



*The*  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from  
The  
Rose Cross*



**FEATURES**

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*Coming Events Cast Their  
Shadow*

*The Path to Selflessness*

*Pluto: Principle of Frozen Fire*

*There Is Healing in Music*

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**NOVEMBER**

**1949**

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# The Mystical Interpretation of Christmas

By MAX HEINDEL



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**THE ROSICRUCIAN FELLOWSHIP**

Oceanside, California, U.S.A.

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL  
 June 1913

November

1949

VOLUME 41

NO. 11





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Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 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.





## My Lamp

I have a hidden magic lamp  
More precious than Aladdin's;  
A talisman through dark and damp,  
Dispelling all that saddens.  
True to its manufacturer's stamp,  
It warms and guides and gladdens.

Not of rare metal is it made,  
Or gems that court disaster,  
Nor carved from jade, nor pearl-inlaid,  
Nor lucent alabaster.  
The glow from lamps like these shall fade,  
Unlike mine from a Master!

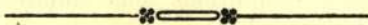
My lamp gives daily life a sheen  
The years have not abated.  
I work, I watch, I wait serene,  
Heart high, exhilarated.  
For this, my lamp of Truth, unseen,  
Is Christ-illuminated!

—Irene Stanley



# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



## Coming Events Cast Their Shadow

By KITTIE S. COWEN

PROBABLY the majority of human beings come into the world, live the average span of life, and then pass out of the physical body without having more than a hazy idea of why they are here and what life is all about. Their wants are principally physical and their consciousness, dim in many cases, is focused on the material plane and the happenings which occur there. What takes place, if anything, after death they prefer not to consider. That subject is disagreeable to them and more than likely no one knows anything about it anyway; so why bother? One life at a time is quite enough for them.

However, there is a gradually increasing number of people whose consciousness has developed to the extent that they are beginning to contact some things that have not come to them by means of the five physical senses which are particularly attuned to the physical plane. What is the nature of these new discoveries, which if not physical, must be something else, finer and less tangible—and so the search begins. Great scientists, material and metaphysical, are commencing to appear, and each in his own way is trying to tell to a half-awakened, thoughtless people something of what he has discovered.

Lord Alfred Tennyson, poet laureate of England, in a poem that will live throughout the ages, said:

*For I dipt into the future, far as human eye could see,  
Saw the Vision of the world, and all the wonders that would be;  
Saw the heavens filled with commerce, argosies of magic sails,  
Pilots of the purple twilight, dropping down with costly bales;  
Heard the heavens filled with shouting, and there rained a ghastly dew  
From the nations' airy navies grappling in the central blue;  
Till the war drums throbbed no longer, and the battle-flags were furl'd  
In the Parliament of man, the Federation of the world.*

Jules Verne, a noted French author, with rare insight cleverly clothed his vision in relation to future scientific inventions in such stories as *Around the World in Eighty Days*, then considered an utter impossibility, *Twenty Thousand Leagues Under the Sea*, a forecast of the submarine boats, and *A Journey to the Center of the Earth*, which the occult scientists know will in time be possible, when man has learned to prepare a vehicle which is able to pass unobstructed through earth, water, air, and fire.

Thomas Alva Edison, the wizard of the laboratory, harnessed an

## —∞∞ The Current Outlook ∞∞—

invisible force called electricity and used it to illumine a world dark many hours out of the twenty-four.

Edward Bellamy, American author and journalist, peered into the future and depicted conditions some hundred years hence as he visioned they would be; and Alexis Carrel, with rare insight, wrote a marvelous book on *Man the Unknown* in which he revealed many previously undiscovered facts in relation to his heretofore unsuspected possibilities.



Madame H. P. Blavatsky and Dr. Rudolph Steiner have both given out some marvelous hitherto unknown information relative to the God of our solar system and His creations; and Max Heindel, perhaps the greatest known seer of his day, has written a profound treatise dealing with a conception of the cosmos which for clarity of composition, depth of vision, and cosmic understanding far surpasses any exposition on that much misunderstood subject, that has as yet been given out generally; and which we believe will, in time, be studied as an aid in understanding many passages in the Book of Books, the abstruse meaning of which has never before been clearly or correctly interpreted. In this book the entire scheme of evolution is outlined and the method of attainment explained.

The masses of the people whose consciousness is as yet more or less dim, and is focused almost entirely on the physical plane, are still quite heedless of the signs of the times and even when they are pointed out to them, they usually react either with indifference or skepticism. The masses, because they do very little original thinking, are always slow, doubtful, and often antagonistic in their attitude toward anything new and out of the ordinary. That coupled with selfishness, greed, and crystallization is the reason why evolution is such a slow process.

The populace, more or less dissatisfied with conditions that they have made for themselves, but almost always attribute to others, seldom if ever count their many blessings; yet all people without exception have so very much for which to be thankful. Gratitude is one of the greatest and most important cosmic helps in furthering well-being along all constructive lines of endeavor. There are so many cosmic laws which, if people took the time to discover and then work with them, they would find of great assistance in making life much easier to live. One of the most important of these great unvarying laws is, Like attracts like. And this holds good on all planes of being and under all circumstances; and nowhere is it more plainly demonstrated than in man's thoughts; for it is thought which instigates action, and action brings about results.

When an individual once fully realizes that thought is a compelling force, and ceases to dwell on possible calamitous happenings

## —∞∞ The Current Outlook ∞∞—

which he or she fears might materialize, then such a one is ready to begin active, worth-while work on such projects as are worthy of the expenditure of time and energy. Probably the first effort needed to make real progress is gratitude for that which one already possesses, no matter how trivial such possessions may appear to be. Gratitude is twofold in nature; it not only benefits the recipient of the kindness or assistance received, but it reacts on the donor as well by giving him a feeling of having done something worth-while to help make life a bit more joyful for one of his fellow men; and thus in deed and in truth does gratitude become twice blessed.

Perhaps there is no season of the year that should call forth more gratitude from mankind than the present one, the autumn time, when Christ, the embodiment of the love power of God, is returning to the earth, bearing with Him the combined force of His own love power and the tremendous energy of the Father to imbue all things that exist on and within the earth with the renewed strength and vigor necessary to fulfill their earthly destiny for another year.

Already the great golden glow of the Christ's aura has touched the earth's atmosphere and the celestial Music of the Spheres has changed the cosmic melody which those who have ears attuned to a higher vibration can distinctly hear.



The light of the Christ's aura is so great that it appears to fill the entire heavens, and streams down toward the earth from every direction in shimmering rays of brilliant light; and the music which fills the air seems to be a part of the light so

intimately are they interwoven. So awe inspiring is the sight, and so past all description the sound, that all language fails even faintly to describe that which the attuned eye and ear can see and hear; for the individual feels that he is indeed standing in the very presence of his divine Maker and never again can he doubt the existence of that holy One who is the Creator and Sustainer of all that manifests within our solar habitation; for such a one then knows, without the least room for doubts, of the annual return of the Christ to this mundane sphere and the celestial glory which accompanies Him. Little wonder it is that a certain knowing one was led to exclaim, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

For those who truly understand the holy autumnal season there is a mingled feeling of joy and sorrow. Joy for the blessed return of the Christ, bearing with Him renewed life for all that exists on and within the earth; sorrow for the suffering He must endure while confined within this cramping, crystallized sphere, while releasing from Himself this great life force born of Himself and the Father. Little wonder that the knowing ones bow their heads in gratitude while giving thanks to these great Beings who so mercifully remember our frailties and never for a moment cease to surround us with their loving care. Did not the compassionate One say: "Lo, I am with you always, even until the end of the world."



# THE MYSTIC LIGHT



## The Path to Selflessness

By FRANCIS SIMS POUNDS, M.D.

IT has long been said, and not without wisdom, that "man was not made to live alone." The implication of this aphorism seems to be that man has inherited an instinctive need for comradeship with his fellow man—and a need not confined to a matrimonial relationship. May we not infer that embodied in this gregarious urge there exists a wider, predestined purpose? May we venture to sum up this purpose in one simple phrase: "*Man was not made for self alone?*"

To elucidate, we may trace man's desire for fellowship as it manifested in primitive races. How eagerly the solitary man journeyed to affiliate himself with a tribe! Not only did a tribal association mean that "in union there is strength," but that many joined as one induced a subtle change in each. Thus egocentric habits began to give way to behavior for the welfare of all.

Here began the subjugation of self and self-interest. The interests of the whole body of men, implying *selflessness*, then took root. Togetherness demanded adjustment, conformity, and inevitably shaped the individual to fit the standards of a group.

By necessity, therefore, it urged the inner development of each member. Little by little, as primitive tribal customs progressed to a stage of community life in hamlets and villages, in towns and cities, man's adjustment to other men became increasingly more complex.

His instinctive urges and coveted desires had to be subjugated in great part to the rights and privileges of large numbers—to a population of hundreds or thousands.

Thus it came about that his personal habits, his labors, his diversions, his earnings, and his family were inevitably molded by influences operating in a social structure. The individual citizen from early childhood to old age, became conscious of the implication that man was not made to live alone.

Coming down to our present far-advanced and still more complicated state of civilization, man's duties and obligations to a collective system have grown by leaps and bounds. In stern reality, he finds himself bound by manifold regulations and restrictions as never before. Taken as a whole, these checkreins on his instinctive urges and predispositions bear the name of *law*. Hence "the arm of the law" enforces it, the individual man is compelled to hold regard for the rights and privileges of his fellow man. His self-willed propensities are at the least subdued by the will of the many. He can no longer deny the injunction: "man was not made to live alone," nor for *self alone*.

Thus has come to fruition an alignment of personal interests to a common interest. Man's individual good has merged with the general good. Of course, as a member of society, his fundamental rights and privileges are maintained, he



enjoys a due portion of freedom; forbidden only to the extent of license. Not license free, because his way of life remains dependent in large measure on the life patterns and purposes of those among whom he shares existence.

The foregoing analysis uncovers nothing novel or new. It is meant to show that through group living the individual has gradually sloughed off some part of his self-centered nature. But, in fact, *only a part*.

In the progress of a collective system, there still exists a limited number of rebellious men who refuse to align their own desires, their ambitious ventures, their acquirement of material assets to the general good of all. In disregard of the common weal, in defiance of the law of the land, they break the law. By vicious or malicious conduct they bring down a penalty on themselves. Their infraction of authoritative control penalizes not only *themselves*; it lays a severe penalty on millions of their fellow men. Evil example in the individual cannot fail to promote evil doing in the weaker members of a group. A break in individual morale leads to broken mass morale. Penalty to the lawbreaker brings no reward to the law-abiding majority of men. A lifeless body lifted from an electric chair as penalty, thence inflicts penalty on the living body of the social structure entire. In some degree, meagre or large, the citizen member of a group has suffered a loss. A single act of selfish motivation inflicted an injury on the vulnerable body of innocent men. Man was not made for self alone.

Here is portrayed the law of self in conflict with law for the common good. Law for the common good—is it not to be interpreted as the law of selfless cooperation? In view of the injury involved, is it not apropos to ask: "Who should be so foolish as to believe that gain can follow any form of strictly selfish compromise of one's neighbor?"

Nevertheless, the golden law of "love thy neighbor as thyself" is wilfully

broken day by day, every hour of the day, in spite of progress in invention, notwithstanding the group advantages for mutual cooperation. Surely, mankind must awaken to a consciousness of the solemn universal law, not man made, yet properly underlying every just law devised by men—the *moral law*.

The moral law—this is the higher authority, the fundamental ukase which none may violate, neither king nor potentate, nor rebellious private citizen. This is the law of right and wrong; it bears a close relationship to the law of the land except where civil law is unjust to the inalienable rights and



privileges innate in men. It holds for men, however, a deeper, broader, more potent significance. Why? Because it was imbedded in man's human nature at the beginning. As a differentiated cell in the body of God, man has inherent in him the ability to respond to the spiritual urge. It grew irrevocably in the soul of man as he evolved. It constituted a wise provision of protection as planned by man's Creator. A provision of protection? Yes, for when the law of right conduct, of selfless cooperation with God and neighbor is duly observed, then man frees himself from penalties of violation. Then he unchains the manacle of self and lives not alone for self. In self-realization he respects the rights, the privileges, the welfare and happiness of his fellow citizens. In this fealty to the interests of others, he himself gains something—peace of mind, clearness of vision, uplift in spirit—above all, an abiding joy that he as a creature is living in harmony with

the law laid down by his Creator.

Shall the violator of the moral law find himself so protected, so rewarded? Such violation rebounds not only on his sense of freedom, it reaches the depths of his inmost being. Human values lose integrity, attributes predominantly of the Spirit shrink and fade. The dignity of his personality as conferred by his Maker undergoes a subtle change. In the eye of his own self-respect, he becomes in fact a "fallen man." In terms of cause and effect his penalty may reach far and "grind exceeding small." Moral law metes out ills coequal to the offense, as have been the ills of the world. Humiliation, shame, darkness of mind, confusion of will, tribulation of Spirit, trial, suffering, and loss—these



have rebellious men brought down upon themselves in disrespect of moral law. Is it not appropriate to ask: "Whosoever among men may ever hope so to gain?"

This law hidden in man's interior self—the moral law—is it not concerned potentially with every phase of his well-being? In view of penalties excruciatingly severe, does he not violate his own true *self-interest* when he violates the law of his better self? Does not self-protection as well as self-interest rest substantially on a spirit of selflessness, a regard for the rights, the interests, and the protection of his fellow men?

It should seem clear, therefore, that man's superior potential, a spirit of *selflessness*, might yet become his prevailing motivation. Truly this represents a freely chosen state of being. Yet selfless living sets man free. Free from corruption of one's self or others. Free from the faintest degree of penalty to

be atoned for later. And freedom for the guiltless who sin not.

Here would seem to be a solution for all social problems. In open-minded analysis, both our individual and our collective problems—do they not arise from sources deep down in the nature of man? In a word, his *spiritual* self? We ask: has fear of the civil law alone ever yet proved a positively effective deterrent for man's wilful aberrations? May we look hopefully for the law of the land as *in itself* capable of conquering man's inner impulses? The institutions founded on man made codes—can we expect them to bring about a sublime way of life, a life of moral uplift aligned to the spiritual resources of man?

Obviously, we may not. A clear conception of the higher way of life will reveal that it may never arise from the natural order of influence. Indubitably, it must derive from the supernatural—from the Spirit within. In consequence, mortal man must first of all abide by the dictates of his spiritual nature.

The elemental dictate is that spoken by conscience. This voice from within has been granted to each and every man by a far-seeing Creator. What an exalted gift! Conscience speaks as "one having authority." It is the divine arbiter of what is right and what is wrong in man's slightest thought, word, and action. It is capable of such fine attunement as to become a perfect contact between the merely human and the Absolute. Obedience to "the still small voice within" brings peace of mind and virtuous conduct. Disobedience merits no reward, only penalty. Moreover, repeated disobedience renders this beneficent guide less responsive, diminishes a ready awareness of what is false and what is true. A *right* conscience is attained by devoted training—a habitual "listening" unbiased by outward promptings, unswerved by aggrandizement. Guidance from within becomes more sensitive as the supernatural self grows in stature. A sure knowledge of

good and of evil, of dependable choices and decisions, reaches its peak only by faithful spiritual living. Not selfish motives, but selfless, issue from a conscience long inured to self-conquest.

Self-conquest? Where shall man find spiritual advisers, conscientious teachers? Let him search the Scriptures, open the tomes of prophets and seers, delve into the archives of the wise and holy whose writ has instructed the ages. Where shall he find exemplars? Let him view the godly of all times, the elect among men, the evangelists, the martyrs, and mystics who lived the Word as they taught it in profound accents. From these may be learned the secret of self-conquest, the path to selflessness.

Above all, he may learn of the great-

est of all teachers, Christ Jesus. By and through Him, the zealous aspirant may reach the zenith. In witness to His Word, mortal man has reached a spiritual status approaching the divine. Need mankind keep groping in the dark confines of self? Not when the barriers may be so readily broken by the lever of Truth. Not when the gloom of a sordid conscience may be illumined by "The Light of the World" whence never again need there be darkening.

Thereafter, the faithful shall dwell in a land of promise. For the promised land is that offered by the one Prophet above all other prophets, the one Teacher inspired by our heavenly Father, the supreme Exemplar of selflessness—Christ Jesus.

## "Whatsoever He Doeth Shall Prosper"

By ANNIE S. GREENWOOD

OUR happiness and prosperity depend largely on the degree to which we have cultivated our individuality—that God spirit which lies potential in all mankind. For true success, money alone is not enough. It is quite possible to have it and yet not be happy, or to have happiness without material prosperity, but there is wisdom in acquiring them both. Happiness is the more important of the two and should receive the greater consideration. It includes the fulfillment of our desires, satisfaction in worthy work well-done, wholesome friendships, and continuously expanding usefulness, plus the unfolding of the inner Spirit which awaits the unfolding process for which we are personally responsible. The sum total of these is what makes us desirable to others. In fact, a simple, understandable, and reliable test anyone can make

is to ask, and honestly to answer, "Do folks like to have me around? Do I so express the best within me, in sociability, adaptability, and strong fine character that people are happy in my presence, at ease and uplifted in spirit?"

If they do and are, we may know that we have been at least fairly successful in the cultivation of that individuality which is divinely implanted within each of us. A man's individuality is measured by the extent to which his spiritual growth is made manifest.

Dr. Alex Karr, President of the Institute of Personality, of Chicago, once wrote, "Personality is what a man is—vocalizing itself." His word "personality" needs to be interpreted as a man's individuality—his own specific divinity. By "vocalizing" he meant bringing one's "is-ness" forth into expression through voice, attitudes, and actions,

the natural outer evidences of the good (the God) within. Deep within each of us lies a potential perfection, inherently ours by reason of our being made in the image and likeness of God. To whatever degree we release that perfection into outer expression we are glorifying God and out-picturing an individuality which insures successful and happy living.

We do not need a particularly high I.Q., handsome features, the virility of an Apollo, nor the charm of a Duchess of Windsor. The radiance of the Spirit of God shining through us, by means of our unfoldment of It, is what counts. It is our high privilege and individual responsibility to make manifest those hidden godlike qualities which make "folks like to have us around." In the presence of the Christ, people were soothed, inspired, encouraged, and stimulated. Do people feel something of that in our presence? If so, they surely do like to be with us.

Several years ago one of the large Midwest universities conducted an experiment involving two hundred of its graduates in order to test the cash value of that inner individual development. On Commencement Day one hundred of the most brilliant men who received degrees were chosen to make up one group. Scholastically they were among the highest in the entire class—men who had so given themselves to their studies that they had not taken time to make friends. They had spent their college years absorbed in books and test tubes, ignoring extra-curricular activities. The I.Q. of each was especially high. A second group consisted of one hundred of much lower academic standing but who had been active in many of the most worth-while campus interests. They were men of highly developed sociability, with a genius for kindness and happy friendships. The spirit of interest in others and the willingness to sidetrack their own interests in order to render helpful service was dominant.

Without any of these graduates knowing, their progress was carefully watched for ten years—long enough so that their professional careers could be well established and the usual so-called "starvation years" well past. At the end of the ten years the one hundred men of brilliance were making an average of \$3,000 a year. The other hundred, those who "loved their fellow men," were averaging \$10,000 a year. The unfoldment of their inner best selves had paid in earning power. Why? Because people liked them, were inspired by them, found it agreeable to associate with them both socially and in business.

During the years of the depression, when a man's job was about the most important consideration he had, highly prized because of the extreme difficulty of finding another, a psychological survey was made in a large Eastern city. The cases of 2000 men who, for various reasons had been discharged, were given careful study, investigated from the standpoint of both employer and employee. It was found that about twelve per cent of these men had been poorly adapted to the work for which they were hired and therefore had been eliminated. Some few were let out because of bad conduct and about twenty-two per cent because of decreasing work due to poor business conditions. The remaining sixty-two per cent were capable workers, honest, able, and willing, who sorely needed work in those hard times and yet were dismissed solely because they did not get along well with their co-workers and/or superiors. Those whom they necessarily contacted did not "like to have them around." They had not developed those qualities which would have enabled them to get along happily with others and this overbalanced the value of their work. In times when employment was so desperately needed these men lost their jobs because their inner best selves had not been cultivated.

These are startling statistics! They should make us think and act. What

are we going to do about it? Neglect our studies for the sake of so-called "good times"? For genial cordiality? No. Waste time in happy companionship and activities which, though entirely legitimate and interesting, do sidetrack our regular work? No. What then?

Alert and efficient, we shall pay honest and loyal attention to the highest standards of those who employ us. We shall look for better ways of filling our positions and train ourselves for the next job higher up, and the next and next. But, in addition, we shall so develop our personal interest in the welfare of others, our sincere helpfulness, our thoughtfulness toward all whom we contact, that these desirable traits of character may dominate us. When that takes place our actions will be correspondingly agreeable; our comradeship appreciated; our friendships assured. People will like to have us around, not only for our efficiency but because we radiate good cheer, courage, and optimism. It was said of Peter and John that people "took note of them that they had been with Jesus." What a tribute! Intuitively, our associates will realize that we, too, have brought into manifestation a Christ-like individuality which blesses all whom we contact.

How shall we do it? Let us begin by looking for opportunities to say and do those little things which make others know we appreciate them. Regardless of the position held by the other person—superintendent, elevator man, shop girl, executive, or janitor—let us extend smiling courtesies. These are merely outer evidences of our own inner growth.

Secondly, let us pick out our little personal faults and eradicate them. \*Harriet Morley, a stenographer in a law office, fearing dismissal because of inefficiency, was horribly unhappy, hating her work and her associates. She was urged and finally agreed to say to herself, "I like my work and everyone in the office," and to test herself daily as to how much time she could make herself think that to be true, keeping a

record of her success in so thinking. In less than a month she was a happy, cooperative young woman, enjoying her position and her associates. The spirit of the Christ had arisen in her to see and greet the Christ in others.

Are we aloof? Then we must definitely practice cordiality. Do we shrink from social contacts? Then we need to do things with others—tennis, hiking, nature study—anything which takes the mind off ourselves and compels us to join others in a mutual interest. "He that loses his life (in selfless interest in and with his fellow men) shall find it."

Are we afraid to express ourselves in public? That is a challenge to action. \*Robert Hanley, a fine, ambitious young man in a huge business concern, suffered from inability to express himself before others, even in committee meetings or business conferences. He was advised to recognize the God-Power within him and to enter a public speaking class. Finally he consented, saying, "Even if it kills me!" Soon he was happy in the new interest. Freed from that miserable frustration which had barred his progress, his inhibitions lessened as his individuality expanded, and he has been going up and up ever since. A class in dynamic expression or in debating would have done the same for him, only, however, when accompanied by his own willingness to release his spiritual self into outer conduct.

Such spiritual cultivation and activities pay big dividends in happiness, personal development, and that wholesome living which brings out our best, emotionally and spiritually. As the Psalmist wrote, "Whatsoever he doeth shall prosper." He releases those latent God qualities which prove his sonship and which make him useful, agreeable, efficient, happy—the kind of person with whom others like to be and from whom they draw inspiration.

\* The names are fictitious but the incidents are true.

# Inner Victory

By D. D. ARROYO

**M**RS. MARTIN, my hostess, introduced us. "Lurel," she said, "I want you to meet John Henry. We think he'll do great things for this city when he's elected on the reform ticket soon."

Mr. Henry took my hand and smiled as he said, "How do you do?" His face was just like the charming pictures of it I had seen in all the newspapers. It was very much like that of his half-sister, whose face frequently appeared in the society columns of the paper. I spoke about the resemblance to him, as Mrs. Martin drifted away and left us talking.

His face twisted satirically as he said, "Yes, we do actually look alike. Both resemble our father, I suppose." He said it pleasantly enough, but somehow though he smiled his eyes looked haunted.

I suppose I am an unusually frank person, or I wouldn't have spoken as I did to him. I said, "Mr. Henry, you smiled properly over my remark, but I have the queerest feeling that it made you unhappy. I hope you'll forgive me for mentioning it. Yours seemed such a deep unhappiness."

I was even more startled by the look I then saw on his face. It wasn't unhappiness as I had thought. It was hate. Stark, undulated, bitter hatred that glinted in his eyes before he caught himself and put another smile on his face. I would have left him then. It was wrong of me to have probed. I hadn't meant to. I tried to ask his forgiveness again, but the smile faded as his hand grasped my arm.

"Look," he said. "I'm glad you said that. You haven't known me a minute and you've caught something I thought I had hidden from everyone." He paused and then went on, "I know you realized

just now what it was I actually felt, I'm ashamed of myself. But I'd like to talk to you about it. Maybe it's what I need," and Mr. Henry led me out of the crowded room into the garden.

The Martins have a fairy book kind of garden. The kind you see in moving pictures, or in magazines of other people's homes. It is the most beautiful place I know. In a way you are soothed just by being there. It's a garden where people come for just that feeling. The Martins planned it for that. They love it and every plant there. There must be many beautiful nature spirits about. It is in such places that they can work and heal the disturbed emotional bodies of men.

We sat on a bench, and from the house the distant sounds of music floated down to us. My companion spoke abruptly, and I sensed that it was hard for him to do. "Do you know my sister at all?" he asked.

I shook my head. "Only what I've read in the papers, and what I've heard about her from people. She's helping you in your campaign, isn't she?"

His forehead contorted with emotion, and his words were bitter as he answered. "Oh, she's helping all right."

I knew then what he meant. I had heard it from other people. She was a domineering woman who ran everyone whom she could control.

He clenched his fists, and his eyes were unveiled pools of hate as he continued. "I hate her! I have hated her all my life. Every time I try to get away from her—to get her out of my life—there she is running my life for me, and forcing me to put up with it. I can't ever escape her! Do you know what such a feeling is like?"

I nodded. "Yes, I know what it's like. It's terrible because of what it does to

you! It just eats you away really in a way more dangerous than you can know!"

"How?" he asked, startled.

"You've heard of psychosomatic medicine, haven't you?" I replied.

"Yes, of course," he agreed. "But it doesn't come out that way in me. It's —" he hesitated, and then went on. "Sometimes I want to beat her the way you might another man. If I could once have the satisfaction of pounding her and hurting her the way she's hurt me!" He stopped and looked at me helplessly. "I know it's wrong, and I can't help it!"

"But don't you see," I said, "such hatred will work its way out in your life if you don't stop it. What you're actually saying is that you want to hurt your sister, and if you don't change that thought pattern you will hurt her."

"No," he disagreed, "I can control myself. It's just inside I keep that feeling. You're the only one I've ever told it to."

"But," I told him, "don't you see that if it is inside it will have to make its way out into expression. Someday you may be driving in a car with your sister. There is an accident and your sister is hurt. It is an accident for your subconscious mind has obligingly removed the conscious guilt from you by arranging it that way. Only your inner self will know. And you won't escape the consequences!"

He jerked his dark head up suddenly. I saw the awakening comprehension in his mind. "You're right! Of course you are. But I would never have recognized the fact unless you had told it to me in just that way!" He shook his head and his voice trembled with emotion as he said, "But tell me how I can overcome my hatred!"

"Suppose you tell me," I suggested, "how it began."

"When we were little she took care of me. She would lock me in a dark closet for no reason and then twisted my arm if I threatened to tell. When I grew

too old for that she just began managing my life. Whatever I had that I really liked, she destroyed, whether it was a toy, a book, or a friendship. In a way, I think she was jealous of me. Now she destroys more subtly by her managing. She wants to run through the city with me as her cat's paw. She'll do it, too, I'm afraid."

I shook my head. "No, she won't. Actually, you are the one that is holding her bound to you. You have so polarized the hatred into a magnetic negative situation that binds you together. If



you'd release the hatred then you could cease to attract her to you. She'd find other interests. You can cease hating her if you realize that she is a mentally ill person, rather than dramatizing her as a powerful and evil ogre as you have actually done. You have to realize your own God-given strength. You probably still are mentally acting as though you are still the small brother under her control. You aren't. Grow up! She'll have to grow up also if you do!"

I left him then, but there was hope and determination on his face.

A few days later the telephone rang. It was John Henry. His voice had a deep happy quality it had lacked previously as he spoke. "I just called to tell you how wonderfully things have worked out. I did just have to grow up and put my foot down. I realized I wasn't small and helpless anymore." He paused. "Funny thing, I felt better once I had put my foot down. She took it very well." He stopped again. "You

know, I don't hate her anymore, either. She's going to Europe. She did lose interest, and . . ." his voice broke—"well it was an awful surprise, but I explained to her how ashamed I was for hating her when I told her she just couldn't run my life anymore. She broke down and cried. She said she hadn't realized what an ogre she had been. She was more thoughtless than cruel—I guess!"

It was easy to express my relief. "That's fine," I said. "I'm happy for you both. I'm even happier for our city."

"Why?" he asked.

"Because," I replied, "I'm sure

you're going to win, and a man who is not dominated by hidden hate will do a wonderful job. If you had won and still held that hate, it would have colored everything. In a way it's like a vicious contagion. It spreads, and without your knowing, it acts on people around you. They pick up some of it, and it keeps spreading like some of those awful skin diseases."

"I know what you mean," he said. "But now I feel so sort of purified, and thanks for making me see these things."

I answered, "Oh, the higher self always sees things for itself when it wants to. You were ready, and I'm grateful you talked with me."

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## The Laws of Destiny

By CAROL CORNISH

**A**N understanding of the laws governing destiny brings a broader vision, and consequently greater peace and forbearance into our daily lives. To be able to understand the merited justice of hardships, suffering, frustration, and poverty, is to accept them for what they are really worth. To be able to realize that difficulties experienced are the results of causes, we, ourselves, have set in motion in some past incarnation, if not in this present life, is to recognize the justice involved.

We do not then resent the fact that all around us we see others who have more material means than we have and who work less for it. We see then in every circumstance an opportunity—a challenge—to conquer by overcoming the traits of character which have caused our circumstances and conditions.

Often we may have the feeling of wanting to abandon the whole idea of striving, and settle down happily to live only for today, letting the yesterdays and the tomorrows take care of them-

selves. But we cannot do this in the truest sense of the word. The destiny we unconsciously amassed yesterday demands payment today, while the debts and credits accrued today will demand commensurate remittals tomorrow.

The laws of the universe are inexorable. According to the law of gravity, what goes up is bound to come down. Just so, what we cause or send out, comes back to us in the manner of an accurately thrown boomerang. Knowing this, we realize that we must actually work out our individual destinies. We must not shirk, for shirking only accrues more difficult experiences to us for future reckoning, and among the same people. Our contacts, our associates, our trials, and our responsibilities are not accidents. The sum total of our experiences constitute an orderly plan, the pieces of it falling into place in sequence like an intricate mosaic. Each earth life is but one section in the greater pattern or mosaic which covers all lives lived on earth.



This knowledge makes it easy to see how situations, events, and associations are planned. We can understand that our parents were selected as suitable for furnishing the body we merit, as well as the environment we need in order to learn our present lesson-assignment. The birth date chosen gives us the planetary influences necessary. We are also told that before birth here we are shown all that we will experience from birth to death. Often the one about to descend into flesh shrinks in horror from the picture of what his mortal lot will be. If he has merited it, he has a choice of several different lives. But the fact that we *do* come into earth life shows the undying urge and desire to move ever upward and forward toward the ultimate goal—to become again one with God, from whom we emanated in the beginning.

We need to remember that *we chose to be born*. We knew before we started on our downward journey from the Third Heaven that the veil of memory would be drawn close—that we would be travelling blindly, one step at a time, meeting each sorrow and loss with no knowledge of its object or coming.

Egos having already become old in experiencing are given more than the young Egos still in the infancy or childhood of experiencing. The advanced Ego having greater capacity for knowledge and greater understanding, can be trusted with greater power. Power given to the young soul would be like giving a child live wires with which to play.

When world destiny or national destiny demands it, many advanced Egos are born; often in very humble homes, because their individual destiny demands character that can and will withstand difficulties with far greater wisdom than their mortal years seem to indicate. They must often use mature judgment from early years. Others, like the late Franklin Delano Roosevelt, are especially prepared for the role they have to play in world affairs, but they, too, suffer deeply. In no other way could so great

a movement toward the care and healing of paralysis victims have been brought about. No less noted a person could have effected so lasting an organization. However, as all things do work together in the interests of destiny, the fact of this widespread paralytic scourge is also destiny, resulting in causes initiated in former lives.

Questions arise daily regarding the "why" of circumstances and events: Why is a child born crippled? Why is one family bereaved repeatedly while another family never knows the sorrow of losing loved ones except in very old age? Why do some persons marry several times and others not at all? Why do some families multiply far beyond



their means to care for or support many children, while others remain childless and without heir to vast holdings? Why does a child of "good birth," having been given every advantage, turn out badly, while some child of the slums becomes a respected citizen?

These and many more are the questions asked from our hearts torn and sore distressed—and there is a logical answer for each one. The child born a cripple was probably exceedingly

cruel to his fellow men or to animals in past incarnations. Or, he may have, through riotous living or evil practices, destroyed his own physical body. It is true that we build our own bodies from the material we have been able to attract, the amount being determined by the archetype, and the quality by the seed atom, on the principal that like attracts like. Those born crippled, or who become crippled during life, learn the value of the wonderfully constructed vehicle, the human body. Many of these cripples, intuitively knowing that they

Those seldom having known the sorrow of bereavement have very probably learned the lesson of true affection. They have learned not to grieve unduly. Indeed, why should they, when the loved one is actually being cared for and making progress? True love gives rather than demands.

It is well-known that our sorrow and excessive show of grief are the greatest hindrance we can inflict upon our loved ones who have passed the veil separating us. It may retard their progress tremendously. A certain grief-stricken woman on the other side wept in despair, saying her daughter would not release her. It was discovered that the daughter, still on earth, was trying with all her strength to recall her departed mother, and in this selfish way was keeping her from rising to higher planes of learning and from peace and happiness.

Multiple marriages are more prevalent now than in the years past when the world was less enlightened and lived much slower. When living was slow, learning was also slow, and experiences were limited to the pace of the times. Marrying more than once may have the effect of erasing much destiny, giving a person a chance to start anew in the next life. The truly legitimate marriages, involving sincere, law-abiding persons, are, of course, those eradicating incurred debts, or fulfilling past associations. Promiscuous marrying accrues unto the participants the same penalties, or results, caused by adultery.

Persons who go through life unwed may do so because of several different reasons. They may not have merited the happiness of marital love, a family of little ones, and all the associations of home life, or they may have other work to accomplish, which involves a wider sphere than a family. To be alone is the greatest burden some Egos are called upon to bear, but thereby they learn some great lessons. Or they may have a duty to perform in caring for a



are building for future incarnations, live trying to help others, the while they are trying to overcome their own handicaps.

Those who suffer repeated bereavements are often persons who love very selfishly. They cling to a loved one with a sense of ownership, as of property they possess. What they believe is loving care and concern is really a form of slavery. In effect they want to "possess" that loved one. We must all learn that loved ones are only loaned to us for a time, to achieve a mutual aim. Our love must be for their true welfare, not a form of self-indulgence. This love will be tested again and again until we advance to a knowledge of true selfless love.

parent or other relative. A life of duty devoted to someone else is sure evidence that the dutiful one was deeply in debt to the one for whom he cared. However, destiny always works both ways. The dependent one is also reaping a harvest of seed sown in the past.

We are taught that mothers of many children have either already learned the lessons of patience and family love and are therefore permitted the blessings of bringing into earthly existence many Egos worthy of a happy home, or have yet to learn these lessons through caring for many children. Those who deliber-



ately frustrate and deny Egos birth may bring upon themselves future lives of sterility, wherein parenthood is their greatest desire.

The child born to parents of intelligence, thrift, and high ideals, but who love with indifference or rank ingratitude, is a young soul being given the opportunity to learn appreciation for parental care and the advantages incident thereto. The parents are apt to be those who did not take advantage in the past of providing the proper care for their children, and are now being

given the opportunity to make restitution. In the case of all concerned, the purgatorial experiences will strengthen the inner voice so that it may be heard more distinctly in future lives when it warns against a repetition of past mistakes.

Again, the child born in humble circumstances who rises above his environment and the obstacles relative thereto is an advanced Ego who comes to prove his ability to mold circumstances to his will, and benefit humanity thereby. At the same time there are necessary lessons offered by his associates and surroundings. As examples of such individuals we may cite Abraham Lincoln, Andrew Jackson, Booker T. Washington, and George Washington Carver.

Thus we see that by knowledge of the Great Plan behind mortal life on this planet we may solve our problems—as individuals and as groups. Furthermore, higher guidance in directing our activities may always be had for the asking. Prayer is the asking. Always there are those who will answer and, perhaps unseen and unsensed, stand by to prompt us in our honest endeavors, as well as sustain us in our trying times. Truth speaks in the words: “Ask and ye shall receive,” “Trust and obey.” And to those who listen and respond to Truth in directing their lives comes the ever reassuring promise: “Lo, I am with you always, even unto the end of the world.”

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ERRATUM—We regret that on page 462 of the October issue of *The Rosicrucian Magazine*, in the article *Astrology as a Factor in Education* by Alfa Lindanger, the word “application” was used instead of the word “appellation.” In the last paragraph of the first column, the fourth line should read: “Christianity—needs a new appellation.”

## An Unexpected Journey

By HELEN VAN CLEVE

A SHRILL voice pierced my consciousness. "Train wreck! Read all about it!" The words suddenly made themselves clear and I opened my eyes so quickly that it hurt. My whole body tingled in an unfamiliar, strange way.

I, Vida Holmes, was lying on my own bed at home and I felt as if I had been there a long time. Surely I hadn't been anywhere, but if not, why was that newsboy's call of a train wreck such a shock to me, as though I were intimately associated with it? I closed my eyes and tried to think. My mind went back to a talk with Hattie Jenkinson.

A train, and travel. Yes, I had long wanted to travel and "See America first," as the folders advertised; but there seemed little chance of doing it until that bright idea struck me. It came about from being nice to the Jenkinsons. Everyone in town said they were queer folk, and though they might seem so to some people, I liked them. I guess the queerest part about Hattie was the fact that she never gossiped! Nobody ever heard her say a mean thing about anyone, so maybe she was different, at that. But it was her ideas and her books which gave me my big thought.

Before the Jenkinson's had been in the old Wilkins' place a month, we had become real friendly. One day I was in her sitting room chatting when I noticed some thick books on the table.

"What are these?" I asked curiously.

"Oh," Hattie hesitated. She seemed a little embarrassed and uncertain what to say. I thought then that she might be ashamed of them, whatever they might be, but I soon learned that she just felt it wiser not to talk about her ideas to people who might not understand them.

"Never mind," I told her, "the books

looked interesting and this one is so thick, I was curious."

Hattie considered. "You might be interested in it," she said at last. "These books are on the occult."

"On the what?" I asked. "Is it something to eat?" I thought I was being funny, not realizing in my ignorance that the books did contain food—soul food, as it were. Poor Hattie looked a little crestfallen at my lack of intelligence, though she smiled and answered frankly enough:

"No, these books, and the one you enquired about, are on philosophy and religion. Ancient beliefs handed down by the Great White Brotherhood."

"Oh," I said. "I'm sorry. I didn't mean to be flippant, but you said the occult. Anything about spirits?"

"Only incidentally. Chiefly about the origin and evolution of man and the universe, and about man's inner being and his different bodies."

If I was surprised before I was dumb-founded now. "His different bodies?" I cried, for Hattie was really in earnest. "One body is enough for me. How could I have different ones? Or is that a figure of speech?"

Hattie laughed at my alarm. "It is like this," she explained. "Man has a physical or outer body, and also bodies made of substance invisible to most people. That is enough for you to know about now."

"Oh!" I said, not having anything more intelligent to say.

"Of course, this is an ancient belief," my friend continued as though I had not spoken. "I didn't invent it, but the Western World has become so immersed in materialism that most people cannot accept this teaching. But more and more are becoming ready, and a seed planted

will grow and bear fruit in time. "

"I see," I said, a little relieved, for perhaps she did not mean it quite so literally as I had supposed. "Won't you tell me more about it, please?"

But Hattie said it was too deep and intricate for her to attempt to explain until I had read a little so, instead of saying more, she gave me the thick book to read—something about Man's Inner Bodies.

I took the book home and found, on reading it, that it taught that we do actually have more than one body. It was a little disconcerting, but interesting, so I read on. The book stated that one who was highly advanced could leave the physical body and travel in a higher, invisible body. Think of travelling that way! Only, it seemed, there are some people—those who are psychic—who can see forms in the higher worlds and others who cannot. The power to see in the invisible worlds as well as the ability to leave one's physical body can be developed by anyone in time, however. It was like reading a mystery fantasy story, and it fascinated me so that I kept reading. Somehow, the spiritual idea underlying the whole book got hold of me.

Then I got the idea of traveling in my own invisible body and thought how wonderful it would be; but when I told Hattie about my plan the next morning, she just laughed good naturedly.

"Not so fast," she advised. "This isn't a recipe for making a cake, you know—a cupful of mental control, two of character development, a couple of teaspoonsful of psychic development, and a sprinkling of spirituality! You will have to work at this, not just for the sake of becoming conscious on the invisible planes, either. You must become spiritually conscious and acquire tremendous self-control. You can't do it in days or weeks, but in months and perhaps years. Some do not reach the point where they can leave the physical body consciously in a lifetime."

I hadn't figured on anything quite so difficult, but I decided to study, anyway. It sounded like hard work, but a challenge, too. Surprisingly, some longing within me urged me to try, urged me to reach out toward the higher, greater things and learn more about the spiritual side of man.

"Will you help me?" I asked Hattie the day I made my decision, not flippantly as before, but humbly now, for I had become imbued with the inspiring spirit of the book.

"Of course I will help you," Hattie answered, accepting my changed attitude without comment or apparent surprise. "I felt sure you would be truly interested or I would not have given you the book in the first place. I have a good



library and the books are at your disposal. I am still studying and I will take you to class with me, if you care to go."

Months of study, meditation, and gradual development followed, and then, unexpectedly, I had my wish for a journey in the higher worlds granted, without actually intending it that way. I was taken ill, had a high fever, and was in a coma for hours at a time for nearly three weeks.

One day I was conscious of standing up, light and free, and looking at a very limp figure lying on the bed. Me, Vida Holmes. Well, I reasoned dispassionately, if my body is going to stay on that bed, no reason why I have to. I had been looking at folders of Yosemite

and Alaska before I became ill. Now was my chance to go.

"You stay here," I addressed my body, "and wait for me to come back. I'm relying on you."

Of course Vida Holmes' body did not talk back, It couldn't. It wasn't really I any more, or—but I was getting kind of confused. Here I was doing the thinking but leaving the mechanism of action behind, and I wondered if people could hear this part of me talk. The invisible part of me was taking the trip, but the part that I had always thought of as myself lay on the bed inert.

The sensation was not really new to me now. I recalled that I had experi-



enced a similar sort of feeling briefly during sleep. I remembered having learned that the Spirit leaves the body in sleep just the way it does in death, only in death the cord connecting the two is entirely broken. I had worked for this very experience, and yet suddenly I wondered if perhaps I wasn't dreaming the whole thing anyway. How could I tell? Or was I, without having realized it before, much more psychic than I knew? Perhaps from past lives?

However, this was no time to bother about these complicated questions. I was taking a journey and was impatient to get started.

I turned away from the bed and went out into the hall. Then, remembering something, I went back to close the door and found it was already closed. That bothered me for I had not opened the

door when I came into the hall from my bedroom. Obviously then, I had passed right through it. I went back into the room to see if I could do it with the door closed and sure enough, it was just as though the door had not been there. Physical objects would be no obstacle to me now!

"Well," I decided, "if that is the case I guess I can manage." I started to walk to the station but when I looked up I found to my chagrin that I was already there. My thoughts had carried me there.

"What fun will I have," I asked myself, "if I just have to think myself in a place in order to be there? What fun will I get out of traveling on boats and things if I am just whisked on and off of them like that?" I realized I must be careful of my thoughts after this and try to do everything that Vida Holmes would have done in the regular way. I was going to make this as much a regular travel trip as possible.

So, when the train for Yosemite stopped at the station, I got aboard and found a vacant seat. No one saw me, of course, but I could see just as I could while in the physical body.

Arrived at Yosemite, I went to the beautiful Lodge and looked around the lobby. There were two attractive girls planning a hiking trip for the next day, and I decided to go along. They set out right after breakfast, intending to climb Vernal Falls. It was a glorious day and the place was so filled with hikers it looked like an ant hill. I wondered what these century old trees thought of so many little creatures and noisy rolling cars messing up their ground. It did seem a pity, and if everyone could flit around in their invisible bodies it would be so much quieter and nicer!

"Flitting" was another difficulty. I had to remember to walk like a human being because I might find myself five miles away in the space of a thought if I wasn't careful.

One of the girls took pictures of the Falls from different angles as we approached, and once I stood between her and the Falls. I wondered what the negative would look like and what Mary would think when it was developed and printed if I should appear on the film. She would see the falls showing up dashingly behind—no, through me. I giggled at the thought.

Later on, when the girls were climbing a hill, Grace slipped off the edge of a steep path and fell. There was a big boulder between Mary and where Grace had fallen, so Mary could not see her clearly. Grace had just gone around



the rock on the other ridge when she screamed.

"Grace," Mary called excitedly, "what happened? Where are you?"

Before I knew what I was doing, my thoughts took me to the other side of the rock. Grace lay on a narrow bit of ledge just below the path. Instinctively I reached over to help her, then realized that of course she could not see me, and that I could not take hold of her hand even if she knew I was there. Even if she had been psychic enough to see me, what would she have thought if she had reached for my hand and couldn't feel it?

Mary helped Grace back onto the path, but the episode made me realize my position so forcefully that I was a bit done up after that. Without the hampering

heavy physical body to stand as buffer between me and outer sensations, or to cramp my own inner expression, my feelings and responses seemed more acute, rather than less so. This whole experience was proving quite a strain at times, though at other times I felt free as a bird, sensitive beyond all former knowledge, to the beauty about me. I even seemed to sense the *growing* of things and seemed close to what might have been the soul of those towering red-wood trees.

Just the same, this business of traveling around in an invisible body has its disadvantages. For one thing, it kept me too busy remembering how to act, and for another, there were strange looking beings floating about me that were rather frightening when I did not have my attention focused on the people still in their physical bodies. I did not like it at all as much as I had thought I was going to.

*(To be continued)*

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*Along the hills that autumn's grace  
Hath lit with sudden tints of flame,  
One comes, with sweet, uplifted face,  
Singing her praises to His name,  
Whose hand the ready blessings heap,  
Whose endless love a world doth keep.*

—Mrs. L. B. Hall

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## 1950 EPHEMERIS

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# MAX HEINDEL'S MESSAGE

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## Gleanings of a Mystic

(TWELFTH INSTALLMENT)

### The Unpardonable Sin and Lost Souls

*(Continued)*

**S**INCE it may puzzle the student as to what becomes of the moons upon which such beings dwell for a time, we may say that the solar system is to be regarded as the body of the Great Spirit whom we call God, and as any growth caused by an abnormal process pains us when it occurs in our body, so also such crystallizations as moons are sources of discomfort to that Great Being. Furthermore, as our systems endeavor to eliminate such abnormalities as growths, so also the universe endeavors to expel moons which have served their purpose. While the beings who have been exiled to a moon are there, the Planetary Spirit of the primary planet by His care for these beings, holds the moon in its orbit, and we speak of His love for them as the Law of Attraction; but when they have returned to the parent planet, the Planetary Spirit has no further interest in their cinder-like habitation. Then slowly the orbit of the vacated moon widens, it commences to disintegrate, and it is finally expelled into interstellar space. The asteroids are remnants of moons which once en-



circled Venus and Mercury. There are also other seeming moons and lunar fragments in our solar system, but *The Rosicrucian Cosmo-Conception* does not concern itself with them as they are outside the pale of evolution.

#### *The Immaculate Conception*

The periodical ebb and flow of the material and spiritual forces which invest the earth are the invisible causes of the physical, moral, and mental activities upon our globe. According to the hermetic axiom, "As above, so below," a similar activity must take place in man, who is but a minor edition of Mother Nature.

The animals have twenty-eight pairs of spinal nerves and are now in their Moon stage, perfectly attuned to the twenty-eight days in which the Moon passes around the zodiac. In their wild state the group spirit regulates their mating. Therefore there is no overflow with them. Man, on the other hand, is in a transition stage; he is too far progressed for the lunar vibrations for he has thirty-one pairs of spinal nerves. But he is not yet attuned to the solar month of thirty-one days, and he mates at all times of the year. Hence the periodical flow in woman, which under proper conditions is utilized to form part of the body of a child more perfect than its parent. Similarly, the period-



ical flow in mankind becomes the sinew and backbone of racial advancement; and the periodical flow of the earth's spiritual forces, which occurs at Christmas, results in the birth of saviors who from time to time give renewed impetus to the spiritual advancement of the human race.

There are two parts to our Bible, the Old and the New Testaments. After briefly reciting how the world came into being, the former tells the story of the "Fall." In view of what has been written in our literature we understand the Fall to have been occasioned by man's impulsive and ignorant use of the sex force at times when the interplanetary rays were inimical to conception of the purest and best vehicles. Thus man became gradually imprisoned in a dense body crystallized by sinful passion and consequently an imperfect vehicle, subject to pain and death.

Then commenced a pilgrimage through matter, and for millennia we have been living in this hard and flinty shell of body, which obscures the light of heaven from the Spirit within. The Spirit is like a diamond in its rough coat, and the celestial lapidaries, the Recording Angels, are constantly endeavoring to remove the coating so that the Spirit may shine through the vehicle which it ensouls.

When the lapidary holds the diamond to the grindstone, the diamond emits a screech like a cry of pain as the opaque covering is removed; but gradually by many successive applications to the grindstone the rough diamond may become a gem of transcendent beauty and purity. Similarly, the celestial beings in charge of our evolution hold us closely to the grindstone of experience. Pain and suffering result, which awaken the Spirit sleeping within. The man hitherto content with material pursuits, indulgent of sense and sex, becomes imbued with a divine discontent which impels him to seek the higher life.

The gratification of that aspiration,

however, is not usually accomplished without a severe struggle upon the part of the lower. It was while wrestling thus that Paul exclaimed with all the anguish of a devout, aspiring heart: "Oh, wretched man that I am . . . The good that I would, I do not; but the evil which I would not, that I do . . . I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind and bringing it into captivity to the law of sin which is in my members." (*Romans 7: 19-24.*)

When the flower is crushed, its scent is liberated and fills the surroundings with grateful fragrance, delighting all who are fortunate enough to be near. Crushing blows of fate may overwhelm a man or woman who has reached the stage of efflorescence; they will but serve to bring out the sweetness of the nature and enhance the beauty of the soul till it shines with an effulgence that marks the wearer as with a halo. Then he is upon the path of Initiation. He is taught how unbridled use of sex regardless of the stellar rays has imprisoned him in the body, how it fetters him, and how by the proper use of that same force in harmony with the stars he may gradually improve and etherealize his body and finally attain liberation from concrete existence.

A shipwright cannot build a staunch oak ship from spruce lumber; "men do not gather grapes of thorns;" like always begets like, and an incoming Ego of a passionate nature is drawn to parents of like nature, where its body is conceived upon the impulse of the moment in a gust of passion.

The soul who has tasted the cup of sorrow incident to the abuse of the creative force and has drunk to the dregs the bitterness thereof, will gradually seek parents of less and less passionate natures, until at length it attains to initiation.

(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.*

## The Desire Body

Q. Are minerals and plants capable of desire and emotion?

A. No, because both lack the separate desire body. They are permeated only by the planetary desire body, the Desire World. Lacking the separate vehicle they are incapable of feeling, desire, and emotion.

Q. Does not the planetary Desire World flow through animal and man also?

A. The planetary Desire World pulsates through the dense and vital bodies of animal and man in the same way that it penetrates the mineral and plant, but in addition to this, animal and man have separate desire bodies, which enable them to feel desire, emotion, and passion.

Q. Is there not a difference, however?

A. Yes. The desire body of the animal is built entirely of the material of the denser regions of the Desire World, while in the case of even the lowest of human races a little of the matter of the higher Regions enters into the composition of the desire body.

Q. How does this lower Region express itself?

A. The feelings of the animals and the lowest human races are almost entirely concerned with the gratification of the lowest desires and passions, which express in the lower Regions of the Desire World.

Q. Why must they have such emotions?

A. To educate them for something higher. As man progresses in the school of life, his experiences teach him, and his desires become purer and better.

Q. What effect does this have on his desire body?

A. By degrees the material of his desire body undergoes a corresponding change. The purer and brighter material of the higher Regions of the Desire World replaces the murky colors of the lower part.

Q. How does this affect its size?

A. The desire body also grows in size, so that in a saint it is truly a glorious object to behold, the purity of its colors and its luminous transparency being beyond adequate simile. It must be seen to be appreciated.

Q. How is the desire body of the average man?

A. At present the materials of both the lower and the higher Regions enter into the composition of the desire bodies of the great majority of mankind. None is so bad that he does not have some good trait.

Q. How is this expressed?

A. This is expressed in the materials of the higher Regions which we find in their desire bodies. But, on the other hand, very, very few are so good that they do not use some of the materials of the lower Regions.

Q. What is the scope of the average desire body?

A. It extends from twelve to sixteen inches beyond the dense body.

Q. What is the nature of desire substance?

A. The matter in the human desire body is in incessant motion of inconceivable rapidity. There is in it no settled place for any particle, as in the dense body. The matter that is at the head one moment may be at the feet in the next and back again.

Reference: *Cosmo*, 64-67

# WESTERN WISDOM BIBLE STUDY

## Christ Jesus: Our Savior



Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

But with the precious blood of Christ, as of a lamb without blemish and without spot:

Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

*I Peter 1:18-20*

When Christ asked His disciples, "But whom say ye that I am?" it was Simon Peter who quickly displayed the keen perception of the initiate by answering, "Thou art the Christ, the Son of the living God." The Great Teacher then gave recognition of Peter's ability to recognize the mystic Trinity in Unity by replying, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (*Matthew 16:15-17*)

Peter's letter to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia" have the definite ring of one versed in initiatory secrets. He gives much of the "outer" Christian doctrine for the uninitiated, but even more to those among his readers who possess a measure of the inner teaching of the Christian Mysteries. It is evident to the student of the Western Wisdom Teachings that the apostle is directing himself chiefly to those who have already been taught the fundamental facts concerning the nature and mission of the Christ, and he is encouraging them to "live the life" so that the Christ within each one will be unfolded and preparation thus made for "inheriting the Kingdom."

In the light of the teachings given out by the Elder Brothers of the Rose Cross,

those Adepts of the human race who are aiding and directing the progress of mankind, it is revealed that the Christ belongs to a life wave much in advance of ours—that He in fact represents the Second Aspect of the Triune God of our solar system—and that His coming heralded the approach of a new era in the consciousness of man, as well as in the conditions of and upon the earth.

Nearly two thousand years ago the majority of the people on the earth were in such an undeveloped, crystallized condition that help was essential for their progress. The aid hitherto given by Jehovah and His assistants was no longer sufficient, and therefore help was voluntarily given by the Highest Initiate of the Archangels, the humanity of the Sun Period. A Ray, we may say, of this mighty Intelligence came to the earth and entered into the body of the human initiate Jesus at the Baptism. For three and one-half years Christ Jesus preached and taught the Gospel of the New Age of Love and Brotherhood. Then, at the end of His ministry on earth, the great Christ Spirit was liberated on Golgotha, and by means of the flowing blood entered into the earth and became its indwelling Planetary Spirit.

Thus, truly, the Christ, the Second Aspect of the Triune God, "was foreordained before the foundation of the world," having been in existence long before the creation of our solar system. And as truly, by means of His "precious blood" was the redemption of the human race made possible. That is, by means of the purification of the earth's desire body, it was made possible for human beings to secure purer desire stuff for their individual emotional bodies. In addition, they were encouraged to respond to the inner urge to love and serve their fellow men.

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# TODAY'S SCIENCE

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## The Science of Man

### Part 1

**T**HERE are two new sciences coming. One, dealing with the soul, may not attract wide attention for several decades. It will combine occultism and psychology and will bring the scientific method to bear upon soul-culture. The other, which has already made its appearance, deals with the personality forces of man and consists of a scientific study of human nature in relation to group activity. At present, it is usually called social science, although what commonly goes under that name all too often consists largely of ideologies one individual or group seeks to impose upon the lives of others.

The emerging science is a compound of five studies: cultural anthropology, group psychology, sociology, economics, and statecraft, each a science in itself. These formerly segregated sciences, together with such studies as history, human geography, demography, legal and educational methods, etc., are now being merged into one great study, to be called, perhaps, the "Science of Man," suggests Stuart Chase, one of the eminent social scientists of our times.

The subject is exceedingly vast. Many years of intensive research may be required to unravel the mysteries of group function, of interaction and interdependence of differing groups, and of individuals with groups. But at least an exciting beginning has been made; an unbiased approach is replacing prejudice and myth. The strength of the scientific method lies in the fact that it does not attempt to say how things (and people) ought to behave, but how they *do* behave; it seeks to discover and **classify facts, and possible solutions.**

The social explorer has been studying people in every land and climate. They went not to laugh, not as traders to exploit, not as missionaries to convert to their own ideologies; they went as *observers* willing to learn. Without trying to tell others how they should live, they collected a world of knowledge on customs strange to us.

The experts have found that by far the most momentous factor in the study of mankind everywhere is culture, and have gone so far as to make the simple but profound statement that "*An individual cannot be understood apart from the culture which contains him.*" Culture varies so greatly with locality and time that what is unquestioned "right" in one country or century is offensive or even immoral in another. Culture, emotionally charged and often irrational, is a constantly changing stream adding much to the perplexity of life; it is the greatest obstacle to world unity and peace. Few even recognize that environmental influences, national traditions, and racial memories, having but little resemblance to eternal verities, exert a terrific pressure, generally leaving the individual most incapable of viewing life save through the deeply stained windows of his peculiar and (to him) superior culture.

The scientists realize how deep and formidable are the culture created differences. But beneath these separative influences, they have discovered something exceedingly important and cause for much encouragement—"the *similarities, the universals*, which make all mankind one! If we are ever to have one world, it is upon the universals that we must build."

(To be continued)



# Astrology Department

## Pluto -- Principle of Frozen Fire

By ELMAN

(With appreciation to Basil Vaerlen)

### PART ONE—SCORPIO

**T**HIS material is presented in the hope that it will assist those astrological students who are sincerely interested in psychology to clarify their approach to patterns pertaining to the desire-aspects of human consciousness. We fail our task as "enlighteners" unless we make inner agreement to search for solutions to those complex and devious emotionalities that result from confusions and frustrations of the sexual consciousness of people. Evolution is generation and regeneration; phobia, psychosis, fixation, and the like are terms used to indicate levels of emotional consciousness which, because of lack of constructive release, have been permitted to stagnate, crystallize, congest, and "back track."

In the application of astrological interpretations to the findings of modern psychology there is no single symbol more significant than the sign Scorpio in its placement as vibratory significator of the eighth house of the abstract wheel.

As a fixed water sign, it may be likened to ice, compressed and immobile. As an emotional significator it is feeling in its most intense form. It is the great ocean of desire-power from which all humanity derives its emotional pabulum, to be transmuted through love for the regenerating of Life. (Physiologically, Scorpio represents all excretory functions of the body—the release of

materials, in fluidic states, which for health must be "let out" so that the body's regenerative and transmutative processes may be carried on.)

The above reference to Love might be better clarified if we use a design to illustrate. On a blank wheel put Aries on the cusp of the first house, Taurus on the cusp of the second house. This is the picture of "I AM"—the statement of conscious being—and "I HAVE"—the recognition of relationship with the things of Life through the consciousness of possession. Taurus—Venusian, earthy, and fruitful—symbolizes the maintenance and sustenance of physical life; it is our "roots in Earth" by which we, through the sense of having, maintain our hold in life-experience. In primitive levels the second house does not—nor need not—necessarily imply the consciousness of relationship with another person; but it is a state of "feeling" or "emotion" of ownership by which we carve our destiny according to our consciousness of "evaluating the things of Earth."

To this design we now add Libra on the cusp of the seventh house. The "I AM" of first-house-Aries now finds its fulfillment, or transcendence, in the "WE ARE" of partnership, marriage, or relationship of any kind. The isolative awareness of the first house is amplified through the mutuality of experience in "togetherness."

The seventh house is the first house of the upper hemisphere, the initiation into

soul-consciousness levels by the experience of love-recognition or love-distillation through the mechanics of relationship. The maintenance or sustenance of the seventh house is found in the eighth house, the "soul-consciousness polarity" of the second house. It is, as has been said, the "desire-resource," the "fires of polarity-exchange."

We now place the symbol of Scorpio on the cusp of the eighth house, thus completing the picture of the individual thrust into the evolutionary levels of experience through the power of love for the transmutation and regeneration of his consciousness. (Suggest that all astrological students meditate on this design; it is the symbolic picture of

the biblical account of the Garden of Eden, the birth of sex consciousness and the initiation of marriage. The perverted interpretation of this allegory, through ages of human experience, has been the cause of more tragedy and suffering than can be ascribed to any other one factor. "Eve" is the soul-consciousness, or the upper half of the wheel. "She" is derived from the need of

each individual to transcend the states of the first house—isolative self-maintenance, innocence and/or ignorance. Each human being is a vibratory composite of "Adam and Eve;" physical sex is merely a specialization of polarity expressed in physical terms during a given incarnation for specific generative and evolutionary needs. There can be no such thing as superiority of the male over the female—we are all, in consciousness and sub-consciousness, inherently both. Astrologers must understand this.

We will now create another design in our study of the sign Scorpio.

In a blank wheel connect the mid-points of the fixed houses—second, fifth, eighth, and eleventh—by straight lines. The result is the perfect geometric form of a "static square" resting on its base. (This is the symbol we use for the "square aspect"—a relationship between two planets that are within orb of ninety degrees from each other.) Since the vibratory significators of these houses are all signs of emotional power we must study the polarity-relationship of these signs by pairs. We connect the midpoint of the second with the midpoint of the eighth and the midpoint of the fifth with the midpoint of the eleventh. The Leo-Aquarius polarity is the power of personal creative love, ex-

pressed in relationship of parent to child, being spiritually fulfilled in the Aquarian vibration of impersonal love-power which includes all relationship patterns as they are fulfilled in friendship or brotherhood. These two signs are love-power as radiations. The Taurus-Scorpio pattern represents resources of love-power through the evolutionary agencies of "desire for possession of things" and "desire

for possession of love-experience."

The "static square" here depicted gives us the clue to the real meaning of the "square aspect" that we use in astrology. Frictional patterns shown in a horoscope symbolize potentials for suffering—"problems"—due to the frustrations and/or unspiritualized expressions of desire-power. To explain:

Our problems are ignited in our consciousness—as pain—by the contact we make with other people and through our vibratory reaction to their patterns of consciousness. This can be possible only through the experiences delineated by the seventh and eighth house sector

#### RELATION OF ASTROLOGY TO PSYCHOLOGY

The modern psychiatrist who is a competent spiritual astrologer, as well as an able psychologist, is superiorly equipped for aiding his patients. Astrology reveals the inner spiritual causes of the complexes, neuroses, etc., of the patient, while psychology aids in working out a satisfactory procedure for releasing undesirable mental and emotional patterns and re-directing the energies in accordance with spiritual law.

of the wheel, which is the sector of "vibrational exchange." Our states of unregenerate consciousness, unexpressed or unfulfilled desires, synchronize with a complementary pattern of the other person and our relationship-experience is objectified. Since this phase of life is brought to us through the other fellow, let us consider the design of the static square as starting with Scorpio.

The wheel, as we know, is an abstract picturing of evolutionary processes through successive incarnations. Physical birth is symbolized, in each incarnation by the ascendant, the cusp of the first house. However, in each incarnation, a "second birth" is initiated by the first reaction to sex-awareness: the recognition of one's complement, one's "other self," one's living symbol of desired and needed fulfillment. So, we may think of the wheel as having started its revolutions from the moment that humanity—in the abstract (Adam and Eve)—became aware of the desire for fulfillment through the processes of polarity-exchange starting with the vibratory exchange of physical sex experience on through all stages of development on mental and creative exchanges and in biological and unbiological relationships.

Scorpio, then, is seen as the vibratory resource of desire-power for that entity we call humanity, and from which all living things derive their creative expression and perpetuation. Because we are backed up by many, many incarnations of having expressed this power in certain ways we may think of each human being as resembling, symbolically, an iceberg which shows above the surface only a small fraction of its entire bulk. Each one of us has a great "area" of submerged or unrecognized desire-potentials which stem directly from our affiliation to this resource. Thus mutual affiliation has been referred to by many thinkers as the "collective unconscious." Every human being, at any given moment of any stage of his evolution, vibrates to a certain level

of this "collective desire body." (Similar—or shall we say analogous—to the relationship of any specific vibration of color to the entire spectrum, or to that of any tone to the "body of tonal vibration.")

In terms of conventional, orthodox viewpoint we may say that Scorpio represents or symbolizes the "source of evil." The devil is the eternal tempter, the eternal push-in-the-wrong-direction, the eternal trap for the unwary, the arch-destroyer, the enemy of good, the foe of Man and a "stench in the nostrils of the Most High." We do not quarrel with orthodoxy but these phrases represent the attitudes of people who see life—and its chapters—as "black or white," "essentially good or essentially evil," the "high or the low," "day or night" and so on. These levels of concept have been—and still are—necessary because they serve as guideposts for the conduct of evolving humanity. There must be molds of some kind into which man pours his expressions of himself, else all evolving life would be chaotic and pointless. Desire, itself, would have no evolutionary purposes to assist beyond the satisfaction of the most primitive needs.

However, an alchemical process works throughout the evolution of any individual or pair or group of individuals by the spiritualization of the love-consciousness and the development and expression of intelligence. Self-love becomes love of mate and progeny; self-protection becomes devotion to family, tribe, and state; the forces of sexuality are raised in vibratory quality to extend into levels of creativity and mental power. Through it all the consciousness of the individual ripens and matures into desire for improvement, expansion into wider and wider acquaintance with the universe of other people and, ultimately, for wisdom and realization of ideals. Thus Scorpio, through the eighth house patterns, makes possible the extension of experience into the transcendent expressions of the ninth, tenth,

eleventh, and twelfth houses. Scorpio is evil only to the mind that sees evil as a "static entity." However, from the approaches made by dynamic realization, Scorpio is the source of all love, all aspiration, and, through the fulfillment of relationship-experience, the source of all wisdom.

Since Scorpio is a fixed sign of great potential power, planetary placements or patterns involving its vibration may be interpreted as being backed up by intense resource, the result of a "long-time-compression" of desire force at that point. Scorpio patterns—and Scorpio types—are never superficial or insignificant. Give careful attention to any natal aspects pertaining to this sign because its potentials are very great for "great good or great ungood." Desire is concentrated there and its constructive releasement and expression is a "must" in this incarnation. Failing, painful destiny is assured for the future. No emotional inhibition can compare with Saturn in Scorpio for intensity of fear or fixation; no purpose-potential is more unwavering than Sun in Scorpio. Mars in Scorpio may represent sex desire at its most shrill need for expression. Mercury in Scorpio must watch its expressions—backed up by unregenerate impulses of jealousy, frustration, fear, etc. Its words can have a devastating effect on the minds and feelings of other people. Moon and Venus in Scorpio intensify to a high degree those patterns which pertain specifically to the levels of feminine consciousness of anyone, male or female. There is, or can be, a certain implacability, ruthlessness, or tendencies to "express through domination" when these factors are not satisfactorily released. All of these planetary positions demand transmuted expression through releasements made possible by the love-consciousness of mutuality in relationship, satisfactory sex-exchange and fruitful generation or, on impersonal levels, in loving work-service or creativity of some kind. These are fires which cannot,

indefinitely, remain in a state of suppressed smouldering; they must be allowed to "blaze with the Fires of Living."

Since we are searching for understanding there is a psychological factor involved in the Scorpio vibration which we must consider, unpleasant though it is. That factor, and it is an individual and collective emotional state, is the essential result of the failure to release constructively those necessarily intense desire urges. Because the physical body is an outer expression of the inner let us consider how this problem manifests on the physical plane.

As we said before, Scorpio represents all excretory functions of the physical body. Failure to make these needed releasements insures the condition of congestion with all of its attendant possibilities of physical inharmony.

In comparison then, how much more difficult it is to remedy the congestions of the desire nature. Any student can, by a few moments of reflection, recognize conditions of desire congestion in himself or in the natures of those he knows well. These congestions take very tragic forms sometimes and we must learn to recognize them.

The essential basic tragedy of unreleased Scorpio is the frustration of the generative urge. From this particular congestion stems a myriad of emotional, nervous, and mental ills that may afflict humanity in almost every phase of development. True that there are a few persons in incarnation at any time who do not require this particular form of releasement but these people are few and far between. It is natural and healthy that people, generally speaking, experience the fulfillment of the mating urge in the companionship of love-relationship. Failing this fulfillment, when its need is deeply felt, there is presented a horrible picture of suffering and perpetration of wrongs on others. Unfulfilled Scorpio—wherever it is placed in the chart—gives us a picture

(Continued on page 523)





## The Children of Scorpio, 1949

*Birthdays: October 24 to November 23*

**T**HE fixed-water sign Scorpio has two distinctly different symbols: the scorpion, signifying its lower aspects, and the eagle, denoting its ability to attain great heights. Those having the Sun in this sign usually possesses tremendous latent power with which they may become a force for either good or evil. They are capable of strong, unremitting desire, and are of an intense, inscrutable nature, given to deep, inflexible convictions. The mentality is apt to be shrewd, piercing, determined, fond of penetrating into the unknown, seeking always to detect and overcome error.

The Scorpions are usually efficient and practical to a degree, but sometimes show a lack of idealism and vision, of which they may even be proud. Resolute, implacable, they are always ready to contend with oppression, obstruction, injustice, and disagreeable conditions, and may excel as business men, chemists, law enforcers, surgeons, soldiers, researchers, and seamen. Stressful activities are usually enjoyed, there being stamina and recuperative power to withstand much strenuous effort and strain.

The forceful, insatiable desires of Scorpio tolerate no half measures; its

natives stand definitely for one thing or the other. "Victory or death" expresses their attitude. There is often a need of becoming less demanding, less ready to criticize or condemn, and more generous and agreeable, more willing to forgive injustice. When lacking in self-restraint, perhaps due to lack of early training, the emotional power of Scorpio manifests as envy, bitterness, sarcasm, passion, and other destructive traits. The blunt, skeptical martian influence becomes a potent force for good, once tempered with gentleness, sympathy, courtesy, and clean, upright living habits. If wisely and justly applied, strict discipline is respected and acceptable to the children of this sign. While the often brusque, caustic, and rather unsentimental qualities of Scorpio may be somewhat trying at times, the directness, justice, and personal magnetism of the higher type of Scorpio natives win them much respect.

The Sun is making several aspects as the solar month of Scorpio opens this year. The square to Jupiter lasts through the 26th, indicating for those born during this period the need for cultivating unselfishness, humility, self-restraint, and thrift. The sextile to Mars lasts through November 8, giving

much vital energy, courage, and determination. There is constructive and executive ability, along with an intensity of purpose which accomplishes its object. The trine to Uranus lasts until November 5, an aspect which bespeaks much intuition, originality, and inventiveness. Natives with this configuration have the ability to "bring through" ideas for using the finer forces of nature and thus are to be found among the pioneers.

Also in effect as the solar month opens are three aspects to Venus. The sextile to Mercury operates through the 10th of November, making the native cheerful and sociable. There is also talent for music and poetry. Less propitious is the square to Saturn, which lasts through October 29. Children with this aspect should have particular training in high moral principles, generosity, and tolerance. The sextile to Neptune also lasts through October 29, giving a fertile imagination and deep emotions, as well as the ability to become an inspirational musician.

A fortunate mental aspect is in operation as the solar month opens: the conjunction with Neptune. This vibratory pattern lasts through November 29, and gives a mind peculiarly adapted to the occult art. A supernormal faculty may be developed, and there is special ability in magnetic healing.

The beneficent aspect of Mars sextile Uranus is also in effect as the solar month opens, and lasts until November 15. This vibration indicates an energetic and ambitious disposition, an original, ingenious, alert, and intuitive mind which is resourceful in the highest degree and able to cope with great difficulties under trying circumstances. There is an inventive turn of mind which usually expresses itself along electrical lines, aviation, or other unusual directions.

From October 2 to November 4, Mercury squares Jupiter, indicating the need for training in direct, constructive thinking. Care should be taken in making

contacts or agreements, and in fulfilling them once they are made.

The Sun sextiles Saturn from November 1 to November 18, a most beneficent vibratory pattern, endowing the native with method, foresight, executive and diplomatic ability, and much moral stamina. Success in political, judicial, mining, and agricultural positions is favored.

Two beneficent mental aspects begin on November 2: the sextile of Mercury to Mars and its trine to Uranus. The former lasts through November 13, and gives a keen, sharp, and resourceful mentality. The native is enthusiastic, a tireless worker, and fond of argument. He is also remarkably dexterous and possessed of an inexhaustible fund of wit and humor. The trine to Uranus lasts through November 10, indicating an original, independent, and progressive mind. The native has high and lofty ideals and is apt to be successful in literature, science, or invention.

Venus trines Mars from November 4 to November 23, giving an ambitious, aspiring, amorous, and adventurous nature. These natives need training in self-control and thrift.

Also beginning November 4, and lasting through November 16, is the opposition of Venus to Uranus. Children with this aspect should be given early training in high moral principles, the sanctity of the marriage relationship, and poise in handling unexpected occurrences.

The Sun conjuncts Mercury from November 7 to November 23, favoring the mentality and memory on the days when the orb is more than three degrees.

From November 10 to November 18, Mercury sextiles Saturn, giving forethought, patience, and the power of concentration and reasoning to the mind.

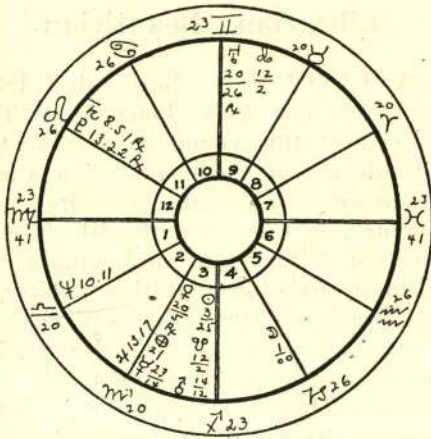
The Sun sextiles Jupiter from November 13 to November 23, a configuration favoring health, wealth, and happiness. The native is kindly, trustworthy, and religious.

## Reading for a Subscriber's Child

DOROTHY E. H.

Born November 26, 1946, 1:35 A.M.

Latitude 36 N. Longitude 83 W.



In this chart we find a rather equitable distribution of planets in the triplicities and quadruplicities, indicating a nature that is adaptable enough to progress easily, but with enough stability to accomplish a given purpose. There is also a fair balance between the material and the spiritual interests and abilities, so that accomplishment may be made in both of these fields. The grouping of the Sun and three planets, along with the Dragon's Tail and the Part of Fortune, in the 3rd house, however, indicates a focusing of power and activity upon all third house affairs: short journeys, writing, brothers, sisters, and neighbors.

The Sun in the common-fire sign, Sagittarius, in the 3rd house, sextile to Neptune in Libra in the 1st, trine to Saturn and Pluto in Leo in the 11th, bespeaks an individual who has lofty ideals, and a benevolent, aspiring disposition. She also has organizing, executive, and diplomatic ability, along with a high sense of honor and a strong interest in the occult. Short journeys, relations with neighbors, brothers and sisters, as well as friendships with other

people, are all favored.

Jupiter, Venus, and Mercury in the fixed-water sign Scorpio give testimony to a strong emotional side to the nature, but also a strong tendency toward the religious and occult side of life. There is ability for music and poetry, as well as for research work and public speaking. Since Jupiter is in the 2nd house, and squares Saturn, there may at times be poor judgment in regard to spending. This aspect also gives a tendency toward distrust of others, and probable lessons to be learned through associations with older friends.

Mars in opposition to Uranus in Gemini on the Midheaven is a powerful vibratory pattern which needs considerable care in handling. Dorothy is apt to evidence a violent temper at times and to resent any restraint or authority. An appeal to her higher nature to recognize this as a side of her nature to be conquered by kindness, tolerance, and humility will secure the best results in her training.

Virgo on the Ascendant gives a facility for learning quickly, without much effort. There is linguistic and writing ability, but a tendency to be somewhat critical and cynical. Dorothy may also be inclined toward going to extremes in matters of hygiene and food. It will be well to emphasize to her as she grows up that health is largely a state of mind, and that the more kindly and loving we are the more apt we are to have good health. Never should she be pampered or shown undue sympathy when ill.

The position of Neptune in Libra in the first house will sensitize the physical body to superphysical vibrations, and since it is sextile Saturn, Pluto, the Sun, and Mars, this child will be strongly interested in the spiritual side of life and will gain her greatest satisfaction in living the spiritual life.

# 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 readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.*

## Lawyer. Minister

**VICTORINO P.**—Born November 28, 1936, 5:00 A.M., Lat. 15 S., Long 39 W. The 26th degree of Leo is on the Midheaven of this chart, and the Sun, ruler of Leo, is posited in Sagittarius in the 12th, in conjunction with Mercury, sextile Mars in Libra in the 11th, and in opposition to the Moon in Gemini in the 6th. The planet of spirituality, Neptune, is in Virgo in the 10th, trines Venus in Capricorn in the 2nd, and opposes Saturn in Pisces in the 4th. Jupiter, ruler of Sagittarius and planet of law, is in its home sign in the 1st house, and trine to Uranus in Taurus in the 6th. This boy, with the requisite training, could be a successful lawyer or minister.

## Dancer. Oil Station Operator

**DONALD K. A.**—Born February 4, 1935, 5:17 A.M., Lat. 42 N., Long. 83 W. In this chart the artistic, musical sign Libra is on the Midheaven, and its ruler, Venus, is in Pisces in the 2nd house, in conjunction with Mercury, Saturn, and the Moon—the last two in Aquarius—and sextile Uranus in Aries. Jupiter is in Scorpio in the 10th, sextile Neptune in Virgo in the 8th, trine to Pluto in Cancer in the 7th, and square the Sun, Moon, and Saturn in Aquarius. The practical, ambitions sign Capricorn is on the Ascendant. Mars is in Libra in the 9th, trine Sun, Moon, and Saturn in Aquarius, and in opposition to Uranus. Several vocational fields are open to this native. He has ability as a dancer, actor, and writer. These talents could be used for stage or radio. He could also do well as an oil station operator or in the footwear business.

## Librarian. Beautician

**CONSTANCE H. F.**—Born July 4, 1934, 4:57 P.M., Lat. 41 N., Long. 74 W. The nativity of this young lady shows the 27th degree of the mental sign Virgo on the cusp of the 10th, with its ruler, Mercury, in Cancer in the 8th, in conjunction with Pluto and square the Moon in Aries in the 4th. Jupiter is in Libra in the 10th, trine to Venus and Mars in Gemini, in the 6th and 7th houses, respectively, sextile to the Ascendant, which is 8 degrees of its home sign, Sagittarius, and square the Sun in Cancer in the 8th. As an interior decorator, librarian, manicurist, or saleswoman for art goods or musical instruments, Constance could give excellent service. She also has secretarial ability.

## Electrician. Telegrapher

**CASPER B. H.**—Born March 25, 1913, 10:00 A.M., Lat. 48 N., Long. 100 W. Here we find the sign of higher mechanics, Aquarius, on the tenth house, and its ruler, Uranus, in its home sign in the 9th. Mars is in Aquarius on the Midheaven, trine to Pluto on the Ascendant, square to Saturn in Taurus in the 12th, and square the Moon (9 degrees) in Scorpio in the 6th. The Sun is in conjunction with Mercury in Aries in the 11th, sextile to Uranus and Saturn. The dexterous, adaptable sign Gemini is on the Ascendant. As an electrician, telegrapher, machinist, or radio announcer or reporter, this boy could use his natural talents to advantage. He would probably do best in a business of his own, where he could use his originality and advanced ideas.

# Monthly News Interpreted

## Church Membership Passes Eighty Million Mark

According to a new census of religious bodies, published in the 1949 *Southern Baptist Handbook*, released at Nashville, Tennessee, church membership in the United States has passed the eighty-million mark. This constitutes 54.9 per cent of the total population, and shows a gain of 3.1 per cent during 1948 compared with 2.3 per cent for 1947.

Forty-eight Protestant groups, with a membership of over 50,000 each, report a total membership of 46,665,747, compared with 45,031,194 in 1948. The Roman Catholic Church reported 26,075,697 for 1949 which, of course, includes infants as well as adults.

An incomplete report discloses that 25,261,923 persons are enrolled in Sunday schools. The *Handbook*, edited by Porter Routh, shows that there are 265,845 congregations in the United States.

*New Age Magazine*, August, 1949

It is most encouraging in more ways than one to note the growth in church membership in recent years, and coupled with it the increase in the number of schools. The home and the school are bound together by the closest ties, and that which benefits one is sure to be of value to the other; and the church supplies the third member in this indispensable triumvirate of which the family forms the foundation on which the other two rest. It has been well said that the family that prays together, stays together, and it is a well-known fact that Christian parents are much less ready to rush into separations than are those who have little or no faith in the divine origin of the marriage institution.

Many instances occurring in home life may in later years be almost if not entirely forgotten; but no worth-while man or woman ever forgets the prayers learned and uttered at a Christian mother's knee. One great writer has well described a Christian mother as, "an

angel to whom God has lent a body for a brief season." Samuel Smiles, the gifted author, said, "The natural education of the home is prolonged far into life—indeed, it never entirely ceases. A good home is thus the best of schools, not only in youth but in age. There young and old best learn cheerfulness, patience, self-control, and the spirit of service and duty." Sir Isaac Newton's mother prayed with and for her son every day of her life. It was the grief of her deathbed that she left a son of seven years at the mercy of a rough world. But Newton in later year remarked, "I was born in a home of godliness and dedicated to God in my infancy."

It is almost entirely from Christian homes that church membership depends. No man or woman is ever made worse for being a church member, but the associations found there have kept many people from straying into paths which would all too often lead to sorrow and self-undoing. Our churches are doing a noble work in the world. One shudders to contemplate just what would happen to humanity in general were they suddenly wiped out of existence. Each true church is as a beacon light set upon a hill directing the way to a life of true worth and value which ceaselessly strives for the upliftment of all mankind.

The home, the school, the church, these three form the trustworthy foundation upon which not only all real progress depends, but civilization as well. Weaken any one of the three and the entire world is in grave danger until the damage is repaired; strengthen them and they become dependable securities upon which to build. It is most encouraging to read the many articles being written at the present time advocating the cause of the home, the school, and the churches, for it denotes an upward swing of the pendulum which will eventually abolish

wars and bloodshed, replacing them with the things which have been promised to those who live according to the great cosmic plan: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord . . . and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

## War on Illiteracy

A printed page is still the deepest possible mystery to more than half the people of the world. Today literacy campaigns are cutting down this figure.

Within the past twenty-five years, no less than two hundred and fifty million adults have been taught to read and write, but it is estimated that there are still one thousand two hundred million illiterates in the world today. Most of them live in Asia, Africa and Latin-America where recent efforts of national governments and international organizations have begun to show encouraging results.

A seven-year plan to expand primary education to rural areas has been drawn up by Hyderabad Government. Nearly 8,000 primary schools are proposed to be established. To start with, 200 schools with two teachers for each school and 600 with one teacher each will be opened immediately. The state Government has also prepared a ten-year plan to train primary school teachers.

*New Outlook, August, 1949*

Illiteracy is probably the greatest calamity that can befall the people of the world. The mind is the last vehicle that has been given to man, and sets him apart as a thinking, reasoning, human being. The development and use of the mind is the present work of humanity and to accomplish this our educational system was inaugurated. However, the work has scarcely begun. Every boy and girl born in the world has the right to a good public school education; and no pains should be spared in making these schools the most

efficient possible, and attractive as well. All textbooks should be carefully supervised, as to subject matter, composition, accuracy, and interest. Practically one half of the time spent in laborious study could be eliminated by means of moving pictures which portray historical events, geographical locations including the inhabitants, their culture, employments, pleasures, and home life. Governmental procedure in different countries could be attractively pictured, botany, zoology, astronomy; in fact almost every branch of learning could be interestingly depicted on the screen. The phonograph could introduce the best music which would be both stimulating and healthful. Color, too, could be introduced in all its fascinating variety of tints, hues, and exhilarating beauty.

In fact, there is scarcely a limit to what can be done in the way of improving our educational system. Something like seventy-two per cent of our knowledge comes to us through the eye, and then add to that the knowledge gained by means of the sensitive ear and one stands appalled before the vast amount of information ready and waiting for assimilation by those who are qualified to understand and profit by it.

The time is coming in the course of evolution when every country in the world will have a free public school system and illiteracy will be outmoded along with slavery and all other forms of oppression. The world is God's great training school and He gave no single part of His vast domain or privileges to a certain selected few. That is the work of man and is contrary to the divine plan. Max Heindel after turning the light of illumination on this subject was led to exclaim:

*No man loves God who hates his kind,  
Who tramples on his brother's heart  
and soul;*

*Who seeks to shackle, cloud, or fog the  
mind*

*By fear of hell has not perceived the  
goal.*

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## READERS' QUESTIONS

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### Return of the Christ

#### Question:

Do you believe, as some occult groups teach, that the return of the Christ is imminent?

#### Answer:

It is taught in the Rosicrucian Philosophy that the Christ will return to reign as King and Priest over humanity at the beginning of the New Galilee, which is the next, or Sixth Epoch, following the present Aryan Epoch. Just when this will occur depends upon the progress made by humanity, for certain conditions must be fulfilled before the Christ can return. Let us see what these conditions are—in the light of the Western Wisdom Teachings.

There are seven great Periods or "Days" in our scheme of evolution: the Saturn, Sun, Moon, Earth, Venus, Jupiter, and Vulcan Periods. We are now in the second half of the Earth Period, having only a few million years ago passed the nadir of materiality and begun our evolution into a more spiritual state. In the Saturn Period the beings we speak of as the Lords of Mind were the humanity; in the Sun Period the Archangels were the humanity; and in the Moon Period, the Angels.

In each Period there was one who was the most highly developed, the highest initiate. In the Saturn Period the Highest Initiate attained to that point where He became one with the highest aspect of the Triune God (the Will Principle). Hence He is called *the Father*—the Father of all who evolved in our evolution.

In the Sun Period the Highest Initiate evolved to the point where He became united with the Second Aspect of the Triune God (the Wisdom Prin-

ciple), and therefore He is the Son. That is the Cosmic Christ, the unifying Principle which is correlated to the vital body of man, the vehicle affected particularly by the initiatory process ushered in by the Christ. The lowest vehicle of the Christ is the life spirit, correlated to the universal World of Life Spirit, whence comes the intuitive impulse of man.

The Highest Initiate of the Moon Period, Jehovah, or the Holy Spirit, reached the stage where He became united with the Third Aspect of God, the Activity Principle. Jehovah has charge of the races, directing the Archangels permitted to assist Him as Race Spirits in the work of overcoming the desire body, or preparing for union with the Holy Spirit, and for the coming of the religion of the Son. The lowest vehicle of Jehovah is the human spirit, correlating Him to the World of Abstract Thought, where everything is separative and therefore leads to self-seeking.

All the human founders of race religions, such as Confucius, Lao-tse, Tamuz, Mithras, Zoroaster, Buddha, Moses, etc., were Sons of Seth and initiates in the Jehovistic mysteries. At their initiation they became ensouled by their particular Race Spirit, and this Spirit, speaking through the mouth of such an initiate gave *laws* to his people. These laws manifested *sin* because the people did not obey them fully, and thus made a debt of destiny. This destiny the human initiate founder of the religion had to take upon himself and be born again and again in order to help his people.

Now, about 2000 years ago the Desire World of the earth was seen by the Higher Ones to be getting murky and impure, because man was unable to control his impulses. In spite of the laws

given by Jehovah, most of the people were controlled largely by their emotions, and after death had to remain in Purgatory most of the time between incarnations. There was little progress, and it was evident that humanity must have help different from the laws of the Race Spirits if they were to progress. So it was that Christ volunteered to come to the earth and serve as its indwelling Spirit so as to purify its body and thus give man the opportunity to obtain purer desire stuff for his desire body, and also to encourage man to unfold the Christ *within*.

Now we can see why the assistance of the Christ was necessary. Under the regime of Jehovah the restraining force, applied from without, unity is impossible. Therefore the Christ, who possessess as a lowest vehicle the unifying life spirit, and is an impelling energy applied from within, must enter into the dense human body. He must appear as a man among men and dwell in this body, because only from *within* is it possible to conquer the race religion, which influences man from without.

"Christ could not be born in a dense body, because He never passed through an evolution such as the Earth Period. He had ceased to use, ordinarily, vehicles such as would correspond to our human spirit, mind, and desire body, although He had learned to build them in the Sun Period, and retained the ability to build and function in them whenever desired or required. He used all his own vehicles, taking only the vital and dense bodies from Jesus. When the latter was thirty years of age Christ entered these bodies (at the Baptism) and used them until the climax of His mission on Golgotha. After the destruction of the dense body, Christ appeared among His disciples in the vital body, in which He functioned for some time. The vital body is the vehicle which He will use when He appears again, and it is being preserved for that purpose.

"Thus the Christ is now guiding the earth in its orbit from within, and will

continue until we have learned to vibrate to that attribute, *love*, whereby we shall be able to apply the power to our own planet and thus guide it in its own orbit from within."

We have pointed out that the nadir of materiality was passed a few million years ago, and henceforth the tendency will be up into rarer substance. With the coming of the Christ a process of etherealization was begun for both man and the earth, and it is stated in the Western Wisdom Teachings that in the New Galilee the earth will be transparent, and man will function in his soul body, composed of the two higher ethers of the vital body.

Now, in view of what must be accomplished before the Christ can return, does it seem likely that He will come soon? Certainly there are many encouraging signs of progress in the world today, but we can hardly deny the fact that the great majority of humanity are still under the control of the Race Spirits, and comparatively few of the adherents of Christianity have yet been able to demonstrate in their lives the exalted ideals of impersonal love and brotherhood which Christ Jesus taught.

As the Christ Rays become stronger and stronger each year, and as we pass on farther into the vibrations of the humanitarian sign Aquarius, we will undoubtedly make more and more rapid progress, establishing a world government, dissolving race barriers, and living in love and fellowship as prompted by the Spirit through the voice of Intuition. We will, by loving, self-forgetting service to others, evolve our soul bodies sufficiently so that we can "meet Christ in the air and be with Him for the Age."

Max Heindel stated that he thought there was a possibility of the Second Advent at the time when the Sun by precession goes into Capricorn, about 3000 years hence. However, that was only a supposition on his part, and the Elder Brothers declined to commit themselves about the matter more than to indicate what first has to be accomplished.



# NUTRITION AND HEALTH

**ROSICRUCIAN IDEALS**—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

## There Is Healing in Music

By E. P. HERMAN

**T**HE ancient fathers were wise in the ways of nature. Very early they became acquainted with an astonishing variety of methods to heal the body and mind. Before long they learned that music was one of the greatest of all healing forces. Four thousand years ago the priest-doctors of Egypt had a favorite incantation in music which purported to have a favorable influence on the fertility of women. This incantation is still preserved in the most ancient of all Egyptian medical papyri.

The ancient Hebrews employed music in several recorded cases of physical and mental illness, perhaps the most famous being that of King Saul when his reason was tottering. "When the evil spirit from God was upon Saul, when David took up a harp and played with his hands so that Saul was refreshed and well, and the evil spirit departed from him."

Another ancient people, the Greeks, also knew of the curative qualities of appropriate musical sounds. Homer even went so far as to say that it was music alone of all the means at the disposal of the surgeons which stopped Ulysses' almost fatal hemorrhage.

The power of music to soothe the troubled mind and to elevate the Spirit of man was noted by Polybius, who, writing of a musical people of Arcadia,

contrasted the gentleness of their manners with the boorishness of the Cynetes, who neglected the cultivation of music. Another Greek historian tells us that Clytemnestra yielded to unsocial temptations through the persuasion of music. Terpander was said to have restored a rebellious and unreasonable mob to their allegiance through his melodies. On the other hand, the Spartan, Tyrtaeus, by certain verses which he sang to the accompaniment of flutes, so inflamed the courage of his countrymen that they achieved a great victory over the Messenians, to whom they had lost on several previous and musicless occasions.

A similar incident is given by Plutarch in his biography of Solon. He tells us that the celebrated legislator succeeded in inciting the Athenians to invade and capture the Isle of Salamis simply by singing a song of his own composition. Empedocles is said actually to have prevented the murder of his father by playing on his lyre, and the fierce murderous temper of Achilles was allayed by music played on a lyre.

The harp later became a popular instrument to moderate unreasonable temper. Damon, by using the harp, was said to have been able to pacify the drink-mad Grecian men about town. Music was the first medicine for a hang-

over. Even more ambitious, Asclepiades, also with the harp, was able to restore seditious armies, to reason and order.

The first use of music as a regular therapeutic practice is attributed to Zenocrates, Sarpander, and Arion, ancient Greeks with modern ideas, who used harp music to curb the wild outbursts of the violently insane. Celsus, a leading early medical practitioner, was an enthusiastic user of music instead of brutality to heal the insane. He pointed out different methods of influencing the minds of the insane, depending upon the nature of their mania. He said: "We must quiet their demoniacal laughter by reprimands and threats, and soothe their sadness by harmony, the sound of cymbals and other instruments."

While soft music soothes, wild music has a devastating effect on the susceptible. Antigenides, who has been called the first exponent of swing, played a very fiery, emotional composition before Alexander the Great, so inflaming him that he leaped from his chair, drew his sword, and began attacking those about him.

Deliberate recourse to music as a healing force was made by the ancients when occasion demanded. The Thebans used the flute for the alleviation of a great many diseases; Galen referred to this method as "super loco affecto tibia cavere" (playing of pipes against the affected parts). Matinus assures us that he was very successful in reducing fevers with songs, and that Aesculapius cured deafness by the sound of the trumpet. Aulus Gellius asserted that a case of sciatica was cured by gentle musical modulations, and that the Phrygian pipe was generally recommended as good medicine for sciatica by many of the old Greek doctors.

In the classics there are many glowing accounts of how music was used to perform miraculous cures. Theophrastus in his essay on *Enthusiasm* testifies that the bites of serpents and other venomous

reptiles were rendered harmless by music, which quieted the pulse and heart action. Plutarch's works contain many relevant anecdotes. He tells us that Thelates, the Cretan, saved the Lacedæmonians from a dreadful pestilence by playing sweetly on his lyre. Democrates, too, expressed the opinion that the sound of the flute was a good remedy for plagues of all descriptions—and plagues were as frequent in the ancient world as wars.

Centuries later one of the greatest plagues of history swept across Europe. Following close upon its horrors, in 1374, a curious phenomenon was observed in Germany. This was known as the Dancing Mania. Entire communities joined hands, screamed, and shook for hours on end until they dropped from exhaustion. It was thoroughly infectious and no medicine known at that time had any effect on the addicts. Music was found to be the only means of checking it. The authorities of many towns ordered soft, slow music to be played in the streets and markets; and gradually the dancers became normal and the strange contagion was arrested.

During the seventeenth century a pretentious work appeared bearing the title *Magis Universalis Naturae et Artis*, which contained bars of music reputed to cure persons bitten by a tarantula. In this emergency, wild and whirling rhythms are used. The effectiveness of music in curing tarantula poison was further affirmed by Dr. Mead in England, Dr. Burette in France, and Dr. Bagliavi in Italy, their explanation of the phenomenon, which is quite reasonable, being that music must be powerful enough to throw the patient into a violent fit of dancing, thus bringing on profuse perspiration, which reduces the amount of poison in the body.

It is remarkable that music can act either as a calming influence or as a stimulant. Napoleon is alleged to have

attributed his defeat in Russia to the combination of Russian winter and Russian military music. The weird, barbaric tunes of "those monstrous Cossack regiments" incited the Muscovites to furious attacks in which they wiped out the best regiments of the French army. Probably there have been many similar incidents in other wars. Music is as necessary to an army as food and ammunition.

The calming effects of music were put to most practical use. The most surprising of all instances—if that does not strain our credulity—is recorded in the life of Fillipe Palma, the singer. Palma was always falling into debt. For this reason his house was continuously besieged by creditors. One day an enraged creditor stormed into his house and the singer at once realized that no soft-spoken words would have any effect on him. He decided to try music. Accordingly he sat down at the harpsichord and began to play a very soothing tune. In a short time the angry creditor was thoroughly pacified. It is also stated that not only did he free Palma from his obligations to him, but even gave him money to pay off his other creditors.

A similar but more dramatic story is told of the Sultan Amurath, who having laid siege to Bagdad and taken it, gave orders that some 30,000 Persians were to be put to death, notwithstanding the fact that they had put down their arms. Among the intended victims was a musician. He begged the officer in charge to spare him for but a moment that he might be permitted to speak to the Sultan. He was granted this favor and brought before the conqueror. He then began to play the saddest and most heart-stirring melody. After a half-hour of this the Sultan could bear up no longer. He lost all restraint and broke down, weeping hysterically. He countermanded the order for the massacre.

The case of Philip V of Spain is famous. He suffered severely from fits

of melancholia, which nearly ended in insanity. The court physician tried in vain to cure him and as a last resort determined to try music. Farinelli, a famous singer and a former favorite of the unhappy king was sent for to take part in this experiment. He was placed in a room adjoining that in which Philip sat in melancholy solitude. He sang a number of lively songs. No results were perceptible on the first day, but when the experiment was repeated, the king began to show signs of returning interest. He listened and gradually became absorbed in the exquisite solo concerts. His interest grew daily. He became more discriminating, until finally, his attention once more thoroughly aroused, his cure became rapid and permanent.

George II of England was also subject to terrible fits of depression, and the only solace he received was from music. He would often ask for it when he sensed his melancholia coming on.

Another case is recorded in the Archives of the Academy of Sciences in Paris. A well-known musician and composer was attacked by continuous delirium which no drug in the materia medica could cure. On the third day of his attack he asked if he might hear a concert in his own room. Bernier's *Cantata* was sung. As soon as he heard the first notes his nervous tension relaxed. In another hour his fits were gone. As soon as the music ceased he had a relapse, but after ten trials of this treatment a complete cure was effected.

Some people are influenced by music to a much greater extent than others. There is the strange case recorded by Dr. Hector Chomet. A young musician of Provence was deeply affected by the music of *La Vestale*, by Spontini. He went to hear this opera many times and each time was more and more fascinated by it. At length he became convinced that he had experienced the highest joy it was possible to get in life from listen-

ing to the music of Spontini, and, deciding that nothing further in life was worth seeking, he committed suicide.

Less disastrously affected was the gentleman of Devonshire, who was so profoundly moved by a trio of Lampugnani's that he fell into a fainting fit which deprived him entirely of speech and memory for an hour. Music continued to have this effect on him, but he was so fond of it that he could not resist the temptation of hearing it. Some time later he was in London and went to hear Dr. Arne's opera *Artaxerxes*. He managed to bear up during the overture, with some difficulty, but the first song so overcame him that he fell senseless over the back of his chair.

Since then science has found a word for this occasional hypersensitivity to music (and less frequently to the other arts). We know that certain people are allergic to certain foods. Similarly certain people are afflicted with what Dr. Wallace Marshall terms psycho-allergy. In such cases music may exert a profound influence on the psyche, and, as some of our historical instances indicate, either arouse the person to fury or reduce him to a state of lethargy.

It was only toward the end of the eighteenth century that any serious effort to evaluate the precise effects of music on the human body was made. Among the first investigators was Dr. Broclesby, who conducted a series of experiments on a child of two, born of musical parents, "who was one day remarkable for mirth and good humor upon hearing sprightly airs of music; this gave occasion to the father and Mr. Stanley to try the effects of different measures, when they had raised the infant's spirits very high by these means. But as the chromatic and the graver strains began, the child grew melancholy and sad, which temper was removed as soon as the pleasanter strain was played. Thus, as I am informed, they could, solely by this art, raise and allay grief

and joy in turns in this infant's mind."

In 1893 Dr. Ewing Hunter found that soft music successfully reduced high temperatures in several cases of fever, the greatest reduction being two degrees, from 101 to 99. Dr. D. T. Wimmer, a few years earlier, had described the results of experiments with music conducted in an insane asylum. The piano was played for half an hour to fourteen hundred insane women. It was found that all responded to the rhythm. In some cases the pulse rate rose, others became restless and beat time. Melody without emphatic rhythm had no effect at all except when it happened to be an air which awakened memories. Through slow music the worst cases were soothed and sometimes went to sleep. After several experiments all showed improvement.

Several years ago Dr. J. A. McGlinn found that music was of distinct value in the operating room. In an article in *The National Medical Journal* he says: "The advantages of music in the operating room are summarized as follows: (1) It creates a better atmosphere for all patients coming to the amphitheatre, where it prevents the usual noises such as the jingle of the instruments, basin sounds, and hiss of escaping steam from being heard. (2) It diverts the attention of patients during operation under local and spinal anesthesia. (3) It relaxes the attention of the surgeon and the staff during the operation. (4) It entertains the operating room force during the arduous task of cleaning up after the day is finished."

Dr. McGlinn found that soft, soothing music is the type most applicable to all patients. The music was supplied by a special self-playing, automatic record-changing instrument with a superior type of reproduction.

Unquestionably, music is one of the most powerful means of influencing the physical condition of the average person.

PLUTO: PRINCIPLE OF  
FROZEN FIRE

(Continued from page 510)

of possibility that the person may yield to expressions of cruelty, dishonesty, murder, and all manner of destruction as a substitute satisfaction for this thing which, in his desire nature, screams for gratification. As the physical body may erupt with boils due to unreleased toxic conditions, so the consciousness may erupt with all kinds of black urges to get some form of releasement. The history of humanity's development as a sexual organism is riddled with chapters of fear, perversion, disease, and madness because so many human beings "agreed" to live, emotionally, by standards completely removed from the processes of natural experience and healthy, loving fulfillments.

Marriage, which should be a natural response of two people to each other in terms of emotional rapport, has been made a tool to serve family interests, property acquisition, fortune, temporal power, dynasty, and heaven knows what else. An entire religious form was based on the attitude that man, being a worm and fit for nothing but eternal punishment, had no right to spontaneous enjoyment and fulfillment of his urges and his life. This "philosophy" has tainted the minds and emotions of millions of people for many hundreds of years. We are, in these times, beginning to get at the roots of these emotional diseases and, in studying them, we are forced to the conclusion that life cannot be well lived unless it is based on a philosophy of healthy, constructive, loving, and happy releasements.

Some of the results of having been instrumental in deflecting the emotional life and happiness of others:

People whose lives seem to be consecrated to suffering because of the lack of love experience; marriages which seem to be an eternal friction between the partners concerned—old enmity; children brought in who are sources of con-

(Continued on page 528)

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The Rosicrucian Fellowship

Oceanside, California, U.S.A



## The Way of Thanks

**W**HEN Christ Jesus "gave thanks" and "blessed" before feeding the multitude, He was setting an example for His adherents to follow in using the powers which unfold within each one who strives to walk the Way of the New Dispensation—the Way of Love. Truly, we multiply or increase that for which we give thanks or bless, and this law may be applied to improving and maintaining the health of one's various bodies as well as to anything else. The thankful heart and mind are well-springs of health, for the vibration which they send forth is essentially of a healthful, uplifting nature.

Every seeker after permanent health (which necessitates the regenerate life) is wise in forming the habit of devoting a definite time each day to praising and giving thanks to his divine Creator for all the blessings that have come to him that day. On some days there may be only "routine" blessings, such as wholesome food in a comfortable home, congenial and helpful associates, or God's sunshine and flowers; on others there may be blessings which stand out as beacon lights in one's life—an answer to prayer, an inner assurance of duty well done, in influx of courage at a crucial moment, a high moment in meditation, or an unusual opportunity to be of service to a needy brother or sister. Whatever the blessing, let us remember to give **thanks**.

Eventually, we learn to offer thanks even for our adversities, recognizing in them the opportunities for progress. As William Law has well put it: "If anyone could tell you the shortest, surest way to all happiness and perfection, he must tell you to make it a rule for yourself to thank and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

• • •

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

October .....	6—13—20—26
November .....	2—9—16—22—29
December .....	7—13—20—26

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

# Children's Department



## Lily-Bell and Thistledown

By LOUISA M. ALCOTT

### Part 3

**T**HE dragon fly folded his shining wings beside the Elf, listened to the tale he told, promised to befriend the lonely one, and strove to make the forest a happy home for him.

So here dwelt Thistle, and many kind friends gathered round him. He spoke gently to them, and they knew nothing of the cruel deeds he had done. For a while he was happy and content. But at length he grew weary of the gentle birds and wild flowers and sought new pleasure in destroying the beauty he was tired of; and soon the friends who had so kindly welcomed him looked upon him as an evil spirit and shrank away as he approached.

At length his friend the dragon fly besought him to leave the quiet home he had disturbed. Then Thistle was very angry, and while the dragon fly was sleeping among the flowers that hung over the lake, he led an ugly spider to the spot, and bade him weave his nets about the sleeping insect, and bind him fast. The cruel spider gladly obeyed the ungrateful Fairy; and soon the poor fly could move neither leg nor wing. Then Thistle flew away through the wood, leaving sorrow and trouble behind him.

He had not journeyed far before he grew weary, and lay down to rest. Long he slept, and when he awoke, and tried to rise, his hands and wings were bound. Beside him stood two strange little figures, with dark faces and garments that rustled like withered leaves, who cried to him as he struggled to get free:

“Lie still, you naughty Fairy, you are in the Brownies’ power, and shall be well punished for your cruelty ere we let you go.”

So poor Thistle lay sorrowfully, wondering what would become of him, and wishing Lily-Bell would come to help and comfort him; but he had left her, and she could not help him now.

Soon a troupe of Brownies came rustling through the air, and gathered round him, while one who wore an acorn cup on his head, and was their king, said, as he stood beside the trembling Fairy:

“You have done many cruel things, and caused much sorrow to happy hearts; now you are in my power, and I shall keep you prisoner until you have repented. You cannot dwell on earth without harming the fair things given you to enjoy, so you shall live alone in solitude and darkness, till you have learned to find happiness in gentle deeds,

and forget yourself in giving joy to others. When you have learned this, I will set you free."

Then the Brownies bore him to a high, dark rock, and, entering a little door, led him to a small cell, dimly lighted by a crevice through which came a single gleam of sunlight. There, through long, long days, poor Thistle sat alone, and gazed with wistful eyes at a little opening, longing to be out on the green earth. No one came to him but the silent Brownies who brought his daily food. With bitter tears he wept for Lily-Bell, mourning his cruelty and selfishness, seeking to do some kindly deed that might atone for his wrongdoing.

A little vine that grew outside his prison rock came creeping up, and looked in through the crevice as if to cheer the lonely Fairy, who welcomed it most gladly. Daily he sprinkled its soft leaves with his small share of water, that the little vine might live, even if it darkened more and more his dim cell.

The watchful Brownies saw this kind deed, and brought him fresh flowers and many other things, which Thistle gratefully received, though he never knew it was his kindness to the vine that gained for him these pleasures.

Thus did poor Thistle strive to be more gentle and unselfish, and grew daily happier and better.

Now while Thistledown was a captive in the lonely cell, Lily-Bell was seeking for him far and wide, and sadly traced him by the sorrowing hearts he had left behind.

She healed the drooping flowers, cheered the Queen Bee's grief, brought back her discontented subjects, restored the home to peace and order, and left them blessing her.

Thus she journeyed on, till she reached the forest where Thistledown had lost his freedom. She unbound the starving dragon fly, and tended the wounded birds. Though all learned to love her,

none could tell where the Brownies had borne her friend, till a little wind came whispering by and told her that a sweet voice had been heard singing Fairy songs, deep in the mossgrown rock.

Then Lily-Bell went seeking through the forest, listening for the voice. Long she looked and listened in vain; but one day, as she was wandering through a lonely dell, she heard a faint, low sound of music, and soon a distant voice mournfully singing:

*Bright shines the summer sun,  
Soft is the summer air;  
Gaily the wood birds sing  
Flowers are blooming fair.  
But, deep in the dark, cold rock,  
Sadly I dwell,  
Longing for thee, dear friend,  
Lily-Bell, Lily-Bell!*

"Thistle, dear Thistle, where are you?" joyfully cried Lily-Bell, as she flew from rock to rock. But the voice was still, and she would have looked in vain, had she not seen a little vine, whose green leaves fluttering to and fro seemed beckoning her to come. As she stood among its flowers she sang:

*Through sunlight and summer air  
I have sought for thee long,  
Guided by birds and flowers,  
And now by thy song.  
Thistledown! Thistledown!  
O'er hill and dell  
Hither to comfort thee  
Comes Lily-Bell.*

Then from the vine leaves two little arms were stretched out to her, and Thistledown was found. So Lily-Bell made her home in the shadow of the vine, and brought such joy to Thistle that his lonely cell seemed pleasanter to him than all the world beside; and he grew daily more like his gentle friend. But it did not last long for one day she did not come. He watched and waited long for the little face that used to peep smiling in through the vine leaves. He called and beckoned through



the narrow opening, but no Lily-Bell answered; and he wept sadly as he thought of all she had done for him, and that now he could not go to seek and help her, for he had lost his freedom by his own cruel and wicked deeds.

At last he besought the silent Brownie earnestly to tell him whither she had gone.

"O let me go to her," prayed Thistle, "if she is in sorrow I will comfort her, and show my gratitude for all she has done for me. Dear Brownie, set me free, and when she is found I will come and be your prisoner again. I will suffer any danger for her sake."

"Lily-Bell is safe," replied the Brownie. "Come, you shall hear the trial that awaits you."

Then he led the wondering Fairy from his prison to a group of tall, drooping ferns, beneath whose shade a large white lily had been placed, forming a little tent, within which, on a couch of thick green moss lay Lily-Bell in a deep sleep.

"You can't wake her," said the Brownie, as Thistle folded his arms tenderly about her. "It is a magic slumber, and she will not wake till you shall bring hither gifts from the Earth, Air, and Water Spirits. 'Tis a long and weary task, for you have made no friends to help you, and will have to seek for them alone. This is the trial we shall give you, and if your love for Lily-Bell be strong enough to keep you from all cruelty and selfishness, and make you kind and loving as you should be, she will awake to welcome you, and love you still more fondly than before."

Then Thistle, with a last look at the little friend he loved so well, set forth alone to his long task.

The home of the Earth Spirits was the first to find, and no one would tell him where to look. So far and wide he wandered, through gloomy forests and among lonely hills, with none to cheer him when sad and weary, none to guide him on his way.

On he went, thinking of Lily-Bell, and for her sake bearing all. In his quiet prison many gentle feelings and kindly thoughts had sprung up in his heart, and he now strove to be friends with all, and win for himself the love and confidence of those whom he once sought to harm and cruelly destroy.

But few believed him, for they remembered his false promises and evil deeds, and would not trust him now. So poor Thistle found few to love or care for him.

Long he wandered, and carefully he sought, but could not find the Earth Spirits' home. And when at length he reached the pleasant garden where he and Lily-Bell first parted, he said within himself:

"Here I will stay awhile, and try to win by kindly deeds the flowers' forgiveness for the pain and sorrow I brought them long ago, and they may learn to love and trust me. So, even if I never find the Spirits, I shall be worthier of Lily-Bell's affection, if I strive to atone for the wrong I have done."

Then he went among the flowers, but they closed their leaves, and shrank away, trembling with fear; while the birds fled to hide among the leaves as he passed.

This grieved poor Thistle, and he longed to tell them how changed he had become, but they would not listen. So he tried to show, by quiet deeds of kindness, that he meant no harm to them. Soon the kindhearted birds pitied the lonely Fairy, and when he came near sang cheering songs, and dropped ripe berries in his path, as he no longer broke their eggs, or hurt their little ones.

When the flowers saw this, and found the once cruel Elf now watering and tending little buds, feeding hungry insects, and helping the busy ants to bear their heavy loads, they shared the pity of the birds, and longed to trust him, but they dared not yet.

*(To be continued)*

## The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

A written request for information concerning the work of The Rosicrucian Fellowship will bring you a prompt reply. The Board of Trustees considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

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

## PLUTO: PRINCIPLE OF FROZEN FIRE

(Continued from page 523)

tinual anxiety and care because of illness of mind or body—or deficient in essential character; women who are persuaded to marry men who keep them in continual enslavement to their desire urges without fruitful results; men who cannot free themselves from psycho-emotional bondage to their mothers; children who come in to parents who cannot—or will not—treat them with reasonable affection or consideration; people who live an entire incarnation in fear of their own sexuality and shame at the thought of trying to “do anything about it.”

So it goes—the torment, pain, fear, inferiority feelings, cruelty, domination, enslavement, self-destruction, and madness—evidences of the congestion of the desire nature. The remedy is found in the enlightened, spiritualized education plus the vitalized determination to live healthily, expressively, beautifully, and lovingly in relationship with oneself and with other people. Thus the desire resource is transmuted and expressed in terms that make for evolution, as well as the redemption of karmic patterns into spiritualized consciousness.

## Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find them in the October issue. They will also be printed in the December number.

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By

MAX HEINDEL

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