other, and the measure of their vibrations, form different combinations. Each cosmic plane has a different measure of vibration. form different combinations. Each cosmic plane has a different angle of the atom and a different measure of vibration.

Dealing with Cockroaches

Question:

I have been using an ecological insect killer which is not harmful to people or pets in my apartment. It does kill the cockroaches, but there are always more of them. Is it wrong to kill them? What should I do?

Answer:

In *Questions and Answers* Vol. 1 (questions 164 and 165), Max Heindel points out that bacilli and disease-bearing insects are largely the results of man's evil thoughts and unclean habits.

Although we may rid ourselves temporarily of disease germs and so-called "insect pests" by sanitation and other material devices, however, the only permanent solution lies in changing ourselves within -- in learning to love all our fellow beings instead of fearing and hating them. When we learn to think and live purely, unselfishly, and compassionately, according to natural law, we will no longer be bothered by these creatures.

In the book *Kinship with All Life* by J. Allen Boone, Mr. Boone tells how he once returned home to find his back porch and kitchen swarming with ants. Suppressing at the last moment his initial urge to poison them, he mentally addressed them, telling them they were in the wrong place and asking them to leave or face the consequences. He then went out, and returned several hours later to find all the ants gone. He was never again bothered by ants.

This example, of course, represents the ideal, but it shows that it is possible to control marauding creatures with love and with the power of thought, rather than by killing them. True, not many human beings have as yet advanced to this point, but in time all will.

We cannot condone the taking of life,

but at the same time, we are well aware that your predicament is very real and troublesome. Your statement that, although you manage to get rid of some cockroaches with the ecological killer, "there are always more of them," is revealing. Poison may be ridding you of individuals, but it evidently is not taking care of the problem. Perhaps an approach such as that used by Mr. Boone *would* take care of the problem.

Obviously, you cannot live in a place overrun by cockroaches, and if poison is, temporarily, the only method of control perhaps you will find it expedient to continue using it. Nevertheless, killing is not the ultimate answer. Eventually all mankind will learn to solve problems, whatever they may be, only with methods based on love and selflessness.

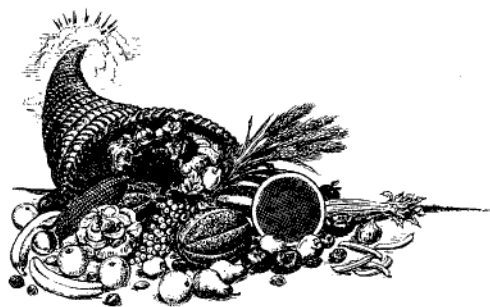
Differences Among Worlds

Question:

The Philosophy makes a distinction between the Physical and the Desire World. But are they really different? Can inertial force be separated from the material which manifests it? Doesn't the final resolution of all Physical World substance render nothing but oscillating energy functions of variable frequency and amplitude?

Answer:

The Western Wisdom Teachings posit that matter is crystallized Spirit — the higher the World, the less crystallized is the substance of which it is composed. Ultimately, all rests in Spirit, and to that extent, of course, it is possible to argue that no *ultimate* differences exist among the various Worlds. Nevertheless, manifestation is important; no Being, however advanced, can function in a World unless he possesses a vehicle made of the material of that World. The distinctions between Physical World and Desire World (and among all the Worlds) are real and significant.



NUTRITION and HEALTH

Tofu

Tofu, an oriental food virtually unknown in the United States several years ago, is rapidly gaining in popularity. This versatile paste, made from soybeans, is proving itself a highly nutritious, delicious, and ecologically viable substitute for meat and cheese.

Soybean protein is of a particularly high quality and quantity. The amino acid pattern in tofu is similar to that of milk. Soybeans contain an abundance of lysine, an essential amino acid deficient in many grain products. Most grain products, on the other hand, have protein properties in which soybeans are weak. Thus tofu served with grains such as whole grain bread or rice becomes part of an excellent, highly nutritious, protein combination.

Tofu contains only 150 calories per half pound. It is low in saturated fats and cholesterol, an excellent source of calcium, and a good source of other nutrients such as iron, phosphorus, potassium, sodium, the B vitamins, choline, and fat-soluble vitamin E. In addition, unlike many high-protein foods, tofu has an alkaline rather than an acid composition. It is easily digestible.

Advantageous, too, is the fact that tofu is relatively free of chemical toxins. It needs no additives or artificial preservatives and, since soybeans rarely need spraying, it has little, if any, pesticide residue.

Tofu is among the most versatile of

foods — so versatile that it can serve as an ingredient in the entire spectrum of foods from appetizer through dessert. This versatility is amply indicated in an unusual publication, *The Book of Tofu*, by William Shurtleff and Akiko Aoyagi (Autumn Press, Inc., Box 469, Soquel, CA 95073, 1975). In addition to general nutritional, ecological, and purchasing information about tofu, the authors give directions for making it (although it is becoming more readily available in health food stores and many supermarkets) and present a collection of 500 recipes centered around this valuable food.

The United States now produces approximately two-thirds of the world's soybeans. More than 90% of all the non-exported soybean protein from the United States crop is used as feed for livestock — most of which, then, is eventually consumed as meat.

As is stated in *The Book of Tofu*, however: "The 47 million tons of soybeans harvested in 1973 is enough to provide every person in the United States with 165 pounds of pure, high-quality protein. If all of this protein were used directly as food — in the form of tofu, for example — it would be sufficient to fulfill the average adult protein requirement of every American for about 3 years! And if the protein obtainable from one year's harvest of America's soybeans were distributed equally among all people on the planet, it would

fulfill about 25 percent of their yearly protein requirements, according to even the most conservative Western standards."

Surely, tofu is a food worth investigating!

Gallstones

The painful ailment, gallstones, accounts for a large proportion of hospitalized patients. A gallstone is defined as "a concretion, or calculus, formed in the gall bladder or biliary passages." Symptoms of the ailment range from sharp pain high in the abdomen, nausea, vomiting, and rapid heart-beat, through lesser symptoms of bloating, belching, and abdominal discomfort. It is possible, also, to have gallstones that produce no symptoms.

Dr. Kenneth Heaton, a British physician, devotes a chapter of his book *Refined Carbohydrate Foods and Disease* (Charles C. Thomas, publisher) to this disease. He has found that, as is true also of diseases such as cancer, diabetes, heart trouble, and various digestive ailments, gallstones are almost unknown among primitive peoples. Only in the more "civilized" societies, riddled with both industrial pollution and refined, non-nutritive foods, are these diseases a disturbing factor.

Improper diet, believes Dr. Heaton, has considerable bearing on the formation of gallstones. "The big post-war increase in gallstone frequency in Europe was associated with a steady decline in the consumption of bread, potatoes and oatmeal (starchy and more or less fibrous carbohydrates) and steady increases in the use of fiber-free sucrose. At the same time, the incidence of obesity increased."

The doctor believes that "the main cause of excess energy intake (calories) in civilized societies is the consumption of fiber-depleted foods, especially sucrose. If this is so... then sucrose must be considered as a major cause of oversecretion of cholesterol in bile" — the basic cause of gallstones.

After volunteers in an experiment were given 33 grams of bran, an excellent food-

fiber source, daily, the cholesterol-forming substance in their bile fell off by half. Six patients who already had gallstones were fed about two ounces of bran daily, and the cholesterol content of their bile was reduced by half. "These studies suggest that a high-fiber diet may lessen the risk of gallstone formation," posits Dr. Heaton.

Lecithin, found abundantly in soy beans and eggs, may also be helpful in preventing gallstones. Researchers believe that lecithin, an emulsifier, may prevent gallstones by keeping the cholesterol of the liver emulsified so that it cannot form stones.

On the basis of these findings, then, it seems likely that a diet high in fiber and lecithin, from which refined sugar has been eliminated, would be of very real help in preventing gallstones.

* * *

From the Rosicrucian Fellowship Vegetarian Cookbook

Carob Nut Cookies

2/3 cup pastry wholewheat flour
1 tsp tartrate baking powder
1/2 tsp vegetable salt
1/2 cup butter or shortening
2/3 cup raw sugar *or*
1/3 cup raw sugar *and*
1/3 cup honey (unfiltered)
2 eggs
8Tbs carob powder mixed with
1Tbs melted butter
1 cup chopped nutmeats
3 Tbs milk

Cream shortening and sugar until well blended. Add eggs, salt, vanilla, and carob powder containing melted butter; beat vigorously. Sift baking powder with the flour; add flour and nuts to the mixture. Spread batter in a 9x9" pan lined with waxed paper. Bake for 30 minutes at 350 degrees F. Cut brownies before they have cooled.

Old Fashioned Fruitcake — 5 Pounds

- 2 cups sifted flour, unbleached
- 1/4 tsp baking soda
- 1/4 tsp vegetable salt
- 1 tsp cinnamon
- 1/2 tsp cloves
- 1/2 tsp mace
- 1 lb package fruit mix
- 4 eggs
- 1 cup butter
- 1 1/4 cups raw sugar
- 1/4 cup unfiltered honey
- 1/4 cup dark fruit juice
- 3 cups seedless raisins
- 2 cups walnuts, halved
- 3 cups seeded dates, quartered

Mix fruits, nuts, honey, and juice; set aside. In large mixing bowl cream butter, gradually cream in sugar, then beat in eggs, one at a time, beating each in very thoroughly. Add fruits. Sift dry ingredients 3 times, then mix thoroughly with other mixture. Bake in two medium loaf pans or 1 1/2 quart casseroles, greased and lined with well oiled paper. Bake in 275 degree F. oven for about 2 1/2 hours, with pan of hot water on oven floor. Use cake tester to determine when done. Remove from pan to cool, but leave paper on cake.



Fruities

- 1/2 cup graham cracker crumbs
- 4 Tbs powdered milk
- 1/2 cup chopped dates
- 1/2 cup chopped walnuts or pecans
- 3 Tbs orange juice or pineapple juice
- 1/2 cup chopped figs

Mix well and press firmly on waxed paper or greased pan to thickness of 3/4". Cut into squares or mold into balls. Chill. Then roll into graham cracker crumbs.

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- Paris, 5e* — 13 Rue Pascal
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- De biwela* — 2 Windsor Ave.
- SWITZERLAND
- Zurich* — Postfach 836 8021 Zurich



HEALING

An Invitation to Health

If we do not always exhibit the radiant well-being which we should like to express, we may do well to ask ourselves if we are inviting health. We must definitely *invite* health if we wish to possess it, by encouraging the necessary conditions. We must, in other words, endeavor to learn and obey the laws which govern well-being. This applies to each of the vehicles which make up the composite man. The condition of each vehicle reacts on the others, and what affects one will, in time, affect the others.

For physical health, the "invitation" obviously must be couched in terms of eating sensibly, exercising sufficiently, getting enough sleep, and otherwise cooperating with the laws operating on the physical plane. For emotional health, cultivation of a calm, serene attitude is essential. Material science, as well as occult science, has proved that a fit of anger poisons the body. All other emotional upsets are similarly harmful.

For mental health — particularly important, since the mind should be used by man to direct his other vehicles in ways of right living — the invitation implies the use of the will in thinking only positive, constructive thoughts. Thoughts may be used to build a barrier to life-giving forces, or they may become

a foundation of good health. To think kindly, tolerantly, unselfishly, and lovingly, is to invite health-building forces so powerful that only health *can* result.

Equipoise on all levels is a prerequisite to perfect physical, emotional, and mental health. Equipoise can develop only in a climate of studied obedience to natural law and concern with spiritual values. When we have achieved complete equipoise, then we will be able to issue a permanent invitation to good health.

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

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

December . . . 8—15—21—28



Children's Department

On Strike!

Dagmar Frahme

"If you guys go in there again before he agrees to pay you, you're bigger fools than I thought you were," the Ice Fairy was saying as he settled himself more comfortably on a snow drift. "All these years you've worked your fingers to the bone, and what did you get for it?"

"Well," mumbled Clyde, after thinking a moment. "We do have a roof over our heads, three meals a day, and new uniforms each year."

"Big deal!" the Ice Fairy exploded scornfully. "Everybody has that. What do you get extra? You don't get money. You can't *buy* anything."

"But we don't need to buy anything," protested Clyde. "We have everything we need. And our boss is good. He works us hard from July to December, but we have lots of time to play between January and June."

"Oh, you're hopeless!" The Ice Fairy was exasperated. "I don't know why I'm wasting my time with you. Almost everybody in the world is out to get all he

can, but you guys don't have enough sense. All right, then. Be namby-pambies! Don't go on strike. But you'll never get a lot of *things* that way!"

"But we don't need. . . ." began Clyde.

"Wait a minute," interrupted Wellington. "Maybe the Ice Fairy's got something there. I've been wanting a snowmobile for a long time. If we go on strike, he'll have to pay us. And if he pays us, I'll be able to buy a snowmobile."

"Now you're talking!" approved the Ice Fairy.

"Yeah!" agreed a voice from the crowd. "And I'll get a transistor radio."

"And a hockey stick," said another voice.

"And levis," said another.

"Good! Good!" The Ice Fairy sounded eager. "Then you'll do it? You'll go on strike?"

"You bet!" said Wellington. "How about it, guys. You with me?"

"We're with you, Wellington." "Go to it, Wellington." "You show 'em Wellington — we're right behind you,"

came the shouts of approval.

Only one voice disagreed. "You're making a big mistake, guys," said Clyde somberly. "Listening to a rabble-rouser like this Ice Fairy will only get you into trouble. You're not going on strike because you are in need. You're only going on strike because you are being selfish. Don't do it, guys. Don't do it."

"Aw, pipe down, Clyde. We don't need any lectures from you," somebody shouted rudely. "If you don't want to stock up on snowmobiles and transistors and hockey sticks and levis, that's your problem. Don't expect us to do without them!"

"And, Clyde," warned Wellington, "if you try to work while we're on strike, you're going to find pepper in your soup, snowballs in your bed, holes in your uniform, and everything you make at your workbench will be broken."

"That's telling him, Wellington!" said the Ice Fairy jubilantly. "Now you've got the idea. That boss of yours is going to have quite a surprise tomorrow!"

And that is how it happened that, when Santa Claus walked into his workroom next morning, he stopped in his tracks and stared. Not an Elf was in sight. Half-finished toys lay on the workbenches, tools were in their tool kits, and the kiln, the forge, and the stove for making the hot carob drink they had every morning, all were cold.

Santa checked his watch and the clock. It was 9:30. The Elves should have been there an hour ago. Santa scratched his head. "Have you seen the Elves, Mama?" he called.

"The Elves?" Mrs. Claus came in, wiping her hands on her apron. "Why, no, I haven't. I thought it was awfully quiet in here. Where do you suppose they are?"

"I don't know," said Santa, "but I'm going to find out. There's something fishy going on here."

Santa strode out, slamming the door behind him. He went to the pen where the reindeer were nibbling their morning

ration of hay.

"Dasher! Dancer!" he called. "Have you seen the Elves?"

Dasher swallowed a mouthful of hay and looked uncomfortable. "I'm afraid they're on strike, Santa," he said.



"On WHAT?" demanded Santa.

Dasher sighed. "On strike. We tried to talk them out of it. We told them they have everything they need and they are just being selfish, but that Ice Fairy has them so charged up they won't listen to reason."

"The Ice Fairy!" repeated Santa. "I might have known. Here it is December 1 and the toys are nowhere near ready, and that Ice Fairy has to come along and distract them with strike talk."

"I'm afraid they're serious about it, Santa," said Dasher. "They've gotten it into their heads that they need snowmobiles and transistors and hockey sticks and levis, and they're going on strike for money whether it's near Christmas Eve or not."

"Wellington is leading them," put in Dancer, "but I think the Ice Fairy is leading *him* around by the nose. Wellington always did leap before he looked. Clyde is the only one who objected, but he can't work either because they've threatened to put pepper in his soup and snowballs in his bed. He feels rotten about it."

"Yes, Clyde is a good lad," said Santa warmly. "And Wellington has a good head on his shoulders if only he'd learn to think for himself. Someday that Ice Fairy is going to get what's coming to him."

Santa stomped off, muttering to himself. "Snowmobiles indeed! What does an Elf need with a snowmobile?"

Santa found the Elves, all but Clyde, gathered around the Ice Fairy, who was haranguing them from his snow drift.

"You've got to be firm, now," he said. "Santa Claus will try to talk you out of striking, you can be sure. He'll say all sorts of sad things about little kids not getting their Christmas presents, and about how all these years he's never missed a Christmas Eve trip around the world, and about how you guys shouldn't be selfish. Don't listen to him, and don't go back to work till you get what you're after. Money!" The Ice Fairy rubbed his hands gleefully.

"Don't worry," said Wellington. "We know what we want. We won't listen to him."

Sure enough, they didn't. Santa talked to them gently, and he talked to them angrily. He reminded them of the warm beds and the good food and the handsome uniforms that he and Mrs Claus gave them. He talked about how disappointed children all over the world would be if Santa Claus didn't come with his bag full of toys on Christmas Eve. He told them how selfish they were being.



But nothing Santa said did any good. The Ice Fairy sat on his snow drift and laughed openly. Wellington had the good grace to squirm and fidget a little, but he stood his ground. "No, Santa," he said,

"we are not coming back to work until we get money — lots of it!"

"Money!" echoed the Ice Fairy happily. "Lots and lots of money."

And so the days went by. The half-finished toys still lay on the workbenches. The tools still were in their tool kits. The kiln and the forge and the stove still were cold. The Ice Fairy still sat on his snow drift and harangued the Elves, and Wellington still kept saying, "No, we won't go back to work until we get money!"

And then it was December 20 — only four days before Christmas Eve. Santa Claus was desperate. His toy bag was only half full, and he knew he couldn't start his trip unless he had toys for *all* the children.

"What am I going to do, Mama?" he asked Mr. Claus. "This will be the first year I've let the children down."

Mrs. Claus, who had had a funny gleam in her eye all morning and seemed to be very busy in the kitchen, said, "Don't worry, Santa. I think everything is going to be all right. Now, I've invited the Elves in for hot apple juice and Christmas cookies this afternoon. You could help if you'd get a nice big fire going in the fireplace."

"Hot apple juice and — — Mama, have you gone out of your mind?" sputtered Santa. "Hot apple juice and cookies for those — those — those — STRIKERS?"

"Now, Santa," said Mrs. Claus calmly. "You know we always take a little break on December 20, and have hot apple juice and cookies around the fire, and sing Christmas carols. Everyone always has such a good time. I see no reason to cancel our little party this year."

"No reason to —," Santa was having a hard time getting his words out. "But every year before, they *worked*. They deserved a break. This year they haven't worked, and the toys are nowhere near finished, and you're going to have a party anyhow?"

Santa looked at Mrs. Claus suspiciously.

"Has that Ice Fairy gotten to you, too?" he asked.

"No, silly," Mrs. Claus smiled, tweaking his beard affectionately. "That Ice Fairy couldn't get to me. But I *have* invited him to the party, so don't be surprised when he comes."

"Invited — Ice Fairy — you — but —." This time Santa was sputtering so hard he really couldn't talk. But his face was growing alarmingly red.

"It's going to be *all right*, Santa," said Mrs. Claus. "Believe me. And now, do be a dear and get that fire going. I still have work in the kitchen."

Mrs. Claus softly closed the door behind her, leaving Santa incredulous, puzzled, and quite speechless.

Later that afternoon, a group of Elves, looking embarrassed and uncomfortable, gathered at Santa's front door. With them was the Ice Fairy, looking scornful.

"Well, knock at the door!" he ordered impatiently.

Wellington, hesitating, tapped lightly with one knuckle and quickly hid his hands behind his back.

"Oh, you ninnies!" exploded the Ice Fairy, who did a lot of exploding. "What are you pussy-footing around for? If Mrs. Claus invites you to a party, why not take advantage of it. So what if you haven't been working? Nobody forced her to invite you. For Pete's sake, I'll knock!"

And the Ice Fairy knocked, a thundrous pounding that shook the whole house. The door was opened promptly by a smiling Mrs. Claus, who didn't seem to think there was anything unusual about that kind of knock.

"Welcome, welcome," she said. "How nice to see you. Do come in."

"Hi," said the Ice Fairy casually, pushing past her and swaggering into the house. The Elves still hesitated, and only when Mrs. Claus said, "Come on, don't let the cold air in," did they slowly shuffle up the steps.

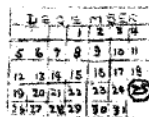
"Take off your hats, you guys," muttered Clyde, and the Elves sheepishly

pulled off their hats as they went through the door.

Inside, the Ice Fairy was looking critically around the living room. "Not a bad layout," he conceded, "but it's not exactly modern. But then, I don't suppose you people spend much for furniture."

Mrs. Claus flashed a warning look at Santa, whose face was getting red again, and said, "Get comfortable, everyone. Why don't you sit right here?" She ushered the Ice Fairy to the best place, right in front of the fire.

Then the others found seats around the fire, but nobody except the Ice Fairy and Mrs. Claus seemed to have much to say. The Ice Fairy went on making critical remarks about the old furniture, and Mrs. Claus chatted gaily about how cold the weather was getting, how nice the fire was, and how she hoped she had made enough cookies. Santa looked annoyed, and the Elves still looked uncomfortable.



"Now, Santa," said Mrs. Claus after a while, "isn't it about time for you to read the Christmas story. You always do, you know."

"Yes, I always do," agreed Santa, "but I must say I'm not in the mood right — oh, all right, all right," he grumbled, seeing the look on Mrs. Claus' face.

And so Santa took the big book from the shelf, and read about how the baby Jesus, who came to bring love to the whole world, was born in a stable because there was no room at the inn, and about how the Wise Men came from far-away lands to worship him, because they knew that, because this little baby had been born, someday all people everywhere would stop being selfish, and be kind and good to each other instead.

A warm, wonderful glow filled the room when Santa finished, and a few Elves even looked a little teary-eyed. "That was beautiful," somebody breathed.

But then the Ice Fairy scoffed, "Sentimental twaddle!"

There was a startled silence before Clyde admonished, "What an awful thing to say! You should be ashamed of yourself!"

The other Elves murmured agreement, and even Wellington looked shocked at the Ice Fairy's bad manners. Santa's face turned red all over again.

Only Mrs. Claus didn't seem to be upset. "Come, now," she said, "surely the Ice Fairy has a right to his opinion. If being kind and good and loving is sentimental twaddle to him, then so be it. Now, how about the rest of us singing Christmas carols. I'll play the piano and Clyde, maybe you can get some music out of that old violin. It hasn't been used since last year when you played it."

So Clyde tuned up the violin and Mrs. Claus sounded a few chords on the piano. Then the songs began. At first, it didn't sound like much of anything, but little by little the Elves got to thinking more and more about love and kindness and Christmas, and less and less about strikes and money and buying things, and they felt more and more like singing and less and less uncomfortable. Soon all their voices were blending loudly with Santa's big, booming bass.

Only the Ice Fairy didn't join in. Folding his arms across his chest, he turned his back on the singers and sat looking disgustedly into the fire.

Finally, after they had sung every carol in the book and some that weren't, Mrs. Claus stopped playing. "You sounded magnificent," she said. "I think you really enjoyed that."

"We did," said Wellington softly. "I feel good now, too. Better than I've felt all month."

"Me, too," chorused the other Elves.

"Uh — look, guys," went on Wellington, "maybe we ought to forget this strike. I mean — uh — we really *do* have everything we need. And Mrs. Claus invited us to the party even though we didn't work. I mean — we've got it pretty good, after all. We don't need snowmobiles and all that stuff. And — and — well — we don't want to disappoint all those kids waiting for Santa, do we?"

"No, we don't," said someone.

"Wellington's right," said someone else. "Let's get back to work."

Grinning broadly, Clyde said, "You guys came around just in the nick of time. If we work twice as hard as usual, and work all night for the next three nights, we might make it."

"We're sorry, Ice Fairy," Wellington said, turning to him, "but there are more important things than money and — hey! Where'd he go?"

The Ice Fairy was gone. His seat in front of the fire was empty. The Elves looked high and low, but the Ice Fairy was nowhere to be seen.

Suddenly Wellington gasped, a look of horror spreading across his face. "Look," he whispered, pointing.

On the floor in front of the fire, where the Ice Fairy had been sitting, was a puddle of water.

"Is that — him?" whispered Wellington.

"It was," said Mrs. Claus softly. "But all his coldness and his iciness and his selfishness couldn't stand up to love and kindness. When you Elves began to think about other people instead of yourselves, and when the feeling of Christmas love came over you, it was all over for the Ice

Fairy. He just melted away."

The Elves gathered around the puddle that once had been the Ice Fairy. Somebody said "Wow!" very softly, but nobody else said anything.

At last, sighing deeply, Wellington turned away. "Come on, guys," he said, "let's get to work."



It was 8 o'clock on Christmas Eve when the last toy was bundled into Santa's bag and the last reindeer was harnessed to the sleigh. Santa strode out of the house, pulling on his long, warm mittens. He inspected the bag and the reindeer carefully, then climbed into the sleigh and tucked his lap robe around his legs.

"Good work, fellows," he said smiling, and reached out to rumple Wellington's hair. "You did a grand job. None of the children will be without toys tonight, thanks to all your last-minute work. Now you'd better have that supper Mrs. Claus has been keeping warm. And then, get some sleep. You've earned it."

With a flick of the reins, Santa gave the signal to start, and soon the reindeer and the sleigh and Santa and his big bag of toys were all out of sight.

In a radio station half-way around the world, an announcer was finishing the evening news. "Ladies and gentlemen," he said with sudden excitement. "I have just been handed a bulletin. Informed sources say that Santa Claus has left the North Pole and is headed this way. Apparently those rumors of an Elf-strike were unfounded. It looks as though Santa Claus is on his way after all."

THE OCCULT SIGNIFICANCE OF GRIMMS' FAIRY TALES

(continued from page 543)

to those who are kind and good. In the end the hero or heroine always does attain the goal. See particularly "The King of the Golden Mountain," "The Raven," "The Water of Life," "The Miller Boy and His Cat," and "The Two Travelers."

The main value of fairy tales lies in their ability to impress the inner feelings or the subconscious mind with occult truths even before the conscious mind is ready to accept or able to understand these truths. Fairy tales thus can help prepare the mind for the understanding of the occult. But even after one has studied occult truths directly and come to believe them, fairy tales may still be of value in helping to keep the feelings working together with the mind, so that one not only believes but also acts as if he believed.



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