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The Search

EDITH WILKINSON

*O, Beloved of my Soul!
How long must I seek Thee?
How long must I search?
I seek Thee in the beating of my heart,
In the thinking and the yearning of my
mind.*



*I sense Thy Presence in the marrow of
my bones.*

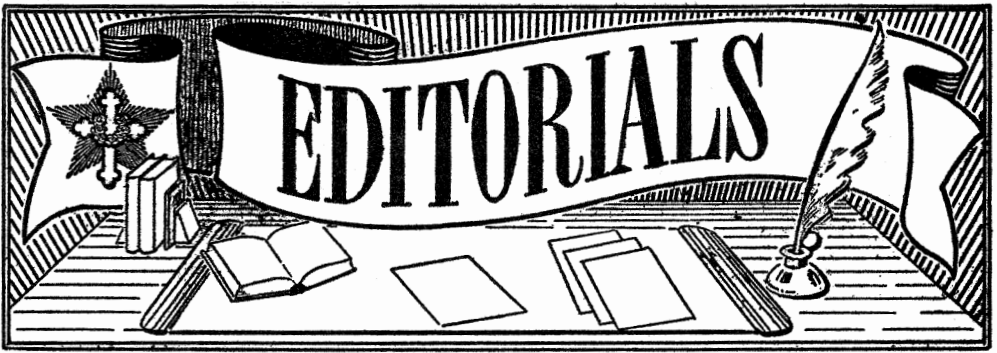
*I feel Thee in the wet warmth of my
blood.*

*Thy electric power speeds along
The nerve wires of my body,
Energizing each hungry atom
With Thy Breath beneficent.*

*In Thy Breath is the life of my body,
In Thy Flame is the power of my heart,
From Thy Wisdom comes the power to
think,*

*To dream, to dare and to do
To learn of the Glory of Thy Presence
In the innermost part of my being.
Yet dost Thou still escape me!
How long must Thou elude me?
O, Beloved of my Soul!*





Let's Be Optimistic !

BE THOU of good cheer: "A merry spirit doeth good like a medicine": "He that is of a merry heart hath a continual feast." To these biblical admonitions Shakespeare adds: "A light heart lives long." From other dependable sources we learn that joy and optimism are needed for the expansion of the soul—that great souls are characterized by joyousness. Thus to the spiritual student a thorough understanding of the value of the optimistic attitude is of real importance.

Actually, optimism involves a number of occult principles of the first magnitude. To begin with, it has a definite vitalizing, building effect upon our three invisible bodies: the mind, the desire body, and the etheric or vital body. This in due time reacts upon the physical body to give added health and strength. Second, the improvement in the invisible bodies is a direct agent in the creation of good "karma"—that is, new good destiny and a definite improvement in one's fortunes. Third, optimism sets into action the creative power of thought along constructive lines, so that one's thought creations become more positive and greater in volume, with the result that when they materialize later, as they inevitably do, again the general good fortune of the life is improved and increased.

From the standpoint of esoteric science as set forth by Max Heindel in *The Web of Destiny*, we find that:

"Habitual thought has power to mold even physical matter. . . . The power of thought is still greater in its potency to mold the finer vestures. Thoughts of fear and worry congeal the desire body of anyone who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances we can attune our desire bodies to any key we wish. After a time that will become a habit. It is difficult to hold the desire body down to any definite lines, but it can be done."

One of the most important keys to general success is given in the above paragraph. The desire or astral body, which is productive of all our desires, emotions, feelings, and passions, is the source of most of man's troubles at the present stage of his evolution. If he can attune his desire body to a harmonious key, the worst of his troubles will be over, and we note from the above quotation that optimism is the means

by which he may attune it.

By optimism let us realize that we mean holding in mind the real and the good, excluding from the mind the unreal and the evil. Not but what so-called evil has a certain transitory existence, but by keeping it out of the mind we are not making thought forms which embody it. Thus we are not using the creative power of thought to add to the destructive forces in the world.

Someone may ask, "How can I be optimistic when I have just lost my home and all my possessions?" Or "How can I be cheerful when I am ill and unable to make my living?" Or "How can I possibly maintain a joyous frame of mind when my dearly loved child (or husband or wife) has just passed on?" On the surface these seem to be real problems. However, no matter how they may seem to us, there is a satisfying explanation for them, and a right procedure which involves the principle of scientific optimism.

First of all, let us realize that all "ill luck" is a precipitation of ripe destiny—the working out of the Law of Cause and Effect. It represents the coming back to us of forces which we ourselves set into operation during some preceding day or year or life. The important philosophical principle involved is that every precipitation of destiny (or karma) is very definitely beneficial. The reason for this is that it re-establishes spiritual equilibrium in the aura, which alone makes it possible to go ahead in evolution from that point. It signifies that we had arrived at the place where our progress was about to stop, and we would have been at the entrance to a blind alley.

It is also like paying a debt which may have been hanging over us for years, handicapping and preventing us from doing what we would like to do. After the debt is paid we are free. It is the same with karmic debt. Eventually it must be paid; it can't be side-stepped. Whether it comes in a few large "doses" or in a multitude of small ones doesn't make much difference in the long run, for the total is neither increased nor decreased. To worry about it only makes matters worse. Rather should we start in to make new good karma to neutralize the old.

Optimism is very definitely bound up with the creative power of thought. Thought is creative because it makes new destiny through the action of the Law of Cause and Effect. A thought is a cause just the same as is an act. Every cause set into action must be neutralized in the end by an effect. Thus by our thoughts we are creating new destiny for the future in accordance with the nature of those thoughts. To use this principle to demand material success is a wrong use of the creative power of thought, according to the Rosicrucian Teachings. They hold, instead, that one should make his thoughts constructive, and then rely upon the Law of Karma to bring the right result.

There are several other factors involved in the spiritual principle of optimism. Many people are made miserable by what other people think of them. Many are deadly afraid of and made violently unhappy by slander or whisperings against them. Occult philosophy gives us substantial help in such a situation.

"No matter what people say to us or about us, their words have no intrinsic power to hurt—it is our own mental attitude toward their utterances which determines the effect of their words upon us for good or

ill. Paul, when facing persecution and slander, testified: 'None of these things move me.' Ali who hope to advance spiritually must cultivate *equipoise*," says Max Heindel.

What we are, not what people think we are, is the thing that really counts. If we care more for the approval of our own inner selves than for that of other people, who after all can't live our lives for us, we will have little trouble in getting along. The primitive, unevolved condition of the desire bodies of the majority of people today is such that they get an emotional thrill out of believing ill of others rather than good. But the student of occult philosophy, is indifferent to them.

Fear, worry, gloom—all very prominent in the psychology of a large part of the world today. The discovery of nuclear fission has resulted in the creation of such instruments of destruction that many people—lacking in faith—find it hard to maintain an optimistic attitude. Optimism, we may say is conspicuous too much because of its absence. But this need not be so. There is just as much occasion for optimism today as there has ever been before at any particular time. In fact, there is more than there has been at previous times because in many respects the world and its inhabitants are in a better condition than they have ever been before. Progress is to be seen in practically every country on our globe, even though outer conditions may be filled with turmoil and confusion in some areas. The spirit of service among all humanity, and particularly among the more advanced races, has never before attained the degree that exists today.

One of the unhappy states of mind which particularly needs a dose of optimism is that of excessive remorse, a vampire-creating emotion. Remorse to a normal degree — sorrow and contrition for things done wrong, leading to the determination not to repeat them—is constructive, but beyond that point it becomes a vice. The devotee of ingrowing remorse is outdoing Purgatory right here and now. Remorse, in Purgatory, uses the force of repulsion to tear out of the desire body coarse material which has been built in by wrong desires and wrong living, and also to tear out the astral pictures of these things. But after these pictures have been removed, the consciousness turns away from them, and the purgatorial experience is over. In the case of ingrowing remorse, however, as sometimes indulged in, people keep revivifying in memory the picture of that which is causing their unhappiness, so that as fast as they destroy one picture, they make another to take its place. Thereby they subject themselves to perpetual Purgatory, here and now, which obviously is foolish.

The philosophical way to handle remorse is to begin with a thorough retrospection. Follow this by normal contrition and the determination not to repeat the mistake. Then do the same as in Purgatory—consider the incident closed and forget all about it, save in so far as there may be the necessity of making restitution or an apology.

The fact is indisputable that optimism is a constructive force and pessimism is a destructive force. In this critical time of transition when old things are being torn down and people are being compelled to reconstruct their lives along new lines on short notice, optimism is needed as never before. Why not align ourselves with the forward trend—and be optimistic?

THE Mystic ... LIGHT



The Essenes Who Changed Churchianity

ENID S SMITH, Ph. D.

PART I

CENTURIES before the Christian Era, the Essenes, in their great mystic Order with branches in many parts of the then known world, aspired, as their chief object in life, to the perfecting of their members in all righteousness that they might be worthy of God to bring into the world the Great Messiah. According to the records, esoteric and exoteric, Jesus was born within their Order, was trained by them during the "hidden years of his life" in their various branches and centers in Palestine, Egypt, Greece, India, Persia, Tibet, and elsewhere, and finally was sent out by them "to effect a moral and a religious revolution."

So, in the fullness of time came the epoch-making discovery of the Dead Sea Scrolls in the caves of the Kirbet Qumran district giving these facts. According to the wisdom of the Essenes, there is no such thing as chance in God's universe—all things are determined by plan or destiny, and all come to pass in the regular time for them, nothing occurring that was not fore-ordained. Thus declare the masters of the art of living who produced a group of people that excelled in righteousness and in the development of "the gifts of the

spirit," and in the attainment of cosmic consciousness, more than any of their successors.

It is recorded that no prophecy of theirs ever failed. This accuracy meant their survival in the days of Herod the Great, and their being excused from taking the hated oaths, even the oath of allegiance. History tells us that a certain Essene, one Menahem, who was celebrated not only for his uprightness but for his fore-knowledge of the future, met Herod one day when he was a school boy and addressed him as "King of the Jews." Herod thought that Menahem did not know him and was jesting. But Menahem smiled, clapped him on the back, and said, "Thou wilt, nevertheless, be king and will begin thy reign happily, for God has found thee worthy of it. Remember Menahem's words. This assurance will be salutary for thee when thou wilt love justice and piety toward God and equality toward thy citizens. However, I know that thou wilt not be such a one, for I can perceive it all. Thou wilt obtain an everlasting reputation, but thou wilt forget piety and justice, which will not be concealed from God, for He will visit thee in His wrath for it toward the

end of thy life." Herod paid little heed to the Essene's prophecy at the time, as he was a commoner and had no idea that he could be made king; but it occurred as predicted.

Again, another Essene, one day in the Temple surrounded by his pupils whom he had initiated into the apocalyptic art of foretelling the future, one Judas, history tells us, saw Antigonus pass. Judas prophesied a sudden death for him at a definite hour on a certain day, in a very special place—all of which occurred as predicted.

The great Jewish historian, Josephus, living in the first century A.D. was among the Essenes for a year or more, gave intricate details of their lives and their work, of their belief in reincarnation, the resurrection, and communication with angels. He knew they studied such subjects also as astrology, numerology, phrenology, prophecy, vegetarianism and health, healing, prayer, and meditation, among many others. The Essenes believed that man should study great sacred books of humanity, all the great contributions to culture, for they knew they all teach the same ageless wisdom, and that the only seeming contradictions would come through the one-sidedness of the followers who attempted to interpret them. The object of knowledge was not to give a few facts to the individual, but to open to him sources of universal truth. As the student reads, the words of truth create in his thinking body powerful vibrations and currents of thought that touch with the thinking body of the great Master who gave them birth—this was all well known to these mystics. Later, at the periods of great need and confusion, when the existing way of life and the social order was threatened, Masters such as Zoroaster, Buddha, Moses, and Jesus brought new horizons and hope to humanity.

Strange to narrate, because a prophecy of Josephus, the historian, saved his life at the time of the Jewish up-

rising against the Romans and when he was appointed Governor of Galilee, the Roman general Vespasian made resistance hopeless. Josephus fled, but was brought before Vespasian who would have sent him to Nero to be destroyed had the historian not prophesied that his captor, Vespasian, would become Emperor of Rome—which came true as predicted.

The reason why the great historian Pliny says that the Essenes are "ageless, of dateless antiquity" and affirms that "they existed thousands of years before" his time is that the Essenes not only claim Mosaic origin for their Brotherhood, but state that some of them had even an earlier beginning, going back to the time of Abraham and before. Some historians identify them



with the mystic Shepherd Kings that ruled over Egypt some 2000 years B.C. They later passed through the wilderness into Syria and into a country afterward known as Judea, where they entered a city called Salem, and where much later, Melchisedek bestowed upon Abraham the mystic rites of the Order to be known as the Essenes. Ewald's *Jewish History*, among other histories, notes that "the Essenes, or the people who left the great community to live a holy life were to be found in Israel from the remotest times, and were formerly known as "Nazarites." Thus they were known in the Book of Judges and in the Book of Kings as the "School of the Prophets," and in Maccabean times as "Hasidees." The Order did

not call themselves "Essenes," which meant the "expectant ones"—this was a name given by others. They were also called "Friends," "The Pure and Silent Ones," "The Miracle Workers," "Champions of Virtue," "Nazarenes," "Therapeutes," "Healers," "The Mystics of the White Clothing," the third group of Jewry whose salutation was "Peace be unto you."

The historian Philo agrees with Pliny as to the Essenes being ageless, "being a unique people, more admirable than any other in the world," and says that the "members of the Brotherhood were called "Champions of Virtue." Strabo mentions the Essenes in Heliopolis, Egypt, "with whom Plato and Eudoxus consulted." Solinus affirms that "The Essenes who differ from all other peoples in their marvelous constitution (being vegetarians and living, many of them, to be over 120 years of age) and, according to my opinion have been appointed by divine Providence for this mode of life. They renounce money, connubial pleasures, and yet are the richest of all men."

It should be noted that, while many of the Essenes were celibate, men and women, and that some of the settlements were for men only (monasteries), others were communities where each family had its own house and garden, made its contributions to the community as a whole and went to the general assembly buildings for certain rites and ceremonies. Women were associate members. Those who did not marry, brought up orphans for the Essene community. Children were placed under a ten-year period of prescribed study. At the age of twenty years they were eligible for membership, admission following upon satisfactorily passing a public examination in required subjects and on giving acceptable evidence of sound moral character.

Epiphanius, famous church historian of the fourth century, in speaking of the Essenes and their contributions to humanity, declared that "Jesus joined the

Essenes, and that the Order in connection with their healings sometimes used a Book of Remedies attributed to King Solomon.

Other historians, such as Eusebius, Porphyry, Origen, Jerome, the Talmud, Midrashism, the Bible, among numerous and sundry accounts, speak of the Essenes.

Among representative modern historians is Dean Humphrey Prideaux, who declares in his book on the descendants of the Essenes, *Old and New Testaments Connected*, that the Essenes antedated the Holy Scriptures, and condemned slavery, fermented liquids, all flesh foods, war, and the making of warlike instruments, and anticipated the true spirit of Christianity and the higher philosophy of the twentieth century.

Dr. Graetz in his book, *The History of the Jews*, says "The Essenes first proclaimed the kingdom of heaven," that John the Baptist lived the life of a Nazarite, belonging to the Essenes, and took up his abode with the other Essenes near the waters of the Jordan, awaiting penitents, who when baptized joined the Essenic Order.

The historian Ginsberg, in his book *The Essenes, Their History and Doctrine*, says: "The purpose of Jesus, the Essene, was to effect a great moral revolution. From the age of twelve to thirty he was in the Essene colonies and conceived the plan which he intended to carry out. There he was educated until he was sent out by the Order."

Likewise, a most painstaking historical research, that by A. A. Schultz on the Essenes, compiled from the numerous records of the Literary and Philosophic Society of Liverpool in 1896, finds the above statements confirmed in documents written in Hebrew, Aramaic, and Greek.

The Free Masons find pure Christianity in Essenism and consider the "Brethren of the Seamless White Robe, or Mystic Order of Essenes, to be the

most important fraternity in the world.”

Among many of the modern accounts that state Jesus and many of our New Testament characters were Essenes, is that of Frederick II in a letter to d'Alembert, dated October 17, 1770. The philosopher-king wrote, “Jesus was plainly an Essenian; he was imbued with the morality of the Essenes, a good part of which stems from Zeno.”

Students of the Christian Mysteries have always known that Joseph and Mary, parents of Jesus; and Elizabeth and Zachariah, parents of John the Baptist, were associated with the Community of the New Covenant, sometimes called “The Alliance,” and came under the influence of “The Elect,” as the Essenes regarded themselves by virtue of what they really knew to be their divine historic assignment. They had transcended barriers that divide classes, races, and religions, and had incorporated the best of many of the great religions within their own Order. Something of Zoroastrianism could be found in the Essene daily salute to the Sun, possibly the Great Sun Spirit, or Cosmic Being that shone within the radiant physical Sun, the Being of Light, as the time would come when this cosmic Individuality would take human form and become the Light of the World. Also, the Essene Gospel of John bears witness to the Solar Logos, the Light of the World.

So in 1945, 1947, and later dates, when the Dead Sea Scrolls, part of the Essene library, were discovered in the caves near their buried monastery in the Kirbet Qumran district, confirming much that only esoterically before was known by a few, the discovery was considered by great scholars to be epoch-making, the most vital and outstanding discovery within the past 2000 years. These scrolls bid fair to change what has been understood as Churchianity or Orthodoxy since the time of Constantine and the Council of Nicea in 325 A.D., and the later dates of the various man-

made creeds that were added to the church. The Scrolls will restore the religion of the Master Jesus in its original form, which has been temporarily lost to the world.

A great day it was for the religion of the West when the Bedouin boy called “Mohammed the Wolf” was minding some goats near a cliff on the western shore of the Dead Sea, and climbing up after one that had strayed, noticed a cave he had not seen before and idly threw a stone into it. There was an unfamiliar sound of breakage. Frightened, the boy ran away, only to return



a little later with another lad. Together they explored the cave. Inside they found several tall clay jars, among fragments of other jars. When they took off the bowl-like lids, a very bad smell arose, which came from dark oblong lumps that were found inside all the jars. When they got these lumps out of the cave, they saw they were wrapped up in lengths of linen and coated with a layer of black pitch or wax. They unrolled them and found long manuscripts, inscribed in parallel columns on thin sheets that had been sewn together. They wondered at the scrolls and carried them along as they moved, finally smuggling them with other goods out of Transjordan into Palestine to Bethlehem, where they were sold and finally reached the hands of scholars. More and more caves with scrolls were discovered, and the manuscripts sold, until by 1949 the Bedouins had received more than \$87,000 for what they had found. Since then they have been cutting up the scrolls and selling the fragments at \$7.00 a square inch, until finally scholars have secured some

policing and control over these valuable manuscripts.

Scholars have made various reports about the great significance of the scrolls. When Dr. Trevor sent off prints of columns of the Isaiah scroll to Dr. W. F. Albright of John Hopkins, one of the greatest living biblical archeologists, he wrote back:

“My congratulations on the greatest manuscript discovery of modern times.” Fixing the date around 100 B.C., he said: “There can happily be not the slightest doubt in the world about the genuineness of the manuscript. The scrolls bid fair to revolutionize our approach to Christianity.”

The great French-Hebrew scholar Andre Dupont Sommer, professor of Semitic languages at the Sorbonne in Paris, went to the Palestinian Museum at Jerusalem, handled and examined the scrolls that were 2000 years old, and then said:

“These texts give us immediate direct knowledge of the historical beliefs, and rites of the Essene sect; they bring out numerous and precise similarities between it and the early Christian church. Essenism as revealed in the scrolls had more than any other Judaic movement paved the way for Christianity. The scrolls have therefore cleared up one of the most captivating problems in the history of religions, that of the origin of Christianity.”

Later his remark that “the scrolls made Jesus seem like a reincarnation of the great Essene Teacher of Righteousness who lived about 100 years B.C.,” aroused much controversy in France. This idea has been suggested by others, and would seem most probable under the circumstances. The Essenes followed the teachings of Melchizedec, Prince of Peace, whom Abraham met and talked with, and whom many consider an incarnation of Jesus, who said, “Before Abraham I am, and your father Abraham saw my day and rejoiced to

see it.” So if the Master was an incarnation known as Melchizedec, there could be no reason why he could not be a later incarnation known as the Teacher of Righteousness, before he appeared as the Master Jesus.*

Marie Harlowe, writing in *Progressive World* in 1957, says: “The uniqueness of Jesus is challenged by the discovery in the Essene scrolls of a prior individual of similar character. The Teacher of Righteousness was in striking parallel to the life and teachings of Jesus as related in the Christian Scriptures. He was a leader in the community; he had experienced special revelations. His followers were the poor, who called themselves the ‘Elect of God.’”

This Teacher was, furthermore, at odds with the priests and was greatly persecuted by them. His doctrine concerned heaven and hell, and his most important ritual was a sacred feast or meal. He was condemned and put to death between 65–53 B.C.

The Essene scrolls, hidden in the caves, some of them doubtless as late as the last few days before the destruction of Jerusalem by the Romans under Titus in 70 A.D. to preserve them, possibly with the thought of returning later to remove them to a safe place, were some of them mentioned in our Bible, such as “The Assumption of Moses,” also a book mentioning an Enoch the seventh from Adam, who prophesied—among other records which the authorities of the orthodox church discarded as spurious and non-canonical. There were also books in which characters and teachings paralleled those of the Master Jesus, giving the sources of his information and learning which along with all references to such, the church made every effort to destroy entirely—but on a few occasions they bungled. Now,

* The only former incarnation of Jesus mentioned in the Western Wisdom Bible Teachings is Solomon.

with the discovery of the Essene Scrolls all has come to light.

Again, because of the authorities of the orthodox churches, whom certain scholars have consulted concerning the form in which this revolutionary religious knowledge should be presented to the public, there has been much delay in America. Some of the church authorities have suggested, after trying to discredit the facts, that they wait some fifty years or so, and let things adjust themselves slowly. But the laymen are vitally interested and demand more truth—they found some of it somewhere. They have learned that the originals of many of the books in our Bible are different from what we have.

Among the important scrolls found in the various caves are two of Isaiah, The Testament of Levi, the Testaments of the Twelve Patriarchs, many books of Enoch, The Zadokite Document, the Manual of Discipline, the Damascus Document, the Apocalypse of Lamech (a section of Genesis), The Psalms of Thanksgiving, Hymns, the Habakkuk Commentary, The Apocrypha of Genesis, Targum of Job, The Wars of the Sons of Light, an Essene Apocalypse, among others. The documents discovered in 1947 belong to the State of Israel; those collected since 1949 belong to the State of Jordan and are in the Palestinian Museum of Jerusalem. Ten other caves and hundreds of other documents and fragments have been recently discovered.

Many of the Essene scrolls are written in Aramaic, this most ancient of all languages, according to the famous Syrian scholar, Dr. George M. Lamsa. It goes back to the Plain of Shinar, and the name derived from Aram, the youngest son of Shem. It will be remembered that Dr. Lamsa gave the Western World the Bible from the original Aramaic manuscripts, the Peshitta texts—in 1940 the New Testament, and in 1957 the Old Testament. This was a monumental task from the old-

est surviving sources of the Bible, which were preserved in Turkey and Iran by the ancient Christians called Nestorians. They introduced Christianity into China under the name of the Luminous Doctrine in 631, in memory of which the Nestorian Monument was erected at Sianfu; likewise earlier, the Christians of St. Thomas, the Master's disciple, were the Nestorians of India, holding truths now being discovered in the Essene scrolls.

Throughout all the scrolls, especially in the Habakkuk Commentary and the Manual of Discipline, the most impor-



tant person is the Teacher of Righteousness, who came into conflict with a wicked priest-king and through whom he probably lost his life. The details have not yet been found, so the controversy continues. Many scholars using a fragment of the Commentary of Nahum, which speaks of the Lion of Wrath, in their surmise refer to Alexander Jannaeus, son of John Hyrcanus, as the most likely wicked priest-king, living as he did from 104 B.C. to 78 A. D. Josephus speaks of him, indicating the barbarous cruelty used by this wicked one which passes belief—it was so terrible that “it outraged the sensibilities of pious Jews who looked upon

him as an utter desecration of their religion, their Temple and their Law.”

The historian speaks of the most interesting and almost unbelievable lemon-pelting incident, when Jannaeus was celebrating the Feast of Tabernacles. He was standing at the high altar, the most sacred place in all Israel except the Holy of Holies, and was engaged in offering sacrifice to Yahweh, in one of Israel's most sacred acts. The pent-up feeling of the populace demonstrated itself in the hurling of lemons at the wicked priest-king. The people had lemons with them as part of their votive offerings. The “Wicked Priest” of the scrolls, however, retaliated by slaying 6,000 of the most pious of his own people by way of revenge, and to impress the importance of his dignity and authority upon them. The Teacher of Righteousness denounced such a one. He may have incited the lemon-throwing incident, and he no doubt paid for it with his life, as he would have openly demanded that Israel's high-priest king live up in some measure to the requirements of his office. In this and in many other respects he parallels the Master Jesus, who now in spirit and in truth, in a sort of second coming, is returning to us in his original self and teachings through the Essene Scrolls, after centuries of misrepresentation and distortion by worldly interests and man-made creeds.

* * * * *

“Jesus was educated by the Essenes and reached a very high state of spiritual development during the thirty years in which he used his body. It may here be said, parenthetically, that the Essenes were a third sect which existed in Palestine, besides the two mentioned in the New Testament—the Pharisees and the Sadducees. The Essenes were an exceedingly devout order, widely different from the materialistic Sadducees and entirely opposite to the hypocritical, publicity seeking Pharisees. They shunned all men-

tion of themselves and their methods of study and worship. To the latter peculiarity is due the fact that almost nothing is known of them, and that they are not mentioned in the New Testament.”—*Rosicrucian Cosmo-Conception*, p. 379.

THE PROMISE

*Sitting in my silent moments
 Wrapped in sweet contentment's
 shroud,
 Oft I hear the Saviour whisper
 Up above the seething crowd:*

*“Fear not, I'm always with you;
 Your steps I will direct;
 Have faith, and put your trust in
 me
 And I will you protect.”*

—VIELDA S. LINTON.

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The Ultimate Attainment

MARK HALPERN

In the experiences that man meets with every day are the lessons necessary for his growth. With every decision he makes, whether on important or seemingly trivial matters, he is giving his answer to a question put to him by that greatest of all teachers—Life itself! The decision he makes, the answer he gives in that hour of his testing, determines whether or not he is ready to pass on to the next and higher step of his spiritual education....

* * * * *

The Mystery Temples of Karnak and Luxor at Thebes, were once the glory of Egypt. It was there, beside the Nile, that the great World-Teacher Hermes, the Thrice Greatest, or Thrice-Illumined One, expounded the seven principles of the Law, effective upon the physical, mental, and spiritual planes. Wherever on earth there was a noble soul of highest aspiration, he felt drawn to that ancient Center of Light in the land of the Pyramids. Even the most illustrious among the wise Greeks, such as Pythagoras, Plato, and Herodotus, counted themselves fortunate in gaining admittance to those Holy Temples.

What wonder, then, that one such aspirant, Sirab by name, who lived in the Egyptian city of Syene, but a few hundred miles south of Thebes, should have yearned with all his youthful heart for the day when he would sit at the feet of one of the godly white-robed Hierophants, the Initiate-Teachers. He had taken a vow that should he ever be so fortunate as to win the Ultimate Attainment of being himself initiated into the Temple Mysteries, he would return to the outer world and give of his light to his fellow man struggling in darkness.

Had it not been for his father, a

wealthy physician, Sirab, though only nineteen, would long since have journeyed to Thebes and sought entrance into the Holy Temples of Luxor and Karnak. But the parent wanted his son to follow in his footsteps and become a physician like himself. Sirab's mother, on the other hand, was in full sympathy with her son's highest aspiration. And Sirab knew that it was only his deep gratitude for all that she had been to him throughout his life, that kept him from leaving home and traveling to Thebes against his father's will.

But as Sirab continued to observe the benighted condition of so many of the people in Syene, their misery and sorrows only made him more restless to be off to the Holy Temples at Thebes, and there prepare himself to become a Light-Bearer.

One evening, after he and his parents had dined, Sirab broached the subject, as he had so often done in the past:

"I beg of you, Father, grant me leave to start for Thebes at dawn. My whole being cries out in me that I am, wasting every hour of my life away from the Temples of Luxor and Karnak. I can remain here no longer."

But the father's face was as unrelenting as ever: "You have had my last word on that subject, Sirab. I forbid such nonsense, young man. The sooner you decide to become a physician, the better it will be for you and all concerned. And were it not for your mother's encouragement, you would now be well on your way toward preparing yourself for the honorable career of a physician."

The mother, who was seated near her husband, reached over and put her hand on his arm, saying: "We are not all born with the same talents and as-

pirations. You have often told me how from your earliest youth, you dreamt of some day becoming a physician. Had your own father set himself against your desires, you would have been as restless and unhappy as our son."

"Nonsense! Sirab would not be so restless if you did not always come to his defense. How can I reason with him when you persist in feeding this fanciful idea of his?"

"Fanciful to you, my dear husband—but, remember, not to Sirab."

"Nonsense, I repeat! I want no son of mine to waste his life in absorbing the impractical and abstract philosophy of the Temple Priests. To what nobler work can a young man dedicate his life, than to healing the physical afflictions of his fellowman?"

Here, Sirab, who had been trying to control his impatience while listening to his parents, spoke up challengingly: "You want me to be a physician, Father—and that is what I aim to become."

The parent straightened in his seat, his narrowed eyes regarding Sirab suspiciously: "If you are mocking me, young man, I warn you I am in no mood for it—nor for any of your wild theories about healing."

"Nevertheless, Father, it is true that I aim to be a physician—a physician of the soul."

"Enough, Sirab—not another word! I am a practical man and I have no time for empty talk on anything I cannot perceive with my five senses."

The physician's wife smiled at him, shaking her head: "You know better than that, my dear husband. You have always prided yourself on being a thinking individual. But have you ever *seen* your thinking? Yet, we all agree that thought is a mighty power in the world. So it is that our son believes that the soul, though invisible, is the real power within man, whether for good or ill. Is it not so, Sirab?"

"Yes, Mother. If the soul be full of

light and harmony, that light and harmony are reflected in man's outer vehicle. And if the soul be in a darkened and discordant condition, then it is diseased, and disease in the physical vehicle is manifested outwardly. That is why I desire to be a physician of the soul. With my whole being, I seek Divine Wisdom; that I may some day have the power of bringing the Healing Light into the consciousness of my fellowman."

With a disparaging grunt, the physician rose abruptly. "I will not sit here and listen to any more of such absurd talk." And with these words, he stormed out, leaving mother and son alone.

Sirab was the first to speak. "Forgive me, Mother, for causing these scenes. Why did I not come into life with normal ambitions such as other young men? Why am I constantly restless with this urge of mine to go to Thebes and seek entry into the temples there? Would that I had never been born."

"Nay, my son, speak not so. You must realize the high destiny which awaits you. I will help you pack some of your things when your father is asleep. This very night shall see you on your way to Thebes."

"Ah, Mother, you have always been full of loving-kindness and understanding toward me. I would not cause discord between you and Father. He will be furious when he finds I have dared to go contrary to his wishes."

"Do not vex yourself, my son. I know how to deal with your father. All will be well..."

And so it was that Sirab journeyed northward to Thebes, and finally arrived at that city of great temples without mishap. As though everything had been prearranged, and his arrival expected, he soon found himself in the presence of one of the temple priests of Karnak, who said:

"It is written, 'Those who seek shall find.' Thus the prayer of the aspir-

ing soul to the Creator has ever been, *'With all my heart have I sought thee. O let me not wander from thy Commandments.'* Even so, Sirab, have you sought the way to Divine Wisdom, and have thus been led to the Brotherhood. If you will apply yourself wholeheartedly to the Higher Teachings, and always remember that the only love that kills is the love of self, you may be worthy some day of standing before the great Hierophant Omaz, who will initiate you into the Mysteries."

Before retiring that night in the little chamber that had been assigned to him. Sirab poured out his gratitude to Ra. God of the Sun. Then, feeling the power of the Divine Presence, he gave expression to his heart's deepest prayer: *"With all my being I seek YOU. May I always be steadfast in following your Law..."*

Fourteen long years of arduous study and discipline passed. At last came the glorious day for which Sirab had been working. He stood before the radiant white-robed figure of Omaz, the great Hierophant, ready to take his initiation into the mysteries.

The face of the godly Omaz was gentle yet full of power, his brilliant eyes illumined with the Wisdom of the Ages, as he spoke: "You have earned the right, Sirab, to the key of the Mysteries, which will open the door for you to the Divine Life of Self-Realization and Enlightenment. But first you must take oath that you will never give to the world the Light of Wisdom you are about to receive in your initiation. You must keep it a secret forever."

Sirab felt his heart sink with crushing weight. He stood at the threshold of what he regarded as the Ultimate Attainment, and the price he had to pay for it was not to use it in helping the world!

The face of his mother came to him, with her gentle understanding smile. Her faith in him had been the strength that had enabled him to persevere.

Often he had thought of how much he owed to her, and that she would be the first to whom he would give of his newly won Light when he returned to the world. And what of the multitudes who were in sorrow and turmoil, those whom he had intended to heal...

Sirab shook his head. He could not desert all those. If he could not bring back to them the Power of the Transcendant Experience which Initiation would confer upon him, at least he could give them the benefit of the Higher Knowledge he had gained in the fourteen years of his study in the temples. The price he was asked to pay for the Ultimate Attainment was too great.

And so he said to Omaz, the Hierophant: "Nay, I cannot take the oath, O Holy One—I cannot take for myself the Light from Heaven and not share it with my brothers in the world."

A dazzling smile of godly love illumined the serene features of Omaz. "It is well, Sirab. The key to the Mysteries is yours. Though you will be asked not to reveal some of the Words of Power, as they would only bring harm to the unenlightened, nevertheless you may share the fruits of your expansion in consciousness with all humanity. Had you agreed to the vow of secrecy, you would thereby have forfeited, by your selfish decision, the Ultimate Attainment now awaiting you, which is won only through self-forgetfulness for the sake of the world. You have proven yourself worthy of taking the Great Initiation..."

* * * * *

So it is that not only the higher evolved individuals, here and there, are preparing for initiation into a deeper and broader and higher state of consciousness. Humanity as a whole is marching on to the Ultimate Attainment. Let us be certain, therefore, that we make the right decisions, for it is indeed true that "The love that kills is the love of self."

Some Reflections on the Book of Job

FRANCES SMITH

Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Job 13-15.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Job 42-5.

WE are hearing much of Job this year. Since Archibald MacLeish's play, *J. B.*, based on *Job*, is having such a successful run on Broadway every drama critic has taken his turn reviewing it. *Time* and *Life* magazines have published reports on it, and it is the earnest hope that, with the many conflicting opinions brought out by it, each one of our readers has gone to the source and found his answers.

We find Bible historians agreeing that the book as it appears in our Old Testament is the work of at least three different authors. The central portion, without the prose framework of Chapters I, II, and XLII, 7-17, containing the conversations of Jehovah, Satan, and Job, is in poetry and of far deeper spiritual content than the prose. The word for deity in the poetry section is seldom Jehovah, except as it was miscopied, but Almighty or the general term of Lord, so we know that several different Spirits are referred to.

We all agree that the English poetry of the King James version is in a higher, nobler vein than that of any of our later translations, but for a quicker understanding in a first reading it is advisable to use a newer, more accurately detailed work such as *Moffatt's* or the *Revised Version*.

The framework, Chapters I, II, and XLII, 7-17, adds to the dramatic quality but limits the scope and tends

to confuse the issues. It postulates the theory that suffering is a test of our faith, and the patience of Job in enduring this unjust suffering has become proverbial.

This study has been confined to the older, more universal questions brought up in the central or poetic section. Several questions are introduced by Job: why do the just suffer, why was mankind created, why are we left to blunder alone without guidance, to enumerate only a few. The arguments put forth by the three friends as they try to answer Job's questions are full of wisdom and morally correct, the best that human minds have been able to marshal and they would all work if human minds were governing this earth.

These three friends, Eliphaz, Bildad, and Zophar are still under the law and karma, and it is incomprehensible to their small minds that Job can really have fulfilled all the requirements of the law. They even urge that he confess his sins, even though he is innocent, and bargain with the Almighty. "Acquaint now thyself with Him and be at peace; thereby good shall come to thee," the gold of Ophir, quantities of silver and great temporal power; an immediate reward for right actions.

But Job is strong and honorable, he knows that he has kept the law, even in his heart, and has gone beyond his duty in caring for the poor and the stranger within his gate. He will not perjure himself for the sake of physical ease. In other words he is ready for the next step in his evolution. All four men, Job, Eliphaz, Bildad, and Zophar are agreed that the ways of the Almighty are not the ways of man, but Job alone wants to know *why*, not *how*. The poetry in this book is sublime

in its cataloging of *how* God's ways are above ours.

Job's faith in God never falters and he never curses Him. When he says, "Though he slay me yet will I trust him," we are reminded of a later time when God's faith in man, not man's faith in God, was tested. The words of the Christ on the cross, "Father forgive them, for they know not what they do," complement this situation and forecast Job's potential divinity.

The poem of the fourth speaker, Elihu, is considered a later inclusion to the main body of the work since the poetry itself is of an inferior quality containing many Aramic phrases. The addition of the fourth man upsets the symmetry of the three men who each speak three times in turn and are answered in turn by Job. Neither is Elihu prepared for in the first part nor is he noticed by God in the last part when he speaks to Job out of the whirlwind. Elihu merely summarizes the arguments of the other three, and although some of his conceptions are higher than the arguments of the others, yet Job could have answered them also if it had been part of the original plan.

Without an understanding of the higher principles involved one could easily come to the same conclusion that MacLeish did in his play of *J. B.* in assuming that at present there is no explanation for these probings of Job, and humanity will have to be satisfied with human love. This, of course, is the lowest rung up the ladder to God, for "no man cometh to Me who hateth his fellowmen." But man, being on this first rung instinctively gropes for the one higher. There are indeed seven rungs to this ladder so far as finite mind can grasp the problem, by analogy, if not by actual understanding. The second rung is the recognition of the life spirit. These four Old Testament men had an exalted feeling for the life spirit that abounds in all things in their beautiful poetry of nature. Dr.

Schweitzer calls this a reverence for life, an awareness that one life pervades all creation and that God's great love and care extends to the least and the greatest.

The third rung is recognition of the divine spirit, and to Job is given a vision of God that is denied to the other three. As he comes face to face with the Almighty his questions are dissolved and clarified in his exaltation. Job's sensitivity has been refined by his suffering and he has unconsciously been prepared for this contact. This beatific vision is granted to some few mortals



who are spiritually prepared for it, and they, without exception, have spent the rest of their lives trying to explain and help others to this pinnacle of spiritual exaltation. St. Paul's life was changed by his experience on the road to Damascus; indeed it is the authenticity of this vision that is the basis for the judgment of canonization in the church. More and more people are having these glimpses of God and are fervently trying to tell others of this cosmic-consciousness that all mankind is gradually developing. Soon all can say with Job, "I have heard of thee by the hearing of the ear; but now mine eyes seeth thee."

Notes for the Aspirant

W. A. B.

THE PATH

IT is unbelievably easy to establish a link with the High Initiates of the inner planes. They are always more ready to *give* than we are to *receive*.

Very frequently when we have voiced a wish and a true desire for contact has gone forth from the *soul*, we find tests and trials and we know that the preliminary work has commenced. We know also that in every point we must be tested for *freedom from desire*.

There has been a great deal of misunderstanding on this. It must not be thought that the service of the Elder Brothers necessarily means bankruptcy and bereavement. A man may have great wealth, and yet the things that money can buy mean so little to him that he never troubles to buy them, leading a life of great simplicity, and using the whole of his wealth in selfless service, asking neither reward nor thanks. On the other hand, if there is one who even with slender means clings desperately to his scanty security, he will find himself tested by financial loss until he realizes that if he takes Christ Jesus at His word and seeks the "Kingdom of God and His righteousness" *first*, all these other things will be added unto him.

Do not think that in the sacrifices on the Path any duty should be set aside. It is not duties, but *desires* that have to be foregone. Every legitimate duty has to be fulfilled. It must not be evaded. Every human debt must be paid before we are *free* to enter upon the dedication which the study of the Secret Wisdom involves.

There are many ways leading to the *Lords of Wisdom* of the inner planes.

One of them is the *Path of the Home*, and through the fulfilling of household duties in love Initiation is won. It is true that wherever the Spirit finds itself, from that point and in the attendant circumstances and conditions it must start upon its journey. The Spirit must always make good in that which lies to its hand *before* it enters the Path. If we are incompetent in the discharge of any action of our duties, a substratum of weakness will underlie the whole nature, and the tests on the Path will find it out. The Elder Brothers have as little use for incompetency as they have for sin. Occult training builds nobility and character and balance of mind.

SELF-LIBERATION

Most people take life too seriously. Many have formed the erroneous idea that the life of occult Christianity is a long faced, *solemn* affair. Christ Jesus often said, "*Rejoice*"; "Be of *good cheer*"; "*Fear not*."

Joy and serenity liberate the pent-up energies of mind and soul. There is nothing so depressing as constant sorrowful thinking; there is nothing so unsafe to health as to be gloomy.

Many people who have hardening of the arteries, rheumatism, and similar troubles are found to be of a gloomy disposition. Develop the attitude of praise and appreciation of *all* living things, and often these **afflictions will disappear**.

We should all grow young with the passing years, but to do so we must free ourselves from all ideas of gloom

(Continued on page 36)

MAX HEINDEL'S MESSAGE

Freemasonry and Catholicism

FIFTH INSTALLMENT

The Queen of Sheba

(Continued)

According to the Masonic Legend, Hiram Abiff, the Grand Master, used a hammer to call his workmen, and it is significant that the symbol of the sign Aries, where this wonderful creative activity commences, is shaped like a hammer.

It is also worthy of note that in the ancient Norse Mythology, the Vanir or water deities are said to have been conquered by the Assir, or fire gods. The hammer wherewith the Norse God Thor struck fire from the sky finds its counterpart in the thunderbolt of Jove; like Hiram, the Assir belong to the Hierarchy of Fire, the Lucifer Spirits, the *Sons of Cain*, striving for positive Mastership through individual effort, and therefore upholding the *male* ideal, which is diametrically opposite to that of the hierarchy which works in the plastic element Water. In the present day Temples of the latter Order, magic water stands at the door, and all who enter are required to apply this lethal liquid to the point in the forehead where the Spirit resides; their reason is drowned in dictums and dogmas, and the *female* ideal is worshiped in the Virgin Mary. Faith is the prime factor in their salvation, the attitude of unquestioning childlike obedience being cultivated.

It is different in the Temple of the



other Order; when the candidate enters there, "poor," "naked" and "blind," he is asked at once what he is seeking, and when he answers "*Light*," it is the duty of the Master to give what he asks and make him a *Phree Messen*—a Child of Light. It is his duty also to teach him to work, and a *male ideal*, *Hiram Abiff*, the Master Workman, is presented for emulation. He is taught to be always ready to give a reason for his faith. As he qualifies in the work, he rises step by step, and at each degree more light is given. There are 3x3 degrees in the lesser Mysteries; when the candidate has passed the 9th Arch, he is in the Holy of Holies, which forms the gate to greater fields beyond the scope of Masonry. For further elucidation of that subject the student is referred to chapters 16 and 18 in *The Rosicrucian Cosmo-Conception*.

Advancement and promotion in Mystic Masonry is not dependent on favor; it cannot be given till it has been earned and the candidate has stored in himself the power to rise, any more than a pistol can be fired till it has been loaded. *Initiation is merely like pulling the trigger*, and consists in showing the candidate how to use the power latent within himself.

There were some among the workmen on the Temple who thought they ought to be promoted to a higher degree, but who had not the power within; there-

fore Hiram Abiff could not initiate them, and as they were unable to see that the lack was in themselves, they felt provoked at Hiram, as over-ambitious candidates of today feel slighted and stamp as a fraud a spiritual teacher who is unable to give them immediate illumination and induction into the invisible, while they are still eating of the "flesh-pots of Egypt," and unwilling to sacrifice themselves upon the altar of self-denial. The dissatisfied among Hiram's men entered into a conspiracy to spoil his great Masterpiece, the Molten Sea.

Casting the Molten Sea

The spiritual gifts of the *Sons of Seth* flowered in Solomon, the wisest of men, and enabled him to conceive and design a marvelous temple, according to the plan of his creator, Jehovah, so Hiram, the clever craftsman, embodied within himself the consummate skill of a long line of ancestral artificers. He possessed the concentrated quintessence of the material knowledge gained by the *Sons of Cain*, while they wrought from the wilderness of the world a concrete civilization; and in the execution of the wonderful Temple of Solomon this superlative skill found full fruition.

Thus this glorious edifice was the chef d'œuvre of both lines, an embodiment of the sublime spirituality of the *churchmen*, the *Sons of Seth*, combined with the superlative skill of the *craftsmen*, the *Sons of Cain*. So far, the honors were even, the achievement equal. Solomon was contented; he had carried out the design transmitted to him, he had a place of worship worthy of the Lord he revered; but the soul of Hiram was not satisfied. Armed with the art of ages, he had constructed an incomparable masterpiece in architecture.

But the design had not been his own; he had been merely the tool of an unseen architect, Jehovah, working through an intermediary, Solomon. This rankled in his heart, for it was as necessary for him to originate as to breathe.

In that ancient age when Cain and Abel first found themselves upon earth, Abel contentedly cared for the flocks *created* like himself and his parents, Adam and Eve, by Jehovah; but in Cain, semi-divine progeny of the Lucifer Spirit, Samael, and Eve, the creature of Jehovah, divine incentive to *original effort* burned; he tilled the field and made two blades of grass grow where one grew before; the creative instinct must have expression.

Hiram, being the focus of and having inherited all the *crafts of Cain*, was also invested with the Spirit of Samael intensified in commensurate ratio; therefore he was consumed by an overpowering urge to add something to the Temple that would eclipse the rest of the structure in beauty and importance. Out of the travail of his spirit was born the conception of THE MOLTEN SEA, and this great ideal he proceeded to carry into execution, though heaven and earth held their breath in awe at the audacity of his purpose.

The Bible gives very little information about the Molten Sea. In Second Chronicles, the fourth chapter, we learn that Hiram made such a vessel, that it was of considerable size, that it stood upon twelve oxen arranged so that their heads were at the periphery of this circular basin and their hind parts were toward its center. It was intended solely for use by the priests. Much is said of a nature to bewilder the reader, but the above salient points prove the signal importance of this instrument, as we shall see when we study and compare the Masonic account with this veiled word of the Bible.

(To be continued)

WESTERN WISDOM BIBLE STUDY

Learning to Walk with Love

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matthew 5:48.

Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ. Ephesians 4:13.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Herein is our love made perfect.—I John 4:16,17 .



The perfection mentioned above is not an idle dream, but a living, developing condition toward which we are all striving. Since humanity first became aware of the great breach between the omnipotence of the Creator and the weakness of its own powers, as related in the first few chapters of Genesis, when Adam and Eve took their faltering first steps alone in "eating of the fruit of the tree of knowledge," man has gradually learned to walk upright and some few have even consciously walked with God.

It is interesting to note that Max Heindel avoided the use of the word *karma* in his books, preferring the word *destiny* or the phrase *Law of Consequence*. Too often this word *karma* has come to carry with it the connotation of punishment for a past offense. This is a perversion of its meaning, for this law is as impersonal and universal as the law of gravity in its application. It is outside and above the moral law of good and evil; the moral laws, based on the Ten Commandments were given

to man to aid in his relationship with other men.

The universal laws, such as that of Consequence or Cause and Effect, and Harmony (the finite mind has cataloged seven universal laws) are laws that operate on the higher levels. Since the material world is only a reflection of the spiritual it follows that when the spiritual side of man comes into harmony with these divine laws then the material working out is abrogated. By this we mean that when a man truly repents for a wilful disobedience of moral laws and comes again into harmony with the higher laws the effects of his wrong act are forgiven him. Max Heindel writes, "even though we are not able to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even," or to take revenge. Recompence may be given to our victim in other ways."

The Law of Consequence may be summed up in the verse from Galatians: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." As we have stumbled in our weakness, or over-extended ourselves in our exuberance, or overstepped the law in ignorance, are we brought up short and learn what and where are our limitations. Thus do we gain wisdom through experience. Every sorrow or trouble that comes to us demonstrates some lack of soul-quality which only such an experience as this can teach, and so brings us closer to the "perfect man."

Earthly experiences, distilled into wisdom between incarnations, is the only

(Continued on page 36)



Prediction by Astrology

PART II

JAMES WEYLAND

VENUS and Jupiter parallel, conjunction, sextile, or trine: very favorable for travel, investments, health, social position, and popularity. Square or opposition: liability to financial loss, extravagance, lawsuits, loss of prestige.

Mercury and Jupiter parallel, conjunction, sextile, or trine: auspicious for travel, health, investments, and general success in life. Square or opposition: care needed in regard to lawsuits, agreements, financial arrangements, and all dealing with agents.

Mars and Jupiter sextile or trine: favors success in business enterprises, new undertakings, health, and religious dedication. Parallel, conjunction, square, or opposition: warns against unlawful action, extravagance, unsound speculations or financial schemes, and difficulties in health from impurity of blood.

Venus and Mars sextile or trine: auspicious for lasting attachments, increase in popularity, financial gain, enjoyment of life. Parallel, conjunction, square, or opposition: recklessness, financial losses, and domestic troubles should be guarded against.

Mercury and Mars sextile or trine: good for efficient mental activity, advertising, business success, literary work, travel, health, and general success. Parallel, conjunction, square, or opposition:

care needed in regard to impulsiveness in speech and action, signing papers or agreements, accidents in travel.

Mars and Uranus sextile or trine: favors completing inventions, beginning new enterprises, friendships, association with people of advanced thought, an inner awakening. Parallel, conjunction, square, or opposition: warns against unusual accidents, estrangements from friends, undesirable psychic experiences.

Mars and Neptune sextile or trine: good for health and spirits. Parallel, conjunction, square, or opposition: possibility of neurotic condition, of being defrauded.

Venus and Uranus sextile or trine: favorable for aid from friends, popularity, romance, finances. Parallel, conjunction, square, or opposition: care needed in regard to unconventional conduct, financial losses, domestic troubles.

Venus and Neptune sextile or trine: auspicious for inner harmony, social success, happiness in life. Parallel, conjunction, square, or opposition: native should fortify himself against unpleasant psychic experiences, attraction to drink or drugs, lower moral standards.

Mercury and Uranus sextile or trine: good for active, original mental endeavor, study of the occult, humanitarian work. Parallel, conjunction, square,

opposition: Care needed in regard to erratic conduct, rebellion against authority, lawsuits.

Mercury and Neptune sextile or trine: favors study of mysticism and astrology, travel by water. Parallel, conjunction, square, or opposition: extra effort needed in keeping morals high and thoughts pure, investments in corporations not favored.

Planetary aspects alone should not be expected to operate to any extent. The Moon is the time-marker in our universe, and a New Moon or an aspect from the progressed Moon is necessary to bring about an actual focussing of the planetary forces being expended. Because of this it sometimes happens that the progressed influence is late in manifesting—the lunar influence not arriving until after the actual culmination of the progressed aspect. It should also be remembered that the aspect from the Moon must be in harmony with the progressed aspect. Thus, suppose for example that the progressed Sun is trine the natal Jupiter, and the Moon progresses to a square of this aspect. Since the trine and square are not in harmony with each other there would be little if any effect. Should, however, the Moon progress to a sextile of the Sun-Jupiter trine, there would be very definite favorable effects.

In all predictions the natal chart should be given due consideration as a basic factor. No matter how favorable or unfavorable a progressed aspect may be, it can bring out only that which is indicated in the chart of birth. Even a weak aspect that is in harmony with the tendencies of the natal chart will be much more noticeable than a strong aspect which is contrary to the radical indications. Suppose, for instance, that a chart shows Mars in Virgo in the 4th house, opposing the Sun in Pisces in the 10th, and square Saturn in Sagittarius in the 6th. A natural tendency toward accidents and fevers is indicated, and when Mars progresses to a square

to the ASC, the native would undoubtedly feel the effects. However, were the Sun aspected only by a trine to Jupiter and a sextile to Saturn, the square from progressed Mars would produce little or no results. So it is with all other directions—the basic nature of the birth chart must be given due consideration.

It should also be remembered that the strength of the radical planet in a chart determines the extent to which an aspect progressed to it will manifest. For example, suppose that in a natal horoscope the Sun is unaspected in Gemini. Then even a strong aspect from a progressed planet to the Sun will have little or no effect. If, on the other hand, the Sun be placed in Aries and aspected to several planets, even a weak aspect from a progressed planet would have a noticeable effect.

Another point to keep in mind is that a planet progressed to a square or opposition to a radical planet that is well aspected will have little if any effect. Vice versa, a planet progressed sextile or trine to a badly afflicted planet will be without effect. Thus we note that there must be harmony between the progressed aspect and the trend of the planets aspected, as well as between the progressed aspect and the general trend of the nativity.

Since astrology is an absolutely true science, prediction can be quite accurate when in the hands of a competent astrologer. However, it is well to remember that the astrologer is human and consequently fallible. No matter how able and conscientious an astrologer may be, nor how accurate his predictions usually are, he should always realize that he is ever faced with the possibility of "meeting his Waterloo." The main reason for this is the fact that human beings have a measure of free will.

Unfortunately, most people drift along with the tide of life, carried here and there by the winds of circumstance, and for such people prediction is easy.

They allow the tendencies shown in their horoscopes to become realities in their lives, with no struggle against the unfavorable ones and little cooperation with the favorable ones. For them the astrologer is safe in assuming that conditions will arise exactly as the stars indicate.

But for people who have evolved to the point where they are using their free will, mastering circumstances instead of allowing circumstances to master them, prediction is not so easily accomplished. When a person is consciously working with the spiritual laws governing our being he does not react to a square or opposition as do the masses. He uses them as stairs on his upward climb. Some of the most renowned men and women of the past and present have had severe afflictions in their nativities, but by using their free will they directed the vibratory power of the squares and oppositions into constructive channels. Thus the more spiritually evolved a person is the more difficult it is to predict for him.

How thankful we should be that this is so! How dreadful existence on this earth plane would be if the conditions of our lives were so cut and dried that we could not change them even if we wished to do so! There would then be no incentive to effort, nothing to stir the indwelling human Spirit to nobler, more righteous action. The possession of free will, along with the privilege of choosing for ourselves how we will use it, is a most precious heritage, and one we should not only cherish gratefully, but one which we should use to much greater degree and advantage than we do. Happily, humanity is beginning to wake up to this fact, and as the lure of the material world and the call of the senses are gradually overcome, there will be an increasing use of free will in unfolding the divine potentialities inherent in human beings.

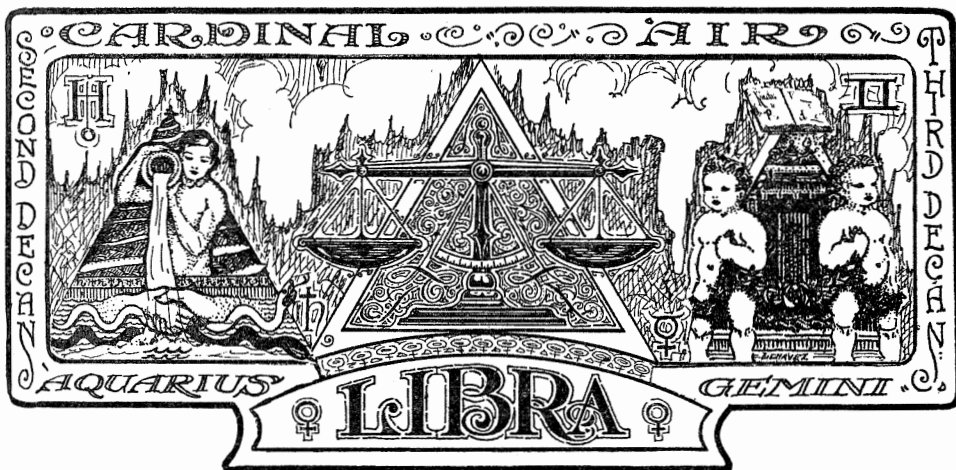
All phases of astrology involve heavy responsibility on the part of the astrol-

oger, but in prediction there is need for all the tact, diplomacy, discrimination, and wisdom that he can muster. The reason for this is easily seen. If coming influences are unfavorable, great psychological harm can be done to the native if he is told of them and thus imbued with a sense of impending disaster. Too many people react as though astrology were fatalistic, even if they mentally know it is not, and therefore if they are told that difficult conditions are indicated, they are apt to give in instead of asserting themselves and mastering the circumstances. Thus it is always unwise to tell a person, and particularly a patient in astro-diagnosis, a discouraging fact. Times of adversity, if pointed out at all, should be indicated as times of opportunity, times for growth of character. Even to well persons a time of sickness should not be predicted, for there are few indeed upon whom such a suggestion would not have a harmful effect. It is wise to follow the rule of keeping silent if nothing encouraging can be said. Above all, to sick or well, death should never, *never* be predicted.

To this we might add that even if coming conditions seem propitious, most people need to have it made plain to them that effort on their part is needed to bring about full fruition. The stars do not just "make things happen." They show the current influences and when they will culminate, but it is up to the individual as to the use he will make of the trend, and as to the extent to which he will cause it to manifest.

The wise astrologer helps his client understand that our universe is one of law and order, and that the planets of our solar system are living, throbbing, vibrating bodies of mighty spiritual Intelligences, aiding us in our evolution as a part of God's great scheme of things. As we unfold spiritually, we change in response to their influences, but death of the physical body does not release the

(Continued on page 34)



The Children of Libra, 1959

Birthdays: September 24 to October 24

IN the swinging scales which form the symbol of Libra, we have an apt expression of the nature of the children of this sign. As the scales are made to swing up or down by the weight placed in them, so the natives of Libra vibrate from joy to sorrow, from apathy to enthusiasm, from love to hate—from one extreme to the other of the whole gamut of emotion in the most incalculable and disconcerting manner. They may take up a fad enthusiastically, asserting it is as vital to them as life itself, and then drop it entirely a few days later, simply because they have lost interest in it.

Libra is ruled by the harmonious, artistic, beautiful, and suave Venus. Therefore its children have a number of attractive traits and are social favorites when the horoscope is unafflicted. Then the Venus ray gives them a polite and pleasing manner, a love for art and music, and particularly a strong conjugal affection which makes them adored in their home sphere.

But when the chart is afflicted, the faults of the Venus nature are brought out: dissoluteness, sensuality, vulgarity,

and laziness. The home ties are apt to be destroyed by faithlessness or untidy habits and indolence.

Libra is also the exaltation sign of Saturn. Hence when the horoscope is well fortified, the good traits of this planet are brought out. Then the natives are jewels indeed, for in addition to their harmonious, lovely, and artistic traits, they are cautious, deliberate, methodical, tactful, and thrifty. But when Saturn is afflicted in their horoscopes, these people become pessimistic, bigoted, narrow, and melancholy, robbing home of its joys and comforts and becoming pests in their social sphere.

This entire solar month will be influenced by the sextile of Saturn to Neptune, the trine of Saturn to Pluto, and the sextile of Pluto to Neptune. These are powerful, constructive vibrations, and children born during this period will have such basic traits as self-reliance, determination, endurance, and forcefulness. If supported by other aspects in the chart, these traits will be used to make much progress on the spiritual faith.

During the first three days of the solar month, the Sun conjuncts Mer-

cury, and since the orb of influence is more than three degrees, the memory and mentality are benefitted. As the Sun goes before Mercury, however, this benefit is not as strong as would be the case if Mercury went before the Sun.

The Sun squares Saturn from September 24 to October 3, indicating for these natives opportunities to learn optimism, consideration for others, and flexibility in opinion. Faith and a generally joyful attitude should be cultivated.

From September 24 to October 14, Venus trines Saturn, a splendid vibration bestowing such qualities as faithfulness, trustworthiness, method, honesty, and unimpeachable morality. The tastes are simple and the person will be honored, and physically healthy.

A less desirable aspect is found in the square of Venus to Jupiter, beginning September 24 and lasting until October 13. There will be luxurious cravings and a desire to present a fine front to the world. Faithfulness in all partnerships should be cultivated, and a tendency to self-indulgence in food and drink mastered.

From September 24 to October 18, Venus sextiles Neptune, suggesting the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste. Esthetic companionship may come through this vibration.

Another favorable Venusian aspect is that of the sextile to Mercury, from October 7 to October 22. These natives are cheerful and companionable, and have talent for music and poetry.

The first two days of the solar month are marked by a square of Mercury to Saturn, bringing experiences to the native which will give opportunities to learn happiness and truthfulness. He should also be taught early to practice unselfishness and frankness in dealing with others.

Mercury conjuncts Mars from September 24 to October 6, giving much mental energy, enthusiasm, and dexterity. How

this mental power will be directed depends upon the trend of other aspects in the chart.

From October 4 to October 24, the Sun conjuncts Mars, endowing the native with an abundance of vitality and energy. The constitution is strong, there is much determination and courage, and a strong will and executive ability are present. These are the people who make the material affairs of the world move.

The Sun sextiles Uranus from October 5 to October 22, making the person intuitive, original, inventive, and independent. This is a New Age vibration, and those born with it in their charts will be the ones to help bring about methods of using Nature's finer forces. They are often out and out idealists.

From October 8 to 17, Mercury conjuncts Neptune, giving a mind peculiarly adapted to occult studies. Ability as a magnetic healer comes through this vibration.

Saturn sextiles Mars from October 15 to October 24, indicating an able, determined, and energetic nature capable of intense and sustained action. There is executive ability, forcefulness, and endurance, so that these natives usually accomplish whatever they undertake. However, they should be careful that they are not inconsiderate of others in reaching their goals.

From October 18 to 24, Mercury squares Uranus, a mental vibration which will require the practice of moderation, kindness, and poise for its transmutation. Carefulness in using the spoken word constructively and helpfully should be emphasized in bringing up these children.

Mars conjuncts Neptune from October 21 to 24, suggesting that the native has misused his spiritual faculties in past lives, and now needs to make a special effort to cultivate self-control, refinement, and carefulness in speech. A fanatical tendency should be guarded against, and all types of negative psychism avoided.

Readings for Subscribers' Children

DAVID M. Mc.

Born June 21, 1955, 7:38 P.M.
Latitude 9 N., Longitude 80 W.

Signs on the cusps of the houses: ASC, Capricorn 14.22; 2nd house, Aquarius 15; 3rd house, Pisces 18; 4th house, Aries 21; 5th house, Taurus 21; 6th house, Gemini 18; 7th house, Cancer 14.22.

Positions of the planets: Sun 29.51 Gemini in the 6th; Mars 17.34 Cancer in 6th; Moon 25.42 Cancer in 7th; Uranus 26.14 Cancer in 7th; Jupiter 1.54 Leo in 7th; Pluto 24.54 Leo in 8th; Neptune 25.32 ♀. Libra in 10th; Saturn 5.15 ♀. Scorpio in 10th; Dragon's Head 26.17 Sagittarius in 12th; Part of Fortune 10.13 Aquarius in 1st; Venus 10.32 Gemini in 5th; Mercury 21.27 ♀. Gemini in 6th.

The Sun in the mental sign Gemini, conjunct Mercury (8 degrees), sextile Pluto in Leo in the 8th, trine Neptune in Libra in the 10th, indicates a bright, quick-witted youngster, with ability to express himself clearly and to the point. He will acquire learning rapidly and remember well the information he gleans about many subjects. Clerical and scientific studies will appeal to him most, but there is also a natural love for the occult, along with the ability to delve therein and profit by it. Basically David's disposition is kind, affable and adaptable. Since Gemini is a common sign, however, it would be well for his parents to emphasize the highest ideals in his training so that he will not be swayed by those less idealistic. Calmness and poise in dealing with this child will give best results, and he should be encouraged to take **daily moderate ex-**

ercise which will insure him adequate oxygen intake.

The Moon in Cancer in the 7th, in conjunction with Mars and Uranus, square Neptune, adds to the kindly side of David's nature, but also emphasizes the need to teach him the positive, active attitude. He will have a liking for home and its comforts, but should be taught to exercise care and discrimination in his diet.

Mercury in Gemini in the 6th accentuates the mental qualities, indicating shrewdness and a penetrating, impersonal judgment. There will be a fondness for change and a love for travel, as well as a mind peculiarly adapted to the occult art.

Venus in Gemini in the 5th adds the venusian qualities of harmony, rhythm, and refinement to the expression of the concrete mind, so that David is poetic, musical, and artistic. He should be well liked by brothers, sisters, and neighbors, and travel will be both pleasant and profitable for him.

Saturn in Scorpio in the 10th, sextile the ASC and trine Mars in Cancer in the 6th, gives a mechanical turn to the mind, as well as resourcefulness, courage, and patient persistence. David will be ambitious and will be able to hold responsible positions with credit. This configuration is also good for his health.

Jupiter in Leo, although not strong by aspect, adds to the better side of David's nature, suggesting kindness, self-control, justice, and a love for all that uplifts humanity. Happiness in marriage is also favored, as well as success in law.

Capricorn rising suggests a quietness of manner at times accentuated by the sextile of the ASC to Saturn. However, the opposition to Mars indicates a need to be careful in avoiding acci-

dents and burns. The Capricorn ASC tends to give ambition, as well as patient persistence in accomplishment, but a possible tendency toward suspicion and jealousy should be guarded against.

David will be a very capable person in many fields. Neptune in conjunction with the MC will turn his professional interests toward the occult, possibly as a writer. By taking care to avoid the negative side of the occult path, he can render very valuable service as a teacher and lecturer of mystical subjects.

MARSHALL D. S.

Born May 9, 1946, 11:02 P.M.

Latitude 22 N., Longitude 158 W.

Signs on the cusps of the houses: ASC, Capricorn 20.45; 2nd house, Aquarius 26; 3rd house, Aries 2; 4th house, Taurus 4; 5th house, Gemini 1; 6th house, Gemini 25. Pisces intercepted in the 2nd, Virgo intercepted in the 8th.

Positions of the planets: Sun 19.09 Taurus in 4th; Venus 12.06 Gemini in 5th; Uranus 15.49 Gemini in 5th; Saturn 20.08 Cancer in 6th; Mars 7.42 Leo in 7th; Pluto 11.19 ♄. Leo in 7th; Moon 2.26 intercepted in Virgo in 8th; Neptune 6.13 ♆. Libra in 9th; Jupiter 19.20 ♃. Libra in 9th; Mercury 26.24 Aries in 3rd; Dragon's Head 22.41 Gemini in 5th.

The Sun in Taurus in the 4th, sextile Saturn in Cancer in the 6th, trine the ASC, and square Pluto, indicates a fixed but basically amicable disposition, determined, persistent, and inclined toward the acquisition of material possessions. There is good earning power, but a love for food should be carefully disciplined. Recognition and happiness are apt to be greater in the latter part of life than in the first.

The Moon intercepted in Virgo in the 8th, trine Mercury in Aries in the 3rd, and sextile the MC, indicates a

love of study along occult and scientific lines, particularly chemistry and diet. The mentality is receptive and the memory retentive, so that success in literary, clerical, and traveling positions is favored. The power of expression is strong, and the attitude usually bright and optimistic. There are apt to be many short journeys.

Venus in Gemini in the 5th, in conjunction with Uranus, sextile Mars and Pluto in Leo in the 7th, and trine Neptune in Libra indicates a quick, refined, and intuitive mind, an apt choice of words, and therefore ability along literary (particularly poetic) and artistic lines. Relations with children, brothers and sisters, and neighbors are apt to be pleasant and harmonious. The nature is inclined to be affectionate, ambitious, aspiring, fond of sports and pleasures. The imagination is fertile, and a happy marriage is favored.

Jupiter in Libra in the 9th accentuates the kind and sympathetic side of the nature, and its trine to Uranus favors association with occult orders, and gives humaneness, sincerity, and sociability. However, the square to Saturn indicates the need for Marshall's parents to stress positive, active endeavor in his upbringing. Care should also be taken to teach him proper eating habits.

Neptune in Libra in the 9th, sextile Mars and Pluto, trine Venus, is a strong testimony to the musical, poetic, and artistic trend to this child's nature. It also favors the cultivation of the spiritual faculties and suggests the possibility of unusual intuitional forebodings, presentments and visions.

Capricorn on the ASC adds to the ambitious side of Marshall's nature, and its trine to the Sun favors health and general well-being. Its square to Mercury and Jupiter, and opposition to Saturn, however, suggests the need to train for better body building for the next life.

(Continued on page 36)

VOCATIONAL GUIDANCE ADVICE

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

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

Dentist, Credit Manager

CAROL T. B.—Born August 21, 1933, 6:20 P. M. Latitude 41 N., Longitude 74 W. The idealistic, sociable sign Sagittarius covers the tenth house in this nativity, and its ruler, Jupiter, is posited in Scorpio in the 9th, in conjunction with Mars, sextile Neptune and Mercury intercepted in Virgo in the 7th. Here we find an ardent, aggressive, and self-reliant nature, with an interest in the occult, dentistry, engineering, and travel. The Sun is strongly placed in its own sign, Leo, in the 7th, and trines Uranus in Taurus in the 2nd, giving forcefulness and stamina, as well as intuitiveness, independence, and originality. Partnership, including marriage, is strongly favored.

The Moon in Gemini suggests a wide-awake intellect, resourcefulness, and a fondness for literature, but its square to Mercury, Neptune, and Saturn impairs the memory and ability for clear thinking. However, Mercury is strong in Virgo, and its conjunction with Neptune, sextile to Mars, and trine to Uranus give much mental energy, originality, discrimination, a scientific bent, and unusual spiritual understanding. Its opposition to Saturn suggests that optimism, cheerfulness, and unselfishness will need to be cultivated for attaining success in whatever field of endeavor is chosen. Aquarius on the ASC emphasizes the progressiveness of this native—her interest in humanitarian endeavors, as well as in all New Age trends. She could give excellent service in dentistry, as an insurance agent, or as a credit manager. She also has ability in the field of engineering.

Merchant, Shipper

PAAVO J.—Born April 8, 1927, 5:50 A.M. Latitude 65 N., Longitude 26 E. This is a very unusual chart, having the signs Pisces, Aries, and Taurus all intercepted in the 12th house, and the Sun and five planets posited in the 12th. Work with the sick in hospitals, chemistry and laboratory work, as well as a love for the occult and curious lines of research are all suggested by this 12th house placing. The Sun is in Aries, sextile to Mars in Gemini in the 12th, trine Saturn in Sagittarius in the 6th, and trine Neptune in Leo in the 5th, giving much physical vitality as well as dependability, trustworthiness, and moral stamina. Mercury in conjunction with Jupiter in Pisces in the 12th, square Mars in Gemini in the 12th and Saturn in Sagittarius in the 6th, suggests an energetic mentality, at times optimistic, at other times gloomy. The interests are broad, including chemistry, diet, law, and literature. Saturn, ruler of the Capricorn MC, is in Sagittarius in the 6th, trining the Sun, and squaring Mercury and Jupiter. Mining, agriculture, and politics are also fields of endeavor attractive to this native. Mars in Gemini on the MC gives a keen, alert mentality, outspoken, ingenious, mechanical, having a desire to know the reason why. The Moon in Cancer in the 2nd indicates fluctuating finances, and its square to Uranus emphasizes the erratic influence on all things governed by the 2nd house. This native is able to turn his hand to many occupations but he would probably do best in some phase of the shipping, sales, or merchandising business.

Daily Thought and Guide

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

THURSDAY — OCTOBER 1

“The heavens declare the glory of God and the firmament showeth his handiwork.” Today the planets unite in making the way open for attainment.

FRIDAY — OCTOBER 2

Good planetary aspects continue today, so let us be about our Father’s business and become even more aware of the fact that “in Him we live and move and have our being.”

SATURDAY — OCTOBER 3

The head and the heart both can find a way to express today. It is a time to plan for the welfare of others and to realize that “we are our brother’s keeper.”

SUNDAY — OCTOBER 4

Sunday is our day for spiritual rejuvenation. Keeping the Sabbath holy will enable us to trim the lamp of wisdom.

MONDAY — OCTOBER 5

Much can be accomplished today as the vibrations are strong and varied. We pray to the Giver of all Good and thank him for all the opportunities for experience and growth.

TUESDAY — OCTOBER 6

Today again we can do much with all the planetary help offered. Brotherhood is the watchword and we can take the steps toward making it real. By our works shall we be known.

WEDNESDAY — OCTOBER 7

Many planets bestow their good gifts

on us this day. If we respond with head and heart new vistas will open before us.

THURSDAY — OCTOBER 8

The same good aspects today with the added possibility that Saturn will deepen our minds and we may be held accountable for the use we have made of our opportunities.

FRIDAY — OCTOBER 9

God in His infinite wisdom has given us prayer, not to attain our own wishes and desires but as a means whereby we can become strong enough to meet what may come our way.

SATURDAY — OCTOBER 10

The law of giving and receiving is a cosmic one. God knows what is needful for us but we must do that which is good. All else will follow.

SUNDAY — OCTOBER 11

This is the day the Lord hath made. Our intuition will guide us, if we overcome our tendency to be blind to the needs of others.

MONDAY — OCTOBER 12

It is true that, in the words of Lao Tze: “The more we give to others the more we are increased.” Let us make good use of today’s vibrations in which we can reach much of the highest this life has to give.

TUESDAY — OCTOBER 13

Today we should look for the good in every situation and learn the lessons life

is trying to teach us. Patience will bring Wisdom.

WEDNESDAY — OCTOBER 14

Love and Compassion are in the order of today. Saturn will test us, but faith, even as small as a mustard seed will bring its comforting reward.

THURSDAY — OCTOBER 15

Prove everything, hold fast to that which is good. It is in our power today to lead things into constructive channels.

FRIDAY — OCTOBER 16

Our Father showed His love for us by sending us His beloved Son. Our love should go out to all who are sorrowful and heavy laden in gratefulness.

SATURDAY — OCTOBER 17

Today we should remember that "A soft answer turneth away wrath but grievous words stir up anger. The tongue of the wise useth knowledge aright."

SUNDAY — OCTOBER 18

Faith is substance in things unseen. Today let us put our trust in God and have Faith. Both good and unexpected happenings are possible.

MONDAY — OCTOBER 19

Today let us remember that "in God we live and move and have our being." Therein lies our strength. His power is always available to us.

TUESDAY — OCTOBER 20

On this Mars day we may feel that we are troubled over many things but we can hold fast to that which is good and aspire to perfecting a sane mind, a soft heart, and a sound body.

WEDNESDAY — OCTOBER 21

God grant us serenity and tranquility of the mind "Let this mind be in you which was also in Christ Jesus." This is a good Mercury day when the mind will be paramount.

THURSDAY — OCTOBER 22

Today we can live to the fullest. The promise of the stars is bright even if Saturn stands guard—trying our mettle. God's eye is upon us every moment.

FRIDAY — OCTOBER 23

" 'Tis heaven alone that is given away, 'tis only God may be had for the asking." Let us take time to get acquainted with God and give thanks for His many blessings.

SATURDAY — OCTOBER 24

Let us take advantage of the mixed vibrations of this active day. Man must find his good in action which leads to experience. By this we all grow and gain experience which leads to discrimination.

SUNDAY — OCTOBER 25

Our lofty idealism can ripen into imagination and soar forth. The forces are powerful and active. "Blessed is everyone that loveth the Lord; that walketh in His ways."

MONDAY — OCTOBER 26

Today it behooves us to look beneath the surface of things, knowing that "Underneath are the everlasting arms." Peace coupled with strength will be ours.

TUESDAY — OCTOBER 27

Practical measures will be the order of the day; every intuition should be scrutinized carefully. Work and Pray.

WEDNESDAY — OCTOBER 28

Loving fellowship and consideration
(Continued on page 36)



Libra and Health Balance

A. J. HAWORTH, D.C.

AFTER the Sun by precession had reached the seventh degree of Aries, Jesus was born. The twenty-three degrees of Aries preceding his birth belong to the Old Testament era, when the chosen people were in captivity and lost in the wilderness of the world or matter. The new religion came at the advent of the Christ, who came not to destroy the old law but to give a new Law of Love. For those who were ready, or have since become evolved enough to accept His Law of Love, the balancing of the scales of justice began.

Libra, opposite sign of Aries, represents judgment—the judgment of the day when Christ shall appear to give to each man according to deeds done in the body. He will come in an airy body—Libra—in all the elegance and beauty represented by this sign. Functioning in the vital body of Jesus, He will judge the quick and the dead.

Thus we can see plainly the object of esoteric training: to build the etheric vehicle as we gradually emerge from the physical shell after it has served its purpose. The vital body is correlated to the Life Spirit World and the Universal Spirit. We are taught that the Christ ordinarily operates in a vehicle made of atoms of the World of Life Spirit. Being an Archangel, He had

learned to make a desire body, which he used along with the vital and dense bodies of Jesus when He came to earth to touch, from WITHIN, the hearts of men.

The body generated under the influence of Libra is slender and graceful in earlier life, but grows plump in later years. However, even though portly, it retains its grace and dignity. The complexion is smooth and fair, the mouth well shaped, the teeth even and beautiful, the eyes soft and kind—usually blue. Ruled by Venus, the Libra personality is full of love for the family, but may also be ready to make great effort and sacrifice for another family.

Symbolized by the scales, with Saturn exalted there, the sign Libra can cover the heights and the depths in human emotion. Its natives can become intensely moody, the balance dropping to the gloomy depths and then rising on the wings of love to a new high. The changes may be sudden and extreme.

The Librans are active and adaptable, two qualities which certainly make for progress, no matter in which direction the Ego points his interests. They will not brood over so-called reverses, but with vim and vigor set about the task of changing the situation. It is well to note that the Libra person, if ill, will

show great progress if he makes up his mind to restore balance in the body. The love and understanding of another is the very best of medicines. An interest in the fine arts is also quite therapeutic for these people—music therapy, together with painting, needle-work, etc. Since this is a mental sign, we can readily see the value of proper reading. Especially is this true when the mind is engaged in spiritual philosophy rather than pure science or emotional religious work.

Afflictions in Libra tend to Bright's disease, lumbago, suppression of urine, diabetes, renal stones, and other kidney disorders. To some extent, by reflex action, the eyes and head may develop congestion and inflammation. The adrenals, kidneys, lumbar region, skin, ureters, and vasomotor system all come under this sign. Venus, ruler of venous circulation, is liable to affliction. Deep breathing and intake of oxygen in any form is about the best of physical help. Adjustments of cervical and lumbar regions are also of benefit.

Angina, lack of oxygen, is one of the common systemic ailments. This may affect the pectoral muscles in the chest—angina pectoris—but it can also affect other parts of the body, especially the Libra-ruled loins and those in the Aries area. Symptoms may be noted prominently in the eyes, which denote kidney function by pupil reflexes. The lymphatics are often affected. Physiotherapy should be warm, relaxing, and sedentary—of the Venus type.

The Sun is weak in Libra, and thus no great amount of durability is native to the body born under its influence. However, the spiritual and mental energy is so pronounced that the Ego may well drive the body, under stimulation, well beyond its physical capacity. Once a good understanding of this is attained, the person can gradually learn body balance. That is, he or she will ask no more of the physical vehicle than its capacity will permit. Of course this

law applies to all signs to some extent, but who can say that a sound body can be enjoyed without balance both in the diet and physical action?

The sane or balanced mind is accomplished through the unfolding of the heart qualities, and as the dense body is but a reflection of the Spirit, we can see that no real progress in perfecting the dense body can be realized without strict attention to the invisible vehicles. Color therapy, which works on the higher vehicles, is helpful to all, of course, but particularly vital to the Librans. Combinations of yellow are the best for them. The mineral affinity is copper and the stone is the opal or diamond.

The capacity for partnership is basic with the Libra personality, especially if one of the arts is employed. He grows faster and gains more balance if his employment is a special service art—like healing. He does well with the public and makes many friends because of the inherent justice, courtesy, and consideration he exhibits toward others. He is of the hopeful type but must watch to see that he does not fall into habits of indecision and emotional fluctuation. Lack of poise can show up in the Librans astonishingly and can make them actually sick.

The positive, active qualities of Venus bring harmony, cheerfulness, and suavity. The social instincts and artistic ability must be activated. The Librans need personal love and delight in having animals and plants to love and care for. However, if such outlets are not furnished, or rather sought and nourished, sensuality, vanity, and sloth are on the doorstep to enter their lives. They must guard the diet, of course, the light, nourishing foods being the best for them. They are not usually big eaters like the earthy, Venus-ruled Taurians, but if they overindulge they become sluggish and lazy, developing some of the physical symptoms described above.

Naturally, those born under the sign

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The Rosicrucian Fellowship

Oceanside, California, U. S. A

Libra are individualists, due to the deep influence of the Lords of Individuality, and they are capable of making good progress along esoteric lines, including the study of astrology. When they overcome their strong affinity for the family tie, which has been ingrained by the Race Spirits via the air they breathe, and get in touch with the Christ impulse in the blood—from within—the spiritual progress is very rapid.

PREDICTION BY ASTROLOGY

(Continued from page 24)

individualized Spirit from those influences.

We are reborn again and again, each time with a new horoscope based upon the accomplishments of past lives, and if we endeavor to direct our lives in accordance with Divine Law, we may be sure that there will be better positions and aspects of the planets in the next life to help us make further progress on the path of evolution. Conversely, if we act contrary to God's laws, we will have to be put through more difficult experiences, indicated by the positions of the stars in the nativity, so that suffering will force us to learn the necessary lessons.

The choice is always ours—no matter what the prediction!

Our FATHER dwelling in HARMONY, THY Nature is Holy. THY Kingdom is Infinite. THY WILL is done.

Each day YOU provide the needs for that day. Our REVERENCE for THEE and THY CREATION blesses us.

Our follies lead us into temptation; but deliverance comes when we turn to THEE.

ALL things are THINE; the KINGDOM and the POWER and the GLORY: NOW and ALWAYS.

—HILDA BONNELL.



Importance of Weekly Letter

THE greatest drawback to our healing activity comes from the negligence of patients. Our requirements are very simple. We only ask them to write once a week with pen and ink, so that the etheric effluvia coming from the hand during writing may furnish our Invisible Helpers with a key of admission to the patient's system. But simple as is this rule, some fail to write.

Here is a case where a person who had for many years had a vertebrae displaced and he was cured by our treatment, though osteopaths, chiropractors, and several others who had tried, had found it impossible to replace these vertebrae. The poor man was therefore in constant pain and sick in bed most of the time, entirely unable to work. The treatment of our Invisible Helpers replaced the vertebrae, and they are still in place, for a sufficient length of time till they would stay put.

Now comes the following letter showing that we were right in requesting him to do this, and he did wrong not to obey. He says: "A short time ago I wrote that I was cured, and would discontinue my weekly letters, but I see now that I have made a big mistake. Since then my back has pained me nearly all the time and I am getting round-shouldered again, though the vertebrae are in place where the injury

was. It seems as though I am asking a lot of you to take this up a second time, but I did not realize the influence the Invisible Helpers had over me and how much I was dependent on them. Very truly yours, R. P. P."

The correspondence at Headquarters is very heavy, and not a small percentage of letters are those sent out to prod these neglectful patients into activity. Therefore we have published this letter hoping that it may make some impression upon them and cause them to realize how absolutely necessary it is that they perform this part of the work and write their weekly letter with due regularity.—Max Heindel.

HEALING DATES

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

September	4—10—17—24
October 1—	8—14—22—29
November	4—11—18—25

NOTES FOR THE ASPIRANT

(Continued from page 18)

and fretting, as well as all assumption of dignity and piety.

We take ourselves and *our* affairs too seriously; we must rid our thoughts of everything rigid, puritanical, and artificial. Cultivate *joyous* consciousness that you may have harmony, peace, and health. It is possible for all of us to bring forth happiness in our lives if we live in harmony with divine laws.

Living in harmony with divine laws liberates us from the shackles of fear, doubt, worry, and discouragement, and lifts us into the joy of the Lord, which is our strength.

The first requirement of divine law is that *man's thought forces shall accord with principles.*

Man must think *constructively.*

If you have been trying by thought force to bend someone to your will or to your particular ideas, *stop it!*

Know that *all* change will—yes, *must*—start *within* yourself. Unless you come to a realization of that immutable fact, you are but wasting your energy.

All good has its induction first within yourself.

WESTERN WISDOM BIBLE STUDY

(Continued from page 21)

way we have of learning to walk consciously with God. An intelligent acceptance of these limiting factors is the first step toward completing this particular lesson. When our mind has accepted it then we can analyze and incorporate it into our way of life much as a child learning to walk learns to dodge obstacles or to remove them from his path.

It is this picture of the infant learning to walk, guided and helped and loved by his parents that makes the best comparison of learning to live in perfect

harmony with God's universal laws. If we can read the Old Testament with this analogy in mind we can see beneath the fumbblings of the old chroniclers, and trace the loving parental hand of God as He guided reluctant humanity. How well they learned to walk is to be measured by the great multitudes who recognized the higher ideals of the new teachings of man's perfectability as explained in the New Testament in Christ's work.

DAILY THOUGHT AND GUIDE

(Continued from page 31)

for our fellowman is always in order, "and the Lord loveth a cheerful giver."

THURSDAY — OCTOBER 29

This will be an active day on all planes, but let us be sure that the spiritual things are uppermost and that the glory will be God's.

FRIDAY — OCTOBER 30

If we follow the Christ who is our Wayshower, we will take to heart his saying: "As my Father has loved me, so have I loved you; continue ye in my love."

SATURDAY — OCTOBER 31

As the month of October departs we will find much help for many good works. We raise our voices in thanks to God from whom all blessings flow.

READINGS FOR SUBSCRIBERS' CHILDREN.

(Continued from page 28)

This child, too, will be capable of rendering valuable service, and thus of making much spiritual progress in this life. He will probably do best in the publishing or educational field, capable of writing, editing, and teaching.



The Brook Fairies

R. R. HAYDEN

REGIE was not quite four when he had an adventure with the brook fairies, but he never forgot it. To be sure, all the grownups who heard it insisted that it was a dream; and surely it must have been a dream. But it did seem so real, even after the passing of many years. This is the story as he told it to his grandchildren long afterward:

It was a beautiful day in late October. I had been sent out to play, and I had been warned to stay away from the brook because the water was cold in the autumn. I had a dog named Shep, and we were playing with a big ball—too big for Shep to carry in his mouth—so he had learned to roll it to me with his nose.

One time when I threw the ball, Shep started for it. Just then the postman came and Shep ran to greet him, forgetting my ball which was rolling toward the brook. I thought I could catch it before it fell in, so I ran, slipped, and followed my ball right down into the cold water!

Perhaps the water was not very deep, or perhaps it was because I was very small that when I stood up I could hardly keep my mouth dry enough to breathe. I was just going to call for

mother, when I remembered that she had told me not to go near the brook! This must have frightened me, for at that moment I sat down—way down over my head!

But before I knew what was happening, I was not sitting in water at all! I was in a wonderful cave. It was all shiny—neither light nor dark, but just right to see. There was water on the floor, and little seats or cushions of moss all around. The walls were sparkly and of many beautiful colors. Most wonderful of all, there were other children with me. You have never seen such children! They had the faces of little girls—pretty faces—but their bodies were the shape of stars. Five-pointed stars they were. They walked on two points, their arms made two other points, and the fifth point was the head, which had golden curly hair drifting about it like clouds.

There were four of these brook star-children, and one who was a little larger—not a mother, but an older sister or cousin, perhaps. When I had shaken the water out of my ears I heard her saying:

“Sisters, this is a little man-child. He is only a baby now; that is why

he can come to visit us. He is not worldly-wise yet. The worldly-wise cannot see us, though we can always see them. What is your name, Little One?"

"My name is Regie," I told them. "My mother will be looking for me. I should go home, but I do not know the way."

While we were speaking I saw a picture growing on the wall of the cave. First the wall was just blank. Then there was a path on it, leading right through the brook. Then there was the little bank, and our back lawn, with Shep looking for me (I thought), and



behind Shep I could see our back steps, the whole cottage, and my mother standing at the front door talking to the postman. It was wonderful to see the picture grow right before my eyes.

"My mother will call me soon," I said, looking for the door of the cave. I could not find it. Where I thought the door should be there was a very big clock. At first it had no hands—just a face with fancy numbers on it. As I watched, the hands appeared — at ten-thirty — the time the postman always came to our house. The hands stayed right there, without moving.

"That is a worldly-wise clock," said the big sister star. "We do not have any time down here. But with this clock we can make the time of the world go fast

or slow. We can make your mother stand and talk to the postman as long as you want to stay and play with us. And she will never think it is a long time."

"This is why," said a little star, "some days seem long to you and other days, like happy ones, go so very fast."

The little star-sisters now sang:

*"Your clocks go with worldly power,
Sixty minutes to the hour;
Our clocks with real meaning go,
Sometimes fast and sometimes slow.
Swiftly let the hours fly
So other happy hours come by."*

It was a pretty song, but it made me feel lonesome for my mother. I looked wistfully at the picture on the wall, and the big sister-star asked:

"Do you want to go home, little man-child?"

When I nodded, she asked again: "Would you like something to eat first? Or would you rather have something to take with you?"

The little star-sisters didn't make a sound, yet I seemed to hear singing, saying,

*"What you eat, you soon forget;
A gift will last a long time yet."*

I said I would like a toy, please.

The littlest star-sister came over to me and, opening a pocket on the left side of her blouse, she took out something.

I thought it was her heart, but it couldn't have been, for she kept right on living. She kissed me, put the little heart, or whatever it was, into my hand, and said:

"Swallow it, and you will always have a happiness in your heart."

Then she gave me a gentle push—and suddenly, I was home in my own yard. Shep came bounding to meet me, just as the postman closed our front gate.

Had I been dreaming? There is no way to prove it, but it is true that I always have had a happy heart in my breast!

How the Rosicrucians Heal the Sick

THE Rosicrucian method of healing is as effective as it is unique. It is a method which is accomplished by spiritual means but requires a certain amount of cooperation from the person who is in need of healing. The applicant is required to write the request in pen and ink, as this ink carries with it the effluvia of the Vital Body and becomes the means by which the Invisible Helper is able to gain entrance into the person's body and effect the required healing. Further, the person asking for help is required to write at least once each week giving a short report on his condition to keep the Invisible Helper informed as to the progress which is spiritually seen by the Invisible Helper via the effluvia carried in the ink of the new report.

Invisible Helpers are Probationers of the Rosicrucian Order who, by virtue of living a pure life, work under the guidance of the Elder Brothers and other Probationers who are physicians. They work in bands and do most of their work at night while their physical bodies are asleep. These bands are formed all over the globe, therefore this ministry is perpetual.

The Invisible Helpers will help any person under fourteen when asked to do so by the parent, but each person after this age must make his own request for help. Almost without exception the person who has asked for help will receive immediate relief—that very night. However, the actual healing will be accomplished in accordance with Nature's laws and this time varies with the condition and cooperation of the person in need. While the Invisible Helpers are giving help from the invisible realm, we request each person to seek within himself the cause of his problem and endeavor to apply the ounce of prevention where possible. Also, we request that the person cooperate in every way with our Healing Department and whether

the letter is immediately answered—which usually it is—or not, a weekly, brief report be sent to Headquarters on the progress made.

Diet should always be changed slowly. However, a vegetarian diet should be undertaken with accent on fresh fruits and vegetables.

This healing work is completely spiritual and even before your request reaches Headquarters, the Invisible Helpers, operating under the command of Christ to, "Heal the sick" are drawn to the person and must in accordance with absolute law, render all possible aid; "ask and ye shall receive."

Occasionally we refer those who have asked for help to a doctor of their choice to augment the healing. However, even if this is done, the Invisible Helpers continue their work from the inner realm—this is true even in cases of surgery.

We do not pray for anyone's prosperity, success, etc.; however, by request sent to Headquarters the Invisible Helpers may help with personal problems of home, children, etc., where the need is based on one's spiritual welfare and harmonious home life.

Everyone is invited to join us in prayer for the sick at any time of the day or night, but especially at 6:30 P.M., your time, when possible. Close your eyes, relax, and envision the Rosicrucian Emblem with a pure white rose in the center and silently meditate upon the words, "Divine Love and Healing." You thus become a channel for releasing the healing balm which comes direct from the Father and this becomes the spiritual panacea which the Invisible Helpers use in their healing ministry. At various times of the day and night, prayers are said for the sick at Headquarters and everyone is given individual attention.

Send your request to The Rosicrucian Fellowship, Oceanside, California.

HOW YOU MAY BECOME A MEMBER OR A STUDENT OF THE ROSICRUCIAN FELLOWSHIP

CONCERNING MEMBERSHIP—

Membership is open to every person, provided he does not commercialize spiritual science, after completing the Preliminary Philosophy Correspondence Course consisting of 12 lessons, which can be completed easily in a few months' time.

He is then known as a Regular Student and will receive a monthly letter and lesson from Headquarters for a period of two years; this monthly course does not involve written answers, for the Student lives his lessons through self-improvement and service to others. During this time he gradually raises his spiritual standard of living and prepares himself for Probationership. Probationership creates a closer bond with the Teacher of the Order and His great work of healing and educating mankind. After five years as a Probationer, one may apply for the instruction of Discipleship. However, if desired, a Regular Student may continue as a Student as long as he desires before making up his mind concerning Probationership. Full membership, with voting privileges is open to Probationers only.

CONCERNING CORRESPONDENCE COURSES OPEN TO ALL—

The following courses—offered on a love offering basis—are open to all who are not hypnotists, mediums, palmists, or fortune tellers.

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The *Senior Extension Course* devotes its first 10 lessons to setting up and reading the horoscope, at the same time correlating the astrological data with the Rosicrucian Philosophy. The last three lessons are devoted to the progression of the horoscope, directions, and transits. (13 lessons)

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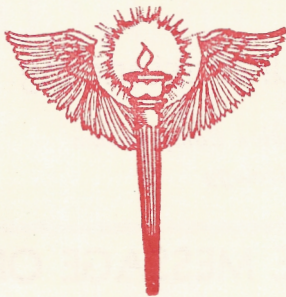
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