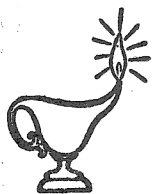


THE ROSIKRUCIAN FELLOWSHIP MAGAZINE

RAYS FROM THE ROSE CROSS

Philosophy and Astrology



FEATURES

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The Higher Law of Christ

Dickens' "Christmas Carol"

The Faculty of Intuition

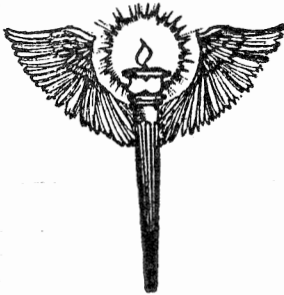
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Christmas Thoughts

The Christmas Spirit is a living reality to all who have evolved the Christ *within*.

It is a sublime fact that we are all Christs in-the-making, and the sooner we realize that we must cultivate the Christ *within* before we can perceive the Christ without, the more we shall hasten the day of our spiritual illumination.

The Christ Child within alone can guide us into the Way, the Truth and the Life.



Christmas is truly the holy season of the year, the time when the spiritual light is most easily contacted and specialized by the aspirant through deeds of mercy, love, and kindness.



Never do the bells sound as festive as when they ring out their message to the waiting world, "The Christ is born."

In the bells we have an apt symbol of Christ, the Word, for their metal tongues proclaim the gospel message of peace and good will.



The Star of Bethlehem shines each year as a mystic midnight Sun, which enters our planet at the winter solstice and radiates from the center of our globe, Life, Light, and Love, the three divine attributes.

—MAX HEINDEL



The Higher Law of Christ

ONE of the most wholly satisfying assurances to be gained from a study of Esoteric Christianity is that our ever-growing universe and everything contained therein is governed by law—wise immutable law. According to a divine plan or scheme of things was our universe created and established, and, guided by the same beneficent wisdom embodied in numerous perfectly synchronized laws, the evolutionary progress of all beings in the universe goes on apace.

It is also explained in the Western Wisdom Teachings that “the universe is divided into seven different worlds or states of matter, and that the substance of each of these worlds is amenable to laws which are practically inoperative in the others. For instance, in the Physical World, matter is subject to gravity, contraction, and expansion. In the Desire World there is neither heat nor cold, and forms levitate as easily as they gravitate. Distance and time are also governing factors of existence in the Physical World, but are almost non-existent in the Desire World.”

Furthermore, it is taught that each age has its own peculiar conditions and laws, the spiral Law of Evolution bringing about the change from one epoch to another on a higher level, with its new opportunities for expansion of the powers of the evolving Spirit. Thus laws needed for the unfoldment of consciousness in one period of time may be wholly unnecessary at a later period. Those who realize and call forth the infinite possibilities of inherent deific energy forge ahead and reach stages of consciousness where they are exempt from the laws governing the planes on a lower level.

Astronomers have accurately charted the regular orbital passage of the planets about the central Sun, and of the moons about their parent bodies. Thus we observe the action of the Law of Alternation, or Periodicity, which prevails during the present age of the rainbow or diversity, decreeing that activity and rest, ebb and flood, summer and winter, must follow each other in unbroken sequence. These laws also account for the fact that the pendulum has to swing as far to one side of a neutral point as it has swung to the other, in both the macrocosmic greater

world and in microcosmic man. The brighter the light, the deeper the shadow, and the greater the exaltation, the deeper the depression of Spirit which follows it.

So it is that the spiritual aspirant may soar to the very throne of grace times out of number and then fall to the lowest pit of despair. Pain and sorrow, joy and happiness are measures of alternation. We cannot live in one without eventually craving the other, any more than we can remain in heaven and gather experiences that are to be found only upon Earth. However, the persistent aspirant will sometime overcome the world, defy the Law of Alternation, and rise by the power of the Spirit to the Father of Spirits, free from the toils of emotion, filled with the peace that passeth all understanding.

We note the operation of the Laws of Attraction and Association when we see musicians come together in the concert hall, writers in literary groups, art lovers at art galleries, gamblers at the race tracks, drink addicts at the cocktail bar, criminals in underworld habitats, spiritual aspirants at an ashram or a Camp Farthest Out. The attractive power is intangible but ever present and potent.

These same laws, in cooperation with the Law of Rebirth, function to bring us to birth into families, communities, and countries where we have formed ties of one kind or another in previous lives on the earth plane. We meet the same Egos again so that ties of destiny may be adjusted or fulfilled. Our friends of today are those we befriended yester-life, and our enemies are those with whom we were at variance in forgotten previous lives.

The Law of Progress provides for the taking on of a better body each time the individualized Spirit returns to a new birth, and as man progresses in mental, moral, and spiritual attainment in consequence of the accumulated experiences of past lives he comes into an improved environment, or an environment that will give him the needed new opportunities. It should be remembered, however, that these laws are not blind laws. They are subject to frequent modifications determined by those great Beings, the Lords of Destiny, or Recording Angels, whose duty it is to see that each person receives exactly what he needs for his development.

But as Spirits progress in learning through experience to conquer the world, to overcome the lower self and attain self-mastery, they gain more and more latitude in regard to rebirth. A wider choice of lives is offered at each rebirth. Eventually there comes a time, for the aspirant who persists in his regenerative efforts, when all lessons have been learned and he is emancipated from the Wheel of Rebirth. Having passed through the Lesser and Greater Initiations, he may then incarnate as he chooses.

The Law of Consequence is Nature's law of justice. Under it every cause produces an effect, and every effect is the result of a cause. It decrees that whatsoever a man sows that shall he surely reap. What we are, what we have, all our good qualities are the result of our labor in the past. Thence our talents. What we lack in physical, moral, or mental accomplishment is due to the neglect of opportunities in the past,

for we have free will to choose our actions and re-actions. So it is that the Law of Consequence brings us into whatever place is best fitted or us by our previous experiences in former lives. We attract just what we merit. All experiences that come to us are exactly what we need to give us the appropriate impetus for our next step in the unfoldment of consciousness.

In the beneficent arrangement of things which makes it possible for us, by the exertion of our inherent will power, to regenerate ourselves through obedience to law and thus emancipate ourselves from it, we glimpse the wonderful love of God and His solicitude for our Welfare and progress. Always should we remember that love is higher than law, and Christ, the embodiment of the Love-Wisdom Principle, "opened up the way of repentance and reform whereby we may obtain forgiveness of sin . . . by application of a higher law, whereby we accomplish here that which would otherwise be delayed until death had forced the day of reckoning."

As taught in the Rosicrucian Teachings, the technique for obtaining forgiveness for "sin (disobedience to divine law) involves three steps. The first of these is *repentance*—recognizing our disobedience or transgression and feeling from the depth of our being a humility and contrition for our wrong doing. In thus beginning a re-conditioning of our consciousness we acknowledge our own responsibility, accepting the fact that only that which we attract by our thoughts and actions (in the present life or a past one) can come to us.

The second step is *restitution*—the making "payment" in so far as is possible to the person or persons negatively affected by us. If it be physically impossible to make this restitution, then we may rest secure in the realization that the Higher Ones read our hearts and minds and know our inmost feelings. When the sincere desire to make restitution is present, though the actual making of it be impossible, the required effect is accomplished. The third and crowning step in this spiritualization technique is *reform*. As essential as the first two steps are, they avail little unless followed by a real change in character. When the change has actually occurred, the individual partakes of the "grace" of the Christ and is no longer subject to the usual karmic results of the initial wrongdoing.

So it is that by the intense application of the power of our own inherent godhood we may, day by day, quicken the reconditioning process of our mental, emotional, and physical selves, until eventually we are liberated "into a full measure of the stature of the Sons of God—crowned with glory, honor, and immortality, and free from the power of sin, sickness, and suffering which now curtail our lives by reason of our ignorance and non-conformity to the laws of God. The divine purpose demands this emancipation, but whether it is to be accomplished by the long and tedious process of evolution or by the immensely quicker pathway of initiation depends upon whether or not we are willing to lend our cooperation."

May this Christmas Season bring a quickening within the soul of men and women everywhere so that they will strive more ardently to establish the Higher Law of Christ—the Law of Love—in their lives.

THE *Mystic* .. **L I G H T**

Dickens' "Christmas Carol"

Occultly Considered

A. S.

THIS literary gem of Charles Dickens has been a household word in the English-speaking world. There is an appeal woven into it that strikes to the heartstrings of all who are familiar with the English tradition of Christmas. In it the occult student finds much food for thought, because it reveals very clearly that Charles Dickens was familiar with the teachings of the Western Wisdom School, and it will be seasonable to consider it at this time.

The opening chapter gives the facts of the death of Marley, and the connection of Scrooge to the dead man; also great emphasis is laid on the fact that Marley is as dead as a door nail, and that Scrooge recognized and knew of his death.

Here Dickens is portraying the crystallized consciousness of the materialist, who is sunk in the vain and worthless quest for the acquisition of wealth, and who is dead to all the finer, softer promptings of the higher self.

Scrooge and Marley were the epitome of calloused greed and selfishness, and this is presented to give a vivid contrast to the living, pulsating vibration that is so marked at this particular season. It

is called the Christmas Spirit, but in reality it is the renewal of the life of the Earth, through the return of the great Christ Spirit, and this story shows its wonderful power.

Scrooge was a hard subject to impress. He reveals this in the following remark: "If I could work my will," said Scrooge indignantly, "every idiot who goes about with 'Merry Christmas' on his lips, should be boiled with his own pudding, and buried with a stake of holly through his heart. He should."

But even this hardened scoffer eventually melted under the Christ Spirit of compassion and love. His utter lack of sympathy is shown in his treatment of his clerk, his nephew, and the two men who pleaded for the poor.

His nephew proclaims his belief in Christmas in the following confession: "There are many things from which I have not profited, I dare say, Christmas among the rest. But I am sure I have always thought of Christmas-time, when it has come round, apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that, as a good time, a kind, forgiving, charitable, pleasant time; the

only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them, as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. And therefore, Uncle, though it has never put a scrap of gold or silver in my pockets, I believe that it *has* done me, and *will* do me good; and I say, God bless it."

In this is proclaimed the influence of the Christ Spirit in promoting the Brotherhood of Man.

Scrooge's state of consciousness is shown by his surroundings, his office and gloomy living quarters.

The awakening starts when Scrooge beholds Marley's face on the door in the place of the big door knocker. This stirred him considerably, but he scoffed at it.

Later in the evening he is again startled by psychic happenings, or ghosts, as common parlance has it. Into the description of Marley's ghost Dickens weaves the occult facts of life after death. Scrooge sees Marley as he was in life except that his body is transparent, and the buttons on the back of his coat can be plainly seen through the body. The narrative goes on, showing how Marley has a chain round his waist, and it winds round and hangs like a tail; also it is made of cash boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel, and all these are hanging on him, an awful reminder of the things of dross that he worshipped in life.

What we cling to in life, clings to us after death, be it good or ill!

Scrooge, trembling, addresses the ghostly visitant:

"You are fettered. Tell me why."

"I wear the chain I forged in life," replied the Ghost. "I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it."

Ghostly Marley also reminds Scrooge that he has a heavy chain attached to him, but it is invisible at that time.

In advanced teachings we know that we do create conditions in the subtle substance of the Invisible Worlds, and these conditions are just as real to us there as the dense forms of the material world are here; and this truth is very graphically put by Dickens in this way. Also he knows that we have to suffer



there in consciousness until we have learned the necessary lesson through suffering and remorse.

Dickens emphasizes this in the continuing conversation of Scrooge and his visitor.

"Seven years dead," mused Scrooge, "and traveling all the time."

"The whole time," said the Ghost, "no rest, no peace. Incessant torture of remorse."

Later the phantom proceeds:

"O captive, bound and double ironed, not to know that ages of incessant labor, by immortal creatures, for this earth must pass into eternity before the good of which it is susceptible is all developed. Not to know that any Christian Spirit working kindly in its little sphere, whatever it may be, will find its mortal life

too short for its vast means of usefulness. Not to know that no space of regret can make amends for one life's opportunities unused. Yet such was I! Oh, such was I!"

This explanation is very similar to that given in *The Rosicrucian Cosmo-Conception* on page 104; the case of a miser is there used to show how the desires of earth cling to us in the after-death condition. At length these conditions drop away, and we are free to go on to other lessons that we learn in between lives, because evolution is a fact in the Invisible Worlds as it is in the visible.

After a little more conversation Marley prepares to depart, but warns Scrooge that he still has a chance to retrieve conditions he had built on the Earth plane. Also he announces that he will be visited by three Spirits who will come at certain stated times.

The spectre then departs through the window, which opens as the Ghost approaches.

It is interesting to know that Dickens was aware of the fact that Spirits in the Desire World cannot see through glass, and are not able to pass through it, so he makes the window open for Marley to pass through. By observing these details we can check up on the knowledge possessed by Dickens.

Scrooge follows to the window, and there he sees many other phantoms, who are in the same plight as Marley, all wandering about and moaning because now they want to do the good they neglected to do in the physical life.

The next step in Scrooge's experience is the advent of the first of the three Spirits.

One peculiarity about this Spirit, or "Ghost of Christmas Past" was that the figure fluctuated and changed in appearance with startling rapidity; and this coincides with the Rosicrucian Teachings relative to the conditions in the Desire World.

The Spirit insists that Scrooge come along, and they pass through the wall and start on a journey. During this journey Scrooge is taken to revisit all the scenes of his early life; this brings about the awakening of his heart, and he again experiences the feelings and emotions of his lonely youth as he views his school days, the period of apprenticeship, and his early manhood. His hopes, joys, and sorrows of a bygone day are revived. He suffers acutely when reviewing a scene with his former sweetheart, particularly the scene in which his engagement is broken. The family bliss of the wife, husband, and daughter moves him profoundly when he realizes that it is the picture of what might have been. This so upsets Scrooge that he struggles against the influence of this ghostly visitant, and he seizes the peculiar pointed cap of the Spirit and forces it down over its head.

Then Scrooge awakens and finds himself in his own room.

So it is with the Higher Self, and conscience in man. Scrooge represents the lower, selfish nature of man, which tries to put out all the higher thoughts and emotions, and stifle the voice of conscience. But the Spirit of the Christ every year permeates the Earth and fills the atmosphere with the wonderful vibrating love that penetrates and softens even the most hardened for the time being.

So the "Spirit of Christmas Past" registered a victory, for it stirred up the higher part of Scrooge and made him feel remorse.

Then came the second ghostly visitor, "The Spirit of Christmas Present," whom Scrooge finds in his living room, surrounded by all the traditional good fare of Christmas; and the Spirit was there in the midst of it like a jolly giant.

This is symbolic of the way in which the good will of Christmas expresses itself, and should be manifested in an abundance and overflowing to each and all who are in need.

Tonight Scrooge is in a chastened mood and tells the Phantom so.

"Spirit," said Scrooge submissively, "conduct me where you will. I went forth last night on compulsion, and I learned a lesson which is working now. Tonight, if you have aught to teach me, let me profit by it."

Here is the awakening of the Higher Self. Scrooge is willing to listen and learn.

The Spirit takes Scrooge and shows him the poor common people, all struggling to take part in the Christmas festivities, the Spirit evincing very intense interest in their affairs, and radiating harmony and good will over them from its magic touch as it passed.

The home of Bob Cratchit, Scrooge's poor overworked clerk, is the first place visited, and although poor, it is clean and scintillating with love and family happiness. The kindly Spirit who is Scrooge's guide, blesses Bob Cratchit's humble dwelling. Then Scrooge sees how Bob and his family enter into the true spirit of Christmas; he sees all the children and the wife, who is making a brave showing on the miserable pittance that Scrooge allows Bob Cratchit as a weekly wage. He sees Tiny Tim, the little cripple who has such a brave soul in his tiny hampered form, and whom all the family love dearly. The interest of Scrooge is aroused by the little crippled child, and he asks if Tiny Tim will live.

"I see a vacant seat," replied the Ghost, "in the poor chimney corner, and a crutch without an owner, carefully preserved. If these shadows remain unaltered by the Future, the child will die."

Here Scrooge, in an agony of remorse, remembering the beggarly wages he paid the father, pleaded that the child might live.

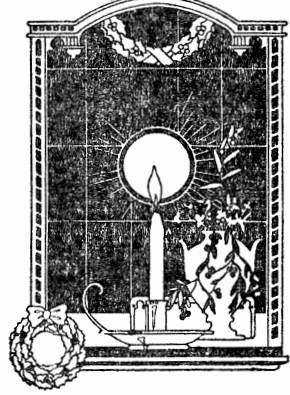
Occultly it is known that before anything happens in the physical world, an archetype is formed in the substance of the higher world; this can be seen with

the sight of that world. But this archetype can be altered under certain conditions, and Dickens knew this phase of occult law.

In Scrooge's grief about Tiny Tim we see the influence of the Christmas Spirit working upon greed and selfishness, and the awakening of the higher nature that manifests in compassion and good will.

Then the Spirit took Scrooge to see other scenes of the celebration of Christmas, and he saw that men did have a kinder and more tolerant spirit to each

Merry Christmas



other at this holy season. He saw his nephew having a good time with his friend, and he even had a kind thought for his miserly uncle.

Scrooge and the Ghost then pass on, and the latter shows Scrooge two poor wretched children who are named "Ignorance" and "Want." The Ghost proclaims the wretched creatures to be the children of Man. At this "The Ghost of Christmas Present," vanishes.

But Scrooge is not yet through with ghosts, because true to Marley's prophecy, the third and last appears — a hooded, draped, and solemn phantom: "The Ghost of Christmas Yet to Come."

This last visitant takes Scrooge to the city, and he there hears a group of men

(Continued on page 20)

I Am No Island

JOHN BREWSTER SMITH

(Conclusion)

THE lights were dim in the corridor when they got off. Down at the end was the nurse's station, lit brilliantly from above. Standing behind the desk was Mrs. Bartlett, the eleven-to eleven shift floor nurse. She was talking to the three-to-eleven nurse who was putting things in order at the end of her shift.

Soon the three-to-eleven nurse finished up her last minute tasks and they all went into the floor lounge for the nightly ritual of report. The three-to-eleven nurse went hurriedly down the list of patients.

"Mr. Cardwell is fine. He's due for discharge tomorrow. Mr. Byrd is still okay. Mrs. Murrow in eight-ten went to surgery today for a lumbar laminectomy. She has a special nurse on tonight, but seems to be doing fine." She went on down the list. "Eight-twenty, Mr. Wendell," she said. "He's still alive, but so help me, I don't know why. He just lies in there day after day, under that oxygen tent, in a coma. It would sure be a fine blessing to that man and his wife if he would just go ahead and die."

"Yes, it's a shame that it has to be like that," Mrs. Bartlett said. "That little woman surely has a hard time of it, staying in there with him all the time. and not being able to afford any nurses to help. She's a brave little woman."

"Well," the three-to-eleven nurse said as she got up, "I guess that's it for report tonight. I'm going home." They said goodnight and she left.

Mrs. Bartlett, Minnie and Johnny went out to the desk to get ready for the night's work. Mrs. Bartlett started preparing her midnight medications while Johnny and Minnie began to write open-

ing notations on the patients' charts. They worked in silence for a time. Then Mrs. Bartlett went off with a tray of syringes, and Johnny and Minnie were left alone.

"It's too bad about Mr. Wendell, isn't it?" Johnny remarked absently as he wrote on a chart.

"Yes, but in a way he's been pretty lucky, you know, to have a wife there to take care of him."

"Yes," Johnny agreed, "but it almost doesn't seem fair to her, having to go through all she's going through."

"Maybe not," Minnie answered, "but things seem to go that way."

"I wonder how much longer he'll last. He can't get well."

"You can't tell about that. You just have to wait."

"What exactly is wrong with Mr. Wendell. anyhow?" Johnny asked.

"Just about everything that can be, I guess," Minnie replied. "He had a stroke a while back, then some sort of artery disease that they operated for. Now he's got pneumonia and all kinds of complications. He's been real sick for about two years."

"It just doesn't seem right for somebody to have to suffer that long before, he goes."

"Well, some people say that pain and trouble come because you haven't lived right," said Minnie.

"But his wife — look at what she's been through, for no reason at all."

"I wouldn't say for no reason, Johnny."

"But how can you justify it?" Johnny asked.

Minnie continued working with her charts as she answered. "Well, there must be a law of justice—some call it the Law of Consequence. According to that we reap as we sow."

"But many people seem to have more trouble than seems justified from what they've done. Take Mr. Wendell — he surely hasn't been so wicked."

"Perhaps, Johnny, we've lived before, as many people believe," ventured Minnie.

"H-m-m. I think I've read about that somewhere, but I'm not sure I can accept it. Sounds sort of reasonable though."

Johnny finished up the chart he was working on and glanced down the corridor toward Mr. Wendell's room. "I think I'll run down to the room and see if they need anything," he said to Minnie. "She's so good about not asking until she absolutely has to."

"Yeah, that's a good idea." Minnie agreed.

Johnny opened the door to No. 820 and looked inside. Mrs. Wendell was sitting in a chair against the wall, watching the bed. The oxygen tent was going, making its constant hum, and the intravenous bottle was dripping into the tube taped into the thin arm, so regularly, so precisely, that one could almost hear it. That intravenous bottle was always going; so was the oxygen tent

It would drive me crazy to be in there all that time, never knowing when he might die, just listening to that oxygen tent, and watching that I.V. bottle drip, Johnny thought. *I don't know how she does it.*

Mr. Wendell was a little man, about forty, dried up from disease, on the point of death. His face, now covered with a two-weeks growth of beard, looked tortured, but kind. *Here I've been helping to take care of him for over two weeks,* Johnny thought, *and I've never said so much as a word to him, yet I feel that I know him.*

"Hello, Mrs. Wendell," Johnny greeted her. "I just stopped to see if there was anything I could do."

"Thanks, Johnny," Mrs. Wendell smiled. She called everybody on the floor by name. "I guess I don't need anything right now. I'll call you if I do."

"Be sure to, Mrs. Wendell, if you need anything at all," Johnny said. "We're here to help you, you know."

"Thanks a lot, Johnny," she said.

"Well, good night."

"Good night, Johnny."

Johnny went back to the desk. "He surely does look bad," he said to Minnie. "I guess there's nothing else to be done, though."

"No, I guess not."

"You know," he looked pensive. "it's good to work with people like the Wendells. Every time I go in there I just feel real fine about it, even when I have to do something messy like cleaning the bed. I can't exactly explain it, but I think it may be the thing that makes me like the hospital."

"You're right, Johnny. It does make you feel good, somehow, especially when the people are so nice, and need help, like the Wendells. It's a fine thing."

They worked on the charts for a while, and presently Mrs. Bartlett came back with the tray of empty syringes. She removed the needles and put them in the bowl to be sterilized. Then she washed her hands. Mrs. Bartlett was always washing her hands. She glanced up at the call-light board.

"Mrs. Wendell has the light on," she said.

"She never puts it on unless she needs something bad," Minnie remarked, putting down her chart. "I guess I'd better go down and see what she wants."

"I'll go," Mrs. Bartlett said, "you're busy," and she went off down the corridor.

She had been in the room only a few moments when the red emergency light flashed on. Minnie was on her feet in an

instant. "This may be it, Johnny." They both hurried down the corridor into the room.

Mrs. Bartlett was on one side of the bed and Mrs. Wendell on the other. Mrs. Bartlett had her head beneath the oxygen tent, working deftly with a suction tube trying to remove an obstruction to Mr. Wendell's breathing. She pushed the plastic suction catheter gently, but firmly up his nose, twisting, probing. Then she pushed it down his throat, then into the opening cut into his neck for the tracheal breathing tube. The suction pump whirred and sputtered as it shot greyish-orange mucus into the refuse bottle. Mr. Wendell's body convulsed at long intervals as if making giant efforts to begin breathing again. The beat of his heart could be seen faintly stirring the white bed sheet. His skin became livid, then blue.

Mrs. Wendell was bending over the bed with tears streaming down her face. "Not yet, God. Please not yet. Just a little bit longer, God," she whispered in a muffled voice. Then suddenly she collapsed and fell with a dull thump to the floor.

Mrs. Bartlett kept working away. Minnie went over and picked Mrs. Wendell up and laid her in the chair against the wall. "Get on the phone, Johnny, and call a resident doctor down here quick," Mrs. Bartlett said.

Johnny ran out the door and down to the desk and called. The resident doctor said he would be there right away. He went back into the room. Mr. Wendell's face was quite white now, and the tortured expression was gone, although his eyes were wide open. Mrs. Bartlett stood beside the bed, and Minnie stood beside Mrs. Wendell.

The resident doctor came, and after a few moments pronounced Mr. Wendell dead. He looked at Mrs. Wendell who had come to again and was sobbing softly.

"You've had a hard time," he said. "I'll give you something, and you can

rest a while." He ordered the medication for Mrs. Wendell and left.

"I'm so glad," she said brokenly. "that I was here. Even if he didn't know it, I'm so glad. I wouldn't have had anybody else take care of him. It makes it so much easier on me now."

* * *

The body had been taken to the morgue, and Johnny and Minnie were back at the desk talking. "Minnie," Johnny said, "if there was somebody willing to help you to do something that you wanted to do awfully bad, would you let them help you, even if it wasn't their place or their responsibility to help you, even if you knew it might be a little hard on them?"

"Well, Johnny, I don't know how you can say whose responsibility it is to help who. I guess everybody helps everybody else in this world, if they're any good at all."

"Minnie, I want to go back to the University so bad that I can taste it. My aunt will help me: she offered to, but I was too stubborn—too proud maybe—to accept it. Well, I've learned something tonight. I'm not stubborn now. I'm going to let her help me—and maybe some day I can—well,—kind of pass that help along to somebody else. I can see now that that's the only way anybody ever makes it in this world. We are really all one; each dependent on the rest and only through helping each other can we ever really attain. Minnie, I'm going to go back to college with the full awakening that I'm now better able to serve humanity and accept the help of others after seeing the drama of love and service enacted here at the hospital."

"Good, Johnny. You ought never to be too proud to take good honest help. Pride's nice, but it's not worth anything on the going market. You may even help me sometime—who knows? I've got no pride, that's for sure!"

"Sure, Minnie. Any time, any time at all."

MAX HEINDEL'S MESSAGE

Taken from His Writings

Freemasonry and Catholicism

(SEVENTH INSTALLMENT)



The Mystery of Melchisedec

AMONG all the characters mentioned in the Bible none is more mysterious than Melchisedec; said to be without father, mother, or earthly kin, and holding the dual office of king and priest. Paul in his epistle to the Hebrews gives us most information showing the connection between Christ and Melchisedec, both of them Kings and High Priests, but of different dispensations.

“God who at sundry times and in divers manners spake in times past unto the fathers by the Prophets has in these last days spoken unto us by His Son whom He has appointed heir of all things, by whom also He made the worlds. * * * No man taketh this honor unto himself but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a High Priest, but He that said unto Him ‘Thou art my Son, today have I begotten Thee.’ As He saith also in another place, Thou art a Priest for The Age after the order of Melchisedec, who in the day of His flesh when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death and was heard in that He feared though He were a son, yet learned He obedience by the things He suffered; and being made perfect, He

became author of eternal salvation unto all that obey Him; called of God a High Priest after the order of Melchisedec, of whom we have many things to say and hard to be uttered. * * * For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of kings and blessed him; to whom also Abraham gave a tenth part of all, first being by interpretation king of righteousness and after that also king of Salem, which is king of peace; without father, without mother, without ancestors, having neither beginning of days nor end of life but made like unto the Son of God, abideth a priest continually. * * * And here men that die (the Levites) receive tithes, but there he receiveth them of whom it is witnessed that He liveth. * * * If, therefore, perfection were by the law and its priesthood what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron? * * * For it is evident that our Lord sprang out of Judah of which tribe Moses spake nothing concerning the priesthood. And it is yet far more evident for that after the similitude of Melchisedec there ariseth another priest who is made not after the law of carnal commandments but after the power of an endless life, for he testifies ‘Thou art a priest for The Age, after the order of Melchisedec.’ * * * By so much was Jesus made the surety of a better testa-

ment; * * * because He continueth ever and has an Age lasting priesthood; * * * for the law maketh men High Priests who have infirmities, but the Word of God which was since the law, maketh the Son who is consecrated for evermore. Now of the things which we have spoken this is the sum; we have such a High Priest who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary and of the true tabernacle, which the Lord made and not man. * * *

Almost all things are by the law purged with blood, and without the shedding of blood there is no remission; it was therefore necessary that the pattern of things in the heavens should be purified with these, but the heavenly things themselves were better sacrifices than these, for Christ is not entered into the holy place made with hands which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us; * * * and now has He obtained a more excellent ministry by how much also He is mediator of a better covenant which was established upon better promises; for if the first covenant had been perfect then there should be no place for a second. But finding fault with the old He saith 'Behold the days come when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of the land of Egypt. because they continued not in my covenant, and I regarded them not,' saith the Lord. * * * For this is the covenant that I will make to the House of Israel after those days, saith the Lord. *'I will put my laws into their minds and write them in their hearts, and I will be to them a God and they shall be to me a people and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest.'* "

The foregoing quotations from Paul's Epistle to the Hebrews are not found there consecutively as here arranged. It is necessary to piece the Bible narrative together intelligently so that we may obtain an outline of the future development which has been sketched out by the divine Hierarchs to constitute our evolution. Comprehension of this plan is essential to the correct understanding of the cosmic relationship of Freemasonry and Catholicism. It is also necessary to appreciate fully the purpose of the Molten Sea and to learn how intelligently to make this wonderful alloy. As Paul says, these things are hard to say, but we shall make an attempt to present the mystery of Melchisedec and the Molten Sea in plain language so that we may aid in the expressed purpose of the Bible to enlighten all men, that all shall know from the least to the greatest what is the purpose of evolution, and thus give them a chance to align themselves with the trend of cosmic events.

To understand the mystery of Melchisedec we must revert to the earlier epochs of man's stay upon the earth during the age called the Hyperborean Epoch. The earth was then in an extremely heated condition. Man-in-the-making was then double sexed, male-female, like so many of our present plants, and he also resembled the plants in being inert and lacking in desire and aspiration. At that time man was the tractable ward of the Divine Hierarchs who guided him physically. these being darkly referred to in the Bible as "Kings of Edom." Later, during the Lemurian Epoch, when the body of man had crystallized and condensed somewhat more, mankind was divided into sexes physically.

(To be continued)

Cleansing the blood from egoism is the mystery of Golgotha.

—MAX HEINDEL

WESTERN WISDOM BIBLE STUDY

Revealing the Hidden Mysteries

Fear them not therefore: for there is nothing covered that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. Matt. 10:26, 27.

And he said unto them, Is a candle brought to be put under a bushel, or under a bed and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad. If any man have ears to hear, let him hear. Mark 4:21-23.

No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

Luke 8:16-18.

These three quotations from the three synoptic Gospels illustrate how three separate personalities reacted to the same thought. How very important it is for each one of us to make our own contacts with universal truth, not relying on an intermediary, because the revelations of a second person will, of necessity, be colored by his own personal needs and limitations.

Matthew, accustomed to working directly with people, would shout his glad tidings from the housetops. For him that was the best way to tell others of the mysteries that had been revealed to him. He knew from experience the deep need men had for the light, and the equally deep need, when once found, to express it. Yet we are reminded of what an Indian sage said to the eminent American religionist, E. Stanley Jones, when he was in India on a mission: "What the American people do speaks so loudly that

I cannot hear what you are saying," so the phrase "preach from the housetops" must not be taken too literally.

Mark also had had a mystery revealed to him. Until the time of the Crucifixion when the veil of the Temple was rent, only those who had been chosen and had undergone rigorous training were eligible for initiation into the "Mysteries." John the Baptist is a good illustration of the old type of those men who, through ascetic discipline, had prepared themselves for baptism. But now there were enough people spiritually advanced so that the way to spiritual unfoldment could be proclaimed openly—but only to those who had "ears" and could understand. From now on the great Christ Spirit would control this planet and He would put His teachings into the heart of everyone. He would "hide" it there, and they, through their actions, would manifest them openly. One need not be clairvoyant to look into men's faces and tell which one loves his neighbor, and which one hates his. If a man loves money he surrounds himself with it and the things it buys; his every thought is concentrated on how to get it, to spend it, or to hoard it. If a man is genuinely interested in others he does not need to shout it from the housetops, all people love and trust him and flock to him. Truly we acknowledge the Christ's love or lack of it in our every action.

But illumination comes only to those who have disciplined themselves just as rigorously as John the Baptist had, and have opened their "ears." Christ has chosen all to be initiated and has pointed out the path, but we must learn to walk on that path alone.

(Continued on page 34)



The Faculty of Intuition

E. B.

INTUITION—our winged inner sense, the magical perceptive power by which a human after many, many lives of conscious regeneration, purification, and simplification, is able to effect an instantaneous realization of spiritual fact or law inherent in any expression of phenomena, experience, or relationship. The presence of this perceptive power or faculty in the consciousness of a human is evidence of his dedicated pursuance of truth and dedicated endeavor to spiritualize his autonomy (self-rulership) through Love.

Egos who have evolved this faculty have appeared in many places throughout human history, but they are now incarnating in greater numbers than ever before. These persons, in degree, represent a vanguard in the evolutionary preparation for the New Age; they bring in from their developments in past lives the evidence of the potential of Intuition possessed by all humans and which all humans are eventually to develop and express. The present expansion in scientific exploration and invention externalizes this "New Age advent" because the human's ability to invent mechanisms and instruments is based largely on intuitive perception of principles.

Consider for a moment that mechanism which most perfectly externalizes the intuitive faculty: the electronic calcula-

tor. This mechanism produces, almost instantly, the accurate solution of mathematical combinations and problems so complicated that highly trained people require hours to solve them. Recognize, by correspondence, that human intuition in action is based on the same power of accurate, synthesizing perception that is externalized by this fabulous machine.

The word "intuition" is directly derived from two Latin root-words which, together, mean *to look into*. By the synchronized action of our two eyes — the polarized physical expression of visual perception—we look *at* things. Even the study of an X-ray picture reveals only that aspect of the physical which is beneath the exterior surface. It is by the action of the *single eye of truthful perception*, externalized in the physical as the pituitary gland, that we "*in-to-it-ively* perceive that which is *with-in* the physical, that from which the physical proceeds. Every single mechanism ever devised by humans represents an externalization of an intuitive perception of a principle of the cosmos.

Think of the genius possessed by the human who first intuitively perceived the principle of the wheel and reproduced that principle in physical form! Or the principle of the boat, or the use of fire, or the principle of the radio, or that of motion pictures; all of these devices,

from the simplest to the most complex, were perceived as applications of cosmic principles to form and the perception, in each case, was experienced inwardly as intuitive functioning.

It has been said, and with truth, that a human cannot invent a device or mechanism the principle of which does not have correspondence with an actual or a potential faculty of the human. The converse can be state: The inner-power of humans can discover ways and means to externalize each and every principle of the cosmos which has correspondence with the human's potentialities. The old saw holds true: there is nothing new under the sun; there are only different ways to externalize what is perceived "under the Sun" and the perceiving is always some degree of intuitive action. Only the higher faculties make possible the perception of that which is "new," and of all these Intuition is the one which most directly gives evidence of the "regeneration of the self by the Self."

One of the most perfectly pure correlations to be found in the entire realm of Astro-philosophy is that of the faculty of Intuition with the planet Uranus. There is complete correspondence in every point of this two-fold identification. Uranus is the liberative principle in the cosmos. Intuition is the most completely liberated faculty of the Ego; Uranus is the principle of synthesis, the faculty of Intuition provides the Ego with the most complete synthetic perception of things under consideration; Uranus symbolizes the purity of impersonal love. Intuition is that clear power of the Ego when it is completely free of the biases of prejudice — personal approval and disapproval. Uranus, in the realm of generic consciousness, symbolizes the perfect polaric balance of the true androgyne (man-woman). Intuition is that power of the Ego to draw on the deeply-hidden resources of knowledge and understanding derived from many past incarnations as male and as female.

Uranus, as ruler of Aquarius, symbolizes the apotheosis of the consciousness of fraternity. Intuition makes it possible for a human truly to perceive the similarities and correspondences between his own experiences and those of another human. Uranus symbolizes the Un-bound and un-binding apperception of Love. Intuition is the un-bound and un-binding apperception of truth inherent in any phase of phenomena or experience. Of all the planets in our solar system, Uranus represents that tendency to act, or to affect, with maximum speed — the transcendence of the limitations of time; Intuition acts with a speed that is designated as "timeless." When it arises in consciousness to fulfill the requirements of directed attention it "just happens," and there are not words in our language that can describe the "instantaneousness" of its action. Only the experience itself can serve to "describe" it. Intuition, as the spiritualization of love united with apperceptive power of the mind, can reveal all things, just as Love fulfills all things.

The study of a natal horoscope with regard to determining intuitive power or inclination must include a correlation of Uranus, the symbol of the faculty itself, with the mental equivalents of other planets in terms of aspect-pattern and dispositorship. All planetary points have mental equivalents, just as they have physical, astral, and spiritual equivalents. Each planetary point designates a certain "kind of thinking" because each one depicts kinds of things upon which a human's mental attention can be focused, whether it be some object in the material world, a person, an environment, an event, or a relationship.

Of the nine other planetary points, three are specifically representative of mental faculties; the other six may be understood, in terms of mental equivalents, to represent mental attributes. The three "mental faculty planets" are Moon, Mercury, and Neptune. The Moon

symbolizes the instinctual mind, the reservoir of memories from past lives, the production mechanism of the mental faculty. Mercury symbolizes the conscious mind, the correlation between the brain and the sensory perceptions by which the human gains information of the exterior world, the mental power to identify specifically, to compute, to analyze, to study, and to communicate by speech and writing. Neptune symbolizes the faculty of the *inspirational mind*; it is the special mental principle which characterizes the creative and interpretive artist; it is the subtle mental faculty by which a human receives and apprehends communication from Higher Planes.

These three planets may be considered to be the *mental triad which characterizes communicative action*: the Moon, as the instinctual mind, communicates the secrets of the past to the awareness of the present by *producing effects which correspond to the stored-up memories*. Mercury as the conscious mind, communicates the secrets of the external world to the mental awareness of the person and represents *inter-communication* between persons. Neptune, as the symbol of the inspirational mind, is the mental faculty which identifies *channelship between the relatively higher to the relatively lower*.

Referring to the trine aspect as representing the relative fulfillment of intuitive development, Moon trine Uranus identifies the intuitive awareness of *needs and their fulfillment*, the awareness of how the progress of human groups may be furthered, the "new age" consciousness of the principles of home-life, provision and protection. More than any other aspect, Moon trine Uranus is the planetary insignia of the "emancipation of women," the liberating of mass-consciousness from ignorance, prejudice, and crudeness, the electrifying reformation of the personal instinctual consciousness by internal apperception.

Mercury trine Uranus, more than any other aspect, identifies the intuitive

knowledge of the scientific genius; it is the basis, in the mental body, for that which leads to all discovery and invention. Children with this aspect very often reveal great ability in their studies at school. It is evidence of *specialized knowledge* brought over from studies and inquiries in past lives. These persons have exercised great independence of spirit in their intellectual pursuits in the past. They often reveal great ability in foreign languages, in which case the evidence is shown that in their present studies they are really recapitulating — "bringing to the surface" — much knowledge of languages gained in the past.

The Uranus-Neptune aspects have to be evaluated by correlation with the entire chart. These aspects are cyclic or "epochal" in nature and only by a careful analysis and synthesis with the basic tendencies of the chart as a whole can the predominance of *intuitive* or *inspirational* mental abilities be determined. All humans who come in with the aspect of Uranus trine Neptune comprise a group who are, in a general sense, more attuned to the effects of higher forces. They, as a universal group, represent a cyclic emphasis of *relatively* progressive and spiritualizing consciousness.

The most highly evolved of these people—regardless of historical timing of incarnation—make a great contribution, through their *revelatory* and *inspirational* powers, to the progress of the race. Those highly developed ones who come in when Uranus is square or opposition Neptune are *evolutionary transposers*, their timing of incarnation brings them in when *dissolution of that which is outmoded and crystallized is needed by the race*. These timings are always characterized by conditions of upheaval, revolution, terrific tension and conflict, but the *Uranus factor* of the highly-evolved persons identifies them as "workers for the future." They have the *apperception of that which is to be* and, having intuitive enlightenment, they work to initiate those

steps, methods, and procedures which will result in the new manifestations which characterize the future.

There are three other planets which, when correlated to Uranus, represent marked intuitive characteristics: Jupiter, Saturn, and Venus. Uranus correlated with Jupiter or the ninth house represents the intuitive apperception possessed by the Guru, the Teacher, the spiritual-law Interpreter and, in large degree, the Healer. Uranus-trine Jupiter gives evidence of higher development of the abstract mind, the intuitive apperception of symbolism and principle. Uranus-Saturn identifies *clairaudience* and that quality of intuition which makes possible necessary reforms in the social, political, and business life of humanity. Uranus-Venus, one of the insignia of creative or interpretative artistic genius, is intuitional apperception particularly directed toward the comprehension of relationship. Uranus trine Venus gives evidence of the power to perceive the impersonal values of relationship and the ability to respond to a very high quality of spiritual affinity in relationship; it is one of the insignia, perhaps the principal one, of "biune love" or "soul-marriage."

Considering Mars as the co-ruler of Scorpio—*action* which releases the scorpionic resources of desire-power — we may consider the aspect of Uranus trine Mars as being primarily an evidence of great capacity for action by which *intuitive tendencies are directed for the fulfillment of enterprise*. Mars "thinks" in terms of "how, what, where, when can I do." Uranus trine Mars, therefore, could well be understood to represent an intuitive perception of *right action*. If Pluto may be considered as the planetary ruler of Scorpio, then Uranus trine Pluto indicates the intuitive faculty to be "backed up" by an enormous resource of desire-power and emotional force. This aspect is one which could be understood to be a "planetary insignia" of a magician—black or white. In the chart

of a highly evolved, spiritually-minded human, Uranus trine Pluto could represent one whose *reformative power* is tremendous, both as regards his own personal regeneration and the power he may direct toward regenerating or transforming another individual or society at large. Externalized, this aspect could be thought of as the explosion of the first atomic bomb, opening up a new era in human experience regarding the knowledge and use of newly-perceived octaves of power.

Regarding Uranus and Sun we will give special consideration because the Great Astrological Mandala (the twelve-housed wheel, Aries Ascendant, the planets in the signs and houses of their dignity) gives us the clue to the essential evolutionary root and spiritual meaning of the faculty of Intuition, as a potential possessed by all humans. The Great Astrological Mandala is the *abstract astrological significance of earthian humanity*, and any point of faculty or experience which humans have in common can be studied from this design. Create a copy of the Great Astrological Mandala, intensify the diameter Leo-Aquarius, draw straight lines connecting the cusps Leo-Aries and Aquarius-Scorpio.

No sign of the zodiac can be fully comprehended without a consideration of its opposite, just as two humans of opposite sex become aware of their subjective polarity by intimate relationship in strong magnetic attraction. To "know Aquarius" we have also to "know Leo," the fire-sign ruled by the Sun, symbol of *will, purpose, radiation, and individual autonomy*. If the Sun is the *radiation of love*, Uranus is the *liberative, transforming quality of love-radiation*; if the Sun is the *power of the Mind*, Uranus is that form of *individualism* by which *independence of thought* has been evolved; if the Sun is the potential of *Mastery*, Uranus is that potential realized in and through all relationships by an increasing spiritualization and regeneration of

the emotional nature. Aquarius, as spiritualized love, polarizes and "redeems" the egotistical love of unevolved Leo; Aquarius, through its ruler, Uranus, as intuition, polarizes and redeems the "self-centered" mind of unevolved Leo. When Sun and Uranus are considered in their exaltations — Aries and Scorpio respectively — we see the symbolic apotheosis of the human as a *Son of God* and the human's potential to realize his spiritual identity through *internal regeneration*, the "divine magic," the "creative alchemy," the transmutation by which the dross of the personal Ego is transformed into the White Light of the Spiritual Being.

The unequivocal pursuit of Truth, the self-directed discipline and refinement of emotional and mental faculties, the expansion of Love-power through impersonalization, and the ever-more-clarified realization of true spiritual identity are seen to be the steps by which the Master Power of Intuition is focalized, evolved, and perfected in human consciousness. The astrologer looks *at* the symbols and numbers of a horoscope, but he *intuitively looks into the chart to apprehend the truths of the person's consciousness*. Astrological study for serviceable use and human enlightenment is one of the principle modes by which the Faculty of Intuition is developed in the human being. — *Rays from the Rose Cross*,

December, 1954

DICKENS' CHRISTMAS CAROL

(Continued from page 9)

discussing his own death in a flippant way and wondering what he has done with his money. Then he sees the laundress and the charwoman who have pilfered what they can from his house and are selling these articles, and they talk of him with contempt and loathing, while Scrooge, unseen, listens in horror.

Then the Phantom takes him to hear what one of his poor debtors says about

his death, and once again to visit Bob Cratchit's home, where they find the family broken-hearted but trying to hide their grief.

Tiny Tim has not been able to maintain the unequal fight. If Scrooge had only given his father a living wage, then so much more could have been done for the small sufferer.

All this and more seethes through the repentant Scrooge. Then the hooded Ghost takes Scrooge to the grand finale of his spiritual awakening; he shows him his own tombstone with "Ebenezer Scrooge" on it.

In bitter repentance Scrooge entreats the Ghost to tell him that he still has a chance to make amends for the past.

"Good Spirit," he pursued, as down upon the ground he fell before it, "your nature intercedes for me and pities me. Answer me that I yet may change these shadows you have shown me, by an altered life . . . I will honor Christmas in my heart, and try and keep it all the year. I will live in the Past, Present, and Future. The Spirits of all three shall strive within me. I will not shut out the lessons that they teach. Oh, tell me I may sponge away the writing on this stone."

When the awakened Spirit in man realizes the danger of a life lived for the expression of the lower nature alone, then comes this agony of repentance.

Scrooge awakens, and joyfully recognizes that he has a chance, then he proclaims:

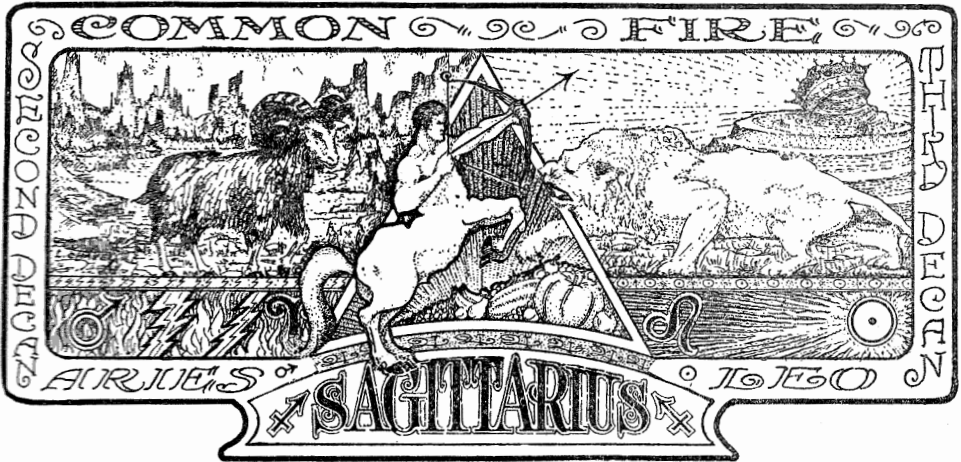
"The shadows of the things that might have been may be dispelled."

Indeed they were, for Scrooge made haste, with both hands, to make up to all those who had suffered through him, and the Christmas Carol ends triumphantly with Bob Cratchit's family, centering upon Tiny Tim who does *not* die, but concludes with his beautiful and heart-felt little doxology:

"God bless us — everyone."

—*Rays from the Rose Cross*,

December, 1933



The Children of Sagittarius, 1959

Birthdays: November 23 to December 23

SAGITTARIUS, third of the fiery triplicity, symbolizes common fire, or adaptability of spirit. Natives of this sign usually live in the shifting strata of life, happiest and thriving best when traveling or making changes in work or environment.

Jupiter, the great benefic, personifying benevolence and optimism, rules Sagittarius, and those upon whom this planet smiles are the "hail fellow well met" type. Generous and tolerant toward others, they radiate an uplifting vibration of friendliness and joviality wherever they go.

Under this double-bodied sign two classes of people are born. One, symbolized by the animal part of the centaur, is composed of roving soldiers of fortune, habitues of the race tracks and gambling halls. They are concerned chiefly with having a good time in a constantly changing scene. The moral standards are apt to be low and the nature unstable. Lacking in respect for law, these people are sometimes drawn into the less violent type of crime.

The higher type Sagittarian, represented by the human part of the centaur, aiming high with his bow of aspiration, is of a different nature. He is quite idealistic, law-abiding, trustworthy, and likely to be respected and honored for his integrity and benevolence. Orthodoxy and regard for the conventions of society are strong in the natures of these natives, but they are often strongly independent in their ideas and ways of behavior.

Many Sagittarians, endowed with a retentive memory and quick wit, are admirable conversationalists and orators, as well as capable lawyers and eloquently compelling ministers of the gospel.

All the children born during this solar month of 1959 will have Saturn sextile Neptune, and Pluto sextile Neptune, and trine Saturn. These are all powerful vibrations, favoring the worldly success that results from self-reliance, determination, and a high sense of honor. They also have a strong spiritual effect, indicating the ability to delve deeply into occult and mystical subjects and to be-

come proficient in the art and practice of them.

As the solar month opens the Sun conjuncts Mercury, continuing through the 26th. This vibratory pattern augurs well for the memory and mentality on the days when the orb of conjunction is more than three degrees.

A strongly benefic ray from the sextile of Venus to Jupiter also prevails as the solar month opens, and lasts through the 26th. It favors the accumulation of wealth, the enjoyment of all the luxuries of life, a happy marriage, social prestige, and the respect of all with whom the person comes in contact. The person is jovial, optimistic, generous, hospitable, and fond of travel. There is also talent for music.

From November 23 to 30, Mars squares Uranus, indicating a need for cultivating poise, self-control, and a tolerance of the opinions of others. While Mars is in Scorpio this aspect is especially strong, both planets then being in fixed signs. Early training of these children should stress kindness and consideration for the feelings of others, as well as emotional control.

Venus sextiles Uranus from November 24 to December 5, giving an alert mind along with quick intuitive perception. There is considerable personal magnetism and many friends are attracted. This aspect also gives a love for art, music, and poetry, and favors a happy marriage.

From November 26 to December 16 the Sun conjuncts Jupiter, an excellent indication of good health, wealth, and general happiness. There is much vitality and recuperative power, along with joviality, generosity, and kindness. Good judgment and executive ability are also possessed by these natives, so that they are well fitted to serve others.

Mercury squares Uranus from November 27 to December 10, a mental vibration that will need the persistent use of the will for its transmutation. Constant practice in mental poise, moderation in

attitude, and kindly language is what these natives will need to have in their training.

From December 6 to 21, the Sun trines Uranus, making the natives born during this period intuitive, original, inventive, and independent. They are the media for attracting and interpreting the methods of using Nature's finer forces — the pioneers. Idealistic and high-strung, these people often rise in life through the friendship of others more prominently placed in the world.

Venus sextiles Saturn from December 7 to 20, making the person faithful and true, just and methodical, trustworthy and honest. The tastes are simple, the morality unimpeachable, and honor, esteem, health, and easy circumstances come because well merited.

From December 12 to 22, Jupiter trines Uranus, giving a broad, humane disposition and a tendency to delve into the occult arts and sciences. It favors association with secret orders, and promises prosperity in life. The nature is honest, sincere, sociable, and hospitable, and benefit from influential friends in official positions is likely.

Mercury conjuncts Mars from December 15 to 22, providing much mental energy, enthusiasm, and dexterity, but how these qualities will be used will depend on other aspects to Mercury.

From December 16 to 22, Jupiter conjuncts Mars, strengthening the constitution and increasing the vitality. The earning power is good, but there is special need to strive for control of the mind, avoiding any tendency toward untruthfulness and impulsiveness.

Venus squares Uranus from December 20 to 22, suggesting a tendency toward a lack of balance and an erratic personality. High moral ideals should be stressed in bringing up these children, along with proper respect for the social conventions.

From December 3 to 21 Mars squares Pluto, a vibration that calls for persistent practice in poise and self-control for its transmutation.

Readings for Subscribers' Children

MARIE E.

Born August 24, 1945, 5:49 A.M.
Latitude 41 N., Longitude 74 W.

Signs on the cusps of the houses: ASC, Pisces 5.50; 2nd house, Aries 23; 3rd house, Taurus 24; 4th house, Gemini 17; 5th house, Cancer 8; 6th house, Leo 1.

Positions of the planets: Sun, 0.51 Virgo in 6th; Part of Fortune, 18.05 Virgo in 7th; Jupiter 29.51 Virgo in 7th; Neptune, 4.52 Libra in 7th; Moon, 13.06 Pisces in 1st; Uranus, 17.04 Gemini in 4th; Mars, 21.10 Gemini in 4th; Saturn, 20.21 Cancer in 5th; Venus, 22.50 Cancer in 5th; Pluto, 10.42 Leo in 6th; Mercury, 24.05 Leo R in 6th.

With the Sun, Moon, and three planets in common signs, and common signs on the angles, this native is exceedingly pliable and changeable. Exercise of the will and independence in thought and action should be stressed in her training, and her associates carefully selected so as to help her to direct her life according to high standards.

The Sun in the first degree of Virgo, conjunct Mercury in the 25th degree of Leo, gives a combination of the common-earth and fixed-fire influences. Since there are no aspects to strengthen the Sun, it is fortunate that the power of Leo is felt to some extent, giving more will power than would otherwise be the case. The memory and mentality are favored, and there is more warmth to the nature than would be if the native were typically Virgo in nature. The ideals should be high, embracing a desire to serve others, and the interests directed toward dietetics, nursing, etc.

Mercury sextiles Mars and Uranus in Gemini in the 4th, indicating a mind that is keen, sharp, ingenious, resourceful, original, and independent. There is a love for debate and argument, along with considerable dexterity and versatil-

ity, as well as the ability to get things done quickly and well. Talent in literature, science, and the mechanical arts is indicated.

The Moon in Pisces in the 1st house gives Marie a receptive mind and a fertile imagination, but a tendency toward self-pity and indolence at times. She is quite sensitive and apt to be very restless, so that she should strive from early years to cultivate a positive attitude and an appreciation for immediate environment. The trine of the Moon to Saturn gives stability to the mind and emotions, but its square to Uranus and Mars accentuates the need for this girl to practice patience, persistence, and self-control.

Jupiter in Virgo in the 7th conjuncts Neptune, a configuration which adds to the naturally analytical trend of the mind, giving the faculty for sifting truth from error. A happy marriage is favored, as well as all dealing with law. There is an inspirational, mystical side to the nature, and success in an occupation connected with an occult order is favored. Occult experiences are likely, and Marie is apt to be quite conscious in the invisible worlds while asleep.

The position of Uranus and Mars in the 4th house suggests considerable activity in the home, and their sextile to Mercury suggests profitable activity. The square of the two planets to the Moon, however, portends lessons to be learned in the home, particularly in relation to female relatives. The sooner she learns that she cannot run away from the lessons of life, and settles down to learning them, the more progress she will make.

Marie will enjoy changes in environment, so that she should choose a profession that will permit change and variety. As a nurse, dietician, or writer she could express her natural talents advantageously.

ARDYTH M. G.

Born November 3, 1946, 2:51 P.M.
Latitude 38 N., Longitude 122 W.

Signs on the cusps of the houses: ASC, Pisces 19.16; Aries intercepted; 2nd house, Taurus 2; 3rd house, Gemini 1; 4th house, Gemini 24; 5th house Cancer 16; 6th house, Leo 11.

Positions of the planets: Sun, 10.55 Scorpio in 8th; Mars, 27.58 Scorpio in 8th; Venus, Sagittarius 1.34 R. in 9th; Mercury, 4.07 Sagittarius in 9th; Moon, 1.20 Pisces in 12th; Uranus, 21.14 R. Gemini in 3rd; Part of Fortune, 9.41 Cancer in 4th; Saturn, 8.37 Leo in 5th; Pluto, 11.12 Leo in 6th; Neptune 9.32 intercepted in Libra in 7th; Jupiter, 8.22 Scorpio in 8th.

This chart also shows common signs on the angles. The Moon and three planets are in common signs, but the Sun and three planets are in fixed signs, giving considerable stability and strength. Since the Sun and Moon and two planets are in watery signs, and a watery sign covers the Ascendant, there is a tremendous emotional power in the make-up of this native.

The Sun in Scorpio gives an energetic, courageous, and independent nature, and the trine of the solar orb to the Moon gives an inner harmony and steadiness of purpose that will serve Ardyth well throughout her life. The Sun also conjuncts Jupiter, a vibration of vitality, friendliness, generosity, and kindness, and the position of Jupiter in Scorpio adds independence, self-reliance, and resourcefulness to the nature. However, the Sun and Jupiter square Saturn in the 5th, indicating experiences providing opportunities for soul growth through mastery of self-indulgence, selfishness, and indolence.

Mars, too, is in Scorpio, adding forcefulness to the mentality, as well as courage and ingenuity, but it increases the intensity of the desire nature so that Ardyth will need to exert her will often in mastering the lower self. Directing her energies into constructive channels will be her major problem, but heights of attainment can be hers if she will do so.

Mercury in Sagittarius turns the concrete mind toward religion and philosophy, and indicates a scorn for the shackles of convention where they interfere with freedom of thought and speech. However, Ardyth is not apt to fly into paths contrary to the commonly accepted standards of moral usage and conduct. The conjunction of Mercury with Venus gives cheerfulness and sociability, along with ability for music and poetry. The sextile to Neptune indicates a natural inclination toward the occult and all that leads toward the highest spirituality. The trine to Saturn gives depth and reasoning power to the mind, along with persistence, patience, and honesty. A fine mind has this young lady, though the square of Mercury to the Moon suggests the need for practice in concentration and memory.

The Moon in Pisces in the 12th suggests a personality rather at variance with the Scorpio side of the nature. The mind is receptive and the imagination fertile, the positive phase of which is brought out by the trine of Moon to Jupiter and Sun, but the square of Moon to Venus, Mercury, and Mars presents a challenge to Ardyth in making the most of the positive qualities of her nature indicated by the Scorpio planets and the well fortified concrete mind.

A strong attraction to the occult will influence Ardyth in selecting her vocation. She will have writing ability, which she should by all means make the most of. She will also have ability in dentistry, insurance, engineering, and credit **managing**.

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.

Writer, Milliner

MARY L. H.—Born March 19, 1919 12:05 A.M., Latitude 33 No., Longitude 97 W. Virgo resides on the cusp of the 10th house in this chart, which suggests service. writing, nutrition, and health in general. Mercury, its ruler, in Aries, conjunct Mars and trine Saturn, indicates a keen, resourceful, tactful, and profound mind, capable of success in practically any kind of mental endeavor.

The Sun in Pisces in the 4th makes no aspect except a square to Pluto in Cancer in the 7th, suggesting an interest in spiritual attainment and superphysical verities, but also a need to exert the will in reaching desired goals—in the profession or any other field.

The Sagittarian ASC, conjoined with the Dragon's Head and trine Neptune, adds to the aspirational and spiritual side of the nature, but being a common sign, emphasizes the need to exercise the will.

The Moon in Libra in the 11th sextiles Saturn and trines Pluto and Uranus, indicating many friends among advanced thinkers and public popularity — both helpful in vocational success. This configuration also strengthens the reasoning faculties and gives a love for art and music.

Venus, ruler of Libra, twenty degrees of which are in the 10th house, is in Aries in the 5th, sextile Uranus, and trine Saturn, accentuating the artistic and musical side of the nature.

This native has considerable natural writing ability, which if persistently trained could result in a high degree of accomplishment. Her artistic talents could also be used vocationally, as in millinery, beauty shop work, or illustrating.

Organist, Lawyer

BRUCE A. G.—Born April 20, 1944, 3:05 A.M., Latitude 38 N., Longitude 122 W. The fiery, aspiring sign Sagittarius covers the 10th house in this figure, and its ruler, Jupiter, is posited in Leo in the 7th, sextile Saturn in Gemini in the 5th, trine Venus in Aries in the 2nd, square Mercury in Taurus in the 3rd. This configuration suggests strength of character, along with a deep, philosophical mind, good judgment, self-reliance, and a strong sense of justice. The nature is optimistic, generous, honorable, and tolerant.

The Sun in Taurus in the 2nd sextiles Saturn, trines the Part of Fortune, and squares Pluto. This gives a basically fixed nature, but dependable, just, and honest. Earning capacity is favored, as is success in judicial or political positions.

Mercury is also in Taurus, suggesting a mind that is deliberate in action but fixed in decisions. The sextile of Mercury to Mars in Cancer in the 5th gives energy, keenness, ingenuity, and resourcefulness to the mentality, along with a fondness for debate and a good sense of humor. The square of Mercury to Jupiter and the Aquarian Ascendant warns this native to grasp opportunities when presented, and to use care in signing contracts and agreements.

The Moon in Pisces in the 1st house trines the Midheaven, but squares Saturn. The mind is receptive and the imagination fertile, but a tendency toward changeableness, dreaminess and faint-heartedness should be guarded against.

As an organist, manufacturer, lawyer, or teacher this native could use his natural abilities, in a high type of service.

Daily Thought and Guide

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

TUESDAY — December 1

As nature grows more bleak about us we look within and try to enkindle the Light of the Christ. Many planets are helping us to do our best today.

WEDNESDAY — December 2

With Solomon we ask: "Give us, O Lord, an understanding heart." The person who possesses kindly understanding of another's problem can help in many cases where a merely brilliant mind may fail.

THURSDAY — December 3

Today is a favorable day to start reading a good book. "The images of man's wits and knowledge remain in books. They generate still and cast their seeds in the minds of others."—Francis Bacon

FRIDAY — December 4

On this Venus day Jupiter and the Sun also shed their benevolent rays on the Earth. The needs of our fellowman demand our attention today.

SATURDAY — December 5

This Saturn's day it would be well to keep our peace and poise. The vibrations are mixed and if we go along on an even keel it will help us to do that which is best.

SUNDAY — December 6

When God had made the Earth and all that's in it, He rested on the seventh day. This Sunday also should be a day of rest, a day of praise and thanksgiving to Him who saw "that it was good."

MONDAY — December 7

"To everything there is a season, and a time to every purpose under the Sun. A time to be born and a time to die, a time to plant, and a time to pluck up

that which is planted." Today is a time to hold everything in an even balance.

TUESDAY — December 8

There are many opportunities for action today. However, Saturn is standing and watching so that we may learn the lessons we need to learn. Today the heart may speak, if it will.

WEDNESDAY — December 9

With the good promise of the stars today we should plan some new activities and finish old ones satisfactorily. Let us give thanks to the Giver of all good.

THURSDAY — December 10

This Jupiter day is another pleasant day when we can count our blessings. "Let your light so shine before men that they may see your good works." . . . And we know that it is God to whom the Glory belongs.

FRIDAY — December 11

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." — 2 Timothy 2:15. Today we work and pray.

SATURDAY — December 12

Today the drive of Mars and the depth of Saturn can make us accomplish many things. We realize with Emerson that: "Happiness is a perfume you cannot pour on others without getting a few drops on yourself."

SUNDAY — December 13

There is great drive and powerful incentive to action today and good use can be made of it when we remember that *service* is the highroad to spiritual fulfillment.

MONDAY — December 14

This peaceful Monday we can be content and there is no greater blessing than a contented mind. Let us store up some of this calm and peace to use on some of the more exacting days which may come.

TUESDAY — December 15

Spiritual vibrations are with us this day, therefore with all of our buying of gifts for our loved ones let us think also of the heavenly things and the gifts we can bring to the Christ-Child so soon to come.

WEDNESDAY — December 16

As the planets give us ample opportunity today we should make good use of our time. Today we can give and let us not forget that "The Lord loveth a cheerful giver."

THURSDAY — December 17

This is the day to let our love and compassion guide us. Intuition will have its power too, but "Love is the fulfilling of the law."

FRIDAY — December 18

In quiet contemplation is our strength. Much activity in small affairs and the finishing up of efforts started long ago is in order. Today also Bernard Shaw's words have a meaning: "Better keep yourself clean and bright; you are the window through which you must see the world."

SATURDAY — December 19

As the Holy Night draws nearer we remember Mary and Joseph journeying to the place where the Christ Child was to be born. "My soul doth magnify the Lord and my spirit doth rejoice in God my Saviour."

SUNDAY — December 20

This Sunday is a very special one and we will do well to join the many worshippers in the church of our choice. "And a little child shall lead them."

MONDAY — December 21

In the silence we will find peace today, otherwise we may regret the quick retort which could be erroneous. Rather let us bear one another's burdens today.

TUESDAY — December 22

This day let our constructive personality rule instead of the destructive, and let us use our energy for wholesome and good relationships as we build for the future.

WEDNESDAY — December 23

If we measure up to the tests life presents to us today our intuition will be deepened and our consciousness enriched. The road is uphill today.

THURSDAY — December 24

The preparations for a joyful festival for the family are being completed today. We trust that we all can have a little quiet time for contemplation in the evening, remembering that the shepherds watched their flocks before the angels appeared before them.

FRIDAY — December 25

"For unto us a child is born. unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, the Prince of Peace." Isaiah 9-6

SATURDAY — December 26

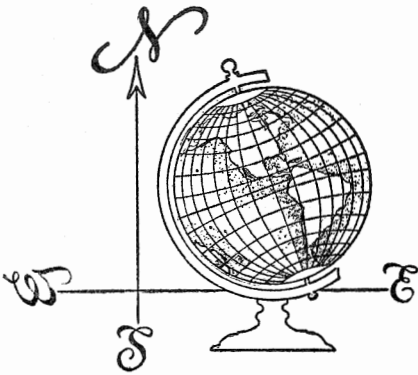
Rest and relaxation are in order today, even though there is tumultuous activity around us. Quiet contemplation will result in much that is good.

SUNDAY — December 27

The aspects of this day give impetus to every man as a builder of a temple, called his body. We are all sculptors and painters of our own flesh and blood, and any nobility begins at once to refine a man's features.

MONDAY — December 28

Benevolent vibrations from many plan-
(Continued on page 34)



MONTHLY

News
INTERPRETED

The "Great White Fleet"

Fifty-two years ago President Theodore Roosevelt sent 16 battleships off on the historic world crusade of "The Great White Fleet." Fully armed and freshly painted (all U. S. battleships were white in those days), the 1907 fleet dramatically fulfilled its mission: to impress the world with U. S. naval power and the nation's coming of age.

This week *Life* places its support behind a proposal for a "New White Fleet" with a new mission. Its ships, painted white as a sign of peace, would carry no guns at all. Instead they would sail around the world with food for the hungry, medical facilities for the sick or injured, and technicians to help under-privileged peoples improve their own lot. *Life's* editors believe the New White Fleet—first suggested by Commander Frank Manson—is a bold, imaginative idea which could harness America's productive goodwill and energies to help insure peace and combat the spread of Communism.

The fleet, as its planners envision it, would consist of six ships to start with — the hospital ship, complete with operating rooms, X-ray facilities and medical wards; the carrier, a small destroyer escort to provide coastal communities with emergency power; a cargo vessel loaded with stores of food and clothing; a transport converted into a floating technical school to help improve the local standard of living; and a supply vessel to replenish the fleet. Later on, when the fleet has become established, a seventh ship could be added with an exhibit of U. S. culture and industry.

The ships of the White Fleet would be assigned and turned over to it by the U. S. Navy. But the military connotations stop there. To be effective in many areas of the world, where a sense of nationalism or political neutralism might spoil the welcome of a foreign naval fleet, the U. S. White Fleet

must be scrupulously true to the high motives and principles behind it. A successful White Fleet could win the U. S. more real friends abroad than any other great project since the Marshall Plan.—*Life*, July 27, '59.

Ever since Benjamin Franklin and the Founding Fathers established this nation there have been those who knew that the United States was destined to be the seed race for the Sixth Epoch. This last race will inaugurate the Brotherhood of Man as taught by Christ Jesus. We have seen many expanding programs of a new One-World consciousness within the past fifty years. The Marshall Plan mentioned above, the Fulbright Exchange Scholarship Plan, the Point Four Plan, C.A.R.E., and many others, even down to sending back issues of magazines to libraries and friends in other countries, are good examples of love-in-action.

Never mind if there are small inefficiencies and duplications, this is still a very imperfect world managed by very human and imperfect people. The poor, harassed American taxpayer is much more willing to pay for such a White Fleet than to see obsolete navy vessels used as targets for atom bombs in far-off seas, or to see more food surpluses pile up to spoil or become stale.

The American citizen has been the target of much criticism from disgruntled peoples over the world who did not always understand, or perhaps could not

understand the deep altruism that is working in his heart. We think he needs encouragement in his first cautious attempts in expressing his compassion for the hungry and suffering people of other nations; so, hats off to him, and a big shove to get the "Great White Fleet" waterborn as quickly as possible.

Our World in Miniature

If in our imagination we might compress the total population of the world, now more than two and a half billion persons, into a community of one thousand persons living in a single town, the following is a picture of the contrasts we would then vividly see.

Sixty persons would represent the present U. S. population; the rest of the world would be represented by 940 persons. The 60 Americans would be receiving half of the total income of the entire community; the 940 other persons would share the remaining half.

Of the Americans in the town, 36 would be members of Christian churches; and 24 would not. In the town as a whole 330 people would be classified as Christians and 670 would not be so classified. Less than 100 in the whole community would be Protestant Christians and more than 230 would be Roman Catholics. At least 80 people in the town would be believing Communists and 370 others would be under Communist domination.

Classified as to skin color, 303 people would be white and 697 would be classified as colored. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40 years.

The 60 Americans would possess 15½ times as much goods per person as all the rest of the people. On an average they would produce 16 per cent of the town's total food cent of that and keep most of it for their supply, but would consume all but 1½ per cent own future use in expensive storage equipment. Since most of the 940 non-Americans in the community would always be hungry and never quite know when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast food reserves becomes readily apparent, particularly in view of the fact that Americans already eat 72 per cent above the maximum food requirements. Because of the cost of storing their surplus food, they could actually save money by giving away any excess food; but many would regard that as

the dangerous "give-away" program of soft headed "do-gooders."

Of the community's total supply of electric power, the 60 Americans would have 12 times as much as all the rest; 22 times as much coal; 21 times as much oil and gasoline; 50 times as much steel, and 50 times as much in general equipment of all kinds. Of the 60 Americans, the lowest income groups would be better off than the average in much of the rest of the town.

Southern California Presbyterian, 9-'59

These statistics are so illuminating that surely no one would be bored trying to imagine the reality behind the figure. The most evident thing is that it deals with materials: the Psalmist said that "the earth is the Lord's and the fullness thereof." We merely hold her fruits as stewards, and it is good to remind our selves occasionally of the duties of a good steward.

The second thing that comes to mind is the evaluation of the reasons why Americans control so much of this world's goods. According to the laws of Cause and Effect we have earned these possessions now or in a past incarnation, perhaps even at the expense of higher values, and are now being tried to prove our abilities as good stewards. But let us not grow smug in our self-satisfactions; for many of us this could be a series of "causes" which, if rightly handled, could lead on to very wonderful "effects" in all our future lives.

A third thought on this array of statistics comes when we compare it with the vast numbers of the emotionally and mentally ill among our nation. Physical hunger is as nothing compared to emotional and mental starvation. The forward looking leaders among our press, religions, and politicians are only too aware of this problem and we are well started on that battle now in America.

Let us then, most humbly, be grateful for our material blessings and be guided to continue working for a worldwide, not nationwide, fellowship in which each individual may have a chance to earn his share of this fertile earth's bounty.

Readers' QUESTIONS

The Human Mind — A Radio Instrument

Question:

Is not the mind in reality a radio receiving instrument?

Answer:

Yes, in one sense the human mind is such an instrument. That is to say, it is capable of receiving thoughts generated by others through the medium of what is generally called mental telepathy or thought transference. It is also capable of getting in contact with the thought currents from the higher spiritual regions where exist the concrete thought archetypes of all that is, bringing down knowledge from this high plane which may be utilized upon the earth in the form of inventions, etc. Getting into contact with such thought currents, however, requires the development of the mind to a high rate of vibration.

The human mind is also a broadcasting as well as a receiving instrument. It depends entirely on the active or passive state of the mind as to whether it is a transmitter or receiver. Telepathy is usually indicative of a low rate of vibration or a negative state of mind, which may be detrimental to spiritual progress if persisted in for long. This does not mean that mental telepathy cannot be made use of by highly developed individuals, for it can. It does mean, however, that the ordinary person endeavoring to practice it is likely to become negative mentally and allow many vagrant

thoughts to enter his mind, which are a positive detriment to him instead of any real value.

The Second Advent

Question:

When is Christ coming upon earth to be God's ruler for the nation He has spared to live? In all scripture time God put an end to many nations because they disobeyed His law in worshipping Him and also Christ.

Answer:

During Old Testament times Jehovah, ruler of the Race Spirits and their charges, meted out reward and punishment to the nations according to their deserts. At that time the law was based on "an eye for an eye, and a tooth for a tooth." Christ's coming inaugurated a New Dispensation during which love was to take the place of law. We are still, both individuals and nations, under the Law of Cause and Effect, of course, but we are now able to "repent, make restitution, and reform" and thus avoid future "punishment" if we will.

Just when the Christ will come again, we do not know. However, Max Heindel indicated in his writings that the Second Advent might occur when the Sun by precession goes into the sign Capricorn. He states:

"Perhaps it is even presumptuous to guess at the approximate time when the

Second Advent will take place, but the writer has the idea that, as the precessional cycles, so far as they are connected with the evolution of man, seem to commence with the Sun's entrance into Capricorn, there may be a development at that time. If that is correct, the Advent cannot take place for at least three thousand years." It should also be remembered that humanity itself, by its progress or lack of it, can hasten or delay the Second Coming. Conditions must be made propitious for Christ's appearance.

Concerning Flying Saucers

Question:

Does the Rosierucian Order know anything about the Flying Saucers, U.F.O., and the like? Who are they and what are they? There are books and magazines on the Flying Saucers by the thousand, people who say they have contacted Flying Saucer men and ridden in Flying Saucers. The maze becomes more complex by the hour. If you know anything about this that the rest of us do not know, I'd appreciate very much hearing it. One doesn't know what to believe. I have seen two of the objects myself. They were very high and looked like a shiny new dime flipping around.

Answer:

The Flying Saucers had not appeared while Max Heindel was alive, and there is nothing in his writings to give us a definite clue as to their exact nature. Those of us here have our own personal opinions, of course, in regard to the origin and nature of the Saucers, but about all we would feel justified in saying is this: We are now coming into an age when etheric vision will be possessed by humanity, and it is to be expected that we will be seeing many things hith-

erto invisible to most people. In all probability much that has been said and written about the Saucers has been based on information received through mediums. Such information cannot be depended upon, but there is always the possibility of its containing some truth. It would seem that there is too much tangible proof of the actuality of *something* that cannot be explained in the usual manner for us to believe that there is "nothing to the Saucers." Just how real they are, what they are, and where they come from will probably be revealed in time. In the meantime, let us keep an open mind at the same time that we use due discrimination in accepting all that is told about them.

Did Christ Eat Fish?

Question:

I know that Christ never ate any meat or fish in all His life. Knowing this fact, I should like to know in what way you have to explain the fact that Christ ate the Passover at the last Lord's Supper. (Luke 22:14-)

Answer:

Max Heindel gives this answer to your question: "After the Resurrection the Christ at one time appeared among His disciples while they were in a locked room. They did not recognize Him at once and did not believe that His was a material body. But the vehicle in which He appeared was the vital body of Jesus, and it was possible for Him, as for anyone else capable of functioning in that vehicle, to draw matter of the chemical region around Himself and build a perfectly tangible, dense body in a moment. In order to convince them that He was as usual, He asked for something to eat (Continued on page 34)



Sagittarian Health Clues

A. J. HAWORTH, D.C.

THE personality and dense body functioning under the common-fire sign Sagittarius is influenced by the Lords of Mind, the humanity of the Saturn Period. This ninth house sign rules the higher mind, and we find two types indicated by its symbol, the centaur: those following the promptings of the lower self and concrete mind, and those aspiring or shooting at the heavens with his bow and arrow.

If the Sagittarian is able to keep his aim high and not be thrown off his course by the animal part of his nature, the arrow will reach closer to the mark and he will benefit healthwise, also. There is a saying that natives of this sign may well take to heart: "Not failure, but low aim is crime."

It is well to study astrology from the cosmic and evolutionary point of view before we get too interested in our own charts. We should realize that the chief reason for the study is to give us the ability to associate our minds with the World of Abstract Thought, the home world of the Ego, or indwelling Spirit. Also we learn to give practical help by serving humanity through the medium of medical astrology. The practice of pondering on negative aspects in a chart so that we may pick another, or ourselves, to pieces, or of making charts for

people who want to know when the gods are to favor or hurt them, is not advised by The Rosicrucian Fellowship, nor by any other bona fide occult school.

Hence we observe only tendencies, so that we may reasonably cope with health problems. They are of course very real on this physical plane, and the healthy body is of first consideration to the occult student. The sane mind and the soft heart will come along as we purify and refine the dense body. One body generated under a sign is as good as another for making progress—the progress needed by the possessor of the body. In fact, whatever kind of body you have is sure to be the best for you as of now.

The "good time Charley" personality of the animal Sagittarian is the sporty gambler or one interested in sports. Some sports are of course inhumane and may even hint of the criminal, but the lower type native of Sagittarius is more likely to be excessively indulgent of the lower appetites rather than to be violently criminal.

The higher type Sagittarian—the human side—is interested in lofty subjects. He goes in for religion and philosophy, and is a lover of justice. He makes a good ruler or judge with the highest moral standards. Here we see Jupiter, ruler of the sign, come into his own.

Sagittarius rules the thighs and hips, the ilium, the femur (upper leg bone), the coccygeal and sacral regions of the spine, the iliac arteries and veins, and the sciatic nerves. The Sun rules the vital fluid specialized through the spleen, the heart, and the pons varolii. Hence the Sun afflicted in Sagittarius gives a tendency to sciatica, paralysis of the limbs, and by reflex action through Gemini, pulmonary disease. Plenty of fresh air and sunshine, along with moderate exercise, will be needed by these natives.

Venus, ruler of Taurus and Libra, has dominion over the throat, kidneys, thymus gland, and the venous circulation. and when afflicted in Sagittarius gives a tendency toward tumors and kindred diseases in the hips; by reflex action, bronchial and pulmonary affections may manifest.

The planet Mercury, ruler of Gemini and Virgo, also rules the right cerebral hemisphere, sensory nerves, bronchial tubes, thyroid gland, pulmonary circulation cerebro-spinal system, vital fluid in nerves, vocal cords, ears, sight, tongue, all sense perception, and the breath. When adversely aspected in Sagittarius, there are apt to be pains in the hips and thighs. By reflex action, there may be coughs, asthma, or pleurisy.

The lunar orb, ruling the sign Cancer, has dominion over the esophagus and stomach, the uterus and ovaries, the lymphatics and the sympathetic nervous system, and the synovial fluid. One who has the Moon afflicted in Sagittarius is apt to find himself tending toward blood affections, hip disease, or possibly a broken femur; by reflex action there may be asthma. Careful eating and treatments or adjustments for improved lymphatic action will be of benefit to these natives.

Saturn is considered the planet of obstruction and crystallization, and has rulership over the gall bladder, the pneumogastric nerve, the teeth and the skin. When in Sagittarius and receiving adverse directions from other planets, he

gives a tendency toward contusions of the hips and thighs, sciatica, gout, and hip disease. There may be falls or bruises injuring the hips and thighs. The cultivation of optimism and joyfulness will be of great help to these natives in maintaining health.

Jupiter, ruler of Sagittarius, also rules the liver, glycogen, adrenals, arterial circulation, blood fibrin, and the distribution and disposition of fats. Thus we often see the afflicted Jupiter-in-Sagittarius native affected by overweight, for he loves rich foods. The adrenals of the heavy eater become affected and he has less energy than he needs. His circulation becomes poor and the body may become flabby and prone to germ invasion. Those who eat sensibly and take proper exercise are likely to be the most jovial and benevolent of all people — the pure optimist. From the optimistic attitude come strong health vibrations.

Mars, ruler of Aries and Scorpio, also has dominion over the iron and red coloring matter in the blood, motor nerves, left cerebral hemisphere, muscular movements, genitals, and the desire body. When afflicted in Sagittarius he suggests a tendency toward fracture or dislocation of the femur, sciatica, and ulcers of the thighs; by reflex action, pneumonia, bronchitis, and coughs could manifest. The practice of poise and moderation in all things will help these native to maintain harmony in the body.

The fixed star Antares in the 8th degree of Sagittarius has a detrimental effect on the eyesight. Either of the Lights posited on this star and adversely aspected to a malefic, or a malefic in this spot and adverse to the Sun or Moon, is likely to result in eye trouble.

Proper care of the eyes and the formation of sensible habits of eye usage in early life will mitigate the effects that could otherwise come in later life. Here, as in all other warnings of the chart, we must get at the "ounce of prevention" in early life by learning the lesson of eye

care, rather than subject ourselves to the harder way of suffering in the latter part of life.

For the tensions of the Sagittarian natives, we suggest that by performing the evening retrospection of the day in orderly fashion, as explained in the Rosicrucian Teachings, as well as the morning exercise of concentration, the native will experience results more beneficial than from any other form of mental therapy. Relaxing the muscles and fixing the mind on high ideals should not be difficult for the aspiring Sagittarian.

Finally, let us not forget that anyone, be he a native of Sagittarius or any of the other signs, who really gets at the root of his health problems does so by working on the inner man. The inner man has built and is continuing to build the outer form.

reactions. We can now truly "Praise God from whom all blessings flow."

WESTERN WISDOM BIBLE STUDY

(Continued from page 15)

Luke, the beloved physician and friend of Paul, tells us the same truth, but he cannot forbear preaching a little about it. If we do not set our light on a candlestick and help to dispel the fogs of superstition and half truths that lurk in the dark, then that light which we thought we owned shall be taken from us. But if we do live our life "in the light" to the best of our abilities, then more and more mysteries will be cleared for us and our light will shine all the brighter until we can walk joyously along the path indicated by our Christ.

DAILY THOUGHT AND GUIDE

(Continued from page 27)

ets make this day a special one. Success should be possible in many directions today as "The Heavens declare the Glory of God."

TUESDAY — December 29

Today again there can be a happy day and we acclaim with the Psalmist: "What is man that thou art mindful of him?"

WEDNESDAY — December 30

This day of Mercury brings with it wonderful aspects, and Uranus with its keyword Compassion is akin to love. We remember that "God is Love" and that this Love surrounds us.

THURSDAY — December 31

Today it is apparent that we should look back upon the year just past so that we may evaluate the happenings of this year, learning valuable lessons from our

READER'S QUESTIONS

(Continued from page 31)

and was given a piece of honeycomb and some fish. It is stated that he ate, but not that he ate the fish. Anyone who had been brought up among strict vegetarians like the Essenes would not have eaten the fish any more than he would have eaten flesh if it had been set before him."

It should also be remembered that in the New Testament "fish" is used symbolically. "The disciples were fishermen and had miraculous drafts of fishes. Parables were told of them and people were fed with loaves and fishes. The story of Jonah and the whale, and all other such narratives have an esoteric and astrological significance."

"At the time of the advent of Christ the Sun by precession was in about seven degrees of Aries and within orb of the next sign, Pisces, the fishes. He was the Savior of the coming dispensation. Therefore He sought *fishermen*, and as He took them from their vocations, He stated He would make them *fishers of men*."



The Spiritual Panacea

By MAX HEINDEL

Being an emanation from the Christ Principle, it is the Universal Spirit composing the World of Life Spirit that restores the synthetic harmony of the body. The writer was shown a substance in the Temple of the Rosicrucians with which the Universal Spirit could be combined as readily as great quantities of ammonia combine with water. Inside the large central sphere (mentioned previously) was a smaller container which held a number of packages filled with that substance.

When the Brothers had placed themselves in certain positions, when the harmony of certain music had prepared the way, suddenly the three globes commenced to glow with the three primary colors, blue, yellow, and red. To the vision of the writer it was plain how during the incantation of the formula the container having in it the before mentioned packages became aglow with a spiritual essence that was not there before. Some of these were later used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well-being.

In the coming of the Christ to earth we have an analogy between it and the

administering of the Spiritual Panacea, according to the law, "As above, so below." . . . As the inrushing Christ Life on Golgotha commenced to dispel the shell of fear bred by inexorable law that hung like a pall about the earth; as it started the millions of human beings upon the path of peace and good will, so also when the Panacea is applied does the concentrated Christ Life therein contained rush through the patient's body and infuse each cell with a rhythm that awakens the imprisoned Ego from its lethargy and gives back life and health.

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:

November	4—11—18—25
December	1— 8—15—23—29
January	4—13—19—25

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*Come moon and stars; come little winds
to sift their twinkling down
In snowflakes, warm and sparkly-white,
on sleeping fields and town.
Come bells that hang in silent towers
to ring out joyous chimes
Across the radiance that we
may dream of olden times.
On such a night the Angels sang
and Wise Men traveled far
With gifts of love to One who was
new-born beneath a Star.
He came not just to Bethlehem,
this Holy baby boy,
But to the world that we might know
His miracle of joy.
Come friends, rejoice this wondrous day,
let songs nor blessings cease
And with each gift of love may you
receive His gift of Peace.*

—VEDA BURNAUGH COLLINS



THE CHRISTMAS SPIRIT

Any observing person will perceive at this time of the year the effervescence of goodwill so evident in every one of our fellow beings. Some there are who understand this feeling of fellowship and cheerfulness. Others simply respond without questioning and bathe in its warmth. Those who possess a deeper understanding of the Christmas Season yield to its influence wholeheartedly and reverently. They feel impelled to fill their hearts to overflowing capacity so that spiritual expansion is a natural consequence.

Let us strive to keep open the spiritual valves of the heart so that the Living Christ will express through us the joy and beauty of His eternal love.

—TERESA FREIRE



Storm in the Garden

By AGNES HANDS

A CROSS the lawn of an old English garden, bathed in sunset glow, a haughty hollyhock faced the rosebush. My Lady, herself as beautiful as a rose, paced the lawn with gracious dignity. Her kind glance rested in turn on all the lovely blooms bordering the lawn, and then came back to the roses. My Lady cut the roses—all but one. Perhaps she left just that one so that the rosebush should not be robbed of all but the wee buds, so small they would not blossom into flowers for a day or two.

And that was how the trouble began.

My Lady, laden with roses, returned to the house, unconscious of the cloud that suddenly darkened the garden. Although she was sweet and gracious, My Lady did not know what we know about flowers. She was one of those grown-up people who do not know that behind the flowers there are little people — nature spirits, who are usually very anxious to give of their best, and are very careful of the flowers placed in their charge. My Lady knew only when flowers were beautiful, and the rose she left on the bush was not quite perfect; in one or two places the petals had a tiny hole, as if a pin had pierced them, or perhaps the sharp mouth of an insect had nibbled

them. So perhaps after all she was not thinking about the feelings of the rosebush when she left just that one rose.

Sudden and unmistakable gloom after My Lady's departure. The lonely rose drooped on its stalk as if sad or ashamed. The hollyhock reared, tall and impressive. Unseen by mortal eye nature spirits gazed out of rosebush and hollyhock. There was trouble in the once sunny garden. The cloud that hid the sunshine was red, and ugly streaks of deep yellow shot out of it. Hantee, the hollyhock nature spirit, was very disturbed. He had worked so hard, and his charge was truly remarkable for beauty, and so tall and stately it simply could *not* be missed. Yet only roses were gathered! Roses whose heads drooped on their stalks as if they were constantly worshipping.

Even so all might have been well if only Rosalind, the fairy of the rosebush had remained calm. For it takes two to make a quarrel. But she was upset because one of her charges had been found not quite good enough. As she was sensitive she was easily provoked.

“Better get to work unfolding those buds, hadn't you, in case they are wanted?” Hantee spoke with a commanding air.

"I have not ceased work," Rosalind answered. "I don't spend any time napping."

That displeased Hantee, whose charge was slow in developing buds on account of having to grow so tall.

"Oho! don't you?" he cried; "you must have been napping, I guess, if you couldn't keep the nibblers away."



Rosalind shook and trembled through the rosebush until even the solitary rose was affected, swaying on its stalk.

"One faulty flower on a whole bush is not so bad," she cried. "Perhaps if you were sweeter the nibblers would get your flowers, for all your pride."

Hantee drew himself up to his full height—he was very much in love with himself.

"Sweetness?" he said, "where is *your* sweetness? Why, everyone who touches

you has to be careful lest your thorns prick. Oh, you are nothing but a hypocrite!"

But for an unexpected happening their wordy battle might have gone on and on until all the other dwellers in the garden joined in. As it was, the marigolds were nodding their heads in sympathy with Hantee, for they too were inclined to be envious of the roses, whilst the dahlias mentioned — in undertones — that *they* had no use for this sentimental slush over the rose, supposed to be the love flower.

That is one of the horrid things about quarrels—others get drawn in, and the trouble grows bigger and bigger.

And then the unexpected came! All unnoticed, apparently from nowhere, as is often the way in England, a storm blew up. Perhaps, the naughtiness of the flowers attracted the storm sprites. Who knows? Such things *can* be. The sky was darkened by black clouds, showing patches of angry red and yellow. Thunder boomed, and lightning flashed brilliant zigzags across the clouds. Then the rain! What a deluge! Surely such rain had never happened before. A terrific wind swept over the countryside. It was as if a thousand furies were let loose over the once peaceful garden. Night suddenly blotted out the evening. Sunset glory seemed but a dream.

The storm raged for an hour, and then passed almost as suddenly as it came. But what a trail of sadness it left behind! The poor plants had been lashed until many lay limp and bruised, their blooms splashed with mud beaten up by the rain. The proud hollyhock was laid low. The rosebush looked dashed and drenched, and the lonely rose was gone, beaten away by the storm. But the rosebuds remained, ready to open into new beauty in a few days.

By and by the sky cleared and the moon shone out. The rain-washed garden seemed to have gone to sleep. Invisible to human sight, nature spirits set

to work to repair the damaged plants. Across the lawn Hantee looked rather shamefacedly in the direction of Rosalind. He was feeling humble because he had not been able to hold up his charge in the face of the storm. Rosalind, however, was intent on her work and did not notice.

Into the scene there came a Presence, so lovely that a radiant beauty filled the garden. All around shone a golden light, and the Figure seemed all gold. Rays of light streamed out, and if mortals could have seen that Presence, they would surely have said it had wings.

It was the Angel of the garden, come to see that all was well with his children. For even Angels cannot stay the storm if God wills it should come.

The Angel stood poised over the lawn, between the rosebush and the hollyhock. His loving glance saw what his heart told him before he came. He knew all about the quarrel, for behind it were ugly feelings, and angels can read thoughts and feelings.

"Is all well, my little ones?" The angelic voice was like sweet music.

"All is well," the chorus came. But the answer did not satisfy the Angel. Two voices were silent, Rosalind, choked with shame, could not utter a sound, and Hantee felt too humiliated to reply.

"Is all well?" he asked again. This time he bent his loving glance on Rosalind and Hantee. "Are my children doing the Will of the Father, serving Him with all their hearts?"

There was a breathless silence. Hantee sent an appealing look across to Rosalind, who returned a loving smile. Their glances met and caressed each other. Then came the chorus, full and sweet as the song of a nightingale: "Lord, all is well."

So peace came again to the garden. For jealousy, pride, and anger cannot live in the presence of a Love-Angel.

Rays from the Rose Cross,
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