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Psalm 8

A Psalm of David



Lord our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou has ordained;

What is man, that thou art mindful of him: and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and *whatsoever* passeth through the paths of the seas.

O Lord our Lord, how excellent *is* thy name in all the earth!



The Human Barrier

DONALD W. IVERSON

THE International Geophysical Year is now in its first few months of operation and it is gratifying to observe the great degree of cooperation between the various scientific groups made up of all nations of the world. A mighty concerted effort is being made to study and correlate facts on literally everything that comes under the study of the universe, from the formation of the earth, its distant atmosphere, into the rarity of stellar space; and the stars themselves are under ever keener observation. Expeditions in the North and South Poles, as well as geophysical teams in every country, are reporting their findings. All natural phenomena, volcanoes, earthquakes, the earth's crust and deeper regions, the weather and the ionosphere too are being probed in an immense effort to wrest from Mother Nature more and more of her secrets.

To the Rosicrucians there is nothing more sacred than the study of the earth and the universe for therein we see the visible manifestation of the One God, and the more that is learned of His outer garment the more we should revere all of life. Man, too, is a universe—in miniature—created and sustained by the same Creator who formed the universe and all Rosicrucians enthusiastically endorse this great effort toward knowing more about the universe and thus knowing more about man himself. We expect to find many revelations which will substantiate many of the teachings in *The Rosicrucian Cosmo-Conception*, especially in relation to the formation of our solar system, and the construction of the earth itself.

The highlight in this greatest of all scientific events will be the launching of the first earth's satellite which is even now being prepared by the U. S. A. This is a sphere about the size of a basket ball, with a gold plated shell three one-hundredths of an inch thick, weighing approximately 21 pounds. This satellite will be launched by various rocket stages ending

up with the satellite, on its own, theoretically encircling the earth endlessly 300 miles high at a speed of 18,000 miles per hour; which means that it will travel around the the earth once every 100 minutes. It will be tracked by ten radio ground stations and it will send back to the earth various measurements concerning conditions at this high altitude.

All spacemen agree that this is but a prelude to space travel by man. His immediate objective will be to land a piloted space ship on the face of the moon. And from this launching platform other worlds in outer space will become his target of study and travel.

If you were to be among the first to take this fantastic rocket flight into space and land on the face of the moon, you could from this vantage point, because of lack of atmosphere around the moon, see quite clearly this earth sphere — its oceans, large lakes, mountain ranges, the continents, and the various rivers which like arteries feed the rich earth. All of this you could see with the naked eye and if you looked closely at the borderline between China and Mongolia you would see the outline of a Gargantuan structure which stands as an immortal testimony of the frailty of the human consciousness.

Your remembrance of history would tell you that you were viewing — perhaps for the first time — the Great Wall of China, the only human construction visible from your vantage point on the moon. With renewed interest you would doubtless remember that this wall, now 2,000 years old, took centuries to build, was 1,200 miles in length, stood 20 to 30 feet high, and 15 to 20 feet in width.

You would further recall that this great wall was built by the Chinese to protect themselves from the barbaric Mongolians of the north. Various gates are to be found in this wall and these were always manned with Chinese soldiers, and thus your recollection of history will tell you, the Chinese felt secure within the boundaries of their own country — after all, what enemy could possibly assault this great wall without risking sure defeat! This great barrier, however, was in the end worthless in blocking the invading hordes of the north.

The Chinese had indeed constructed an impregnable outer wall of defense, but were negligent in developing a defense against inner subversion and deceit. One of the guards at one of the gates was successfully bribed by the enemy and thus the wall was bypassed and China laid waste by the plundering invader.

Away from the cares of the world, and still standing on the face of the moon, your inner philosophical thoughts might cause you to think that although all of this happened centuries ago — in the timelessness of space, perhaps there is a present-day lesson involved. In all of life we erect about ourselves a human barrier which we design to protect ourselves from the dangers of life. We protect the body with clothes, lodging, and food. We work to build a home, business, health, and happiness. In short, just as the Chinese took the rocks and clod of the earth to form this Great Wall, we, too, take the earthly goods of our thoughts and labors and create a wall around ourselves.

Are we, however, at the same time taking the necessary pains to fortify the inner man with qualities of the soul which will strengthen one's self when adversity strikes, or when challenges come, or are we allowing shortcomings of the character to sabotage all of the work of our

hands and minds? History books are full of great persons who built great empires and industries by great sacrifice and noble effort, only to have some seemingly insignificant shortcoming cause their downfall and the subsequent destruction of all they had built.

You may have the most soul-inspiring philosophy in the world, subscribe to the greatest concepts of life, be intellectually versed in the greatest secrets of Nature, and yet have one fault, one shortcoming, one stingy trait of character which can bring to naught all the toils of the human effort. Under sunny skies when all is coming our way we find little to challenge the ship of fortune, but how are we able to stand up under adversity, failure, and loss? It is right and good that we improve our lot in life, but as we do this, we must always be sure that we are also building up the inner qualities of the soul which alone will last when all earthly goods and friends may have gone.

The challenge then presents itself; as you are busy in this world building for yourself a life of accomplishment and purpose, don't forget to fortify your inner self with aspirations of spiritual and moral growth. Let lesser faults fall from you by ceasing to give vent, and thought, to them and you are not only growing from within, but are also strengthening yourself for greater accomplishment in the outer world.

Yes, the scientists of today have their eyes on the sky and they know that if they are to probe successfully into the far stellar space they must adhere strictly to known laws of mathematics and engineering. One slight imperfection in this satellite will predestine it to failure and all their months of work and research will have gone to waste. And yet if they are careful in their work and construct this sphere properly, both its outside and inside construction, and it is properly launched, this satellite will by natural law, without further effort, encircle this globe giving mankind valuable information about this unexplored world of space.

Those of us who are ardently interested in true spiritual accomplishment and unfoldment know that we, too, are scientists — scientists of the soul, and what is true for the material scientist is equally true for us. We, too, must strive for and attain perfection as we now understand it. When a scientist has attained the goal of launching this satellite, he fixes his mind on higher things which require higher concepts of mathematics, time, and space. In the final analysis we can not afford to allow small imperfections in the human consciousness to keep the soul from accomplishing its destined perfection. Especially is this true when on the whole it requires such little will power and effort to correct traits of character and faults which beset all of us. And when we have overcome the obvious faults our spiritual vision will reveal greater fields of conquest until at last we shall, seemingly without effort, like the first earth's satellite, revolve within the Body of God and serve mankind the better. Let this be our undivided goal as we climb the starry stairway which leads to the Father.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—Holland.

THE Mystic ... LIGHT



EVOLUTION

(Correlating The Rosicrucian Cosmo-Conception, the Bible, and Darwin.)

A fire-mist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

—Carruth

WE have previously touched lightly upon the principal points on the path of evolution of the earth and man to the present period. We will now see how this connects with the story given to us in the Bible.

Genesis, first chapter, second verse: "And the earth was without form; and void; and darkness was upon the face of the deep." How well this describes the dark Saturn Period.

Genesis first chapter, third verse: "And God said, Let there be light; and there was light." This together with the following five verses, refers to the Sun Period as described in *The Rosicrucian Cosmo-Conception*.

God gathered the waters together and made the sea, separating the land from the water, in the period of the world's formation which we speak of as the Moon Period.

Comparing these different days of creation with the Epochs, the formless, dark first day of creation corresponds to the Polarian Epoch. Man was yet mineral-like. When God commanded the light to shine and the vegetation to grow, the vegetable kingdom was formed, which occurred in the Hyperborean Epoch. God said, "Let the waters bring forth abundantly the moving creature that hath life." This portion of the Bible story of creation refers to the fire-fog of the Lemurian Epoch, when man's body was beginning to harden. We have then the evening and the morning of the fifth day, when God let the earth bring forth creatures after their kind, cattle and creeping things. In the 26th verse, it is recorded that God said: "Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." 27th verse: "God created man in his own image, in the image of God created He him; male and female created He them." We have here the sixth day. These verses refer to the Atlantean Epoch.

After man became a reasoning being,

having a mind with which to think, God gave him dominion over the lower kingdoms. After God had turned the lower kingdoms over to man, God rested; not as the literal religionists would have Him do, namely, sit down and refuse to work, with a man servant and a maid servant to serve Him. God was in the same position then as a mother is who has brought her boys and girls to the stage of puberty, watching over and caring for them until they are old enough to be responsible for their own acts. So did God turn man out of the child garden of play, the Garden of Eden, and made him responsible. God was then released from the task of directing all his activities. However, if He really ceased His work for but one instant, all the world would fall to pieces.

The seventh day of creation corresponds to the Aryan Epoch, the epoch in which we are living at the present time, and in which man has assumed the responsibility for his own future. God has placed this work upon man's shoulders, but the Creator is not resting. The formation of the world is still going on. Man has been given the work of caring for, working with, and perfecting the mineral, vegetable, and animal kingdoms. Naturally, as man works with these lower life waves, as he digs the metals and pumps the oil out of the earth, refining them and working them over he helps them in their evolution. His development of the various species in the vegetable kingdom is helping to perfect this life wave. Luther Burbank was a veritable god in this third life wave, the plant kingdom. He has developed some of the lowliest species, raising their vibrations so that they have become truly transformed in size and beauty. Man has cultivated the tiny wild potato and now brought it to such a size and mellowness that it has become one of the staple foods. His work with the animal kingdom has also done wonders, even though he has sometimes been

a cruel master who has used his power over this second life wave to cause great suffering. Still he has helped the animals to evolve. But has this cruel work been effective? Could this life wave not have been helped to a greater extent through more love? It has been demonstrated that the child will respond more quickly to love than to the rod. The gardener who loves his work is the most successful, so why should not the animal respond to love more quickly than to brutality?

Another wonderful picture reel which we must not fail to look upon, and which is a proof of the path of evolution that man has traveled, may be found in the life of the foetus. We find depicted in this tiny form the seven stages through which we have followed man in his development from the Saturn Period, through the various other periods and epochs. This foetal life also corresponds to the human life wave in its development during the seven days of creation as described in the first and second chapters of Genesis.

Let us follow the formation of the human embryo and see how the wonderful life within the womb compares with the outer evolution of man. The human ovum is one tiny cell, which when fertilized is converted into a compact ball which divides into many small cells. This may be termed the mineral or Saturn Period of its existence. This new life by the middle of the fourth week assumes a plantlike appearance. This stage is then followed by a tadpole phase, which later is superseded by a reptilian aspect. In one of the primitive stages of the embryo it is bag-shaped, similar to the form of man's body in the Moon Period. This bag-like form is suspended by the umbilical cord. In the Moon Period this cord was of an etheric nature. Max Heindel describes the moon beings on page 80 of the "Web of Destiny" as follows: "Fancy, now, in that far-off time the **firmament as one immense placenta from**

which there depended billions of umbilical cords, each with its foetal appendage These umbilical cords and foetal appendages were molded from the moist desire stuff by the emotions of the lunar angels."

During the fifth week the embryo begins to grow a tail, which becomes one-sixth as long as its body during this period. It then takes on a decidedly reptilian appearance, similar to that of the lizard, also having gill clefts. This foetal form is surrounded by water. Between the seventh and eighth weeks the reptile has changed its form. The tail has atrophied and the head has taken on a pugdog-like appearance, with short arms and legs. The hands and feet are paws, with fingers and toes developing. From the tenth week the foetus begins to take on a human form. The nose begins to develop. The man-in-the-making at this period develops beyond the animal and becomes all human, reaching its perfection in the seventh month. Here we again find the perfection of God's work. At the end of the sixth cosmic day man was a self-conscious being. He was required to take up his own work in the seventh and free God from the exclusive care of him.

One more picture, which is of vital interest, is that of a tiny physical atom which is mentioned in Revelation, 20th chapter, 12th verse: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." This book of life is a tiny seed atom within man's body, the only atom which is permanent. It is found in the apex of the left ventricle of the heart. We are told in *The Rosicrucian Cosmo-Conception* that the blood is the direct vehicle of the spirit, and being the highest physical expression of the ego it is naturally in closest touch with the Memory of

Nature. As the blood is forced through the heart, it engraves the pictures of the life of the man, hour after hour, upon this tiny atom, making a perfect record of his life. Not alone does this infinitesimal atom record the present life, but it has etched upon it the pictures of all the man's past lives.

From the time when the child draws its first breath, when the foramen ovale is closed and the blood is forced through the heart and lungs, the air taken into the lungs impresses the pictures of the surroundings upon this atom in the heart in a manner similar to that by which an impression is made upon the film of a camera. This impress remains all through life. The rupture of the connection between this permanent seed atom and the heart causes the latter to stop its beating, which ends in death. During the three and one-half days immediately following this rupture all the pictures which have been impressed upon this atom are etched through the vital body into the desire body. This, by the way, is a most critical time for the ego, and it is of the greatest value to it that the body be left undisturbed. When the ego's life in the desire world is finished, the pictures containing the quintessence of all past experiences are transferred to still higher vehicles, and the ego on its return to earth life brings this wonderful record with it. It is the physical seed atom which draws to itself the atoms which constitute the new physical body.

A word here about the Darwin theory of evolution and its correlation with the Rosicrucian doctrine is in order:

Darwin was the pioneer scientist in originating and developing the materialistic theory of evolution, and in so doing he displayed great genius and insight. He blazed the trail which succeeding scientists have ever since been following to a greater or lesser degree.

Darwin's theory was primarily based on the origin of species through "natural selection" and their development

through "survival of the fittest." Natural selection is spoken of by the Rosicrucians as Epigenesis, namely the power of the spirit to originate new causes. Darwin was entitled to much credit for the discovery of this principle in nature, although the occultist has been in possession of this knowledge for ages.

Natural selection or Epigenesis is responsible for the gradual improvement of the bodies in which man functions and also the improvement of the environment in which he lives. Darwin's theory of the "survival of the fittest" is merely a self-evident fact in all nature. Darwin left out of account, however, the spiritual origin and nature of man, which is of course the most serious defect in his theory. As stated in the preceding pages, man is primarily a spark of God, a three-fold spirit making an evolutionary pilgrimage through matter for the purpose of obtaining added self-consciousness and new powers. A knowledge of this fact alone makes evolution rational and understandable.

The Rosicrucians state emphatically that man has never been an animal. He has neither descended from nor ascended from the animals. The idea that he has done so is an unfortunate circumstance in connection with Darwin's version of evolution. This is the bone of contention among Fundamentalists at the present time. Science regards an animal merely as a mass of living matter. It does not know that the animal is ensouled by a virgin spirit at a lower stage of development than we. Man has never been a mere living mass of matter without a soul. He is and always has been a spirit. But there was a time in the prehistoric past when he inhabited animal-like bodies. At a certain stage in our history a small section of the Egos of our life wave began to straggle away from the main body and degenerate. These stragglers have become the anthropoid apes. But we have never passed through the anthropoid stage. The apes

are degenerate men. When the church people get this idea, the greater part of their objections to the teaching of evolution in the schools will without doubt disappear.

Darwin presented the material facts of evolution in such a way that they could be grasped and accepted in the materialistic age in which he lived. In so doing he served a great purpose. But it is necessary that his work be supplemented by a statement of the spiritual facts connected with evolution, and this occult science is doing.

Religion is not a belief, settled once for all, in certain supernatural occurrences supposed to have taken place once upon a time, nor in the necessity for certain prayers and ceremonies; nor is it, as the scientists suppose, a survival of the superstitions of ancient ignorance, which in our time has no meaning or application to life; but religion is a certain relation of man to eternal life and to God, a relation accordant with reason and contemporary knowledge, and it is the one thing that alone moves humanity forward toward its destined aim.

—Leo Tolstoy.

* * * * *

Scientists are commonly regarded as coldly intellectual, mathematical seekers after a very impersonal truth. Yet who can explain the devotion of a Columbus facing danger, hardship, and ridicule for his faith in a spherical earth, or a Curie, Pasteur, Galileo, Agassiz, Newton, and the rest, on the basis of either pure intellect or idle curiosity? They had a passionate faith that there was a beautiful and orderly plan in the universe and that to understand this plan was more than any human ease and comfort.

—Dr. Robert V. Kleinschmidt,

MAX HEINDEL'S MESSAGE

The Rosicrucian Christianity Lectures

The Riddle of Life and Death



AT every birth, what appears to be a new life comes into the world. Slowly the little form grows, it lives and moves among us, it becomes a factor in our lives; but at last there comes a time when the form ceases to move and decays. The life that came, whence we know not, has passed to the invisible beyond. Then, in sorrow and perplexity we ask ourselves the three great questions concerning our existence: Whence have we come? Why are we here? Whither are we going?

Across every threshold the fearsome specter of Death throws his shadow. It visits alike the palace and the poorhouse. None are safe: old or young, well or ill, rich or poor; all, all alike must pass through this gloomy portal, and down the ages has sounded the piteous cry for a solution of the riddle of life, the riddle of death.

Unfortunately there has been much vague speculation by people who do not know, and it has therefore come to be the popularly accepted opinion that nothing definite can be known about that most important part of our existence: Life prior to its manifestation through the gate of birth and beyond the portal of death.

That idea is erroneous. Definite firsthand knowledge may be had by anyone who will take the trouble to cultivate the "sixth sense" which is latent in all. When it is acquired it opens our spirit-

ual eyes so that we perceive the Spirits who are about to enter physical life by birth, and those who have just re-entered the beyond after death. We see them as clearly and definitely as we cognize physical beings by our ordinary sight. Nor is firsthand information about the inner worlds indispensable to satisfy the inquiring mind any more than it is necessary to visit China to learn about conditions there. We learn about foreign countries through the reports of returned travelers. There is as much knowledge concerning the world beyond as about the interior of Africa, Australia, or China.

The solution of the problems of Life and Being advocated in the following pages is based upon the concurrent testimony of many who have cultivated the above-mentioned faculty and are qualified to investigate the superphysical realms in a scientific manner. It is in harmony with scientific facts, an eternal truth in Nature which governs human progress, as the law of gravity serves to keep the stars unchangeably in their orbits about the Sun.

Three theories have been brought forward to solve the riddle of life and death, and it seems to be universally agreed that a fourth is an impossible conception. If so, one of the three theories must be the true solution, or it remains insoluble; at least by man.

The riddle of life and death is a basic

problem; everyone must solve it at some time, and it is of the utmost importance to each individual human being which of these theories he accepts; for his choice will color his whole life. In order that we may make an intelligent choice, it is necessary to know them all, to analyze, compare and weigh them, holding the mind open and free from the bias of preconceived ideas, ready to accept or reject each theory upon its merits. Let us first state the three theories and then let us see how they agree with established facts of life and how far in harmony with other known laws of Nature, as we should reasonably expect them to be, if true; for discord in Nature is impossible.

1. *The Materialistic Theory* holds that life is a journey from the womb to the tomb; that mind is the product of matter; that man is the highest intelligence in the cosmos; and that intelligence perishes when the body dissolves at death.

2. *The Theory of Theology* asserts that at each birth a newly-created soul enters the arena of life fresh from the hand of God; that at the end of one short span of life in the material world it passes through the gate of death into the invisible beyond, *there to remain*; and that its happiness or misery there is determined for all eternity by its *belief* just prior to death.

3. *The Theory of Rebirth* teaches that each soul is an integral part of God; that it enfolds all divine possibilities, as a seed enfolds the plant; that by means of repeated existences in a gradually improving earthly body those latent powers are being slowly unfolded into dynamic energy; that none are lost, but that all Egos will ultimately attain the goal of perfection and reunion with God, bringing with them the cumulative experience which is the fruitage of their pilgrimage through matter.

Comparing the materialistic theory with the known laws of Nature, we find that it is contrary to such well-established

laws as those which declare matter and force indestructible. According to those laws mind cannot be destroyed at death as the materialistic theory asserts, for when nothing can be destroyed mind must be included.

Moreover, mind evidently is superior to matter, for it molds the face so that it mirrors the mind; also, we know that the particles of our bodies are constantly changing; that an entire change takes place at least once in seven years. If the materialistic theory were true, our consciousness ought also to undergo an entire change, with no memory of what preceded; so that no one could remember an event more than seven years.

We know that is not the case. We remember our whole life; the smallest incident, though forgotten in ordinary life, is vividly remembered by a drowning person; also in the trance state. Materialism takes no account of these states of subconsciousness or superconsciousness; it cannot explain them, so it ignores them, but in the face of scientific investigations which have established the verity of psychic phenomena beyond cavil, the policy of ignoring rather than disproving these alleged facts is a fatal defect in a theory which lays claim to solve the greatest problem of life: life itself.

The materialistic theory has many more defects which render it unworthy of our acceptance; but sufficient has been said to justify us in casting it aside and turning to the other two.

One of the greatest difficulties in the doctrine of the theologians is its entire and confessed inadequacy. According to their theory that a new soul is created at each birth, myriads of souls have been created since the beginning of existence (even if that beginning goes back only 6,000 years). According to certain sects, only 144,000 are to be saved; the rest are to be tortured forever. And that is called "God's plan of salvation"; extolled as proof of God's wonderful love.

Let us suppose a wireless message is

received at New York, stating that a large transatlantic liner is sinking just outside Sandy Hook; that 3,000 people are in danger of drowning. Would we hail it as a glorious plan of salvation if a small, fast motorboat were sent to their relief, and succeeded in rescuing two or three people? Certainly not. Only when some adequate means was provided to save the majority at least would it be hailed as a "plan of salvation."

The "plan of salvation" which the theologians are offering is worse than sending a motorboat to save the people on an Atlantic liner, for two or three are a larger proportion saved out of a total of 3,000 than 144,000 of all the myriads of souls created on the plan of theology. If God had really evolved that plan, it would seem to the logical mind that He cannot be all-wise, and if He allows the devil to get the best of it, as per that plan, and torture the great majority of mankind, He cannot be good. If He cannot help Himself, He is not all-powerful. In neither case can He therefore be God. Such suppositions are, however, unthinkable as actualities, for that cannot be God's plan, and it is a gross libel to attribute it to Him.

If we turn to the doctrine of reincarnation (rebirth in human bodies) which postulates a slow process of development carried on with *unwavering persistence* through repeated embodiment in human forms of increasing efficiency, whereby all beings are in time brought to a height of spirituality inconceivable to our present limited understanding, we can readily perceive its harmony with Nature's methods. *Everywhere in Nature is found this slow and persistent striving for perfection; and nowhere is found a sudden process of either creation or destruction analogous to the plan which the theologians and materialists would have us believe.*

Science recognizes the process of evolution as Nature's method of development alike for the star and starfish, the microbe and the man. It is the progres-

sion of spirit in time, and as we look about and note evolution in our three-dimensional universe, we cannot escape the obvious fact that its path is also three-dimensional, a spiral; each loop of the spiral is a cycle, and cycle follows cycle in unbroken progression, as the loops of the spiral succeed each other, each cycle being the improved product of the preceding and the basis of progress in the succeeding cycles.

A straight line is but the extension of a point, and analogous to the theories of the materialists and the theologians. The materialistic line of existence goes from birth to death; the theologian commences the lines at a point just previous to birth and carries it into the invisible beyond at death.

There is no return. Existence thus lived would extract but a minimum of experience from the school of life, such as might be had by one-dimensional beings incapable of broadening out or rising to sublime heights of attainment.

A two-dimensional zigzag path for the evolving life would be no better, a circle would mean a never-ending round of the same experiences. Everything in Nature has a purpose, the third dimension included. In order that we may live up to the opportunities of a three-dimensional universe, the path of evolution must be spiral. So it is. Everywhere in heaven and on earth all things are going *onward, upward forever.*

The modest little plant in the garden and the giant redwood of California with its forty-foot diameter alike show the spiral in the arrangement of their branches, twigs, and leaves. If we study the great vaulted arch of heaven and examine the spiral nebulae, which are worlds in the making, or the path of the solar systems, the spiral is evidently the way of progression.

We find another illustration of spiral progression in the yearly course of our planet. In the spring she emerges from her period of rest, her wintry sleep. We see the life budding everywhere. All the

activities of Nature are exerted to bring forth. Time passes, the corn and the grape are ripened and harvested, and again silence and inactivity of winter take the place of the activity of the summer; again the snowy coverlet wraps the Earth. But she will not sleep forever; she will wake again to the song of a new spring, and will then be a little farther progressed along the pathway of time.

Is it possible that a law, universal in all other realms of Nature, should be abrogated in the case of man? Shall the Earth wake each year from its wintry slumber; shall the tree and the flower live again, and man die? No, that is impossible in a universe governed by immutable law. The same law that wakes the life in the plant to new growth must wake the human being to further progress toward the goal of perfection. Therefore the doctrine of rebirth, or repeated human embodiment in gradually improving vehicles, is in perfect accord with evolution and the phenomena of Nature, when it states that birth and death follow each other in succession. It is also in perfect accord with the spiral phase of the Law of Evolution when it states that each time the Spirit returns to a new birth it takes on a better body, 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*.

When we seek to solve the riddle of life and death; to find an answer that shall satisfy both head and heart as to the difference in the endowment of human beings, and give a reason for the existence of sorrow and pain; when we ask why one is reared in the lap of luxury while another receives more kicks than crusts; why one obtains a moral education, but another is taught to steal and lie; why one has the face and figure of a Venus, while another has the head of a Medusa; why one has perfect health and another never knows a moment's

rest from pain; why one has the intellect of a Socrates, and another can only count "one, two, many," as do the Australian aborigines, we receive no satisfaction from the materialist or theologian. Materialism gives the law of heredity as the reason for sickness, and in regard to economic conditions a Spencer tells us that in the animal world the law of existence is "eat, or be eaten"; in civilized society it is "cheat, or be cheated."

Heredity accounts partly for the *physical* constitution. Like begets like, so far as the *Form* is concerned, but heredity does not account for the moral proclivities and mental trend, which differ in each human being. Heredity is a fact in the lower kingdom where all the animals of a certain species look nearly alike, eat the same kind of food, and act similarly in similar circumstances, because they have no individual will, but are dominated by a common Group Spirit. In the human kingdom it is different. Each man acts differently from others. Each requires a different diet. As the years of infancy and youth pass, the indwelling Ego molds its instrument so that it reflects itself in the features. Thus no two look exactly alike. Even twins who could not be distinguished in childhood grow to look different as the features of each express the thought of the Ego within.

On the moral plane a like condition prevails. Police records show that though the children of habitual criminals generally possess criminal tendencies, they invariably keep out of the courts, and in the "rogues' galleries" of Europe and America it is impossible to find both father and son. Thus criminals are the sons of honest people, and so heredity is unable to account for moral proclivities.

When we come to a consideration of the higher intellectual and artistic faculties we find that the children of a genius are mediocre and often even idiots. Cuvier's brain was the greatest

brain ever weighed and analyzed by science. His five children died of paresis. The brother of Alexander the Great was an idiot, and so the cases could be cited *ad lib.* to show that heredity only partially accounts for similarity of *Form*, and not at all for mental and moral conditions. The Law of Attraction, which causes musicians to congregate in concert halls, and brings about meetings of literary people because of similarity of tastes; and the Law of Consequence, which draws one who has developed criminal tendencies into an association with criminals, that he may learn to do good by beholding the trouble incident to wrong-doing, account more logically than heredity for the facts of associations and character.

The theologian explains that all conditions are made by the will of God, who in His inscrutable wisdom has seen fit to make some rich and most poor; some clever and others dull, etc.; that He sends trouble and trials to all, much to the many and little to a favored few, and they say we must accept our lot without a murmur. But it is hard to look with love to the skies when one realizes that thence, according to divine caprice, comes all our misery, be it little or much, and the benevolent human mind revolts at the thought of a father who lavishes love, comfort, and luxury upon a few, and sends sorrow, suffering, and misery to millions. Surely there must be another solution to the problems of life than this. Is it not more reasonable to think that the theologians may have misinterpreted the Bible than to saddle such monstrous conduct upon God?

The Law of Rebirth offers a reasonable solution to all the inequalities of life, its sorrow and pains, when coupled with its companion law—the Law of Consequence—besides showing the road to emancipation.

The Law of Consequence is Nature's law of justice. It decrees that whatever a man sows, he reaps. 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 accomplishments is due to neglect of opportunities in the past or to lack of them, but sometime, somewhere, we shall have other chances, and retrieve the loss. As to our obligations to others or their debts to us, the Law of Consequence also takes care of that. What cannot be liquidated in one life holds over to future lives. Death does not conceal our obligations any more than moving to another city pays our debts here. The Law of Rebirth provides a new environment, but in it are our old friends, and our old enemies. We know them, too, for when we meet a person for the first time, yet feel as if we had known him all our lives, that is but the recognition of the Ego who pierces the veil of flesh and recognizes an old friend. When we meet a person who at once inspires us with fear or repugnance, it is again a message from the Ego, warning us of our old-time enemy.

The occult teaching regarding life, which bases its solution upon the twin Laws of Consequence and Rebirth, is simply that the world about us is a school of experience; that even as we send a child to school day after day and year after year in order that it may learn more and more as it advances through the different grades from kindergarten to college, so the Ego in man, as a child of the Father, goes to the school of life, day after day. But in that larger life of the Ego, each day at school is a life on earth and the night which intervenes between two days at the child's school corresponds to the sleep of death in the larger life of the human Ego (the Spirit in man).

In a school there are many grades. The older children who have attended school many times have very different lessons from the tots in the kindergarten. So in the school of life, those in high positions, endowed with great faculties,

are our Elder Brothers, and the savages are but entering the lowest class. What they are we have been, and all will in time reach a point where they will be wiser than the wisest we know. Nor should it surprise the philosopher that the powerful crush the weak; the elder children are often cruel to their younger brothers at a certain stage of their growth because they have not at that time evolved the true sense of right, but as they grow they learn to protect weakness. So will the children of the larger life. Altruism is flowering more and more everywhere, and the day will come when all men will be as good and benevolent as are the greatest saints.

There is but one sin—Ignorance; and but one salvation—Applied Knowledge. All sorrow, suffering, and pain are traceable to ignorance of how to act, and the school of life is as necessary to bring out latent capabilities as is the daily school which evokes those of the child.

When we realize that this is so, life will at once take on an altogether different aspect. It does not matter then what the conditions are in which we find ourselves, the knowledge that WE have made them helps us to bear them in patience and, best of all, the glorious feeling that we are masters of our destiny and can make the *future* what we will, is of itself a power. It rests with us to develop what we lack. Of course we still have the past to reckon with, and perhaps much misfortune may yet accrue from wrong deeds, but if we will cease to do evil we may look with joy to every affliction as liquidating an old score and bringing the day nearer when we shall have a clean record. It is no valid objection, that often the most upright suffer the greatest. The great intelligences who apportion to each man the amount of his past score which is to be liquidated in each life always help the man who pays the debts of his past without adding new delinquencies, by giving him as much as he can bear, to hasten the day of emancipation; and

in that sense it is strictly true that "whom the Lord loveth he chasteneth."

The doctrine of rebirth is sometimes confounded with the theory of transmigration, which teaches that a human soul may incarnate in an animal. That has no foundation in Nature. Each species of animals is the emanation from a Group Spirit, which governs them *from the outside*, by suggestion. It functions in the Desire World; and as distance does not exist there, it can thus influence its members, no matter where located. The human Spirit, the Ego, on the other hand, enters right into a dense body; there is an individual Spirit in each person, dwelling in its instrument and guiding it *from within*. These are two entirely different stages of evolution, and it is as impossible to incarnate in an animal body as for a Group Spirit to take human shape.

The question, "Why do we not remember our past existences?" is another apparent difficulty. But if we realize that we have an entirely new brain at each birth, and that the human Spirit is weak and engrossed in its new environment, so that it fails to make a full impression on the brain in the days of childhood, when it is most sensitive, it is not so surprising after all. Some children do remember the past, especially in the earliest years, and it is one of the most pathetic phases of childhood that they are so thoroughly misunderstood by their elders. When they speak of the past, they are ridiculed, and even punished for being "imaginary." If children speak of their invisible playmates, and of "seeing things," for many children are clairvoyant, they meet the same harsh treatment, and the inevitable result is that the little ones learn to keep still until they lose the faculty. Sometimes it happens, however, that the prattle of a child is listened to and results in some wonderful revelations. The writer heard of such a case a few years ago on the Pacific Coast.

A little child in Santa Barbara ran

up to a gentleman by the name of Roberts on the street and called him papa, persisting that she had lived with him and another mamma in a little house by a brook, and that one morning he had left the cabin and never returned. She and her mother had both died of starvation and the little one finished quaintly, "But I didn't die; I came here." The story was not told at once, or succinctly, but in the course of the afternoon, by intermittent questioning it came out. Mr. Roberts' story of an early elopement, marriage, and emigration from England to Australia, of the building of a cabin by a stream, with no other houses near, of leaving his wife and baby, of being arrested, denied permission to notify his wife because the officers feared a trap, of being driven to the coast at the point of a gun, of

to do the important work of assimilating experiences and preparation for a new Earth-life. But a three-year-old child has had no experience to speak of, so it seeks embodiment quickly, often incarnating in the same family as before. Children often die because a change in the parents' habits has frustrated the working out of their past acts. It is then necessary to seek another chance, or they are born and die to teach the parents a needed lesson. In one case an Ego incarnated eight times in the same family for that purpose before the lesson was learned. Then it incarnated elsewhere. It was a friend of the family who acquired great merit by thus helping them.

The Law of Rebirth, where it is not modified by the Law of Consequence to such an extent as in the above cases,



being taken to England and tried for a bank robbery committed the night he sailed for Australia, of proving his innocence; of how only then notice was taken of his persistent ravings about a wife and child who must starve to death, of the telegram sent, the search-party organized and the answer that they had found but the skeletons of a woman and a child. All these things corroborated the story of the little three-year-old tot; and being shown some photographs in a casual way, she picked out the pictures of Mr. Roberts and his wife, though Mr. Roberts had altered much in the eighteen years which intervened between the tragedy and the Santa Barbara incident.

It must not be supposed, however, that all who pass through the gate of death re-enter as quickly as that. Such a short interim would give the Ego no chance

works according to the movement of the Sun known as the precession of the equinoxes, by which the Sun goes backward through the twelve signs of the zodiac in the so-called sidereal or world-year comprising 25,868 of our ordinary solar years.

As the passage of the Earth in her orbit around the Sun makes the climatic changes which alter our conditions according to seasons and change our activities, so the passage of the Sun through the great world-year makes still greater changes in climate and topographical conditions, in respect to civilization, and it is necessary that the Ego should learn to cope with it all.

Therefore the Ego incarnates twice in the time it takes the Sun to go through each one of the signs of the zodiac, which is about 2,100 years. There are thus normally about 1,000 years between

two incarnations and, while the experiences of a man are widely different from those of a woman, the conditions are not materially different in a thousand years, so the Spirit usually incarnates alternately as a man and a woman. But that is not a hard and fast rule; it is subject to modification when such is required by the Law of Consequence.

Thus occult science resolves the riddle of life into the Ego's quest for experience, all conditions having that purpose in view, and all being automatically determined by desert; it robs death of its terror and its sting, by placing it where it belongs, as an incident in a larger life, similar to the removal to another city for a time; it makes the parting from loved ones easier by assuring us that the very love we feel will be the means of reuniting us, and it gives us the grandest hope in life that sometime we shall all obtain the knowledge which illumines all problems, links all our lives, and best of all, as taught by occult science, we have it in our own power, by application, to hasten that glorious day when faith shall be swallowed up in knowledge. Then we shall realize in a higher sense the beauty of Sir Edwin Arnold's poetic statement of the doctrine of rebirth:

Never the Spirit was born!
The Spirit shall cease to be never!
Never was time it was not,
End and beginning are dreams.
Birthless and deathless remaineth
the spirit forever.
Death has not touched it at all,
Dead though the house of it seems.

Nay! but as one layeth
A worn-out robe away.
And taking another sayeth:
This will I wear today,
So putteth by the spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh.

Next month — *Where Are the Dead?*

ROSICRUCIAN TERMINOLOGY

The Rosicrucian Philosophy teaches that man is a complex being, an Ego, or threefold Spirit possessing:

(1) *A Dense Body*, composed of the solids, liquids, and gases of the Physical World. It is the visible instrument he uses here in this world to fetch and carry — the body which people ordinarily think of as the whole man.

(2) *A Vital Body*, which is made of ether and interpenetrates the visible body as ether permeates all other forms, except that the human beings specialize a greater amount of the universal ether than other forms. This ethereal body is our instrument for specializing the vital energy of the Sun, and for carrying on the functions of assimilation, growth, propagation, etc.

(3) *A Desire Body*, which is our emotional nature. This finer vehicle pervades both the Dense and Vital Bodies. It is seen by clairvoyant vision to extend about sixteen inches outside the visible body, which is located in the center of this ovoid cloud as the yoke is in the center of an egg. The Desire Body contains sense centers which, when properly developed, are man's means of perception in the Desire World.

(4) *The Mind*, which is a mirror, reflecting the outer world and enabling the Ego to transmit its command as thought and word. It is the link between the Spirit and its bodies. At the present time it is but an unformed cloud, but will eventually be as well organized as man's other bodies.

The Ego is the threefold Spirit which uses these vehicles to gather experience in the school of life and transmute it into soul power. *The Ego* is the "I" of each person — the individual consciousness which is normally thought of as the *self*, or *personality*, that expresses through the above vehicles.

WESTERN WISDOM BIBLE STUDY

The Tabernacle in the Wilderness

(CONCLUSION)

REFERENCES: Genesis 6, 7, 8, 9; Exodus 3-14, 25-40; Hebrews 9, 10; John 6; II Corinthians 5.

MANAS, *mensch, mens*, or man is readily associated with the manna that came down from heaven. It is the *human spirit* that descended from our Father above for a pilgrimage through matter, and the Golden Pot wherein it was kept symbolizes the golden aura of the soul body.

Although the Bible story is not in strict accordance with the events, it gives the main facts of the mystic manna which fell from heaven. When we want to learn what is the nature of this so-called *bread*, we may turn to the sixth chapter of the Gospel of St. John, which relates how Christ fed the multitudes with *loaves and fishes*, symbolizing the mystic doctrine of the 2,000 years which He was then ushering in, for during that time the sun *by precession of the equinoxes* has been passing through the sign of the fishes, Pisces, and the people have been taught to abstain at least one day during the week (Friday) and at a certain time of the year from the flesh-pots which belonged to Egypt or ancient Atlantis. They have been given the Piscean water at the temple door, and the Virginian Wafers at the communion table before the altar when they worshipped the Immaculate Virgin, representing the celestial sign Virgo (which is opposite the sign Pisces).

Christ also explained at that time in mystic but unmistakable language what that *living bread*, or manna, was, namely, the Ego. This explanation will be found in verses 33 and 35, where we read: "For the bread of God is he which

cometh down from heaven and giveth light unto the world. . . . I am (*ego sum*) *the bread of life*." This, then, is the symbol of the golden pot of manna which was found in the ark. This manna is the Ego which gives life to the organisms that we behold in the physical world. It is hidden within the Ark of each human being, and the Golden Pot or soul body or "wedding garment" is also latent within everyone. It is *the house not made with hands*, eternal in the heavens, wherewith Paul longed to be clothed, as said in the Epistle to the Corinthians. (II Cor. 5.)

The wand of the magician, the holy spear of Parsifal, the chalice of the Grail King, and the budding *Rod of Aaron* are emblems of the divine creative force, which works wonders of such a nature that we call them miracles. Let it be clearly understood, however, that no one who has evolved to the point in evolution where he is symbolized by the Ark of the Covenant in the West Room of the Tabernacle ever uses this power for selfish ends. When Parsifal, the hero of the soul myth by that name, had witnessed the temptation of Kundry and proved himself to be emancipated from the greatest sin of all, the sin of lust and unchastity, he recovered the sacred spear taken by the black magician, Klingsor, from the fallen and unchaste Grail King, Amfortas. Then for many years he traveled in the world, seeking again the Castle of the Grail, and he said, "Often was I sorely beset by enemies and tempted to use the spear in self-defense, but I knew that *the sacred spear must never be used to hurt, only to heal*."

And that is the attitude of everyone

who develops within him the budding Rod of Aaron. Though he may turn this spiritual faculty to good account in order to provide bread for the multitude, he would never think of turning a single stone to bread *for himself* that his hunger might be appeased. Though he were nailed to the cross to die, he would not free himself by spiritual power which he had readily exercised to save others from the grave. Though he were reviled every day of his life as a fraud or charlatan, he would never misuse his spiritual power to show a sign whereby the world might know without the shadow of a doubt that he was regenerate or heaven-born. This was the attitude of Christ Jesus, and it has been and is imitated by everyone who is a Christ-in-the-making.

The Western Room of the Tabernacle was as dark as the heavens are at the time when the lesser light, the moon, is in the western portion of the sky at eventide with the sun; that is to say, at the new moon, which begins a new cycle in a new sign of the zodiac. In the westernmost part of this darkened sanctuary stood the Ark of the Covenant, with the Cherubim hovering above, and also the fiery *Shekinah Glory*, out of which the Father of Light communed with His worshippers, but which to the physical vision was invisible and therefore dark.

We do not usually realize that the whole world is afire, that fire is in the water, that it burns continually in plant, animal, and man; yes, there is nothing in the world which is not ensouled by fire. The reason why we do not perceive this more closely is that we cannot dissociate flame from fire. But as a matter of fact, *fire* bears the same relation to *flame* as *spirit* does to the *body*. It is the unseen but potent power of manifestation. In other words, the true fire is dark, invisible to the physical sight. *It is only clothed in flame when consuming physical matter.* Consider, for illustration, how fire leaps out of the flint

when struck, and how a gas flame has the darkened core beneath the light-giving portion; also how a wire may carry electricity and be perfectly cold, yet it will emit a flame under certain conditions.

At this point it may be expedient to mark the difference between the Tabernacle in the Wilderness, Solomon's Temple, and the later Temple built by Herod. There is a very vital difference. Both the *miraculously enkindled fire* on the Brazen Altar in the eastern part of the Tabernacle and the invisible *Shekinah Glory* in the distant western part of the sanctuary were also present in Solomon's Temple. These were thus sanctuaries in a sense not equaled by the Temple built by Herod. The latter was, nevertheless, in a sense the most glorious of the three, *for it was graced by the bodily presence of our Lord, Christ Jesus, in whom dwelt the Godhead.* Christ made the first self-sacrifice, thereby abrogating the sacrifice of animals, and finally at the consummation of His work in the visible world *rent the veil* and opened a way into the Holy of Holies, not only for the favored few, the priests and Levites, but that WHO-SOEVER WILL may come and serve the Deity whom we know as our Father. Having fulfilled the law and the prophets Christ has done away with the *outward* sanctuary, and from henceforth the Altar of Burnt Offerings must be set up *within* the heart to atone for wrongdoing; the Golden Candlestick must be lighted *within* the heart to guide us upon our way, as the Christ *within*, the *Shekinah Glory* of the Father, must dwell *within* the sacred precincts of our own God consciousness.

Paul in his letter to the Hebrews gives a description of the Tabernacle and much information about the customs used there which it would benefit the student to know. Among other things, note that he called the Tabernacle "a shadow of good things to come." There is in the ancient Mystery Temple a

promise given which has not yet been fulfilled, a promise that holds good today just as well as upon the day it was given. If we visualize in our mind the arrangement of things inside the Tabernacle, we shall readily see the shadow of the Cross. Commencing at the eastern gate there was the Altar of Burnt Offerings; a little farther along the path to the Tabernacle itself we find the *Laver of Consecration*, the Molten Sea, in which the priests washed. Then upon entering the East Room of the Temple we find an article of furniture, the Golden Candlestick, at the extreme left, and the *Table of Shewbread* at the extreme right, the two forming a cross with the path we have been pursuing toward and within the Tabernacle. In the center of the second veil we find the *Altar of Incense*, which forms the center of the cross, while the Ark placed in the westernmost part of the West Room, the Holy of Holies, gives the short or upper limb of the cross. In this manner the symbol of spiritual unfoldment which is our particular ideal today was shadowed forth in the ancient Mystery Temple, and that consummation which is attained at the end of the cross, the achievement of getting the law *within* as it was within the Ark itself, is the one that we must all concern ourselves with at the present time. The light that shines over the Mercy Seat in the Holy of Holies at the head of the cross, at the end of the path in this world, is a light or reflection from the invisible world into which the candidate seeks to enter when all the world has grown dark and black about him. Only when we have attained to that stage where we perceive the spiritual light that beckons us on, the light that floats over the Ark, only when we stand in the shadow of the cross, can we really know the meaning, the object, and the goal of life.

At present we may take the opportunities which are offered and perform service more or less efficiently, but it

is only when we have by that service evolved the spiritual light *within* ourselves, which is the *soul body*, and when we have thus gained admission to the West Room, called the Hall of Liberation, that we can really perceive and understand why we are in the world, and what we need in order to make ourselves properly useful. We may not remain, however, when access has been gained. The High Priest was only allowed to enter *once a year*; there was a very long interval of time between these glimpses of the real purpose of existence. In the times between, it was necessary for the High Priest to go out and function among his brethren, humanity, and serve them to the very best of his ability; also to sin, because he was not yet perfect, and then re-enter the Holy of Holies after having made the proper amends for his sins.

Similarly it is with ourselves at this day. We at times attain glimpses of the things that are in store for us and the things we must do to follow Christ to that place where He went. You remember that He said to His disciples: "Ye cannot follow me now, but ye shall follow me later." (John 13:36.) And so it is with us. We have to look again and again into the darkened temple, the Holy of Holies, before we are really fit to stay there, before we are really fitted to take the last step and leap to the summit of the cross, *the place of the skull*, that point in our heads where the spirit takes its departure when it finally leaves the body, or off and on as an Invisible Helper.* Golgotha is the ultimate of human attainment, and we must be prepared to enter the darkened room many times before we are fitted for the final climax.

*Occult science teaches that those who have by lives of purity and service built the "wedding garment," or soul body (of the two higher ethers of the vital body) may function in this vehicle in the spiritual realms, consciously or unconsciously, according to the stage of development.



Daily Astral Thought and Guide

There is a time for all things; for advancing and for retiring.—Thomas Jefferson.

TUESDAY — October 1

As I remember the divine injunction, "Love suffereth long and is kind," peace and harmony are established in me.

Determine early to stick to only those plans well thought out. Feelings may be hypersensitive; don't take offense without provocation. Put new energy and effort into all objectives.

WEDNESDAY — October 2

Because my mind is centered on Thee, Heavenly Father, I achieve mastery over thoughts of fear and condemnation.

Adopt analytical and mental attitude toward all happenings of the day. Outline day's plans. Mental outlook, if divorced from feelings, very dependable. Be individualistic.

THURSDAY — October 3

Through the inner Christ Spirit my life is bathed and renewed in the realization that His Love rules supreme.

Most propitious time to commence new ventures; put forth renewed vigor in plans and work. Keep active by *doing*. Friends and superiors openminded and magnanimous. Practice tolerance.

FRIDAY — October 4

God's Love rules the universe, and by His Love I receive His Healing Presence, and my life reflects His Spirit.

Renew friendly spirit at home and work. Establish order in home and work. Keep a positive attitude of mind and ignore small disturbances. Be scrupulous in diet and habit.

SATURDAY — October 5

When trials and troubles threaten, I retreat to the Inner sanctuary of the heart and know that God rules.

Remember, *Thoughts are things*, what you think you become; think through all problems; make every effort to rise above restrictions—learn the lesson at hand.

SUNDAY — October 6

In His Presence do I dwell, and on His Truths do I meditate day and night. God is my help in all things.

Excellent time to patch up broken friendships. Resolve self to maintain loving spirit. Take up spiritual study. Attention to diet improves health. Be friendly.

MONDAY — October 7

Instill in me, Gracious Spirit, a greater realization of Thy Will and a determination to carry it out this day!

Indecision and worry can destroy best plans of man and God. Don't take unnecessary chances. Continue normal routine of work. Don't trust immature thoughts. Keep calm.

TUESDAY — October 8

I keep my mind filled with thoughts of love, service, and devotion to high ideals. Logic and harmony abide in me.

Thoughts, feelings, and plans at work and home tend to be mixed up and confusing. Accept what you can handle, ignore all else. Serene mind stabilizes emotions and guards health.

WEDNESDAY — October 9

Through Christ's victorious spirit within me, I gain ascendancy over all thoughts of doubt and fear.

Experiences—good and bad—are angels in disguise; don't let them go until they have blessed you, as did Jacob of old. Accept all challenges as means to self-improvement and growth.

THURSDAY — October 10

I am infolded in the wings of Thy Presence, Heavenly Father, and I am buoyed up in moments of weakness and need.

A firm determination to serve the needs of family and others overcomes tendency to worry. Guard emotions and feelings. Humility in pleasing others can be very rewarding. Keep active.

FRIDAY — October 11

I am created in the image and after the likeness of God; In Him I live and move and have my being.

If avoidable, don't undertake new projects. Be alert and impersonal in all business dealings. Double check plans and figures. Be cautious but not critical in all you do.

SATURDAY — October 12

As I meditate on the realities of life, I know that God is the Father of all and through Him peace and love reign.

All pioneering projects greatly augmented. Be original in thought and act. Literary and scientific pursuits favorable. Make effort to solve all problems. Keep positive mental outlook.

SUNDAY — October 13

In Thee, O God, my mind and body are made whole. In the tabernacle of Thy Spirit I eternally dwell.

Your disposition should be optimistic, noble, and generous; express these qualities. Set the example—others will follow. Health and general welfare rate improvement. Plan your week.

MONDAY — October 14

My soul searches after knowledge On High. Through obedience to Thee, my life is revitalized and my mind is free.

Mind is creative and original; utilize this in improving all departments of life. Good time to make necessary changes. Take steps to improve health and income. Group work favored.

TUESDAY — October 15

Through the power of the Cosmic Christ, my mind is clear; my body temple is blessed, and divine order is established.

Don't speculate. Avoid dangers to health and general welfare. Allow for shortcomings of others; don't be impulsive. Be magnanimous in all associations. Caution rules the day.

WEDNESDAY — October 16

My inner self is attuned to the secret source of life—which is God. In Him I am whole and perfect. He is my life.

Be mature in thought and act. Don't be vacillating. Be cautious in legal dealings. Be attentive to duty. Courtesy in dealings with superiors pays dividends. Show appreciation to others.

THURSDAY — October 17

Help me, O Lord, to rise above acts and feelings which would imprison and restrict. In Thee is true freedom.

A clear conscience in personal dealings insures peace of mind and health of body. The mind is keen; systematize business and personal life. Judgment is sound if emotions overcome.

FRIDAY — October 18

Through love of God and devotion to high ideals, new paths of service and fulfillment are revealed to my inner self.

Excellent time to bring forth inner abilities. Recognition of individual effort is at hand. In a helpful and loving state of mind pursue own plans. Health also rates improvement.

SATURDAY — October 19

My life is filled with a deep and abiding love of Thee, O Lord, and in this realization I find true contentment.

To be forewarned is to be forearmed; avoid all thoughts and acts which threaten home and well-being. Destructive thoughts war against spirit and health. Be constructive.

SUNDAY — October 20

My mind is immersed in the love and wisdom of God. Through His Presence I am refreshed in mind and body.

Mental and spiritual faculties at high tide. Make plans for improvement of home, work, and health. Intuition can be trusted. Personal ability today and tomorrow recognized.

MONDAY — October 21

As God has thought this universe into being, so too do I think my own world into existence; I think after God.

The mind is quick, intuitive, and vivid. Present ideas, plans, etc., to superiors or groups for action. Be patient and persistent in work and personal dealings.

TUESDAY — October 22

My faith in God is unshakable as I am imbued with a divine determination to express His Love in all I think and do.

Carefully outline and put into effect new plans and ideas. Act with enthusiasm—it will be contagious. Guard against melancholy thoughts. Creative thought and activity rewarding.

WEDNESDAY — October 23

God is the source of my life and strength; without Him I could do nothing; with Him I cannot fail.

Solidify and continue plans of yesterday. Exercise diplomacy with all persons. Be true to ideals; overlook faults of others. Concentrate on immediate objectives.

THURSDAY — October 24

Gracious Spirit, give me the foresight to discern Thy Presence in all situations, and Thy Spirit in all persons.

Faculty of imagination good. Mind is clear and dependable. Soften temper and avoid tendency of curt reply. Conquer warring spirit by planning full schedule of activity.

FRIDAY — October 25

By concentrating on only the good, I see through all experiences and reveal the Divine Essence hidden within.

Control emotions and keep a clear mind. Take period of time for self-examination and review of immediate objectives. Observe laws of health; don't give vent to emotions.

SATURDAY — October 26

Heavenly Father, give me the strength to overcome all temptations and to rise above thoughts of negation.

Speaking, music, and art favored. Health and mental outlook greatly strengthened. Overcome impulse to extravagance. Sincere complimenting of others could bring good results.

SUNDAY — October 27

Thy Love is my life, Creative Spirit, and I remember often to pause in Thy Temple to sing praises unto Thee.

Expressed spirit of appreciation soothes turbulent seas of emotions. Join some phase of community life. Excellent time to undertake study of astrology and occult arts.

MONDAY — October 28

Dear God, I lay upon Thy Altar every desire of my heart, and I rest in Thy graciousness. All things come from Thee.

In seeming adversity, being true to ideals often means of accomplishment. Protect health. Not a good time for speculation. Stay with the proved and normal activities.

TUESDAY — October 29

God is the creator and sustainer of this universe: In Him is my trust and strength. He is my health and guidance.

Stay away from negative influences. Keep active in work or doing for others. Retire early. Avoid personal arguments. Plan evening of quiet study or meditation. Be positive.

WEDNESDAY — October 30

In meditating upon Thy Presence, within me, my life is filled with new determination as I express Thy Love to all I meet.

Many conflicting influences at play today. A good day to continue usual routine. Don't undertake added responsibility. Avoid overtaxing energy. Exercise much patience and understanding.

THURSDAY — October 31

Lord Christ, Thou art conscious of my every thought and act, and in my inner heart, Thy Presence abides.

Take steps to improve health. Commence new project. Spirit of love and enthusiasm rules the day, get in tune. Kindness to others pays off. Mind is resourceful and energy abounds.

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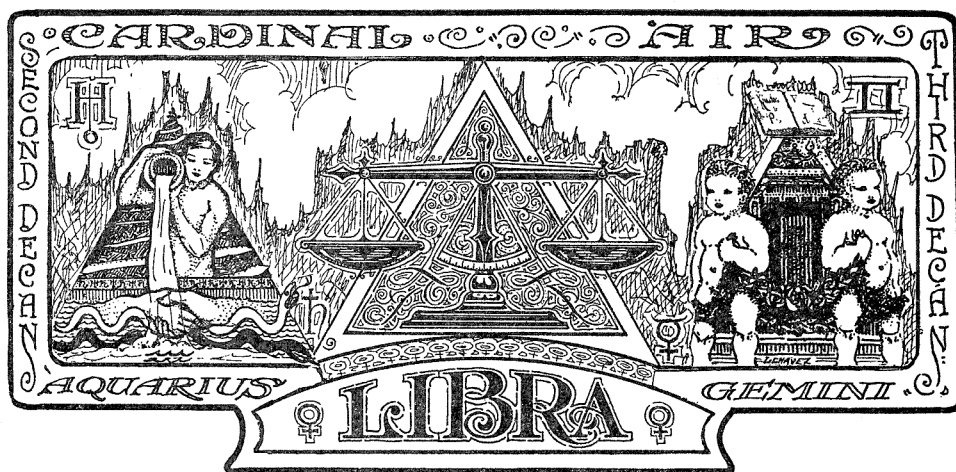
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The Children of Libra, 1957

FRANC HAMMER BAIRD

Birthdays: September 23 to October 23

LIBRA is the seventh sign of the zodiac; it is the third cardinal sign, and second in the airy triplicity. Its influence is intellectually active.

When the Sun reaches Libra it has completed the first half of its annual journey through the zodiac and at this point it crosses the celestial equator and begins its descent into South Declination. This is called the Autumnal Equinox and marks the harvest season which was celebrated in religious festivals by all ancient peoples.

The Sun is said to be "in its face" in Libra and weak, for as it begins its descent into the South for the winter months its life-giving power is relinquished to Saturn, "the reaper," the planet of darkness and death, who is exalted in Libra and gradually brings about the death of all vegetation during the cold, stormy winter months.

Libra is ruled by Venus, the planet of Love, Grace, and Beauty. The symbol of Libra is a pair of scales, balanced in the hand of blind justice. Saturn in his exaltation on one side of the scale demands an eye for an eye, a tooth for

a tooth; but on the other side, Venus as ruler of Libra, the judge, contributes the quality of mercy and compassion. Therefore Libra, the judge, seeks justice tempered with mercy.

Libra is gentle, poised, fairminded, attuned to harmony and beauty, ever striving to create a beautiful, peaceful atmosphere. He goes up and down, constantly weighing and balancing comparative values, seeking to maintain a balanced viewpoint and nothing so disturbs him as an injustice of any sort.

Libra children are charming, gracious, refined and poised. They are usually pleasing to the eye; they shun all that is ugly or sordid. The Venus of Libra operates on the higher plane as refined affection and sociability. It gives its natives a sensitive appreciation of culture and art in all forms. Harmonious vibrations, music, and color are essential to Libra; without them he will be depressed and moody.

Libra is the elegant, fastidious aristocrat of the zodiac. He is gracious, tolerant, diplomatic, and ambitious, sometimes dictatorial, but never coarse. Libra is essentially mental and aesthetic; is seldom scientific or analytical; is more

concerned with abstract values, social arts, and refined relationships.

Libra children are changeable in nature; like the scale they find it difficult to make decisions and maintain their equilibrium. They are continually swayed between the opposing forces of Venus and Saturn; gay and happy one moment, but without apparent cause they may suddenly go down into the depths of worry and melancholy, the next. Librans require peace, harmony, and beauty at all times; they revolt against disorder, discord or injustice. They can become actually ill when their equilibrium is disturbed.

Librans are naturally courteous and charming. They are interested in all entertainment matters and make perfect hosts. Libra can charm his way through life for he knows the value of a gentle answer; he is diplomatic and sincere.

Libra is the sign of marriage and partnership. He needs others to help solve the problem of balance. He is strongly attracted to the opposite sex and usually marries young but needs to cultivate enduring relationships.

Libra children are "fair of face and full of grace." They are the most pleasing to the eye and retain their youth and beauty longer than any other sign. Libra gives a well-formed, graceful body with small well-shaped hands and feet. Libra is vain. He wishes to be well-dressed and dislikes getting soiled. He is definitely not the laboring type; he is a "white collar worker" and usually seeks employment of a refined or artistic sort. Some Librans become professional artists or musicians, fashion designers or models, beauty operators, interior decorators or dealers in jewelry, perfumes, art objects, etc. Many Libran natives become judges or diplomats.

Friday is Libra's day. His color is yellow; copper is the Libra metal; the opal or diamond is his jewel.

Libra is an equalizer! His keyword is *I weigh, I balance*. His watchword is

harmony, based on a keynote of beauty. His principle is mind; his motto, equilibrium. The Libran's speech is polished; his intellect, judicial. He is an active, adaptable type, and an opportunist.

The Libra child has many fine, positive qualities which should be encouraged and developed. He is naturally tactful, considerate, impartial, cooperative, and idealistic. He is orderly, refined, and usually talented. He must be lovingly guided and helped in overcoming shirking, indecision, recklessness or carelessness. He may have an inclination to be temperamental, and vacillating. When badly aspected the Libra native may be indifferent, slovenly, and sentimental, or he may be too dependent upon others.

In the physical body Libra rules the kidneys. If proper diet is neglected kidney ailments may develop from poor digestion and the native may suffer headaches.

All children born during this solar month will have the advantage of Jupiter, the great benefice, in their Sun sign. This gives them protection and indicates success. In addition to this, Jupiter remains all month in sextile to Saturn in Sagittarius on one side and Uranus in Leo on the other. This creates an underlying current of good fortune and offers vast opportunities in a variety of directions. Every child born during this period has great potentialities and unlimited resources. These aspects indicate broadminded, ingenious mentality. The mind is deep and has a profound interest in philosophy, religion, law, and occult subjects. They give a benevolent, humane disposition and inherent, executive ability.

These aspects bring the best qualities of the three planets and the three signs into expression. They give strength of character and a true sense of justice and balance. Those individuals most likely to take advantage of these influences and manifest their fine qualities will be

those born during the shorter periods of the month when the faster moving planets, Sun, Mercury, Venus, and Mars, participate in the major aspect and activate it. Very few born at this time will go astray and *none need to*. A few years hence, as a result of this, the world will receive a "crop" of exceptional and outstanding individuals.

On September 23, 24, and 25, the Sun will be parallel Mars and until October 14, conjunct Mars. This gives zest and impulse to life. These children will have a superabundance of vitality, courage, and a dauntless determination. They will be intensely bent on whatever they undertake and may be trusted to carry out any mission.

On September 28, 29, 30, Venus parallels Uranus and from September 23 to September 28, Venus is square Uranus. This may give some eccentric or erratic qualities to the personality, unconventional relations with the opposite sex and may cause loss of prestige or public scandal. There may be sudden financial reverses or loss of friends, but there will be altruistic traits of character. Also, from September 28 to October 4, Sun, Jupiter, and Mercury are in parallel which increases intellectual power and favors memory and gives good, clear judgment, a jovial, philosophical nature and general success. It is favorable for travel.

From September 23 to October 12, the Sun is sextile Saturn. Children born during this time will be endowed with the finest qualities and opportunities of a reliable and lasting nature. It gives executive and diplomatic ability and moral stamina; it favors positions of a judicial or political nature, or in the mining or farming industries.

From September 23 to October 16, the Sun remains conjunct Jupiter. This indicates exceptional good fortune, health, wealth, and happiness. There is no limit to the capabilities and accomplishments of these children; whichever way they turn their efforts will meet

with success. They will be sociable, sincere, and honest men and women. They will benefit from influential friends and will become leaders in their communities. Many will be successfully connected in an official way with colleges, universities, secret work, or government projects.

On October 2, 3, 4, Mercury is parallel Jupiter, favoring higher education, travel, and oratorical ability.

From September 26 to October 12, Sun sextile Uranus makes the native intuitive, original, and independent. These children will attract many friends. They will have an interest in both physical and occult sciences. Some may be successful in aviation or electronics. This gives a sensitive, high-strung temperament, but great will power.

On October 4, Venus parallel Saturn is not very favorable. It may cause financial or emotional problems, jealousy and trouble with the opposite sex. On October 5, Mercury parallel Mars gives mental and physical dexterity, energy, enthusiasm, and courage. On October 6 and 7, Venus is parallel Pluto which may lead to unfortunate love affairs but gives power to express sympathy for mankind.

From September 29 to October 20, Mars is sextile Saturn and Uranus. Children born during this period will be of a very determined, energetic nature, capable of intense and sustained action. They will be alert, intuitive, able to cope with great difficulties. They will be visionary, ingenious, and inventive. Many will rise to prominent positions and be esteemed on account of their exceptional ability. Many will accomplish unusual results.

From October 14 to October 23, Venus will conjunct Saturn, trine Uranus, sextile Jupiter; and on October 21, 22, 23, Sun and Mercury conjunct Neptune, sextile Pluto, and Sun and Mercury parallel Neptune. These aspects are especially fortunate. They indicate gen-

(Continued on page 30)

Readings for Subscribers' Children

MURRY F. B.

Born September 6, 1943, 2:18 A.M.

Latitude 46 N., Longitude 118 W.

Cusps of houses: 10th, Aries 23; Taurus intercepted in 10th; 11th, Gemini 1, 12th, Cancer 8; Ascendant, Leo 8:38; 2nd, Leo 27; 3rd, Virgo 21.

Position of the planets: Mars, Gemini 7:10; Uranus, Gemini 8:49; Saturn, Gemini 25:38; Pluto, Leo 7:56; Jupiter, Leo 14:25; Dragon's Head, Leo 14:25; Venus, Virgo 12:17; Sun, Virgo 12:58; Neptune, Libra 1:06; Mercury, Libra 8:13; Part of Fortune, Libra 24:56; Moon, Scorpio 29:16; Dragon's Tail, Aquarius 14:25.

This boy was born with the fixed and fiery sign, Leo, on the Ascendant which makes him dramatic, high-minded, magnanimous, and proud, somewhat of a show-off. He wants to be in the lime-light, a ruler and leader of men. Leo is ruled by the Sun which in a horoscope is the symbol of the individual and indicates character.

His Sun is conjunct Venus in the mutable earthy sign, Virgo, square Mars and Uranus in Gemini. When afflicted as in this case the native is likely to follow the line of least resistance and manifest the negative qualities of the planets and the signs involved. This would cause him to appear somewhat audacious, egotistical, impulsive, self-willed, and hot tempered. Basically Virgo is mental, practical, and analytical, a detailist, concerned with health and service. Virgo is the sign of the Virgin, somewhat prudish and devout, and because of this, this boy may be inclined to be independent, unconventional, rash, and irresponsible. He has a faculty for leadership but must learn

to utilize it constructively. He must learn to analyze himself, be less critical, and more tolerant of others.

Venus with the Sun sextile Pluto and the Ascendant, Mercury conjunct Neptune in Libra, trine Mars, Uranus, and sextile Pluto and the Ascendant give Murry high ideals and an extraordinary sense of justice which he expects others to observe but is likely to overlook in himself for he at times may be impatient.

Sextiles on the Ascendant offer him opportunities to express his good qualities while Saturn, ruler of his 6th house, in a close sextile to the cusp of the 10th house of achievement and recognition gives him the opportunity to gratify his ambitions and reach a position which will give him proper recognition; but this must be accomplished through service, hard work, perseverance, and faith.

Murry is well and strangely gifted; he has unusual intellectual power and literary talent. He is under the rulership of a well-aspected Mercury, strong in its own, the 3rd house, and his five planets in good aspect from air signs and mental houses. These influences will be of great value in directing negative qualities into constructive channels. This is definitely a literary chart and literature always offers the most favorable outlet for the release of *so-called* bad aspects.

Murry has strength of purpose, a vivid imagination. He is mentally and mechanically ingenious and has a natural inclination for scientific research. This boy must choose his companions with discrimination.

The strength in this horoscope lies not only in the majority of the planets rising in the East, but is also indicated by the arrangement of two or more planets in each of five consecutive signs, the strong house positions of Mercury,

Venus, and Uranus, each accidentally dignified in its own house, a mutual reception between Venus and Mercury, and all heavily and closely aspected; but most especially is power indicated by Aldebaran, one of the largest of the fixed stars, which is in close conjunction with Mars and Uranus. The presence of this star intensifies the influence of these planets and amplifies all of their aspects, both favorable and unfavorable.

The most successful career Murry could follow would be of a literary nature. Mars is ruler of his professional 10th house. Mars rising is the most elevated planet in the horoscope and is in Gemini, the literary sign, trine to Mercury who rules writing and is well-aspected in the literary (3rd) house. Saturn, ruler of his 6th house of work, is also in Gemini and in a close sextile (opportunity aspect) to the Midheaven. However, his success depends solely upon himself. As Gemini, a dual sign, is so strongly emphasized he may have a choice of other professions but he is a *born* writer.

In this section of our magazine it is our custom to give only a limited character analysis for a subscriber's child so that the parents may be guided in training their child toward the development of the constructive qualities indicated in the chart and the overcoming of the weaker or negative ones. As the stars impel but never compel, through astrological guidance one may be forewarned and forearmed so that he can take advantage of the more favorable periods in life and avoid or soften pitfalls by unfavorable aspects. In this way weaknesses may be strengthened and all negative qualities may be steered into constructive channels. This is the purpose of life.

In the case of this boy, we feel it essential to step beyond our custom and touch upon his progressed planetary influences. Murry may need a more than normal amount of loving understanding, kindly sympathy, and firm guidance.

JULES R. W.

Born: November 27, 1956, 2:52 A.M.
Latitude 38 N., Longitude 122 W.

Cusps of houses: 10th, Cancer 15; 11th, Leo 18; 12th, Virgo 17; Ascendant, Libra 13:15; 2nd, Scorpio 10; 3rd, Sagittarius 11.

Positions of the planets: Uranus, Leo 6:53 R; Part of Fortune, Leo 14:09; Pluto, Virgo 0:27; Jupiter, Virgo 28:08; Moon, Libra 6:05; Neptune, Scorpio 1:25; Venus, Scorpio 2:22; Dragon's Head, Scorpio 28:26; Sun, Sagittarius 5:11; Saturn, Sagittarius 5:21; Mercury, Sagittarius 13:20; Mars, Pisces 25:45; Dragon's Tail, Taurus 28:26.

Jules is an ambitious individual and is well qualified to realize his ambitions successfully on his own merits and through his own efforts. He has intuition, inspiration, intelligence, and fixity of purpose. He was born with the Sun and Saturn conjoined in the fiery, adaptable Sagittarius, the sign of the higher mind and aspirations. Sagittarius is ruled by Jupiter, the great benefic, and is symbolized as a centaur or archer whose arrow is aimed at the stars. These two planets are in Jules' 2nd or money house and in favorable aspect with the Moon, Jupiter and Uranus in the 10th house of professional achievement and recognition. This indicates inner harmony; favors public relations and gives general success. It promises health, wealth, and happiness when used constructively.

Jules will be friendly, optimistic, charitable, and benevolent. He will have lofty ideals and high aspirations. He will be conscientious and trustworthy, highly esteemed and honored. Jules has sufficient intellectual ability to grapple with life's great problems and to make major decisions. He can rise and hold positions of honor and preference in the Church or State.

Uranus in the 10th house, well aspected, denotes a successful but somewhat chequered career. It favors diplomatic service and government position. There are many professions from which Jules may choose a career.

He can look into the future and has the ability to utilize Nature's finer forces and advance electronics, aviation, space travel, and other unexplored marvels of the air. He is visionary, intuitive, original, and independent; interested in all modern and scientific progress, he is a great traveler with high aspirations and many talents.

Sagittarians are especially qualified to represent the Law and as Jules has exceptional oratorical ability (and a gift for languages) he could become an accomplished lawyer or judge, a foreign diplomat, government official, or successful politician.

There is sufficient artistic talent and creative ability indicated in this horoscope to enable Jules to become a professional entertainer should he prefer the lighter side.

Jules has good earning power but must learn to curb extravagant tendencies and conserve energy. He would make an excellent lawyer. Jules attracts many friends from all stations of life.

Jules has Libra rising on the Ascendant, with the Moon in Libra. This gives him talent, an appreciation of beauty, and artistic ability. It makes him well-formed and fair of face, refined and elegant in his tastes. It gives him charm and personal magnetism, making him popular with both sexes. He will have an active, intellectual outlook on life and be fair and just in his relationships with others. He may be somewhat temperamental or changeable in nature, but he can readily adapt himself to circumstances.

Jules has a good constitution and can enjoy good health throughout a long life if he does not abuse it, and lives in harmony with Nature's laws. He has a strong horoscope. His success in life

depends largely upon early guidance. His aspirations are high, his character strong, and his objective is humanitarian. Stability and prosperity are assured.

CHILDREN OF LIBRA

(Continued from page 27)

eral success, accumulation of wealth and happy marriage. The Egos born at this time who have ascended to a higher rung on the evolutionary ladder will be visionary and talented. Some will have clairvoyant power and will be dedicated to humanitarian projects. They will be gifted with remarkable memory and a talent for foreign languages. Among them will be pioneers of the coming age, leaders of men. Those who are less evolved will enjoy general success, popularity, and happy marriage. They may be more inclined to display jealousy or stoop to underhanded schemes.

Mercury and Sun conjunct Neptune sextile Pluto gives inspiration and the ability to express talent, a very spiritual combination. All children born during this solar month have ability and opportunity to rise above the average.

The stars are our helpers in evolution. They are not dead bodies of matter but the living, throbbing and vibrating bodies of great spiritual intelligences called in the Christian religion—the Seven Spirits before the throne.

—Max Heindel.

The more spiritual we grow the less will the so-called evil planets or evil aspects affect us adversely. They are transmuted into good.

—Max Heindel.



Protein Requirements and the Vegetarian Diet

STEWART HARING

THE principle sources of energy for an animal organism are fats and carbohydrates; these provide the fuel for the muscular tissue. The tissue itself, however, does not consist of these two organic nutrients, but of protoplasm, that mysterious substance which forms the basis of all life. Protoplasm in turn is made up of carbon, hydrogen, oxygen, nitrogen, and traces of sulphur and phosphorus, and although the elements are known, it cannot be duplicated or created in the laboratory and stimulated to life. In 1838 one Mulder described one of the nitrogenous materials which is a fundamental constituent of protoplasm and gave it the name protein, taken from a Greek verb, "to take the first place." The name has by now come to cover a great number of related nitrogenous compounds which are common to all organic tissues.

Protein constitutes about eighteen per cent of the human body weight, and as exercise breaks down the body tissue, the protein foods are called upon to rebuild and repair the bone, cartilage, tendon, muscle, blood, and epidermis. Protein foods are the only foodstuffs which contain nitrogen and are therefore indispensable in maintaining living tissue. Plants are capable of performing an unusual function in that they are able to manufacture their own proteins from the inorganic elements of the soil,

water, and air. Animals can form some proteins, but in general must depend upon the digested products of their foods for the main bulk. It follows, then, that proteins are a necessary part of the diet of all animals.

Different tissues yield proteins of different chemical structure, the variety occurring in nature being great. Proteins are highly complex compounds and their true structure has never been fully determined. It has, however, been found that proteins essentially consist of amino acids, of which over twenty have been thus far isolated. When protein foods are eaten they do not pass directly to the tissues, but through digestion the protein is broken up into the amino acids, which then pass into the blood stream. As the acids are distributed throughout the body, each tissue selects the ones it may require, which then synthesizes again into protein.

Since about the year 1900 dietary experiments have been carried on with volunteers to learn more about the protein chemistry of nutrition. However, as extensive as present knowledge is, there is yet much data lacking, since many of the amino acids function interchangeably; some are formed in the body itself, and others are suspected of being involved in such complicated processes as the secretion of hormones. It is, therefore, next to useless to compile lists

of amino acids which can be described as essential or non-essential in human nutrition. Numerous experiments have also been made to measure the amounts of protein eaten, and then measure the amount of nitrogenous end products eliminated, but this, too, is inconclusive since the protein may have broken up into non-nitrogenous waste within the body, there may be time lags, and individual requirements vary. It is a logical theory, however, to assume that when the intake of protein exceeds the output, there is a nitrogen storage in the body; when the output is greater than the intake, there is a loss of body protein; therefore, when intake and output are perfectly balanced the body is said to be in nitrogen (or protein) equilibrium, which is the optimum state. A healthy adult human tends to establish a nitrogen equilibrium by regulating the protein metabolism to its diet within a wide range. In other words, the body attempts to adjust itself to its protein supply by utilizing much when much is supplied, and by requiring little when little is required. The change, however, cannot be made over night from a high to a low protein diet without repercussion upon bodily functions, but the change can be safely made over the period of a few short months. The protein diet of most persons is normally so high, that it prompted Lusk in his *Science of Nutrition* to state, "the protein reserves of the body are relatively enormous," and went on to say how a man could probably live without any proteins whatsoever in his food for more than a year.

There is equal liability to injury from either an abnormally high or a low intake of protein, but the practical question is: after the diet is adjusted to properly supply the fuel requirements, how much protein is needed to maintain the body in nitrogen equilibrium? Chittenden conducted experiments of a low protein diet with his colleagues, a squad of soldiers, and a group of university

athletes. He found that in all cases not only past abilities of performance were maintained, but there was marked improvement in the physical condition. He concluded that an average man of 154 pounds stripped, would have sufficient protein with 44 to 53 grams per day. After the period of body adjustment to a low-protein diet, investigation yields an average of 0.5 grams per kilogram of body weight, per day. But in planning dietaries there is actually much more protein allowed than is required, this surplus being regarded as a "margin of safety." An excess of fats and carbohydrates in the diet have a way of storing themselves in the body as fatty tissue, thereby drawing one's attention to the over-indulgence, but excess protein passes off as waste as fast as assimilated, making an excessive protein diet harder to detect. This very fact causes the nitrogenous waste compounds to be a constant burden on the kidneys of most people who are not vegetarians. When there is a surplus to the nitrogen equilibrium there are excessive quantities of creatine, creatinine, urea, and uric acid present in the system which can contribute to a number of diseases. In attempting to set a protein standard in the dietary we cannot make as definite a judgment as is the case with calories. Some nutritionists follow the easily remembered rule for adults of one gram of protein per kilogram of body weight, per day, which should allow the desired "margin of safety." In the diet of children, 10 to 15 per cent of the food intake should be protein. If a child consumes a liberal amount of milk each day, there need be no further consideration of the protein requirement in an otherwise well-balanced vegetarian diet containing sufficient calories, minerals, and vitamins. "A child fed mainly upon cow's milk and taking enough food supply to cover his energy requirement will therefore receive a safe surplus of protein in highly efficient form. With an optimal amount of milk in the

dietary of the growing child, the other foods may be selected with primary reference to other qualities than their protein content; without a liberal use of milk the proper feeding of a growing child becomes a very difficult problem, even with more respect to calcium than to protein needs." (*Chemistry of Food and Nutrition.*)

Many people labor under the misapprehension that the protein in meats is absolutely necessary as food in order to have health, strength, and growth. Actually the fruits, nuts, vegetables, and grains provide an abundant supply of protein, the source from which the animals derived it in the first place. Nor is it necessary for the vegetarian to resort to a wide mixture of foods to meet his protein needs. For example, corn (maize) contains zein and maize gluten which is alone capable of supporting a normal rate of growth. The same is true of the whole wheat kernel which contains lysine. When milk and cereal grains are eaten together, as is customary, the amino acids in each supplement the other, yielding a food of high nutritive efficiency. Rose, MacLeod, and Bisby conducted experiments wherein the diets consisted of: (1) almost entirely of meat; (2) almost entirely of milk; (3) almost entirely of bread and milk. The diets of milk, and of bread and milk, proved measureably more efficient than the protein of meat. Similar tests by others showed that 0.5 gram of protein per kilogram of body weight per day, with potatoes, bread and cornmeal as sources, yielded the same conclusions. Cow's milk is an especially good food protein in the production of human milk and for the production of the nursing mother.

Meats have no nutritive claim whatever besides being a poor source of protein, and even this is not as rich a supply as is sometimes supposed. In 100 pounds of beef there are 16 pounds of bone and 84 pounds of flesh. Of the latter there are 63 pounds of water, 15

pounds of fat, 0.6 pounds of ash, and the remaining 15.4 pounds are protein. Other foods of a higher quality protein, more economical, and greater quantity by percentage are: almonds, dried beans, Brazil nuts, butternuts, cheese, cocoa, dried cowpeas, oatmeal, peanuts, dried peas, pistachios, and walnuts. These foods have a higher protein content than meat, and there are others, such as whole wheat products, milk, radishes, lettuce, kale, and dandelion, which are equal or only a little lower in content. Insofar as minerals and vitamins are concerned, meats have no appreciable amounts. For example, vitamin C is found in only amounts of 1 to 1,000,000 parts, while a pint of milk will supply a child with all the daily requirement of this anti-scorbutic. Of copper, manganese, calcium, iron, etc., there are only traces in meats, while on the other hand, fruit is a rich source of minerals. Dr. H. C. Sherman writes, "In an experimental dietary study made in New York City it was found that a free use of vegetables, whole wheat bread, and the cheaper sorts of fruits, with milk but without meat, resulted in a gain of 30 per cent in the iron content of the diet, while the protein, fuel value, and cost remained practically the same as in the ordinary mixed diet obtained under the same market conditions." And in the same vein, Van Noorden said, "The necessity of a general supply of vegetables and fruits must be particularly emphasized. They are of the greatest importance for the normal development of the body and of all its functions. As far as children are concerned, we believe we could do better by following the dietary of the most rigid vegetarians than by feeding the children as though they were carnivora, according to the bad custom which is still quite prevalent, . . . If we limit the most important sources of iron—the vegetables and the fruits—we cause a certain sluggishness of blood formation and an entire lack of reserve iron, such as is normally

found in the liver, spleen, and bone marrow of healthy, well-nourished individuals."

It was once supposed that muscular work increased protein metabolism, for it was thought that muscular power was generated at the cost of muscle tissue. It is now understood, however, that fats and carbohydrates are the fuel energy, and that an increased protein intake is only required while the muscles are enlarging due to the demands of some new work or exercise. But manual labor or athletics always increase the appetite proportionately, so that there need be no concern about increasing the protein intake, and after a short period of adjustment the nitrogen equilibrium should again be established. Hard work does not use up more protein, but rather as the muscles grow firmer and larger more is stored in them. An infant increases its birth weight three times before weaning and receives nine per cent protein in mother's milk. A man at hard muscular work would then require only ten per cent at most. Nor are the fuel values of meats as given in the standard tables always correct, since they do not allow for the fats which are usually discarded by butcher or cook. If a pound of beef contains fourteen ounces of tissue and two ounces of fat, and the fat is not eaten, half of the fuel value of the whole pound is lost. There are no important differences between the metabolic rates of vegetarians and non-vegetarians.

There is nothing like special foods for special organs. Celery is no "nerve food," fish is not a "brain food," nor is meat a "muscle food." If eating muscles made one strong we should then eat the toughest meat we could find and, like the savage, eat the heart of a fallen foe to absorb his courage, but we should try to rise above such planes of thought. The only way to increase the efficiency, whether in nerve, muscle, or brain is to use them as nature intended, and if a suitable food supply is put at the dis-

posal of the cells they will select those nutrients of which they are in need. "Milk and whole grain products together make a food combination of low cost and high nutritive value. In fact, such a food mixture with the sole addition of fruit and/or vegetable to increase the intake of vitamin C, may be not only adequate but (so far as we know) optimal for human nutrition." (*Chemistry of Food and Nutrition.*) There are even greater moral, ethical, and religious principles in support of vegetarianism, but to those who do not as yet feel the stirrings of these, the foregoing material facts may be, like a cloud on the horizon, an omen of the birth to reality of what are now but vague ideals.

FIELD ACTIVITY

We are happy to announce that Mr. Alfred Johnson, who is known to many of our friends, will start on a tour about October 1, 1957. Mr. Johnson will spend most of his time in North and South Dakota, Minnesota, and Iowa, both lecturing and teaching, as well as showing a fine collection of slides related to The Rosicrucian Teachings.

We shall be glad to hear from our friends who are interested in knowing just where Mr. Johnson will speak after he has completed his itinerary.

WORKERS FOR MT. ECCLESIA

We would like to receive applications to have on file as openings develop for the following positions:

Cafeteria assistants	
Clerical workers	Housekeepers
Gardeners	Stenographers

Students of the Rosicrucian Philosophy are preferred, but others will be considered. Write to:

THE ROSICRUCIAN FELLOWSHIP
P. O. Box 713
Oceanside, California



FREE YOUR THOUGHTS

*In all men, thought and action start from a single source,
namely feeling.*

ARISTOTLE uttered the above words more than two thousand years ago and they are just as true today as they were then. What he is saying, plainly, is that our thoughts and acts are deeply rooted in our feeling natures. A true and working understanding of this verity without parallel can be the greatest boon mankind has ever received. For it will not only reveal the cause of much of his suffering and sickness, but the reason for much of his failure in life as well. It can show not only why he is ill, but why he lacks friends, success, and above all a proper and true perspective on life.

The Rosicrucians teach, as did Christ, Paul, and others, that man has several bodies of varying densities which interpenetrate each other. The spirit of man—the Ego—is little by little gaining complete control over these various bodies, and each of these vehicles has behind it a different period of evolutionary growth. After man's physical body came into being, he was given an emotional nature which was primarily designed to give man a *desire* or *incentive* for action. During vast periods of time early mankind lived completely within his emotional nature. However, this in time had to be checked so man's growth

and development could continue on a higher plane. Later the mind was given to man, the purpose of which was to give *purpose* and *direction* to his thoughts and actions.

The mind, then, was divinely designed to free the spirit of man from the destruction yielding forces of emotions, hate, fear, etc., and to reveal to him a higher and nobler goal and purpose in life. He was to supplant feeling and emotions with intelligence and reason. However, because man had lived so long within his emotional, war-like, and harmful, feeling nature, the mind coalesced with this lower self and ever since man's mind has had its roots in this side of man's consciousness. All religions, scientific studies, occult sciences, etc., are—or should be—primarily designed to divorce the mind from the desire realm. This is simply done by giving the mind ideas, ideals, subjects, etc., which require that the mind abstractly study its subject nature and precepts by rising above personal opinion and feeling.

As an example: when you study mathematics, it is almost impossible for the emotions to become riled up over the fact that two and two makes four. Also, when you study the laws of physics, music, science, or any of the arts, you

first of all must study the principles and laws involved and these do not normally require emotional participation. As a matter of fact if you become emotionally involved while studying you will probably find it impossible to continue your studies. Contrasted with this, you will probably find that you can become, and probably are, emotionally disturbed over every little experience in the course of one day's living.

Even in these modern times, it is an amazing fact that most of us spend the majority of our time in emotional thinking. Few indeed can concentrate on one subject for more than a few moments' time. We have as yet barely touched upon the great unknown powers which lie sleeping within the human mind. And, before we can tap this power it is absolutely necessary that we learn to rise above personal feeling and think as rational beings.

There is no more important message than this one the Rosierucian Healing Ministry brings you this month: If you are to have full health and true success in life, you must make every effort possible to rise above your feeling nature. This is done first of all by realizing that most of us almost immediately react from the emotional nature when we act or speak. To overcome this we must adopt an analytical attitude of mind, listen to the thoughts of others, observe completely all the details of any proposition, and then quietly ask ourselves what we really *think* about any particular subject or person.

This does not mean that we are to feel cold or indifferent toward everything we see or experience. True compassion for friends in need, the sick, etc., is not emotional expression, but a reflection of the inner Christ. The point to take to heart is this; almost without exception, every time you hear something, see something, or have any experience, your first temptation will be to allow the emotions to run away with you. Check this first impulse; give oth-

ers the benefit of any doubt, don't indulge in criticism or fault finding of others; refuse to be a party to anything that can upset your own sense of right and justice.

As you take this lesson to heart you will find that you will have greater capacity for mental study and your outlook on life will be broader, richer, and truer. Also you will gain an equilibrium in life which will bless the body temple with health and wholeness, for there is nothing which is as destructive to the body as emotional outbursts and living completely within the desire nature. When you have learned to free your thoughts, you are freeing the inner Christ Spirit.

* * * * *

HEALING DATES

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

September 2—10—17—23—30

October 7—14—21—27

November 3—11—17—23

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

How the Rosicrucians Heal the Sick

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

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

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

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

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

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

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

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

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

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



Over the Rainbow

YVETTE J. FRYMANN

(CONCLUSION)

THE children ran up into the belt of green light, and then they found they could see right to the bottom of the pond. There they saw the little elf, trying hard to come up to the surface, but there were other little creatures, graceful and dainty, with long hair but without wings, pulling at his legs and arms, and clinging to his wings, so that he was having to fight his way up.

"The water fairies are friends of the dragonfly," explained the Angel, "because he lived amongst them before he grew his wings, and so they are punishing the elf for having hurt it."

All at once the water fairies seemed to get tired of teasing the elf, who by this time was sobbing bitterly. They all pushed him up to the surface of the pond, and then laughed at him as he climbed sadly on to a lily leaf and sat there trembling with fright.

Chris and Ruth watched the fairies return to their work. Some were helping the water insects, two were guiding a dragonfly grub up a reed, and helping it to climb out into the sunshine where it could break out of its old skin and turn into a beautiful dragonfly. Other groups of fairies were painting the petals of the water lilies, some white, some pink, and some yellow. One group finished its work while the children were

looking, and began to play. First they sprang high up into the air, then they plunged down into the pond, and played hide-and-seek round the water lily stems or chased each other in and out of the rushes.

"The water fairies are not like fish, who can only live in water, are they?" Chris asked the Angel.

"No," he replied. "You see, the fairies' bodies are made of stuff so fine that they can go through water or even rocks and trees as easily as through the air."

Ruth had seen enough of the water fairies so she asked the Angel, "Do the rainbow stairs lead into the blue light next?"

"Yes," he replied. "Climb up and see where the flowers get their scent."

Up the children went and found that the band of blue light was like a great hall, with rows of big vases along its sides. On each vase was a flower, and fairies were coming to these vases with little jugs which they filled and then carried away.

"Why, those vases must be full of scent," cried Chris, "and the fairies are coming here to get the perfume for their own particular flower."

"That's right," said the Angel.

"Oh, please may we go and smell the vases?" asked Ruth.

The Angel gave his permission, and so Chris and Ruth went from one vase to another trying to decide which smelled the sweetest. Ruth liked the rose perfume the best, while Chris preferred the sweet pea.

When they had been round all the vases the children came back to the magic stairs and continued their climb. The light changed gradually from blue to indigo, and soon they found themselves in a lovely garden. There were lots of other children playing there, and they were having a wonderful time.

"These are all children who are waiting to be born on earth," the Angel told Ruth and Chris. "Do you see what lovely toys they have? Here you can have any toy you want, by just THINKING it. Try for yourself, Chris."

So Chris thought of a toy railway; he planned where the lines would go, and the freight trains and passenger trains to run on them. As he thought it out so it took shape before his eyes, the loveliest toy trains he had ever seen. They were just like real trains, only very tiny, and they ran along the lines or stopped at the stations just as he wanted them to do.

Ruth thought of her family of dolls, and of the house she had always wanted for them, and there it was right in front of her. The side of the house opened so that she could see inside. There was the loveliest kitchen with a tiny electric stove, a dresser with glass jars on its shelves labelled "flour," "rice," "sugar," "raisins," and a table with the smallest scales Ruth had ever imagined. In the dining room the family of dolls was sitting round the table, just going to have dinner. Upstairs were two lovely bedrooms and a bathroom. Ruth had realized that she had only to THINK a bathroom, and there it was, nicely tiled, with shiny taps and a pretty green bath and wash basin.

When Ruth had finished admiring her doll's house she looked around to see what toys the other children in the

garden had. They were playing with every kind of toy Ruth had ever seen, and a great many more that were quite new to her. One group of children was playing with balls which were made of light, and they were continually changing color, turning red, or blue, or gold, or sometimes becoming many colors all at once.

Chris, too, had been watching the other children playing, and then he turned back to his railway, only to find that it had disappeared.

"You stopped thinking about it," explained the Angel, "and here, things only last as long as you think they do."

"Oh," said Chris, rather disappointed. Then he brightened up. "What a lot of trouble that must save—no clearing up to do when you've finished playing."

Ruth had gone back to the magic stairs and Chris followed her up toward the band of violet light. As they climbed they heard music, faint at first, then clearer, until it seemed to be all round them. It was very beautiful, far lovelier than any sound they had heard on earth. All the beauty and joy and love in the whole world seemed to be in that music. Chris and Ruth listened entranced. Then, very faint and far away, came a sound that was familiar.

"Chris! Ruth! Where are you? Tea is ready." It was their Mother calling them.

The children turned to the Angel to know how to return home.

"You are now at the very top of the rainbow," he told them. "Sit down with your legs straight in front of you, as if you were on a toboggan, and you will be able to slide down the other side quite safely."

So Chris sat down with Ruth close beside him, clinging to him as tightly as she could, and off they went. The next moment they found themselves back on their own garden path.

"Now we shall have to run," said Chris, "or we shall be late for tea, and you know what that means—no cake!"

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

CONCERNING MEMBERSHIP—

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

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

CONCERNING CORRESPONDENCE COURSES OPEN TO ALL—

The following courses—offered on a love offering basis—are open to all persons—including, of course, our Regular Students—who are not hypnotists, mediums, palmists, or fortune tellers.

PHILOSOPHY COURSES: (Based on The Rosicrucian Cosmo-Conception)

1. Preliminary Course, 12 lessons, above described.
2. Supplementary Course (after completing the above). (40 lessons)

WESTERN WISDOM BIBLE COURSE:

This profound course will help the Student to recognize in the Bible a spiritual guide of inestimable value given to humanity by the Recording Angels, and will enable the Student to interpret and understand its hitherto unrevealed secrets of life and being to such an extent that they find its truths corroborated and illumined by scientific discoveries. Parables and seemingly insignificant incidents become revealed as purveyors of basic scientific spiritual laws upon which a more satisfactory and truly successful life may be patterned. (28 lessons)

ASTROLOGY COURSES:

The *Junior Course* covers the setting up of the chart and then advances to the reading of it, showing the Student how to synthesize the horoscope as a whole and arrive at a point where he can read the message contained therein. (26 lessons)

The *Senior Course* is devoted to the esoteric phases, particularly in connection with one's spiritual development. (12 lessons)

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

APPLICATION BLANK

The Rosicrucian Fellowship, Oceanside, California, U. S. A.

Please Enroll Me as a Student of:

Rosicrucian Philosophy ☐ Bible Study ☐ Astrology ☐

I desire to become a Regular Student ☐

I do not desire to become a Regular Student at this time ☐

(PLEASE PRINT)

Name _____

Street _____

City _____

State _____