

# THE ROSI-CRUCIAN FELLOWSHIP MAGAZINE

RAY'S FROM THE ROSE CROSS

Philosophy and Astrology



## FEATURES

.....

*The Mystic Marriage and  
The Wedding Garment*

*The Aspects*

*Hypnotism in News Again*

*Causes of Disease*

.....

25c a Copy

August 1963

\$2.50 a Year



# COMPLETE INDEX

of the Books by MAX HEINDEL

Here is a complete Index of Max Heindel's various books, which students of the New Age Teachings find constantly useful.

The 278 pages of indexing as illustrated by the accompanying sample page (three-fourths actual size), give a complete and convenient listing of subjects treated in the writings of this initiate and exponent of the Western Wisdom Teachings. Each book is referred to by appropriate initials: AMI for *Ancient and Modern Initiation*; CL for *Christianity Lectures*; CC for *Cosmo-Conception*; F & C for *Freemasonry and Catholicism*; GL for *Gleanings of a Mystic*; LS for *Letters to Students*, etc.

This beautifully bound volume will be a valuable aid in studying the Rosicrucian Teachings, as well as in preparing lectures, magazine articles, etc. Send for your copy today!

278 Pages

Cloth Bound

Prepaid \$4.50

In California add 4 per cent sales tax

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California, U.S.A.

## COMPLETE INDEX OF MAX HEINDEL'S BOOKS

Rosicrucian Teachings, emancipate student from fear of death, CL 9-25; CC 27, 151-154; LS 187 emphasize fact that like attracts like, LS 111 encourage cheerful attitude, LS 231, 239; OPH 229; 2Q&A 39

give transcendent beauty of immaculate mystery birth, LS 11; RM 12

have power behind them, LS 18

have spread over civilized world, LS 191; TI 126

inculcate self-reliance, MGO 23

indicate war turns people to God, LS 225

must be adjusted to understanding, LS 196

must be lived in home and community, LS 123

oppose interference with individual freedom, MGO 151, LS 61

postulate vital principles, GM 176; LS 215

purpose of is to make better men, LS 46

represent wisdom of West, 2Q&A 68

should be disseminated with discretion, LS 66

spread quickly in Western World, LS 18

stress Universal Friendship, F&C 88

students of, imperfect as others, LS 221

teach scientific method of unfoldment, TI 108-121

were given to Max Heindel in Germany, 2Q&A 301

will illuminate world, LS 151; TI 143

Rosicrucian Temple (etheric), 2Q&A 278, 284, 435; TI 162

Rosicrucians, aim to heal the sick, OPH 102; TI 132, 145

are Elder Brothers, CC 523; GM 173

are Hierophants of Lesser Mysteries, RM 10

are special messengers of Christ to Sons of Cain, 2Q&A 447

are teaching method of unfoldment, TI 116

compose a Mystery Order, CC 590; TI 132 220



# The Rosicrucian Fellowship Magazine

## Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL  
JUNE, 1913

August

1963

VOLUME 55

No. 8



### Contents

The Problem of Life .....	338	The Children of Leo, 1963 .....	362
<i>THE MYSTIC LIGHT—</i>			
The Mystic Marriage Feast and the Wedding Garment Mary Ford	339	Readings for Subscribers' Children: Jane E. A., Teddy C.	364
Talking Animals .....	342	Vocational Guidance Advice: Beverly D., Joseph C. M.	366
The Globe of Love (poem) .....	343	Daily Thought and Guide .....	367
Patricia Martland	344	<i>MONTHLY NEWS INTERPRETED—</i>	
Jacob Boehme .....	344	Funeral Reform .....	369
Your Business of Life Janet Kempton	347	Hypnotism in the News Again ....	370
The Answer is Within (poem) .....	350	Our Younger Brothers .....	370
Elizabeth Nelson	350	<i>READERS' QUESTIONS—</i>	
Occult Interpretation of "The Water Babies" V. S.	351	Suppress Desire? .....	372
<i>MAX HEINDEL'S MESSAGE:</i>			
The Rosicrucian Mysteries .....	353	Visits from Disembodied Friends ...	372
(Thirty-second Installment)	353	Prenatal Influence of Mothers .....	373
<i>STUDIES IN THE COSMO-CONCEPTION:</i>			
Vital and Physical Bodies in Rebirth	355	<i>NUTRITION AND HEALTH—</i>	
WESTERN WISDOM BIBLE STUDY:			
Revelation: The Patmos Vision .....	356	Causes of Disease ....Max Heindel	374
<i>ASTROLOGY DEPARTMENT—</i>			
The Aspects (Part I) .....	E. E. 357	<i>HEALING DEPARTMENT—</i>	
		The Healing Power of Forgiveness ..	377
		<i>CHILDREN'S DEPARTMENT—</i>	
		Tom, the Water Baby (Part II) ....	
		Charles Kingsley	379

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.



# The Problem of Life And Its Solution---

If you are in doubt—fearful—  
If your burden seems too heavy to bear—

**OR**

If worries and troubles harass you on every side, and  
there just doesn't seem to be any reason for going on—

Then the time has arrived to take stock of yourself. . . .  
stop everything and take time off to figure it all out.  
Where should the blame be placed?  
Who is at fault?

**Remember**

*WE START TO IMPROVE AND HELP OURSELVES  
ONLY WHEN WE BEGIN TO QUESTION!*

**TO THOSE WHO SEEK**

We offer the illuminating Rosicrucian Philosophy as a  
guide on the PATH to understanding, happiness, content-  
ment, and mental and spiritual progress.

WE HAVE THE PRIVILEGE OF SHOWING YOU  
THE PATH, BUT YOU MUST TRAVEL IT YOURSELF.

**HELP YOURSELF**

**BY**

***KNOWING YOURSELF***

If interested, write immediately to The Rosicrucian Fellow-  
ship for information. It will be given you promptly.

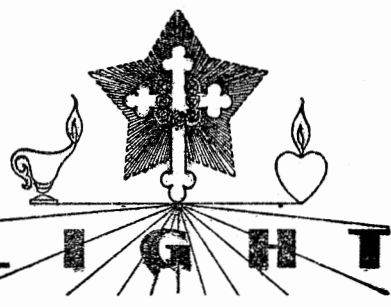
**THE ROSICRUCIAN FELLOWSHIP**

MT. ECCLESIA

OCEANSIDE, CALIFORNIA.



# THE Mystic



## L I G H T

## The Mystic Marriage Feast and The Wedding Garment

MARY FORD

**I**N many apocryphal documents of the Bible, which supplement and often clarify, the meaning of abstruse texts of the canonical writings, we find references to "garments" which are laid up in one or another of the heavens awaiting the illumined soul. Orthodoxy has abandoned these apocryphal books, partly because the Church has lost the key to their meaning, and partly because Church hierarchs have consciously and deliberately repudiated Initiation for the masses of the people, despite the saying of the Christ that He had opened the Way for "whosoever will" to come.

It is hard to envision such suppression of knowledge as being done from innocent motives; yet history shows us that well-intentioned ignorance is often the most powerful instrument available to the black forces. It is comparatively easy to deal with an openly wicked person, but to bring pressure to bear upon a tender-hearted and well-meaning individual who is hopelessly in the wrong but cannot be made to understand that he is—this is truly a formidable task, and one to give pause even to the wisest of men.

Aristotle wrote of a "Wisdom Feast," and this expression is found

generally in all mystical and philosophical literature of the entire Greek Period, which of course includes the time of Christ and the rise of Christianity. Latin Christianity repudiated the Greek sages; but the Greek Orthodox Church continued to revere the great Greek philosophers, according them a place comparable with the great Hebrew sages who gave the Bible. Even today it is not uncommon to hear a sermon in a Greek Church in which the teachings of Socrates are used as an introduction to a text and lesson from the New Testament.

The Greeks also spoke of an "Eidolon," or Image, which was the "double" or likeness of the man, and which could go forth from the body; and an "Augeides," a glorious shining body, or garment, which was the clothing of the Real Man, the Spirit-as-Ego, the Human Spirit of the Rosicrucian Philosophy.

Greek was the universal tongue of culture in the early Christian World. In Egypt at that time the Egyptians began to write their ancient language in Greek characters, giving rise to Coptic; and in the far West of that day, which was the coast of Europe where the Druids held sway, the Druids also began to write their mysteries and



secrets in the the Greek characters.

The language used by a people is of the utmost significance. Today we find that the tie between England and the United States is far closer than that between the continent of Europe and the United States, despite the fact that the population is certainly more European than English in descent. But the tie of language, the magic of The Word, binds us to England and to English culture and institutions.

So in antiquity, the far-spreading influence of Greek culture is related to the fact that the Greek language was the universal tongue of communication; and this meant that Greek philosophy was the dominant intellectual power throughout the ancient world, and that Greek science held the eminence then that nuclear physics and astronomy hold today. We see everywhere that priests, ministers, teachers, of every cult and religion, are searching their ancient scriptures to find corroboration of the latest scientific discoveries and are happy when they find them, and plunged in gloom when they do not.

In view of all this, it will be readily understood that Christianity and the problems of its origins cannot be elucidated without knowledge of Greek culture and civilization, and this is especially true of the apocryphal books of the Bible, and of the Gnostic library recently found in Egypt at about the same time that the Essene library was discovered in Palestine near the Dead Sea.

But Greek Philosophy was not merely intellectual, although the school of Aristotle focused the mind in materiality. The Platonic School still had great force, and its influence was metaphysical, and mystical, and held to a discipline that was entirely spiritual, as shown in Plato's words: "About the subjects which I seriously study...there does not exist, nor will there ever exist, any treatise of mine dealing therewith. For it does not at all admit of verbal ex-

pression like other studies, but, as a result of continued application to the subject itself and communion therewith, it is brought to birth in the soul on a sudden, as light that is kindled by a leaping spark, and thereafter it nourishes itself."

The Greeks themselves acknowledged indebtedness to Egypt for much of their supernal wisdom and the Mysteries in which that wisdom was conveyed.

Even the canonical Scriptures received their final form during the Greek Period, and we are therefore not surprised to find Greek influences in the Old and New Testament texts as well as in the apocrypha.

Now in all Greek literature—not in Aristotle alone—one discovers mention of the Mystic Marriage of the spirit, or soul, with God, and the Wisdom Feast which is part of the marriage celebration, and the beautiful and radiant garments in which the Bride and Groom, and also their guests, are clad for the occasion. Without the necessary garments no one can attend the Feasts, and so it is that in the apocryphal Ascension of Isaiah we read that when Isaiah had been brought by his Angel Teacher to the Gate of a certain high heaven, the Guardian of the Gate at first refused him entry; but the Angel said: "*His garments are there*" and at once the Gate was opened to the prophet.

What is this Garment which was laid up in the high heavens for Isaiah? Do we not recognize in it the Golden Wedding Garment, or soul body, of the Rosicrucian Teachings, and see here the symbology of the Wedding at Cana, where Christ turned water into wine?

We learn in the Western Wisdom Teachings that each aspect of the Threefold Spirit has a "reflection," or expression in an aspect of the threefold personality: the Divine Spirit in the physical body (especially the skeleton); the Life Spirit or Christ Principle in



the vital body (especially in the two higher ethers, the Light and Reflecting—which are the inmost essence or core of the vital body, as the skeleton is the inmost of the physical body); and the Human Spirit which is reflected, or expressed, in the concrete mind and in the desire body—especially the higher levels thereof.

From the work which the Virgin Spirit does in the threefold personality the “essence of experience” is extracted, which, we are told, nourishes to omnipotence the corresponding aspect of Spirit.

The Hebrew Initiate Isaiah possessed a garment in each one of the heavens as he ascended; and since he had the garment, the Guardian of the Gate was compelled by divine law to allow him to enter.

The Golden Wedding Garment is the first of these garments of the spirit-self, or soul. It consists of the outer Golden Light, and an inner core of blue or azure Reflecting Ether, which is seldom seen outside the periphery of the dense body. Indeed, only in the greatest of saints does the blue color of the Reflecting Ether reveal itself beyond the body outline. Note here that this is not to be confused with the Chemical envelope, which is a very dark blue, virtually indigo, and which has sometimes been described as lying “like a glove” upon the hand, for example, or burning like a low, fuzzy gas flame in material substances—along a wall or other surfaces. In all probability, the blue Chemical Ether is that which science has described, and photographed, as “free electrons,” which seem to show the appearance of blue flames such as are seen by etheric vision. From the free electrons, and other sub-atomic particles, all material substance is formed.

The Reflecting Ether is not the same as this Chemical Ether, and is described as “vacuous” in appearance, but in its seeming vacuity lie the records of the lowest aspect or phase of the Memory

of Nature, and here also certain Nature Forces become visible to etheric vision.

We think of the Golden Wedding Garment, then, as a golden ovoid of radiant light, which may resemble a star, within which is the blue core of the Reflecting Ether; and this twofold Garment holds within itself the “soul body,” or likeness of the dense body, a luminous transparent body which is born under the blazing Star, and whose birth is attended by Wise Men, now as in ancient times.

The Golden Garment is built by loving service, and by all that feeds and sustains the Christ Principle in the Human Spirit. Positive action is called for, in the line of service to others, but it may sometimes be that simply holding a mental attitude of positive good will,



refraining from criticism, and quite definitely “minding one’s own business” is also such service as weaves the garment of the Initiate, the golden garment in which he soars aloft into the heavenly places.

Service may include work in the arts and crafts, if the motive is loving and spiritual and the work itself directed toward the upliftment of the human being and the conservation of all that is good in civilization. Service includes the self-sacrifice of the scientist in his laboratory; the wife and mother in the home; the conscientious and inspired teaching of children in the public schools. All good work serves to build the Golden Wedding Garment, and this Garment is truly a Star which shines forth on the mystic East, as beautiful as the Morning Star, Venus, which heralds the Sun, and like that Star, a significator of cosmic love and beauty.

## Talking Animals

The headline of a series of articles appearing in the London Sunday Times must have provoked an uncomfortable feeling in the minds of many readers: "Man may talk to animals," it said. At first sight this sounded an innocent enough speculation, but when, logically enough, one puts thought in reverse, it takes on nightmarish dimensions. For it would certainly not be a very comforting or happy situation if animals were to talk to man.

Leaving aside the discussions that might take place on abattoirs, butcher's shops, hunting, shooting for sport, and a few other such diversions, we would certainly have something to answer for when it came to the practice of medicine. Think of the gruelling a vivisectionist might have to go through when confronted with his victim! If, in reply, he pleaded that he knew of no other ways than vivisection, the animal might say, as Bernard Shaw said years ago, "Then you must find some." If I were asked how, I would say, "Use your head and shake off your Druidic superstitions. There are probably 50 lawful and decent ways discoverable by human thinkers. You are not a thinker; you are a mentally lazy fathead doing what others have done previously, like all fatheads."

Of course—mercifully perhaps—there would be no possibility of calling Pavlov, the great vivisectionist, back from the dead to answer to the dogs for his experiments which involved cutting out portions of their brains, studying their reflexes and counting their drops of saliva. And what would our domestic cow have to say to Jenner and the farmers of his time who kept them in such unhygienic conditions that they developed pus-sores on their udders—a condition unknown when these animals live under healthful conditions? And how should we answer for the present scheme of passing this form of disease

through the bodies of calves, sheep, and other animals in order to develop vaccines?

How, also, should we excuse ourselves for the use of the cells of unborn lambs which are injected into the decrepit bodies of old people, who stop at nothing in trying to add a few years to their lives? What a series of explanations would have to come from the drug manufacturers faced with their testing experiments. And what a dilemma the "answering back" animal would create for those who conscientiously believe, as many do, that nothing can take the place of an animal experimentation.

They, at least, should pray that the dumb creatures should remain dumb.

—*Health and Vision*, 167 Collins St., Melbourne, Australia.

\* \* \*

The vital body and the desire body of an animal are not entirely within the dense body, especially where the head is concerned. For instance, the etheric head of a horse projects far beyond and above the dense, physical head. When, as in rare cases happens, the etheric head of the horse draws into the head of the dense body, the horse can then learn to read, count, and work examples in elementary arithmetic, etc. Among the animal prodigies who were so accomplished and attracted attention from far and near were the four Elderfeld horses of West Prussia which scientists became interested in just before World War I, but all four horses died during the war before any explanation was forthcoming. There was also the shy little mare in the United States by the name of Lady Wonder. Her mistress had a typewriter especially built for her, on which she typed out the answers to questions from her many visitors.—*Understanding the Animals*.



## The Globe of Love

*I thought that love was fragile  
 As colored balls  
 That hang amid the tinsel  
 On Christmas trees.*

*I find that love is solid,  
 And when it falls,  
 The globe can be uplifted  
 Again, to please.*

\* \* \*

## Green Star

*I sing of violets,  
 Sweet hidden among leaves.*

*I see a cloud that heaves  
 Its man-made mass and gets  
 Between them and the Sun.*

*And I, as poet, see  
 My Green Star all around  
 And long to praise. Word-bound  
 By dread, I mouth a plea:  
 "O give us back the Sun."*

The above are from a recently received booklet of poems by Patricia Martland of Letchworth, England. We are happy to share them with our readers.—*Editor*.

# Jacob Boehme

FRANCES SMITH

**D**OWN through recorded history, and before that through myth and legend, there have been illuminated individuals who caught glimpses of the liberating universal Truth. These personages, through their writing, have remained with the world as spiritual teachers.

Jacob Boehme was one such teacher. He was God taught, rather than man taught being an illiterate shoemaker in a little German town, born in 1475 and dying there in 1624. But his writings have influenced such men as Sir Isaac Newton, John Milton, Coleridge, Schopenhauer, and Emerson, to name but a few. To Emerson he was particularly dear and became his "beloved guide," profoundly influencing the thought of his Essays. Boehmen groups sprang up over Europe after Boehme's death, and gradually merged into the Quaker groups.

Since his writings were considered "heretical" he was ordered by the Church to discontinue them. However, at the urging of his friends he soon resumed. Angelus Silesius, born the same year Boehme died, transposed many of Boehme's thoughts into quotable couplets, and used them as the basis of many lovely hymns. One oft quoted by Max Heindel we know well:

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

*The Way to Christ* is Boehme's most widely read book, and its newest translator, John Joseph Stoudt, says: "He

holds forth here the mystical garland which he won in that shattering quarter-of-an-hour when he was led to the comprehension of the inmost secret of reality which, he said, could be compared only to the resurrection of the dead."

Jacob Boehme found his own vocabulary inadequate to express his thoughts, and since he lacked formal academic training (with its learned jargon that might have disguised his thoughts), he borrowed words from many sources—the alchemical laboratories, the Bible, the Old Testament Apocrypha, the Kabbalists, Martin Luther, Paracelsus, and others. He also created many words, but like Max Heindel, he was always consistent in using the word in the same characteristically individual sense, expressing what he himself had in mind.

To understand what Boehme is writing about one must realize that he is translating a profound spiritual experience into words, old German idiomatic ones, and they in turn are translated into English words. Mr. Stoudt, who has so ably translated all of Boehme's writings, comments on the word "fire" as he uses it.

There is Holy Fire, God's Fire of Love, His Wrath-Fire, the fire of the soul, natural fire, elemental fire, and common fire! In addition to being one of the four peripatetic (Aristotelian) elements, fire was an important agent in alchemical workshops, and it was the agency by means of which the supposed transmutation was to have taken place. The writings of the alchemists, especially Paracelsus, are full of fire images, and it is not altogether absent from Christian literature, for fire is a well know agent which can change the form of *other elements*. Boehme took this alchemical idea, which was merely an analogy of a religious process, and al-



tered its entire meaning by placing the change within the agent itself. Fire is for Boehme not just an agent, but a tremendous symbol for that urge for life which stands at the center of all living reality. Modern psychologists speak of the libido, of the id, of the drive for life, of the ego. Boehme covers all this with the term "fire." Modern psychology has given us a static, unchanging will to live at the core of life, but Boehme's life is a burning source, a consuming, an enlightening, a *fire*. For Boehme this is never static, but a great dynamic, the striving of the creature to be.

When fire burns two things result: heat and light. Heat ultimately scorches and burns whatever it comes in contact with; light illuminates and gives a "lovely shine," as Boehme said, to all that it shines upon. Fire both consumes and illuminates. It produces, then, both desire and freedom. Desire, like heat, leads to self-destruction; and freedom, like light, is self-projection. So when Boehme speaks of fire leading to death, or of fire leading to freedom, he is using fire in a far deeper sense than its literal meaning would warrant. But notice how fire, source of both heat and light, thus becomes a powerful symbol of the attractions of opposites which lead to awareness in this conscious life. This passage with these definitions of fire from his book, *The Way to Christ*, from the chapter "Divine Contemplation:" becomes meaningful:

"Consider the sun as a parable. If a herb does not have sap, then it is scorched by the sun's rays. But if it has sap, then the sun's rays warm it, whereby it grows. So also is man's life in the essence. If it has none of God's *Ens* (the innermost core of being) of Meekness and Love from the Eternal One, then it impresses itself into fiery sharpness, so that the mind becomes raw, devouring, avaricious, envious, bristling, and such false sensitivity, and will then proceed from life into the body, and

into all its beings and activities.

"Thus, such a fiery, avaricious, envious temperament (the pattern of life) scatters all that is good with its sharp sensus of life. There is danger to everything with which it has anything to do. For it brings its poisonous rays into it, seeking to appropriate everything and introduces its poison, or its hungry covetousness, therein. But if this fiery life can eat of the divine Life, then it is a similitude of how light presses forth and proceeds from fire. Thus the true life presses out from the fiery aspect, and is acquisitive no longer—as is the fiery life—but generous. For the Love-will gives itself, as light comes from a fire, giving itself to all things and creating good in all things.

"If the sun no longer shone in the depths of the world, then the *spiritus mundi* within the sharpness of the stars, in the sulphuric, mercurial aspects of the four elements, would become wholly stern, raw, dry, harsh, thick, dark and hard. Then all life within the elements would perish, and then man would soon enough see what hell and God's wrath are.

"But if it happens that such a fire-source may again attain divine Love, and comprehend the essential Light of God within itself, then this fire-source will be transformed into a kingdom of joy, into praise of God. But this is not possible without a redirected will—a will that ceases self-*impression* and self-limitation. For the sun's light cannot work in hard stones as in herbs and trees, for in the stone water is compacted and coagulated into a hard *Impression*."

Add to the fire image here all that can be recalled of the living waters of life in the idea expressed of a stone in which the water is compacted and coagulated—beyond the warmth and light of the sun (today's writer says it is crystallized).

In the *Cosmo-Conception* it is stated that the same Elder Brother over-

shadowed Jacob Boehme, Francis Bacon, and Shakespeare. In the chapter "Dialog of two Souls," we have one of the last and most profound of Boehme's writings, describing the stages in the experience of awakening. In it we find his conception of the psychological healthy order, showing the stages through which the Spirit passes to achieve rest. It is significant that the goal is rest, freedom from anxiety and care, and not the annihilation of the Spirit's own personality. In all of Boehme's writings a distinction is made



in the beings of the Father God, of Jehovah, and of Christ.

The last tract written before his death—and not completed—was *Of Divine Prayer*. The prayers he wrote were not liturgical prayers in which the words are so fashioned that God will incline His ear and listen. For Boehme prayer is not a petition; man must first learn what he is worthy to ask for. He gets no farther than seeking to make himself worthy of asking, praying only for the orientation of man's will to God's will. In this tract there are prayers for Monday; Prayer and Thanksgiving When One Rises; A Prayer When One Goes to His Work and to the Calling in Which God Has placed

Everyone; a Prayer on Monday Noon, or When One is Moved to Remember His Condition, and so on. The little prayer appended here is called, "A Little Prayer When One Undresses and Retires:"

"O merciful God, take off that false cloak of the serpent within me, in which my father, Adam, and my mother, Eve, by their false passion, clothed me; in which my poor soul is clothed by Thy wrath and stands before Thy holy angels in shame. Make my mind and body completely bare so that my mind may be free of such clothing and stand pure before Thy eyes. Clothe Thou it with Thy Vitality, and with the cloak of the Humanity of Jesus Christ, so that it may revel with the holy angels before Thee.

"O dear Lord, Jesus Christ! To Thee do I surrender my soul and mind, all naked and bare. Remove from me the impure cloak in which I stand before God in great shame.

"Reclothe Thou me with Thy victory, and place me before Thy Father again as a new-born child, which Thou hast washed in Thy blood, and whose will Thou hast killed in Thy Death and regenerated in Thy Resurrection. And enkindle Thy Light in this new birth so that I wander in the Light, and remain a branch of Thee. Amen."

---

#### NO GREATER LOVE

It led Him to Gethsemane,  
 This love of God for you and me,  
 And in our blindness, we can't see  
 His light that shines so brilliantly,  
 Nor hear Him whisper: "Follow me  
 If from death thou wouldst be free."

—Grace Trafford

# Your Business of Life

JANET KEMPTON

**R**ECENTLY a student of the Ageless Wisdom asked the often-asked questions: "Why life? What is it all about? Why are we here? If God is all-good, why the evil, heartaches, troubles?"

This was the answer:

Life is a business—you are in partnership with your Maker. God is your Silent Partner, behind the scenes. You are the working partner, the active partner, whose purpose is to carry out God's Ideas as to what the business should accomplish in order to succeed.

All goes well so long as you carry out the suggestions which He gives you—within the center of your being. These *are* suggestions—never orders. You, as the junior partner, are not, as yet, sufficiently experienced in this business of Life always to make the best decisions. But your Partner gives you a lot of leeway, because He knows that it is largely by experience, through trial and error, that you learn to work toward perfection of undertaking, to carry on to ultimate success. He knows you must learn to balance the books, to evaluate the credits and debits—the good and the incomplete good, or what we term evil. He tries to show you, through your intuition, that toward your "customers," your daily contacts, you must express tolerance, kindness, a ready smile, a helpful attitude; that you must develop the ability to choose your "stock" for values that are good and lasting, values which will fill the need of your "customers;" that you give good measure, pressed down and overflowing, "all wool and a yard wide." In other words, that you must give of the best within you, always in all ways.

Your Partner gives you *carte blanche* to go ahead with the administration of

the "enterprise," even though you may handle it badly—even though it may seem that you are heading toward the rocks of loss, discouragement, heartache. He never interferes because He knows that only through your own initiative can you find a true solution, by your own administrative powers. In this way He knows you will eventually learn to operate the business successfully, to bring your life undertaking through to comply with the Wisdom of His Plan.

The only manner in which you can avoid the failures, the heartaches, the discouragements, is to try to listen to Him—that still small voice within. He is always ready and eager to offer helpful suggestions when you ask Him—in prayer. Through His Son, Christ Jesus, He gave His promise: "Ask and you shall receive." Never be afraid or hesitant to ask His counsel—He is closer than hands and feet. Remember, also, that Christ Jesus said, "I and the Father are One"—but also, "It is not I but the Father-within that doeth the works."

Indeed, you *cannot* carry on your life business in the manner of what is good and right—for either you or your "customers"—without the help of your Silent Partner, in the particular "field of activity" *which He has chosen for you.*

You have asked the question as to why Life—why God wanted to create the universe, and a world so full of woe and sorrow? And, if God is all-good, how could he create evil and unhappiness?

Let us look further into this query:

When the Father-Mother-One birthed the Son, the Christ, or the Love-aspect of God, He said, "Let us make Man in Our Image." (Gen. 1:26). Therefore the



Plan developed, and that "spark of the Divine" dwells within each of us. This "spark" includes Intelligence. But at the same time He knew that He must give man the power to choose between all truth and incomplete expression of truth, that he might develop the *consciousness* of his own divinity unhampered, and, to learn by the Law of Cause and Effect to choose aright—with right discrimination.

Now what was the Inner Desire of the Creator's Thought? This we cannot know because our brains are not ade-



quately developed for us to understand the processes of the Mind of the Absolute One. If we could we would no longer function as mere man. We can only approximate it, in the end product of Life as we know it, and glean some of Its truth by the Law of Analogy—as Hermes Trismegistus, the great Egyptian Teacher said: "What is true on one plane is true on all planes. As above so below, as below so above."

The primary cause of Life is mystic, unseen by man. But every effect has a cause, and Life is the effect of First Cause, the Absolute Father-Mother-One

seeking expression *within* Itself; limiting Itself, for the time being, upon certain "fields of activity," for certain *specific purposes*. It might be likened to a man desirous of creating a work of art; through his mental processes he images-within (imagines) a plan, which plan he proceeds to bring into being or manifestation.

Yes, the mystery of the One Life may be beyond our scope of vision, yet we can profit by employing the oft-repeated analogy of the great oak tree. It grows from a tiny acorn, but we cannot see the whole picture which lies within the seed, even though it is there, like a blue-print, to be manifested in the complete detail of the great oak. We know that each and every phase of the unfoldment of the acorn is planned in cycles of expression (pressing out), until the whole plan is revealed in all its strength and beauty. And, likewise, we cannot see the whole picture of the working process of the Mind of God. We can see only the outpicturing thereof, which we term Life.

Man, therefore, can only approximate the meaning of this business of Life, but we can seek an awareness of what our Silent Partner is seeking to do *through* our Inner Self, our True Self, to develop an undistorted reflection of His Idea for us; and of equal importance, to find awareness of *what* we are, as differentiated Spirits, working in partnership with God, instead of *who* we are, as mere imperfect personalities, listening to the dictates of the little self. When we express only as personalities, full of self-opinion, over-bearing, selfish, our business of Life fails, and we wonder why.

Now the fundamental urge your Silent Partner seeks to impel within you is to break through the barriers of self-made imperfections of personality traits, and to develop the Christ-self, which lies ever dormant within you—listening to that still small voice, the in-

ner-teaching of love and goodwill toward your fellowmen. This finding of the Real Self, the Christ-self, the reflection of the Father-Mother-One within us, is the unfoldment of your latent divinity. This is the only means with which you can consummate any successful undertaking—of whatsoever nature—toward the “above” or here “below.”

God has endowed man with the qualities of His mind in order that he may unfold by “thinking through” every problem, knowing that therein lies the answer, remembering that every effect has a cause, a beginning. That beginning is for man to control by his thought, word or deed. The Bible tells us that “In the beginning was the Word, and the Word was with God, and *the Word WAS God.*” This plainly states that the Word (man’s thought, speech, act) was, is, and always will be the *only* creative medium of his Life. If we are to succeed with the business of Life we must learn to control that word, that thought, that deed, and thereby find our ultimate goal, that goal which He has set for us. If, sometimes we are in doubt as to what to do, we can always ask ourselves the question, “What would Christ Jesus have done in similar circumstances?” And “What is the motive behind the thought, the word, the deed? Does Love impel it, or some unworthy personal reaction?”

“If God is all-good,” you ask, “why is there sin and evil experienced in life?”

The answer, again, may be seen by the Law of Analogy. When one is in the process of creating something (whether art, literature, mechanical products, and so on) he finds ways in which he can improve his work, to better it. This is not a true analogy, of course, because the Absolute One is all-perfection, but man, as the Junior Partner of the Creator, has been given free choice—he can create self-imposed imperfections; these he can and *must* continue to improve.

That which we call evil, therefore, is but man’s incomplete attempts toward God-intended good. God is constantly seeking to help man to improve his business of a “good” life, a harmonious life, a life of well-being. This we see working out through the various Schools of Truth which are endeavoring, through constructive suggestions, to help man think aright; and by the betterment of living conditions we see through the efforts of modern scientists, manufacturers, and so forth—because



every phase of this business of Life has its place in God’s Plan.

Finally, this we know: God’s perfect Plan will work out, it *will* prevail upon Earth, as it is in Heaven, the Realm of Perfection. *But, it must work out through man, himself* as the Junior Partner of the Father-Mother-One—no matter how long it may take.

To sum it up: Your business of Life is to help bring forth the realization of God’s “Word made flesh,” His plan outpictured, His idea or specific Purpose, upon a certain field of activity, for a time being—**TO THE BEST OF THAT WHICH IS WITHIN YOU.**

---

ERRATUM: We regret an error was made in erecting the chart for south latitude in the vocational reading for R. C. in the June issue of the RAYS. Libra (containing Mars and Neptune) should have been on the 4th house, and Aries on the 10th. That would still leave Mars as ruler of the 10th, and the vocation of lawyer would still be indicated. Library and secretarial work are also indicated.

## THE ANSWER IS WITHIN

*The last golden rays of the setting sun,  
Turn soft white clouds to a glowing cerise;  
The quiet and calm of day, almost done,  
Enfold and fill me with infinite peace;  
I lift my face to the azure-blue skies,  
And there, formed in a gleaming, pink cloud,  
An angel of light entrances my eyes  
With glory and beauty, Heaven endowed;  
In one fleeting moment of holy repose,  
My soul, from all of its care, finds release;  
All of life's purpose my seeking heart knows,  
For its sorrow and pain, surcease;  
Slowly, the splendor fades from my sight,  
A soft, fragrant breeze caresses my cheeks,  
Lower, the shadows that come with the night;  
Only my heart has the answer it seeks.*

—Elizabeth Nelson



# Occult Interpretation of "The Water Babies"

BY V. S.

## Part I

IT is well known to occult students that gleams of the Ancient Wisdom, the inner teaching which has been preserved for mankind through the centuries by means of the Mystery Schools, often shine forth in the writings of the inspired mystics. Whether these persons are conscious of this knowledge or are simply mediums for the expression of the wisdom, matters little, but he who is a student of the teachings may glean much by seeking out the truths to be found in story form.

One tale which is definitely allegorical is Charles Kingsley's *The Water Babies*. Written to amuse a young son, it is at once a charming fairy story and a treasury of fundamental occult truths.

It is difficult to review a book such as this without quoting at length, for the language is beautiful and the dramatic instinct of the born storyteller makes the climaxes so satisfying. However, the book is probably familiar to most readers, and I shall simply give a brief outline of the story with comments.

"Once upon a time there was a little chimney sweep, and his name was Tom." This little Tom is the Ego which finds itself in a very poor position in life, and yet he—or rather his lower self—seems quite well satisfied. He takes for granted the hard work and the rough life, the dirt, the beatings and cursings of the rough chimney sweep, Grimes (an unpleasant character who quite often runs afoul of the law). This is in accord with the teachings which say we are "where we are because of what we are," and that environment is the product of past experience. There is no real injustice in life, for we receive simply what we have earned.

However, there comes a time when

dissatisfaction sets in. The Ego we shall call Tom has come to the point of an awakening. There is within him, as we shall soon see, a dawning recognition of the finer things of life, and an aspiration to be better than he is. The Ego or Spiritual self has tired of the dirt and sordidness of its surroundings and is willing to work for something better, and it soon makes the lower or personal self aware of this.

The opportunity comes as Grimes and Tom go into the country to clean the chimneys at Harthover Place, the mansion of Sir John Harthover. They start out on the country road, Grimes riding his donkey and Tom padding behind in the dust, looking eagerly about, for it is his first experience of the countryside. Something within Tom's soul stirs in response to the beauty of Nature. He longs to stop and gather the wild flowers. However, his master has no time for such nonsense, and marches along the road until they overtake a woman in the costume of a country Irishwoman.

We will take notice of this, Irishwoman, for she is the genius of the story who reappears in one guise or another throughout. This fine upstanding woman with something in her eye that daunts even the hardened Grimes, is in reality the Love-Wisdom principle which is ever working to draw and guide us back to God—the reality of an all-permeating Spirit. As she walks by Tom's side and talks to him, he is strongly drawn to her.

Presently Tom is much surprised to see his master stop to wash at a wayside stream—for Grimes never washes if he can help it. However, he assures Tom, it is not for cleanliness, but for

coolness. Grimes cannot respond to the true power of water.

One of the occult significances of water is that of the time before mankind had lost its consciousness of the spiritual worlds, when we dwelt as one people in the watery conditions of early Atlantean days. Here in this story, we see water used again to symbolize the life-giving properties of spiritual knowledge. It shows the longing of the poor dirty harassed soul to drink and bathe in the waters of life, to reach the knowledge of at-one-ment with God. As the Bible mentions so many times, the craving for this spiritual knowledge and peace is well described by the craving of the body for water, and the longing for its cleansing and refreshing properites.

So little Tom, as the Ego awakening to its need of God, wants to drink and bathe in the stream; but his master refuses to let him. However, Tom is a determined little fellow, and runs down the bank to splash in the water; whereupon his master commences to beat him unmercifully. In a dramatic incident, he is restrained by the woman, and she disappears over a hedge with the parting words:

“Those that wish to be clean, clean they will be; and those that wish to be foul, foul they will be.”

Haunting words, those, to the sin-ridden consciousness of man. A low clear voice that ever calls him up and away—“Come ye to the waters”—“Ask and ye shall receive”—all through the ages, the promise of godliness to those who would be like God!

They that wish to be clean, clean they will be. This is the theme of the whole story, and we shall hear those words again before the end.

We pass on now to the point where Tom, as he works away sweeping the great chimneys, takes a wrong turning and comes down in a room the like of which he had never even imagined. (This is the guiding of the Spirit—how

often what seems a “wrong turning” turns out to be for our highest good).

Tom finds himself in a dainty bedroom, all pink and white, with washstand set with appliances for washing—not even the towels were dirty, as Tom noticed—and with the true story-teller’s instinct, Kingsley leads us through the mounting feelings in the little chimney sweep’s breast, as he looks all around the room, until finally his eyes rest upon its owner, the daintiest of little girls, asleep on the white bed. And Tom’s first thought is, “Would I look like that if I were washed?”

In myths and fairy stories, the “fairy princess” always symbolizes man’s higher self. Here we see an Ego looking for the first time at what he might be; his first glimpse of his true nature, as God intended him to be.

Then in a mirror he catches sight of his filthy, rag-clad body. The contrast between himself and the little white lady is more than he can bear. Ashamed and angry, he bursts into tears and turns to hide in the chimney—a very human reaction. However, in doing so, he upset the fender and fire irons; the clatter brings the nurse running in, and Tom, still trying to hide, jumps out of the window.

Now comes a wild chase, for it is presumed by everyone that Tom has stolen something and is running away, and they all run after him. We need not go into details of that dreadful journey of Tom’s, through the woods, over the wall, across the moor and up the mountain, over the great desolation of Harthover Fell. It is a flight typical of the wilderness experience which befalls everyone who has awakened to the spiritual life, when often we are literally forced out of our former ways, and having lost the old, have not yet found the new. We are tested and tried by some wilderness experience, such as Tom now went through.

At last he stands on the crest of the  
(Continued on page 383)

# MAX HEINDEL'S MESSAGE

*Taken from His Writings*

## THE ROSICRUCIAN MYSTERIES

(THIRTY-SECOND INSTALLMENT)



### Life and Death

*(Continued)*

**T**HEN, as the architect who builds a house in which he afterwards lives will suffer discomfort if he neglects to ventilate it properly, so also the Spirit feels disease in a poorly constructed body; and as the architect learns to avoid mistakes and remedy the shortcomings of one house when building another, so also the Spirit which suffers from defects in its body, learns in time to build better and better vehicles.

In the Region of Concrete Thought, the Spirit also draws to itself materials for a new mind. As a magnet draws iron filings but leaves other substances alone, so also each Spirit draws only the kind of mind-stuff which it used in its former life, plus that which it has learned to use in its present post-mortem state. Then it descends into the Desire World where it gathers material for a new desire body such as will express appropriately its moral characteristics. Later it attracts a certain amount of ether which is built into the mold of the archetype constructed in the Second Heaven and acts as cement between the solids, liquids, and gaseous material from the bodies of parents which forms the dense physical body of a child, and in due time the latter is brought to birth.

It must not be imagined, however, that when the little body of a child has

been born, the process of birth is completed. The dense physical body has had the longest evolution, and as a shoemaker who has worked at his trade for a number of years is more expert than an apprentice and can make better shoes and *quicker*, so also the Spirit which has built many physical bodies produces them quickly.

The vital body is a later acquisition of the human being. Therefore we are not so expert in building that vehicle. Consequently it takes longer to construct that from materials not used up in making the lining of the archetype, and the vital body is not born until the seventh year. Then the period of rapid growth commences.

The desire body is a still later addition of composite man, and is not brought to birth until the fourteenth year when the desire nature expresses itself most strongly during so-called "hot" youth, and the mind, which makes man man, does not come to birth until the twenty-first year. In law that age is recognized as the earliest time he is fitted to exercise a franchise.

This knowledge is of the utmost importance to parents, as a proper understanding of the development which should take place in each of the septenary epochs enables the educator to work intelligently with Nature and thus fulfill more thoroughly the trust of a parent than those who are ignorant of the Rosicrucian Mystery Teaching. We

shall therefore devote the remaining pages to an elucidation of this matter and to the importance of the knowledge of astrology upon the part of the parent.

"God is Light," says the Bible, and we are unable to conceive of a grander simile of His Omnipresence, or the mode of His manifestation. Even the greatest telescopes have failed to reach the boundaries of light, though they reveal to us stars millions of miles from the Earth, and we may well ask ourselves, as did the Psalmist of old: "Whither shall I flee from Thy Presence? If I ascend into heaven Thou art there; if I make my bed in the grave (the Hebrew word *sheol* means *grave* and not hell), Thou art there; if I take the wings of morning and dwell in the uttermost parts of the sea even there shall Thy hand lead me."

When, in the dawn of Being, *God the Father* enunciated *The Word*, and *The Holy Spirit* moved upon the sea of homogeneous *Virgin Matter*, primeval *Darkness* was turned to *Light*. That is, therefore, the prime manifestation of Deity and a study of the principles of Light will reveal to the mystic intuition a wonderful source of spiritual inspiration. As it would take us too far afield from our subject we shall not enter into an elucidation of that theme here, except so far as to give an elementary idea of how divine Life energizes the human frame and stimulates to action.

Truly, God is ONE and undivided; He enfolds within His Being all that is, as the white light embraces all colors. But He appears three-fold in manifestation, as the white light is refracted in three primary colors: blue, yellow and red. Wherever we see these colors they are emblematical of the Father, Son, and Holy Spirit. These three primary rays of divine Life are diffused or radiated through the Sun and produce *Life*, *Consciousness*, and *Form* upon each of the seven lightbearers, the planets, which are called "the Seven Spirits

before the Throne." Their names are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Bode's law proves that Neptune does not belong to our solar system and the reader is referred to our *Simplified Scientific Astrology* for mathematical demonstration of this contention.

Each of the seven planets receives the light of the Sun in a different measure, according to its proximity to the central orb and the constitution of its atmosphere, and the beings upon each, according to their stage of development, have affinity for some of the solar rays. They absorb the color or colors congruous to them, and reflect the remainder upon the other planets. This reflected ray bears with it an impulse of the nature of the being with which it has been in contact.

Thus the divine Life and Light come to each planet, either directly from the Sun, or reflected from its six sister planets, and as the summer breeze which has been wafted over 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 Spirits, and in that varicolored light we live and move and have our being.

The rays which come directly from the Sun are productive of spiritual illumination, the reflected rays from the planets make for added consciousness and moral development, and the rays reflected by way of the Moon give physical growth.

But as each planet can absorb only a certain quantity of one or more colors according to the general stage of evolution there, so each being upon Earth: mineral, plant, animal, and man, can absorb and thrive upon a certain quantity of the various rays projected upon the Earth.

(To be continued)

## Studies in the Cosmo-Conception

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

### Vital and Physical Bodies in Rebirth

Q. What is the relation of the vital body to the physical?

A. In the Ego's descent to rebirth the vital body, having been molded by the Lords of Destiny, will give form to the dense body, organ for organ. This matrix or mold is then placed in the womb of the future mother.

Q. Where is the seed atom for the dense body?

A. The seed atom for the dense body is in the triangular head of one of the spermatozoa in the semen of the father.

Q. How does this affect procreation?

A. This alone makes fertilization possible and here is the explanation of the fact that so many times sex-unions are unfruitful. The chemical constituents of the seminal fluid and the ova are the same at all times and were these the only requirements, the explanation of the phenomenon of fertility, if sought in the material, visible world alone, would not be found.

Q. It depends, then, upon the seed atom?

A. It becomes plain, when we understand that as the molecules of water freeze only along the lines of force in the water and manifest as ice crystals instead of freezing into a homogeneous mass, as would be the case if there were no lines of force previous to coagulation, so there can be no dense body built until there is a vital body in which to build the material. Also there must be a seed atom for the dense body, to act as gauge of the quality and quantity of the matter which is to be built into that dense body.

Q. To what extent is heredity a factor?

A. While heredity is true only as

regards the material of the dense body and not the soul qualities, which are entirely individual, the incoming Ego also does a certain amount of work on its dense body, incorporating in it the quintessence of its past physical qualities.

Q. Is not the new body a combination of the qualities of the parents?

A. No body is an exact mixture of the qualities of its parent, although the Ego is restricted to the use of the materials taken from the bodies of the father and mother. Hence a musician incarnates where he can get the material to build the slender hand and the delicate ear with its sensitive fibres of Corti and its accurate adjustment of the three semicircular canals. The arrangement of these materials, however, is, to the extent named, under the control of the Ego.

Q. When does the Ego enter its new body?

A. When the impregnation of the ovum has taken place, the desire body of the mother works upon it for a period of from eighteen to twenty-one days, the Ego remaining outside in its desire body and mind sheath, yet always in close touch with the mother. Upon the expiration of that time the Ego enters the mother's body.

Q. What arrangement of the various vehicles is followed?

A. The bell-shaped vehicles draw themselves down over the head of the vital body and the bell closes at the bottom. From this time the Ego broods over its coming instrument until the birth of the child and the new Earth life of the returning Ego commences.

—Ref: *Cosmo*, 137-139.



# WESTERN WISDOM BIBLE STUDY

## The Revelation of St. John the Divine

### THE PATMOS VISION

I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia....

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.—*Revelation* 1:9-16.

When St. John says that he "was in the isle that is called Patmos," he gives a clue to the nature of his visions, for the word Patmos meant illumination, and in the times before Christ the expression "isle of Patmos" was used to refer to initiation. By means of his progress on the initiatory path, "the beloved Disciple" was able to be "in the Spirit," or in the state of consciousness required for seeing in the higher realms and functioning there in his invisible bodies.

In studying the Book of Revelation we find as one of its outstanding features that it is built around the mystic number seven. John had seven visions, in which he was given messages to

the seven churches; there are seven angels before the throne, having seven lamps of fire and seven trumpets; there are the seven candlesticks, the seven seals of the "book," and the seven thunders. The significance of this use of the number seven is indicated by the teachings of occult science that man is sevenfold, being a threefold Spirit that possesses a threefold body and the connecting link of mind. In man's bodies there are seven spiritual centers which, when awakened and developed, express the spiritual powers of the indwelling Spirit.

Since man is sevenfold, and since he is the "unit" of this particular field of evolution—to whom St. John's message would logically be directed—we may suppose that the message to be written in the "book" by John and sent "unto the seven churches" involves information concerning man himself. In other words, the seven churches are used in a symbolical way to refer to the seven centers in man which have to be unfolded in the process of spiritual development. Every human being is a God-in-the-making and will eventually attain his destiny of Godhood.

The description given of one who spoke to John with "a great voice," as of a trumpet," suggests a mighty Being of the archangelic life wave. The tremendous vibrations emanating from such a Being would constitute "a garment down to the foot," while the hair, "white as snow," and the eyes, "as a flame of fire," indicate the purity and spiritual power of such an exalted Being. The "sharp two-edged sword" suggests the positive-negative power of the Spirit unfolded to a very high degree.



## The Astrologer Discusses the Aspects

### Part One—THE "BAD" ASPECTS

**T**IME was when the writer shared with many astrological students the understanding that "square" and "opposition," being "bad" aspects, meant the same thing; also that "good" aspects, the trine and sextile, were thought of as being the same. Time came when the writer realized that if "square" meant the same as "opposition," and "sextile" the same as "trine," the same symbol would be used for both pairs of aspects. It must be established in the minds of students that every symbol utilized in astrology has its own particular, unique significance and that no two symbols can really mean the same thing. There would be no point to such an approach. These symbols are picturings of profound spiritual realizations which were given to Humanity by the Great Ones ages ago.

If the progress through the wheel from Ascendant to the twelfth house pictures cyclic evolution, the placement of the planets by sign and house, the focalizations of consciousness for expression during incarnation, then the aspects picture the mechanism of the soul in action—the *how* of this endless expressing. The mechanical sciences require a knowledge of weights, leverages, balances and counter-balances, gravity, propulsion, and so on; in other words, the principles of how the mechanism functions to achieve a certain result. A horoscope, evolved from geometrical design, contains picturings of principles

as they manifest in human incarnation as expressions of consciousness, and every symbol that is used in this particular science pictures an essence or a function of that essence.

The dynamic approach to human psychology has proved that a "switch in viewpoint" often makes possible an immediate clarification of the cause of a problem and reveals the needed directive. We, as astrological students, have tended to crystallize our viewpoint of the square and opposition aspects and to settle, mentally, into the picture that they are the bad aspects. The words "bad" and "evil" have been a part of our mental picturing ever since we were able to interpret anything; if we are going to evolve a constructive approach to psychological astrology we must switch our viewpoint of, and attitude toward, the meanings of these particular symbols of energy expressions.

It is a debatable point—this reference to "bad" aspects. Can people who are astrologically uninformed, and in the throes of a personal problem, really be helped, way down deep, if their minds and feelings are impressed by references to the "bad" aspects in their charts? There is no getting around it—we all have a subconscious, instinctive reaction to words like "bad"; they ignite our inner picturings—or memories—of ugly distressing, frightful, and difficult experience patterns. The astrologer who

says, "Oh, this is very serious—you have a bad aspect between your Saturn and Mars," risks putting his client down about five notches. There is something so ominous about such a statement that, in simple kindness and mercy, we cannot present such interpretations to people who have come to us for guidance.

Astrologers who have become fixated in the "badness" of the square and opposition aspects are those who have not inquired into the real meaning of these symbols. By "real meaning" is meant spiritual or philosophical significance. Since we must identify these symbols in some way in order to transmit our thoughts, let us switch our word-approach into something toward which the client may react more favorably.

It is suggested that the word "frictional" be substituted for "bad." Everyone understands that "friction" means "resistance," but people are not so inclined to feel disturbed by that word. Also, as in the case of a match being frictionally rubbed, the result is an ignition which provides light and warmth. So it is with us, inside ourselves, and our square and opposition aspects. Certain levels of our consciousness "rub against" other levels; the result is an ignition of awareness through pain-reaction, which serves to point out a necessity for redirection of consciousness. Since all the planetary patterns of a horoscope are enclosed within the wheel, the picture is shown that mankind interprets experience from within—in consciousness—not from without. In other words, the source of our experience-interpretations is not in the experiences themselves but *in our own center of awareness and reaction.*

Let us consider the square and opposition aspects—symbols in terms of their essential, abstract picturing. Use a blank, twelve-housed wheel for each. For the square, connect the midpoints of the fixed houses—second, fifth,

eighth, and eleventh—by straight lines; the result is a square resting on a horizontal base which starts, cyclically, in the second house. This is the symbol we used for the "square aspect" between any two planets in a horoscope.

The houses involved in this picturing are the "houses of resource," the well-springs of intense desire, feeling, love, and capacity. These four houses—and their abstractly related signs (Taurus, Leo, Scorpio, and Aquarius)—include our deepest reaction-potentials. All astrological students know that there are two other squares; we call them the "cardinal" and "mutable" squares; but it is the fixed-house square that is to portray this abstraction of "badness"—troubles and pains, sorrows, limitations, and all manner of negativism. This symbol tells us, when it relates any two planets in any two signs or houses of a chart, that the present need for regeneration at those points is very great. Notice that in the square-design, when we come to the end of the lower horizontal—in the fifth house—we make a right angle, not diagonally to right or left but straight up, in order to progress further on the evolutionary path. So it is with the other turnings—right angles at each corner. Thus the square aspect is seen to be uncompromising in its demands upon the consciousness; for this reason the square aspect is referred to as being the "most difficult," the "worst" or the "most evil" of planetary relationships. We are taxed most severely in our development at these points. Why?

The horoscope, in its entirety, is a composite of the person's consciousness of cosmic principles—on his particular evolutionary level. Therefore it follows that two planets square to each other in a given chart are not "bad planets;" it simply means that the person is in a consciousness stage of relative unawareness of principle. An individual's unawareness may be very varied and this variety is shown by multiple frictional aspects

to any planet in his chart: the planet may be squared by Mars and opposed by Moon, but trined by Venus and sextiled by Pluto. We are destined to experience reaction-patterns to every planet in relationship to every other planet, in order to fulfill our vibrational destiny as human beings. Anything less than that would not be fulfillment.

Because our experiences are, in the final analysis, ignited by our contacts with other people and because we project ourselves into relationships according to our consciousness it follows that unregenerate projection creates patterns of destiny which come back to us in the form of experiences of a painful or "bad" quality. We suffer through these alertings because we are made to perceive, by our reactions to other people and experiences, our own unregeneracy. The Higher Self screams at us: "Study this and learn from it; don't do this to another person, you've done it too often in the past; I insist that you redirect your reaction to this particular relationship or experience, because if you don't you will continue to misdirect your energy and darken your consciousness more than ever." So the pattern which registers in the horoscope as a square aspect between two planets pictures the necessity, in this incarnation, for a drastic revision of consciousness. The word "frictional" proves its value here because the fires of consciousness are ignited most intensely at these points and through pain-reaction—the brightest light is directed into the darkest corners. The Higher Self is seeking to re-establish harmonious synchronization within your consciousness by making it possible for you to realize undesirable results from the continued misdirections of your energies, and showing you the necessity for making a new turn on your path.

The square and opposition aspects have a fascinating "common denominator." Apply the opposition symbol to the second blank wheel by using the

cusps of the second and eighth houses as diameters; draw circles around these diameters which, of course, will be tangent to each other at the wheel's center. The diameters of the two small circles form, together, a diameter of the wheel itself and this diameter connects the midpoints of the second and eighth; cyclically speaking, the starting point of this symbol is the same as the starting point of the fixed square. The desire-resource of the second and eighth houses is common to both symbols, and the fundamental spiritual or occult process implied is regeneration.

A peculiarity of the opposition aspect, is that it "polarizes" the wheel. The lower point of the symbol is in the "individualistic" quadrant of the lower hemisphere; the higher point, in the eighth house, is the "extension" of the lower. The second house is "material on-going"; this is raised into its higher octave through transmutation of the desire-nature in relationship with people; the Power of Love to effect redemption of the consciousness. There must be some very important reason for the two small circles involved in this symbol to be connected by a forty-five degree diagonal rather than by a horizontal or a vertical. A horizontal is all right-and-left; a vertical is all up-and-down. However, the diagonal of this symbol is upward-and-onward—a composite of the vertical and the horizontal, the essential concept of all evolutionary processes and purposes.

The consensus of opinion is that the opposition aspect implies a need to select one thing or the other. Some astrologers interpret this to mean that we should choose one planet to work on, even at the expense of the other. Others say we should—or must—make the effort to utilize both of the planetary vibrations at once, as best we can. The first of these approaches is plainly untenable; we cannot drop any of our astrological factors—we live with, and express, all of them through the entire

course of an incarnation. The second of these approaches comes much nearer to the actual requirements of the aspect because it instructs us to utilize both planetary factors. However, the Higher Self speaks to us through the very meaning of the aspect: "Are you going to express these two planets unregeneratively or regeneratively? The point is not *which of the two planets* but *which of the two octaves of consciousness* are going to express—that which you have been in, tend to remain in, and, by now should be emerging from, or that to which you are evolving—that which is *inturning* or that which is *outgoing*? That which is *self-keeping* or that which is *self-evolving*? That which *results in the cutting-off of realization* or that which *opens the doors of your consciousness to awareness of beauty, truth, and goodness?*" This is the esoteric meaning of the opposition aspect and by it we can understand why the key-word *awareness* is used to identify its purposes.

As above, so below. When the Sun and Moon come to the conjunction each 28 days a new "breath" is taken in the vibrational body of Humanity; two weeks later this "breath" is "exhaled" at the Full Moon. This action is the great rhythmic, tidal life of our occult existence and the pattern—conception and expression—is experienced by all of our vibrational organs in relationship not only to the other planets but—and this is important—also to the signs of their dignity. Just as every organ of our physical bodies has its own pattern for growth, function, and fulfillment, so has each planet in relationship to the over-all *body* of consciousness.

A planet in the sign of its dignity has "returned to home base" after a tour through the zodiac; its accumulated essence, distilled from your experiences through many past incarnations, is now in full force and it is ready to start another cycle from its—and your—present evolutionary base. A planet in what we call the sign of its "detriment" is not

a "bad" planet; it is half way around its own evolutionary orbit and makes the opposition aspect to the sign of its dignity—as far away from "home" as it can get. A chart containing even one planet placed in the sign of its "detriment" reveals that the person, in consciousness, is on that one point in a critical step on his present evolutionary cycle and any frictional planetary aspects to that planet represent a taxing to the utmost of regenerative potentialities. This incarnation, with planets in detriment, is very significant because the person is going to be made aware of his inner deficiencies in a very acute way.

If a planet in detriment registers in the present horoscope as the ruler of the chart (ruler of the sign on the Ascendant) then the criticalness of this incarnation is intensified. The ruler of the chart is our planetary symbol of I AM consciousness: in the sign of detriment—opposite to its own dignity—the chart can really tell a story of great spiritual conflict since the frictional aspects to a "detrimented" ruler can make it possible for the person to identify himself with darkness. He may tend to interpret his own personality-potentials through his unregenerate consciousness and, living in that way, he can risk a marked "back-turning" in his evolution. The regenerate aspects made by the chart ruler so placed serve to make him unconsciously turn "toward the Light" and in living by those patterns he insures an upward turning in his development, not only for this incarnation but for all that follow.

Just as the physical birth is the result of conception and the Full Moon is the result of the lunation previous to it, so an opposition aspect between two planets is the awareness which results from a conjunction of those two planets at some time in the past incarnations of the person. There are no effects without causes and since Cosmic Pattern manifests on all planes we must realize



in studying the opposition aspect that in this incarnation the person is being made aware of these two particular vibrational powers, or qualities, in his own nature in a very important and significant way. Recognize that inner tensions can be very great with even one opposition-aspect in the chart. The experience-patterns represented by the planets concerned—either by rulership or by occupancy—demand and urge the regenerate, spiritualized expression of the person's nature. Repeating the unregenerate frictional qualities will keep the person in "darkness" not only for this incarnation but perhaps for several "chapters" to come—and the testings will, in future be more and more severe.

The criticalness of this aspect is clearly demonstrated when the opposition aspect is ignited by eclipses, progressed Moon, or progressed planetary aspects making the simultaneous square to both planets. In such a stimulation of the aspect the unregenerate residue in the person's consciousness—whatever his age may be—"comes out of the woodwork" and he experiences a testing of his regenerate capacities that can be very severe. On the other hand, when the opposition is activated by one planet being trined and the other sextiled, then whatever of regeneracy has been established can be drawn on to deal with the experience that is manifested. A "favorable" activation of the opposition aspect always implies, to a degree, a testing but "more of the best of consciousness" is more immediately available.

In the foregoing is seen the reason why the opposition aspect is universally considered "not as bad" as the square because even if the two planets concerned have no other aspects, the pattern as a whole is activated four times by the combination of trine-sextile to the two times it is squared. Much more "elasticity" is enjoyed and the impulses to regenerate are much more numerous, in the long run.

A happy ending: even the square or opposition aspects can be "life-savers" of great benefit when they are made by an otherwise unsuspected Saturn in a chart having nothing in earth. The person with such a chart needs ballast, he needs controlling and direction, he needs channelings for his outgoing energies. Such a Saturn simply says—and this proves that the square and opposition are not essentially bad—"I will see to it that you keep your feet on the ground so that your life may be lived purposefully and constructively; you will have responsibilities to fulfill, ambitions to achieve, and qualities to regenerate and redirect; my vibration, even though it may seem to hold you down at times, is really your greatest blessing because it will keep you aligned to the streams of unfolding experience."

*Life does not punish us through our squares and oppositions; it teaches us our most needed lessons through them if we wish to learn to become aware of our needed regenerations.*

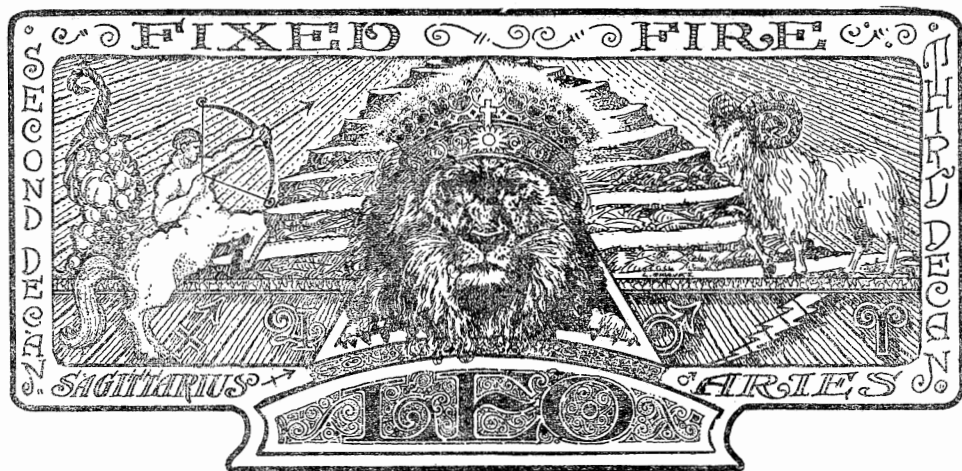
## Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR  
A READING

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

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

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



## The Children of Leo, 1963

*Birthdays: July 24 to August 24*

**S**ECOND of the fiery triplicity, the sign Leo represents fixed-fire and is symbolized by the lordly lion, king of beasts. This is thus the "royal" sign of the zodiac, ruled by the life-giving Sun. Those born with a well aspected Sun in its sphere of influence are ambitious, aspiring, generous, and noble hearted. They make fearless leaders, enjoying the limelight and mixing with other people. Being high-minded and trustworthy, they have little patience with the underhanded and dishonest.

Having strong and lasting affections, the higher-type Leo native is capable of great self-sacrifice for those whom he loves. He makes a true, generous friend, a loyal mate, a proud and fond parent, and a magnanimous enemy.

The fixed quality of this sign imbues its natives with tremendous will power, so that they usually win their way to the top in spite of handicaps or obstacles. Fixed and determined in their views and opinions, they will support a chosen cause with great enthusiasm and work for it to the end. For this reason they are often found among the pioneers of humanity.

When the Sun in Leo is afflicted, the native is apt to be conceited, domineering and bombastic, an amorous, unfaithful husband or wife, an untrustworthy friend—one capable of stooping to any meanness. The temper will be uncontrolled and apt to give difficulty.

The well aspected Sun in Leo indicates a capable executive, teacher, publisher, actor, or orator. Many surgeons, singers, and entertainers are also to be found among the Leo natives, their great physical vitality and endurance being of advantage in these professions.

The entire solar month of Leo this year is marked by the conjunction of Uranus with Pluto, the sextile of Neptune to Pluto, and the sextile of Jupiter to Saturn, so that all the children born during this period will have some fine basic traits of character: benevolence, good judgment, a strong sense of justice, dependability, and ability to grasp opportunities met.

As the solar month begins, and lasting until August 8, the Sun is in sextile to Mars. This configuration gives a super-abundance of vitality, courage, determination, and executive ability, so

that these natives will be among those who accomplish much of a constructive nature.

Also beginning July 24, and lasting until the 28th, is the square of Venus to Jupiter, a warning to parents to train these children in frugality, sincerity, discrimination in heart affairs, and abstention from intoxicants.

Another square, that of Mercury to Neptune, is in effect as the solar month opens but lasts only until the 27th. This stellar pattern suggests the need of training the memory, of persistence in definite thought patterns, and absolute integrity in dealings with others.

A better mental aspect is in effect from July 24 to the 31st: the trine of Mercury to Jupiter. Here we have indicated a cheerful, optimistic disposition, along with a mind that is broad, versatile, and able to reason correctly. Success in law and literature is favored.

Mercury opposes Saturn from July 25 to 31, suggesting the probability of delay and obstacles through life. Unselfishness, truthfulness, and optimism should be stressed with these children.

From July 27 to August 15, Venus and Mars are in sextile aspect, giving an amorous, aspiring, and ambitious nature. There is a fondness for pleasures and sports, the health is favored, and there is good earning capacity. However, a tendency toward too-free spending should be curbed.

The Sun squares Neptune from July 28 to August 14, raising the vibrations of the aura and bringing the native in touch with the denizens of the invisible worlds. But the undesirable elements are apt to be attracted, so that clean, pure, positive living should be emphasized in training these children.

From August 1 to 24, the Sun conjuncts Venus, giving a fondness for music, art, and poetry. The love nature is strengthened, and married happiness good health, and social popularity are all favored.

Mercury conjuncts Uranus from August 2 to 9, indicating independence, originality, and intuitiveness. Other aspects concurring, a career in literature or science is favored.

From August 4 to 21, the Sun trines Jupiter, one of the best indications of health, wealth, and happiness. The nature is jovial, generous, kindly, and trustworthy, and there is a particular flair for religious and government work.

A less fortuitous solar influence, the opposition to Saturn, is in effect from August 5 to 20. These natives should be taught to respond to the Sun trine Jupiter vibration—to cultivate unselfishness, optimism, patience, and dependability.

From August 6 to 16, Venus squares Neptune, suggesting lessons in forgiveness, tolerance, and sincerity to be learned through close associates, including the marriage partner. Speculation should be avoided.

A fine mental vibration, Mercury sextile Neptune, is in effect from August 7 to 16. This gives a mind peculiarly adapted to the occult art, and ability as a magnetic healer is probable.

From August 12 to 21, Venus opposes Saturn, warning the parents of these children to teach them to overcome a tendency to jealousy, egotism, suspicion, and stinginess.

Saturn trines Mars from August 17 to 24, giving a resourceful determined, and energetic nature, one capable of intense and sustained action in obtaining results. There is executive ability, forcefulness, and endurance, all of which help the native to rise to a position of prominence, but he should strive to be kindly and considerate of others.

A less propitious martian influence is the opposition to Jupiter, lasting from August 17 to 24. Children with this aspect should be taught the folly of gambling and drunkenness. Wholesome food and massage will be a help in counteracting the possible poor circulation and impaired liver functions.

## Readings for Subscribers' Children

JANE E. A.

Born February 2, 1956, 2:35 A.M.

Latitude 33 N., Longitude 106 W.

Signs on the cusps of the houses: ASC, Sagittarius 6.09; 2nd, Capricorn 8; 3rd, Aquarius 13; 4th, Pisces 18; 5th, Aries 19; 6th, Taurus 15.

Positions of the planets: Mars, 12.39 Sagittarius in 1st; Dragon's Head, 14.22 Sagittarius in 1st; Mercury, 0.07 R. Aquarius in 2nd; Sun, 12.31 Aquarius in 2nd; Venus, 19.16 Pisces in 4th; Uranus, 29.46 R. Cancer in 8th; Part of Fortune, 23.02 Leo in 9th; Pluto, 27.42 Leo in 9th; Jupiter, 28.18 R. Leo in 9th; Moon, 27.52 Libra in 11th; Neptune, 0.25 R. Scorpio in 11th; Saturn, 1:35 Sagittarius in 12th.

There is quiet a scattering of planets in this nativity, and common signs on all the angles, indicating versatility and adaptability, with experiences in many departments of life.

However, the Sun and Mercury are in the fixed-mental sign Aquarius, in the second house, the Sun sextiling Mars and the Dragon's Head in Sagittarius in the first, conjunct the ASC. This configuration indicates an abundance of physical and mental energy, with a friendly, outgoing personality. Jane is intuitive and will be attracted to scientific research and studies that have to do with the forces and ideas of the spiritual realms.

Mars in Sagittarius in the first house, conjunct the ASC, gives not only physical and mental energy, but also ambition, courage, self-reliance, and determination, so that this child is apt to succeed in whatever she undertakes. She will be candid and open in dealings with others, full of enthusiasm, a keen observer, fond of travel, argument de-

bate, and sports, an interesting conversationalist or entertainer. However, the square of Mars to Venus in Pisces in the 4th is a strong warning to the parents of this child to stress high moral ideals and establish clean living habits in her early years.

Mercury in Aquarius accentuates the original, independent, and liberty-loving scientific leanings given by Sun in that sign, and its sextile to Saturn bespeaks ability to concentrate and think deeply, to exercise persistence, diplomacy, and caution. However, Mercury squares Moon and Neptune, and opposes Uranus, so that Jane should be taught early to practice calmness, decisive action, faith, and control of the mental and emotional processes. Under no circumstances should she be permitted to participate in spiritualistic seances or practices of any kind, but taught to keep positive and independent in all that pertains to the superphysical.

A kindly, sympathetic, friendly, imaginative, and music and art loving side to Jane's nature is indicated by Moon in Libra sextile to Jupiter in Leo in the 9th. Long journeys are probable and wealth is attracted, but the Moon conjuncts Neptune, and squares Uranus, so that this little girl will need to strive diligently to master and transmute a tendency toward conceit, intolerance, and touchiness. She will have many friends, particularly among women, but she should carefully exercise discrimination in selecting her close associates and partners.

With forces pulling her in opposite directions at times, Jane will need loving, understanding guidance in keeping balanced and on the upward way. The presence of Saturn near the ASC, sextiling Mercury and trining Uranus, helps to provide her with stability in times of need.

TEDDY C.

Born May 21, 1957, 12:05 P.M.

Latitude 42 N., Longitude 83 W.

Signs on the cusps of the houses: ASC, Virgo 1.38; 2nd, Virgo 25; 3rd, Libra 23; 4th, Scorpio 26; Sagittarius intercepted in 4th; 5th, Capricorn 1; 6th, Aquarius 4.

Positions of the planets: Jupiter, 2.51 Virgo in 1st; Neptune, 0.29 R. Scorpio in 3rd; Dragon's Head, 19.16 Scorpio in 3rd; Saturn, 11.51 R. Sagittarius intercepted in 4th; Moon, 0.21 Pisces in 6th; Sun, 0.21 Gemini intercepted in 10th; Part of Fortune, 1.38 Gemini intercepted in 10th; Venus, 10.09 Gemini intercepted in 10th; Mercury, 10.18 Gemini intercepted in 10th; Mars, 10.43 Cancer in 11th; Uranus, 3.37 Leo in 11th; Pluto, 25.54 R. Leo in 12th.

The Sun, Part of Fortune, Venus, and Mercury are in Gemini intercepted in the 10th house in this chart, and the mental sign Virgo is rising, suggesting at once that this native is basically of a mental nature, and since there is only one planet (Neptune) in a fixed sign, will need to cultivate persistence and stability.

The Sun conjuncts the Part of Fortune and the MC, sextiles Uranus in Leo in the 11th, but squares the ASC as well as the Moon in the first degree of Pisces in the 6th. To a slight degree, since all are elevated, the ten degree conjunction of Sun with Venus and Mercury may be felt. Teddy is quick-witted and bright, with splendid ability to express himself. He is also intuitive, original, inventive, and independent, and likely to come before the public in his professional activities. However, he will need to strive for a harmonious adjustment of the personality and indi-

viduality and to master a tendency to feel inadequate and insecure at times. The cultivation of a complete faith in God will be a great help in this.

The presence of the benevolent, expansive Jupiter in Virgo in the first house, trine to the MC, bespeaks a good-natured, kindly disposition, emanating cordiality and uprightness. The mind is rather cautious, analytical, and practical, with a flair for sifting truth from error and arriving at facts, but there is a fondness for pleasure and travel and the probability of frequent trips. Success with loyal, faithful servants is also favored.

Mercury is at home in Gemini, and accentuates the love for change, travel, and anything new. In the 10th house it shows adaptability and resourcefulness, as well as success as a lecturer, writer, or publisher; in conjunction with Venus it indicates cheerfulness, ability for poetry and music, and success in salesmanship. The seven-degree sextile to Uranus accentuates the original, independent, and intuitive side of the nature. Its opposition to Saturn helps to stabilize the mentality, but shows a need to cultivate unselfishness and optimism.

The Moon in Pisces, trine to Neptune in Scorpio, gives a receptive mind and a superlatively fertile imagination, along with ability in the occult arts. However, there may be a tendency toward self-pity and indolence at times which will need to be curbed. All negative psychic influences should be carefully avoided.

Saturn in Sagittarius intercepted in the 4th house and opposing Venus and Mercury suggests that this child will need to strive diligently to express the best side of his nature in the home. Generosity, trust, loving kindness, and truthfulness are all traits to be emphasized there.

As a news correspondent, post office worker, or salesman this native could use his talents well.



# VOCATIONAL GUIDANCE ADVICE

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

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

## Milliner, Buyer

## Lecturer, Writer

BEVERLY D.—Born May 29, 1933, 9:30 A.M. Latitude 42 N., Longitude 88 W. The Sun, Mercury, and Venus are all in Gemini in this chart, in the 11th house, giving a basically mental, literary temperament. The Sun and Mercury are in conjunction (combust), sextile the Moon and ASC in Leo, but square Neptune, Mars, and Jupiter in Virgo in the 2nd house. The mind should be quick and the memory good, but a tendency to exaggeration, procrastination, and dreaminess will need to be controlled. Venus trines Saturn in Aquarius in the seventh house, but squares Mars and Jupiter, so that this native will need to strive persistently to keep her emotions and affections balanced and under control. The trine to Saturn will be a big help in this, and since Saturn is in the 7th, unafflicted (though retrograde), it is probable that she will do best in partnership with older people vocationally and otherwise. The Moon in Leo conjuncts the ASC, and is unafflicted, giving self reliance and aggressiveness to the nature, as well as ability for organization. Dealings with the public are favored. However, there may be a tendency toward restlessness and a desire to change the vocation often. The afflicted planets in Virgo in the second house suggest a lack of wisdom in spending, so that this native should strive to learn the lesson of using her income wisely. The presence of Uranus in Aries in the tenth, conjuncting the MC, gives an original touch to all her vocational endeavors. She could serve well as a beauty operator, milliner, or possibly as a buyer for a millinery establishment or beauty shop.

JOSEPH C. M.—Born June 15, 1949, 4:13 A.M. Latitude 34 N., Longitude 118 W. In this chart also we find the Sun and Mercury in Gemini, and Mars as well. However, here the Sun is in the first house in conjunction with the ASC and Uranus, trines the Aquarian MC, and sextiles Saturn in Virgo in the 4th. The Moon is in the fixed mental sign Aquarius in the ninth house, in conjunction with Jupiter (retrograde), trine Mercury, Mars, and Neptune, but opposing Pluto. This is a very strongly mental type, with the ability to think quickly, originally, and correctly, particularly along spiritual or occult lines. The memory is retentive, too, so that this native should be able to succeed in most any line of mental endeavor. Stability and persistence are two qualities he needs to practice, however, if he would make the most of his numerous talents. Venus in Cancer in the second house, squaring Neptune, and the Moon ruling this house, suggest that this native, too, will need to learn the art of spending wisely. The presence of the Moon and Jupiter in the ninth house is a strong indication of much travel, very likely into foreign countries. It also gives a fertile imagination and a strong intuition. Since Aquarius is on the MC, we look to Uranus for vocational interests, but also to Neptune and Jupiter which rule the 28 degrees of Pisces in the tenth. This boy is very versatile, can be an excellent speaker or lecturer, as well as writer. He is also inventive, psychically sensitive, and can be guided by a keen interior insight. He could give fine service as a minister, reporter, or traveling lecturer.

# Daily Thought and Guide

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

## THURSDAY—August 1

August enters our realm with pleasant vibrations on this fine Jupiter day. Body, mind, and heart unite and we can give help with understanding where help is needed.

## FRIDAY—August 2

Today both Venus and Mercury are helping us to fulfill our many duties. If we follow high ideals we will be successful in reaching the final goals we have set for ourselves.

## SATURDAY—August 3

Now we can relax and enjoy most things that come our way. For "The joyfulness of a man longeth his days."—*Eccl.* 30:22.

## SUNDAY—August 4

On this day of the Lord let us follow the high dictates of our heart and use the abundant energy available for the good of all, remembering always to give God the glory.

## MONDAY—August 5

Perplexing problems may arise today, but all efforts to be cheerful and kind will surely bear good fruit. Let us do with Paul: "Press toward the mark for the prize of the high calling of God."

## TUESDAY—August 6

Uranus inspires us on this Mars day to explore new paths and to find new ways of doing things and to discover new possibilities in the use of electrical appliances.

## WEDNESDAY—August 7

"He that does good for good's sake

seeks neither praise nor reward, though sure of both at last."—*William Penn.* It may be easy today to do the good we all have planned to do.

## THURSDAY—August 8

It will be well to follow the beaten path today and to complete what lies close at hand. This will help us in finding the meaning and the purpose of life.

## FRIDAY—August 9

On this Venus day we can give our hearts full scope for action and if we keep the martial emotions under control, all will be well.

## SATURDAY—August 10

A busy day when we can enjoy the good things in life. But Saturn is watching and with his help we may gather new knowledge giving us greater perception and understanding.

## SUNDAY—August 11

This is a day of mixed vibrations and we can use this power in worship and relaxation. "Nature is an Aeolian harp, a musical instrument where tones re-echo the higher strings within us."—*Novalis.*

## MONDAY—August 12

Again diverse vibrations are coming our way today and it will be well to find time to be still for a while and listen to that inner voice. "—behold, the kingdom of God is within you."—*Luke* 17:21.

## TUESDAY—August 13

It will be best to go easy on this day of mixed vibrations, but with careful planning and dedicated work we may reach our goal and do good service.

## WEDNESDAY—August 14

An abundance of aspects should find us very active in this school of life today and many vexing problems might be solved. So let us thank the Giver of all Good.

## THURSDAY—August 15

Let us make good use of all the fine vibrations this Jupiter day brings us. Saturn, however, stands guard and a strange sadness may prevail but much good can be done under these aspects.

## FRIDAY—August 16

Things of beauty can give us real joy today. If we control our emotions there will be much energy available for greatly needed improvements all around.

## SATURDAY—August 17

This should be a fairly quiet day for relaxation. Saturn restrains but a sense of justice and fair play still exists.

## SUNDAY—August 18

There will be much vitality expressed through the planets today. May we use this abundant energy by being about "our Father's business" on this fine Sunday.

## MONDAY—August 19

Happy vibrations abound and will make this a day of expressing love and generosity. "An effort made for the happiness of others lifts us above ourselves."—*Child*.

## TUESDAY—August 20

After a period of some activity we find this to be a quiet day, joyful and tranquil. "It is the tranquil people who accomplish much."—*Thoreau*.

## WEDNESDAY—August 21

Another quiet day when good thoughts come readily and when good deeds are easily performed. "Be ye transformed by the renewing of your

mind that ye may prove what is that good and perfect will of God."—*Rom.* 12.2.

## THURSDAY—August 22

"Not in the clamor of the crowded street, not in the shouts and plaudits of the throng, but in ourselves are triumph and defeat."—*Longfellow*.

## FRIDAY—August 23

Let us share our material means as well as the spiritual verities with others today. In this way we may "lay up treasures for ourselves in heaven."

## SATURDAY—August 24

This day we can enjoy life on all planes. Let us give thanks for spiritual happiness. For "the spirit giveth life."—*Cor.* 3.6.

## SUNDAY—August 24

On this fine Sunday we worship in Spirit and in Truth. And may we say with Soerates in all humility: "I pray Thee O God that I may be beautiful within."

## MONDAY—August 26

Mind and heart function well together today and we can make serious plans now. Reason and love will give us understanding to follow up these plans.

## TUESDAY—August 27

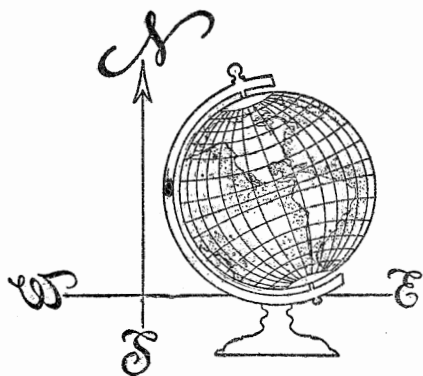
This Mars day brings much variety of action. Character is molded by many diverse experiences and these varied configurations give us the chance to evolve and go ever upward.

## WEDNESDAY—August 28

Let us make the most of this fine day, spiritually and physically. Now we can realize the importance of "Good Thought, Good Word, and Good Deed."

## THURSDAY—August 29

Today all the good vibrations of yes—  
(Continued on page 382)



MONTHLY

*News*  
INTERPRETED

## Funeral Reform

What hope is there for the person who would like to forego the ministrations awaiting him in the preparation room, to avoid being cosmetized, casketed, and transferred to repose in the slumber room? What can he do to protect his survivors from being victimized in the name of sentiment and sanitation?

At the moment the best solution would seem to be offered by the Funeral Societies (or Memorial Associations) which have sprung up over the last few years in many parts of the United States and Canada. Last year these groups convened the first national meeting on funeral reform ever held in America and established a headquarters in Chicago which furnishes information about the societies.

Some of the societies function as educational organizations and limit themselves to advocacy of "rationally pre-planned final arrangements." Most, however, have gone a step further and through collective bargaining have secured contracts with one or more funeral establishments to supply simple dignified funerals for their members at an agreed-on sum, generally around \$100. There is some diversity of outlook in the societies: some emphasize cremation; others are more interested in educational programs advocating bequeathal of bodies to medical schools....

The societies are for the most part organized by Unitarian Churches, Quakers, and other Protestant church groups, and are open to everybody. They tend to flourish best in the quiet backwaters of university towns, drawing their active membership from the ministry, the academic community, professional groups. These mild folk might be dismayed at the way they are described in the funeral trade press: "Burial beatniks of America," "Weasels

sucking away at the life blood of our basic economy," "Alien to every principle of the American way of Life."

—*The Atlantic Monthly*, 6-63.

The author of the article from which the above is an excerpt, Jessica Mitford, points out that "in no state is embalming required by law except in certain special circumstances, such as when a body is to be shipped by common carrier." Perhaps the most revolting idea behind the elaborate rituals of today's funeral service is the greed of the undertakers and the vanity of the family in keeping up with the Joneses. The barbaric rites of our contemporary morticians is a reincarnation of the Egyptian rites and have no place in our expanded, stream-lined space age.

Our twentieth century orthodox church friends do not understand that in the great economy of an all-wise Nature, the work of higher Creative Beings, ample provision has already been made for the preservation of the essence, not only of the Spirit, but of the soul, and even of the etheric and physical bodies. By this we do not mean the actual flesh and bones but the essence, the pattern, or archetype from which another body can be formed. Therefore the very expensive and elaborate funeral of today is in no way necessary.

Formerly funeral customs were based on a tradition dating back to the time when some few people had an etheric sight of sorts and could see the Ego

at work directly following the breaking of the silver cord from the heart. The Rosicrucians teach that during the three and one-half days directly following death the Ego reviews his whole past life, etching every act upon the seed atom so that he may have as complete a record as possible to incorporate into his soul body. Following this recapitulation the silver cord from the brain is broken and the two higher parts of the vital body, the desire body and the mental body are freed. After that the physical body should be cremated.

## Hypnotism in the News Again

Cures hives, aids digestion, eases pain, rejuvenates the glands. Fine for neurosis, pitcher's arm, boxer's morale, shortstop's legs. Will stop the smoking habit, over-indulgence in food and spirits; ends finger-nail biting; makes childbirth a pleasure.

That catalog of therapeutic triumphs isn't taken from the label of a turn-of-the-century nostrum bottle. Those are the benefits hypnosis has been conferring on distressed human beings according to recent news reports and articles in professional medical journals....

But the American Medical Association and the awesome British Medical Association don't see it that way. They look upon all hypnosis as a form of psychiatric practice. And they look distinctly askance at doctors who take quickie courses in hypnosis and then use it to allay patients' anxieties or pain.

But psychiatrists adhere to the principle of psychic economy. The patient whose anxiety prevents him from turning his head is in this sense diverting and controlling his anxiety. A quick hypnotic suggestion that he can now turn his head will, in all likelihood, permit him to do just that, and so the hypnotist can truthfully state that he has "cured" the patient's torticollis.

But responsible psychiatric evaluation of this treatment must be concerned with what happens to the patient after this seeming success. Does he transfer his symptoms to some more incapacitating area or one which may produce more serious effects on body function? Or is he now forced to grapple with fears he is emotionally unable to subdue?

—L. A. *Times*, 6-1963.

When Franz Mesmer (1734-1815) "healed" thousands of people in Europe he was at first hailed as a miracle man. In the investigation that inevitably followed though, one man, Father Sterzinger, discovered that over a third of those healed, after a few months of glowing health, plunged back to their former conditions of ill health, or died outright.

Only as people come to realize that the complete vehicle of man is made up of four finely adjusted bodies can they understand why wholesale hypnotism fails and why it is dangerous. Even the most altruistically motivated doctor can not effect a lasting cure on even the physical body if the Ego of the patient does not cooperate. In hypnotism it is the hypnotist alone who is working while the Ego of the patient is passive and takes no responsibility for his cure.

Those who have etheric sight say that a slight bit of the etheric body of the hypnotist is transferred to that of the patient and it is through this hold that the cure is effected. Obviously when this wisp of etheric substance is gone the patient reverts; and the lately vigorous life he has lived under the influence of the hypnotist has now further depleted his own vital reserves, hence the relapse of his physical and vital bodies.

The "cures" on the will power of the alcoholics, smokers, etc., is of a different nature because it deals with the desire body. It is akin to a prayer cure except that the hypnotist himself is the strong "God" or "Christ" that the weak-willed person is clinging to. In the end if the patient does not change his life, this cure will also disappear.

No psychologist or psychiatrist claims to know what occurs in hypnosis, but both psychoanalysts and psychiatrists agree that deeply buried childhood experiences that may be causing neurotic symptoms can, in many cases be recalled by patients while under hypnosis. This is the principle use to which the

mental doctors put hypnosis. It is the general consensus of opinion among medical men that only 20% of the people are amenable to the hypnotists or to any other *authoritative person*. Those with karmic debts to pay, and those before whom stretch the great vistas of self development through greater self-control, learned the hard way, fall in this twenty percent.

## Our Younger Brothers

At Harvard University, in a burning experiment, dogs were forced to inhale actual flame and were not killed until three to five days after the inhalation. At Columbia University as many as 1,000 blows on each leg were administered to dogs with a rawhide mallet to induce shock. The researchers who performed this experiment stated that three dogs that survived the shock expired 'the following day when they were again placed upon the animal board... Worst of all, perhaps, was the testimony concerning the repetition of such experiments—apparently each research project likes to stay so independent it doesn't even communicate its finding to anybody else. At Creighton University the height of irony was reached when, after an excruciating experiment in which dogs were deprived of all food for as long as sixty-five days before dying, it was found that exactly the same experiment had been performed three years earlier at the same institution.

One experiment at the government's own Walter Reed Hospital did at least have a labeled point. It was called, the subcommittee was told, "A Behavioral Method for the Study of Pain Perception in the Monkey:" "Under anesthesia, wire electrodes were implanted surgically in pain perception areas of the brains of nine monkeys. Several days after the surgery the experimenters began applying electric currents to the brains of the monkeys, which were fully conscious and restrained in steel chairs. The pain was sufficiently intense so that, as the report in *Neurology* says, the monkeys showed 'facial grimacing, closure of both eyes, high-pitched vocalization, and generalized motor activity.' In other words, the monkeys screamed and struggled vainly to escape the pain.

"The monkeys, however, had a possibility of escape. They could, if they were smart enough, diminish the electric current by pressing a switch. Most monkeys learned

to press the switch after about six hours of pain. But then the experimenters strained the monkeys beyond the endurance by continuing their tests uninterruptedly for twenty-four hours, allowing the monkeys no food, water or rest during all that time."

Such testimony, involving what went on at even the most reputable places of research, caused so much speculation about what went on at at lesser places as to beggar the imagination.

—*Saturday Review*, 6-63.

These excerpts taken from an article by Cleveland Amory are just a few of the documented examples of why we need a law to restrain the sadists among our researchers. We still need policemen to protect us from the thugs and morally irresponsible people in our communities, and we are sensible enough to know that all human beings are not thugs and morally irresponsible. But there are 300,000,000 animals in the medical and business research laboratories of this country and they need a minimum of protection.

"Greater love than this hath no man, than that he lay down his life for his friend." This has been done many times, and man's best friend, the dog, more often than man, has for as many more times given his life for man. The men who offered to be human guinea pigs, in case of the yellow fever experiments, for instance, and in the use of various drugs have performed heroic deeds, too. In using the members of the animal kingdom for experimental purposes, we must be as aware of their sacrifices as of those of the human life wave.

Many doctors perform life-saving surgery on animals, thus perfecting their techniques as well as aiding the animals. In the many cases of needless cruelty to animals who are giving their lives, although they suffer pain and death, yet it is the "scientist" doing the experiments, who really loses more in the final summation; he is losing valuable soul growth which may set him back many lives.

(Continued on page 382)



# Readers' QUESTIONS

## Suppress Desire?

### *Question:*

Is it not better at times to live according to our desires than it is to suppress them?

### *Answer:*

No, it is not, if the desires are selfish or otherwise unworthy. However, suppression, in general, is not the answer.

Desires that are evil become doubly so when expressed. An evil desire suppressed may have an undesirable effect on the individual to whom it belongs, but when it is expressed others are affected by it, and the evil is increased according to the square of the number affected.

Desire is the mainspring of all action, and it should therefore be properly directed, not suppressed. Clean, lofty desires should be encouraged, for they furnish the incentive necessary to right action. Evil desires instead of being expressed should be transmuted into good ones. The more a desire is expressed, the easier it is to give way to it. It may require more effort and does require more will power to transmute a desire than it does to express it, but it can be done. The method that should be employed is to practice the opposite virtue. If the vice be sensuality, practice rigid temperance in all things; if it be immorality, practice chastity; if parsimony, practice liberality, etc. If this method is faithfully pursued, it will unfailingly bring results.

The great trouble with most people who have unwholesome desires is that in reality such desires are agreeable to them, and therefore they do not want

to be rid of them, although they may pretend that they do. Consequently they search for an excuse to indulge them, and often place the blame for doing so on something or some one else. Such a procedure indicates a weakness in the character of the individual which should be firmly dealt with and not encouraged by any sort of palliation.

By cultivating high ideals, reading elevating literature, keeping the thoughts on wholesome subjects, the desire body can be conquered and the lower desire transmuted into higher ones. Transmutation is the keyword—not suppression.

---

## Visits From Disembodied Friends

### *Question:*

In occult literature one often reads of persons who have recently passed out in death, afterward visiting friends and relatives who are still living. I understand that each Ego spends approximately one-third as many years in Purgatory as it lived during its previous Earth life. If this is true, how is it possible for disembodied Spirits to leave Purgatory and visit friends when they so desire?

### *Answer:*

The purgatorial experience is not one prolonged uninterrupted process. There is a period of activity, followed by an interval of inactivity, and this alternating process continues throughout the entire purgatorial existence of the individual.

It is during the intervals between purgatorial action that those sojourning in Purgatory are permitted to visit the physical region where their friends and relatives reside. It is not possible for these people to visit the Earth at any time they desire to do so, for those undergoing purgation are not permitted to leave Purgatory during that period of time.

In regard to this matter, it should be kept in mind that it is unwise to "invite" (by our thoughts and feelings) the visits of our departed loved ones, as this may seriously interfere with the work they are doing in their new home. The work they have to do there is just as real as the work done here, and they should be left to do it in peace and quiet.



## Prenatal Influence of Mothers

### Question:

Is it possible for a pregnant woman to influence her child for good or evil by her daily life and thoughts and by using constructive autosuggestion?

### Answer:

Yes, to some extent, but of course the basic characteristics of the incoming Ego already exist, as shown by the horoscope at birth. It is by means of these characteristics, operating through the Laws of Attraction and Association, that Egos are incarnated through their particular parents. The general rule is that advanced Egos are born to advanced parents. However, there may be seeming exceptions to this rule, all under the guidance of the Lords of Destiny, who see that every human being gets exactly what he needs for his development.

The wise Emerson said of mothers: "In their hearts their mothers make them. When each one comes forth from his mother's womb, the gate of gifts closes behind him."

In ancient times the sacrament of inviting an Ego to forsake the heavenly realms and some to abide upon the Earth was always performed within the sacred precincts of the temple. If this were again to be practised upon the Earth, how soon would we see a new race among us again of men who might indeed be termed Lords of Creation!

After the one great sacrifice by Mary and Joseph, Mary went away into the hill country, where, surrounded by the holy calm and beauty of Nature, she could prepare herself as a fit channel for the coming of the great Adept Jesus.

The prospective mother should always be surrounded with beauty, harmony, peace, and tranquillity, if possible hearing inspiring music, seeing beautiful flowers and pictures. If this is impossible, she should concentrate upon one picture or an inspiring poem. If she cannot have flowers, she can surely look to the sky, raising her consciousness to the sunsets, the stars, keeping herself uplifted in a constant state of prayer and peace.

Woman is the torch-bearer of the race—or at least, that is her duty, and those who understand and cooperate with spiritual law are truly torch-bearers. Eventually every mother will work consciously with an Ego in helping it to prepare its new physical body. This is the supreme ideal of motherhood. By attuning her thoughts and her life only to the good, the true, and the beautiful, the mother holds them as a mystic crown above her, and in the clear reflection of their light helps the incoming Ego to build anew upon foundations which embody these same attributes. On great wings the day is coming when every woman will kneel before the shrine of truth, realizing that the Immaculate Conception was not destined for Mary alone, but for every woman who makes herself worthy to receive it, and who thus wins for her brow a crown of immortelles.



## Causes of Disease

MAX HEINDEL

**D**ISEASE is really a fire, the *Invisible Fire* which is *The Father* endeavoring to break up the crystallized conditions which we have gathered in our bodies. . . . Again, we may say that disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health.

*Hysteria, Epilepsy, Tuberculosis, and Cancer:* These were all found (by occult investigation) to result from the erratic propensities of a past life. It was noticed that though many of the subjects had been in the past life investigated, almost maniacal in the gratification of their lasciviousness, they were at the same time of a highly devotional and religious nature. In such cases it seems that the physical body generated in the present life was normally healthy and their disability altogether mental, while in other cases where the indulgence of the passional nature was coupled with a vile character and a cruel disregard of others, epilepsy, together with rachitis, hysteria, and a deformed body were the present result. Frequently, cancer, especially cancer of the liver or breast, resulted.

In this connection, however, we wish again to warn students not to draw

hasty conclusions that these are hard and fast conditions. The number of investigations made, though very large and an arduous task for one researcher to handle, are too few to be really conclusive in matters involving millions of human beings. They are, nevertheless, in line with the teachings of the *Cosmo-Conception* given by the Elder Brothers regarding the effect of materialism in bringing about rachitis, a softening of a part of the body that should be hard, and tuberculosis, which hardens tissues that should be soft and pliable. Cancer is essentially similar in effect; and when we consider that the sign Cancer is ruled by the Moon, the planet of generation, and that the lunar sphere is under the sway of Jehovah, the God of generation, whose Angels announce and preside over birth, as instanced in the case of Isaac, Samuel, John the Baptist, and Jesus, we readily see that abuse of the creative function can cause both cancer and lunacy in the most differentiated forms.

*Impairment of Vision:* Regarding lack of vision or disabilities of the organ of sight, it has long been known among researchers that it is the effect of extreme cruelty in a past life. Recent investigations have developed the further information that much of the eye trouble now prevalent among people is due to

the fact that *our eyes are changing*. They are in fact, becoming responsive to a higher octave of vision than before, because the ether surrounding the Earth is becoming more dense and the air is growing more rare. This is particularly true in certain parts of the world, Southern California among others. It is noteworthy in this connection that the Aurora Borealis is becoming more frequent and more powerful in its effects upon the Earth. In the early years of the Christian Era this phenomenon was almost unknown, but in the course of time as the Christ wave which descends into the Earth during part of the year, infuses more and more of its own life into the dead, earthly lump, the *etheric vital rays* become visible at intervals. Later they became more and more numerous and are now commencing to interfere with our electric activities, particularly with telegraphy, which service is sometimes completely demoralized by these radiating streamers.

It is also noteworthy that the disturbances are confined to wires going east and west. Rays, or lines of force from the plant Group Spirits, radiate in all directions from the center of the Earth towards the periphery and then outwards, passing through the roots of plants or trees, then passing upward toward the top of same.

The currents of the animal Group Spirits, on the other hand, encircle the Earth. The comparatively weak and invisible currents generated by the Group Spirits of the plants, and the very strong powerful rays of force generated by the Christ Spirit now becoming visible as the Aurora Borealis, have hitherto been of about the same nature as static electricity, while the currents generated by the animal Group Spirits and which encircle the Earth may be likened to dynamic electricity which gave the Earth its power of motion in bygone ages.

Now, however, the Christ currents are becoming more and more forceful and

their static electricity is being liberated. The etheric impulse which they give will inaugurate a new era, and the sense organs now possessed by mankind must accommodate themselves to this change. Instead of the etheric rays which emanate from an object bringing a reflected image to the retina of our eyes, the so-called "blind spot" will be sensitized and we shall look out through the eye and see directly the thing itself instead of the image upon our retina. Then we shall not only see the surface of the thing we observe, but we shall be able to see through it as those who have cultivated the etheric vision do now.

As time goes on and the Christ by His beneficent ministrations attracts more



and more of the interplanetary ether to the Earth (thus making its vital body more luminous, we shall be walking in a sea of light, and when we learn to forsake our ways of selfishness and egotism through the constant contact with these beneficent Christ Vibrations, we shall also become luminous. Then the eye as it is now constituted would not be of service to us. Therefore it is now beginning to change and we are experiencing the discomfort incident to all reconstruction.

*Sclerosis or Hardening of the Arteries:* Our bodies are gradually hardening from childhood to old age, on account of the chalky substances contained in most of the foods we usually nourish our bodies upon. This calcareous matter is primarily deposited in the walls of the arteries and veins, causing what is known to the medical profession as arterio-sclerosis or hardening of the ar-

teries. The arteries of a little child are exceedingly soft and elastic, like a rubber tube, but gradually as we advance through childhood, youth, and on toward old age, the walls of the arteries become harder in consequence of the deposits of chalk left by the passing blood. Thus in time they may become as stiff and inelastic as a pipe stem. There is a condition which is called pipe-stem artery. The arteries then become brittle and may break, causing hemorrhage and death. Therefore it is truly said that a man is as old as his arteries. If we can clear the arteries and capillaries of this earthy matter, we may gradually prolong life and the usefulness of our body.

From the occult standpoint, of course, it is no matter whether we live or die, as the saying is, for death to us does not mean annihilation but only the shifting of the consciousness to other spheres; nevertheless, when we have brought a vehicle through the useless years of childhood past the hot years of youth, and have come to the time of discretion when we are really beginning to gain experience, then the longer we can prolong the time of experience the more we may gain. For that reason it is of a certain value to prolong the life of the body.

In order to accomplish that result, we must first select the foods that are least impregnated with the choking substances which cause the induration of arteries and capillaries. These may be briefly stated to be the green vegetables and all fruits. Next, it is of importance to seek to eradicate the choking matter which we have already absorbed, if that is possible, but science has not yet found any food or medicine that will with certainty produce that effect. Electric baths have been found to be exceedingly beneficial but not entirely satisfactory. Buttermilk is the best agent for eradicating this earthy substance and next comes grape juice. If taken continually and in generous quantities, these substances will

considerably ameliorate the hardened condition of the arteries.

(To be continued)

---

## HEALING TESTIMONIALS

*Canada*—I wish to thank you for your letter, so rich in warmth and understanding. I know that the Helpers have been caring for G., our six-year-old boy. One morning he stated upon waking: "I haven been talking with God." Another morning, his eyes scarcely open, he drowsily said: "To grow a healthy, strong body, you must eat lots of fruit and vegetables, and juice, and cottage cheese, and whole grain cereal." He seems to be in very good health and always improving also. I am deeply grateful to you, and only wish I had learned at least twenty years ago what proper vegetarian nutrition really is.

There is so much I would sometimes like to write—probably because I feel so spiritually lonely, not having any adult to talk with on these things. But your wonderful letter came, and in the same mail, the May issue of the *Rays*, which I knew held something special for me before I opened it. I was overjoyed with G's horoscope reading, and I appreciate it so very much. The reading is such a clear description of him. He already shows all the potentials of the abilities indicated. He has a sunny, friendly nature, though quick to anger; draws and paints, showing surprising imagination, admires Walt Disney very much, studies science in an encyclopedia, picks up tunes readily, sings in a jolly voice, and is fascinated by space travel, etc. During "Heart Foundation Month" he lectured everyone he saw on helping the Heart Foundation, always using a very authoritative tone. He is interested in the work of the Red Cross, and very pleased when his dad donates blood. Of his own volition he got a little

(Continued on page 378)



## The Healing Power of Forgiveness

"**A**ND forgive us our debts, as we forgive our debtors."— St. Matthew 6-12.

Like all the principles given us by our Saviour, the Principle of Forgiveness is practical and essential to successful living,

Forgiveness is an entire setting aside of an issue as unimportant and a starting again with a clean slate, making a new beginning. Forgiveness invalidates the holding of grudges, the nursing of old wounds. When we examine our mental equipment, we are apt to find an astonishing amount of debris, emotional leftovers, bits of guilt and chagrin, resentments, and like unhealthy flotsam and jetsam. Amazing how we cling to this unhealthy rubbish pile!

Let us see how the principle of forgiveness pervades all nature. How often our bodies forgive our sins against them. Take the matter of food and drink. Our offenses in this direction are legion, but the healing forces of nature as expressed in our bodies display the highest degree of intelligence as they strive heroically to maintain health. Such is the beneficent law of the Universe, for kindness is inseparable from intelligence. The Universe is not interested in punishment. Its whole movement is to make right again.

Let us not waste time blaming, or sorrowing, over past experiences, but let us emulate Mother Nature and ad-

just, be charitable, and try to maintain a normal balance in our emotional life. In other words, forgive!

How true it is that one little act, perhaps even a thought, has tremendous power to change our lives. It has been tried, and proven, that there are no finalities; but retribution and revenge act on the principle that nothing new can be brought into a situation. However, intelligence knows that new elements can be introduced at any time, that new and beautiful designs are always possible.

Shall we not then throw out every unpleasant memory, and refuse to let such memories accumulate? Let us do a thorough housecleaning, opening the windows of our minds and letting the fresh winds of life blow away the useless dust. Then we can start a new day, standing on the solid rock of eternal reality, facing only love and wisdom, forgiving everybody, including ourselves.

---

### HEALING DATES

July .....	6—12—19—25
August .....	2—9—15—22—29
September .....	5—11—18—26



## ROSICRUCIAN BOOKS

### On the Philosophy

The Rosicrucian Cosmo-Conception.	\$4.50
The Rosicrucian Mysteries.....	4.00
Complete Index of Books by Max	
Heindel .....	4.50
The Web of Destiny.....	3.50
Mysteries of the Great Operas....	3.50
Ancient and Modern Initiation....	3.50
Gleanings of a Mystic.....	3.50
Letters to Students.....	3.50
Teachings of an Initiate.....	3.50
Occult Principles of Health and	
Healing .....	4.00
The Vital Body .....	3.50
Questions and Answers, Vol. I.....	4.50
Questions and Answers, Vol. II....	5.00
The Rosicrucian Christianity	
Lectures .....	4.00
Freemasonry and Catholicism.....	3.50
In the Land of the Living Dead...	3.00

### On Astrology

Message of the Stars.....	5.50
Astro-Diagnosis .....	4.50
Simplified Scientific Astrology....	3.50
Astrology and the Ductless Glands	.50
Tables of Houses, Lat. 0° to 66°	
One volume paper bound.....	3.50
Simplified Scientific Ephemerides	
From 1857—each year.....	1.00
Ephemerides, bound (20 years)....	15.00
Astrological Charts, sml. .05; lge..	.50
Horoscope Data Sheets, 1 doz.....	.80
(8½ x 11 in., printed both sides)	

### Booklets

Aquarian Age Stories for Children	
Volumes 1, 2, 3, each .....	1.00
The Musical Scale and the Scheme	
of Evolution .....	1.25
Archetypes .....	.50
Christ or Buddha?.....	.75
Mystical Interpretation of Christmas	.75
Mystical Interpretation of Easter...	.75
Mystery of the Ductless Glands....	1.00
Nature Spirits and Nature Forces	.50
Rosicrucian Child Training.....	.75
Salads and Vegetarian Menus.....	.50
Evolution .....	.35
Earthbound .....	.25
How Shall We Know Christ?.....	.35

In California add 4 per cent tax on total.

*Discount to Dealers*

Write for list of our books published  
in foreign languages.

**The Rosicrucian Fellowship**

Oceanside, California, U. S. A

FROM OUR PATIENTS

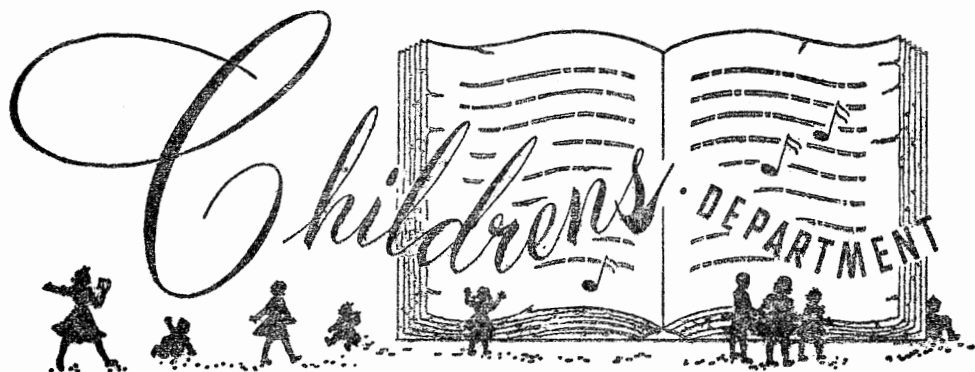
(Continued from page 376)

jar and put all the pennies he could find in it for the Easter Seal campaign for crippled children. When his dad sent the campaign office a check from G., he was just delighted. He is certainly unusual and original!

I have often thought it might be of special interest to you to hear that in G's last life he was my brother Malcolm, who died at the age of 19½ years of peritonitis, following a ruptured appendix. After Malcolm's death, I talked with him a number of times in spirit, and he told me that he had work that he enjoyed, that he was happy, but missed us all, and then asked me to help him come back to earth, saying it would mean much to him.

Our daughter arrived, a very dear soul, but not Malcolm. Then later G. came. I hadn't even thought of who he might be until when he was only a few months old, he began calling me by a pet name only my brothers had used. He showed special recognition for Grandma, his previous mother, recognized our old home, and made some revealing remarks when he began talking. His personality seems just a continuation of the personality that was Malcolm. I have thought that perhaps it is a rather rare thing to have one person's horoscopes from two incarnations, so I am giving you that of my brother: June 4, 1929, 9:20 A.M., Long. 114 W., Lat. 54 N.

*New Jersey*—Every day I observe, to my very great satisfaction, the constant improvement in the health of my husband, and all that because of you and the blessed Invisible Helpers. I can hardly wait until that wonderful moment (next week, I hope) when I can express my great appreciation personally at Mt. Ecclesia,



## Tom, the Water Baby

CHARLES KINGSLEY

(Continued)

AND now they had gone three miles and more, and came to Sir John's lodge gates.

Grimes rang at the gate, and out came a keeper on the spot, and opened.

"I was told to expect thee," he said. "Now thou't be so good as to keep to the main avenue, and not let me find a hare or rabbit on thee when thou comest back. I shall look sharp for one, I tell thee."

"Not if it's in the bottom of the soot bag," quoth Grimes, and at that he laughed; and the keeper laughed and said,

"If that's thy sort, I may as well walk up with thee to the hall."

"I think thou best had. It's thy business to see after thy game, man, and not mine."

So the keeper went with them; and, to Tom's surprise, he and Grimes chatted together all the way quite pleasantly. He did not know that a keeper is only a poacher turned outside in, and a poacher a keeper turned inside out.

They walked up a great lime avenue, a full mile long, and between their stems Tom peeped trembling at the horns of the sleeping deer which stood

up among the ferns. Tom had never seen such enormous trees, and as he looked up he fancied that the blue sky rested on their heads. But he was puzzled very much by a strange murmuring noise, which followed them all the way. So much puzzled, that at last he took courage to ask the keeper what it was.

He spoke very civilly, and called him Sir, for he was horribly afraid of him, which pleased the keeper, and he told him that they were the bees about the lime flowers.

"What are bees?" asked Tom.

"What make honey?"

"What is honey?" asked Tom.

"Thou hold thy noise," said Grimes.

"Let the boy be," said the keeper.

"He's a civil young chap now, and that's more than he'll be long if he bides with thee."

Grimes laughed, for he took that for a compliment.

"I wish I were a keeper," said Tom, "to live in such a beautiful place, and wear green velveteens, and have a real dog-whistle at my button, like you."

The keeper laughed; he was a kind-hearted fellow enough

"Let well alone, lad, and ill too at

times. Thy life's safer than mine at all events, eh, Mr. Grimes?"

And Grimes laughed again, and then the two men began talking quite low. Tom could hear, though, that it was about some poaching fight; and at last Grimes said surlily, "Hast thou anything against me?"

"Not now."

"Then don't ask me any questions till thou hast, for I am a man of honor."

And at that they both laughed again, and thought it a very good joke.

And by this time they were come up to the great iron gates in front of the house; and Tom stared through them at the rhododendrons and azaleas, which were all in flower; and then at the house itself, and wondered how many chimneys there were in it, and how long ago it was built, and what was the man's name that built it, and whether he got much money for his job.

But Tom and his master did not go in through the great iron gates, as if they had been dukes or bishops, but round the back way, and a very long way round it was; and into a little back door, where the ash-boy let them in, yawning horribly; and then in a passage the housekeeper met them, in such a flowered chintz dressing gown that Tom mistook her for My Lady herself, and she gave Grimes solemn orders about "You will take care of this, and take care of that," as if he was going up the chimneys and not Tom. And Grimes listened, and said every now and then, under his voice, "You'll mind that, you little beggar?" and Tom did mind, all at least that he could. And then the housekeeper turned them into a grand room, all covered up in sheets of brown paper, and bade them begin, in a lofty and tremendous voice; and so after a whimper or two, and a kick from his master, into the grate Tom went, and up the chimney, while a housemaid stayed in the room to watch the furniture.

How many chimneys Tom swept I cannot say; but he swept so many that he got quite tired, and puzzled too, for they were not the town flues to which he was accustomed, but such as you would find—if only you would get up them and look, which perhaps you would not like to do—in old country houses; large and crooked chimneys, which had been altered again and again, till they ran one into another. So Tom fairly lost his way in them; not that he cared much for that, though he was in pitch darkness, for he was as much at home in a chimney as a mole is underground; but at last, coming down as he thought the right chimney, he came down the wrong one, and found himself standing on the hearthrug in a room the like of which he had never seen before.

He had never been in gentlefolks' rooms but when the carpets were all up and the curtains down, and the furniture huddled together under a cloth, and the pictures covered with aprons and dusters; and he had often enough wondered what the rooms were like when they were all ready for the quality to sit in. And now he saw, and he thought the sight very pretty.

The room was all dressed in white—white window curtains, white bed curtains, white furniture and white walls, with just a few lines of ink here and there. The carpet was all over gay little flowers; and the walls were hung with pictures in gilt frames, which amused Tom very much. There were pictures of ladies and gentlemen, and pictures of horses and dogs. The horses he liked; but the dogs he did not care for much, for there were no bulldogs among them, not even a terrier. But the two pictures which took his fancy most were, one a man in long garments with little children and their mothers round him, who was laying his hand upon the children's heads. That was a very pretty picture, Tom thought, to hang in a lady's room. For he could see that it was a lady's

room by the dresses which lay about.

The other picture was that of a man nailed to a cross, which surprised Tom much. He fancied that he had seen something like it in a shop window. But why was it there? "Poor man," thought Tom, "and he looks so kind and quiet." But why should the lady have such a sad picture as that in her room? Perhaps it was some kinsman of hers, who had been murdered by the savages in foreign parts, and she kept it there for a remembrance. And Tom felt sad, and awed, and turned to look at something else.

The next thing he saw, and that too puzzled him, was a washing-stand, with ewers and basins, and soap and brushes and towels, and a large bath full of clean water—what a heap of things all for washing! "She must be a very dirty lady," thought Tom, "by my master's rule, to want as much scrubbing as all that. But she must be very cunning to put the dirt out of the way as well afterwards, for I don't see a speck about the room, not even on the very towels."

And then, looking toward the bed, he saw that dirty lady, and held his breath, with astonishment.

Under the snow-white coverlet, upon the snowwhite pillow, lay the most beautiful little girl that Tom had ever seen. Her cheeks were almost as white as the pillow, and her hair was like threads of gold spread all about over the bed. She might have been as old as Tom, or maybe a year or two older; but Tom did not think of that. He thought only of her delicate skin and golden hair, and wondered whether she was a real live person, or one of the wax dolls he had seen in the shops. But when he saw her breathe, he made up his mind that she was alive, and stood satring at her, as if she had been an angel.

"No. She cannot be dirty. She never could have been dirty," thought Tom to himself; and then he thought, "And are all people like that when they are

washed?" and he looked at his own wrist and tried to rub the soot off and wondered whether it ever would come off. "Certainly I should look much prettier then, if I grew at all like her."

And looking round, he suddenly saw, standing close to him, a little ugly, black, ragged figure with bleared eyes and grinning white teeth. He turned on it angrily. What did such a little black ape want in that sweet young lady's room? And behold, it was himself, reflected in a great mirror, the like of which Tom had never seen before.

And Tom, for the first time in his life, found out that he was dirty, and burst into tears with shame and anger; and turned to sneak up the chimney again and hide; and upset the fender and threw the fire irons down, with a noise as of ten thousand tin kettles tied to ten thousand mad dog's tails.

Up jumped the little white lady in her bed, and seeing Tom, screamed as shrill as any peacock. In rushed a stout old nurse from the next room, and seeing Tom likewise, made up her mind that he had come to rob, plunder, destroy, and burn, and dashed at him, as he lay over the fender, so fast that she caught him by the jacket.

But she did not hold him. Tom had been in a policeman's hands many a time, and out of them too, which is more; and he would have been ashamed to face his friends forever if he had been stupid enough to be caught by an old woman; so he doubled under the good lady's arm, across the room, and out of the window in a moment.

He did not need to drop out, though he would have done so bravely enough; for all under the window spread a tree, with great leaves and sweet white flowers, almost as big as his head. It was magnolia, I suppose; but Tom knew nothing about that and cared less; for down the tree he went, like a cat, and across the garden lawn, and over the iron railings, and up the park towards

*(Continued on page 383)*

**You Are Invited to Contact  
OUR MEMBERS AND GROUPS  
AS INDICATED BELOW**

*Ann Arbor, Mich.*—Telephone No. 21507.

*Chalfont, Penn.*—Tel. 822-0401.

*Chicago, Illinois*—36 W. Randolph St.,  
Room 302—Tel RA 8-1795.

*Cincinnati, Ohio*—Tel. 871-4763.

*Cuba, New York*—Tel. Rushford 5271.

*Dallas, Texas*—307 S. Marlborough.

*Denver, Colo.*—4515 Irving St.

*Harper Woods 36, Mich.*—TU 2-7744.

*Largo, Florida*—Tel. 584-5794.

*Lombard, Ill.*—MA 9-0549.

*Los Angeles 26, Calif.*—1025 Rosemont Ave.

*Newark, N. J.*—9 Whittier Pl.

*New York 18, N. Y.*—56th St. & 7th Ave.  
Room 801, Carnegie Hall

*New York 27, N. Y.*—1041 Lowell St.,  
Bronx 59 (Spanish Group)

*Norwood 12, Ohio*—Tel. 63-1-9748

*Philadelphia, Pa.*—Tel. LO 7-4871.

*Phoenix, Ariz.*—Tel. AL-43079.

*Portland, Oregon*—Tel. 253-3650.

*Rochester, N. Y.*—140 Troup St.

*Salt Lake City, Utah*—Tel. EM 3-5037.

*San Antonio, Texas*—Tel. DI 4-2445.

*San Francisco, Calif.*—Tel. PR 6-8290.

*San Jose, Calif.*—Tel. 377-4112.

*Seattle, Wash.*—3005 Arcade Bldg., 1319  
Second Ave.

*St. Paul 1, Minn.*—241 Endicott-on-Fourth  
Bldg.

*St. Petersburg, Fla.*—Tel. 56-3752.

*Tacoma, Wash.*—Tel. MA 7-0288.

*Tucson, Arizona*—Tel. 793-7383.

**CENTRAL AMERICA**

*San Jose, Costa Rica*—Apartado 1010.

**ISLANDS**

*Caguas, Puerto Rico*—Casilla 97

*Mt. Lavinia, Ceylon*—No. 405 Galle Rd.

*Havana, Cuba*—Calle 9 y 2, Resid. Casino  
Deportivo.

**The Rosicrucian Fellowship  
World Headquarters**

OCEANSIDE, CALIFORNIA, U.S.A.

**MONTHLY NEWS INTERPRETED**

*(Continued from page 371)*

During this period of our evolution, in the process of satisfying the concrete mind as to the whys and hows of this physical world, many seemingly unnecessary processes are performed. For example, if we could just take the Bible as our guide and realize that the vanities of this world do not make for soul growth, then the greed, avarice, and egoism that drive us to punish our bodies so needlessly would change into concern and thoughtfulness for others. The physical body would reflect this divine harmony and our need for so much medical research would be lessened. In this era of the reign of science this sounds like heresy, but it is based on sound logic and is one of the tenets of The Rosicrucian Fellowship.

If you wish to help in this work of protecting the animals write to your local Humane Society or Animal Welfare Society; there is one in practically every community, and if not your duty is before you!

**DAILY THOUGHT AND GUIDE**

*(Continued from page 368)*

terday are repeated. Let us save for the proverbial rainy day now, and thank the Giver of all Good, for He loves us as His own.

FRIDAY—August 30

On this fine active day much good may be accomplished, but let us be careful of our speech. A philosopher writes: "I regret often that I have spoken, never that I have been silent."

SATURDAY—August 31

This may be a fine day with much activity. However, again we should endeavor to guard our tongue and try to the best of our ability to control rash impulses.

OCCULT INTERPRETATION OF  
"THE WATER BABIES"

(Continued from page 352)

mountain and sees far below him a green valley with a little stream, and a house with a woman in the garden. (Once again, water and the redeeming feminine principle).

(To be continued)

TOM, THE WATER BABY

(Continued from page 381)

the woods, leaving the old nurse to scream murder and fire at the window.

The under gardener, mowing, saw Tom, and threw down his scythe; caught his leg in it, and cut his shin open, whereby he kept his bed for a week; but in his hurry he never knew it, and gave chase to poor Tom. The dairymaid heard the noise, got the churn between her knees, and tumbled over it, spilling all the cream; and yet she jumped up and gave chase to Tom. A groom cleaning Sir John's hack at the stables let him go loose, whereby he kicked himself lame in five minutes; but he ran out and gave chase to Tom. Grimes upset the soot sack in the new-gravelled yard, and spoilt it all utterly; but he ran out and gave chase to Tom. The old steward opened the park gate in such a hurry that he hung up his pony's chin upon the spikes, and, for aught I know, it hangs there still; but he jumped off and gave chase to Tom. The ploughman left his horses at the headland, and one jumped over the fence and pulled the other into the ditch, plough and all; but he ran on, and gave chase to Tom. Sir John looked out of his study window and up at the nurse, and a martin dropped mud in his eye, so that he had at last to send for the doctor; and yet he ran out, and gave chase to Tom.

(To be continued)

Groups in Other Countries

AFRICA

*Kaforidua, G. C.*—P. O. Box 27.  
*Kumasi, G. C.*—Box 1025.

EUROPE

*Birmingham 13, England*—95, Billesley Lane, Moseley.  
*Brussels, Belgium*—80 Ave. J. B. Depaire.  
*Darmstadt, Germany*—Postfach 164.  
*Leiria, Portugal*—Rua Miguel Bombarda. 3-2°.  
*Lisben, Portugal*—Rua Alves Correia, 39-1°.  
*Paris, France*—8, Rue Copernic (16c)  
*Porto, Portugal*—Rua Alvares Cabral No. 22.  
*The Hague, Holland*—Sadestraat 12.  
*Zurich 1, Switzerland*—Postfach Hauptpost 26260.

MEXICO

*Mexico, D. F.*—Tacuba 85-Desp.27-28

NEW ZEALAND

*Auckland*—C.1—P.O. Box 9321, Newmarket.

SOUTH AMERICA

*Bogotá, Colombia*—Apartado Nacional 21-97  
*Cordoba, Argentina*—Calle 1 No. 40, Barrio Yapeyú.  
*Corrientes, Argentina*—Casilla 118  
*Formosa, Argentina*—Ayacueho 635.  
*Montevideo, Uruguay*—Santa Rosa 6979  
*Montevideo, Uruguay*—Juan Antonio Rodriguez # 1365.  
*Porto Alegre, Brazil*—Estado de Rio Grande do Sul.  
*Quito, Ecuador*—Calle Salinas 446.  
*Rio De Janeiro, Brasil*—Ave. Gomez Freire 559-302  
*Rosario, Argentina*—Calle Santa Fe, N. 2450.  
*Salvador, Bahia, Brasil*—Rua Aloisio de Carvalho, 12 Vitorio.  
*Sao Paulo, Brasil*—Rua Dr. Campos Salles 129-2° sala 216 (Santo André)  
*Sao Paulo, Brasil*—Rua Atuai - 383 Vila Esperanca (Penha)  
*Sao Paulo, Brasil*—Rua Asdrubal do Nascimento 196.  
*Santiago, Chile*—Casilla 5558  
*Valparaiso, Chile*—Serrano No. 525.  
*Viña del Mar, Chile*—Translaviña No. 150



## Dealers Carrying The Rosicrucian Fellowship Publications

*All Rosicrucian Fellowship Centers also Carry Fellowship Publications*

- Albany, N. Y.—Hans Schmidt, 37 Chestnut St.
- Auckland, C. 1., New Zealand—Goodey's New Age Bookshop, 14 Strand Arcade.
- Boise, Idaho—Metaphysical Library, 901 No. 17th St.
- Buenos Aires, Argentine—Nicholas B. Kier, Talcahuano, 1075.
- Capetown, South Africa—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago 3, Ill.—Kroch's & Brentano's, Inc., 29 So. Wabash Ave.
- Chicago 3, Ill.—Economy Book Store, 40 So. Clark St.
- Chicago 5, Ill.—Theosophical Society, 64 E. Van Buren St.
- Chicago 2, Ill.—The Aries Press, 189 W. Madison St.
- Chicago 10, Ill.—D. G. Nelson, 651 No. State St.  
Metaphysical Book Shop, 36 W. Randolph St., Room 302.
- Cincinnati, Ohio—Fountain News Shop, 426 Walnut St.
- Dallas 6, Texas—Schmalzried Book Shop, 2902 N. Henderson.
- Denver 2, Colo.—Bookazine, 433—14th St.
- Detroit 13, Mich.—A. E. Arbuckle, 9333 Carleton Ave.  
Velma Benham, The Church of Light 5237 Commonwealth Ave.
- Detroit 2, Mich.—Temple of Light, 140 Edison Ave.
- Escondido, Calif.—Vi's Book & Bargain Shop, 141 No. Kalmia
- Hollywood 28, Calif.—Pickwick Bookshop, 6743 Hollywood Blvd.
- Hollywood 23, Calif.—Satyr Book Shop, Inc., 6278 Hollywood Blvd.
- Kansas City 6, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, E. C. 4, England—L. N. Fowler & Co. Ltd., Stuart House, 1 Tudor St.  
John M. Watkins, 21 Cecil Court, Charing Cross Rd., W. C. 2.
- Long Beach 2, Calif.—Bertrand Smith Book Stores, 240 Long Beach Blvd.
- Long Beach 7, Calif.—The Mercury Book Shop, 1428 E. Wardlow
- Los Angeles 26, Calif.—The Church of Light, 2337 Coral St.
- Los Angeles 15, Calif.—De Vorse & Co., 516 West 9th St.
- Los Angeles 57, Calif.—First Temple of Astrology, 733 S. Burlington Ave.
- Los Angeles 27, Calif.—Philosophical Research Society, 3341 Griffith Park Blvd.
- Louisville 15, Ky.—Edward R. Jordan, 3310 Lester Ave.
- Miami 32, Fla.—Book and Magazine Shop, 123 N.E. 2 Ave.
- Miami 35, Fla.—Ye Old Spiritual Book Shoppe, 618 S. W. 17th Ave.
- Milwaukee 2, Wis.—Des Forges & Co., 427 E. Wisconsin Ave.
- Minneapolis 8, Minn.—Aquarian Book Service 2915 Third St., So.
- Mexico City 4, D. F.—Alarcon-Maucci Peral #14, Col. Sta. Maria La Ribera
- Newark 14, N. J.—Joseph Duts, 9 Whittier Pl.
- New York 8, N. Y.—Samuel Weiser, Inc., 845 Broadway.
- New York 19, N. Y.—Inspiration House, 129 W. 56th St.
- New York 24, N. Y.—Mason's Book Shop, 789 Lexington Ave.  
Macy's Pub. & Masonic Supply Co., 35 W. 32nd St.
- New York 22, N. Y.—The Gateway, 18 East 60th St.  
Flying Saucer News, 119 E. 96th St.
- Oakland 12, Calif.—The Holmes Book Co., 274 14th St.
- Ojai, Calif.—Krotona Book Shop, Rt. #2, Box 4.
- Phoenix, Ariz.—Phoenix Metaphysical Center, 3533 W. Coulter St.
- Portland 4, Ore.—Portland Book Store, 412 S.W. 3rd St.  
Walden Book Shop, 350 S. W. Yamhill St.
- Philadelphia 7, Pa.—Archway Book Store, 47 N. Ninth St.  
Leary Book Store, 9 S. Ninth St.
- Rochester 4, N. Y.—Clinton Book Shop, 204 Court St.
- Sacramento 17, Calif.—Gateway Book Shop, 3415—4th Ave.
- Salt Lake City, Utah—Wilson's Book Exchange, 113 East 2nd St.
- San Bernardino, Calif.—Pick's Book & Pen Shop, 462 Third St.
- San Diego 1, Calif.—Technical Book Co., 816 Broadway.
- San Francisco 2, Calif.—Metaphysical Library and Book Shop, 150 Powell St.  
Metaphysical Town-Hall Bookshop, 435 Powell St.
- San Jose 13, Calif.—San Jose Book Shop, 110 East San Fernando St.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—New Age Bible & Philosophy Center, 1139 Lincoln Blvd.
- Seattle 1, Wash.—The Bookmart, 622 Pike St.  
As-You-Like-It Library, Arcade Bldg., Room 3023.
- Spokane 1, Wash.—Clark's Old Book Store, 909 W. Riverside Ave.
- St. Paul 7, Minn.—Llewellyn Publications, 100 So. Wabasha St.
- St. Petersburg 5, Fla.—K-B Printing Co., 550 Central Ave.
- Sydney, Australia—Dymock's Book Arcade Ltd., 424-426 George St.
- Sydney, Australia—Radio Library Proprietary Ltd., 41 Phillips St.
- Vancouver 41, B. C., Canada—Yoga-Vedanta Bookstore, 1025 Robson St.
- Washington 3, D. C.—Nat'l Astrological Library, 631 E. Capitol St.
- West Roxbury 32, Mass.—Wilfred Lynde, 51 Belle Ave.
- Wurttemberg, Germany—Karl-Rhom-verlag, Lorch.

# LETTERS TO STUDENTS



By  
**MAX HEINDEL**  
*Mystic and Occultist*

OVER A PERIOD OF EIGHT YEARS the founder of The Rosicrucian Fellowship wrote a letter once a month to his students.

The warm, loving spirit of a GREAT HUMANITARIAN breathes through these letters, giving practical pointers in achieving the purity and self-control essential for spiritual progress.

New glimpses of TRUTH, BEAUTY, and much valuable OCCULT INFORMATION will be yours with the possession of this inspired book.

237 Pages

Cloth Bound

\$3.50 Prepaid

---

## Freemasonry and Catholicism

By **MAX HEINDEL**

*Christian Mystic—Initiate*

This priceless volume gives the fundamental facts concerning the Hierarchs of Water and the Hierarchs of Fire, clarifying the evolutionary purpose of each in furthering the aspiration of the striving soul, and pointing out the nature of the soul quality which will result from the methods of each. Particularly for those who wish to KNOW.

**THE MASONIC LEGEND**—Interpreted Spiritually

**CHURCH AND STATE**—Sons of Seth and Sons of Cain

**THE MYSTERY OF MELCHISEDEC**—A High Priest to Come

**THE PHILOSOPHER'S STONE**—What It Is and How Made

**INITIATION**—The Short Cut for the Western Aspirant

*Considered by many the most deeply occult of the writings of this Western Seer*

110 Pages

Cloth Bound

\$3.50 Prepaid

In California add 4 per cent sales tax

**THE ROSICRUCIAN FELLOWSHIP**

Mt. Ecclesia

Oceanside, California, U.S.A.



## ARE YOU PREPARED?

Are you prepared to live with poise in this Atomic Age, with its tensions, fears, "cold" wars?

Do you have the faith based upon knowledge which satisfies both the questions of the mind and the longings of the heart?

Can you understand the many changes taking place on our globe in a way that assures you of peace and progress?

The information in these books will aid you in accomplishing all these ends, and bring you solace and comfort during the difficult times in your life.

### THE ROSICRUCIAN COSMO-CONCEPTION

THE WESTERN WORLD'S leading textbook on occultism. Given to Max Heindel by those spiritual giants of the human race we know as the Elder Brothers of the Rose Cross. It gives a logical conception of the World-Mystery, explaining many of the hitherto little understood puzzles of life and being, at the same time that it presents a practical formula for truly successful living. This monumental volume has enlightened and comforted thousands. It can do as much for you.

702 Pages	Cloth Bound	\$4.50 Prepaid
607 Pages	Paper Bound	\$3.50 Prepaid

### THE ROSICRUCIAN MYSTERIES

SETS FORTH in Max Heindel's simple, forceful style the fundamental truths concerning the human mind—conscious, subconscious, and superconscious; the invisible bodies of man; the superphysical worlds; conditions at death and afterward; coming forces and the future race; and other facts vital to everyone interested in the realities of life.

226 Pages	Cloth Bound	\$4.00 Prepaid
-----------	-------------	----------------

In California, add 4 per cent sales tax

---

### THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California, U.S.A.