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ROSICRUCIAN FELLOWSHIP
M A G A Z I N E

RAYS FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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Teachings?*

*Let's Strive to Know
Value of Hospital
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*Initiate-Messenger of the
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Rays from the Rose Cross

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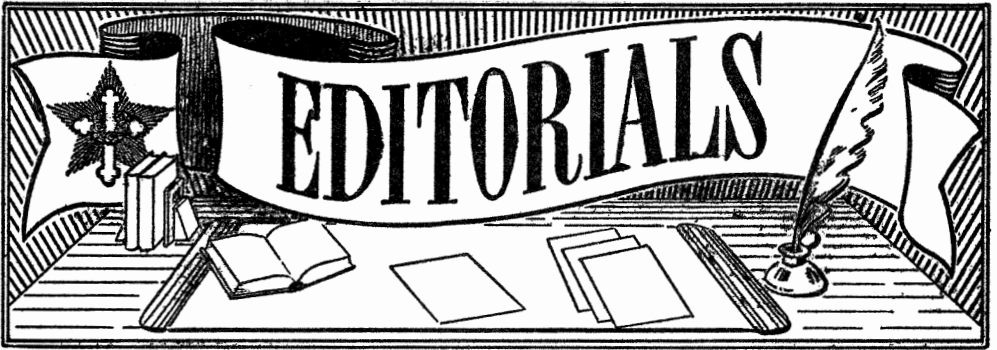
The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, U. S. A.

The Shell

By VEDA BURNAUGH COLLINS

*My prayer is not a formal verse
composed of solemn words;
It is more like the litany
of joyous, little birds,
And not unlike the autumn-song,
so melancholy-sweet,
The wind sings on a sunny day
while bending down the wheat.
My heart is not a swinging bell
that rings at twilight time,
Yet singing in its depths are prayers
as golden as their chime.
My heart is filled with hymns that surge
in voiceless minstrelsy
Just as the shell cupped to the ear
sings always of the sea.
The sea and I have sung our prayers
To One who listened well;
For One who cradles in His hand
this small, pain-broken shell.*

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Why Study the Rosicrucian Teachings?

EDITOR'S NOTE: *Our editorial space is given this month to an informative article written by one of our older members, E. G. Moe, and published in the July, 1925, issue of RAYS FROM THE ROSE CROSS. Mr. Moe was with Max Heindel in Seattle, Washington, when The Rosicrucian Fellowship was launched in 1909, and his presence added much to the inspiration of our recent Fiftieth Anniversary Celebration.*

To get a better idea of the origin of the Rosicrucian Movement and the influences behind it, we will go back for a moment to the starting point, and explain what part certain great Beings have taken in our evolution, what compassion they have for us, how they work and sacrifice themselves, and how they lead us in preparing future conditions.

Solomon was reborn as Jesus, who was immaculately conceived by parents belonging to the Essenes, a real Brotherhood. He had passed the nine Lesser Initiations and three of the Greater. Hiram Abiff was reborn as Lazarus. Christ Jesus, a Ray of the Cosmic Christ using the body of Jesus, raised Lazarus from the dead. That is, He taught and assisted Lazarus to rise to a higher plane of consciousness, as it is possible to become a citizen of several worlds while yet in the physical body.

Since that time Jesus and Lazarus have worked to promote religion and philosophy that humanity may progress more rapidly. Jesus became leader of the churches after the Crucifixion, and influences those who live by faith.

Lazarus was reborn in the thirteenth century as Christian Rosenkreuz, whose mission was, and is, to work with the State, to develop the intellectual side of religion, and to direct secular matters. He belongs to a high occult Conclave and is a graduate of the Greater Mytheries. He attracted to himself twelve other highly evolved beings, now called the Elder Brothers of the Rose Cross, who had advanced beyond the necessity of rebirth, and who had reached the point of liberation from the physical body. Their compassion for us caused them to come here to assist whomsoever will to take the short cut (initiation) in evolution.

Those higher beings can read in the Memory of Nature and observe the trend of humanity. They have studied the past and present; also the future is largely known to them. They have observed the activities of

life here and hereafter, and understand the higher laws to which humanity is subject. They have become custodians of the Lesser Mysteries. The Rosicrucian Order is one of the seven Schools of the Lesser Mysteries. This is one reason why we study the Rosicrucian Teachings.

Since the thirteenth century the Elder Brothers of the Rosicrucian Order have worked allegorically, symbolically, and directly to forward evolution through art, philosophy, and science as opportunities were found. After the beginning of the twentieth century conditions became favorable and the time ripe for giving to the world an advanced religious teaching, better suited to humanity's physical and spiritual unfoldment than the orthodox creeds. In the early part of the century, Max Heindel, while in Los Angeles, heard a lecture on a metaphysical subject dealing with the possibility of obtaining firsthand knowledge regarding the spiritual planes. He was then ready for spiritual activity and growth. He there and then said: "If there is anything in this, I am going to find it out." With great persistence he struck out in his search, and he found out that there *was* something in it—to the eternal welfare of the world. He searched until he penetrated the husk and found the kernel by contacting the Elder Brothers previously mentioned. In the early part of 1908, after successfully passing a test of *unselfishness*, he became the authorized messenger of the Elder Brothers of the Rose Cross, and was given their teachings on the condition that he be as persistent in giving them out, gratis, as he had been in seeking them.

In this connection let us remember that it is unnecessary to go to Europe or anywhere else to find Light. It is only necessary to turn within and find ourselves, because we are sparks of the Divine. In Him we live and move and have our being. Therefore we possess superphysical powers, but they are almost entirely latent. The Rosicrucian Teachings explain how we may unfold and develop our latent spiritual powers safely. We may then investigate and verify those Teachings for ourselves, and in disseminating them be of much service to humanity. The Teachings distinctly warn us against all negative methods of development. "He who would enter except through the door (the natural way) is a thief and a robber." We must therefore get on the right road, live in harmony with Nature's laws, master our lower selves, and meet all temptations and snares.

Briefly, this Philosophy teaches that we are integral parts of the Creator; that we live in various forms for the purpose of unfolding our latent powers and evolving self-consciousness; that a life on Earth is but a day at school; that we have been here many times, and must return; that we are under divine law at all times, and any transgression is sinful and retarding; that we must reap what we sow. It also shows how we may liquidate our many heavy debts by direct service to humanity. By this method we may transmute the lower self into spiritual gold, the only thing worthwhile, which neither moth nor rust can corrupt.

We are distinctly taught in the Rosicrucian Philosophy how we may follow the short cut in evolution and take heaven by storm, saving ourselves much time and suffering. We are also taught that it is our duty to help the various life waves below us to evolve according to the plans of the Grand Architect of the universe. By the aid of this Philosophy

we may intelligently help in establishing universal brotherhood, peace on earth, and good will among men.

The Rosicrucian Teaching is an esoteric religion: Christian, practical, reasonable, simple, far-reaching, and age-lasting. It is an ancient teaching in modern garb, stripped of allegories and superfluous terms, and particularly suited to those who have outgrown the more primary teachings which have served their purpose.

Our motto is: a sane mind, a soft heart, a sound body. We are vegetarians. The ancient command was: "Thou shalt not kill." Also in Genesis it is stated: "But flesh with the life thereof, which is the blood thereof, shall ye not eat." What we take into our bodies has a physical and mental effect.

"The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." (Proverbs 11:17) This teaches us plainly that the mind has power over matter. If we allow cruelty, temper, hate, fear, envy, worry, or selfishness to overpower us, we must suffer for it by physical and mental debility.

If we disobey Nature's laws, sickness and suffering will follow. Thus we are taught the cause of disease, and we are also taught how it may be eradicated and prevented.

We study the Rosicrucian Teachings because they satisfy both head and heart. Both sides of the nature must be developed and rounded out before the lion and the lamb (the head and the heart) may dwell together and before a child may lead them. We commence to understand the Bible when we begin to acquire occult knowledge. We then also commence to understand ourselves and others, with the result that we have less friction and trouble than before. Not until we arrive at this understanding can we learn to love one another and do right.

In the comparatively near future this Philosophy, together with its developments, will become the universally accepted religion of the Western World. Our children's children will live to see that to which we are now pointing. Many changes are coming in world conditions. We have the privilege of pointing the way by means of spreading the Teachings.

This Philosophy is not one man's theory or teaching, but the fruitage garnered by exalted Beings through several centuries of patient work, research, observation, and devotion to high ideals.

These Teachings explain conditions before birth as well as throughout life, and are particularly helpful at death, when the whole world's knowledge is of little avail. Also the afterdeath conditions, which are so little understood, and which so many dread, are amply explained. Is it any wonder that we study the Rosicrucian Philosophy?

Max Heindel says: "There is joy among the Elder Brothers for each one who commences to live the higher life." Think of their compassion, leadership, and help upon the Path. Could anything be worth more? There is nothing left to chance in the management of Nature, which gives to each one exactly what he needs for his development.

Because of the logical, soul-satisfying philosophy of life given by the Rosicrucians we try to follow their teachings in preference to other systems, and we invite others who wish to share the blessings thereof to investigate.

THE Mystic



... LIGHT

Let's Strive to Know

W. MARTINEAU SELLECK

LET'S strive to know—to know what? Why?

That noble Spirit who gave us the words "Let's strive to know," for our Opening Hymn, added, in his wisdom and heightened realization of our recurring need for trustworthy guidance, the significant phrase: "That we may *do* what lifts, ennobles, is right and true" —with naught but love in our hearts. To *know*, to *do*, to *love* — here is a code of ethics, a foundation pattern on which to build the Spirit's more stately mansions, the one safe, sure guide to real life satisfaction, an inexhaustible fount of the inspirational power of the ideal for all our days.

The *knower*, the *lover*, the *doer* are cognomens recurringly used by poets, philosophers, and seers to distinguish the true Self, the differentiated or individualized Spirit within man, from the personality which is the composite of the vehicles acquired by the Spirit in its pilgrimage through matter, for the purpose of gathering experience.

By a devious route we come to this place of striving "to know" that we may "do what lifts, ennobles, is right and true." "The traveller has to knock at **all the alien doors** before he comes at last to his own." We retreat, so to speak, into this quest for usable knowledge with

which we may guide others to the light *within*, that shineth in the darkness.

The true idealist of the Western World, when he comes to himself, finds that his capacity to see and to know is buried deep "neath the dreary desert sands of intellectual aberrations of the mind," and that slowly and painfully he must work back and hew out the way. But he cannot go alone. He must take others with him. There is no running away. He must stay and fight it out on this front and vantage point of the mind, no matter how long it requires or how fierce may be the struggle.

There is of course an intellectual foundation and approach to coordination, but this coordination is a miracle so far transcending the highest reaches of the mind that contemplation of that spiritual reality fairly makes the brain reel and the senses totter. When for brief periods we tread the dizzy heights and receive the baptism of the spirit as it works in and through us, we lose ourselves in ecstasy and prove ourselves quite incapable of steadily maintaining and sustaining the genius of the lover, the knower, and the doer. But once we have sensed this transcendent reality, we can never again wholly depart from the Way of At-one-ment with it, no matter how often we stray from the true path.

One of the avenues of approach to the quest of usable knowledge has been the objective studies of the mind, and its foundations. The foundations of modern psychology include a comprehensive compilation of observations, facts, and evidence grouped under the designation of extra-sensory perception which may be so interpreted as to bridge the chasm between exoteric and esoteric science. He who would seek to interest those who have been educated along conventional scientific lines in the light that esoteric philosophy sheds on these studies will do well to review occasionally the concepts, for example, that revolve around the uses of the term "sub-conscious mind."

Early day theories of the sub-conscious were set forth to account for the following processes, or the ideas on which the theories are based as related to these real life functions.

1. The things we do or that are done as a necessary part of our life and living in the physical body which we do not consciously direct, guide or control, such as assimilation and the filtering processes by which waste products are sorted for elimination, the functions of the endocrine glands, repair and restoration, propagation and growth.

2. The functions that are under our control, but in the performance of which there is no conscious link between the will process and the act itself, such as in the movement of the physical body and extremities, the functioning of the vocal and sense organs.

3. The things that we did not know we know. This designation may not be so clearly defined, but a great deal of the evidence set forth as substantiating the theory of subconscious activity may be grouped under this heading, particularly as regards artistic and poetic or literary creativeness.

4. The things that we know we know but cannot recall to mind. This classification applies of course to the memory and its disconcerting lapses with which

most of us are thoroughly familiar, but are at a loss to account for.

Now the functions grouped under the first heading are really subconscious and may properly be so called.

Those processes classified under the second and third paragraphs in all probability are super-conscious and should be thus designated.

Under the fourth classification, covering the function and operation of memory, are comprised subconscious, con-



scious, and superconscious processes.

The subconscious aspect of memory is the receptive field in which an automatic record is made and in which an ordered channel of action is being established by repetition of conscious experience. The superconscious aspect of memory relates to the unmistakable promptings of the inner, still small voice which at times commands obedience, giving ample evidence of the possession of knowledge gained by experience. This is the essence of wisdom detached from the details of the experience in which it was gathered.

The capacity to discriminate in accordance with the promptings of this inner voice, where it speaks in terms clear, insistent, and unmistakable, cannot very

well be explained or accounted for in any other way. It can only be the result of a developed faculty based on conscious experience as the Rosicrucian Philosophy teaches.

Ascribing all of the functions as above classified to the subconscious introduces complications under which the psychological theories set forth to account for the facts and most other theories of life break down.

The more of such theories we consider, the more important becomes the need for discerning the underlying principles



which give meaning to the facts, and we must look to life itself if this need is to be met—not merely life as we know it, perhaps, but as it really is or is intended to be. This is in contradistinction to mere intellectual theorizing in regard to these processes and functions, which may be carried on indefinitely, but to little or no avail, beyond a certain point.

That is, the mind is evidently capable of imagining as true many theories (not any of which are true) and of finding more or less concrete evidence in support of them, while real life or life itself *is true* and is based on a perfectly workable system of law and order. A perfect knowledge of this perfectly workable

system is the truth about life, the whole truth which we are to gain by living it and experiencing it after discarding our own imperfect systems one after another.

Please note the term “a perfectly workable system,” not “a perfectly working system.” It is this perfectly workable system that is the cornerstone of our life and evolutionary sphere, after which we are endeavoring to pattern our own order, whether consciously or otherwise.

The Spirit within every living being is a part and parcel of this perfectly workable law and order and system of our life and universe, and *it knows*. However imperfectly coordinated with the Spirit we are at the present time, and no matter how incapable we may now be of understanding and responding to the promptings of the Spirit in its efforts to answer our questions and solve our problems, the answers are nevertheless *there*, and the individual Spirit is the open sesame to this fundamental knowledge which we are to make our own by proving it or living it—in reality, of course, both.

There are those who have reached a degree of coordination with the Spirit whose lives have given ample evidence of the fact, and whose words come out from the depths of truth. The Spirits of the rest of us know such truth when it is heard, and will confirm it to us when we know how to listen.

However, until we have tried out all possible solutions which the mind and lower faculties first bring forward we are not receptive to the Spirit. The mind refuses even to consider such an immaculate conception of life or the legitimacy of such a method of acquiring knowledge as long as it can.

In all these struggles with the mind we are building up a basis of discrimination—learning what truth is by what it is not, learning what real life and love and God are by what they are not. These negative methods of procedure are the

rungs of the ladder by which we climb to the dizzy heights of reality. But the Earth exerts a tremendous pull-back and the aspiring soul has to overcome the law of gravitation to function in the higher law of levitation.

Gravitation is the basic law of involution, but levitation is the law of evolution. Levitation is gravitation turned right side up. All the theories of life based on the three score and ten straight line conception break down before facts of our existence now thoroughly substantiated, many of which have been brought to light in connection with the study of activities ascribed to the subconscious mind.

The only conception of life that is apparently adequate to meet and satisfy the demands for a theory that explains these facts, processes, and functions is the conception based on the progressive spiral and continuous life cycles carried on under the alternating laws of ebb and flow, day and night, winter and summer, life and death. The portions we spend in the light of days of manifestation are recapitulations on a higher plane of previous cycles during which latent faculties are consciously developed and perfected by the intensifying processes of conscious activity and application in the training school of life. The shaded portions of our journey have to do with the reaping processes in which we extract the essence of knowledge from conscious experience, wipe the slate clean and prepare for a new day at school after a long period of rest and recuperation, during which time civilization has progressed and we reappear in a higher grade.

In a broad sense the term subconscious may be properly applied to the universal storehouse which absorbs and records the work of each individual and cumulates the totals of the periodic cycles, so that in launching out upon a new cycle of training experience and manifestation, this sum, which represents the true

status of the individual in the scheme of evolution and in relation to the goal of evolution, forms the basis of the new life work. Such a conception or actuality is necessary to the fulfillment of the *promise* that whatsoever a man soweth that shall be also reap."

In this sense the universal subconscious stores up and holds in trust the fruits of the labors of every individual. The assets are the results of right action and are placed on the credit side of the record, while wrong actions must be recorded as liabilities and debts incurred.

At the right time in the beginning of a new life cycle a portion of the universal subconscious is built into the subcon-



scious nature of the individual, that is, such portion of it as comprises the ripe fruitage of the Web of Destiny. This record comprises, so to speak, the next step on the spiral staircase which represents the individual journey of evolution. It includes in seed form the problems that are to be met and in the solution of which the Spirit is to develop and acquire the fundamental spiritual strength and integrity that shall lift man above the human toward the divine.

It comprises the assets and liabilities, the qualifications and limitations, crystallized into concrete conditions and circumstances in world environment, and in the environment of the Spirit, and its vehicles—the physical, etheric, and emotional vehicles, as well as the mental characteristics and tendencies.

This function of the universal subconscious is the setting of the individual stage for the next scene or act of the real drama of life, which is not a tragedy, though it may have its tragic aspects, nor a comedy of errors, a pantomime or a mannikin show.

The parts which other characters are to play and their relation to our part seems at times to be more or less arbitrary and controlled by a rather rigid fate, and at times we feel like puppets—"poor players that fret and strut about the stage" for a little while and make our exit without having contributed anything of consequence to the progress of the play or thread of the story.

But to be real the stage and play of life must have its mechanical aspects, its props, and time for *raising* and *lowering of the curtain* and the appearance on the scene of the characters with whom we are to play out our part.

This is an enthralling theme and a profitable study—the setting of the stage of life and the relation of the hero or heroine as the leading character in the play, the individualized Spirit in the mask of personality, to the drama of evolution.

Of course the next step on the spiral staircase is dependent on and supported by all the others stairs and steps below, which have been successfully mounted, but it also bears a relation to all the other steps that are above and which lead to the very highest.

Therefore, when we become discouraged and depressed with the limitations of our present conditions, circumstances, trials, and struggles, let us "lift our eyes unto the hills whence cometh our help" and behold the spiral staircase of our own individual life mounting to the very heaven.

Do you remember the story of the enthusiastic minister who was wont to tell his congregation of the glories of his garden? Having heard him speak of it so frequently and in such glowing terms,

one of the members of his flock who had not previously been to his house called upon the minister and asked to see his garden. The caller was led through the house into what was scarcely more than a narrow door-yard with high board fences at back and sides. In spite of flowers and shrubbery the contrast of the garden itself with what the visitor had expected, led him to exclaim, "But how small and shut in it is." "Yes," the minister said, "but see how high it is. It reaches straight to heaven."

Thus every individual pathway of life is a channel to the very highest.

In closing, a fourth companion for your "Journey Homeward" from the great adventure is commended. To the triumvirate of the Knower, the Lover, and the Doer a fourth cornerstone is essential to the foundation of the Spirit enthroned in one's heart of hearts as the high priest of his Temple of Service.

The Knower, the Doer, the Lover, and the Healer comprise the composite potentialities of the Spirit within each of us, the identification with which will redeem our lives individually and collectively.

Illimitable is the emotional power of the ideal of becoming a dynamic center for the dissemination of the harmonizing, healing, reconciling Spirit which, having reconciled its own particular conflicts, engages in the ministry of healing and the restoration of order wherever strife has torn asunder, whether it may be within the cells of a physical organ or organism or within the less tenuous instruments of man or mankind, or in his worlds.

All service ranks the same with
God—

With God, whose puppets, best
and worst,

Are we: there is no last nor
first.

— BROWNING..

I Am No Island

JOHN BREWSTER SMITH

IT WAS ten-thirty, and Johnny was on his way to work. The bus moved, stopping and starting, but he was oblivious to its motion. He sat, gazing out the window, his eyes open, but seeing nothing. He was absorbed completely in thinking: *It's hard*, he thought. *It's rough working the night shift in a hospital. You go to work at eleven every night, slave until seven in the morning, and what do you get out of it? A measly forty-two bucks a week. You can do better than that shining shoes on the street. The only thing that keeps me from feeling sorry for myself is seeing all the people who are so much worse off than I am, the patients at the hospital, like Mr. Wendell. Maybe he'll be dead when I get to work tonight. It's too bad about him. And his wife is such a nice person. I feel even more sorry for her.*

He rode on, and his thoughts ran back. He thought of the previous spring when he had been in school at the State University. He had been a good student who liked his studies and did well in them. He thought of the morning when the messenger from the Dean of Men's office had come to his room. He was summoned to the Dean's office and when he got there he found a telegram waiting for him. "Your father died of a heart attack last night," it read. "Come home if you can." It was signed by Johnny's aunt, Leonora Parsons.

The blow was a hard one. Johnny's mother had been dead for several years, and now his father was gone, too. The only other near relative he had was his Aunt Leonora, and Johnny had never felt very close to her. She had never married in her fifty-five years, and although she was nice, in a funny sort of way, Johnny had always been slightly afraid

of her, at least when he was younger. She was brusque, always to the point, always neat, always proper. She always gave him five dollars for his birthday, and a shirt for Christmas. Now Johnny felt very alone indeed to have no family except her. His first inclination was toward self-pity, but being smart enough to see that this would lead him nowhere, he adopted a kind of stoic determination to make his way in spite of his misfortune.

"You've got to go back to school," his Aunt Leonora had told him. "You've just got one more year. It would be silly of you not to finish."

"There's no money now. I can't go back. I'll have to get a job and work for awhile until I can make enough."

"Don't be foolish," she had said. "I can help you. I've got some money. You've got to go ahead and finish."

But Johnny refused her help. He was not quite sure why he refused it, but he had a feeling inside that just would not let him accept any help. Maybe it was because he felt that her help would be like the five dollars or the shirt, just an expected gesture at an appropriate time. Or maybe it was more a desire to show his independence now that his natural guardians were gone.

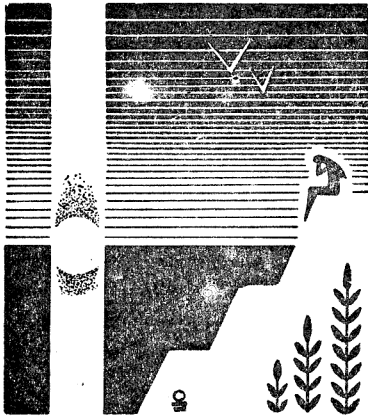
All his life Johnny had been made to feel dependent upon his family. Everything was always given to him. He was always told what to do. He could think of a hundred things he had wanted to do and couldn't—like the time he had wanted to take an after-school job. He could hear his father's voice saying, "Son, an uneducated person is much more likely to become a liability to society than an educated person. In this world, Johnny, a man cannot be dependent upon others. That's why an education is important."

"Yes, I know, Dad, but it's not as if I were a moron or something."

"Yes, Son, I know it's not as if you were a moron, and that's precisely why I want you to get an education. You must not sacrifice any part of your schooling," his father said calmly but firmly.

"All right, I won't take the job then, but what am I going to tell them? I already promised."

"Tell them what you know to be true. Tell them that school is a full-time job



in itself, and that you cannot afford to waste your time working at a part-time job that wouldn't pay enough to be worth while. You have to think of the long-run benefit."

Well — I told them, thought Johnny. But somehow he had always longed to do something strictly on his own, without help from anybody. Now the opportunity had come, and he felt almost compelled to accept it. So, full of determination, he had decided to go out on his own and look for a job.

He left the university and went, not to his home town, but to Rivertown, a city of some 900,000 population about ninety miles from University City. He wanted to get away, to be completely on his own, away from his Aunt Leonora, his friends, and everyone he knew. In Rivertown the feeling of complete free-

dom was to Johnny at once intoxicating and frightening.

Jobs were scarce, and Johnny applied for work everywhere he could think of. He remembered the day he had gone to Saint John's Hospital. He had heard there were jobs there, and although he had hardly been inside a hospital before, he was determined to let no chance pass. It was a big hospital, and he was a little frightened, but he applied, and got a job as night shift orderly.

He remembered his first night at work when the supervisor was explaining his duties.

"You've never worked in a hospital before?" she asked.

"No, I haven't."

"Well, you'll pick up the job right away. It's not hard to learn. You'll never get rich at it, but it's a good job if you'll make it be."

"Well, I'll try." Johnny really didn't know what to expect.

"You may think that an orderly's job is unimportant, or maybe I should say routine," she went on. "And in many cases you may be right if you think so, but the fact remains that you will be working with the patients. You'll be asked to do things for them. A good orderly can do his part to make a patient feel secure and at ease. This is as important a part of the treatment as any. You must never forget that these people are ill or injured, and they're frightened and apprehensive. It's only human. If you will, you can do your part to help them overcome their fear, but you must genuinely want to help them. That's the important thing!"

The white, starched world of the hospital with its strange sounds and smells was completely foreign to Johnny. The work was hard, but he found a certain satisfaction in it at times, although he was never quite sure what the satisfaction was. It surely wasn't the money, he knew that. It didn't even seem to be his new-found independence, but he liked

the hospital, and especially he liked the people that worked there.

The bus came to his stop at the rear of the hospital, and Johnny got off. He walked across the asphalt parking lot and into the employees' entrance. He punched the time clock at twenty minutes until eleven. *Still time for a short cup of coffee before going on duty*, he thought.

He put on his orderly's jacket in the locker room, and headed for the hospital coffee shop. There, the white-uniformed army that ran the hospital congregated to drink coffee and wait until time to go to work. They were a jolly crowd in the coffee shop, but once on the hospital floors, they became serious, dedicated workers.

Johnny got his cup of coffee at the lunch counter, and took it over to a table where a nurses' aid friend of his, Mrs. Minnie Jones, was sitting. Johnny had worked with Minnie Jones, and become very fond of her. She was an unassuming woman, about thirty-five, but a person of exceptional kindness and understanding.

"May I sit here, Minnie," Johnny asked, already placing his cup on the table.

"Why surely," she answered. "How are you tonight, Johnny boy?"

"I'll make it until mornings, I guess," he answered. "I just hope that old man in 816 doesn't have to have three bed changes this morning like he did yesterday morning."

Minnie smiled at him and said: "Yes, we do get tired of doing things like that, even though we know someone has to do them."

They sat in silence for a while, sipping their coffee and thinking to themselves. *I've been working here six months, Johnny thought. Six months, and it'll be the same if I work here six years. It's not a bad life, but where am I going?*

"Minnie," he said aloud, "I wonder

if I'll ever make enough money so I can go back to the University."

"I think you can do just about anything if you want to hard enough, Johnny. Things have a way of working out. Don't you have anybody who could help you out?"

"No, nobody I could ask," he replied.

"Well, if I had the money I'd surely help you," Minnie said.

"You're good to say so," Johnny smiled. He glanced up at the clock. "I guess it's time we were heading for the floor."

"Yes," she answered, pushing her cup and saucer back on the table. "We'd better be getting on up there."

They walked down to the elevators, finally got one, and went up to the eighth floor.

(To be continued)

BACON ON RELIGION

Francis Bacon was a most remarkable man whose diversified talents led him to high achievement in philosophy, literature and statesmanship. The abiding, central belief that motivated him was his conviction that knowledge springs from experience rather than from authority.

Bacon, in short, was one of the great realists. It is particularly worth noting, therefore, that this Elizabethan genius spurned atheism and held a profound belief in God's presence and power. "I had rather believe all the fables in the legends and the Talmud and the Alcoran," he wrote in one of his essays, "than that this universal frame is without a mind."

Bacon also wrote this sentence in the same essay: "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." This must not be

(Continued on page 34)

Necessity for Compromise

THOMAS J. CROAFF, JR.

MANY of us have said, and with decided emphasis, too, that we won't compromise on anything in life. In doing this we feel that we have taken a definite and positive position, and that the act of "giving in" would be an admission of weakness, resulting probably in the destruction of our personal dignity and integrity.

While such an attitude is quite common, it nevertheless indicates basically, a state of individual immaturity, or the refusal to face the problems of life that arise from day to day, in a realistic manner.

All anyone need do is stop for a very few moments and contemplate upon some of the common sense principles for everyday living, of relationships between persons, whether on a family or community basis, and we find that the reason man gets along in the world as well as he does is to be found in the fact that he compromises as much as he does—that he has learned the art of "give and take" as the prime requisite for successful and effective day-to-day living. For example, how far do you suppose a motorist could travel on a public highway if he didn't "give and take" in the matter of observing traffic regulations? As a further example, how many marriages would endure and become strengthened through the years if the husband and the wife did not constantly strive for "meeting of minds" and for adjustments in their relationships?

The expressions or manifestations of individuality (or individual differences) are all very well and good. We, in a democratic society, must encourage independence and the development of personality on the part of each person, but quite early in life, each person must gain the recognition that "give

and take" between individuals and groups of individuals constitutes the very foundation upon which progressive relationships must be built, and then extended for the evolvement of humanity—for the betterment of all persons, irrespective of race, color or creed.

Statesmanship and leadership are likewise dependent upon "give and take," upon establishing and developing areas for agreement, for the maintenance of the wholesome and necessary spirit of "togetherness" in the affairs of men and women.

No nation, just as no individual, can have things completely as wished for, and this is so because at all times there arises the importance of, in fact, the necessity for, a "meeting of minds." This is true wherever people may find themselves.

Irrespective of the power or strength of any "great leader," there arises inevitably the need for "give and take," for a joining together, for the necessity at all times to compromise in order that humanity may continue to progress along the evolutionary road, which leads onward and upward to man's eventual unity with God. This, of course, is man's ultimate goal in living his various incarnations, as he achieves complete understanding eventually of his true relationship to the Universe or the Cosmic scheme of things.

Working together, compromising when the need arises, we find that we must "give and take" constantly to survive in a world that requires compromise. The earlier we realize this important fact, the better our individual and group relationships become; it is the attainment of such maturity which is the key to successful living in a Cosmos governed by God's laws.

MAX HEINDEL'S MESSAGE

Freemasonry and Catholicism

SIXTH INSTALLMENT

Casting the Molten Sea

(Continued)

The Masonic story runs as follows:

When Hiram had about completed the Temple, he commenced to cast the various vessels required in the service according to designs made by Solomon as agent of Jehovah. Chief among these was the great laver, intended to hold the bath of purification, through which all priests must pass to enter upon the service of the Lord. This, and all the lesser vessels, were successfully cast by Hiram, as recorded in the Bible. But there is an important distinction between the vessel and the Molten Sea which it was designed by Hiram to contain, and until that had been successfully poured, the vessel was without virtue, so far as purifying properties were concerned; until then it could no more cleanse the sin-stained soul than could a dry basin be utilized to cleanse the body. Nor could Solomon speak the Word, the formula for this wonderful work. None but Hiram knew it. This work was to be his Masterpiece, and *if he succeeded, his art would have lifted him above the human, and made him divine like the Elohim Jehovah.* In the garden of Eden, his divine progenitor Samael, had assured his mother, Eve, that she might become "as the Elohim," if she ate of the tree of knowledge. For ages his ancestors had wrought in the world; through the accumulated skill of the Sons of Cain, an edifice had been reared, wherein Jehovah hid himself "behind the veil" and communed only



with his chosen priests, the Sons of Seth. *The Sons of Cain were thrust out of the Temple which they had built, as their father, Cain, had been driven from the garden which he had tilled.* This Hiram felt to be an outrage and an injustice; so he applied himself to prepare the means whereby the Sons of Cain might "rend the veil" and open the way to God for "whosoever will."

To this end he sent messengers over the world to collect all the metals with which the Sons of Cain had ever wrought. With his hammer he pulverized them and placed them in a fiery furnace to extract by alchemy, from each particle, the quintessence of knowledge derived in the experience of working with it. Thus the combined quintessence of these various *base metals* would form a *spiritual sublimate of knowledge* incomparable in potency, valuable beyond all earthly things. Being of ultimate purity it would contain no color, but resemble a "sea of glass." Whoever should lave in it would find himself endowed with perpetual youth. No philosopher could compare with him in wisdom; this "white stone" knowledge would even enable him to lift the veil of invisibility and meet the superhuman Hierarchs, who work in the world with a potency undreamt of by the masses.

Masonic traditions tell us that Hiram's preparations were so perfect that success would have been assured, had not treachery triumphed. But the incompe-

tent craftsmen whom Hiram had been unable to initiate into the higher degrees, conspired to pour *Water* into the vessel cast to receive the Molten Sea; for they knew that the Son of Fire was unskilled in the manipulation of the watery element, and could not combine it with his wonderful alloy. Thus, by frustrating Hiram's cherished plan and spoiling his Masterpiece, they aimed to revenge themselves upon the Master. Solomon had been privately informed of the nefarious plot, but jealousy on account of the Queen of Sheba bound his tongue and stayed his arm, for he hoped that when the ambitious plan of Hiram failed, the affections of the queen would turn from his humiliated rival to himself. He therefore closed eyes and ears to plot and plotters.

When Himah confidently *pulled the plugs*, the liquid fire rushed out, was met by the water, and there was a roar that seemed to shake heaven and earth, while the elements boiled and battled. All but Hiram hid their faces at the awful havoc; then from the center of the raging fire he heard the call of Tubal Cain bidding him jump into the Molten Sea. Full of faith in his ancestor, who had gone before him upon the path of fire, Hiram obeyed and plunged fearlessly into the flames. Sinking through the disintegrated bottom of the vessel, he was conducted successfully through *nine archlike* layers of the earth to the Center, where he found himself in the presence of Cain, the founder of his family, who gave him instructions relative to blending Water and Fire, and who furnished him with *a NEW HAMMER AND A NEW WORD*, which would enable him to produce these results. Cain looked into the future and uttered a prophecy which has been partly fulfilled; what remains is in process of realization day by day, and as surely as time goes on all will come to pass.

"You, Hiram," said Cain, "are destined to die with hopes unfulfilled, but many sons will be born to the widow

and keep your memory green through the ages, and at length one will come who is greater than you. You shall not wake till the Lion of Judah raises you with the powerful grip of his paw. This day you have received your *baptism of fire*, but He shall *baptise you with Water and with Spirit*; you, and every son of the widow, who will come to Him. Greater than Solomon, He will build a new city and a Temple wherein the nations may worship. The Sons of Cain and the Sons of Seth shall there meet in Peace, at the sea of glass. And as Melchisedec, King of Salem, (Salem means Peace) and Priest of God, ministered to Abraham, the father of nations, when mankind was yet in its infancy, so shall this new Light combine in Himself the dual office of King and Priest after the order of Melchisedec. He shall judge the nations with the *law of love* and to him that overcometh will be given a White Stone with a name that will serve as passport to the temple. There he may meet the king *face to face*."

Hiram was again conducted to the surface of the earth and as he walked from the scene of his shattered ambition, the conspirators set upon and fatally wounded him; but before he expired, he hid the hammer and disc upon which he had inscribed the Word. This was never found until ages later when Hiram, "the widow's Son," was reborn as Lazarus and became the friend and pupil of the Lion of Judah, who raised him from death through initiation. When the hammer was found it had the shape of a *cross*, and the disc had become a *rose*. Therefore Hiram took his place among the immortals under the new and symbolical name

Christian Rosenkreuz.

He founded the Order of Temple-Builders which bears his name; in that Order aspiring souls are still instructed how to fuse the base metals and make the White Stone.

(To be continued)

WESTERN WISDOM BIBLE STUDY

The Christ Principle

And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. John 11:43, 44.

And I, if I be lifted up from the earth, will draw all men unto me. John 12:32.

Which of the above aspects of the Christ is the real one? We see Him here with the power to give life to a man who had lain in the grave four days already. The Christ had pronounced him dead, and not in a coma, as had been the case in the other healings. We read of the Christ controlling the elements of nature and of actively "disappearing" from amongst the multitude.

On the other hand we read passages describing His great compassion and attracting ability in drawing people to him. "Come unto me all ye that labor and are heavy-laden, and I will give you rest," "Suffer the little children to come unto me and forbid them not," "And if I go and prepare a place for you, I will come again, and receive you unto myself;"

These are illustrations of two opposite poles of the spirit, the one positive, outgoing and vital, emanating power; and the other negative, absorbing and transmuting, attracting sympathy and love. They are united in the personality of Jesus, the highest initiate of the human race. This may be thought of as a personification of the mystic marriage spoken of by all esoteric teachers and authors. In the Book of Revelation we are told about the mystic marriage of the Bride and the Lamb. This marriage

comes in the experience of every questing soul.

Max Heindel, in describing the various initiations in the *Cosmo-Conception* says of the ninth that it is the material expression of the Earth Spirit. Here are found lemniscate currents of the positive and negative qualities, and we are told that it corresponds to the World of God. It is this center of the Earth that receives the great Christ Spirit from Christmas to Easter, and which vivifies the Earth for the coming solar year.

Before we can be released from our earthly school in incarnating bodies we must all have consummated the mystic marriage within our own personality. It is toward this end that all Rosicrucian teachings lead. Truly, the Christ who said, "I am the way the truth and the life," testified to the World of God, "I and my Father are one," (John 10:30). It was a glimpse of this world that blinded Paul on the road to Damascus and that so completely repaid Job for all his sufferings.

The record of these glimpses into cosmic consciousness are becoming increasingly numerous. Once having been bathed in this ineffable light, mortal life can never after be the same. Those who treasure one infinitesimal flash of the Father's world, given after a particularly fervent prayer, should remember that the gates to this other world are ever ajar to the Adept. He can enter at will, being equally at home there, or here on Earth. Sometime in the distant future, if we plan on keeping up with our evolution, we shall also have those privileges. Then we shall know the truth and it shall, indeed, make us free.



The Value of Hospital Experience

E. B.

WE HUMANS are inclined to identify things in terms of the feelings we have experienced in contact, or relationship, with them. Pain, suffering, trouble, sorrow are the associations that we tend to make when "hospital" is brought to our attention. With such associations in mind and feeling, emphasized through the years, it is no wonder that anxiety, fear, and terror rise up in us when hospital-experience becomes imminent. We recognize and admit, from the evidence of our conditions, that we need help; we desperately want release from the inharmony and discomfort of disease and injury; but, in our limited comprehension of "hospital-truth," we tend to intensify our difficulty. We become so preoccupied with pain and fear that we "anesthetize" our consciousness of health and our faith in the availability of healing-powers.

It is true—as has been evidenced over and over again—that people *can* release themselves from physical, emotional, and mental inharmony by an internal action, a "switch in consciousness" from congestion-on-inharmony to realization-of-health. These persons give living proof that healing *is internal*. The primordial, instinctive will-to-live is the basic healing agency for even those persons who are not aware of a conscious faith in recovery.

However, the conscious intensifying of the awareness of health and healing not only hastens the correction of the particular condition but re-establishes health on all planes of functioning. All of these forms of service which might be called the "paths of healing" are, in truth, means by which humans assist other humans to diminish fear and hopelessness and to intensify their recognitions (re-cognitions) of the nature of well-being. Pisces, the twelfth house-sign of the Great Mandala, is the key.

There are two astrological mandalas, extracts from the Great Astrological Mandala (the twelve-housed wheel, Aries as Ascendant-sign, thirty degrees of each zodiacal sign corresponding to each house) which may be studied in consideration of why humans have hospital-experience. The first one depicts the evolutionary causes.

This is drawn by indicating the symbols of the mutable signs at the cusps of the ninth, sixth, third, and twelfth houses, the symbol of Sagittarius at the ninth cusp drawn larger than the other three, and all four cusps connected by a sequence of straight lines and the two intersecting diameters. This drawing results in the mutable square, and its internal complementary lines of force.

The drawing of the square should start at the Sagittarius cusp because this sign is the "fire-sign representative" of the mutable cross; as such it symbolizes the apperception of truth. The fourth sign in clockwise sequence from Sagittarius is Pisces, representing the water-element, and the subject of this discourse

A more condensed representation of this sequence will be seen in a vertical line of the four mutable signs with Sagittarius at the bottom, Virgo next above, Gemini next above, and Pisces at the top; a vertical line at the side, with the arrow-head at the top next to Pisces will show how — because this is a "square-mandala" — "default in Sagittarius leads to negative Pisces conditions."

In other words, lack of apperception of truth leads to twelfth house, Pisces, karmic conditions. In terms of "square and opposition aspect-interpretation" this mandala reveals that hospitals are "places of limitation, constriction, and entombment" only to the consciousness which refuses the opportunities to recognize Truth; the conditions which make hospitalization necessary are always the results of having expressed un-truth in the past. But, Truth is an attribute of eternal Being; it is always available, always serviceable, and omnipotent to help. Therefore, the karmic necessity which we call "hospital-experience" can be regarded as an opportunity to perceive truth-of-being in greater degree than ever before.

If, in this mandala of the mutable square, Sagittarius represents past default on cognition and expression of Truth, then Pisces—at the top of the sequence — represents the outpicturing of that default in terms of necessity to make atonement. We make atonement by a process of refocalization of consciousness and the externalization of this refocalization is the "slowed-down" experience of being "incarcerated in the hospital.

A hospital is a place of limitation, incarceration, sorrow, pain, and trouble only to a person who refuses to expand his consciousness of himself in relation to his experience. To a person who truly seeks truth, the hospital is a place of opportunity for re-newal. Pain-experience focalizes the great internal query of *why?* When a person's "why?" is sincere, Truth always and inevitably re-charges his consciousness and clarifies the meaning of the experience. Self-pity, unreasonable worry, and bitterness keep the person aligned to the "mutable-square" — and all of its implications. The sincere desire to realize health inspires the suffering person to seek the truthful understanding of the causes of his condition.

One person's hospital-experience also provides similar opportunity to each of his loved ones who are thus given the opportunity to expand and impersonalize on the emotional and mental planes. In un-thoughtful pity we emphasize the painful elements of our loved one's experience because our attention is on the painful outer aspect, not on the truthful significance of the experience as an indication of opportunity for growth, harmonization, and realization.

Sagittarius, as the "root" of this representation of the mutable square, states that there is an understanding of principle to be perceived in the experience; when the opportunity is resisted and resisted, the incarceration-in-difficulty intensifies; when it is accepted with a dissolution of self-pity and self-justification, the inpouring of Truth not only clarifies consciousness but it also strengthens faith and deepens the capacity for pure-sympathy. One then comes into clearer and more truthful understanding of the difficulties of others and the powers of right helpfulness are expanded and reinforced.

The path of humanity's evolution is traversed by two principal "modes." One is the mode of mysticism; this is the

Heart Path of pure sympathy, inspiration, instrumentation, impersonal devotion, prayer, and dedication. It is basically symbolized by Pisces as rulership sign of Neptune and exaltation-sign of Venus. The other is the mode of occultism. This is the radiative power and mind path—the path of scientists, creative artists, inventors, magicians, and alchemists. All humans who serve through healing activities incline, basically, to one or the other of these modes, but other modes are essential for the identification of a Master Healer.

The Mystic Path of healing-activity is well illustrated by such persons as Bernadette Soubirous, through whose inspired instrumentation the Grotto of Lourdes was established; Father Flanagan, who established Boys' Town; and all persons who pray for humanity's healing, research scientists, inventors, administrators, surgeons, and dentists illustrate the Occultist Mode. Florence Nightingale, primarily an example of the Occultist Mode was a wonderful example of the combination of both Modes.

In the type of healer who most closely is associated with the correction of the patient's illness will be found an important clue as to the karmic cause of the illness. The healer stands as a personalized representative of an expansion of consciousness which the patient needs to make—truly to correct the cause of his illness. The skill of a surgeon (occultist) may correct the external aspect of the condition, but the devoted and loving tenderness of the nurse (mystic) may be the power which most completely inspires the patient with renewal of his consciousness of the truth of health. A nurse who is careless, indifferent and without pure sympathy may discourage the patient and increase his preoccupation with his trouble. His surgeon, however, may inspire him by his command of knowledge and skill, and this form of inspiration may stimulate in the patient a deeper - than - ever desire to know the truth of his condition.

The second mandala of hospital experience, which we will consider in three representations, is the water-trine mandala: an equilateral triangle formed by straight lines connecting the cusps of the twelfth, eighth, and fourth houses; the symbols for Pisces, Scorpio, and Cancer appropriately placed; the symbol for Pisces drawn larger than the other two sign-symbols and the symbol for Neptune placed in the twelfth house. Prepare three of these. In the first, indicate the diameter Pisces-Virgo; in the second, indicate the diameter Scorpio-Taurus; in the third, indicate the diameter Cancer-Capricorn.

These mandalas illustrate the fullness of the significance of each of the water-signs to hospital experience by application of the Principle of Polarity. The symbols for the three water-signs arranged in a vertical line with Pisces at the top, Scorpio second, and Cancer at the bottom will clearly picture the sequence which is appropriate to this discussion.

First mandala—Pisces-Virgo: This is

Horoscopes for Subscribers' Children

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ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope readings ONLY in this magazine.

the diameter of consciousness of health, the depletion of which makes therapy or hospital-experience necessary. Virgo is health at the basic potency which makes serviceable activity possible; Pisces is the needed redemption of that potency. The person whose consciousness of physical potency or ability is less than its natural fullness cannot express the fullness of his serviceable activity even though he may make heroic efforts in spite of his limitation. Those efforts, made as an expression of his Will, are in effect redemption from within, but if therapy can assist to unfold expansion of ability, then the person "asks for help from Pisces" — he enters a hospital, "cuts off" from his previous activity for a time, accepts limitation of activity, and at the same time, he accepts the opportunity more fully to improve his physical condition and his capacity for serviceable activity.

The hospital-building which he enters for help and regeneration is an externalization of the overshadowing powers of divine grace. Think about this. No one is immune from the action of the Law of Cause and Effect, but though every individual must face and resolve his karmic residues, the powers of Divine Grace are inherent in every activity by which humans receive help in the resolution of their difficulties. The presence of Divine Grace in the human heart is evidenced by any hospital, from the small tentward on the field of combat to the gigantic and complex institution of metropolitan cities; all hospitals, from smallest to largest, are continually overshadowed and recharged by healing agencies from higher dimensions.

The most inspiredly dedicated of our healers are those who are, consciously or unconsciously, most sensitive to the directive stimulus of these Higher Agencies. Humans, seeing only the surface of things, interpret hospitals as being "places of pain, sorrow, and darkness." The exact opposite is true. Hospitals are focalizations of the healing powers of

light and love. When suffering humanity realizes this, the whole attitude toward their necessary hospital-experience undergoes a drastic and illuminating change. Faith, gratitude, hopefulness, and reassurance neutralize the constricting effects of pain, and both consciousness and body expand to make a more efficient adjustment to the healing treatments. The power of Divine Grace transforms a hospital from being a place where ripe karma of pain, sorrow, and limitation must be endured to being a place where redemption and at-one-ment may be experienced.

If the first mandala, headed by Pisces, is the "what and where" of hospital-experience, then the diameter Scorpio-Taurus indicates the means by which hospital service is carried out and fulfilled. Esoterically, Scorpio-Taurus is the diameter of stewardship, the spiritual principle which is distilled in human consciousness through experiences of possession and ownership. That which is "stewarded" in hospital service and experience is regenerative power. It originates in higher, invisible dimensions. It is directed by Invisible Servers and channeled in each healing-institution by human servers to those in need. The Invisible Servers work dedicatedly through long spans of time to direct the focalization of power for human needs and the sign Scorpio symbolizes very clearly the dedicated consciousness and disciplined abilities of all true human healers.

Florence Nightingale, whose indefatigable labors extended through a lifetime of ninety years, stands as a wonderful human example of the persistent services of Invisible Healers. Healers discipline themselves to qualify, but no healer "owns" healing power—in his stewardship of his personal equipment he acts as a "steward" of that which is projected from Invisible Sources for use on this plane. All releaseement of power is subsequent to focalization of power.

The healer who, in a balanced and harmonious way, conserves his personal

resources is the one who can most effectively release the power which flows through him to his patients; these resources pertain to the physical, mental, emotional, and spiritual aspects of his being. Therefore, Scorpio-Taurus refers to the material of power which makes healing - regeneration possible through focalization and release; it refers to the principle of Stewardship which operates through the consciousness of invisible and visible healers; it refers to the omnipresent Source of power, the providance of Father-Mother God for the preservation and regeneration of evolving forms and microcosms. He who would serve as healer in dedicated service, takes hands with his Invisible Elders and serves as their incarnated "grounded" instrument.

The third representation of this mandala, emphasized by Cancer, which is polarized by Capricorn, illustrates that which inspires or prompts a human to walk the Path of Healing-service. It is the parental power of pure sympathy.

It was once said that "the first hospital was built when a human first prayed unselfishly and in the fullness of faith for the healing of a fellow-human." That form of prayer when externalized in the physical is the hospital-building which encloses the expanding emergence of health-consciousness.

Cancer, the maternal symbol, illustrates the qualities of pure sympathy, tenderness, mercy, and compassion which inspire humans to assist in the healing of others; Capricorn, the paternal symbol, illustrates the providance of organized material form for the protection and enclosure of healing activities, corresponding to the material home which a father provides for the protection of his young.

The relation of hospital administrators and servers to patients has many points of similarity to the religion of parents to their children. All therapists are "parents" to their patients' renewal

of Life-consciousness through their activities in health-improvement, and health-improvement is always an agency of liberation.

He who would liberate himself from the causes of physical inharmony must renew, regenerate, and revitalize his consciousness. He who would most truly serve on the paths of healing must add to his technical knowledge and skill by learning of the importance of helping others to regenerate their consciousness. Healing is a spiritual thing; those who heal most truly are those who serve to reveal the omnipotence, omnipresence, and omniscience of the Indwelling Spirit.

Prayer is the technique for this revelation; prayer and skill-knowledge unify the Mystic-Occultist powers in the healer. Pure sympathy, pure humility, dedication to factual and spiritual truth, balanced personal discipline, and faith make it possible for each healer to "ground" the regenerative forces from the higher realms for use in the hospital where he or she serves.

In conclusion, these three representations of the water-trine mandala may be used to study prison experience. In their essential nature and purpose prisons are hospitals. In both, karmic residues are to be faced and resolved; the same Power and the same Agencies serve both. The prime objective of both forms of service is *atonement*, and "atonement" means increased consciousness of at-one-ment, the harmonized unification of body, emotion, mind, and soul with Spirit. (*Rays from the Rose Cross, April, 1954*)

The more knowledge we possess the greater condemnation also shall we merit if we do not use it right. But love can never bring us into condemnation or conflict with the purposes of God.

—A. & M. INITIATION



The Children of Scorpio, 1959

Birthdays: October 24 to November 23

SCORPIO, second of the water triplicity, represents fixed water, or powerful, stable emotions. The higher side of this sign is represented by the eagle, which lives in the heights above the material world, while the lower side is symbolized by the scorpion with the sting of death. Generation, regeneration, and degeneration constitute the triad covering the possibilities of the Scorpio native.

Mars, the Lucifer-ruled planet of dynamic energy, governs this eighth sign of the zodiac, and we therefore find those with the Sun in Scorpio possessed of tremendous energy, both physical and mental, the proper direction of which is the most vital problem of parents and teachers of Scorpio children. They are usually strongly imbued with the martial qualities, positive or negative, according to aspects to the Sun and other planets in Scorpio. They revel in intense activity, and are usually ready to take sides and enter into any argument or discussion that occurs about them. Strongly sexed, these children should be taught from the earliest years concerning the

sanctity of the creative force, and be given specific training in using their energies constructively.

Egos who have evolved the higher traits of Scorpio manifest them in overcoming obstacles and forging ahead, materially and spiritually. Often brusque to the point of rudeness, they are withal honest and just, ready to assist with all their power the downtrodden and oppressed. Those who respond to the lower vibrations of Scorpio are to be found stirring up strife and dissension, encouraging others in lawlessness. They are often social firebrands and dangerous members of a community.

Scorpio children usually have a fiery temper, along with a sarcastic tongue that can sting mercilessly. Unless they are trained in kindness and consideration for others, they are apt to bring much unhappiness and suffering upon themselves and their associates by thoughtless, cutting speech.

A strong will, a sharp and penetrating mind, and a vivid imagination aid the Scorpio native in achieving success in whatever line of endeavor he pursues. His strong personal magnetism attracts many people, whom he may influence for

good or ill. Healing power is his to a marked degree, and this power can be the means of much progress through service.

During all this solar month we find that the Sun conjuncts Mars, giving an abundance of mental and physical energy, to be directed according to other aspects to these planets, and the general trend of the chart.

Neptune sextiles both Saturn and Pluto all during the solar month, also, favoring both spiritual and worldly affairs. It brings out such traits as forethought, honor, self-reliance, determination, and system, by which the native gains the confidence and esteem of others.

The Sun sextiles Saturn from October 24 to November 4, indicating for those born during this period organizing, executive, and diplomatic ability, as well as moral stamina, honesty, and sincerity. Success in political, mining and agricultural positions is favored.

From October 24 to November 8 the Sun conjuncts Neptune, raising the vibrations of the aura, so that the native may come in contact with the denizens of the invisible world. The temptations of negative psychism and drink will have to be met.

Venus sextiles Mercury on October 24, making the person cheerful and companionable, affable and suave of manner, as well as inclined toward music, art, and poetry.

From October 24 to October 28, Mercury squares Uranus, a mental aspect requiring considerable self-control to avoid erratic, anarchist tendencies. Particular effort should be made to train these children in kindness of speech.

Saturn sextiles Mars from October 24 to November 4, giving a capable, determined, and energetic nature, able to sustain action and thereby accomplish much. There is executive ability, forcefulness, and a strong physique, but consideration for others should be stressed in training these natives.

From November 24 to November 10, Mars conjuncts Neptune, warning the parents of these children to emphasize self-control in speech and action. Respect for law should also be stressed, as well as avoidance of all phases of negative psychism.

Mercury conjuncts Jupiter from October 30 to November 23, indicating a cheerful, optimistic disposition. The mind is broad, versatile, and able to reason correctly. Success in law and literature is strongly favored.

From November 5 to 23, the Sun squares Uranus, suggesting that parents of children born during this period stress respect for the conventions, reliability, and self-control in their bringing up. It will also greatly fortify them for life if they are taught to take their disappointments as stepping stones to greater heights of self mastery and spiritual accomplishment.

Venus squares Saturn from November 7 to 20, indicating a need for training in unselfishness, generosity, and general consideration for others. Openness and frankness of manner should also be inculcated.

From November 11 to 23, Venus sextiles Jupiter, an excellent indication of success and general good fortune. Accumulation of wealth, good health, a happy marriage, and the respect of others are all favored. The nature is jovial, optimistic, and generous, and there is talent for music.

Mars squares Uranus from November 11 to November 23, a strong indication of need for early training in self-control, poise, and amenability to the suggestions of others. Kindliness, consideration for others, and unselfishness are also traits needing unfoldment.

From November 13 to 20, Venus sextiles Mercury, giving a cheerful sociable disposition, along with a talent for art, music, and poetry. There is affability and suavity of manner which make the native well liked among those with whom he associates.

Readings for Subscribers' Children

NORMAN, G. C.

Born March 21, 1947, 10:55 A.M.
Latitude 53 N., Longitude 1 W.

Cusps of the houses: 10th, Pisces 9, 11th, Aries 13; 12th, Gemini 3; ASC, Cancer 13.20; 2nd, Cancer 28; 3rd, Leo 10.

Positions of the planets: Saturn, Leo 2.07; Pluto, Leo 11.02; Neptune, Libra 9.42R; Jupiter intercepted in Scorpio in 5th; Venus, Aquarius 18.51; Mercury, Pisces 9.22; Mars, Pisces, 13.12; Moon, Pisces 14.56; Sun, Pisces 29.59; Uranus, Gemini 18.01; Part of Fortune, Gemini 28.17.

Here we have a child whose personality and individuality are both focused strongly in the watery emotional signs.

The Sun, Moon, Mars, and Mercury are all in Pisces in the 10th house. The Sun is in the last degree of the sign, and therefore will partake of the characteristics of Aries, also, giving more aggressiveness, initiative, and energy that would otherwise be the case. The solar orb trines Jupiter, intercepted in Scorpio in the 5th, and trines Saturn in the 3rd degree of Leo in the 2nd house. This grand trine augurs well for health, wealth, and happiness. There is considerable vitality, and a generous, jovial, trustworthy, and optimistic side to the nature which will make for esteem and respect from associates. Earning capacity is good, and there is a steadiness to material income.

The rest of the tenth house grouping in Pisces: Mercury, Mars, and the Moon, is not so harmoniously aspected. These planets, in conjunction, square Uranus in Gemini in the 12th house. While there is considerable intuition, originality, independence, imagination, and ambition,

Norman will have to strive for self-control in order to be able to direct these faculties constructively. He should have special training in consideration for others, respect for authority, and control of temper. Fortunately, the configuration trines the Cancer ASC, which will help him in maintaining equilibrium. The memory should be good and the mental faculties quite active, so that if this child's interests and activities are directed into constructive channels, he can accomplish a great deal.

Cancer on the ASC adds to the emotional, sympathetic, and changeable side of the nature, and the fact that there are two common signs on the angles emphasizes the need for care in surrounding this child with a wholesome environment. If he is taught early to follow high ideals, he will be fortified in meeting the temptations that may come to him in business and among friends.

The trine of Venus in Aquarius in the 9th to Uranus suggests mental alertness, quick intuitive perception, personal magnetism, and a love for art, music, and poetry. This configuration also adds to the devotional side of the nature and insures the help of friends. Travel is favored and there may be sudden trips to foreign lands.

Neptune in Libra in the 4th sextiles Pluto in Leo in the 3rd, indicating a spiritual atmosphere in the home with unusual conditions for soul growth through the relationships there formed. However, Neptune squares the ASC, which accentuates the need for this child to be taught to avoid all phases of negative psychism. He will probably be attracted to the occult or mystic side of life, but should make special effort to unfold the qualities of the will so that he will not succumb to undesirable superphysical influences.

Norman has considerable acting ability, and also talents that could be used in writing, publishing, or social service work in connection with hospitals, prisons, etc.

DAVID J. B.

Born November 14, 1953, 11:45 A.M.
Latitude 41 N., Longitude 81 W.

Cusps of the houses: 10th, Scorpio, 16; 11th, Sagittarius 9; 12th, Sagittarius 29; ASC, Capricorn 21.31; 2nd, Pisces 6; 3rd, Aries 17.

Positions of the planets: Moon, intercepted in Aquarius in 1st 26.48; Part of Fortune, Aries 26.17; Jupiter, Gemini 24.59 R; Uranus, Cancer 22.59 R; Pluto intercepted in Leo, 24.48; Mars, Libra 8.08; Neptune, Libra 24.40; Saturn, Scorpio 2.44; Venus, Scorpio 3.41; Sun, Scorpio 22.02; Mercury, Scorpio 22.04.

In this chart also there is a strong grouping of planets in a watery sign and near the MC.

We find the Sun in the fixed-water sign Scorpio in the 10th, in conjunction with Mercury, trining Uranus in Cancer in the 7th, and squaring the Moon intercepted in Aquarius in the first house. The 10th house position of the Sun indicates a life before the public, probably in a position of responsibility and trust. The trine of Uranus gives intuition, originality, and inventiveness, along with an interest in the secrets of Nature. Unusual partnerships, including marriage, are apt to be of benefit.

However, the Sun squares the Moon, which will bring opportunities for soul growth in attaining a greater inner harmony. Effort should be made to acquire stability and poise, and to practice patient persistence in reaching any set goal. The imagination is vivid and there is a very strong intuition. The trine of the

Moon to Neptune in Libra in the 9th, to Jupiter in Gemini in the 5th, and to Saturn and Venus in Scorpio in the 9th, all help to bring out some very fine facets of David's nature: affection, dependability, sociableness, and trustworthiness.

The grand trine of the Moon, Neptune, and Jupiter, from the first, tenth, and fifth houses, and the airy signs Aquarius, Libra, and Gemini, also very strongly favors the mental faculties and spiritual understanding. The imagination is accentuated and there is a strong attraction to the occult arts. There is an obvious inspirational, mystical trend to the nature, and the probability of being quite conscious in the invisible world during sleep.

Jupiter in Gemini in the 5th, trining the Moon and Neptune, not only favors literary and mathematical ability, but gives teaching ability and suggests success in educational and publishing work. Travel is apt to bring both pleasure and profit, and a large family is favored.

Mars in Libra adds to the ardency of the nature and attraction to the opposite sex. Perhaps it is fortunate in this case that it is unsuspected, since there is such a strong grouping in Scorpio.

The Capricorn Ascendant adds to the ambition of this child, and he will never be satisfied without recognition. Humility is a trait he may well cultivate, as well as tolerance and trust of others. The sextile of the Ascendant to Sun and Mercury will help to brighten the personality, but its square to Neptune suggests the need to emphasize the positive method of spiritual unfoldment.

For a vocation, this boy will be drawn to the professions ruled by Scorpio: medicine, surgery, dentistry, the army, engineering, insurance. He will undoubtedly be in the public eye, and will be wise to guard carefully his public actions. His leadership qualities are considerable, so that he should be taught respect for responsibility that will be his in influencing others.

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.

Musician, Artist

JOHN B.S.—Born June 26, 1937, 7:05 A.M. Latitude 31 N., Longitude 96 W. Uranus and Venus in conjunction in Taurus in the 10th house, trining Neptune in Virgo in the 3rd and Jupiter in Capricorn in the 6th, and opposing Mars in Scorpio in the 4th, is the configuration to be given first consideration in determining this native's vocational possibilities. There is talent along both musical and artistic lines, but the opposition to Mars, which rules the Aries MC, indicates a strong need to strive for poise and self-control if possible heights of achievement are to be reached. The sextile of Mars to Jupiter and Neptune can be of help in this. The Sun in Cancer in the 12th, squaring Saturn in Aries in the 9th, suggests limitations in expression of the inner self, and the need to guard carefully the health. Music can be invaluable to John, not only as a vocation, but also as a means of providing an outlet for his tremendous martial energy. The Moon in Aquarius in the 7th, sextile Saturn in Aries in the 9th, accentuates the intellectual side of the nature and indicates happiness and help through partnerships and the public. The strongly aspected Neptune suggests spiritual work done in past lives, along with the inner understanding of spiritual truth which can be of great value in making the most of the experiences which will come in this life.

Dentist, Engineer

JACQUELINE M. F.—Born November 19, 1933, 11:03 Latitude 46 N., Longitude 123 W. With the Sun and Mercury

in Scorpio in the 10th house, this native's vocational possibilities are obviously in the Scorpio field of dentistry, surgery, insurance, engineering, and credit managing. The Sun squares Saturn, which will give opportunities for soul growth in professional work, but Mercury sextiles Mars, Moon, and Neptune, giving an excellent mind: quick, keen, and perceptive, along with a retentive memory. Mars in Capricorn in the 1st and in conjunction with the ASC accentuates the energy and drive of this native, but also emphasizes the need for her to cultivate gentleness of manner and speech. The Moon in Virgo adds to the mental abilities, indicating an analytical trend and a flair for detail. Interest in dietetics is also indicated. The fine mental equipment of this native should enable her to achieve success in whatever specific vocation she chooses.

Hotel Keeper, Builder

VIRGINIA L. W.—Born October 28, 1944, 4:35 P.M. Latitude 42 N., Longitude 88 W. In this chart, too, there is a strong Scorpio influence, the Sun, Mercury, and Mars all being in conjunction in this fixed-water sign, but intercepted in the 7th house. The configuration trines Saturn in Cancer in the 3rd, squares Pluto in the 5th. Saturn, ruler of the Capricorn MC, also squares Neptune in Libra in the 6th. The Moon in Pisces in the 12th is unaspected. The last degree of Aries is on the ASC, and Taurus is intercepted in the 1st. This native will probably do best in partnership with someone else, in such fields as hotel keeping, dealing in art, curios, or antiques, or real estate.

Daily Thought and Guide

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

SUNDAY — November 1

November is the month when the brightness of the days diminishes. Now we are more apt to look within and again we prepare for the birth of the Christ-child within us. With the help of our heavenly Father we will succeed.

MONDAY — November 2

Today Mercury and Jupiter are joined by the Moon, making it a pleasant day. It is a day in which we need not recognize defeat for there is abundant energy to finish what we have started in good faith.

TUESDAY — November 3

Today we should use our ability to look for the bright side of life. Our intuitions may have to be carefully proved. "Let not your heart be troubled."

WEDNESDAY — November 4

Today we must make a real effort to overcome the gloomy thoughts we cling to. We know that we are the temple of the living God. "The Lord is in His Holy Temple."

THURSDAY — November 5

Energy and forcefulness help us today to help our brother. In Ralph Waldo Emerson's words: "It is one of the most beautiful compensations of life that no man can sincerely try to help another without helping himself."

FRIDAY — November 6

Both heart and mind will find a way to unite today and accomplish much with understanding and humility. Let us praise our Father with thankfulness for His goodness to us.

SATURDAY — November 7

Too much uncontrolled action may result in conflict today. Obedience to divine law and order will help us to learn our lessons and we will be stronger for having learned them.

SUNDAY — November 8

Today we may feel that we have failed in life but in George Moore's words: "So long as one does not despair, so long as one does not look upon life bitterly, things work out fairly well in the end."

MONDAY — November 9

Many and conflicting aspects today may make it a day of confusion. However, "Let us not weary in well-doing" and we will soon overcome feelings of dissatisfaction.

TUESDAY — November 10

Varied configurations make this day an interesting one. May we be able to use these powerful aspects for the good of all concerned. "It is better to light one small candle than to curse the darkness." —Confucius.

WEDNESDAY — November 11

Man does need prayer to make him aware of his contact with the highest Good. Saturn may try us today but great-hearted Jupiter will help us to balance conditions.

THURSDAY — November 12

Today we must heed Paul's admonition to the Thessalonians to "Prove all things, hold fast that which is good." In this way we will acquire that most valuable attribute, discrimination, and we will learn to put first things first.

FRIDAY — November 13

“Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.”

SATURDAY — November 14

This Saturn's day we have to call on all the inner strength we possess and find the faith that will carry us through the day. “Faith is substance in things hoped for, the evidence of things not seen.”

SUNDAY — November 15

“The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?” This is our prayer for this day of the Lord.

MONDAY — November 16

Those who live through many diverse experiences have a good chance to grow. In today's configurations the mind may not be much help, but understanding can be reached through a willing heart.

TUESDAY — November 17

“Dear God, give us strength to accept with serenity the things that cannot be changed. Give us courage to change the things that can be changed. And give us wisdom to distinguish one from the other.” — Thomas C. Hart

WEDNESDAY — November 18

Again heart and mind are balanced and we should be able to accomplish what we wish to. Saturn stands by to keep us in line.

THURSDAY — November 19

“And step by step since time began, I see the steady gain of man.” Our intuitive faculties can be trusted today. We ask with Paul, “Lord what would'st Thou have me do?”

FRIDAY — November 20

“You wake up in the morning, and lo! your purse is magically filled with 24 hours — the most precious of possessions.” Let us make the right use of this day, so filled with unusual possibilities. ties.

SATURDAY — November 21

“When the day returns, call us up with morning faces and with morning hearts, eager to labor, happy if happiness be our portion, and if the day be marked for sorrow, strong to endure.” —Robert Louis Stevenson.

SUNDAY — November 22

Sunday is the day when we remember the presence of God our Creator. A day for rest and meditation which God blessed and sanctified after His labours were completed.

MONDAY — November 23

This Moon's-Day let us endeavour to express our love for our fellowman with deep understanding according to his need. “Let us run with patience the race that is set before us.” Heb. 12-1

TUESDAY — November 24

Mars may incite us to follow foolhardy paths and we must take care in all every-day matters that come our way today. “Be strong and work, for I am with you saith the Lord.”

WEDNESDAY — November 25

Much can be accomplished today. Mercury, the mental planet will keep our thoughts alert and Venus and Mars, both in good aspect can make this a fine well balanced day.

THURSDAY — November 26

“The person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy in his happiness.”—J. Addison. If we work and pray today we will overcome some obstacles and surely get results.

(Continued on page 39)

Readers' QUESTIONS

Pushing Away Influences

Question:

A certain person is very disagreeable to me, and apparently has a sort of subconscious animosity toward me. We are associated in the same work. I am so situated, however, that I could eliminate this person from my environment if I wished to do so. In the interest of harmony would it be advisable to do this?

Answer:

Nothing can exist in our environment that is not a reflection of that which we have within us. In other words, our environment is a perfect reflection of ourselves and our stage in spiritual development. Therefore if we have disagreeable conditions about us, it is perfectly evident that we shall not get rid of them by pushing personalities away. The thing to do is to look within and find out what our own personal deficiency is; then go to work to remove it, building up our character in spiritual grace and self-mastery until we have arrived at the point where we have nothing within that will attract to us disagreeable experiences. When we arrive at this point, the subconscious animosity between us and other personalities will have disappeared. It will have been transmuted through the higher vibration of love which we have built into our aura by self-mastery and the practice of tolerance. The desire to have more room for self-expression is the secret motive in pushing others away. This involves the force of repulsion, which is the active principle of hate. Therefore we would advise you to con-

tinue in your present environment and not add to your debt of destiny by trying forcibly to eliminate any personality associated with you at the present time, leaving that to the great Law of Consequence, which will do it automatically at the proper time without increasing your debt.

Common sense, however, must always be used in all of the problems of life. If two personalities are so antagonistic to each other that when they attempt to associate, extreme friction results, it would be better to stay apart for a time until greater self-control is gained by both.

Power of the Square

Question:

Why is the power of the square greater than that of the trine, and will you please define the opposition?

Answer:

The astrological square is correlated to the cross, and the cross is the symbol of man's evolution in this Day of Manifestation. Man rises by virtue of the cross, on which he crucifies the lower nature in order that it may become a serviceable instrument for the use of the Higher Self. The cross, or the square, represents the form which is best adapted to promote the evolution of mankind. Therefore, the square contains more power which man can utilize than does the trine or sextile. On the other hand, only a few of the more advanced Egos

have got to the point where they can control the great power that is contained in the square, and therefore it more often than otherwise upsets them and produces inharmony. At the present time man gets easier conditions and more agreeable results from the trine than he does from the square, but this condition will be changed as he advances in evolution. The opposition is an incomplete square and thus contains less power than does the square because there are only two opposing signs brought into play, whereas the square brings in four.

Spiritual Affirmations

Question:

What do you know of the value of constantly repeated texts on Bible readings? I am using, "The Christ in me is my strength, and all my weaknesses are transmuted into light and regeneration."

Answer:

It is always helpful and uplifting to repeat mentally or orally texts or passages which contain inspiring thoughts relative to right living. Repetition is the keynote of the vital body, and all religion which sticks and amounts to anything depends upon the reconstruction of the vital body. The repetition of such texts, if repeated long enough, brings out the latent powers of the subconscious and makes a definite change in one's character, thereby making it easier to do right and avoid wrong. In devising affirmations along this line it is advisable, however, to avoid statements that one is perfect or that one possesses all wisdom, etc. The process of changing one's character by holding spiritual thoughts as embodied in spiritual texts and affirmations is gradual. The statement that it is accomplished in the beginning is not true, and

any statement that is not true will have bad reactions.

Activities of White Corpuscles

Question:

In the *Cosmo-Conception* it is stated that the white corpuscles are destroyers. How do you explain this?

Answer:

The Cosmo-Conception gives the occult interpretation of the subject, stating that the white corpuscles are the product of the desire body, whose nature is to harden whatever it contacts. The desire body, having invaded the realm of the vital body, has gained control of the spleen and makes white blood corpuscles therein. These enter the blood stream and are distributed all over the body.

When a person yields to anger, the emotional force generated increases the blood flow, which enlarges the veins and arteries and opens the way for the passage of the white corpuscles through their walls into the tissues of the body where they become centers of crystallization. These crystallized centers form a base for disease, and also hasten the process of old age which result is the decrepitude and disintegration of the physical body.

Service builds the soul body, the glorious "wedding garment" without which no man can enter into the kingdom of the heavens, occultly termed the "New Galilee"; and it does not matter whether we are aware of what is going on as long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, its light will teach him or her about the Mysteries without the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner wisdom will be opened and the way to the Temple shown. —MAX HEINDEL



Scorpio and Emotional Health

A. J. HAWORTH, D. C.

THE sign Scorpio began to play an important role in the evolution of mankind after the planet Mars was differentiated in the third part of the Atlantean Epoch. The Lucifer Spirits from Mars commenced activity by influence on the budding mind of man, which at that time was able to employ cunning—a step above the brute force of the previous period. As stated in the *Cosmo-Conception*:

“The mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body; the faculty of Cunning resulted and was the cause of all the wickedness of the middle third of the Atlantean Epoch.”

We note, too, that Scorpio denotes the esoteric doctrine of the priesthood of Atlantis—the priesthood who were the guardians of the Atlantean Mystery School. Today it also symbolizes the secret forces of Nature in astrological terms.

Now we may better see, perhaps, how cunning is tied in with and deeply rooted in the Mars-Moon-ruled desire body. We may also see how Scorpio has to do with the mind, as well as with the emotions. Furthermore, Mars rules the

left side of the brain. Since cunning is an aid to desire, it has been and is no easy task to transmute cunning into reason.

The Scorpio personality will not submit to impositions and will stand firmly for what he considers his rights. At the same time he may be hard on the other fellow. He has in his tongue the sting of the Scorpion's tail, at the same time that he has the bravery of a martyr in battle—always with a cool, sharp mind. The other polarity of Scorpio shows the eagle soaring to great heights, eager to sacrifice for the benefit of others. He is the typical Dr. Jekyll and Mr. Hyde.

The body of the Scorpio native is rugged and on the short side, with a Taurus “bull neck.” The nose is large, heavy, and hooked like the eagle. The brows are heavy, the eyes dark and sharp like the eagle's. A heavy, square jaw indicates determination; the face is angular and murky.

If the Sun is also in this sign the native will be apt to show the higher side and take a great interest in mystic and occult studies. The Mars nature wants action, not simply devotional exercises. Though he may go far in metaphysics, he will have trouble with the material Mars and find his desire nature a constant problem. In his favor we find hon-

esty, executive ability, hard work along constructive lines. However, after gaining some power he may suddenly make improper use of it by dictatorship. His temper is the force which brings most destruction materially, and passion or sex perversion goes hand in hand on the negative side.

The Scorpio body will stand a lot of abuse—if it is not destroyed by accident, war, personal scrimmage, or alcohol! Parts of the body most susceptible to disease are: the large colon, bladder, genitals, urethra, prostate gland, sigmoid flexure (the last turn of the descending colon as it enters the rectum), nasal bone, pubic bone, red coloring matter in the blood.

With Mars in the picture we find problems also with iron in the blood, motor nerves, muscular movements, left cerebral hemisphere (in brain), and rectum. Aspects to Mars of course indicate the severity and exact nature of affliction.

Venus in Scorpio is a difficult vibration to handle, for the love ray of Venus blends with the martial fire of passion, resulting in an exaggerated sexual desire. This of course will undermine the constitution if not held under control, so that loss of vitality and a systemic breakdown may follow. A love for luxury and a jealous disposition are apt to undermine the emotional health and reflect imbalances in the dense body. Specifically, an afflicted Venus in Scorpio gives a tendency to varicocele, venereal diseases, uterine prolapsis or tumors, painful menstruation, and by reflex action in Taurus, throat affections.

Mercury rules the concrete mind, and when posited in Scorpio gives a quick wit and a sharp tongue. If afflicted, the nature is apt to be quarrelsome and skeptical, traits which will at some time manifest in imbalances in the body. Mercury also rules the right cerebral hemisphere, the vocal cords, and the sensory nerves. If afflicted in Scorpio, there will be a **tendency toward pains in bladder and**

genitals, menstrual trouble, and by reflex action in Taurus, hoarseness, deafness, or stuttering.

The Moon, having rulership over the stomach, the lymphatics and the sympathetic nervous system, the synovial fluid, the ovaries and uterus, will, when afflicted, give disturbances in these fields of the human organism. When afflicted in Scorpio, the lunar influence is apt to



manifest in bladder troubles, hydrocele, and disturbed menses.

Saturn, the planet of obstruction, crystallization, and atrophy, rules the teeth, skin, and gall bladder. In Scorpio it may block metabolism in the parts of the body ruled by it, and if afflicted will give trouble with the marriage partner, and consequent suffering from the nervous system. Saturn in Scorpio also gives a tendency to sterility, suppression of the menses, structure, piles, constipation, and by reflex action there may be hoarseness, nasal catarrh, and other throat affections. A well aspected Saturn in Scorpio contributes toward good health, long life, and interest in the occult.

Jupiter's great center of activity is the liver, where, from the waste products of the portal blood stream, he forms gly-

cogen. In this organ also is the great central vortex of the desire body, so that a well-functioning liver makes one bubble with love of life and a readiness to serve any one at any time, even at his own sacrifice. An afflicted Jupiter in Scorpio gives a tendency toward uterine tumors, enlarged prostate gland, dropsy, urethral abscess, hydraemia, and by reflex action in Taurus, nosebleed and apoplexy. When the negative side of Jupiter is in evidence in a chart, the native will have to fight against self-indulgence, particularly an appetite for rich foods which require the action of the liver to dispose of properly.

The planet Uranus, ruling the pituitary body, has a great deal to do with the all-important process of assimilation. When afflicted in Scorpio it can result in erratic assimilative conditions that manifest in parts of the body ruled by this sign. It gives a tendency toward abortions, miscarriages, and venereal disease; by reflex action from Taurus there may be spasms, hiccup, hysteria, or St. Vitus dance. Fortunately, Uranus in Scorpio tends to strengthen the will, so that the native may, if he tries, successfully cope with the inner traits he has developed as shown by this position.

A well-aspected Neptune in Scorpio inclines one to delve into the secrets of Nature, and also gives inspirational perception beyond the realm of reason. This can be of very substantial help in coping with disease. An afflicted Neptune in Scorpio, however, tends toward sensuality, temper, and a craving for drink or drugs. Neptune works upon the nervous system and rules the spinal canal, and its negative effects seem to be of a restricting or shriveling nature.

To summarize: the basic interests of Scorpio are the secret forces of nature, surgery, healing power, magic, military affairs, and sex. The positively polarized Scorpio native, using the latent talents (as shown by the good aspects), will work for regeneration with courage and

resourcefulness. He will have much natural ability to make secret investigations. The less developed type is apt to cause much discord, internal and external, and misuse his creative energies. He may be inclined toward wilfulness, revenge, jealousy, and a bad temper.

Temper, or emotional outbursts of any kind, cause specks of plasma to form white corpuscles in the spleen. Thus "venting the spleen," as we say, is literally a truth. The white corpuscles raise the "white count" of the blood, anemia follows, and the body is rendered much more susceptible to disease.

The metal affinity for Scorpio is iron; the stone is topaz or malachite; the color is red. The musical key note is E major, or four sharps, and when Scorpio is rising this keynote should be used to aid in bringing about body harmony.

Basic rules for Scorpio natives to give particular attention in improving and maintaining health are: bodily cleanliness; natural, wholesome food; emotional control; and constructive physical activity.

BACON ON RELIGION

(Continued from page 13)

taken to mean that Bacon was an uncritical defender of religion as the repository of truth. Indeed, he once wrote that "the greatest vicissitude of things amongst men is the vicissitude of sects and religions."

But it was Bacon's considered opinion that, for a man who thought long and deeply on such matters, there was an inescapable conclusion. This was that at the heart of the universe, as its motivating and guiding force, there stands a mysterious yet loving Deity. The reaching of such a conclusion by such a man, one committed to the belief that experience is the source of knowledge, might well be noted by those who lightly conclude that intellect must turn its back on religion. — *Oceanside Blade-Tribune*, Aug. 23, 1959



Our Everyday Speech

THE importance of cultivating a voice of creative, healing power cannot be over estimated, but it is not enough to work with the vocal equipment alone. That will produce only a hollow sound of affectation. It is the understanding heart with its deepening sympathies and broad interests that gives effective creative power to the spoken word.

Remembering that "orderly rhythmic sound is the builder of all that is . . . the creator and sustainer of all form," we realize that it is the tone of the voice — the sound — that impinges upon the whole of evolving Nature. It gives power to the spoken word to elevate the Spirit or to depress it; to stir minds to action or to fill hearts with bitterness, compassion, or joy; to create or to destroy. There is a tremendous force in the human voice for good or ill, proportioned to the feeling in the speaker.

The voice of one person, hallowed by devotion to the creative will, must needs heal and restore and build a portion of life touching not only humanity but every living creature, every plant, every mineral, every thing. The response is especially evident in the animal kingdom, adjacent to ours. It is easy to establish a very real rapport with lesser creatures when our hearts radiate the divinity of love in the words we speak.

"Words, like Nature, half reveal and half conceal the soul within," and the quality of the soul within is defined by the thoughts we entertain before it is released into speech—to create or to destroy.

"... whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Creative, healing speech must follow.

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:

October	1— 8—14—22—29
November	4—11—18—25
December	1— 8—15—23—29



Bertha Bumble and Her Fairy Ballet

PATSEY ELLIS

ONCE upon a time there was a very nice bumble bee whose name was Bertha. She had a little son whose name was Bobby, and Bobby's daddy was named Benjamin.

The Bumble family lived very happily in a cozy spot in a bumble bee colony called the Hive Apartments. Every day Bertha and Benjamin went out to gather pollen and take it from flower to flower. Little Bobby wasn't big enough to do any pollen gathering, so he went to the Honeysuckle School house to learn the A.B.C.'s of the important bee business.

One day when Bertha was gathering pollen, she went zooming down into a great big yellow rose. All of a sudden she drew back and adjusted her spectacles.

"What on earth is in this rose?" she exclaimed.

"I am in here," said a tiny voice, as a little fairy stretched herself and rubbed her wee fists in her eyes, trying to get awake.

"What on earth are you doing in here at this time of day?" asked Bertha. "Don't you know you ought to be working?"

"I don't work," replied the fairy.

"Don't work?" repeated Bertha in amazement. "Then what do you do? What kind of a fairy are you and what is your name?" Bertha's voice was shrill with disapproval as she questioned the fairy.

"My name is Willow Wings, and I'm a singing-dancing-playing kind of fairy," replied the little creature, sort of singing her answers to Bertha's questions.

Bertha could hardly speak for amazement. She had never heard of such a fairy before in her life. When she found her voice she buzzed and sputtered out these words: "You mean to tell me that you never work? You just sing and dance and play all day long?"

Willow Wings swayed gracefully against the lovely rose in which she had been sleeping as she spoke in a peculiar fairy rhythm. "Yes, we're the singing-dancing-playing people of Fairyland, and everybody loves us."

"I don't," boomed Bertha Bumble.

Willow Wings looked at her in surprise, and then the tears came into her eyes and rolled down her delicate petal pink cheeks. This of course made Bertha, who was really quite kindhearted, very sorry. She hadn't intended to hurt the little fairy's feelings, but she just didn't

like people who didn't work.

"Don't feel so bad about it, little fairy," said Bertha in a much softer voice. "I didn't mean to hurt you, but I just can't imagine people who don't work in a world where there is so much to be done. I always say if a person does not work he shouldn't eat."

Willow Wings was so surprised at hearing such an idea that she didn't know what to say. She just looked at Bertha, still a little tearful.

Bertha's buzz was gentle, but her voice was firm as she suggested to the fairy, "You come on home with me and have dinner and we'll talk things over."

So they flew until they reached the home of Bertha, Benjamin, and Bobby Bumble in the Hive Apartments.

After a delicious dinner of dew-drop soup seasoned with poppy seeds, a sage and mustard stew, and honey cakes for dessert, the Bumble family and Willow Wings sat down around the open fireplace to find out if there was any way to let Willow Wings go on singing, dancing, and playing, and yet work, too, since there was so much work to be done.

Benjamin, in a deep buzzing voice, explained to Willow Wings, "You see, Willow Wings, there are not enough of us who are willing to work, and those who are have to provide the food and other things needed by the idle ones. Such people don't seem to realize that everyone should serve as best he can."

"I've never thought of that before," replied the little fairy thoughtfully.

Bertha, who had been busily thinking all by herself, interrupted at this point with an excited little buzz, and said, "Oh, Benjamin, maybe she could put on a play, and have the fairies sing and dance for the workers."

Benjamin was silent for a moment, thinking over the suggestion, but Willow Wings' eyes glowed with happiness at the thought of being an actress and getting the other fairies to take part in a play.

"I'll get all the singing-dancing-playing fairies together and we'll plan a play with dancing and singing," she said excitedly. "We'll rehearse every twilight until everything is all ready."

And who would have believed it—but at that little dinner party at the Bumble's apartment, Willow Wings got the idea which started her life's work. The first thing she did was to get the singing-



dancing-playing fairies together and tell them just what she wanted them to do. They gathered around her under the acacia tree at twilight and she talked to them in this way:

"The bees are right when they say that we singing-dancing-playing fairies should be helping the workers by entertaining them. Look at the bees and ants, the beavers and squirrels, how hard they work all day—and we don't do anything but play. The least we could do to help would be to entertain them at night."

When the fairies fully understood, they thought it was a wonderful idea, and pretty soon Willow Wings had the boy fairies building a little theater in the woods and the girl fairies rehearsing a gorgeous ballet. By general consent they called the theater "The Bertha Bumble Playhouse."

Busy Bertha Bumble did all the advance publicity work for the theater in the woods. She could be seen almost any hour of the day tacking up her little billboards on the trees or ferns wherever the bees, ants, beavers, or other busy

people were working. These little posters read:

ALL WORKERS INVITED
TO
SPECIAL PERFORMANCE
STARRING
WILLOW WINGS AND BALLET
MOST SPECTACULAR
PRODUCTION
EVER TO BE SEEN IN
FAIRYLAND

As one busy little red ant read the billboard, he shook his head and exclaimed, "But we don't have time to be running to shows. We're tired when we finish our day's work and ready to rest."

"Of course you're tired," Bertha answered a bit sharply, "but if you'd learn to relax and enjoy the fairy dances, the next day you would feel better and could work harder."

"Maybe you're right, Mrs. Bumble," replied the ant, and it turned out that she was. Her idea became very popular and soon all the workers were enthusiastic about the fairy play. Not only the bees and ants, beavers and squirrels, but the birds, who are usually busy singing and building nests and gathering worms, all came to the little theater in the woods on the opening night.

The setting was exquisite. The stage was covered with moss, so the tripping feet of the fairies made not a sound. The colored lights were so beautiful that everyone was talking about them. Little did they know of the trouble Willow Wings had had in getting these rainbow colors of blue, yellow, pink, orange and violet.

"It's very kind of you fireflies," she had said, "to be our lights, but there's one thing more I've been thinking about. Could you make your lights colored so as to get this rainbow effect perfect?"

The leader of the fireflies said he never had heard of fireflies that gave out colored lights. They were all puzzled, and Willow Wings just didn't know what to

do. Then all of a sudden a little singing-dancing-playing fairy spoke up.

"I'll tell you what we can do, Willow Wings! Some of us fairies can hold up buttercups, bluebells, lilies, snowdrops, and other flowers, and the fireflies can give their lights from the inside of them."

There was a chorus of delighted exclamations from the fairies.

"I'll hold up a buttercup," said one.

"And I'll hold up a snowdrop," said another.

"And I'll hold up a bluebell," said a third.

Willow Wings, too, was delighted with the idea and hugged the fairies for joy. "Oh, I think that will be wonderful," she said. "Then we can have a perfect rainbow ballet."

So it was that on opening night there was such a crowd at the Bertha Bumble Playhouse that some of the latecomers, such as Mosy, the turtle, didn't get very good seats. However, all could see the beautiful colored lights flashing here and there, and hear the music.

As Bertha Bumble sat between Benjamin and Bobby watching the wonderful rainbow ballet and listening to the magnificent orchestra, made up of bull frogs, crickets, beetles, katydids, and owls, she thought of the evening that Willow Wings had first had dinner with them at the Hive Apartments.

Bertha patted little Bobby on the head and said to him, "See what your mother did that day when she found Willow Wings in the heart of a rose? Instead of letting her just go on being a play fairy, I got her started to doing some good in the world. Now, Bobby, it's time you made up your mind what you are going to do besides make honey, which every bee has to do."

Bobby shook his head, but he couldn't answer. He was too excited watching the lovely rainbow ballet. — *Rays from the Rose Cross, Oct., 1948.*

DAILY THOUGHT AND GUIDE

(Continued from page 29)

FRIDAY — November 27

“Man does not live by bread alone.”
We also live by the creative Fiat of the Lord. Let us give thanks to Him this day.

SATURDAY — November 28

If we plan this day right we will be able to utilize the varied vibrations and after a busy day hear the blessed “Well done” at eventide.

SUNDAY — November 29

This is the Sun's day and we should keep it holy. Quiet comfort for the family and prayer and thanksgiving to God is in the order of today.

MONDAY — November 30

The planets are in a benevolent mood as November bids us farewell. Our hearts are looking forward to the birth of the Christ-child as we prepare a cradle for Him.

GREEN BEANS

Cook 1 package frozen French style green beans and 1 package frozen green lima beans. Drain and combine (save liquid for soup.) Add 1 can mushroom soup, cover and let stand until ready to serve. Heat when ready to serve. If desired sprinkle shredded blanched almonds over top just before serving.

VEGETABLE SOY MILK SOUP

Dissolve 1 cup soy bean flour in 1½ cups cold water to form a creamy consistency, then add 4 cups boiling water and place in a large cooking utensil. Cook uncovered for 10 minutes. Then add 1 cup finely minced celery, ½ cup minced leek, ½ cup minced parsley, ½ cup shredded carrots, 1 teaspoon vegetable salt, 2 tablespoons butter, and continue cooking for 15 minutes.

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