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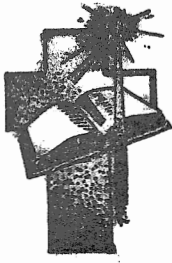
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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

The Rosicrucian Fellowship Magazine

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
JUNE, 1913

February

1959

VOLUME 52



NO. 2

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Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 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 3, 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
OCEANSIDE, CALIFORNIA, U. S. A.

Spiritual Pearls

Excerpts from an ancient Persian manuscript.



LOVE humanity. Honor and praise every soul. If you have not the courage to honor and praise him, then let him pass out of your life.

Remember—there is no saint without a past—no sinner without a future.

See God and good in every face. All the perfections and virtues of the Great Cosmic Intelligence are hidden in you. Reveal them. The Saviour is also in you. Let His Benevolence emancipate you.

Be deaf and dumb concerning the faults of others. Do not listen to gossips. Fortify yourself against the gossip-mongers with virtuous conversation.

Do not let the poisonous germs of religious fanaticism run through your veins. Never argue with anyone regarding his or her religious beliefs. Religious controversies lead to hatred and separation.

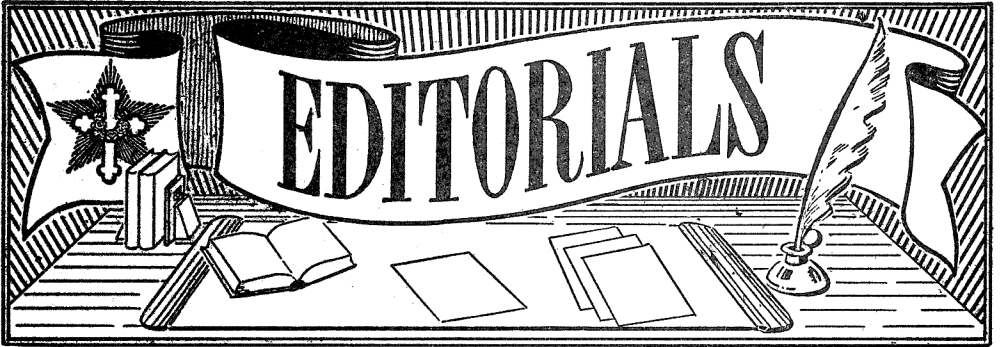
When you have Love and Sympathy for the other fellow, you have the highest type of religion, no matter by what name you call it. Rest assured that the emancipation of the world lies through the nameless God of Love and the nameless religion of Love.

Conquer hatred, malice, envy, personal spite and prejudice with Love.

Do not condemn a single person. Upon the vast sea of Eternity there is room for every sail. In the limitless sky of Truth, there is room for every wing.

Spiritual murder is worse than taking a man's life. See only the beautiful, the artistic, the lovely and the noble.

This is the path to Glory, to Happiness, to Health, to everlasting Prosperity. Let me walk in it during all the days of my Life!



ADAPTABILITY---PROGRESS

ELIZABETH B. SCHRACK

WHAT is meant by Adaptability Does it mean fitness? Or complying with prevailing customs? Or does it mean a gradual working out of one viewpoint into another as a result of careful observation, study, discrimination, and mature evaluation. Max Heindel writes in his *Cosmo-Conception*, page 223:

“In that one word ‘Adaptability,’ we have the great secret of advancement or retardation. All progress depends upon whether an evolving being is flexible, adaptable, and pliable, so as to be able to accommodate itself to new conditions, or whether it is crystallized, set, and incapable of alteration. Adaptability is the quality which makes for progress, whether an entity is at a high or a low state of evolution. Lack of it is the cause of the retardation of the spirit and retrogression of the Form.”

We either progress or regress. There is no standing still in progress—in evolution. New customs, new methods have to be adopted and learned in order to keep pace or to move up into the vanguard. Nothing is ever final. Everything is in a state of flux. We are marching—not to war, but on the long trek of evolution which, as we know, takes on a spiral movement. Every time we complete a circle, a round, it does not close up (it is not finished) but moves on to a higher round so that with Epigenesis (something newly added) we climb ever higher toward matured thinking and behavior, in our goal toward wholeness (holiness).

Where are we on this spiral? And are we moving up? We would like to think so. And, we alone can supply the answer.

The old saying “History repeats itself” is true in the sense that mankind is ever confronted with the basic problems of survival, how to get along with others, how to make the right decisions, et cetera; but different eras, circumstances, individuals, new discoveries, always introduce an unknown factor, Epigenesis (new causes) so that we cannot use the old solutions but must ever approach present problems with new insight. Every problem has an answer, but we have to find it.

By this time much data has been accumulating in the psychological

and psychiatric laboratories indicating that much of man's confusion and despair is caused by trying to solve mature problems with immature, childish minds. Such minds in children may not necessarily be dangerous but when housed in adults who have the power and opportunity to make decisions, the effect can be far reaching and disastrous. History is replete with incidents of this kind. Discussing the confused state of mankind everywhere, G. B. Chisholm, psychiatrist, has said, "So far in the history of the world there have never been enough mature people in the right places." Meaning that never have enough people reached mature adulthood so that what they choose to do is for their own and the common good.

And why does so much immaturity prevail in grown-ups? The answer is that we are still in the nursery stage of knowing ourselves and our motives. Besides, our economic system and social environment may find it profitable to keep us immature. For example, newspapers have found out that shocking headlines draw people's attention, consequently every cross word spoken and every squabble of people in the news, is magnified. In brief, the main appeal of a newspaper is the news it brings of some unfortunate event. There is no denial of a certain amount of cultural value in our papers, but we regret that the former condition predominates and, as a result, arrests our **psychological growth**.

Is the radio a force for raising our mental and emotional level? It is true we have enjoyed great symphonic music, drama, speeches, and news of significant world events, on the air, but such programs have been in the minority. Rather, mediocrity prevails in the scores of daily programs presented. Because the producers and sponsors have found that the majority of people prefer light entertainment with strong emotional appeal, the programs are planned accordingly. In addition, they are so arranged that the mind does not center on an item for more than a few minutes at a time. As a result, the mind springs from news to a popular song, humor, mystery story, and variety entertainment ad infinitum, and without mental strain. Our psychologists tell us that one mark of psychological growth, from infancy into adulthood, is the ability to hold a thought over a longer period of time. The immature mind is never still, moving rapidly from one thing to another. The mature mind, however, is able to maintain a fixed order of thought. Whereas newspaper interests find their profit in publicizing disaster, crime stories and social maladjustments, the radio finds it in broadcasting a constant flow of trivia.

What can we say for the movies and television? Outstanding pictures and programs have been produced from time to time, but here again, they have been in the minority. The production studios have discovered that the many unsatisfied men, women, and adolescents could be attracted to their programs over and over again by offering them paralleling satisfactions, providing imaginary rewards. Here millions of people come to escape from frustration and boredom to enjoy a make-believe world, living in the hope that some day they also will realize their desires; in the meantime, making no effort to find the cause of their frustrations and unhappiness. Observes a wise philosopher: "The road to Happiness must be won by struggle and strife. It is found in the harmony of adaptability, love, and self-discipline." These are mature qualities which we must adopt for progress in our evolution. For the present, unfortunately, these enter-

tainment mediums serve as a sedative for the emotionally immature.

Now we come to the biggest money-making enterprise of all the five communication mediums: advertising. It is indeed very desirable and important to know of the products being produced and where they may be obtained. That is very essential; but when we are continually bombarded from all sides to buy this and to buy that, we are arrested in our psychological growth to the extent that it makes us do too much wanting and never being satisfied with what we have; and wanting for the wrong reason. For instance, we are induced to buy for a multitude of reasons to improve our appearance, to advance our prestige, to outdo someone else, or to conform to some set standard (appealing to the fear of being different), et cetera. We are made to feel that most of our mental, emotional, and social problems are caused by our not having the proper material goods. The emphasis is upon continually indulging the self: get the person to buy something that may enhance his temporal position rather than engaging him in more mature and permanent interests. Until a larger number of us grow up and become aware of these various retarding influences, the advertising field will continue to exploit man's self-indulgence.

These communication mediums can be a very great force for good and aid in developing higher cultural standards. From time to time, pressure is being brought to bear upon them by various organized groups to raise their standards; and as more people join in with these uplifting, progressive ideals, our cultural level will rise.

Many infantile or immature conditions exist because we condone them, but as we, in greater numbers, grow up and put away childish demands and become mature adults, making mature demands, these communication agencies will meet those demands, for their motto is, "to please." They are in business to serve and gladly cater to the wishes of the majority, as therein lies their profit. If we are dissatisfied with things as they are, we may ask ourselves, "What am I doing about it?" And also, "What am I doing to become a more mature (whole) person, to better evaluate mature problems?"

It is now known that maturity is not synonymous with adulthood, nor with a high intellect. Many though grown up on the outside may be childish on the inside. Maturity must be learned; it does not come with bodily growth. Fortunate the child who early in life is taught how to think for himself, to take on responsibility, and to consider not only his own wants but also those of others. These qualities cannot be instilled too early for them to take root and to grow. They are fundamental to later mature development.

The maturity-immaturity theory is a discovery of the 20th century. It is a measurement that now can be used to apply to adult behavior. Fortunately, our inner intelligence is constantly devising ways and means to overcome, or bring in line, our lower, primitive desires which arrest our growth in evolution. Psychological science has matured and aims at man's maturing, helping him to see himself better *as he really is*. This is just another tool that we can, and should use to help us to better understand ourselves and to use as a basis for the all important nightly, self-corrective exercise of retrospection, resulting in the highest potential character development. It is now realized that man is not inherently evil but that

what appears to be so, is merely his immature response to life. To grow up then, is mankind's crying need!

The Christ gave us the highest mature admonition nearly two thousand years ago, to "Love One Another." As we discard our selfish desires and childish behavior, and mature, we shall then be able to follow His concept of life. Psychological science now also prescribes this concept for our bodily, mental, and spiritual well being. Our Rosierucian Temple Service, partly taken from the I Corinthian, Chapter XIII, and of which we give an excerpt, is a constant reminder of this great universal law:

"Love suffereth long and is kind; love envieth not; love vaunteth not herself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, and endureth all things."

As the qualities of flexibility and adaptability are also the most important parts of maturity, enabling us to grow out of one situation into another, we have emphasized at length the need of our growing up, and some of our retarding influences. May we all realize the need for maturing in all departments of our lives: mental, emotional, and spiritual, so that we may be able to better fulfill our mission and contribute our share in the world's work as helpers to the Elder Brothers "in their beneficent work for humanity."

We conclude with Mr. Heindel's wise words on the subject:

"Where Epigenesis is inactive in the individual, family, nation, or Race—there evolution ceases and degeneration commences." (Cosmo-Conception, page 344.)

"Only that which remains plastic and pliable and adaptable for molding into new Forms suitable for the expression of the expanding consciousness; only the Life which is capable of outgrowing the possibilities for improvement inhering in the forms it ensouls, can evolve with the pioneers of any life wave." (Cosmo-Conception, page 337.)



SHOW ME THE WAY

Show me the way to that calm, perfect peace

Which springs from an inward consciousness of right;

To where all conflicts with the flesh shall cease,

And self shall radiate with the spirit's light.

Though hard the journey and the strife, I pray

Show me the way.

—Ella Wheeler Wilcox.



THE PLANETARY RAYS

FRANCES M. HILL

THOUGH man, as spirit is immortal, yet he cannot live in the high realm of the spirit all the time. He must return to the earth which is his school again and again through rebirth in a physical body to learn lessons gathered from experiences on the dense physical earth. These lessons help him to expand his consciousness so that he can be aware of himself as a spiritual being in a world of flesh.

Through many earth lives he has trod in various environments and embodiments to learn the lessons earth has to teach him. The records of these experiences are imperishable and are retained in the superconscious mind. This is the storehouse of the memory reaching back in time far beyond the present life. These records are accessible to every human being who takes the proper training.

God in the beginning saw the fulfillment of His great Scheme, and saw that it was good. Man may wander far from the Divine ideal in his activities but he will ultimately fulfill the nature of his own divinity because he is essentially a son of God.

For the guidance of God's people to the fulfillment of the Divine plan God had many helpers in the past as well as even now, of immeasurable splendor. But the ones that we are concerned with here are the planets.

These planets are known as the Seven Light Bearers. We recognize them as the Planetary Spirits. Each planet is the embodiment of a great and exalted spiritual intelligence, Who is the minister of God in that department of His Kingdom, endeavoring to carry out His Will, the latter having in view the ultimate highest good, regardless of temporary ill. Their names are Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Neptune is also a planet, but according to the Rosicrucian Simplified Astrology which uses a mathematical demonstration to show that Neptune does not belong as yet to our solar system, but is the embodiment of a Great Spirit from the Creative Hierarchies which normally influence us from the zodiac. These Planetary Spirits exercise a particular influence upon the planet which is their embodiment, but have also an influence upon the evolving beings upon the other planets according to the development attained by such beings.

Each planet has a keynote of its own. Thus the physical body each individual inhabits is moulded along the vibratory lines produced by the song of the spheres. The inharmonies which express as disease or discord are produced in the first place by the spiritual inharmonies within the ego. This is the in-

formation given by the horoscope of birth.

Through the horoscope these planets, and the Sun and Moon influence us. The planets represent the driving forces, the aspects indicate the harmony or discord between the planets. They work through the signs of the zodiac which are static and which color and modify the planets according to their intrinsic nature.

The horoscope is the birth chart of a human functioning in the earth life, and reveals the degree and manner the ego has used, and is using the forces called forth by the planet placement and aspect.

An individual is born into an earthy body at the time and in a place selected by the recording angels, who are above mistakes. They see the exact status of each human being. Each human is born into an environment that he individually deserves because of past action upon his environments. Most highly developed individuals may have strongly afflicted horoscopes. The inharmonious aspects are working out in physical trials, disease and struggles which produce a series of problems, in order that the ego may be freed from past unfavorable links.

Man may build character by constructive thought, and good desires help for better opportunities, and right action for better environment. Thus man may build or destroy in any department of human expression, but it is inevitable that we reap what we sow. So we build from life to life. The highest we can attain in one life becomes the lowest step in the next life and from that point we start to build again. And thus we gradually climb the ladder of achievement and further our evolution toward our own true divinity.

In ages long past the only planetary rays which affected mankind as a whole were the rays of Mars, Moon, and Saturn. This was natural for in the earlier stages of man's life times he was not

evolved enough to respond to the greater more spiritual planets. But further along the path of evolution Venus and Mercury came to humanity's aid. The task of Mercury was to help in the development of the mind.

It was the task of Venus to combat the lower emotions of Mars, raise the brutish passions generated under the Mars ray to the more beautiful, softer love ray expressed by Venus.

Humanity even today has much to overcome in the Mars ray to bring his energy under control. The negative martial traits of temper and the lower emotions must be conquered, that the desirable traits of initiative, constructiveness, courage, and enterprise be cultivated and retained. The negative expression of the Mars ray demands all for self. While the Venus ray is willing to give all for the loved ones, even that can become selfish too. For there will come a time in the future when men will be able to overcome the highest stage of the Venus ray which always attaches itself to the thing loved. We love our children or our mates because they are ours, and take pride in their accomplishments and characteristics. This higher standard of love will take in all people regardless of relationship. Love should be the same whether a person is old, young, beautiful or not, and whether he belongs to the white, black or brown race.

This higher ray is the universal love ray of Uranus. The Uranian ray when expressed at its highest is the universal relationship regardless of any distinction.

To help man toward this desired end, the planet Jupiter will extend assistance to man in his climb to express the higher Uranian love. The benevolent Jupiter can teach man love and devotion to all others. And, too, man can learn to be charitable and kind from him. Jupiter has been helping man in this manner during the past years of the Piscean Age. And as man advances he will be eligible to receive more assistance dur-

ing the remaining years of the Piscean Age.

When man has advanced to a point where he can respond to the positive rays of Uranus, the passion of the Mars ray gradually turns to compassion. The Uranian ray of compassion depends upon the ability of the person involved to feel intensely. By love and devotion and a constant contemplation of the Christ, and unceasing efforts to imitate Him and to partake of His suffering, and through an attitude of almost constant prayer, his heart becomes attuned to every other heart in the world. Thus sharing the divine omniscience that binds Our Father in Heaven to his children. By this heart to heart touch with omniscience the person receives the answer to whatever problem is placed before him.

The Uranian quality of intuition developed under the ray of Uranus arrives at the truth instantaneously without the necessity of thinking over the matter or reasoning, he is unable to give anything but the result; he cannot connect the various steps of logical sequence whereby the final result was reached. Through the intensity of emotion his devotion to the Christ brings the downpouring.

The noblest men of all ages, Christian Saints of the most transcendent spirituality have attained their development and spirituality through the rays of this planet Uranus, because of the feeling of oneness with the Divine and with all that lives and breathes in the world.

Thus we see that Mars, Venus, and Uranus mark the stages of the emotional development in man, while the mentality evolves through three stages Moon, Mercury, and Neptune. While man is only amenable to the Moon influence in the earlier stages of his evolution, he was childlike and easily guided by the higher powers, but under the stellar ray of Mercury he gradually became a reasoning being. As such he was placed under the law of cause and effect, made responsible for his own

actions, so that he could reap what he had sown and learn thereby the lessons that human life has to teach him. Being inexperienced, he makes mistakes in whatever direction indicated by the afflictions in his horoscope and consequently he suffers a corresponding penalty of sorrow and trouble. If he does not reason on the connection between his mistakes and his sad experiences growing from them during his earth life, the panorama of life which unfolds in the post-mortem state makes this clear, and leaves with him an essence of right feeling, which is known as conscience.

This conscience keeps him from repeating past mistakes, when the feeling generated becomes sufficiently strong to overbalance the tendency to yield to the particular temptation which caused his suffering. Thus he gradually develops a spiritual conscience which is above and beyond human reason, but which nevertheless is also connected with reason in such a manner that when the result has been reached, the man who has this Cosmic Conscience knows the reason why such and such a thing is and must be, or why he ought to take a certain action. The individual who develops the Neptunian faculty also has the answer to any question immediately and is able to tell the reason why that answer is the proper and right one. The highest human development at the present time is the soul unfoldment which is under taken through initiation and is the result of the Neptune ray through the good configurations in the horoscope.

Individuals respond to all the planets, but because of the diversity of attainments of each individual at this stage, some individuals because of their nature respond to the influence of some planets more than others, some attain advancement through the emotions Mars, Venus, and Uranus, but there are others who are not so constituted to walk that path so they develop the mind through Moon, Mercury, and Neptune. But these two streams of humanity will in time

unite. For the occultist must learn the lessons of deep devotion, and the Christian Mystic must learn how to acquire knowledge by his own efforts without drawing upon the universal source of all wisdom.

Thus we have seen that man is amenable to the planetary rays as he advances through evolution, but the more highly he becomes developed spiritually the less he will allow the planets to dominate him. The mark of the advanced soul is that he keeps the true course regardless of the planetary rays.

The bark of life of individuals is driven upon the rocks of sorrow and suffering, that they may learn to evolve within themselves the will power that finally frees him from all domination by the ruling stars. As Goethe the great mystic, said:

“From every power that holds the world in chains,
man frees himself when self-control he gains.”

So we see that the divine life and light comes to each planet, either directly from the Sun or reflected from the other planets, and as the summer breeze which has been wafted over the blooming fields, carries upon its silent, invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from the Garden of God bring to us the commingled impulses of all the Planetary Spirits, and in that vari-colored light we live, and move and have our being. Truly God infolds all in His Being.

Each individual, as a part of His Being has within himself inherent divine abilities, and just as surely will he develop and manifest these abilities into divine powers. And there will come a time in the distant future when he will stand strong and glorious on the solid foundation of his spiritual achievement through his evolution from a spark to God. A true son of God, worthy of the love and trust of all beings from the lowest to the highest.

ONE YEAR TO LIVE

M. DAVIS

If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten earth a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward;
When I should stand before my Lord,
I think that I would spend each day,
In just the very selfsame way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand;
A mind that tries to understand
A fellow creature when in need;
“Tis one with me — I take no heed;
But try to live each day He sends;
To serve my gracious Master's ends.

MAX HEINDEL'S MESSAGE

The Rosicrucian Christianity Lectures

The Lord's Prayer



MANY people who have thought seriously upon the problems of the higher life have unfortunately forsaken the methods of their earlier days, they have ceased to believe in the teachings of the Church regarding the atonement, the saving power of faith, the efficacy of prayer, and kindred dogmas. While from the standpoint of such people, who are honestly and sincerely seeking for truth, these ideas may seem palpably fallacious, we would nevertheless bespeak for the following views an unbiased hearing in order that they may *then* be judged. Thus viewed, the teachings of the Church will appear in a light probably not heretofore perceived which will give them a new, a grander meaning, more satisfactory to the heart and perfectly acceptable to the intellect.

Many among us have been impelled by Reason to withdraw from the Church, although with a bleeding heart. Intellectual conceptions of God and of the purpose of life cannot satisfy, and our lives have since been barren. That the new light may make it possible for those who still feel the heart's desire for the fellowship of the Church to return and take their places with renewed zeal born of deeper understanding of the cosmic truths embodied in the teachings of the Church is the earnest prayer of the writer and his motive in enunciating the following teachings.

There is one fact very noticeable to

the student of Comparative Religion, namely, that the further we go back in time, the more primitive the race, the more crude is also its religion. As man advances, so do his religious ideas. Materialistic investigators draw from these facts the conclusion that all religions are man-made, that all conceptions of God are rooted in human imagination. The fallacy of that idea is readily seen when we consider the tendency of all that lives toward self-preservation. Where only the law of the survival of the fittest governs, as it does among the animals, where might is right, there is no religion. Not until a higher *extraneous* power makes itself felt can that law be abrogated and the law of self-abnegation come into play as a factor of life, as it does in a small measure in even the most crude religion. Huxley recognized that fact in his last lecture, where he pointed out that while the law of the survival of the fittest marks the animal's line of progression, the law of sacrifice is the heart of human advancement, impelling the strong to care for the weak giving gladly what they might easily withhold, yet growing by such giving.

The reason for this anomaly cannot be found by the materialist; from his viewpoint it must ever remain an insoluble riddle, but once we understand that man is a composite being: spirit, soul, and body; that spirit expresses itself

in thought, soul in feeling, and body in action; and that this threefold man is an image of the triune God, we shall readily understand the seeming anomaly, for by his constitution such a composite being would be peculiarly fitted to respond to both spiritual vibrations and physical impacts.

When we see how little the majority care for the higher life today, we may infer that there must have been a time when man was nearly entirely callous to the spiritual vibrations in the universe. He sensed vaguely a higher power in nature, and being then partially endowed with clairvoyance, he recognized the existence of powers not now perceived, though working as potently as ever.

Man was to be led for his future good, so in order to guide him aright and aid the higher nature in obtaining mastery over the lower nature, the personality, the latter was at first worked upon by *Fear*. To have given him a religion of Love, to have tried moral suasion would have been absolutely useless when the human Ego was in its earliest infantile stage and the animal nature of the lower personality was paramount. The God who is to help such a humanity must be a *strong God* who can wield the thunderbolt and strike with lightning.

When man had been brought a little further along he was taught to look to God also as *The Giver* of all, he was imbued with the idea that if he followed the *Laws* of this God *material prosperity would follow*. Disobedience on the other hand resulted in *famine, war, and pestilence*. In order to lead man up higher he must be taught the Law of Sacrifice, but at that stage man prized material possessions highly, and therefore he was prompted to sacrifice his sheep and oxen *through faith* in the promise that "the Lord will repay an hundredfold," that he who gives to the poor lends to the Lord who always returns abundantly. There was no promise of a heaven, that

was yet beyond man's capacity of appreciation. It was emphatically stated that "Heaven, even the heavens are the Lord's but *the Earth* has He given to the children of men." (Ps.:115-16.)

Next, man is taught to *sacrifice himself for a future reward in heaven*. Instead of performing an *occasional* act of sacrificing a material possession, a bull or a sheep which the Lord quickly restores, it was now required that he should give up his evil desires and by "*continuance in well-doing*" "*lay up treasure in heaven*," caring nothing for material possessions which thieves may steal or moth and rust corrupt.

Almost anyone may for a short time work himself up to a pitch of exaltation where it is easy to lay down all in one supreme act of renunciation. It is comparatively easy to *die* for one's faith, as in martyrdom, but that is not enough; the Christian Religion requires of us the courage to *live* our faith from day to day all through life *by faith in a future reward* in a heaven which is but very dimly adumbrated. Truly, the labors of Hercules seem small in comparison, and what wonder if doubts come to weigh us down with a burden like that of Atlas, robbing us of faith in the beneficent, all-sustaining power of God.

As a matter of fact, whether we know it or not, we live by faith every minute of our lives, and in proportion that we so live, are we happy or miserable. At night we lie down to sleep secure in the faith that no harm will disturb our slumbers, that we shall wake in the morning and be able to go through our appointed tasks the next day. Were it not for that faith, were doubts on the above points to assail, would we dare to lay our heads upon our pillows? could we close our eyes in calm slumber? Surely not; and in a short time we should be physical and mental wrecks, hastened into a premature grave by the demon of doubt. When we go to the store to buy provisions we have faith

in the rectitude of the merchant, we are satisfied that he will give us wholesome viands and not poisoned food. If not, how miserable our lives would be, and instead of enjoying our food, doubt would take away our appetite so that we should be unable to eat a wholesome meal, for even good food would be poisoned by our mental state of doubt and fear, as is well known to physiologists.

By faith we leave our homes in the morning trusting to the law of gravity to keep them in the same place till we return at night.

Very few among us have watched the shadow of the Earth when projected upon the Moon at an eclipse of the Moon and realized that that round shadow is the only positive proof of the rotundity of the Earth, yet everyone says he knows that the Earth is round. He knows it *by faith* in other people's statements. So with the fact that we are traveling through space at the rate of one thousand miles an hour by virtue of the Earth's motion on its own axis, and the still more astonishing, scientific fact that this Earth which appears to be so still and motionless is in reality traveling in its orbit around the sun at the rate of 1,600,000 miles in twenty-four hours. These and many other similar facts which we cannot possibly investigate for ourselves we accept and live by every day of our lives; we call them knowledge and we stake our lives and our happiness upon them by virtue of faith.

It has been said in previous lectures that faith is the force in man which opens up the channel of communication with God and brings us into touch with his Life and Power. Doubt, on the other hand, has a most withering and blighting influence on the spiritual life. That such are the effects of faith and doubt can easily be seen by examining their influence in our daily life. We know how expressions of faith and trust buoy us up and how depressing is the effect on us when we are doubted by others.

The same holds good in the higher realms, as the following incident will show:

When visiting Columbus, Ohio, in 1907, we heard a lecture on "New Evidences of a Future Life," by Professor Hyslop. The writer could not find one single scrap of new evidence nor any thing which has not been adduced in the reports of the Society for Psychical Research in hundreds of similar cases, and wondered why a man like Professor Hyslop, who must know these reports, should call it *new* evidence. The riddle was not solved till a question by someone brought out the fact that *Mr. Hyslop had no faith* in Professor Crook's experiments or in the results of the researches of anyone else for that matter; he was not prepared to believe one iota of which *he* was not personally cognizant, and therefore what he had presented was new, it had been *newly* perceived (by him). But although Professor Hyslop refused to accept the evidence of other investigators he was not in the least backward in asking his audience to accept his testimony as the only reliable brand, and unwittingly he furnished an illustration of his inefficiency as an investigator because of ultra-scepticism when he related how he had one day at a sitting with a medium had a communication from Richard Hodgson and had made an appointment with Mr. Hodgson (who has died) to meet him at another medium's where Hodgson was to give certain communications then agreed upon.

At the appointed hour Professor Hyslop "sat" with the medium and Mr. Hodgson commenced to make his communications. Mr. Hodgson seemed to be entirely unable to answer questions, and Professor Hyslop asked in an irritated tone: "What is the matter with you, Richard? when you were in Earth-life you were always ready enough with an answer, why cannot you answer now?" Then said Professor Hyslop, in telling the story, then came the answer

as quick as lightning—"Oh! every time I get into your wretched atmosphere I seem to go all to pieces." . . . Professor Hyslop's attitude of ultra-scepticism had the same benumbing effect on the communicating spirit of R. Hodgson, as for instance, the mental attitude of an examining board has upon a candidate. If the board has made up its mind that the candidate is a dunce he may be ever so well prepared, he will stutter, stumble, and fail while even the dunce may comport himself creditably if supported by the mental encouragement of the board.

Thus we see that doubt and scepticism have a withering and blighting effect upon the object directed against. while faith opens and expands our mental capacity as sunlight unfolds the beautiful flower, and we can thus understand the necessity for faith in approaching spiritual teachings. Met in that manner they show themselves in a true light, while doubt, higher criticism, or agnosticism wither and wilt the beauty of spiritual conception as biting frost blights the fairest flower. Christ Jesus said: "Whosoever shall not receive the Kingdom of God as a little child shall not enter therein." In that sentence is hidden the key to the proper mental attitude. The grown person when confronted with a new teaching either rejects it offhand because it is something *he* has not thought or heretofore come into contact with, or he accepts it without question if it supports his own theories. He makes his own viewpoint and knowledge the absolute measure of truth whereby he gauges all ideas presented, but however wide his view may be, it must be narrow from a cosmic standpoint.

A little child is unhampered by the limitation of previous knowledge, *its mind is open to all truth*, and it takes unhesitatingly every teaching on faith. Time will bring out the facts to show whether it is true or not and that test alone is conclusive. The pupil of the

occult school cultivates such a childlike attitude of mind, forgetting always when examining a new teaching or investigating phenomena not previously perceived, all else, so as to obviate any bias of mind. Of course, he does not believe offhand that black is white, but he is ready always when a proposition is made to him to admit that there may be a viewpoint he has not hitherto perceived whence an object he thought white might appear black, or vice versa, and that is an exceedingly advantageous attitude of mind, for the man who cultivates it is capable of learning, of increasing his knowledge in the same ratio as does the child which listens rather than argues.

Thus the childlike nature is particularly conducive to the acquisition of the knowledge which is symbolically spoken of as the Kingdom of God, in contradistinction to that ignorance which is the estate of man. Let it be clearly understood that the faith which is required is not a *blind* faith, nor an unreasoning faith which clings to a creed or dogma contrary to reason, but it is an open and unbiased state of the mind which is ready to entertain *any proposition* until thorough investigation has proven it untenable.

In a previous lecture, Prayer was said to be an opening up of a channel along which the divine Life and Light may flow into the spirit, in the same way that the turning on of a switch opens the way for the electric current to flow from the power house into our house. Faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure spiritual illumination. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailing as a glass switch in an electrical circuit. Glass is a non-conductor, a bar to the electric power, and selfish

prayers are, likewise, bars to divine purposes and must therefore remain unanswered. To pray to a purpose we must pray aright, and in the Lord's Prayer we have a most wonderful pattern, for it caters to the needs of man as no other formula could do. Within a few short sentences it encompasses all the complexities of the relationship of God to man.

To properly understand this sublime prayer and to be able to render it understandingly and efficiently, let us briefly state some of the teachings given in earlier lectures.

The Father is the highest Initiate of the Saturn Period.

The Son is the highest Initiate of the Sun Period.

The Holy Spirit is the highest Initiate of the Moon Period.

The Divine Spirit and the dense body of man started their evolution in the Saturn Period and are therefore under the special care of the Father.

The Life Spirit and the vital body started their evolution in the Sun Period and are consequently the particular charges of the Son.

The Human Spirit and the desire body commenced to evolve in the Moon Period and are therefore the special wards of the Holy Spirit.

The Mind was added in the Earth Period and is not cared for by other or outside beings, but is to be subdued by man himself, without any outside assistance.

In the Lord's Prayer there are seven prayers; or, rather, there are three sets of two prayers and one single supplication. Each of the three sets has reference to the needs of one of the aspects of the threefold spirit and its counterpart in the threefold body. The opening sentence, Our Father who art in Heaven, is merely as the address upon an envelope. The student is referred to the chart on page 306 for a key to this prayer, showing diagrammatically the relation between the Trinity, the three-

fold spirit, the threefold body, and the Mind, each aspect of the spirit being connected by a line with prayer specifically suited to its counterpart in the threefold body and addressed to its guardian aspect in the Trinity.

The Human Spirit lifts itself upon wings of *devotion* to its parent aspects in the Holy Trinity and intones the opening incantation, Hallowed be Thy name.

The Life Spirit raises itself upon pinions of *love* and addresses the fount of its being, The Son: Thy Kingdom come.

The Divine Spirit soars with superior *insight* to the fountain head whence it sprang at the dawn of time, The Father, and manifests its confidence in that all-embracing Intelligence in the words, Thy Will be done.

Having thus reached the Throne of Grace, the threefold spirit in man prefers its requests concerning the personality, the threefold body.

The Divine Spirit prays to The Father for its counterpart, the dense body, Give us our daily bread.

The Life Spirit prays to the Son for its counterpart, the vital body, Forgive us our trespasses as we forgive those who trespass against us.

The Human Spirit utters the supplication for the desire body in the words, Lead us not into temptation.

Then all join in a concerted appeal concerning the mind, Deliver us from Evil.

The affix, For thine is the Kingdom, and the Power, and the Glory, forever, are not given by Christ and are not prayers.

Looking at the foregoing explanation from the analytical standpoint, we find that there are three religious teachings to be given to man in helping him to attain to perfection. One is the Religion of The Holy Spirit; the next is the Religion of The Son, and the last is the Religion of the Father.

Under the regime of the Holy Spirit the human race was divided into nations

and peoples segregated by their adherence to one group from fellowship with other nations. Each group was further cut off from the rest because speaking another language. They were all put under certain laws and were taught to reverence *the name* of their God. One people worshiped him as Iao, another as Tao, others as Bel. Everywhere the name of this *Lawgiver* was holy. The method of segregation had the advantage that the Race-Spirit in chief, Jehovah, could use one people to punish another who had transgressed his law, but it has the disadvantage that it fosters egotism and separates humanity in a manner detrimental to universal good. It is an axiomatic truth that what does not benefit all cannot really benefit any. Therefore ways and means must be found to reunite the scattered nations and weld them into one universal Brotherhood. That is to be the work of the Religion of The Son—Christianity. The warring of nations is fostered by the Race-Spirit, but the Christian Religion will eventually unite them, cause them to beat their swords into ploughshares and bring peace and good will on Earth when *the kingdom* of the Son has superseded the tribes and races. Then a still higher religious teaching, the religion of the Father, is to unite mankind still closer. In the Kingdom of The Son there will be a Universal Brotherhood of *separate* individuals having varying interests, but ready to give and take through love, sinking individual preferences for the common good, but when the religion of The Father becomes a fact in life, the self will be entirely submerged in a common purpose, a single will. *The Will of God* will then be done on earth at it is in heaven, where there is neither me or thee, but where God is All and in All.

In the meantime a certain work has to be performed by the threefold spirit upon the threefold body, to spiritualize it and extract the threefold soul.

The dense body is but an irrespon-

sible tool, but, nevertheless, it is a most valuable instrument, to be cared for and prized as a mechanic cares for and prizes a valuable tool. We hold firmly before our mental vision that we are not the body, any more than the mechanic is identical with his tools, or the carpenter is the house. That is plainly evident when we consider that our body is a constantly changing aggregation of cells, while we keep our "I"-identity amid and despite all the changes, which would be impossible if we were identical with our dense body. That body is to be valued and cared for. "Give us our daily bread," says the fourth prayer. Most people eat too much, and for them an occasional fast may be good, but fasting is unnecessary for those who do not feast, but live the simple life from day to day. When the body is over-fed, the spirit may be ever so willing, but the flesh will be correspondingly weak. Therefore, when a young spirit gains ascendancy, it seeks to overcome the lower nature by fastings, tortures, etc., as best exemplified in Hindu Yogis who emaciate the body, causing the limbs to wither, etc., that the spirit may shine.

That is a mistake as much subversive of true spiritual growth as is the habit of overeating. As said, where a man can control his appetite and feed his body on pure food he need not fast, but may give to his body its daily bread.

In Asia, where the laws of consequence and rebirth are commonly known, and clearly enunciated, people readily see that their action will, in time, raise humanity to a state of supernal glory, but it is necessary to the evolution of accuracy of thought, whereby man will, in time, create, that his whole attention should for a time be focused in the dense physical world, and his knowledge of spiritual matters must therefore be curtailed. To attain that end, the leaders of man gave the pioneers of the human race the lethal drink—Wine—and they have forgotten temporarily the above. They have come to look upon

the present life as the only one to be lived here, and are therefore at the greatest pains to make the most of it; thus occidental energy is conquering the material world by leaps and bounds, while oriental lassitude is looking on. In coming ages they will also have to forget for a time and follow our path of conquest.

But as the Western Religion, Christianity, does not teach how a cosmic law makes haste slowly to purge man and raise him to Godhood through many lives, there must be given him a compensatory teaching, or he would despair, for his intelligence tells him his imperfection and forces him to realize the utter impossibility of spiritual attainment in a single life which he is, by force of circumstance, compelled to devote mainly to material pursuits. Therefore, he was taught the doctrine of the *remission of sins*, by faith in the righteousness of the Christ, the Beacon Light of Hope, the "Sun of Righteousness."

It is self-evident that in a universe of law and truth the Great Leaders could not teach a lie to save man from a despair which must inevitably have crushed all spiritual effort if he had had only the teaching of the Law of Consequence which decrees that we reap as we have sown. Therefore, the doctrine of the remission of sins must be a law in nature as much as the Law of Consequence; in fact, it must be a higher law as it is able to supersede the Law of Consequence. Both have a certain scope in human life, and the Catholic Church still teaches the scientific way of obtaining remission of sins when it encourages its members to go over the happenings of the day each evening when retiring, blaming themselves for any wrong deed, substantially as has been taught in our previous lectures where, however, the occult teaching is more clearly enunciated, and the far-reaching effects of this exercise are particularly set forth in Lecture No. 11. The beneficent action of the Law of

Consequence in purging us of evil not repented of and forgiven is also enunciated in the Catholic teaching concerning purgatory, though they mistake by regarding that state as a *punishment*, and fail to see that even if there were a personal devil to torment us while there, the pain he would cause in cleansing us from sin would be analogous to the pain a surgeon would cause in extracting a bullet from a self-inflicted wound; the devil would be no more vindictive than the surgeon.

The vital body being the storehouse of the panorama of our life, our own sins and the wrong we have suffered at the hands of others are there inscribed, hence the fifth prayer, "Forgive us our trespasses as we forgive those who trespass against us," enunciated the needs of the vital body, and be it noted that this prayer teaches the doctrine of the remission of sins, in the words, *forgive us*, and the Law of Consequence in the words, *as we forgive*, making our attitude to others the measure of our emancipation.

"Lead us not into temptation" is the prayer for the desire body which is the storehouse of energy, and furnishes incentive to action through desire. An oriental maxim says, "Kill out desire," and the Orientals furnish good examples of the indolence resultant upon the attempt to do that. "Kill out your temper" is the foolish admonition sometimes given those who lose their temper. Desire or temper is a valuable asset, too valuable to be stunted or killed; the man without desire is like the steel devoid of temper—of no account. In Revelation, while the six churches are praised, the seventh is utterly anathematized for being "neither hot nor cold," a wishy-washy community. "The greater the sinner, the greater the saint" is a true adage, for it takes energy to sin and when that energy is turned in the right direction, it is as much of a power for good as previously it was for evil. A man may be good because he cannot sum-

mon up sufficient energy to be bad, then he is so good that he is good for nothing, like the Nicolaitanes. While we are weak our desire nature masters us and may lead us into temptation, but as we learn to control our desire nature, our temper, we may guide it in harmony with the Laws of God and man.

The guiding power which directs this energy of the desire nature is the Mind, hence the seventh prayer, "Deliver us from evil," is made with regard to the mind.

The animals follow desire blindly and commit no sin. To them there is no evil; that only comes to our cognition by and through the discriminating mind which enables man to see various courses of action and to choose. If he chooses to act in harmony with universal good, he cultivates virtue; if the contrary, he becomes tainted with vice. It should be noted that the much-vaunted "innocence" of a child is not by any means virtue. The child has not yet been tempted and tried, therefore it is innocent. In time, temptations from the desire nature will come to test its mettle, and it depends upon the control of the mind over desire whether it will stand for the right or fall by the wayside. If the mind is strong enough to "deliver us from evil" desires, we have become virtuous, which is a positive quality and even if we fall for a time before we realize our wrong, we acquire virtue as soon as we repent and reform. We exchange negative innocence for the positive quality of virtue.

Thus does the Lord's Prayer cover the various parts of the human constitution and enunciate the need of them all, showing the marvelous wisdom laid down in that simple formula.



The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

Centuries have rolled by since a high spiritual teacher having the symbolical name Christian Rosenkreuz — *Christian Rose Cross* — appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian Religion, and to explain the mystery of Life and Being from the scientific standpoint, *in harmony with Religion*.

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order. Many of these books, dealing with esoteric Philosophy, spiritual astrology, healing, and Bible interpretation, are available in the public libraries all over the country, and may be purchased directly from Headquarters or from numerous dealers handling our publications. *Voluntary offerings from students and the income from sale of Fellowship books largely support the Institution.*

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THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

WESTERN WISDOM BIBLE STUDY

Miscellaneous Interpretations

(Continued)

Confession and Absolution; The Value of Ritual; "I came not to send peace, but a sword."

PART II

REFERENCES: Matthew 10:32-33; I John 1:9; Romans 14:11; 15:9; James 5:16; Revelation 3:5; Matthew 10:34.

Confession and Absolution.—If one thinks of confession and absolution as practised in the Catholic Church, it may be stated that the priest, certainly, has no power to forgive the sins of the penitent, and the practice of confession *by order of a church* is usually but an outward show of penitence, putting one in mind of the prayer of the Pharisee who went into the temple that he might be seen of men.

If, on the other hand, confession is made in the spirit of the Publican, which is the spirit of true penitence, then there is a certain value, for as a little child who has committed a wrong feels conscience-smitten and sorry, so may we feel extremely penitent for our sins of omission and commission.

It is a fact often noticed by kind parents that penitence in silence is sometimes insufficient to the child which feels the need of going to the parent and *confessing its sin*. When the forgiveness of the parent has been obtained its conscience is at rest. So also with the child of God. We sin and we are sorry for our sins; we determine not to commit this or that wrong again but if we confess to someone in whom we have faith,

and get their sympathy and assurance that this wrong will not be held against us, we shall feel easier in conscience.

That was the principle underlying the command of the Bible, "Confess your sins to one another." The one to whom we confess will, of course, be a person for whom we have a profound respect and love, and he or she will stand toward us at that moment as the representative of God in our own higher nature, and we shall feel very much relieved at having received his sympathy. But we shall feel also that the pact we have made with ourselves not to commit the sin in question again has been strengthened by having him as a witness. If confession is made thus, and absolution so obtained, then it has undoubtedly a very beneficial effect.

The Value of Ritual.—At the present time all humanity has evolved so far that they are above law in some effects. Most people obey the law, "Thou shalt not steal," for instance.

Law is a curb on the desire nature, but where occult or rather spiritual advancement is contemplated, the spiritualization of the vital body must also be accomplished. And that is attained by means of art and religion, *in oft-repeated impacts*, for the keynote of the vital body is *repetition*, as we can see by looking at the plants which have

only a dense body and a vital body. There stem and leaf follow each other in upward succession; the plant keeps on growing them alternately. It was the vital body that built the vertebrae of the human spine one after another by constant repetition. And memory, for instance, which is one of the faculties of the vital body, is strengthened and developed by constant iteration and reiteration.

When the Protestants left the Catholic Church they truly left many of the abuses behind, but they also left almost everything of value. They abandoned the ritual which everyone may know and understand regardless of poor enunciation upon the part of the preacher. Knowing the ritual, the laity could send their thoughts in the same direction as the thought of the priest who was reading, and thus an enormous volume of identical spiritual thought was massed together and projected upon the community for good or evil.

Nowadays the congregation in a Protestant church listens to the extemporaneous prayer or sermon of their minister, who usually does not think so much of the spiritual work before him as he does of how he may turn out the most euphonious phrases to tickle the ears of his congregation. They often forget what he has said before they leave the church. Those who go to a Catholic church understanding the ritual are still today able to unite their thoughts in spiritual conclave and keep within memory that which has been gone through. Thus they are every time adding a little to the spiritualization of their vital bodies, while the Protestant church members have been affected only in their emotional natures, and that effect is soon thrown out. The Bible tells us to pray without ceasing and many have scoffed saying that if God is omniscient, He knows whereof we have need without our prayer, and if He is not, He can hardly be omnipotent. Therefore our prayers are not granted, and it is use-

less to pray. But that command was indited from a knowledge of the nature of the vital body, which needs that repetition in order that it may be spiritualized.

As to the use of the Latin language, it is stated in the first chapter of John that "In the beginning was the Word . . . and without it was nothing made that was made." Word is sound. If we take sand or plant spores and place them upon a brass or a glass plate, then take a violin bow and draw it across the edges, we shall produce a sound. That sound will cause the spores or grains of sand to arrange themselves in geometrical figures, similar to the crystals of which all things are composed. *Every sound produces a different formation.* Thus, if a certain sound produces a certain effect which we wish to produce, *we cannot change the sound without also changing the effect.* If we emit a certain sound and say "Deum," then trans-



late *Deum* and say "God," the sound is very different, and as sound produces certain effects upon our invisible bodies, the effects that were produced by the original Latin ritual have been lost to the Protestant churches which changed it into English or dropped it altogether.

"I came not to send peace but a sword."—It is said that the "law and the prophets were until Christ," and there are four steps whereby man lifts himself to God. At first, when he awakens to a consciousness in the physical world and is in the savage state, he finds himself surrounded by other men, who by the very stress of circumstances

are forced to fight for life, men among whom "might is right"; here he learns to rely upon his own strength to save him from the onslaughts of wild animals and other men. But he perceives around him the nature powers, and of them he is afraid, for he knows their ability to kill and his own impotence to cope with them. He therefore begins to worship, seeking to *propitiate the God he fears, by bloody sacrifice.*

Then comes the time when he begins to look to *God as the giver of things*, who will reward him here and now for obedience to His law and punish him instantly for disobedience. This God is a mighty ally against his (man's) enemies but also a powerful enemy, therefore He is much to be feared. Man thus



worships and *sacrifices animals through fear and avarice.*

Then comes the stage when he is taught to worship a *God of Love and to sacrifice himself* from day to day, through his whole life, for a reward in a future state which he is to believe in by faith and which is not even clearly outlined.

Finally man will reach a stage when he will recognize his divinity and *do right because it is right* without thought of fear or bribe.

The Jews had reached the second of these stages and were under the law. The Christian religion is gradually working through the third stage, though not yet freed from the second. All of us

are yet under laws made by God and by man in order to curb our desire bodies by *fear*, but to advance us spiritually from now on we must sensitize our vital body, which is amenable to love, while not at all cognizant of law which governs the desire nature.

In order to prepare this coming state, the priests, who were more advanced than the ordinary people, kept separate and apart from them. We hear in the East that only a certain caste, the Brahmins, were allowed to enter the temples and perform the temple services. Among the Jews, only the Levites were allowed to approach the holy place, and among other nations it was the same. The priests were always a distinct class, who were not allowed to marry among ordinary people. They were separate and apart in every respect.

That was because the leaders of humanity could use only the strain where there existed a certain laxity between the vital body and the dense body. And so they bred these priests and herded them around the temples, regulating their life in every respect. But at the time when Christ was liberated from the body of Jesus and diffused His Being throughout the whole earth, the veil was rent, as a symbol of the fact that the need for any special condition had passed away. From that time on the ether has been changing in the earth. An increasingly higher rate of vibration allows for the expression of altruistic qualities. It was the starting of that enormous vibration which caused the darkness said to have attended the crucifixion. That was not darkness at all, but an intense light which blinded people for the time being until the vibrations slowed down by immersion in the dense, physical earth. A few hours later the radiant Christ Spirit had drawn into the earth sufficiently to restore normal conditions. But gradually the power from within is gaining the ascendancy, and the etheric vibrations are being ac-

(Continued on page 35)



Daily Thought and Guide

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

SUNDAY — February 1

From the 21st of January we have been travelling in the vibrations of the sign Aquarius, which is ruled by Uranus and Saturn. This combination is very just, though seemingly hard. Sometimes the Altruism of Uranus needs the restraining hand of Saturn to guide us into safe channels, for though our goal is high, often we fall very low.

MONDAY — February 2

The child born this month will want to love everybody, but we must learn that being too impulsive does not pay unless we raise our feelings to a high degree of affection for others.

TUESDAY — February 3

Today let us dwell on these words by a famous man: "Never think that God's delays are God's denials. Hold on! hold fast! hold out! Patience is genius." Therefore be wise and be patient.

WEDNESDAY — February 4

This is the time for music—let all mankind join in the heavenly chorus of love and fellowship. Let us tune in and see and hear the harmony of the spheres.

THURSDAY — February 5

Have you ever listened to music so beautiful that you felt lifted out of yourself and tears came to your eyes unbidden? This period of time has been given to us by our starry spiritual beings. When we can truly contact the music of the spheres and have the realization that life is not a humdrum existence but has its moments of sheer joy which overshadows all other sad times. It is our lesson to carry the good over into the bad and dissolve it.

FRIDAY — February 6

In Christianity lectures we read that "the mind was added in the Earth Period and is not cared for by other or outside beings, but is to be subdued by man himself without any outside assistance." This awakes us to the fact that cultivation is as necessary to the mind as food is to the body.

SATURDAY — February 7

There are days when we are tempted to do that which we know we will regret. Now is the time to be quiet and use God's gift of reason and the joy of overcoming and being strong is worth all the pain of the wrong doing. Tests come to all, so never weaken, joys are our wings, sorrows our spurs.

SUNDAY — February 8

Longfellow expresses Sunday thus: "O day of rest, how beautiful, how fair, how welcome to the weary, the old! day of the Lord! and truce of earthly care! day of the Lord, as all our days should be."

MONDAY — February 9

As we watch the planets in their course, we know that they influence us in our daily lives of peace and noise. It is imperative that we find time to be alone and listen to that inner voice saying Peace, be still, to all of our frantic endeavors.

TUESDAY — February 10

If you feel like going on a spending spree today, remember Jupiter and Mars will not help you to make good decisions as they oppose each other. Suppose you heed them and shop another day.

WEDNESDAY — February 11

This should be a better day for making lasting plans for your life. Act wisely, looking ahead for what is best for all around you. As Whittier says: "This day we fashion destiny, our web of fate we spin."

THURSDAY — February 12

"Lives of great men all remind us we can make our lives sublime. And departing leave behind us footprints on the sands of time." This verse leaves us with the thought that, what we do today influences our tomorrow until the end of time. Let us travel slowly and carefully on the road of life.

FRIDAY — February 13

Saturn is called Father Time, and as he holds the hourglass to indicate that time is fleeting, his plans for us are just. He has pleasure in his hands for this day and we will find solutions for our problems.

SATURDAY — February 14

Saturn being a large planet extends his influence over a larger area than some of the others and we feel his effect for a longer time. The lash of Saturn is not pleasant and we chafe, fret and fume often while being held back, yet in the meantime we ripen and are fitted to cultivate soul power by the resistance spiritually engendered by it.

SUNDAY — February 15

God, when He made the earth, gave us four days of rest each month. Looking over the aspects for the planets this month we find different planetary vibrations on each Sunday, and we find Mercury and Uranus twice. There is no chance in nature, perhaps it was intended that we should learn the lessons that Mercury and Uranus have to teach us.

MONDAY — February 16

Looking at the planets as they are on our horizon today, we think of extravagance and waste, buying things we do not need, and this brings to mind a line of Goldsmith: "A wise man should have money in his head but not in his heart."

TUESDAY — February 17

Metaphysical books mention frequently the coming Aquarian Age and the planet Uranus was put into the solar system to send the Uranian vibration to humanity, the need for helping one another. This is a command, and we must obey the injunction "to love thy neighbor as thyself."

WEDNESDAY — February 18

To look forward to a period when our personality is not predominant and our minds are really serene, is to know that the man who possesses dominion over himself is happy, as one who can say every day: "I have lived."

THURSDAY — February 19

Prayer and praise are two things we do not use enough. Prayer is to a man as a garment of peace, which clothes him as a shield, praise is that joy we feel when we realize that no matter how the world goes, God is good to us always, even when we do not see behind the curtain, therefore "Praise Him."

FRIDAY — February 20

To know Astrology is one thing but to know the planets' influence on us is another, to know that a bad day is always followed by a better one, so if we can rise up and try to control the days that go wrong, we know that soon we will receive the vibrations of the good days. "Let us make a game of it and be happy."

SATURDAY — February 21

Sometimes we read the Bible without understanding the meaning of what we read! If we are truly in earnest, the answer will come, we even may find it in the words themselves. Israel is being developed today through the faith of a Hebrew scholar who loved to read his Bible.

SUNDAY — February 22

This is the day of the Sun. We cannot imagine what life would be without it. It is the keynote of our individuality. Plants will not survive without it, nor can we. Let us spend all the time we can in it and thank God for the Sun's beneficent rays.

MONDAY — February 23

We had better get up early today, for we have the Moon ruling our personality being visited by six planets. With all those different vibrations coming our way we better concentrate on the Lord Saturn who will keep the others in check, his vibrations overshadowing all the rest.

TUESDAY — February 24

We will likely feel the influence of the Sun and Saturn, they express everything that happens our way as "Good Luck." But luck is not always handed to us, we all have to earn it. Rejoice that somewhere in the past "we have cast our bread upon the waters and then shall find it after many days."

WEDNESDAY — February 25

On this very busy month many of our planets are visiting each other and in turn visit us. If our solar system could be called the School of Life one might feel that there was a conference of five spiritual Beings sending their rays to test our lessons, such as Love, Devotion, Generosity and others. Taken separately or collectively could we say we are ready for the examination? "Dare we say?"

THURSDAY — February 26

Today the thought we have in mind should be "What can I do to help my fellowman?" In the words of Samuel Johnson: "To improve the golden moment of opportunity and catch the good that is within our reach, is the great aim of life."

FRIDAY — February 27

Those who would attain to any marked degree of excellence in a chosen pursuit must work hard for it. We will never be saved by work; but we must tell you that we will never be saved without work.

SATURDAY — February 28

If there is evil in the world it is sorrow and heaviness of heart.

Take that out, the rest is fancy and dwelleth only in the head of man.

As Shakespeare says, "The evil that men do lives after them; the good is oft interred with their bones."





The Children of Aquarius, 1959

FRANC HAMMER BAIRD

Birthdays: January 20 to February 19

AT 7:20 P.M. January 20th the Sun enters the fixed air sign Aquarius. It will not leave this sign until 9:38 A.M. February 19th Greenwich mean time. Aquarius is the 11th sign of the zodiac, it is a fixed air sign, progressive, helpful and original. This sign produces the most brilliant, ingenious, contradictory, unpredictable members of society. They are preeminently mental and essentially scientific, responsible for much of the world's progress.

Aquarius is co-ruled by Saturn, which gives depth to the mind, and Uranus which gives intuition and foresight and an inclination toward philosophy, art, literature and occult subjects. This dual rulership enables the Aquarian native to correlate the old with the new and is interested in the most modern ideas and has ability to reconstruct the old into new inventions. He is primarily scientific and always eager for the latest scientific news. He is not lacking in artistic ability and is well versed in many subjects. He is pleased when asked

for advice, but may be somewhat jealous of his ideas and accomplishments.

Aquarius is the sign of friendship and people born under this sign are usually well liked. They are strong in their likes and dislikes, they will do almost anything for their friends but cannot be driven because of their utter independence and desire for freedom. Aquarians are very sensitive to the mental vibrations about them. Aquarius is the most sensitive of all the signs.

The Sun in Aquarius is a combination of Sun, Uranus, and 11th house influence. It gives its natives intuition for it puts them in touch with spiritual Forces and inspires them with altruistic ideas, as well as original and ingenious ideals. They are selfless in their humanitarian purpose and usually successful in the long run. Although they may seem eccentric and unconventional, they are always sincere and have the courage of their convictions. Their keynote is Truth, their keyword is, I know. Investigation is their watchword.

The Aquarian child is fixed, possibly stubborn and independent in his opin-

ions, indifferent to those of others. He may be drawn to strange cults and beliefs but is prompted by "brotherly love." He may make many mistakes but he is always sincere and a firm friend. Very popular, he is likely to be the recipient of many favors which further his ambitions and aid him in obtaining his hopes and wishes. The Aquarian native is poised, cultured, visionary and often artistic. His intellect is searching, his temperament aspiring, sociable and erratic. Aquarians are studious, progressive, accurate, considerate and sometimes timid.

When the Sun in Aquarius is afflicted by planetary aspects the native will be stubborn and determined to have his own way. He will be restless, fanatical, impractical, and unconventional. His worst quality is a disposition to argue. (His best is Altruism.)

In the physical body of man Aquarius rules the ankles but due to the Leo polarity it also has strong influence over the heart. Aquarius children are likely to be high strung and nervous, they often suffer from poor circulation and may develop diseases of the nervous system. Aquarians are extremely magnetic, they often take up advanced methods of healing, such as electrotherapy, naturopathy or magnetic healing. They are best qualified to pursue these occupations or to seek careers in aviation, aeronautics or electronics.

Saturday is the Aquarians day. Sapphire or opal his jewel. Indigo is his color. Lead or uranium is the Aquarian's metal.

During this entire solar month Saturn in Capricorn is trine to Pluto in Virgo and both are sextile to Neptune in Scorpio, major aspects of this type and duration form an underlying planetary basis in the horoscopes of all children born during the month. They all bear the stamp of an eternal seeker, they will have a natural inclination for research into the mysteries of life and death. The more highly evolved will

take advantage of these influences, and by developing their qualities will make great evolutionary progress. Many of them are destined to fulfill a definite mission in life. They have something to give the world. They are blessed with forethought, self reliance, determination and strength of character, qualities that favor material success, but the principal effect of these forces is spiritual, and much will depend upon other aspects in the charts as to how the individual responds to or utilizes their qualities.

January 20, 21, 22, a parallel between Sun, Mars combines with Venus parallel Uranus. The former gives a tendency to favors, but also produce an excess of energy, endurance and courage to overcome unfavorable conditions; the latter activates the negative side of the love-nature especially so as Venus is square Mars. January 20 to February 2 and arouses the sensuous side of the nature and attracts the wrong type of the opposite sex. This is likely to cause the native trouble and sorrow. These children must learn to be discriminative in choosing their companions and must be taught thrift for there is danger of their being drawn into clandestine or unconventional affairs.

From January 20 to February 6, the Sun is square Neptune, and from January 22 to 29 also parallel to Jupiter, the former raises the vibrations of the aura and may bring the native in touch with undesirable denizens of the invisible worlds. Great care must be exerted in teaching these children the dangers of obsession which lurks in spiritual seances and the use of alcohol or drugs. They must abstain from indulgence in these practices. The parallel to Jupiter will help to offset this for it is protective and gives the native good judgment, recuperative powers and lends an optimistic, philosophical quality to the mind.

From January 25 to February 2, Mercury the mental planet is trine Mars and sextile Jupiter, offering those born

during this period the finest of assets for it increases intellect and broadens the mind making the native cheerful and optimistic with the ability to always look on the bright side of things and keep the spirits up in adversity. It gives a benevolent and philosophical disposition with a sharp ingenious trend to the mind. These children will be quick witted and industrious. They will be able to reason accurately and form good judgment. Although never vicious they will love to argue or debate, they will also have great dexterity in their hands, whatever they undertake must be done in a rush. These aspects are favorable for traveling and will produce some successful lawyers and writers.

Venus is square Jupiter from January 25 to February 4. This bestows an amorous nature and a love of luxury with an inclination to be lazy and lacking in business ability. There is a danger of disappointment in marriage, and financial reverses. These children must be taught to control self indulgence and learn to earn the things they desire. January 28. to February 7 Venus is opposite Pluto but sextile Saturn. This indicates a great love nature and gives power to express sympathy for mankind, the love will be affectionate and enduring. These children will be diplomatic, methodical, thrifty and economical, they will be sought after as friends and advisors. They will be entrusted because of their abilities and their sterling honesty.

January 25 to February 3, the Sun is opposite Uranus, which makes those born at this time high strung and nervous, overly emotional, impulsive and erratic. It will be difficult to guide and train these children because of their impatient and rebellious attitude toward restraint. The square of Mercury to Neptune from January 30 to February 7 does not help out here for it gives a confused or dreamy quality to the mind, a lack of memory and an indolent disposition. These children must be as-

sisted in the development of power to concentrate and must be taught to be scrupulously honest.

February 5, Mars parallel Pluto gives an impulse to bring destiny to a premature climax. January 31 to February 10, Venus is parallel and trine Neptune. This is a very aesthetic vibration, it gives a soul for music, a fertile imagination, high ideals and aspirations and often produces inspirational musicians, for some of the more highly evolved hear the music of the spheres and are able to reproduce it.

February 4 to 10, Mercury opposite Uranus, deepens the emotions and lessens control over them. Occasionally this leads to unconventional unions, gives a stubborn independent quality to the mind. February 1, the Sun parallel Uranus; Mercury parallel, both Pluto and Mars, bestows some powerful and ingenious mental qualities on any child born at this time. It gives a strong, independent will-power, a remarkable memory and a gift for languages.

Between February 15 and 19, Mercury makes three powerful aspects; the sextile to Saturn; the square to Mars; and the opposition to Pluto. These children will have a gift for speech and languages, sharp tongues and a naive quality with danger of fraud. They will be fast talkers and will find it difficult to hold their tempers and their tongues; they will be inclined to exaggerate their statements, the good influence of Saturn however helps to put on the brakes, for it gives ability to concentrate the mind and control the negative qualities of the Mercury Mars aspect. Saturn gives forethought and profound reasoning ability and these qualities should be developed.

February 10 to 19, Sun square Jupiter gives a tendency to indulge in injurious habits. The native is likely to be too fond of good things to eat and selfish comforts, disliking exercise. In later life these habits may lead to arterial and liver diseases. There is also

(Continued on page 31)

Readings for Subscribers' Children

RONA JEAN B.

Born July 10, 1949, 5:34 A.M. E.S.T.
Latitude 27 N. 46.
Longitude 82 W. 38.

Cusps of houses: 10th, Aries 4; 11th, Taurus 8; 12th, Gemini 13; Ascendant, Cancer 15:10; 2nd, Leo 8; 3rd, Virgo 3.

Position of the planets: Dragon's Head, Aries 21:24; Mars, Gemini 21:17; Mercury, Cancer 0:35; Uranus, Cancer 1:48; Sun, Cancer 17:50; Venus, Leo 10:19; Pluto, Leo 14:35; Saturn, Virgo 3:14; Neptune, Libra 12:28; Dragon's Tail, Libra 21:24; Part of Fortune, Capricorn 16:34; Moon, Capricorn 19:14; Jupiter, 28:31, retrograde.

This little girl has an objective life, and is self sufficient to accomplish her goal. She can rise to success early in life on her own resources, for the majority of her planets are above the horizon and rising in the East. The qualities and elements of the Zodiac also are well represented by the planets indicating initiative, fixity of purpose and adaptability. Rona is emotional, inspirational, intellectual and practical. She was born with the sign Cancer on the Ascendant, Sun, Uranus and Mercury all in Cancer. Her outlook on life is emotionally active, she is cautious, persistent and retiring; she is sensitive and timid. Her personal interests are rooted in home and family. She loves her mother dearly and likes to cook and eat.

The sign Cancer does not bestow great physical vitality on its natives but it does offer them a persistent, tenacious quality which enables them to cling to life, so that although Rona may appear

delicate in early life and may fall victim to childhood diseases, her physical strength will increase with the years and she has a long life expectancy. Her Sun is accidentally exalted in the first house where it has great power to increase the vitality and hasten recuperation. Here it also offers freedom of expression, gives courage, strength of will, self respect and an ambitious enterprising spirit.

Cancer is ruled by the Moon, the most restless of the heavenly bodies, and Rona will have many personal changes in her life. She will be inclined to be restless, moody and at time melancholy, but her innate tenacity and patience to persist in her efforts gives her additional strength of purpose.

Rona is fundamentally emotional, but she also has a good mind, and can develop practical qualities. Mercury, ruler of the 3rd mental house conjunct Uranus in Cancer, sextile Saturn in Virgo and the third house, gives the power to concentrate and lends original, ingenious and analytical qualities to the mind. This is the hallmark of a pioneer and a genius. Rona has inventive ability and should seek a career in some new field of endeavor. Mars, ruler of the 10th house cusp in Gemini, offers her a choice of careers and suggests literary talent. She is also psychic and has occult knowledge.

The strong Cardinal influence (Cardinal signs on all the angles and six planets, Mercury, Uranus, Sun, Moon, Jupiter, and Neptune arranged in a Cardinal T cross), has an activating, stimulating effect upon Rona, which makes her act on impulse. Although Mercury, the planet of *reason*, rising ahead of the Sun increases her mentality and gives her foresight, this girl is inclined to act

before she thinks. She is more inclined to act to her feelings than to reason, she should be taught to avoid snap judgments and hasty decisions.

Rona may be impulsive and aggressive in action but she is upright and honest in all her dealings. The Sun in the first house shines on her early life and helps to stabilize her restless nature, it makes her cheerful, companionable, ambitious and courageous. She is a hard worker and will be highly esteemed for her kindly benevolent character.

Rona has good earning power, is tactful and thrifty. She will attract many loyal friends who will be of assistance in her financial endeavors. Venus conjunct Pluto in Leo sextile Neptune in Libra gives Rona a great love nature and power to express sympathy for mankind, it gives her creative ability and inspirational, artistic talent.

The squares from Neptune to the Sun on one side and the Moon on the other, bring out some of the negative qualities of these three planets and introduce a deceptive element into her life. Rona must not place too much confidence in others, and must be scrupulously honest in all transactions. She must refrain from speculative ventures and avoid anything bordering on scandal. These squares raise the vibrations of one's aura, and may at times bring Rona in touch with denizens of the invisible worlds. They increase her vivid imagination and make her supersensitive, overly emotional and mediumistic, therefore she should never indulge in such stimulants as alcohol, drugs, and spiritualistic seances. Rona needs and wants sympathy, understanding and guidance.

The Part of Fortune and the Moon (Rona's ruler), with Jupiter in Capricorn in the 7th house in opposition to the Sun and the Ascendant in Cancer, indicates conflict between home interests and public life. She may feel frustrated, melancholy and be inclined to worry. Rona has business judgment and executive ability. She is proud and ambitious

for a career and wants recognition for her efforts. She will have assistance from those in higher positions and her greatest accomplishments may come through partnership. Both the Moon and Jupiter in the 7th house indicate more than one marriage and some good fortune in marriage.

Rona's restless, vacillating and unsettled disposition may have a detrimental effect upon her health. The Moon always governs a woman's health and in this chart Jupiter rules the 6th house of health. She may be subject to colds, indigestion and other functional disorders. Even though well aspected, Saturn in Virgo often tends to sluggish elimination and poor assimilation, in time Rona's blood stream may become impoverished and her recuperation weak. With an afflicted Neptune in Libra the kidneys may become overloaded and toxic ailments results. However, this may all be avoided if her appetite for rich foods is curbed or controlled by following the Rosicrucian principles and substituting at an early age a wholesome diet of fresh fruits and vegetables, because of the cold nature of Moon in Capricorn some good warm nourishing foods be included.

* * * * *

MIRIAM L. M.

Born July 26, 1946, at 6:03 P.M.

Latitude 34 N., Longitude 118 W. 15.

Cusps of houses: 10th, Scorpio 9; 11th, Sagittarius 3; 12th, Sagittarius 25; Ascendent Capricorn 19:8; 2nd, Aquarius 29; Pisces intercepted in 2nd; 3rd, Aries 8.

Positions of planets: Dragon's Head, Gemini 18:29; Uranus, Gemini 20:13; Moon, Cancer 14:14; Saturn, Cancer 29:13; Sun, Leo 3:27; Pluto, Leo 11:14; Mercury, Leo 13:44; Venus, Virgo 15:11; Mars, Virgo 21:40; Neptune, Libra 6:16; Jupiter, Libra 20:02; Dragon's Tail,

Sagittarius 18:29; Part of Fortune, Sagittarius 29:55.

This little girl is a child of the Sun, born July 26, she is a vital, high-minded, magnanimous Leo, a true aristocrat, a proud and able leader. She is warm hearted, loving, enthusiastic and sympathetic. Leo is fixed and fiery, Miriam has a strong will and a fiery temperament. She is fixed and determined in her opinions, her nature is conscientious and masterful. She has a great deal of self control, a keen sense of honor and a never-failing integrity. Her nature is noble, ambitious and aspiring. She is a true and loyal friend, with deep and lasting affection, she strives to live by the golden rule and despises all that is mean or petty. Her disposition is generous and proud, she is eager for admiration and recognition but wants to be worthy of it.

Although the planets are all setting in the western hemisphere of this chart, the majority of them are above the horizon which indicates an objective life but one whose Destiny lies much in the hands of others. Miriam must learn to adapt herself to and cooperate with other people. She will achieve success in this way in the later part of life. The active earthy sign Capricorn rises on the eastern horizon, this gives Miriam a materialistic and practical outlook on life. Capricorn gives an inordinate desire for recognition and superiority which increases her Leo ambition, but may cause Miriam to worry unnecessarily and have periods of melancholy, for Capricorn is ruled by Saturn, whose close conjunction with the Sun casts a shadow over her otherwise sunny Leo disposition and stabilizes her character. However the powerful position of the Sun in its own sign should overcome the depressing effects of Saturn.

Saturn the planet of Karma (and Miriam's personal ruler), is in the fateful 29th degree of Cancer with the Sun in the 7th house. Saturn is sextile Neptune and square Jupiter. This indicates

a very old bit of Karma which Miriam must personally complete in this incarnation. She may be forced to meet a crisis of some kind which will cause her great sorrow but will promote spiritual growth.

This girl's karmic lessons come through marriage (or other partnerships) father, home and health. As Saturn stands between the two givers of life, the Sun on one side, the Moon on the other, this may have a detrimental effect upon her health. In this position Saturn may weaken the constitution or cause functional disorders of the kidneys and digestive system. Saturn in Cancer has a tendency to depress digestive fluids in the stomach, especially restricting the flow of hydrochloric acid which is most essential for digestion, and the square to Jupiter may impoverish the blood stream and cause sluggish arterial cir-



ulation which later in life can result in hardening of the arteries or liver complaints. The Moon strong in Cancer in the sixth house sextile to Venus and Mars in Virgo does a great deal to overcome this by way of thorough active elimination of wastes from the intestines.

The Sun and Mercury with Pluto in Leo sextile Neptune in Libra gives Miriam inspirational creative ability and artistic talent. This contributes prolific energy and will power to accomplish an ideal regardless of obstacles. She is endowed with a remarkable memory and a gift of speech. She has high ideals and a natural inclination for research into the mysteries of life and death. She is psychic and interested in occult subjects, liable to challenge everything that falls below the royal standard of Leo.

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Oceanside, California, U. S. A

Jupiter in the 9th house trine Uranus in Gemini, Mercury between the two and sextile to them and to Neptune gives this girl more than average intelligence and a strong tendency to follow scientific and intellectual achievements. She is optimistic and philosophical with a broad humane disposition. This favors association with secret orders and gives promise of prosperity.

Mars and Venus square Uranus in Gemini in the 5th house indicates violent outbursts of temper and is unfavorable for child bearing but favors creative and mental ability. Miriam may be inclined to criticise and there is a destructive cruel twist to her reasoning which may be transmuted by directing it into literary channels, for Miriam has a fertile imagination, ingenious ideas and the ability to produce fiction.

Because of Venus conjunct Mars, square to Uranus in the fifth house, danger lurks behind her love affairs. She must be very careful to avoid anything of a clandestine nature in this respect, else she may become involved in quarrels, divorce or even public scandals. This also denotes financial loss due to unexpected or unforeseen happenings. Miriam must be very cautious in regard to her associates and her investments.

THE CHILDREN OF AQUARIUS

1959

(Continued from page 27)

a tendency to be opinionated, haughty, extravagant and somewhat bombastic in manner. The Rosicrucian Philosophy could do much in guiding these children for unless they are able to transmute these negative qualities the combined influences from Sun opposition to Pluto (from February 13 to 19), is likely to compel them to suffer material failures in order that their consciousness may develop spiritual qualities.



HINTS FOR HEALTH

AUGUSTA FOSS HEINDEL

REPRINT

A friend who visited Headquarters a short time ago told of a most interesting experience she had had with the doctor who treated her for anemia and a general run-down condition of the system. The doctor advised her to eat plentifully of meat in order to raise the blood pressure. The young woman rebelled against this diet, stating that it was against her religion to eat the flesh of murdered animals. However, she suggested to the doctor that as he had told her she needed more blood, she felt that she had a method by which she could accomplish this which would not necessitate the shedding of blood; that if he would give her just three weeks to try her own method, if at the end of that time she had failed, she would be perfectly willing to accept his advice.

With a queer look on his face the doctor consented. The young woman was most desirous to convince the doctor of the medicinal properties of nature's laboratory products, the fruits and vegetables.

So she ate plentifully of raw ground carrots, beets, and turnips; also raw spinach, beet tops, lettuce, celery, apples, and all manner of vegetables in their natural state, using as a drink be-

tween meals the juice of red grapes. When the three weeks were up, the doctor was surprised at the change in his patient's health, stating that she had gained ten counts. What this means from the medical standpoint is not known to the writer. The patient, however, had gained eleven pounds and was considered by the doctor to be in normal health.

In the spring of the year all nature is buoyant and full of life. The birds, bees, and animals filled with the joyous spirit of health. A normal man should also feel this spring animation; the great life wave of the Christ Spirit should give him renewed energy. But, alas, how many are physically able to respond to this spring life wave? The average man greets this season with a languid, tired feeling. He calls it "spring fever." It comes with a lazy, sleepy, lifeless feeling. His poor body has been so overloaded with an excess of proteins and denatured food during the winter months that the blood stream is sluggish and incapable of responding to nature as the sap of the trees and plants go. The human life stream is tired and sluggish.

Man should take this tired, sleepy feeling in the spring as a danger signal

indicating that he is not in a normal, healthy condition and he should at once set to work to correct this by cutting down his consumption of cereals and eggs, and let the principal part of his meal consist of vegetables. It is advisable to eat the fruit and vegetables at different meals, also raw and boiled vegetables should never be mixed. When boiling beet tops, mustard greens, or spinach, place them in a dish with just enough water in the bottom to keep them from burning, and allow them to steam for ten minutes. The water which is drained from greens should never be thrown away, but allowed to cool and then be drunk as a beverage. Water in which asparagus is cooked is wonderfully cleansing to the system. When spinach or cooked greens are used as a dish for breakfast, they are wonderfully helpful in stimulating a sluggish liver.

VEGETABLE MEDICINES

Many foods are medicinal as well as nutritious. Household remedies a couple of generations ago included onions for colds and rheumatism, cabbage for skin troubles, spinach as a laxative, tomatoes and carrots to stimulate the liver.

The medicinal properties of onions depend probably upon sulphur oil called allyl sulphide. They produce sleep, promote digestion, are a remedy for coughs and colds and are said to allay the pains of rheumatism.

Turnips and parsnips contain an oily principle that accounts for their traditional value as an aperient and diuretic, while their juices are an old country remedy for coughs and hoarseness. Potatoes also contain a drug called solanin, which has diuretic properties.

Cabbages are rich in sulphur, therefore, they are good for persons with scurvy and scrofula. Spinach is eaten as a laxative and blood medicine. The former quality is due to its easily digested fibres; the latter to the large amount of iron contained in its juice. The tomato has been called vegetable

mercury because of the presence in it of a principle which stimulates the liver and produces salivation when taken in concentrated form. Carrots have a similar action for a similar reason, due to a drug called carotin which they contain.

HOUSEHOLD HINTS

Too many dishes should not be served nor too great a variety at one meal, but the diet should be varied from day to day, as the appetite requires. One or two carefully and well chosen dishes of vegetables at one meal is sufficient. The stomach can more easily digest this and the body will assimilate the food much better than where a great variety is taken at one meal.

* * * * *

To keep turnips or potatoes from turning dark when boiling, add a teaspoonful of sweet milk to the water.

* * * * *

Lemon juice should always be used instead of vinegar by the vegetarian cook.

* * * * *

Be careful never to overeat or to partake too freely of rich pie, cake, cream and sugar.

"I WILL HEAL"

Deep wounds of flesh will heal, and we
Have faith within our hearts to know
That Nature, silently at work,
Her restoration will bestow.

We cannot see the process there,
But every hour of night and day
The mending and repair goes on
As body cells God's laws obey.

Oh, let us have the faith, dear Lord,
When deep wounds in our hearts are
made,

To ease our grief in calm belief,
At once thy help comes to our aid.

Then in thine own good time and way
A miracle of peace and rest
Will make our wounded Spirit whole;
The healing comes and we are blessed.

—DELLA ADAMS LEITNER.



DISEASE AND SIN

IF one ventures to make the statement that disease is the result of sin, one runs considerable chance of being very much misunderstood. Nevertheless, such a statement stands up well under analysis. Few will deny today that science concedes there is a superior intelligence governing and guiding the universe. Furthermore, science concedes that there are certain immutable laws necessary to preserve order in everything everywhere from the smallest to the largest bit of life. It tells, moreover, that all life is under the dominion of these laws.

Usually, we find out about these immutable laws of the universe through painful experiences. For instance, if we walk off a high place into the air, we sin against the law of gravity and sustain more or less serious injuries upon coming in contact with the earth. Again, if we sin against the law of vibration and we allow our physical body to come in contact with fire we will destroy it because of the rapidity and pitch of the etheric currents of the flames which are so much higher than our own. Against such well defined laws of nature no one naturally, deliberately transgresses after learning through unhappy experiences of their existence.

Our danger lies in committing those sins where we cannot easily detect the

penalty involved and in the commission of which we gain a certain pleasureable satisfaction. A good example is the over-indulgence of the appetite at the table, or in the over-indulgence of our lower natures in destructive ways. But, alas, "Although the Mills of the Gods grind slowly, they grind exceeding fine." The Scale of Justice must balance and, although it is quite impersonal, it must ever seek equilibrium. It follows then that every transgression will certainly bring its just recompense in this life, or in another. But this need not discourage us for we grow in understanding through our mistakes and once we have learned our lesson the knowledge is ours forever. God, or Nature, is not interested in getting even with us, or punishing us, but balance must always be achieved and preserved in all things. Fortunately, it is also true that when our painful lesson has been learned, and our attention attracted to God's laws, we are then on the way to health and harmony.

We have awakened now to a larger and more acceptable way of life for we have caught a glimpse of the Cosmic Plan and we find it just. Now we have come to a place where we may save ourselves much pain and delay by turning to those who are able to help us

and teach us the constructive power of occult knowledge when rightly used. It is at this point that the Rosicrucian Healing Department can be of great help for it offers the Gospel of Right Living as set forth in the Rosicrucian Teachings for assimilation by all of those in need of help. The suffering ones need only to declare themselves ready to try to live in harmony with the laws taught us by our Lord, Christ Jesus, when he dwelt among us in a physical body. Those asking for help have then mentally aligned themselves with the Universal Laws of Health and can be spiritually healed.

The healing may not always be miraculous and instantaneous, particularly where the ailment has been one of long standing, but when the transgressors of the laws of God, or Nature, have asked to be healed of their difficulties through freewill and in sincerity and faith, they have already started on the road to recovery.

HEALING DATES

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

January	1— 7—14—22—28
February	4—11—18—25
March	3—10—17—24—30

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

MISCELLANEOUS INTERPRETATIONS

(Continued from page 21)

celerated, increasing altruism and spiritual growth. Thus the conditions are now such that no special or privileged class need exist, but *each and every one may aspire to enter the path of Initiation*.

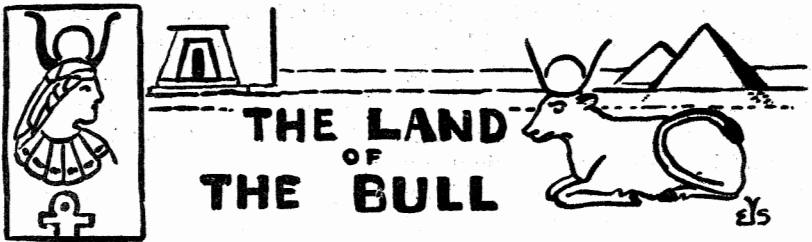
Old conditions die hard, however. Under the regime of Jehovah, the Spirit of the Moon, humanity had been broken up into nations, and in order that He might guide them it was necessary that He should at times use one nation to punish another, for humanity was not then amenable to love—it would obey only under the lash of fear. Before the great Universal Brotherhood of Love can be inaugurated it is necessary to break up these nations on the same principle that if we have a number of buildings composed of bricks and we wish to build them into one grand structure, it is necessary first to break them to pieces so that the individual bricks will be available for use in the larger building. Therefore, the Christ said, "I came not to send peace, but a sword."

We must *outgrow patriotism* and learn to say as that great soul, Thomas Paine, "The world is my country, and to do good is my religion." On the Holy Night when the Christ Child was born, the angels sang a song, "Peace on Earth and Good Will among Men." Later, the child grew up and said, "I came not to send peace, but a sword," and the Christian religion has been the bloodiest of all religions of humanity. It has carried desolation and sorrow with it wherever it has gone, but out of all that travail there will yet come the day when the song of the angels will become a fact and the words of the Christ uttered at other times concerning love to one's neighbor will be lived. When the sword has done its work it will be beaten into plowshares, and there will be no more war, for there will be no more nations.

Children's Department

The Adventures of Rex and Zendah in the Zodiac

ESME SWAINSON



(Continued)

A perfectly black, solid wall of rock met the gaze of Rex and Zendah, when they approached the entrance to the Land of the Bull. It rose straight and smooth, and as far as they could see there was not a crack anywhere. At the height of about six feet from the ground there was a band of carving; little figures, birds and animals such as you see on the old temples that are discovered in the deserts of Egypt. The figures were carved, and raised slightly above the surface of the wall, and the whole of the background was set with a beautiful blue stone to show them off.

In front of the wall the ground was sandy, and so dry that it flew up in clouds with each step you took. They had been told that the Gate of the Bull was concealed, and hard to find, so they began to examine every bit of the wall in front of them. Suddenly Zendah stumbled on something in the ground. They pushed back the sand with their hands, and found a large square slab of stone with a ring of copper in the middle. Just below the ring was a hollow cut in the stone. Rex took hold of the ring and gave it a tug, but could not move it a

bit. Then Zendah tried; but she could not move it either.

Suddenly she remembered — “Why Rex, we have to put the blue powder which was given us by Hermes into that queer shaped hollow, and place the jewels of the Scorpion-Eagle and the Water-Carrier on the two horns, and that of the Lion below; then wait and see what happens.”

They looked on the scroll of Hermes to be quite certain that this was the right thing to do, then Zendah knelt down and placed the powder in the hollow, arranging the jewels in the proper order. The minute they were all in place, a whirl of smoke rushed up from the powder, and the earth shook so violently that Rex fell down on one side of the stone and Zendah on the other.

On getting up they found themselves at the side of an opening in the ground, with the stone standing upright on one side like the lid of a box. The jewels lay in a row in front, all ready for them to pick up again. The opening was the beginning of a stone stairway, and they at once guessed it to be the entrance. Down the broad stairs they



THE LAND OF THE BULL

went, until they reached the bottom where they saw an archway with a stone door, on which was a knocker like a bull's head. Rex gave two raps, and a voice challenged them: "Who comes there?" "Rex and Zendah." "The password?" again demanded the voice. "Strength." The door opened backward, so that they had to step on it to enter. They saw that the Guardian of the gate was a big figure with a helmet like a bull's head. Such a queer looking person!

At the entrance stood a sturdy woman. She was dressed in a thin white robe with a blue belt; a large flat collar of blue stones completely covered her shoulders. A band of copper held her dark brown hair in place, and this had a horned ornament in front. "Welcome," she said, "to the land of the Bull. May our friendship endure as our foundations are strong and lasting." Stepping to one side she waved them toward the entrance where stood a chariot, drawn by two white oxen with wreaths and flowers on their horns. When the children had stepped in, she herself stood in front, and drove the chariot.

The roads were broad and smooth, well made in every way. They did not travel fast, but that gave them time to look around. The first part of the land through which they drove was country; everywhere they saw men and women busy plowing and planting. All looked strong and sturdy, most of them had splendid heads of hair and large dark brown eyes. Everyone was singing at his work, and where many were in one field quite a concert was to be heard. Seeds were coming up in some places, and there did not seem to be a vacant place of land anywhere.

Further on they saw men planning new roads and cutting the foundation of houses. These were strong and well arranged; the walls were enormously thick and made with huge blocks of stone. They looked as if they would last forever when they were finished. Where these houses were inhabited, the children

noticed that each one had a small field, and that a cow or a bull was nibbling the grass, or lying down basking in the sun. In fact there were as many cattle in this land as there were horses in the Land of the Archer.

Soon they came to the City of the Bull. It was exactly square, a high and massive wall on each side, and entrances that faced north, south, east, and west. The chariot drew up by the north entrance, and they followed their guide on foot through the town. The streets were filled with people; and how busy they all were! There seemed to be every kind of thing you can imagine for sale. Merchants from every part of the world were either trying to sell their own goods or bargaining with the owners of the shops for theirs.

In some places there were all sorts of good things to eat in the windows; they made one feel hungry only just to look at them. The children stood entranced before the jeweller's stalls, for they had never seen so many gold ornaments, nor so many beautiful gems all in one place. Zendah wanted to buy some to take home, only they found they had no money in their "star clothes."

It was difficult to drag themselves away, there were so many things to see; but at last they came to the center of the market place, where stood the chief building of the land. There was a fountain at each corner, raised on the backs of four marble bulls; for this great building, like all the city was a perfect square. The entrance porch was guarded by men with helmets like the one at the gate. Their short tunics were blue and their shields white, with a black bull as the crest.

Rex and Zendah felt sure that this palace could not be moved easily, it was as solid, and as still, as the palace of Hermes was moving and airy. Once inside they could not help noticing the floors in the halls and the corridors, for they were the most beautiful part of the building; every one was of a differ-

ent design and all made of stones in various shapes and colors. Azure-blue curtains were flung back to allow them to enter the great hall, the roof of which was painted to look like the sky with many stars. All around were immense pillars with painted figures like those on the wall at the gate.

The throne was carved with standing bulls for its arms, and above, in the wall behind, was a large window shaped like a crescent. A woman who sat on the throne, smiled at them, and they soon saw that she was Queen Venus, although she looked so different that they did not recognize her at first. Her robe was wrapped round and round her, in so many folds that she was almost hidden by them; but her arms and neck were bare. She wore a magnificent collar of blue enamel with hanging chains of emeralds, and on her head was a crown made of a thick band of copper with two curved horns, between which hung a shining circle of silver.

It was now evening, for the night had come on while they travelled to the palace, and soon the full moon shone through the window just over the Queen's head. As it did so an organ at the end of the hall began to play softly, and a choir of voices chanted a song of greeting that gradually grew louder and louder, until there was a final burst of music. It was in the moment of silence which followed that Rex and Zendah saw the figure, with a star on his forehead, of the fourth great Angel, resembling those they had seen in the other lands, only this angel had blue wings.

The curtains were then drawn back and a procession of pages carrying copper trays entered. It was the festival of the Offerings of the Earth; these were silks and seeds, bowls of violets, gold and silver ornaments, everything beautiful that you can imagine, and last of all, bowls of gold and silver coins. Merchants of all races and colors gave their greetings. Master builders brought

their plans, and all the time the voices sang the song of the Plenty of the Earth. Each page as he entered with the gifts took his stand either to the right or to the left of the throne, until they were all in their places. Last of all Rex and Zendah found they were expected to stand before the throne too. They felt rather shy, for they had no gift to offer.

Queen Venus smiled and said: "We do not expect visitors to bring gifts; instead we give them something to take away with them. You have noticed how in this land there is plenty of everything that gives comfort and beauty. Here is the magic purse that will never be empty so long as you give something of its contents away to others who need it, every time you spend some of the money on yourself. It will give wealth, Rex, but spend it wisely. To you, Zendah, I grant the gift of song, a gift more precious than gold."

Touching the child's throat with a little wand tipped with violets, she placed a string of emeralds round her neck. Zendah felt a queer swelling in her throat, just as though she must sing!

Venus nodded, and gave the sign to the musicians, and before she knew what she was doing, Zendah found herself singing alone. How Rex stared, for he had never heard her sing at all before. When she had finished her song, Queen Venus made them a sign and they both ran up the steps of her throne, and she put her arms around them and kissed them. "Now sit down on the cushions in front while I send you to the next gate."

The organ sounded a slow, swelling chord and again the voices sang some words the children did not understand, joined at the end by Queen Venus herself.

The lights vanished, and down, and down, they seemed to go into the earth—a sudden noise like the shutting of a door—and they found, with the fourth earthquake, they were once more outside the Gate of the Bull.

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