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The New Sense of the New Age



THE PROCESS OF PREPARATION for the Aquarian Age has already commenced, and as Aquarius is an airy, scientific, and intellectual sign, it is a foregone conclusion that the new faith must be rooted in reason and able to solve the riddle of life and death in a manner that will satisfy both the mind and the religious instinct.

Such is the *WESTERN WISDOM RELIGION* promulgated by the Rosicrucian Fellowship like the leaven in the loaf, it is breaking down the fear of death engendered by the uncertainty surrounding the post-mortem existence. It is showing that life and consciousness continue under laws as immutable as God, which tend to raise man to increasingly higher, nobler, and loftier states of spirituality.

It kindles the beacon light of hope in the human heart by the assertion that as we have in the past evolved the five senses by which we contact the present visible world, so shall we in the not distant future evolve another sense which will enable us to see the denizens of the etheric region, as well as our dear ones who have left the physical body and inhabit the ether and lower Desire World, during the first stage of their career in the spiritual realms. . . .

Therefore *THE ROSICRUCIAN FELLOWSHIP* has been charged by the Elder Brothers with the mission of promulgating the gospel of the Aquarian Age, and of conducting a *campaign of education* and enlightenment, so that the world may be prepared for what is in store. The world must be leavened with these ideas:

(1) Conditions in the land of the living dead are not shrouded in mystery, but knowledge regarding them is as available as knowledge concerning foreign countries from the tales of travelers.

(2) We now stand close to the threshold where we shall all know these truths.

(3) And, most important of all, we shall hasten the day in our own case by acquiring knowledge of the facts concerning the post-mortem existence and the things we may expect to see, for then we shall know what to look for, and neither be frightened, astonished, nor incredulous when we commence to obtain glimpses of these things.

—From *Teachings of an Initiate*.


By Max Heindel

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

The Coming Reconversion

By JOSEPH DARROW

 HE reports coming from Europe seem to be hopeful that we are quite rapidly approaching the end of the European war. That being the case, we know we shall shortly be confronted with the problems of reconversion. That reconversion is going to be many-sided. We may list some of its problems as follows:

First, the many thousands of crippled soldiers who return from the battlefields must be converted from a condition of comparative helplessness, futility, and in many cases despair, to one of usefulness, hope, and satisfaction.

**HELPING
CRIPPLED
SOLDIERS** Second, the industry of the world, particularly of the United States, must be converted from the wartime production of implements of war to the products of peace.

Third, the outlook, the ideals, and the everyday style of thinking of the civilians of all countries have got to be reconverted from the psychology of war, and the prewar psychology of greed and grasping and insensate competition, to one of cooperation and gradual preparation for the Age of Universal Brotherhood, which is surely coming, and for the Aquarian Age which will be its herald.

First, let us consider the crippled soldiers who in large numbers will be returning, and who expect and have a right to all consideration in the matter of being fitted and reconverted to lives

of usefulness in the postwar period. Many thousands of these soldiers are faced with complicated and almost breath-taking problems that will tax their resources, their spiritual poise, and their will power to the utmost. It is no small matter to find oneself with a large part of one's anatomy torn and twisted and crippled, and then be expected to overcome that handicap and take up to some extent the work of the world again.

As an inspiration to many soldiers in this condition we can do no better than call to their attention the wonderful example of Helen Keller. Helen Keller has accomplished a problem of reconversion which has almost no equal in the history of the world. She has demonstrated conclusively the wonderful powers and adaptability and will of the human Spirit, the human Ego, and has shown how a terrible handicap can be overcome and mastered and transmuted into a path of opportunity. At the age of nineteen months, due to a severe illness, she completely lost her sight, speech, and hearing. Thus she, the Ego, became completely insulated from her surroundings, and from communication even in a childish way with other human beings. What she has accomplished in extricating herself from this sightless, speechless land of silence is one of the marvels of the age. An interesting summary of it is

**HELEN
KELLER
AS AN
EXAMPLE**

given in a contemporary publication, from which we quote:

"In one of our military hospitals a wounded boy who had been through the terrible days of the Salerno and Anzio battles looked at a woman who stood at his bedside and in blunt soldier language said, 'My God, it took courage to do what you have done!' The woman was Helen Keller.

"Helen Keller at the age of sixty-four is still carrying on the work to which she has dedicated her life—doing good. Helen Keller, the blind and deaf and speechless woman who taught the world that the impossible was possible by learning to talk, who brought home the lesson of the invincibility of the human spirit as few others have ever done, is devoting much of her time to visiting the Army and Navy hospitals and bringing comfort to the patients. . . . Her message is always inspiring, and doubly inspiring to a soldier who has fought for his country and has been made a casualty in the fight. But her presence is also a potent tonic, often more potent than medicine and the wisdom of doctors. For when a man on a hospital bed sees what handicaps this woman has overcome, he finds more strength to win the victory over his own injuries.

"When she was seven her parents engaged Anne Mansfield Sullivan to undertake the extremely difficult task of teaching her to read by touch and to

understand the finger language. . . . With this teacher at her side, she became reborn; peace came into

her life. She learned to read and to write, mastered the finger vocabulary, and finally accomplished the miracle of learning to talk. . . . Learning to speak is a matter of imitation. The child hears others speak and imitates the sounds. But Helen was deprived of that advantage. She had to acquire speech through placing her fingers on her teacher's lips, throat, tongue and face, thus catching in her fingertips lip move-

ments, vibrations, and facial expressions and attempting to reproduce these into sounds of speech she could never hear.

"It was an appallingly difficult feat; it required endless practice; it required a staunchness of will almost impossible for the average person to conceive of. But Helen Keller found the will, and her courage never weakened. . . . She went on to obtain education, and familiarized herself with the problems of people—the blind and the seeing. She found in herself a fine and poetic talent for writing and lecturing, and she became one of the foremost teachers and leaders of our time. She has traveled all over the world, spreading her doctrine of service and brotherhood."

Well, soldier, there is your example; there is an illustration of what has been accomplished by the indomitable human Spirit, and you have the same power within you that Helen Keller had. In fighting your way back from a crippled condition you will not have a path of ease to follow. But when you have actually rehabilitated yourself, there will come a wonderful inner peace and satisfaction from the Spirit that will compensate you for the great effort you have had to put forth. Moreover, you will have the satisfaction of knowing that you have advanced much farther in your evolution by this tough experience than you could possibly have done by being in the position of your

friend and brother who was not called upon to go to war and suffer the handicaps that come with it. So, soldier, be at peace with yourself, for in the long run yours is the greater recompense, and in your next incarnation you will receive some of that recompense.

The second problem of reconversion is that of changing industry from a wartime to a peacetime basis. That is a material problem to be solved by material means and material organization, aided by material science. It will also

be to some extent a political problem, and we find the political parties in the United States already much occupied in making plans for it. We know, however that the mechanical genius, inventiveness, and scientific accomplishments of the world today, particularly in the American field, are quite capable of handling this problem successfully.

Now we come to the third of the re-conversion problems, that of converting civilian life, civilian conceptions, and the civilian style of thought to that of the New Age which is coming. In preparation for the New Age the powers of the human Spirit will have to be developed to a much higher degree than in the past. The two powers of the Spirit which must be especially expanded are, first, the human will, the highest aspect of the Ego and that which constitutes its executive power; second, the creative imagination, which is the positive side of the mind. This work must be guided by reason, the negative aspect of the mind, but which is nevertheless most important and one of the chief developments of the past few centuries. With the

THE WILL AND CREATIVE IMAGINATION

imagination and the reason blazing the trail into the new world of peace and fellowship and progressiveness which we are approaching, and with the executive power of the human will pushing humanity steadily forward toward the New Age, we have every reason to be confident regarding the ultimate status and success of the human race in its evolutionary development.

One of the outstanding features of the New Age will be the sixth sense. At the present time we have five senses, which correlate us to the physical world. The sixth sense will open up a new world to us, the etheric world, which surrounds and interpenetrates the physical.

The etheric world is peopled with etheric entities of various kinds, in addition to those people who have passed over to the other side in death, and

who go through the etheric world, spending some time there in preparation for passing on to higher realms. When the sixth sense has been developed by a sufficiently large percentage of the people, then atheism and agnosticism will cease to exist, for we shall then have firsthand knowledge of the survival of the spirit after death. In this connection we would like to quote from an article written by Max Heindel in 1918, in which he discussed the coming sixth sense and the conditions which bring it into existence. We quote:

“Aquarius is an airy sign having special rule over the ethers. When the Sun enters Aquarius by precession the atmospheric moisture will be eliminated, and visual vibrations, which are most easily transmitted by a dry etheric atmosphere, will become more intense. Thus conditions will be particularly conducive to production

THE COMING SIXTH SENSE of the slight extension of our present sight necessary to open our eyes to the etheric region. California’s production of psychics is an instance of this effect of a dry electric atmosphere, though of course it is not nearly as dry as the air of the Aquarian Age will be.

“Thus faith will be swallowed up in knowledge, and we shall all be able to utter the triumphant cry, ‘O death, where is thy sting; O grave, where is thy victory!’”

From the brief outline above it is easy to see that the human race is approaching better times. These better times, however, are not going to be a mere gift of Providence, but are to be the product of the development of the powers lying dormant within the human being. Thus we must keep on aspiring and idealizing and working in preparation for this end, and then we shall eventually make our final exit from this present world of greed and strife and war into the New Age of peace and power and fellowship.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY

The Method of Attainment

By MAX HEINDEL

(The following is an address delivered August 7, 1910, at Los Angeles, Calif.)



OUR subject is the method of attainment, and we wish to emphasize that we all have absolute free will in applying ourselves to that end. The Bible says, "To him that knoweth to do good, and doeth it not, to him it is sin"; and as knowledge brings responsibility, therefore knowledge and responsibility are closely connected with the method of attainment.

In the lower kingdoms we find the dominating influences are group spirits and the Laws of Nature, both of which dominate from without. Governed by these outside influences the lower kingdoms act without any choice whatever. We cannot expect the lion not to prey; it is its nature to prey, and it must prey. We cannot expect the flower not to bloom; that is its nature, and it must follow that course. Nor can we expect the mineral not to crystallize; that would be unnatural, for it is necessary to crystallize in order to manifest. Thus we see these lower kingdoms have no choice of action, and consequently have no responsibility; they are living in perfect inward peace without knowledge or responsibility.

Humanity was like this in the Lemurian Epoch. The spirit was outside its

vehicles, and the great creative hierarchies working from outside with humanity finally guided them until the time when the spirit embodied itself within its vehicles. This is the point in Bible history spoken of as the "fall," the time when the spirit entered the body. From then on the spirit has dominated the body from within, while the laws of nature dominate from without.

There was thus an opposition set up, a war between these two forces: the spirit within, at that time unable to guide its vehicles, and the laws of nature without. As a result we have ignorance, which produces sorrow, suffering, and death.

The animal may truly be said to be at war with others, but it has peace within. It may be easy at times for us to get rid of adversaries that are without, yet none of us can get away from ourselves; we are bound to this body and are unable for one moment to get away from it. Thus we can understand what Paul means when he exclaims in sorrow at the waywardness of this vehicle, "Oh, who shall deliver me from the body of this death"; for there is continual warfare between our members or bodies and the spirit, the lower desires clinging to the bodies, and the ego clinging to the higher life.

You may remember how Faust in

Goethe's great drama exclaims: "Two souls, alas, are housed within my breast, and struggle there for undivided reign." Thus it is with all of us. It is the cry that breaks at times from each and every one as the inner self urges us to seek the path that leads to the higher life, the path of attainment. And it is of the very highest importance that we should know exactly what the path of attainment is and the correct method for us to pursue.

If we look backward over the path of involution along which we have come and scan it closely, perhaps we shall see the method best for us to pursue so that we may transcend and rule this "body of death." So let us examine the lower kingdoms, then man, and then the gods, and see wherein lies the difference and where lies the path of attainment.

We see that in the lower kingdoms the spirits lack self-consciousness and individuality. They are guided entirely from without, being compelled by the group spirit and cosmic or nature's law; but in return their existence is carefree. In the human kingdom at the present time the spirit is within and the law is without. Cosmic law demands and compels our obedience, but the spirit within, feeling its divine nature, rebels at this yoke, seeking to cast it off, and going contrary to cosmic law suffers the penalty; in other words it comes under the Law of Consequence. The spirit is seeking a road to liberation that it may be freed from this law without.

In the kingdom of the gods we have another arrangement. These greater hierarchies are the administrators of that which we call cosmic or nature's law. It is not a blind law. It is everywhere administered by cosmic intelligences, and these cosmic intelligences are indwelling spirits who have evolved within themselves a conscious knowledge of divine law. Thus we see that the law and the spirit are compelling action from their respective points of vantage.

When we understand this to be the case and find the spirit within man and the law without, it is evident that the law must be brought within man, and that we in time must transmute the compelling force of the law outside ourselves into a compelling law within ourselves acting as an impelling intelligent force.

This is what the Bible means when it tells of a new covenant saying, "In those days I will write my laws upon their minds and upon the tablets of their hearts." The law that was written on the tablets of stone was an outside law; the law that is written on our minds is a law within ourselves. The law written on the tablet of the heart is a compelling force within. When mankind has reached this stage, war and strife will cease, and we shall be above all outside laws, and acting as self-conscious intelligences we shall be able to attain any object by the power of the law within.

This great symbol is wonderfully shown in the Ark of the Covenant. Inside that Ark there was the "golden pot of manna," the separate ego, man, the thinker; and there were the "tablets of stone," which had been "taken from without and put within." There was also "Aaron's rod that budded," representing the spiritual power that is attendant on the man who has attained to the stage where the law and the ego work in harmony from within, and who has thus become a factor in cosmic evolution, able to work with and direct cosmic law from within according to the degree of his attainment.

The same method of attainment is pictured in the great Temple Legend, to only a part of which we will refer. We find in this legend another story of creation, a story somewhat different from that told in the Bible but nevertheless wonderfully illuminating, for these old legends were given in the past to humanity in symbols and pictures to teach deep spiritual truths that could not be conceived of by the intellect alone.

Detailed explanation of the legend will

not be given now, and those who are not able to understand what we are dealing with must await the time when their understanding is opened. For those who can understand there is a wonderful mine of spiritual knowledge therein.

This legend tells us that one of the Elohim created Eve, and uniting with her Cain was born. Elohim leaving before the birth of Cain, Cain was thus born to a widow. Later Elohim Yahveh created Adam. Adam and Eve united, and Eve bore Abel. Abel is the son of man, and when he grew up, he took things as he found them in the world as created by the hand of God. He took a part of his flocks and brought them as an offering to the god who had created them, and the god was pleased. But in Cain, the son of God, the divine creative nature asserted itself, and he was not content to take things as he found them. He worked with his hands and his intellect and thereby made two blades of grass grow where before had been but one. He took of the product of his toil and of his ingenuity and brought it to the God, a God who was displeased. Therefore Cain slew Abel and was cursed by the God for his act.

But Adam united with Eve once more, and she bore Seth. From Seth and from Cain came the two classes of people who are upon the earth even to this day: one of them taking with grateful hand unquestioningly what the gods have provided; the other according to the divine nature within them working with the world, transmuting and transforming it.

From Cain descended Tubal Cain, who was an ingenious worker in metals. From him descended Hiram Abiff, who was also able to work with metals and form them by means of fire. The latter was selected by Solomon, one of the sons of Seth, to help build a temple.

Solomon had been given the plans of this temple from on high, but unable to fashion it himself he called upon his master workman, Hiram Abiff, to fashion it for him. The crowning work of

the temple was to be a molten sea, a sea made from an alloy of all the metals of the earth, to be run into a vessel and to be transparent. This was to be Hiram Abiff's masterpiece. But there were workmen who were not content to be ruled, who were laggards, who wished to reap the benefit of knowledge without working for it, and they sought to frustrate the object in view. They turned water into the seething alloy, and amalgamation could not take place. Water and fiery metal could not be united by any means known to Hiram Abiff. In great tribulation he stood watching his great masterpiece almost a failure, when looking into the center of the seething mass he saw his ancestor, Tubal Cain, who, calling to him, told him to fearlessly jump into it, which he did. He was immediately conducted to the center of the earth, where he found his ancestor, who gave him a new hammer, the hammer wherewith he was to call his workmen together, and a golden triangle with the Word upon it, which Word would enable him to fuse fire and water (spirit and soul). When later he returned to the temple site, he was able to complete his masterpiece.

But the laggards who would not work for the sake of knowledge, who were more content to follow than to lead, finally waylaid Hiram and murdered him. With his dying breath he gave directions for the placing of his golden triangle with the Word upon it in a safe place, where it will be found by those of his successors who are worthy.

This is a partial story of Initiation, for on the path of attainment we gradually through various stages of Initiation pass from the outside world in toward the center. It is known to clairvoyants that while it is exceedingly easy to investigate things outside the earth, it is impossible for an untrained ordinary clairvoyant who has not passed certain steps of Initiation to enter the earth. It is as if we tried to pass through a wall; the earth is locked now, and only a degree of In-

itiation will unlock a layer. Each layer is unlocked by a degree of Initiation in the Lesser Mysteries. The golden triangle that was given to Hiram Abiff with the Word upon it is the new name spoken of in Revelation. The new hammer is in the shape of a T, and symbolizes the three bodies; the desire body, the vital body, and the dense body, upon which man is working in this the great temple of the world; for this world is a temple, and we are all working upon it whether we know it or not.

Some are working consciously, others unconsciously, but all of us must work upon it or else go backward, for there is an upward and a downward path. Most of us are working upon the upward path, working along the three lines of endeavor in which Hiram Abiff calls his workmen to action. These three lines are called wisdom, beauty, and strength. Thus while we are working in the great world, we are at the same time working in the smaller world which is our own body.

In the great world the sons of Cain are never on the conservative side. They are always found on the progressive side, always acting as leaven, always building something new, always endeavoring to attain to something greater, something better. In statecraft they work progressively for law and order in such a manner as to curb the turbulent impulses of the desire body, a body that at the time we first received it from the great creative hierarchies was a homogeneous mass of desire stuff, but which is now being molded into an organized body and gradually spiritualized into an emotional soul, one of the three soul powers.

On the social side of the state the sons of Cain work in a progressive manner in the family, in churches, in benevolent institutions, and in art, music, poetry, and literature, for thereby they spiritualize the vital body, the vehicle that correlates us to those affairs of life that constitute the second line of endeavor, which is beauty.

They also work progressively in the

technical arts, architecture, engineering, invention, and anything that makes for physical comfort. This spiritualizes the physical body and gives us skill in action, the highest attainment of our densest vehicle.

We who are living in the world and are the sons of Cain help to advance the laws of the country in which we reside. As we do a part of the world's work in order to progress, we are, whether we know it or not, walking the upward path of attainment and are gradually spiritualizing our bodies.

Being forced by the sons of Cain to progress is a slow method; nevertheless it is the means whereby the sons of Seth are impelled onward. The sons of Cain may be working consciously or unconsciously, yet they are at work as the leaven, they are building the great spiritual temple by their efforts, and when we realize the growth thus going on in every community, we may understand how great a mistake is made when some become recluses in monasteries, nunneries, and places where they cannot take their part in the world's work. They are retrograding instead of progressing.

The principle of progression must always be kept in mind, for in no direction may we go backward with impunity. The path of attainment may be likened to a road the sides of which are studded with spears all pointing in one direction. If we walk along that road in the direction the spears are pointing, we shall feel no inconvenience, but the moment we turn and try to go backward we shall surely feel their sharpened points.

The great Recording Angels who place us in our environment according to the necessity of each individual case have so arranged that there is in such environment a religion corresponding to our stage of development. Those who have been born in the older countries where the older race religions have been given, may under certain conditions advance to

a point where it is beneficial and proper to take up the Christian religion, but those who turn from the Christian religion to the older religions are making a very serious mistake. Whether it is apparent or not, it is a mistake, and the results will not always remain invisible.

The reason is not very difficult to understand. There was a time in the far, far distant past when humanity was in a childlike state, when it had not yet arrived at the state of self-consciousness and was incapable of self-government; when it was ruled by king-priests who are spoken of in the Bible as "Melchisedec," and who ruled in peace. Later there came the reign of divided authority when some were kings and some were priests, and both ruled the people without their consent. The people were, and are, only pawns in the wars and enmities of those two powers, one seeking to gain supremacy over the other.

Later came the republican form of government, where the office of ruler is elective and the ruler reigns by will of the people he governs. In the church the same republicanism is beginning to show itself, and those who are spiritual advisers are called or dismissed according to the will and pleasure of those whom they are engaged to advise.

There is even a further stage to come where no one is to be ruled, guided, or advised from without, but where each one must and will be ruled from within, where each will unite within himself the office of king and priest. This is spoken of in the Bible where Paul, quoting from the Old Testament, says: In those days I will write my laws in their minds, and in their hearts, and they shall not go from one place to another teaching one another to know the Lord, for they shall all know the Lord from the least unto the greatest.

This is the goal of attainment, when everyone is to become a king and a priest within himself and thereby attain to the stature of the Christ, a state

where those offices are united within his own person.

All who are under the sway of the older religions, such as Buddhism, Judaism, Hinduism, and others of the race religions, are bound by loyalty to their tribe, their nation, or their caste; but in the Christian religion we are told to leave behind race and kindred. This was emphasized many times; it is not that we must neglect or love them less, but love others also. The teaching was given that our love may in time embrace the whole world; that we may pass from the narrow patriotism which only recognizes the beauties and grandeur of one's own country to that higher stage where we may say, "The world is my country, to do good, my religion." This is the path of attainment and the line of endeavor we must follow to progress.

Therefore when we come to specific endeavor as applied to our time, we can understand that it is the Western method only that should be followed. In the Western World we seek to live the religious life, and we strenuously hold that it is the duty of everyone here to do so, for according to the passage previously quoted, "To him that knoweth to do good and doeth it not, to him it is sin."

We who have been informed of these higher worlds should seek to qualify ourselves to be citizens therein, for we can work and help from there in a manner altogether impossible here. There we become helpers in evolution.

The methods of the West are different from the methods of the East. In the simple exercises given in Rosicrucian Lecture No. 11, "Spiritual Sight and Insight, Their Culture and Control," the instructions are that the review of the day is to be backward, and the purpose and reasons of these exercises are given, namely: By the evening exercise of retrospection where we review backward the happenings of the day, we are judging ourselves day by day and not waiting until we are in purgatory in the natural course of events. By that exer-

aise we are living our purgatory day by day, or rather night by night, and thus we are assimilating the spiritual essence of our experiences. While the Rosicrucian exercises are so potent, so strong in the work which they accomplish for our advancement, they are nevertheless so harmless that they can never under any circumstances injure anyone. We maintain that by the careful and persistent doing of these exercises we are gradually attaining to the point where a light shines out from us and the Teacher is attracted. Some day we shall find him; some day we shall stand face to face with him.

Whether we sign the pledge or not does not matter, although it is a great benefit to have placed oneself directly on record as wishing to do these exercises. The exercises will one day bring the attainment, the Teacher will appear in our life, and then for us will begin a new career.

In the East the pupil has a master whom he must obey implicitly and with no choice, not knowing why he is to do certain things. Very different is the method of the Western World, instituted by the Christ, for He said: "Henceforth I shall not call you servants but friends, for the servant knoweth not what his master doeth, but all things that I have heard of my Father I have made known to you." So when the Teacher stands before the pupil, a new consciousness is awakened, a companionship is established that is beyond any human relationship, that is indescribable, a bond that is closer than the closest friendship of this world. There is a walking as if with God, for he who has become a Teacher has attained to a consciousness higher than ours. The Teacher is known to the pupil at once by this, that when he speaks, the words are always to the point and there always comes to the pupil's consciousness a picture of just what the Teacher wishes him to know. Also in their companionship there is never anything unpleas-

ant between them unless it comes from the pupil himself; for the Teacher is kind and a friend that "sticketh closer than a brother." He walks with us as pupils; we are never alone; there is never a time when we feel that we have been left behind; there is always the feeling of the power and help that comes from him.

And, my dear sisters and brothers, I would recommend that you take up the exercises that have been given, and endeavor to live the life so that you may attain to such companionship.

My Jericho

By IRENE STANLEY

Gideon's three hundred
 Blew with all their might;
 Blew three hundred trumpets,
 Crashed three hundred pitchers,
 Flashed three hundred torches
 In the dark of night,
 Scattering their foemen—
 Every Midianite!

No three hundred helpers
 Visibly aid me;
 Not a trumpet echo,
 Not a pitcher crashing,
 Not a torchlight flashing
 Do I hear or see.
 Yet in greater battles
 Victor I may be.

He that rules his spirit,
 Said wise Solomon,
 Conquers more than cities,
 Gains life's higher regions.
 Helped by unseen legions
 Of the Holy One,
 I shall win the battle
 As did Gideon.

A Soldier's Awakening

By E. A. LINGO



HAVE returned! And my vengeance is executed, though not by my own hand, as I once would have had it, but by another—which for my sake is best—say these white robed teachers, whose heads are encircled with light like a crown.

I remember when I was here before that they bade me stay, saying that evil and vengeance will attract their just deserts, and sought to teach me in the ways of Light—the lifting of the spirit to the Oneness of God—but I would have none of it. So I went back, back to the earth, seeking to find and to slay those dark-hearted ones, and especially that one of evil who had tortured and slain me.

But I digress. You will wonder who I am, and why I am here. Who I am matters not, save that I am one of those who are fortunate—oh, God above, how fortunate—who has left the bloody battles, the smoke and the grime and the filth, the swamps and disease of the steamy tropical islands which war has turned into hell!

As to why I am here. . . . It has been given to me to remember a time when I lived on earth in a big white house set in the midst of a flower-bordered lawn, which stretched out to tall, cooling trees. There was a dairy barn with blooded cattle, and there were horses to ride. Not more than a stone's throw was a meadow sloping to a river where my father took my dog and me for long strolls. There were summers of swimming, and winter evenings spent popping corn before an open fire, and holidays spent in a bright kitchen, helping my mother prepare cakes and cookies and pies.

Then, it was as if a cloud had sud-

denly cast its shadow across my heart, for war was declared overseas, and while no one believed it could touch our lives which seemed so far away, I knew, I knew!

The years slid by with the war carrying on as I grew tall and my voice grew deep. Then, *one day it was with us*. War was declared! And all of us younger men were joining up, driven by some inner urge which was stronger than our reason and our mortal fears.

How clear are the events which happened "Over there!"

Mud became a factor in our lives in France—mud and cooties and rats. We sloshed and slid through the trenches; we crawled on our bellies in muck through barbed wire entanglements. The sandbag walls of our dugouts oozed slime—and I've heard men pray to God that they would give their souls for just one moment of peace and rest.

There were days when we didn't take off our clothes, and they settled into damp creases over our bodies, and scraped over the sores made by cootie bites. Our rations, when we got them, tasted moldy and sour. Sometimes, by the heat of an alcohol lamp, when we were in the shelter of our dugouts, we could have a pot of tea, and could get extra nourishment into our flattened stomachs from hot, soaked hardtack. It was like a feast, and our voices would rise in some jesting song, which behind it carried a prayer.

After weeks of living like this, we were suddenly in the midst of a big push, and our sector was cut off from the main flank of the army. Our supplies and ammunition were running low, so we played dead for a time while we gathered our resources and made hand

grenades from a mixture of explosives and scraps of metal, which we prayed would not explode before we had flung them into the enemy lines.

As our zero hour approached, and we stood ready to make a last desperate stand, there was a demoniac screeching of enemy shells and shrapnel overhead. Then by the glare of a Very light, we were up the ladders and out of the trench, over the top. And there were the enemies almost upon us! I pulled the pin from my hand grenade with my teeth and gave it a fling, but it was a dud. Then I felt the grating sharp pain from a slashing bayonet and the lights went out as a rifle butt crashed on my head.

A fog seems to surround my first days in an enemy prison camp; but as reality emerged from the mists, I became aware of rows of cots holding other wounded men.

We saw no one save our attendants, who were recuperating enemy soldiers, and two others who made a survey of the wards twice each day.

One whom we knew only as Herr Doktor was tall and fair, his eyes the dark, fathomless grey of the seas, his slightly curling hair flashing with glints of gold. He seldom spoke, but scrutinized our wounds, touching them with gently exploring fingers, for his was the miraculous skill which rebuilt shattered bones, and with a sculptor's consummate art remodeled ghastly riddled faces.

The other, too, was tall and fair, but the transparent sort of fair with white, almost translucent skin, and fine, straight, colorless hair, which was an incongruous contrast to piglike black eyes which seemed to flash venom as they darted over every detail of the room. The strongly sinister expression of his countenance was enhanced by a livid scar which marked the right side of his face from temple to chin.

Nor did he often speak, save to give deep-throated grunts, and to growl an

occasional, "Ach, ach, Schweine!"

At first there was enough food, but as we grew stronger our rations were less—some days we were given only boiled beet soup—until it seemed from very hunger we must die.

Hope had almost gone from among us, when one night, a large, soft hand covered my mouth, and a voice close to my ear whispered, "Don't move, but tell me the name of your people, I will send them word." It seemed like a dream, and I knew it might be a trick, but as the hand was removed from my mouth I breathed my answer as I felt a bar of sweet chocolate thrust into my hand, and sensed rather than saw the shadowy figure move along to the next cot.

Though no word was spoken, it was our rise in spirits engendered by the messages received beyond doubt from our homeland, and the glow in our cheeks from the extra nourishment that betrayed us. One night the lights flashed up and our benefactor stood revealed: Herr Doktor!

In an instant guards were upon him, and that other, the pig-eyed one, stood shouting his unintelligible gibberish, but the import of his words was soon known, for the guards seized Herr Doktor, and while he stood unresisting, they cut out his tongue!

I know not whence came the strength that lifted me from my cot, and across the room to that heartless man; but before the surprised guard could stop me, I was upon him, reaching my clawing fingers for his bull-like neck. Then, with tears of rage and helplessness streaming down my cheeks, and screaming curses, I was dragged away.

They didn't kill me then. Oh, no. Killing was too merciful. They threw me into a foul smelling underground cell with a heap of straw for a bed, and fed me enough to keep me alive so they could stand me up against a wall every day, and Pig-eyes could slap me across the face with his gloves, then stand

aside jeering while my wounds were prodded with blunt instruments. But hatred kept me from crying out, although the sweat would pour down my cold cheeks like rain. At last, when it would seem that I could endure no more, Pig-eyes would bow mockingly as he took his leave.

But one day when they came, the grey walls faded into a place of light. I was no longer fettered and tortured, but was free, and there was space. No one on earth can dream what space. Gentle hands lifted me, and voices like music spoke:

"Peace, my beloved; we welcome you into the Kingdom of Life."

Life? I thought, what a strange thing for these enemies to say, and I looked about for Pig-eyes, so I could throttle him, now that my hands were free.

"Seek not to indulge in evil, but let your heart rise into the realms of the blest. Forget that which is bitterness, and look up! for the Light of the Lord shineth upon all," spoke one who was beside me.

I could not be reconciled to these gentle words of peace, for the hate of my stubborn spirit refused to be quenched, so with what I knew was a sense of sorrow, these persons in this strange land led me away to a grand, long hall where I found my buddies whom I had seen killed—some of them blown to bits.

They hailed me with delight, crowding around, asking me when and how I had come, and relating their own experiences since their journey "Over Here!"

Then I knew that I was dead, and that death was not oblivion, but only a change of form and a quickening of the spirit which has moved to a different place, apart from the mortal world. As these thoughts came to me, again the gentle voice of him who was beside me spoke:

"For this corruptible must put on

incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that it written, 'Death is swallowed up in victory.'"

With these familiar words, this and many other quotations from the Bible with their veiled meanings, became clear to me. "The corruptible must put on incorruption." Of course! The corruption of the flesh must cede to the incorruption of the spirit.

Those in charge sought to teach me the ways here, telling me that my unselfishness and suffering on earth had expiated the period in which purgatory shrives the spirit, and if I would remain with them and turn my energy toward the advancement of the spirit, during this discarnate period I would go far. Thus it was I learned of the free will of the spirit—that though the debts of wrong doing must be paid, and deeds of virtue receive their just reward—beyond that, the spirit is free. So I bided there for a time, but ever with the thought that soon I must go again on a mortal journey; so when next memory serves me, I was on earth again.

I was a precocious child, strangely old, refusing to play most of the familiar games of childhood, and my eyes scanned every strange face, searching for someone whose likeness I could not quite define, yet like some forgotten word seemed tantalizingly near. I played only with toy guns and sabers and knives in imaginary games of war, although I had an unconquerable fear of underground cellars and caves, and once, to my mother's astonishment I went into a screaming tantrum at the sight of a little white pig.

My toys gave way to sterner weapons in whose use I grew proficient as thundering resounded in Manchuria and and Ethiopia and Spain. During the years when a certain man rose to power, I was torn by an emotion which was half fascination and half aversion by the imponderable equation of his people,

for even though in my life I had never known them, yet I dreamed of them, and sometimes they would look like tall golden angels with compassionate gray eyes; then again I would have horrible nightmares of being pursued by a blond giant whose eyes shot flame and whose feet were cloven hoofs.

How swiftly the panorama unfurled: Vienna, Danzig, France, Dunkirk, and finally, with what rocked the world in a cataclysmic crash, came Pearl Harbor, then the fall of Manila, Corregidor, Bataan, Singapore, Borneo, and Java!

On my nineteenth birthday I joined the army, and to me it was like the long awaited fulfillment of a mission which had been given to me to do.

Miasmatic swamps steamed under the tropic sun of New Guinea. We pushed our fevered bodies at a slothful pace through jungle by day, and shivered in our swiftly dug fox holes by night. Time became nothing, and we seemed to be suspended in space, having known no past, and expecting no future, the whole of our lives being spent in that land of perpetual twilight among the suffocating growth of vines and thick growing trees.

At last one of our scouts brought word of a Japanese encampment ahead, and our lean bodies tensed and took on new life, while our minds quickened with eagerness for the fray. And fierce fighting it was in that clearing among the trees, for we were outnumbered by those frenzied little men. But in their very frenzy lay their weakness, for with our cooler judgment we were able to best them.

In the end, the officer in charge flung himself into the losing battle, and suddenly he was in a hand to hand encounter with me. As his hate-contorted face with its little glittering eyes and the splash of a birthmark which seemed seared from temple to chin came close to mine, the panorama of the past flashed across my mind, and I knew

him—Pig-eyes, for whom I had sought my whole life through! With a single flash of clarity, I realized that neither time nor destiny is stayed, that all things are in a constant state of change, and that that which does not migrate toward a higher state retrogrades. With growing horror I realized that because of his relentless cruelty, the spirit of an officer, one of high order, was now confined to the undersized, almost malformed body of a Japanese.

A shudder possessed me as I saw that in this sentient moment he also recognized me, for the blood rose red behind his eyes, and the foam was white on his lips that I should see him clothed in the outer garment of an inferior race.

I had forgotten to fight, and I expected that now, with my guard down, he would kill me; but this was not to be, for he dropped at my feet, felled by a native spear.

The steaming sunlight wavered, and the stacks of bodies, and the stinking earth faded away; then I awakened in a hospital tent, not there from wounds, but from exhaustion and tropic disease, and for the first time in my life I was at peace. Those last seconds in the clearing had purged the thought of human revenge from me, and my heart went back to those mentioned whom I once knew, and who now communed with me in my sleep.

Again the shadows of earth life lightened, and I came to a glowing place of light which I remembered, and I knew at once that I was dead, or shall I say that I had come to *Life*?

Laughing, I watched my poor, wasted body carried to the military graveyard, and with many others, gently laid away. Quickly I spoke to my bewildered comrades standing beside me who saw the crosses with their name plates marking their graves, and still could not believe.

I brought them with me to these golden fields where the Elder Brothers and those who have gone before will guide

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Letter from a Student



SOME time ago I started a letter to you which I could not finish because I suffered keenly in a vain attempt to solve a problem that had vexed me over a long period of time, and in relation to which I have said numerous and often hysterical prayers that seemed to bring no response.

My health became poor as a result; I could not eat without a choking sensation, and my mental state was confused and unhappy.

This, to come to me, after the many years in which I had been a student of the Golden Philosophy! Somewhere I had lost my way.

The patience you prescribed months ago when I wrote you about the one who came into my home, and whose depravity had at first dismayed and then disgusted me, had not worked out as I thought it should.

Every suggestion was met with "old fogey" or "just a lot of superstition" or "religious bunk" until I subsided into a state of cold indifference that well nigh threatened my home life entirely.

I made the mistake of brooding and grieving over it until hatred grew and grew. In sudden fear I realized I had moments of criminal tendency.

My bottled and chaotic emotions had brought on a desperate situation. It called for a desperate remedy.

How often I fled to a secret place and prayed for release from this person that I so detested and whose jealousy had seemingly ruined my love and the peace of mind of my best loved one! Secretly weeping to the point of exhaustion; and even the rare happier moments marred by a fear of intrusion that always came unexpectedly!

After a particularly trying day the

mail carrier put a lone letter in my hand. It was from you and in it was an extra letter asking if I desired to take up the deeper work.

For the first time in months the longing came over me to enter this most beautiful Path.

I was not worthy. Nor am I even yet. Too weak to practice the beautiful truths you have taught me down through the twenty-eight years of my study with you, falling down weakly before the first real clash with evil circumstance, how could I attain?

Somewhere I had failed to know that "theory" is one thing and "practice" quite another. My faith had been great but my works small indeed; and for my lack of diligence I suffered keenly.

People in trouble listened to the comforting words that came from my lessons, yet seemed so much a part of myself. But I could not remove my own thorns.

Listlessly I dropped your letter and picked up a pamphlet, one of the monthly pamphlets that can be found almost everywhere around the house.

It happened to be "The Law and Our Needs."

I turned the pages and there stood a marked paragraph. I do not remember marking that paragraph, nevertheless there it was:

"Therefore, if you wish to change your environment and your fortune, change your thoughts. By so doing you will be making new and good destiny, which in due time will appear in your life, and which will give you better work and supply many of your material needs."

I read that little book through slowly and completely three times. Words of

wisdom read so casually, admiring the powerful truths, but failing dismally to apply them to my own needs.

Here was the light I sought and I could have been spared many a bitter day had I concentrated even only for a moment, on facts that I already knew.

The pain eased in my throat. A sudden feeling of becoming awake came over me. I was free at last.

To say my hatred was turned to love would be false. Such sudden transitions are all too frequently unstable. But I do say that the chaotic emotion cleared away, and for the first time in many weeks I felt the spiritual calm of total indifference.

In my extremity I spoke aloud:

"If there is a God within me, closer than hands and feet, oh, where are You that I can not find You?"

There was no voice—no sudden elation. Just a feeling of warm comfort. Automatically I went about my duties.

In my new found strength I did not endeavor to attain a complete reversal of feeling. I walked away from many trying situations that seemed suddenly to multiply. But the resulting respect and consideration that are my share, are to me, the harbingers of better things to come.

This was all so needed to teach me the use of my faith else why the wasted

efforts of my tireless teachers who tried to make me see that knowledge is for all and not for any one's secret satisfaction?

It would be better to dig a straight, neat ditch with no equipment other than a shovel and a bit of determination, than to read the precepts of the wise, sigh, throw down the book, and go forth to gorge on trivialities.

To quell the tumult on the earth it takes many followers along this narrow, straight highway, and each Ego is so important. Not one can be spared, and how many like me, have let discomfort and wasteful emotion dim their light?

Not one is ever lost. Some day, sooner or later, each Ego must start upward—onward.

Only by concentrated effort can we bring to us the dawn of a New Era. Only by constant reminder from our Bible and the wisdom of the Rose Cross can we attain that day of universal peace so dear to our hearts. War is not totally a matter of materiel and bloodshed. It is more often "as a man thinketh." A man cannot solve his problems by destroying his fellow man. The solution is solely within himself and when once solved, is done forever and forever.

—Phyllis Ghent.

Joyous Expectancy

By DELLA ADAMS LEITNER

Joyously expect your good,
Not just longingly;
Let a song of grateful praise
Welling glad and free
From the fountain of your heart
Sparkle in the light,
There reflect love's glowing rays,
Beautiful and bright.

As you know that all is well,
Shadows flee away
And the seeming ills dissolve;
Clear becomes the way.
Joyous expectancy
In the darkest hour
Is the miracle to prove
Faith's transforming power.

A ROSICRUCIAN CATECHISM

Progress, Not Retrogression

Q. Why are there people of entirely opposite tastes, or bitter enemies even, in the same family?

A. During the Ego's earth lives many relations have been established with various people. These relations were pleasant or otherwise, involving on the one hand obligations which were not liquidated at the time; or on the other involving the infliction of an injury and a feeling of very strong hate between the injured and his enemy. The Law of Consequence requires an exact adjustment of the score.

Q. Does not death wipe out such obligations?

A. Death does not "pay it all" any more than moving to another city will liquidate a monetary debt. The time comes when the two enemies shall meet again. The old hate has brought them together in the same family because it is the purpose of God that all shall love one another; therefore hate must be transformed into love and though, perchance, they may spend many lives "fighting it out," they will at some time learn the lesson and become friends and mutual benefactors instead of enemies.

Q. What is the force that draws such opposites together?

A. The interest these people had in one another set in action the force of Attraction and that brought them together. Had they simply been mutually indifferent, they could not have become associated.

Q. Can all human problems be solved by the laws of Rebirth and Consequence?

A. The twin laws of Rebirth and Consequence solve, in a rational manner, all the problems incident to human life as man steadily advances toward the next

stage in evolution—the Superman.

Q. Do not some souls reincarnate in the lower kingdoms?

A. The trend of humanity's progress is onward and upward forever—not as some people think who have confounded the doctrine of Rebirth with the teaching of some Indian tribes who believe that man is reborn in animals or plants. That would be retrogression.

Q. Is there any evidence in nature to support such a theory?

A. No authority for the doctrine of retrogression can be found in nature or in the sacred books of any religion.

Q. Why do Spirits incarnate?

A. Spirits incarnate only to gain experience; to conquer the world; to overcome the lower self and attain self-mastery. When we realize this we shall understand that there comes a time when there is no further need for incarnation because the lessons have all been learned.

Q. Does our Bible give any indication of this fact?

A. In the Book of Revelation we find these words: "Him that overcometh will I make a pillar in the temple of my God *and he shall go no more out,*" referring to entire liberation from concrete existence. Nowhere is there any authority for the doctrine of transmigration of souls.

Q. Would such a procedure of transmigration be possible?

A. A man who has evolved so far as to have an individual, separate soul cannot turn back in his progress and enter the vehicle of animal or plant, which are under a group spirit. The individual spirit is a higher evolution than the group spirit and the lesser cannot contain the greater.

(Reference: *Cosmo*, pages 157-158)

WESTERN WISDOM BIBLE STUDY

Rebirth



"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?"

And they said, Some say that thou art John the Baptist: some Elias: and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?"

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

—*St. Matthew 16:13-17.*

The Rosicrucians and all disciples of authentic occult philosophy based upon the revelations of the sixth sense, have always maintained that rebirth, or reincarnation as it is sometimes called, is a fact. They have the proof of this in their ability to watch the death of an individual, follow his life on the invisible planes, and then observe his birth into a new physical body.

The Rosicrucians maintain that in each earth life we are creating the foundations of our life in the next incarnation. The Bible does not go into this matter exhaustively, still there are enough references to it to show that the authors of the Bible were in possession of the knowledge of rebirth. Max Heindel has brought this out in the following article, which we quote from *The Rosicrucian Philosophy in Questions and Answers*:

"There is plenty of authority in the Bible for the theory of rebirth; although it is only taught directly in one place. The Jewish priests believed in the theory of rebirth, or they would not have sent to ask John the Baptist, "Art thou Elijah?" as it is recorded in the first chapter of John in the twenty-first

verse; and in the Gospel of Matthew, we have the words of Christ concerning John the Baptist which are unambiguous and unequivocal. He said, "This is Elijah." Also on the later occasion, at the time when they had been upon the Mount of Transfiguration, the Christ said, "Elijah has come and they have done to him as they listed"; and we are told that the disciples "knew He was speaking of John" who had then been beheaded by Herod.

"In Matthew, the 16th chapter, 13th verse, He is asking His disciples, Who do the people say I am? and the answer which they give Him is, Some say that you are John the Baptist, others say that you are Elijah, and again others say you are Jeremias or one of the prophets. It is noteworthy that the Christ did not contradict them at all, for He was a teacher, and if they had entertained a wrong idea concerning the doctrine of rebirth, it would have been His undoubted duty to set them right. But He did not do that. He moreover taught it directly, as per the above passage.

"There are also cases mentioned in the Bible, where a person has been chosen for a certain work *before his birth*. An angel foretold the coming of Samson and his mission—to slay the Philistines. The Lord said to the prophet Jeremiah, "Before thou camest out of the womb, I sanctified thee and I ordained thee a prophet unto the nations." John and Jesus had their missions allotted to them before they were born. A person is chosen for a mission because of a special fitness. Proficiency presupposes practice, and practice prior to birth must have been in a previous life. Thus the doctrine of rebirth is also taught by implication in the cases cited."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born *at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life, and in perfect accord with divine justice.*

The Measure of a Man

By C. DUDLEY ROBERTS

PART II

Vibratory Powers



NERTIA is the normal state of the Cosmic Root substance from which all things are made.

It was first aroused from this condition by the second aspect of the Supreme Being—the Word, (a process mathematically expressed as 3^2 i.e., three raised to the Second Power) which set countless inseparate atoms spinning upon their axes, axes that were placed at various angles of inclination to each other in order to express various degrees of being. The results we know as various degrees of vibration with each degree of difference producing a different constitution or measure of vibration in the various divisions or regions of the Seven Worlds.

In man's physical world in each and every octave known to him, the number of vibrations per hour when added numerologically yield a 9. Thus man's root number is made manifest not only in the vibratory forces he knows and uses as Light, Sound, Heat, Electricity, and X-rays, but 9 is present in all other octaves as well.

Example :

1st Octave—	7,200	vibrations per hour
2nd “	— 14,400	“
3rd “	— 28,800	“
4th “	— 57,600	“
5th “	— 115,200	“

Or a numerological 9 when the sum of the digits is reduced.

Man is a Zodiac

In the opening paragraphs of this article the birth of a zodiac was described, and the zodiacal influence on the planets and the entities thereon were shown as being evolutionary in character and action.

Now man is also a zodiac, with his heart corresponding to the Sun and his vital organs to the planets; and just as the heart sends the blood circulating through the entire physical body, so does the Sun direct magnetic currents toward and through the physical forms of the planets. Indeed, there is more than an analogy established here; there is identity; for every element found in this solar system is also found in the earth and in man.

Two Cosmic Forces

Up to this point we have only considered the tools or aids man uses in

the development and extension of his physical consciousness; such tools at all times being subject to and controlled by his will.

Now we must consider two forces that regulate and govern man's entire physical life and do this without his knowledge and consent; these forces, although cosmic in character and origin, are expressed physically in man as respiration and heart action.

Respiration

The act of breathing is largely involuntary, and subject to forces emanating outside of man's being; this action consists of an inspiration, a pause, and an expiration cycle of 18 times a minute in the normal adult human being.

In 1 minute man breathes	18 times
In 1 hour " " "	1080 "
In 1 day " " "	25920 "

equal to the numerological 9, man's root number.

Heart Action

No attempt will be made here to describe the heart and its action, it being sufficient to state that the heart acts as a pump, forcing the blood through the arteries and veins of the human body; this is done by rhythmic muscular action that contracts and expands the heart of a normal adult human being at the rate of 72 (9) times a minute.

Example—(adults)

In 1 minute the heart beats	72 times
In 1 hour " " "	4,320 "
In 1 day " " "	103,680 "

or a numerological 9 when finally reduced.

The Way Indicated

The number 9 marks the Path of Initiation, but there are other way-showers such as the Cross, which is found symbolized in many places and things. For example, man's physical body with arms outstretched level with the shoulders is as truly emblematical of the

Cross as is the cube truly representative of man's three dimensional world, for $3 \times 3 \times 3$ equates to a final 9.

The Cross is to be found outlined both in the constitution of the Tabernacle in the Wilderness, that "shadow of good things to come," as well as in the arrangement of its furnishings.

Ezekiel's vision of the wheels carrying a cross with the faces of the Bull and Eagle, Lion, and Man is indicative of that Cross which we know in astrology as the fixed cross of matter, viz., Taurus, Scorpio, Leo, and Aquarius.

However, the most important, informative and influential of all such crosses is the Cosmic one drawn in the sky by the crossing of the Celestial Equator with the Ecliptic at the vernal and autumnal equinoxes, the other arm being marked by the summer and winter solstices.

The Cosmic cross is not fixed but has a very slow (approximately 50 seconds of arc yearly) backward movement through the signs of the zodiac due to the precession of the equinoxes.

As the daily forward movement of the Sun through the zodiac creates seasonal changes and events that affect man's daily life, so does the extremely slow, backward movement of the equinoctial points through the signs of the zodiac bring about those fundamental evolutionary changes that greatly affect the social and political economies and the ethical and religious progress of all mankind—these results being due to the release of progressive spiritual and material forces at the times of the equinoxes and the solstices respectively.

What is Equinoctial Precession?

The earth makes an annual journey around the Sun following a path which is elliptical i.e., not round, in shape. This path is called the ecliptic because the eclipses of the sun and moon all take place along this path for neither these lights nor the earth move more than a few degrees north or south of the

ecliptic. In this belt on each side of the ecliptic there are certain groups of stars or constellations that comprise what is known as the natural zodiac.

This great circle in the sky, the ecliptic, is crossed at two points by the celestial equator, another great circle, that lies midway between the north and south celestial poles. These two crossing points mark the equinoxes, the crossing made in spring being the vernal equinox, and the other crossing made in the fall being the autumnal equinox. These points are not fixed i.e., they do not occur at the same point in the sky every year but instead have a slight backward movement, year by year, through the constellations of the zodiac.

Precession was first noted about 135 B.C. by Hipparchus, but it remained a mystery for nearly 1900 years before it was scientifically explained by Newton in 1687 that the backward movement was not due to changes in the apparent path of the sun among the stars, but was due to shifts in the position of the celestial equator caused by the attractive forces of the sun and moon pulling on the bulge of the equatorial regions of the earth—this pull tending to draw the plane of the earth's equator down into the plane of the ecliptic. Notwithstanding the earth's rapid rotation the turning force due to the pull of the sun and moon is relatively very small, for the earth's whole mass is very great in comparison with its equatorial bulge on which the pressure is brought to bear.

The precession of the equinoxes due to these forces is very small and amounts

to approximately 50 seconds of arc or (converting arc to time at the rate of $15^\circ=1$ hr.) 3.333 seconds of time every year.

The table shows approximately the number of years required for the equinoxes to precede through any degree of arc or any astrological sign.

Note that each period of years reduces to a 9, man's root number. (See table below).

Now we have the means of constructing a celestial calendar but from what point shall we start?

As the equinoxes are not stationary points there is no permanent point marking the beginning or end of the zodiac. In astronomy the vernal equinox is always called zero Aries irrespective of its actual point in the natural zodiac and is used as the reference point from which all measurements of longitude, either in degrees or in time, start.

Astrology also uses this point as zero Aries and constructs therefrom an intellectual zodiac which coincides, owing to equinoctial precessions, with the natural zodiac but once in about 25,868 years.

The astrological procedure is not as arbitrary as it may sound for it has been observed that all normal spring activities always start at the time of the vernal equinox irrespective of where that event may take place in the natural zodiac; however, there will always be a blending of the Aryan influences with those of the sign in which the vernal equinox actually occurs.

Max Heindel gives the occult information that the vernal equinox actually
(Continued on page 526)

In this number of years	Equinoctial precession will amount to			Equivalent to
	Degrees of arc	hrs.	min.	
72	1°	0	4	daily diff. in S.T.
360	5°	0	20	1 dodecan
720	10°	0	40	1 decan
2160 (actually 2156)	30°	2	0	1 sign
25920 (" 25868)	360°	24	0	1 zodiac

The Children of Scorpio

Birthdays: October 24 to November 23.



IN the fixed, watery sign of Scorpio, the Sun goes through the eighth phase of its annual cycle. Coming as it does after Libra, the sign of fulfillment, Scorpio marks the beginning of dissolution and may be regarded as a channel for the expression of forces dealing destruction to individual forms. In response to these forces, man faces the need of reforming and reintegrating himself. This is not a harmonious or peaceful sign, for the process of bringing conflicting urges and desires into one closely coordinated unit necessitates a struggle wherein only the strongest traits survive.

Those born while the sun is transiting Scorpio have urgent, concentrated desires, and a longing for poignant sensations and experiences. Like Arians, they are governed by Mars and manifest many of both the virtues and vices of that dynamic planet. The nature is usually emotional and controlled rather than fiery and impulsive, so that Scorpions are likely to be passionate rather than enthusiastic in their pursuits. The intense feelings which so irresistibly impel action may be of either the highest or lowest known to man. Deep, even violent, these are not easily diverted or satisfied. A grim determination may lead to drastic and extreme effort, and cause Scorpions to act with total disregard for both themselves and others.

Love of power is usually present in these people; and they will generally make strenuous effort and put up with much discomfort, hardship and discipline in order to gain and wield it. Army life, where individuality is totally submerged and one becomes merely a part of a taut, coordinated group working with machine-like efficiency for the purpose of destroying something dan-

gerous to the welfare of others, is an example of Scorpio force in action. There being power in numbers, a passionate longing to merge, to lose oneself in some action, business, or cause is characteristic. This may manifest anywhere along the range of human experience: in the depths of depravity and crime where extreme selfishness holds sway, in the voluntary regimentation of self in an ennobling cause, or even in that spiritual merging which mystics have called "Union with God."

Although the qualities natural to Scorpio may be admired and respected, they do not make for popularity. Likes and dislikes are intense and often expressed with a brusqueness or contempt that shows but little heed for the feelings of others. Moreover, an uncertain temper and resentment are often in evidence. However, when they find one who exemplifies the toughness, strength and efficiency they so admire, they readily bestow the self-sacrificing loyalty and deep attachment which one good soldier has for another.

Like the emotional nature, the mind is usually deep, sharp and penetrating. Generally there is love of secrecy, of mystery, and of intricately involved problems which the native may probe and dissect in a manner resembling that of a detective or surgeon. These people make able military officers, business executives, and research experts. Also, Scorpio being the greatest of healing signs, they may excel in some form of healing work.

Since a virtue lies at the opposite pole of every vice, it would be to the benefit of many Scorpions to cultivate an indifference to power, a capacity for forgiving, and forgetting injustices, moral purity, and appreciation of harmony, peace and the better things of life; also a policy of moderation, kindness, and compassion towards others.

Astrological Readings for Subscribers' Children

In an endeavor to render special spiritual service to our subscribers we delineate each month in this department the natal chart of ONE of our subscribers' children, up to 21 years of age. This includes a general character and health analysis, and vocational aptitudes.

Each FULL year's subscription, new or renewal, entitles you to an *application*, which should be made when the subscription or renewal is sent in. One name only is selected, impartially, each month; thus during your year's subscription you have

twelve opportunities for *your* child's name to be drawn.

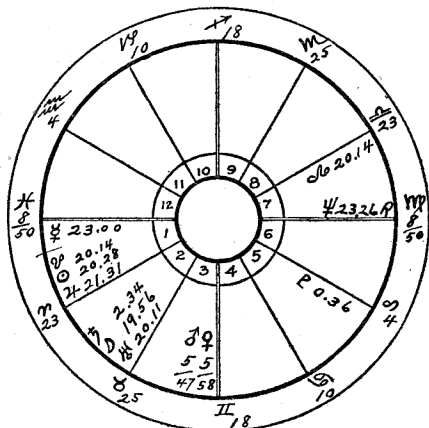
In making application, be sure to give the following information: Name, sex, birthplace; year, month, date, hour, and minute of birth, as nearly as possible. If *Daylight Saving Time* was in effect, be sure to state so, otherwise the delineation will be in error.

We do NOT set up individual horoscopes or make chart analyses, EXCEPT in this magazine.

JOHN K. B.

Born April 10, 1940, 4:00 A.M.

Latitude 38 N. Longitude 122 W.



John was born in the sign of Aries, the pioneer, the pathfinder, the originator of new ideas, and he will always want to lead, not to follow. He will usually be in the vanguard, and will endeavor to point the way to better conditions. The Sun in Aries will give him strength, courage, and determination, and he will fight for what he believes to be right. He will find others usually ready and willing to follow him, and he will gain the respect of others through his keen desire to aid them in their struggles for freedom. Aries men and women must have a considerable measure of freedom or they are unhappy and restless, for they do not work well under tight restrictions.

The Sun in the first house will give this lad a sunny outlook on life, and his

dark days will be comparatively few for his good Jupiter will bring the sunshine again. Jupiter conjoined to his Sun gives him good judgment, a broad outlook, and a cool head. His best work will be done for the government or in positions of trust, and he will never betray a confidence.

Note that John has three conjunctions: his Sun is conjoined to Jupiter, his Moon to Uranus, and his Mars to Venus. The Moon and Uranus are trine (good) to Neptune in Virgo in the 7th house. This means that he is aggressive, if necessary, fearless, and that he will open new paths and go through any hardship to gain the knowledge or information that he is seeking, for Moon conjunct Uranus makes him inquisitive.

With Venus conjunct Mars in the sign of Gemini, the sign of writing, and in the 3rd house, the house of letters, papers, and writing, it is easy to see that he will be able to express himself through this medium. Venus conjunct Mars will make him desirous of the best in life. He will not always be as considerate of others as he should be.

Saturn, the planet of depth and diplomacy, also of fear and lack of perception, is square Pluto, the newly discovered planet. John will therefore have to learn the lesson of dignity and self-control; also of cooperativeness, for Pluto is the planet of group activity, but in square aspect it tends to make the native non-cooperative.

Mercury is in opposition to Neptune.

This means that there is a tendency to drift with the tide along life's stream, and he will not want to exert himself to learn or to master the crafts that will fit him for his life work. Early training will be of the utmost benefit to him, and the habits formed in early life will aid him in his later work. Mercury is sextile (good) to both the Moon and Uranus, and it is with these, rather than the opposition of Neptune, that he should always strive to work.

With Neptune in Virgo he will be imaginative, and perhaps fanciful at times in his thoughts and writings. But with his basic love of truth (Sun and Jupiter conjoined) he will not stray from the path of veracity.

This lad will have many temptations placed in his way, and his life will be full of experiences. Mercury is one of his best planets, and it is through his mind and its development that he will make his greatest strides in evolution. He will not be swayed by every wind that blows for he will assert his will to set properly the sails of his ship of life; and while he may meet many storms, he will reach port safely with his ship heavily laden with experiences, tasks accomplished, and service to others.

The progressed Moon is now going through the sign of Cancer, which indicates that he should be watched in regard to his health. He should have plenty of rest, a good diet, and be kept as quiet as possible for a few months.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

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 OCEANSIDE, CALIFORNIA, U.S.A.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



Aerial Navigation. Inventor

RICHARD L. B.—Born August 17, 1928, 6:30 A.M. Lat. 34 N. Long. 118 W.

Mercury ruling both the Ascendant and the Midheaven, with the Moon rising in the sign of Virgo, gives a retentive memory and a love of study along scientific lines, as well as improves the mental qualities of reason and imagination. Uranus in the sign of Aries, trine to Saturn, and sextile to Mars in Gemini gives literary ability and is fortunate for a public career. It gives clear insight and intuition, which guide one when new and important steps have to be taken. It makes the mind both mechanical and ingenious, and often denotes a successful inventor, particularly along the lines of electricity or aerial navigation. The Sun, Mercury, and Neptune in the sign of Leo in the 12th house indicate a preference for working in seclusion, such as research or laboratory work along the above lines.

Fine Arts. Drama

MRS. HERMINE H.—Born March 26, 1902, 3:00 P.M. Lat. 41 N. Long. 74 W.

Venus ruling the Midheaven and placed in the sign of Aquarius, sextile to Uranus and trine to Neptune, shows an interest in new thought and reforms. It gives progressive views and favors development of the higher attributes of the mind through philosophy, science, literature, music, and the classical arts. Leo on the Ascendant and the Sun in Aries, sextile to Jupiter in Aquarius, indicate the ability to express these talents in drama or music, poetry, etc. Interest in institutions and public work

with the government or with a progressive newspaper is shown. These are fortunate aspects for profit from large combines, trusts, etc. Partnerships would be profitable, and much help through friends is indicated.

Musician. Teacher

MIRIAM H. A.—Born September 13, 1929, 3 A.M. Lat. 46 N. Long. 118 W.

This young lady has exceptional ability as a musician, indicated by Venus ruling the Midheaven and placed in the sign of Leo near the Ascendant. Venus is well aspected, making a sextile to Jupiter in the 10th house, which brings preferment in one's profession. Venus also sextiles Mars and Mercury, and trines Uranus. Two of these planets being placed in Libra, ruled by Venus, accentuates the above. Teaching or composing music is also indicated from Mars and Mercury in a Venus sign, in the 3rd house, trine to Jupiter in Gemini. Saturn and the Moon, located in the 5th house representing school, give possibilities for teaching.

Physiotherapy. Healing

ALICE O.S.—Born March 11, 1902, near Midnight.

Jupiter, Venus, and Mercury all placed in the humanitarian, intellectual sign of Aquarius, with Mercury trine to Neptune and sextile to Uranus, show a person adapted to and interested in new and scientific methods of healing. Especially strong possibilities for physiotherapy and magnetic healing. There is an interest in popular sciences and mathematics, occult sciences, especially astrology, which could be used to advantage in connection with the healing

work. The Sun and Mars in Pisces, sextile to Saturn, give an interest in working for the welfare of others in hospitals or institutions.

Music. Theatre

STERLING E. B.—Born April 27, 1928, 9:00 A.M. Lat. 34 N. Long. 118 W.

The mystical sign of Pisces rules the Midheaven, with Neptune its ruler in the sign of Leo in the 3rd house. The Moon, which rules the sensitive sign of Cancer on the Ascendant, is also in Leo trine to Venus and Jupiter in Aries. This all points to an interest in the fine arts, music, painting, sculpturing and the drama. Neptune trine to Mercury in Taurus gives inspirational ideas, a fertile imagination, and a resourceful mind with good reasoning ability. It also makes one capable of composing as well as executing music. Sterling is especially adapted to theatrical work, or as an orchestra leader for there is organizing ability. The Moon in Leo is favorable for leadership in his immediate circle, and also favors occupations in connection with public or private institutions. Mars in Pisces in the 9th house gives some interest in missionary work. Jupiter in Aries in the 10th house gives new and progressive methods usable for advancement in the world's work. Sterling is quite capable of filling a position of responsibility in government affairs.

Literature. Newspaper Critic

MARTIN R. R.—Born March 8, 1925, 1:12 A.M. Lat. 40 N. Long. 83 W.

Mercury in the sign of Pisces in conjunction with the Sun and Uranus, and these planets placed in the 3rd house, show a strong imagination which could well express itself in writing. Mercury, ruler of Virgo on the Midheaven makes an able analyst or newspaper critic. Mercury in conjunction with Uranus indicates that the ideals are lofty, progressive, and inspiring. These aspects also favor scientific pursuits, in-

cline to study and research, and give fluency as a speaker. Mercury sextile to Mars gives a sharp, ingenious, and resourceful mentality, also manual dexterity. Martin would make a success in life in almost any mental line of endeavor, but he should be most apt in literature. The sextile of Mercury to Jupiter in Capricorn shows reliable judgment based on careful deliberation. Mercury trine to Saturn in Scorpio gives patient persistence, before which even the most difficult construction problems must give way. Such people make able engineers.

Dentist. Teacher

CHESTER A. S.—Born December 10, 1928, 10:30 A.M. Lat. 34 N. Long. 117 W.

Chester is a very industrious, active person with a desire to make changes. Aquarius on the Ascendant and its ruler in Aries gives an original and independent nature. Scorpio is on the Midheaven with Mars its ruler in the sign of Cancer in the 5th house sextile to Jupiter and Neptune. With this combination he would make a good dental surgeon, and is especially adapted to children's work. Neptune in the sign of Virgo blends the mercurial and Neptunian qualities, which gives fine mental qualities with the addition of inspiration and high ideals. Mercury in Sagittarius in the 10th house intensifies these qualities. Neptune trine to Jupiter and sextile to Mars in the 5th house makes an excellent disciplinarian, and one much liked by his pupils if placed in a position as teacher, or better still as a principal for he will make a better leader than follower. Uranus is ruler of the Ascendant, and with its trine to the Moon and sextile to Venus gives a vivid imagination as well as strengthens the intuition. It signifies employment in which air, electricity, and thought power are the chief factors, with an interest in superphysical subjects such as psychology and divine or mental healing.

Worth-While News



Haile Selassie--Prophet

During the past 11 years, nine prophecies have been made by a fragile little man with tiny fluttering hands, a thin hooked nose, a ruff of coarse black hair, a long black beard and dark eyes that glitter, when he talks of the future, as though he were perceiving something far beyond human ken.

He is King of Kings, the Lion of Judah. Defender of the Christian Faith, Haile Selassie, Emperor of the Ancient Kingdom of Ethiopia, the Chosen of God.

"Seven of Haile Selassie's prognostications, it is claimed, have come true. The lives of thousands, the happiness of millions, and perhaps the fate of the whole world hinge on whether he is as infallible about the remaining two as he was with the others."

Emperors are prone to speak as though the years and centuries to come were spread before them like an open book. But Haile Selassie has much more reason than most to consider himself as an infallible soothsayer.

Legend says, and Ethiopians believe, that the Imperial Family is descended from King Solomon and the Queen of Sheba, and that much of the wisdom of that mighty king has come down to those who sit on the Ethiopian throne.

The first of Selassie's nine prophecies was told to me after I had successfully terminated my search in northwestern Ethiopia for the mines of that same King Solomon.

It was in 1933. The Lion of Judah, sitting on the golden throne of the Gibbi, the imperial palace at Addis Ababa and fondling the ears of his Belgian griffon, said:

"We shall be attacked by Mussolini in two years."

Twenty-four months later, on October 3, 1935, the Fascist armies swarmed into Ethiopia, sweeping Emperor Selassie's 10,000,000 subjects before them.

Haile Selassie was a sickly child, but he always seemed to be enveloped in a dignity that lifted him above those near him. He drew it around him like a cloak when, in Geneva in 1936, he faced the assembly of the League of Nations and made his third and perhaps his most amazing prophecy:

"I shall return to my capital on the fifth anniversary of its capture."

It is now history that the King of Kings

re-entered Addis Ababa on May 5, 1941, five years to the day after it had been taken.

I next saw Haile Selassie in 1937 in Fairfield, Bath, England. He had retired there with his family. The little man in the black coat and trilby hat was as dignified as ever—and as far-seeing. He told me:

"There will be a second World War as a result of what happened to Ethiopia. For that violation of an independent country will only encourage aggression. A terrible conflict lies ahead."

I told him there was still hope of averting the conflict but he turned his big black eyes on me and slowly shook his head. Then he went on:

"As in the case of Ethiopia, the weaker nations will fall first. But the powers of evil will be overthrown, and the weakest of these—Mussolini's Italy—will be the first to fall, followed by Hitler."

Mussolini fell from power just three years after his "stab in the back" at prostrate France.

As we walked down the chilly corridor of the Bath villa on my departure that evening, the man who was known there as "Mr. Tarfari" observed, almost casually:

"One year after the fall of Italy, the Allies will be victorious in Europe. The victory will take place around Armistice Day, sometime near November 11, 1944."

It was then I remembered the ninth prophecy, another that he had made that night in the Hotel des Bergues in Geneva as we sat around him:

"There will only be a lasting peace if the United States of America takes a leading hand in the moral leadership of the world."—*Los Angeles Examiner*, August 27, 1944.

According to the above quotation King Haile Selassie has amply qualified for the role of prophet in our modern time. He is something of a mystic, and undoubtedly has some inner vision which always accompanies mysticism, and which is always more or less in evidence in primitive people. The above clipping includes a part of the recent prophecies made by Selassie, some of which have already come to pass, and others which seem very likely to do so. His prophecy

that the victory of the Allies in Europe will be completed somewhere around Armistice Day, 1944, is encouraging.

His last prophecy, namely that there will be a lasting peace only if the United States of America takes a hand in the moral leadership of the world after the war is, we believe, very true. Moreover, we believe that it is going to work out that way, and that the United States will come more and more to the fore in the councils of the nations of the world as time goes on. We are told by the Rosierucians that from the people of the United States will descend the last of all the races which will run its course in the beginning of the Sixth Epoch. Therefore we know that the United States has a high destiny, and that in order to realize that destiny it must begin to do its part in the leadership of the world.

A Judge Sentences Himself

Going the rounds of the prison magazines is the story of a judge who sentenced himself to three days in jail so that he could learn from first hand experience what it feels like.

Judge M. A. Musmanno, President Judge of the Criminal Courts of Allegheny County, Pennsylvania, not only tried the experiment, but told about it over a national radio hookup.

"Why should it be unusual," asks the judge, "for the purpose of study and observation, that a judge sojourn in a penitentiary? It is not unusual for a graduate doctor to spend some time in a hospital.

"I am required by law to send men to a place for five, ten, fifteen, twenty, forty, sixty years, and in some cases for life—as long as their hearts beat, as long as there is a sky above them they will be in that place to which I consign them. And as I reflected upon that grave and awful responsibility I shuddered. Here I will be selecting a man's home for the rest of his life, I will decide what he is to eat, how he is to spend twenty-four hours each day, and yet—Good God! I don't know where I am sending him.

"For the rest of my life I will be bound to think of the men I have sent down the river. Did I send men to a place where they would become greater criminals? I determined to find out."

His Honor went as a fish to the Western Pennsylvania Penitentiary to find out. "I will never," he concludes, "sentence a man on a serious crime until I have made a thorough examination of his background. I intend to sentence the offender, not the offense, the person, not the crime. I shall always be concerned with the rehabilitation of the man who has gotten into trouble. The primary purpose of the administration of criminal law would be to prevent crime rather than to punish." *Folsom Observer*, September 1, 1944.

Judge Musmanno certainly has the right idea as regards self-education so that he will be able more intelligently to sentence the men brought before him who have been convicted of crime. In all the past history of the world, crime has played a large part. Incomplete justice to the criminal has also played a large part. Exaggerated intolerance relative to the weaker members of society who have fallen into the clutches of the law has always been very much in evidence. Therefore there have probably been as many cases in the history of the world where as much injustice was done to the criminal through extreme and improper sentences as was done by the criminal himself to society.

The modern way of looking at the criminal is that he is psychologically a sick man and requires psychological or medical treatment, as well as restraint or incarceration to prevent a repetition of crime while he is recovering from his mental sickness. Judge Musmanno has initiated a procedure that if followed by other judges should do much to improve the situation.



"Four things belong to a judge: to hear courteously, to answer wisely, to consider soberly, and to decide impartially."—*Socrates*.

Question Department



Conditions as They Are on the Invisible Planes

Question:

Every day we read in the papers and hear over the radio of the many deplorable casualties which are occurring hourly on the battlefields of Europe and Asia. Hundreds of people are being literally hurled into the next world, horribly maimed, and terribly disfigured. Then here at home people are dying daily peacefully in bed and passing into the next world also. Now what I want to know is, do those who die peacefully in bed have to face the horrible spectacle of those who have been mutilated by a violent death?

Answer:

A question very similar to this one was asked Max Heindel during the first World War. So we will give you his answer in substance, as he had much firsthand knowledge on this very subject, for the reason that he spent many hours of his time working consciously with the people who were constantly passing over to the other side.

Writing in February 1916, Max Heindel stated: "Conditions on the other side are not quite so bad now as they were in the beginning of the war. At that time the spirits who passed over *thought* of themselves as maimed, and they had no way of correcting that impression; therefore they carried about with them wounds on various parts of the body, and appeared minus arms, legs, et cetera, often suffering very acutely for the reason that they still *believed* themselves to be still afflicted with physical pain. But the Invisible Helpers have not been idle. A system of education has been inaugurated and

has been so well systemized that nearly every body is now aware of the fact that their physical disabilities are not necessarily permanent on the other side. They have learned that a hand that has been shot off may be replaced in the desire body by the mere *thought* of having a hand and being complete.

This word has gone from one to the other, so that now every one who comes to the other side with a gunshot wound, or minus arms, or legs, or even a head—is at once instructed relative to the fact that desire stuff is so readily molded by *thought* and *will* that every one, almost, is perfect in body.

In fact, those who have passed from earth life, halt, lame, hunch-backed, or in any other way physically disfigured have taken a leaf out of the book of the others, and whereas in years before the war one would find as many hunch-backed and halt people there as in the physical world, you will now find nearly every one with a perfect vehicle. It is also amusing, to say the least; to see people who were vain during their earth life, molding their faces and bodies there in harmony with their conception of beauty by a mere effort of will; and this makes it more difficult than it used to be, to find people there, for those who were tall and skinny and who had a keen desire to be more fleshy, have changed their appearance in accord with their wish; likewise, those who were fleshy and suffered from a superabundance of *avoirdupois*, have often made themselves slender as sylphs.

Thus this knowledge, which before the war was principally confined to occultists, has now become general property in the other world, and caused the inhabitants to change their shapes insofar as they have not been prevented by

their purgatorial experience. And the great majority of recent arrivals have nothing of that nature to divert their attention during their present stay in the Desire World, but are intently watching developments here in our present earth existence; for having been taken out of the physical world in the very prime of manhood, their whole life before them, so to speak, these people are very much attached to physical conditions and will probably be earth-bound for a considerable number of years during which time they will form an unseen, but very potent factor in shaping the world's destiny. Furthermore, they will endeavor by all means to establish communication with this world and their combined efforts will be felt as a powerful force by an increasing number of sensitive people. We may therefore expect to see spiritualism flourish as it never has before in the world's history. This also involves the development of mediumship which is a very dangerous phase of psychic unfoldment. . . . We should prepare ourselves consciously to visit the higher worlds, and not allow those living there to come back here, much less draw them on, for that is retrogression for them; but if we cultivate our latent sixth sense, we shall be able to see and speak with all who have passed over on the other side there just as easily as we did when they were with us here in the flesh."

According to the foregoing information it is evident that conditions on the invisible plane are not nearly as bad as they were at the beginning of the last world war. However, it is a fact that nearly all who pass out of the body, regardless of the nature of the passing, do encounter some disagreeable conditions in the lower region of the Desire World which is known to the Rosicrucian student as purgatory. There all forms of vice are eradicated before the Spirit can go on into the heaven world and reap the reward earned as a result of the good it performed while in a physical body.

THE ORIGIN OF MAN

Question:

Is it your teaching that man was created by God or that he came into existence in some other way? I am told there are people who advocate some such theory.

Answer:

The real man, the Spirit, was not created, it was differentiated. The Spirit of man is a part of God, and as a part of Him has always existed.

In the earlier stages of our evolution we were homogeneous, so to speak, with God. But at the beginning of our Day of Manifestation we were differentiated as sparks from a flame. Immediately after this differentiation we began to encase ourselves in the different substances of the lower worlds, finally building physical bodies; and in these physical bodies we have lost our sense of unity with Spirit, and with one another, until the unenlightened ones imagine that they are entirely separate from all other human beings. They do not know of the "fundamental unity of each with all." The esoteric student, however, knows this to be a fact, and endeavors to conduct himself accordingly in all of his relations with his fellow man.

Mankind has never had any existence apart from God, and the Bible truly states, within Him we live, and move, and have our being.

SPIRIT OF THE ANIMAL REINCARNATES

Question:

Will you please tell me whether animals live after death? Some animals seem so intelligent that it seems impossible that death ends it all with them.

Answer:

The animal has a Spirit which persists after death clothed in a body made of the substance of the Desire World. In time it forms a union with its group spirit where it remains until sent back to earth for further experience in a new environment and a new physical body.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

Our motto is: A SANE MIND,

birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

A SOFT HEART, A SOUND BODY

The Best Method of Gaining Health

By WESLEY D. JAMIESON



It is certain that health is improving. Mortality has decreased. Individuals are becoming handsomer, larger, and stronger. Today, many children are notably taller than their parents. Yet we know that the human products of modern education need much sleep, good food, and regular habits. Their nervous system is delicate. They do not endure the mode of existence in large cities, the confinement in offices, the worries of business, and even the everyday difficulties and troubles of life. They easily break down. What then can be wrong with our hygiene, medicine, and modern education?

Women go to the markets now and get their foods cleaned, trimmed, graded, weighed, and bunched—in the name of convenience and cleanliness. A couple of generations ago town women bought bakery bread only in emergencies and apologized if they served it.

The children nowadays must be carried to and brought home from school in school busses. They are motored out to play fields or to skating rinks.

It is almost impossible to rent a city hotel room without bath now, and even in the small towns a bath to a room is required in the best hotels. One and two room-and-bath apartments pass as

homes, and one may easily come across such city advertisements as this: "One room, bath and garage, \$35.00 per month."

It is claimed by some that we have allowed ourselves to soften too much, that we must toughen up. But would this alone solve our health problem?

Nervousness is not caused by too much or too little work. The trouble is that many individuals do not know *how* to work. Comparatively few men and women are doing the work that is best suited to their ability. There are many also, who possess inherent abilities they do not even know exist. All such maladjustments lead to emotional conflict, dissatisfaction, and discouragement; these in turn produce nerve fatigue.

A woman must needs have a gratifying and satisfying expression of her love and home yearnings, if her nerves are to function at their best, and such outlets are often found in Platonic friendships, caring for children or pets, tending a flower or vegetable garden, taking music, singing, or dancing lessons, centering attention on social relationships, amateur dramatics, hiking groups, etc.

Physical exercise in the open air is wonderfully relaxing and refreshing; it also serves as an excellent natural

“soothing syrup” for nervousness. Deep breathing is good, so is a tan on the body. All people need plenty of green vegetables with leaves and stems. To calm your nerves you must not be lacking in vitamins, and do not waste energy. Persons with Mars in adverse aspect to Jupiter or Mars afflicted in a common sign at birth, are prone to do this. One should plan one’s duties according to one’s time.

One should not follow the same routine every day. That causes one to get into ruts and grooves. Life was never intended to be machinelike and monotonous. And one should not fail to laugh as often as he can. And above all, one should never give up having confidence in oneself and what good the future still may hold.

These rules for calming the nerves are very practical, since in the course of his life, every individual suffers from some attack of neurasthenia, or nervous depression, engendered by constant agitation, noise, and worries. The maladies of the central nervous system are innumerable.

Nervous people are persons who are too much under the sway of the subconscious mind; so, too, are some geniuses, who narrowly escape a neurosis by finding a more useful outlet for their subconscious energies. While everybody is subject to suggestion, nervous people are abnormally so. Psychologists tell us that suggestion is greatly favored by a narrowing of the attention, a “contraction of the field of consciousness.”

If the wrong kind of emotion locks up energy, the right kind just as surely unlocks great stores which have hitherto lain dormant. If most people live below their possibilities, it is either because they have not learned how to utilize the energy stored in their instinctive emotions in the work they find to do, or because some of their strongest instincts which are meant to supply motive power to the rest of life are locked away by false ideas and unnecessary repressions,

and so fail to feed the energy which they control. Self-knowledge is needed which would release one from hampering inhibitions and set free his energy for enthusiastic self-expression. In the *Message of the Stars*, a comprehensive knowledge of ourselves by means of our natal and progressed charts, is given; and in the Rosierucian philosophy and higher truths of life, we may obtain that “spring tonic” of self-knowledge.

The Rosierucian system has always employed limited surgery where surgery is needed. While there are miracles performed by powers higher than human, it is absurd always to expect bones to join, knit, and heal without proper surgical adjustment.

Allopathy is a system of remedial treatment in which it is sought to cure a disease by producing, through medicines, a condition incompatible with the disease. With allopathy, the Rosierucian system has this in common: It advocates the use of beneficial, remedial agents, but insists that they be such as nature has provided in the line of herbs and vegetable growths, which are administered with due regard to planetary correspondences in the patient and in their specific culture.

Hydrotherapy consists in the treatment of disease by the use and application of water both internally and externally. With hydrotherapy, our system has almost all in common.

With osteopathy and chiropractic the Rosierucian system has this in common: It recognizes the dangers from maladjustment of not only the spinal vertebrae but of many other osseous processes as well. But it does not admit that *all* ills are due to these sublaxations or maladjustments, nor does it agree that all human ills can be cured by simple osteopathic or spinal manipulations.

The Rosierucian healer has one great ally, the invisible force of Spiritual Helpers, whose mission and work it is, on the other side of life, to engage in the

relief of human suffering. The Rosicrucian healer who enters upon his work in the right state of mind and with good intent, calls the activities of these spiritual beings to his aid in each given case. They respond to calls from other sources, too, but because of the healing request, and the seeking of the aid of the higher powers, a definite thought form is created which they can utilize to much advantage.

The Rosicrucian healer, if duly qualified, has a distinct advantage over his brethren in the healing art in being able to call to his aid, the revelations of medical astrology, which, together with the case history, give deep insight into the causes which brought about the disability, and show him the times most propitious for specified treatments, the particular functional or organic features to be acted upon, as well as the time when probable cure or changes may be expected.

The person who aspires to become a true healer must first study his or her own temperament. There are four distinct temperaments: choleric, phlegmatic, sanguine, and lymphatic. The choleric, nervous temperament should never attempt to become a spiritual physician. Such persons only communicate their own temperament to patients who, because of their indisposition, are particularly susceptible to a disturbing aura or element. Phlegmatic temperaments are frequently successful with patients afflicted with various manias, phobias, and mental derangements. The sanguine and lymphatic temperaments, are, on the whole, the best constituted to become spiritual physicians. Thin, ascetic, cadaverous types, or those whose palms are moist or damp are not naturally endowed with the faculties of spiritual healing.

The teaching that sickness is spiritual discipline, a visitation of Providence or God's will, is a travesty, for who knows or is in a position to know what God's will really is, other than to assume that,

having given us the privilege of human bodies, they are things He expects us to cherish, care for, and develop to the best of our ability. Every one believes that health is good for himself and for his loved one. It is one of the good and perfect gifts having a divine source. The art of healing is one of the gifts of the Spirit. "For I shall yet praise him, who is the health of my countenance, and my God."

Good health should be natural. Man's survival should not depend on physicians. We must give health to each individual, develop all his potential activities, reestablish him in his unity, in the harmony of his personality. We must induce man to utilize all the hereditary qualities of his tissues and his consciousness. Break the shell in which modern education and human society have succeeded in enclosing him. In order to remake man, we have to transform his world. The reformer is fully as necessary as the physician, in fact, the reformer is a healer on a world wide scale. Only in a healthy world can we have healthy inhabitants.

All the health we have is the result of our belief in Good, which in order to persist, must have its foundation in the true knowledge of God. If we would be in good health at all times, we must manifest our true Being which is at peace, strong and healthy, prosperous, and full of love and knowledge. We must think good thoughts not only now and then, but perpetually, which means the casting out of every other kind of thought. We must begin to put out of our minds miserable, gloomy thoughts, not letting memories of injuries, sorrows, and mistakes possess us, and allow only those thoughts which give power and presence to Good or God remain in our mentality. We must put from us every doubt and fear, all discouraging thoughts of every kind, and hold fast only to those thoughts that God thinks.

Two curative principles stand out boldly in the Scriptures: "My son, give

me thine heart, and let thine eyes observe my ways." (Proverbs 23:26) "Greater is he that is in you, than he that is in the world." (I John 4:4) These principles are the basis of all true spiritual healing. The first requires that the patient willingly give his heart (mind) to the Universal Spirit, the Boundless Being, who is the Author and Source and our supply for all legitimate requirements. The second principle requires the inner recognition that "In Him (God) we live, and move, and have our being"; in other words, that God, the Father, is in us and through us; that we cannot escape Him even though, in our ignorance, we too often ignore Him.

Giving our heart or mind to the Universal Spirit, God, or Good, is not a difficult or mysterious process involving weird or occult methods, mantrams, or formulae. It is simply the understanding that our mind, when functioning by itself, independently of its Source, is the purely human and mortal mind, and as such is not only most fallible, but peculiarly susceptible to error. Fallen Adam is still naming the animals of the divine creation, and some of them have most terrifying names, such as cancer, tuberculosis, diabetes, etc. But in the second (regenerated) Adam, the man of spiritual mind and consciousness, these terrifying shadows flee like so many phantoms of the night. To truly eliminate disease and to restore equilibrium we must effect an at-one-ment with the Divine Mind. We must place our mind in rapport with the Divine Mind, in which is no illness, sickness, nor misery but perfect love, harmony, concord—a radiation of divine energy that restores all conditions brought within its sphere of operation.

Spiritual healing did not originate with the Christian religion, although the newer spiritual insight that Christ brought to humanity has given us a clearer and more workable concept of it. "So Abraham prayed unto God: and God healed Abimelech, and his

wife, and his maidservants," (Gen. 20:17). Miriam, sister of Moses, was cured of leprosy by her brother's prayer. Both Elijah and Elisha healed the sick. Spiritual healing antedates all Scriptural origins. Aboriginal tribes used ceremonial magic through talismans which have no virtue of their own but serve to concentrate the patient's attention upon the assurances made by the medicine men of the tribe.

The great over-all prayer is "Thy will, not mine, be done." God does know best, sees farther, and is wholly good. It is really His will that we want done. It is His saving health that we wish to manifest through ourselves and through our loved ones.

Some people could get rid of pain altogether if they were not so self-centered, if they did not use pain to get attention. But there is real pain in the world. St. Paul prayed God to take away the thorn in his flesh. To this man, grappling with a physical defect which hindered his work for Christ, God said, "My grace is sufficient for thee: for my strength is made perfect in weakness."

The custom of the sedentary Arabs in good circumstances and living in towns, was what it is at this day. They sent their sons to nurse into the families of the nomad Arabs living in tents. One of the objects of this sort of adoption was that the child contracted amid this rural and pastoral life a sounder health and more masculine habits. Thus we see that the Arabs prized health. Do we? Note the growth of our modern cities.

The prayer for healing must be from a righteous man or woman; then it will be effectually fervent. When it is a prayer of true faith, it will save the sick. Prayer must be offered in faith in the boundless Source of health and life. St. Paul writes, "I will pray with the spirit, and I will pray with the understanding also." Both mind and heart pray.

The charge of an ancient sage, Sendi-

vogius was, "First learn to heal thine own self." You must learn to heal yourself of doubts, fears, all mental shackles, and also live on a basis of health and clean-mindedness yourself, before you can hope, successfully, to instill these principles into others. To instill confidence you must have confidence in the Power you believe will operate through your instrumentality. If you seek to banish fear, you must be devoid of fear; and fear is one of the Giants on the Threshold, one of the "Lions in the way." If you wish to convey health, you must possess it yourself.

If you desire to become a spiritual physician, conserve your energies, especially your speech. Let your speech be full of cheer, assurance, but totally devoid of gossip or idle chatter. Make every word count. Make every motion count. Conserve your energies that they may radiate about you to the relief and invigoration of those who may have a claim upon your energies. You can make yourself a dynamo of spiritual power if you will.

Simplicity and a sympathetic human attitude must characterize every action of the spiritual physician, and anything, no matter how slight, that borders on the appearance of pose, self-righteousness, personal arrogance, or egoism, must be eliminated.

If we misunderstand life's purpose, if we think that God is out to crush us, to "break our wills," some of the best of us will only harden our hearts and temporarily frustrate not only God's work but that of the real self. The fact is, most of us have two wills: a strong one which says a loud "No!" to God, and a feeble one which says a faint "Yes." What I surrender in healing is my "No." What He takes and strengthens is my "Yes." There can be no half measures with God.

Christ Jesus demonstrated God's will in human form. He tears aside man's pitiful dependence on someone carrying him at a lucky moment to a healing incident and pierces down to the

one thing left in man—his will. "Wilt thou be made whole?" Evidently Christ does not put out a hand, but He pours His will on the man, and the man's will responds. Together the big will of God and the little will of man join forces, walk together, labor together, and the man gets up and walks, cured of a life-long disease.

Unless humanity ceases from sin it cannot be free from sickness. If men do not, or will not, know the Principle (God) of healing, their cure will be temporal, or they will fall into some other disease. The dependence of the body upon the spirit for health is an old teaching. We find Plato telling the Greek physicians that the cause of their failure to heal was in their ignorance of the needs of the soul.

"Neither ought you to attempt to cure the body without the soul; for the reason why the cure of many diseases is unknown to the physicians of Hellas is because they are ignorant of the whole, which ought to be studied also, for the part can never be well unless the whole is well."

Only through God's will being done can the whole with all its parts become well. Our well-being is intimately bound up in God's life and His purposes for us. We are meant to do God's work in the world, to bear witness to the Truth, to be fishers of men, to preach the gospel of health and peace and beauty. Each individual has his unique task to perform, and when he performs it, his health springs forth speedily.

In all the ancient liturgies we find the words, "Lift up your hearts." It is called the *Sursum Corda*. We express our thanks and gladness for all of God's benefits by lifting up our hearts. There are heavenly heights beyond the experience of the natural man to whom all spiritual exaltation is foolishness. Yet how salubrious is this practice of the sons of God, giving God His worth. "Thou art worthy, O Lord, to receive

(Continued on page 521)



HEALING

Founded on the Admonition of the Christ to Heal the Sick

THE ROSE CROSS HEALING SERVICE

• •

“Christ gave two commands to His messengers: *Preach the Gospel* (of the coming Age) and *Heal the Sick*. One is as binding as the other, and as necessary. To comply with the second command the Elder Brothers have evolved a system of healing which combines the best points in the various schools of today with a method of diagnosis and treatment as certain as it is simple, and thus a long step has been taken to lift the healing art from the sands of experiment to the rock of exact knowledge.”—*Teachings of an Initiate*, page 146.

* * * * *

All may join with us on the Healing Dates in carrying out the second admonition of the Christ; thus each may make of himself a living channel for the Divine Healing Power that comes direct from the Father. At 6:30 P.M. by your own clock, on dates given below, relax in the quiet of your own room, or wherever you may be. Close your eyes and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Ecclesia, and concentrate on *Divine Love and Healing*.

* * *

October 2— 8—15—23—29
November 4—12—19—25
December 2— 9—16—23—29

From an enlisted man who requested to be on our Healing List for spiritual support while in service, we received the following letter:

“Would like to continue to write to you awhile. Have been through the most trying experience of my life. It seems to have been the fork in the roads, a place to make a definite decision about the future. It seems to have been a refining process, a trial by fire that has completely changed my life. Your letters and the Helpers have been a very great help—have felt their wonderful presence many times.”

We append some letters from people who have been helped:

July, 1944.

Dear Friends:

Thank you again for replacing me on your prayer list. My acne condition has disappeared at last and I'm sure you are the sole healers.

May the roses bloom upon your cross.

Fraternally,
—Lt. F.C.H.

New Mexico, 1944.

Dear Friends:

I am feeling so good. My stomach never hurts any more. I am so happy—I love the people I once thought I hated. What wonderful things the Lord can do for you when you will ask, and help yourself!

I don't think my stomach would ever have quit hurting had it not been for you folks. I am so thankful for your good help. I believe your prayers are helping my girl; she acts like she thinks more of us and is glad to see us.

I am hoping and praying I will be worthy of your help.

Love and best wishes, most faithfully
your friend,

—C.M.D.

Children's Department



Tell Your Troubles to the Lord

By S. McINTYRE

THE whir of a buzzer sounded through the tiny apartment where the widowed Mrs. Gray, dressmaker, sat sewing, and her ten-year-old son Bobbie, on the floor at her feet, pored over his schoolbooks.

"Bobbie, dear, run answer the bell for me, please," exclaimed Mrs. Gray.

Bobbie left the room and soon returned followed by an elegantly dressed woman and two men. "Aunt Carol, Uncle Jim, and Uncle John, Mom!" he announced, then returned to his books.

But when the visitors had gone, Bobbie, his face white and drawn, his heart thumping so dully that his mother heard and was frightened, clambered to her side. "Mom! They sounded as if they were putting Gram Gray in a dog house! Oh, Mom, you won't let them, will you?"

"What can I do, Bobbie?" asked his mother. "Where could I put Gram in this tiny place? How could I move to a larger apartment, feed, and clothe Gram on the thirty dollars a month they will contribute to her support?"

"They have big houses—Aunt Carol has an awfully big house! Why won't they keep Gram?" Bobbie's voice was choked.

Mom Gray sighed. "Uncle Jim's mother-in-law lives with them. Uncle John's wife doesn't like Gram Gray. Besides, both uncles are working hard to put their children through college later. Aunt Carol—well, you know Gram doesn't fix herself up. Maybe she'd be kind of out of place among Aunt Carol's fine friends—and—I think

Gram wouldn't be happy there, anyhow."

"But no home—only a poorhouse for Gram, Mom! And Aunt Carol said Gram'd be happier among people *old* like herself. Gram isn't old, Mom. Look at all the work she does on her ranch! Aunt Carol said she thought Gram was rich."

"We've all thought so, Bobbie. But it seems that before he died Grandpa mortgaged the ranch heavily, and I guess Gram hasn't been able to pay even the interest on those mortgages. Anyhow, yesterday one of the mortgage holders told Uncle Jim that he is foreclosing. But Gram won't be a charity patient, Bobbie. She'll pay thirty dollars a month, and be in a room with only three others."

"Oh, Mom, Gram has always been so good to all us kids! We've just lived on her ranch holidays. Now vacation is most here and we won't have any place to go. And Gram'll have no home and be shut up in a room all by herself, where I can only see her visiting hours. I just *can't stand* it!"

Bobbie sank on his face to the floor and sobs began to shake his frail body. Mom Gray's fingers trembled. So she laid her sewing aside and drew Bobbie to her lap. "Son, Gram knows nothing about the foreclosure yet. Tomorrow'll be Saturday. No school. Why not go tell her—save her the shock of hearing it first from strangers? Why not make some fudge to take her? Gram loves your fudge."

Early Saturday morning tall, gaunt,

tired Gram Gray in a clean black and white dress, her long hair combed straight back, sat in a rocker on her back porch shelling peas, when Bobbie, carrying a small package of fudge, came around a corner of the house.

"Why, Bobbie!" exclaimed Gram. "Did you come all the way out here alone on the bus?"

"Yes, Gram." Bobbie put the package in the pan on her lap. He could hear hens singing near Gram's barn, and a cow lowing in a distant field. He could smell freshly cut clover in the yard near by, and see water from a hose spraying vegetables in Gram's garden.

Soon Gram'll be gone and I can't come here any more, and I love it so! he thought.

He turned his eyes to Gram's thin white face, but a lump in his throat prevented speech.

"Bobbie!" Gram set aside the pan in her lap, drew him close, and ran her hand, rough hand over his moist forehead and neck. "You're not ill? Is Mom all right?"

Bobbie gulped and nodded.

Gram drew him to her knees, gently rocked him for a moment before she said, "Tell me why you're so troubled, Bobbie. Maybe I can help."

"No, Gram, you can't!" he blurted out. "You're not going to have a home any more, and I just *can't stand* it!"

Bobbie buried his face in Gram's thin shoulder and sobbed. She waited till he had grown quiet, then she said, "Tell me about it, Bobbie, so we can reason it out together."

Gram's kind blue eyes were fixed on distant scenes, when Bobbie's sobs broke out afresh after his tale was told. She rocked and waited until he was again calm. Then she took a fresh handkerchief from her pocket, wiped Bobbie's face, and asked, "Bobbie, have you told what's troubling you to the Lord?"

"No, Gram, I've been so worried I forgot about the Lord."

"When we're worried is the time we

should talk to God the most, Bobbie. Should tell Him all that worries us, ask for help, and trust Him to send it. Then we should grieve no more. Soon we'll be surprised at the way all we've worried over will be cleared up in the happiest way. You'll remember to talk things you can't help over with God hereafter, Bobbie, instead of crying yourself sick about them?"

"Yes, Gram."

"Well, Bobbie, prospective buyers began looking this ranch over some time ago. I've been expecting what you've told me would occur, and it hasn't worried me one bit. I'll be *glad* to leave here."

"Glad, Gram!" Bobbie sat up.

"Very, *very* glad. Cooking big dinners for fifteen people every Sunday and holiday for ten years has been some chore, as well as expensive. And I can think of many things more pleasurable than working for seven children every summer, with only you—because of your mother's training—able to help me."

Gram held Bobbie close. "It hasn't been any fun for me either to listen to the names those children have called you—runt, pee wee, Gram's pet, K.P.—just because you're younger and frailer than they are!"

"I didn't mind the names so much, Gram."

"Well, I did. Now, Bobbie, listen! Your uncles won't be working this afternoon, so I feel sure they and your aunts will come out here to talk things over about my going to the poorhouse. I don't want them to know you've told me about foreclosure of the mortgages. Would you mind running on home early this afternoon?"

"No, Gram. Maybe I'd better go now. They might come early."

"We'll take a chance on that. Siamese Betsy has some new kittens out in the barn, and old Rhody has a brood of lovely red chicks. You run out, look them all over—pick a kitten for your

own—while I get some dinner for us before you go.”

Shortly after dinner Gram put a small basket in which was a jar of milk and some fresh eggs in Bobbie’s hand, and ushered him to the bus stop before the ranch gate. “Ask your mother if you can spend my last Sunday here with me,” she said, while they waited. Then she turned Bobbie’s face up to hers. “You won’t grieve over my being homeless any more?”

“No, Gram.”

She stooped to kiss him. “Be sure to tell God all about what has troubled you, and ask Him to prepare a nice home for me, Bobbie.”

“I will, Gram.”

“If you do that you’ll surely get a happy surprise the last day you’re here, dearie. ’Bye, for now!”

“’Bye, Gram!” Much comforted, Bobbie climbed into the bus.

Early Sunday morning four weeks and a day later, Bobbie trudged up the path to the ranch and met a rested, attractive appearing Gram coming to meet him. A blue and white voile had replaced her usual dark cotton dress. Iron-gray, short curls now surrounded her pink and white face. Her blue eyes twinkled happily.

“Gram!” gasped Bobbie. “You’re just as pretty as my Mom!”

“Thank you, Bobbie. I think you could pay no greater compliment to any woman than that. I’m going to have time to take better care of my appearance from now on. I’m glad you like the start I’ve made. The man who now owns this ranch has bought everything here I’ll not want. Let’s give the place a last once over, then while we’re waiting for him to come to take possession, I’ll tell you the happiest surprise!”

A few minutes later Bobbie and Gram were settled on a bench on the porch when Gram began: “Twelve years ago when Grandpa’s health began to fail, he worried terribly over what he

feared would become of me after he was gone. I was fifty-three. Grandpa felt I’d not be able to run this big ranch alone. That I’d probably lose it and be left penniless in my old age. Times were good. Grandpa could have gotten a good price for the ranch then if he’d wanted to sell. But he’d lived here all his life, and couldn’t bear to part with the place, when he felt sure he’d not be here much longer, anyhow. Besides, he was afraid I’d be too generous with the money for my own good.”

Gram’s eyes strayed to the distant uncultivated fields. She sighed deeply. “So in order to safeguard my future, Grandpa sold all the ranch machinery bit by bit. After that he mortgaged the ranch itself for nearly its full worth, turned all the money into long-time bonds, put them in a safety deposit box at the bank in my name, and made me promise I’d never mention them to any one. Shortly after that the depression began, and Grandpa told me to stay right here until the mortgages were foreclosed. Then I could sell the bonds as needed, and have plenty to live on the rest of my life.”

“Grandpa knew his stuff, didn’t he Gram?” Bobbie’s dark eyes were shining.

“He surely did! You understand about bonds, Bobbie?”

“Yes, Gram. I’ve heard about them in school.”

“Well, up to a month ago I’d never sold a single bond!”

“Boy, Gram, isn’t that super?”

Gram smiled serenely. “When Grandpa was gone, and I didn’t pay any interest, those who held the mortgages served notice to foreclose on me. But the depression had grown worse. No one wanted to rent or to buy a ranch as big as this, and those who held the mortgages would not divide it. I offered to pay them a small rental for use of the house and barn until they could sell at an advantage, and as it is protection for a house to have someone

living in it, they've let me stay here all through those ten years of depression. The cows, chickens, and garden have provided for me very well."

Bobbie sighed and his little brown hands hung listlessly in his lap. "Aren't you going to miss your cows and your chickens and your garden something awful, Gram?"

"I'm not going to miss them at all, Bobbie! Some of them are going with me."

"They are?"

"Yes, indeed! In answer to your prayer the Lord surely prepared a place for me quickly. Two weeks ago I was given an opportunity to buy a lovely little home for all of us. It's a quarter-mile from your school grounds. Bus runs right by the door. All the things I wanted to keep—furniture, my best cow, a few chickens, Betsy, Rhody, and their families—are already there. You'll have a grand time on that place all summer. There's a big tree you can build a house in, and a place for a hammock. Your mother has promised that she will come to live with me. She'll stop sewing all day and part of every night—get a position in town where she'll have regular hours. You'll like that?"

Bobbie reached for Gram's hand and squeezed it hard. His lips quivered. He could not speak.

"We're going out to the new place from here, so you'll have the rest of the day to find out how you like it. I see the owner driving through the gateway. We may run along right now. Dinner in an electric cooker is waiting for us."

They were waiting for a bus across the road from the ranch gate, when Bobbie smiled happily up into Gram's face and said, "You told me that if I'd tell my troubles to the Lord, He'd clear them all up for me in the happiest way, and He surely has. I asked Him for a nice home for you, and He's given Mom and me one, too. Now I haven't a single trouble left. Boy, Gram, am I happy!"

METHOD OF GAINING HEALTH

(Continued from page 516)

glory and honor and power." Would He be worthy of these things if it were His will to keep us in sin, sickness, weakness, and mortality?

Since God is ALL in the universe, there is only God—only God and His Idea, His Son, and that Idea is God. For since God is ALL, there is only God for God to think upon. "This is life eternal, that they might know thee, the only true God (the Father) and Jesus Christ (Man, the Son) whom thou hast sent."

When can we say of our words, "They are the words of life?" When our lives show forth fruits of the Spirit, when we are born anew into this consciousness of our Son of God status, when we forgive all who sin against us, when we break down all walls of separation without limit, then we shall spread our wings of love and faith and sail into heaven. We shall rise from the dead, fully aware that God is the God of the living, of healthy, health-radiating individuals, not of the dead and dying (sick ones). To give evil or disease even the smallest presence is to put it in the place where God should be, yes, where God really is. Know the omnipresence of the Good only. Speak words of life and comfort to yourself and loved ones. "The tongue of the wise is health."

Truly we are living in an ocean of light, of love, of health that surrounds us at all times. As the sun floods the earth with his radiance so does that divine Life enlighten all, only that Sun of the world never sets at any part of it. We shut this light out of our consciousness by our selfishness, our impurity, our intolerance; but it shines on us ever the same, bathing us on every side, pressing against our self-built walls with gentle, strong persistence. When are we going to open the door to this Sun of Righteousness who forgives all our iniquities and heals all our diseases?

Echoes from Mt. Ecclesia



AMONG our talented and popular guests have been John and Sharon Thomason, artists from San Francisco who were married in our Chapel last year by Mrs. Heindel. Temple-goers became familiar with the sight of the artist before his easel, facing the Temple each evening while the sky over the Pacific was still tinged with the glow of sunset. And now there hangs in the Healing Department a lovely water-color painting, approximately 24x30 inches. Its pure white structure subtly shaded, the domed Temple stands against the artist's "busy" sky (sunset clouds with rays of light), the two palms and circular lawn as foreground. For many years to come this priceless gift will add to the inspiration of all who make the pilgrimage to Mt. Ecclesia.

"On the 18th of September," writes a young woman Private, "I am leaving for the WACS Training Center at ——. I am happy for the privilege of studying these Fellowship lessons, and I shall endeavor to adhere to what you have taught me. To annihilate fear from my conscious being—that shall be my daily work. Most grateful thanks."

Pvt. S.B.M.

We are glad to welcome into our family of workers Mr. Ernfrid Carlson, earnest Probationer of many years. He is taking charge of the Shipping Department, and has a way of marshaling Probationers—occasionally they're found down on their hands and knees, cleaning and waxing the Temple floor.

After six years of unremitting service at Headquarters, E. J. Noel is spending a leave of absence as orderly in a Los Angeles hospital. The practical firsthand experience he will receive will be a valuable asset in healing work.

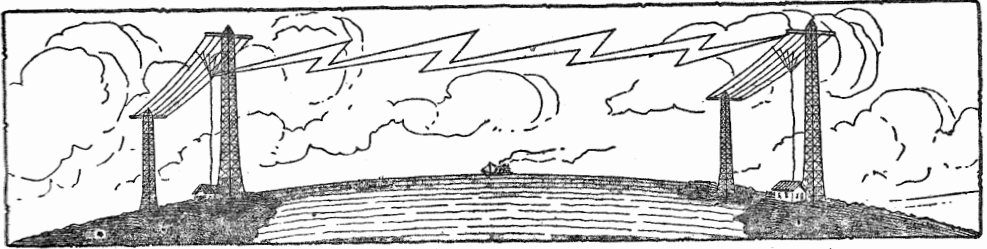
Note from our Healing Department:

"The past month has brought to Mt. Ecclesia many visitors who have attended services in our Healing Department Chapel. Every morning we hold a service in our Chapel to send out healing power to those who have requested it, and to ask the blessing of our Heavenly Father on the day's work. It has been a great pleasure to have so many friends join us—many mornings our Chapel was filled to overflowing."

What was perhaps our last beach party of the season was held recently, with an estimated 45 in attendance. Nature favored us with a lovely night and a bright moon. A warm spirit of fellowship was shared as people sat around the blazing bonfire and sang old-time favorites. And then there were flickering firelit glimpses of faces that seemed to prove watermelon was designed to fit snugly into the ears while being eaten. Finally old and young were hustled back into cars . . . a short ride in the moonlight . . . and Mt. Ecclesia soon echoed with happy goodnights, and settled down to sleep.

Fellow workers heaped hearty good wishes upon Edward McManus when he left for a two-weeks' vacation recently. News comes now that he and Alma Wade, both Probationers of many years, were united in marriage, though details of the wedding are not at present available. Mrs. McManus played the piano for the Fellowship Orchestra and for our various programs, and accompanied Mr. McManus for his baritone solos. The couple have the felicitations of all their many friends at Mt. Ecclesia, and our prayers that their united service in humanity's cause may be a fruitful one.

Rosicrucian News Bureau



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THE chapter "Mystic Light on the World War" in *Teachings of an Initiate* is like a voice crying in our modern wilderness, a voice uttering wisdom and prophesy, and containing urgent counsel which may well be calamitous for humanity to ignore. We may not expect that the method of wholesale destruction can be abrogated, Max Heindel wrote, until we as a whole awaken to the necessity of taking a new road when we have come to the end of the old, but a new method is being used by the Invisible Directors of evolution. They are *not now* making use of cataclysms of nature to change the old order for something new and better, but *they are making use of the misdirected energies of humanity itself to further the ends they have in view.*

"This was the genesis of the great war which recently raged among us. Its purpose was to turn *our energies* from seeking the bread whereof men die and to create in us the soul hunger that would cause us to turn from **material** things to spiritual. We are, as a matter of fact, commencing to work out our own salvation. We are beginning to do things for ourselves instead of having them done for us, and though unaware of the fact, *we are learning how to turn evil to good.*

"The divine Hierarchs' objective during man's early evolution was to teach him how to accomplish physical results by physical means; as a result he forgot

how to use the finer forces in nature such as, for instance, *the energy liberated* when grain is sprouting, which was used for purposes of propulsion and levitation in the Atlantean airships. He is unaware of the sanctity of fire and how to use it spiritually, therefore only about 15 per cent of its power is utilized in the best steam engines. It is well of course that man is thus limited, for were he able to use the power at the command of one whose spiritual faculties are awakened, he could annihilate our world and all upon it. But while he is doing his best or his worst with the faculties at his command today, he is learning the lesson of how to hold his feelings in leash to fit himself for the use of the finer forces necessary for development in the Aquarian Age, and pulling the scales from his eyes so that he may commence to *see* the new world which he is destined to conquer."

As we meditate upon the tremendous significance of this, we are filled with awe—at the innate power every individual possesses, spiritual power which when developed will be able to use such energy as that which causes grain to sprout. Awe, and a deep reverential gratitude to the Higher Ones who now through another and fiercer World War are trying again to turn our *energies* [internal or inherent power] from the pursuit of "the bread whereof men die" to seeking that spiritual bread which is the pabulum for the soul.

You Are Invited to Attend

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Calgary, Alta., Can.—1536 15th Ave. W.
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 N. Clark St.
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 Huron Road, Room 916.
Denver, Colo.—4515 Irving St.—P.O. Box 3.
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 Cor. Granville and Hastings Sts.

The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

KADUNA, NIGERIA, WEST AFRICA

A voluntary resumé of the year's work, in the form of an Annual Report, has been received from our friends in far-away Africa. The report shows a slow but substantial growth in membership, and the entire tone is one of earnestness and sincere aspiration toward the lofty ideals which are the basis of the Rosicrucian Fellowship.

The following new officers were elected for the period of May 1944-45: *President*: Adesola Macaulay; *Secretary*: R. C. Mustafa; *Treasurer*: D. E. Olomajeye (re-elected); *Visiting Officers*: Mr. Alakpafuje, Miss Noah, assisted by P. E. Fragofo.

We quote from our correspondent's letter: "In my report of last year I launched an appeal for the loan or free gift of occult books. I am glad to say with confidence that the appeal did not fall on deaf ears. As from December 1943, some well-wishers across the Atlantic responded to our call. Miss Dolley sent us two dozen Magazines and promised to send more if she could hear from us. Florence Kreider sent a dozen copies through Headquarters. The Headquarters sent a dozen copies, also, in addition to the following books: The Rosicrucian Cosmo-Conception, Manual of Forms, Songs of Light, and several pamphlets. Our sincerest thanks go to those who endeavored to help us in reaching the Light."

Several workers at Headquarters banded together and also sent a list of books on the Rosicrucian Philosophy which apparently were never received by our Center at Kaduna, but we shall try again, in view of our friends' real need. It is impossible for them to order books from Headquarters in the usual manner because of monetary restrictions in their country; therefore any voluntary contributions of books is most sincerely appreciated. These books are shared by all, and are highly prized.

We commend these good friends for

their faithfulness and sincerity of effort, and pray for their spiritual progress.

SAN FRANCISCO, CALIFORNIA

From our Study Group correspondent comes the cheering report that during the summer months the meetings were well attended; new members and visitors continually add to the interest of the discussions. May we suggest for study subjects Max Heindel's Rosicrucian Christianity Lectures for this group—these are lectures that were given by Mr. Heindel to audiences of thousands, and serve admirably to interest newcomers in the Rosicrucian Teachings.

May God bless your efforts, dear friends, and keep your light brightly shining.

LONG BEACH, CALIFORNIA

Miss Cecille Block reports for our Center here a full program of Philosophy and Astrology, as well as the regular Sunday evening Devotional Services. We should like to see the Philosophy Class on Monday nights increase in attendance—perhaps some epigenesis in the way of announcements would be of value. The Sunday night lecture topics are very attractive and must have provided inspiration to the audience. May your good works continue!

ST. PAUL, MINNESOTA

As well as reporting their progress in the more serious side of the Rosicrucian work, our various Centers and Study Groups tell us from time to time of picnics and outings enjoyed by them and their friends. Our St. Paul friends, 30 of them, had a picnic at Phalen Park, and from the glowing account given, a splendid time was had by all. The average for this Center during the summer was approximately nineteen meetings and classes a month. This surely indicates commendable zeal, and is bound to bear precious fruit.

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69.
Kaduna, Nigeria.—c/o P. A. Frago, P. & T. Wireless Station.
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton.

BELGIUM

Brussels—74 rue Stevens Delannoy.

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Rio de Janeiro.—Flamengo Rua Senador, Correa 62, Apto. 301.
Sao Paulo.—Rua 24 de Maio, 534° Andar.
Sao Paulo.—Caixa Postal 2994.
Sao Paulo.—Caixa 3551.
Sao Paulo.—Rua Sena Madureira 472.

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Mérida, Yu.—Calla 41 No. 496.
Mexico City.—Apdo No. 1680.
Mexico City.—San Luis 192-B.

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Asunción.—Garibaldi 118.

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Lisbon.—Villa Nova de Gaia, Aven. da Republica No. 1222.

URUGUAY

Montevideo.—Galicia, 2133.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

THE MEASURE OF A MAN

(Continued from page 502)

occurred at zero Aries in the natural zodiac in the year A.D. 498, and therefore the last time that there was coincidence between the natural and intellectual zodiacs.

With this starting point and knowing the amount of yearly precession it is a simple matter to determine the year when the equinoxes, by precession, entered or left any astrological sign, and to study the effects of such passages on the civil, ecclesiastical, and social affairs of mankind; one can look forward also, and reasoning by analogy, analyze and define, in the broad sense, what may be expected to happen in the future.

Summary

In the material presented, the number 9 has been found in association with man before as well as after birth, both in and out of his physical body. It is written on the earth, in the earth, and in the sky; it is stamped on the tools man uses to determine and extend the sphere of his consciousness; it is found in his respiratory and cardiac cycles, functions over which man has but little control; and last, but not least, we find it in the relationship of man to the zodiac as evidenced by the coincidences of respiration, and heart beat, and with the precession of the equinoxes and time.

[The End]

A SOLDIER'S AWAKENING

(Continued from page 495)

them along the way. And now it is we who meet the incoming hordes from the battle fronts with the familiar salute, "Hi, Soldier!"

Do not weep for us who are here, but add your prayers to the sweat and blood and tears of them who yet remain to fight. And lift your hearts in hope, for we have not died in vain, nor do you fight in vain, for the world is emerging from the darkness, even as day always follows night.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even at late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

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

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—

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

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