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Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as 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 has 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.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Adam and Eve Up to Date

By JOSEPH DARROW

SOME time ago before the *Los Angeles Times* discontinued its Sunday Magazine it contained an article by Lawrence E. Nelson entitled "Daddy is a Dodo." This was devoted to the thesis that the male is soon going to be shoved into the background by the rapid emergence of woman from a passive place in modern civilization to one of aggressive prominence. In spite of its semihumorous character it suggested certain evolutionary trends which are worth investigating.

The article stated that an eastern woman campaigning for woman suffrage in England remarked: "All EQUALITY OF THE SEXES that we women are asking is equality. We do not seek superiority. We already have that." Such self-confidence should have been an asset in achieving success for the movement, and doubtless was.

An opposite sentiment was expressed by Samuel Johnson, the noted English writer, who averred that "a woman's preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all." But Samuel was something of a pessimist, anyway, and did not always have a sweet outlook on life. Then there was Kipling's famous statement that "the female of the species is more deadly than the male."

As an evidence of the spreading activities of women we note that they are

being taken into the war industries in large numbers and that the Government is getting ready to absorb them in that capacity to a much greater extent in the near future. The current number of *Newsweek* says:

"Half a million women are already at work in war plants; millions more want to get to work. . . . The WPB estimates that about 2,000,000 women workers will be needed this year in defense industries and an additional 1,000,000 will be called upon to do farm work."

In connection with women in defense work, some of the leading lights in the Los Angeles division of the Women's Ambulance and Defense Corps of America have recently been getting into the headlines with a schism that has developed between its commander, Dorothy Hewes Bell, and Col. John W. Colbert, national head of the organization. As a result of the controversy Commander Bell with her staff has resigned and is planning a new organization along similar lines. Aside from the merits of the case, with which we are not acquainted, this is an indication of the unfortunate disunity which crops up so often in a democracy in action.

An analysis of Adam and Eve always starts from Genesis, which states that originally Eve was a subordinate part of Adam, having been made out of one of his ribs. The Rosicrucians explain

this ancient theory very satisfactorily. But before we proceed with the explanation we would call the attention of our readers to the fact that that which follows applies equally to men and women because of the basic fact that the Ego is re-born alternately as male and female. Therefore the men of today will be the women of a later incarnation and vice versa which, as can readily be seen, gives perfect justice to both sexes.

The Genesis account of woman's creation refers to the original division of the sexes in ancient Lemuria, which was brought about in order to give the mindless human beings of that period a brain and larynx through which they could express themselves. This division, however, was only a temporary expedient, and sex is only a temporary phenomenon. It was a necessary expedient, but there have been many by-products of it which have been sad and unfortunate, for it was the start of all other forms of human division. In spirit there is no separateness, and in unity the heavenly state is inherent. As soon as division enters the picture, strife always begins between the divided parts, which sometimes ends in its most aggravated form—war.

Genesis states that Adam was created first. But the records of the Rosicrucian Order, the Masonic legend, and the imperishable records which may be read in the Memory of Nature by any properly qualified modern seer all concur in saying that the female sex, symbolized by

“Eve,” was the first to

WOMAN make its appearance.
WAS EVOLVED Thus there was a period
FIRST in the earlier part of

Lemuria when *there were women but no men*. That was the period before Jehovah had evolved “Adam” or the male sex. This condition led to the important division of the human race into the Sons of Cain and the Sons of Seth, which we discussed in the April 1941 issue.

In any evolutionary period that sex is more dominant which possesses the posi-

tive vehicle or body correlated to the plane on which evolution is proceeding at that time. Thus in the present Aryan Age man is dominant on the physical plane because he possesses the positive physical body, whereas woman has the negative. This will be reversed in the Sixth Epoch, which succeeds the Aryan, when we shall live in etheric bodies. In that coming Epoch woman will be dominant because she has the positive etheric or vital body, correlated to the etheric plane, which will then be the scene of human activities.

There is no sex in the etheric body, although there is polarity. Therefore we see that the end of sex is definitely within the limits of a long-range view. It is estimated that there are only something like 2800 years yet to come before the end of the Aryan Epoch, which will very likely occur around the time when the sun enters Capricorn by precession. If this estimate proves correct, sex has only about 2800 years of further existence ahead of it. The prophet Isaiah caught a glimpse of this coming condition when he said:

“And in that day seven women shall take hold of one man, saying, we will eat our own bread and
THE COMING wear our own apparel;
END OF only let us be called by
SEX thy name to take away
our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely *for them that are escaped of Israel.*”

We often hear it stated that we are just entering the Woman's Age. From the occult standpoint, however, this is not correct in spite of the fact that woman is rapidly coming to the front. The coming Aquarian Age, which begins approximately 700 years hence, will be an *age of equality*, neither sex predominating over the other. Then will come the real Woman's Age of which we have spoken, namely the Sixth Epoch.

Sex is only one manifestation of the

broad subject of polarity. Polarity is the basis of all manifestation in bodies. When we say polarity we mean the presence of a positive pole and a negative pole with a current of life flowing between the two. For instance, every cell in the human body is polarized, having a positive and negative pole. The positive is in contact with the negative of the adjacent cell, which is the thing that holds them together and gives cohesion to flesh.

Polarity also extends to all of man's seven vehicles, or the seven parts of his constitution, which have their polarity alternating from positive to negative in adjacent or successive vehicles. Thus man has the positive physical body, but the negative vital body; the positive desire body, and the negative mental body; and this alternation of polarity is also carried up through the three aspects of the Spirit. Woman's

POSITIVE polarities are the exact
AND NEGATIVE opposite of those just
POLARITY mentioned. Where man

has a positive vehicle, woman has a negative, and vice versa. Thus it takes man and woman together, possessing the fourteen polarities between them, to make a complete creative unit.

The matter of polarity discloses the important evolutionary fact that *woman has the negative desire body*. This means that in the realm of desire she is negative instead of positive as in the case of man, and therefore loses control of the desire body more easily. Through all past ages up to the beginning of the 20th century this fact has been subconsciously recognized by the women of the race, and in the main they have conducted themselves accordingly. That is to say, until the turn of the last century women did not indulge to any great extent in such things as smoking and drinking, and such indulgence was looked down upon severely by men and women alike. But with the increasing materialism of the race woman is ceasing to be governed by

her true instincts as before; she is not following her inner guidance to the same degree as formerly.

The rapidity with which smoking and drinking by women have increased during the past forty years is dismaying to the occultist, who sees the hidden facts beneath the surface. He knows that women are far more easily enslaved by these things than men, and that they will find it several times as difficult to throw off that slavery later.

Woman is an imitative creature to a far greater degree than man. One of the worst features of the situation is that the imitative instinct is responsible for quite a large part of the increase in her use of cigarettes and in her cocktail drinking. Woman's imitative trend is shown not only in these things but also in two other recent outstanding examples, namely, the painted finger nails and the shoes with an opening through which the toe is exposed, these two current crazes having swept the feminine world in a matter almost of months.

Women will be the mothers of the coming generations, which accentuates the danger in the situation. In some forms of sense indulgence there are compensating factors that mitigate the injurious effects. But there are no corresponding compensations in the case of drinking and smoking by women. Those who indulge

in these things doubtless fondly imagine
FALSE they are at last emanci-
EMANCIPATION FROM TABOOS pating themselves from
the old outworn taboos

of the race and entering an era of true independence. Actually they are entering into a species of certain slavery, which will be painfully evident to them before they are through with it, for slavery always means misery in the end.

Continuance along these lines on a large scale by women means the inevitable coarsening of the race, a phenomenon already beginning to appear, and the weakening of the nation as it faces the crucial decades that lie just ahead.

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

War an Operation for Spiritual Cataract

By MAX HEINDEL

(IN THREE PARTS—PART ONE)



IT would be news indeed to the great majority of people, if we were to tell them that the great war, which is being fought so strenuously in Europe with shot and shell, involving a great destruction of human bodies and of buildings which have stood for centuries, witnesses of civilization, is being waged with more than equal fierceness in the Invisible World, and that the participants upon the hidden side of life have even more at stake than those things which are considered in this world, namely, territorial acquisition, financial indemnity, etc. Such is nevertheless the case. The war started in the unseen world before it crystallized into physical action, and it must cease there, before a permanent peace can be negotiated. And one who sees and knows is always aware that this great spiritual influence, which has caused the war, was instigated by the race spirits of the various countries, who have waxed fat upon the intense patriotism shown everywhere among the people in Europe.

Each race spirit fights through its people, and for its people, as we have shown in Lecture No. 13 of the *Rosicrucian Christianity Lectures*, which lecture is entitled "Angels as Factors of Evolu-

tion"; and though the masses may scoff and sneer, the facts remain nevertheless.

Instances and evidence of this invisible leadership in the present war come to us through the *Occult Review* and the *Literary Digest*, in connection with the Allies' retreat from Mons. It was confidently affirmed that several officers had then witnessed a curious phenomenon, in the form of a *strange cloud*, which interposed between the Germans and the British. This statement was confirmed by a correspondent in *Light*, of May 8th, who stated that "in the rearguard action, there was one especially critical moment, when the German cavalry was rapidly advancing and greatly outnumbered our forces. Suddenly we saw a sort of luminous cloud or fog, which interposed itself between the Germans and our men. In this cloud *there seemed to be bright objects moving*. The moment it appeared the German onslaught seemed to receive a check. The horses could be seen rearing and plunging, and they ceased to advance." This angelic intervention, in the narrator's opinion, saved the whole force from annihilation.

The foregoing story appears to be the same as that narrated by Dr. R. F. Horton in a recent sermon at Broughton Church, Manchester. He describes the occurrence as related to him by so many witnesses that, if anything can be established by corroborative evidence, it must

NOTE: This article was first printed in the November 1915 issue of this Magazine,

be true. "A section of the line," said Dr. Horton, "was in immediate peril, and it seemed as if it must be borne down and cut off. Our men saw a company of angels, interposed between them and the German cavalry, and the horses of the Germans stampeded. Evidently the animals beheld what our men beheld. The German soldiers endeavored to bring the horses back to the line, but they fled. It was the salvation of our men."

Another account, emanating from other witnesses of the occurrence, is quoted from a letter as follows:

"Last Sunday I met Miss Marrable, daughter of the well-known Canon Marrable, and she told me she knew the officers, both of whom themselves had seen the Angels who saved our left wing from the Germans when they came right upon them during our retreat from Mons.

"They expected annihilation, as they were almost helpless, when, to their amazement, the Germans stood like dazed men, never so much as touched their guns or stirred, till we had turned and escaped by some crossroads.

"One of Miss Marrable's friends, who was not a religious man, told her he saw a troop of Angels between us and the enemy, and he has been a changed man ever since. The other man she met in London last week, and she asked him if he had heard of the wonderful story of the Angels. He said he had seen them himself. While he and his company were retreating, they heard the German cavalry tearing after them. They ran for a place where they thought a stand might be made with some hope of safety, but before they could reach it the German cavalry were upon them; so they turned around and faced the enemy, expecting instant death; when, to their wonder, they saw between them and the enemy a whole troop of Angels. And the horses of the Germans turned around, and terrified out of their senses, they stampeded. The men tugged at their bridles, while the poor horses tore away in the direction away from our men. He swore he saw the Angels, whom the German horses saw

plainly enough, if not the German soldiers, and this gave our men time to reach the little fort, or whatever the shelter was, and saved themselves."

A further contribution to these Mons records was supplied by a Mr. Lancaster, a Weymouth clergyman, in his sermon on May 30th. The rector read a letter in the pulpit from a soldier from the front, who was in the retreat from Mons, and who said in the letter that his regiment was pursued by a large number of German cavalry from which they took refuge in a large quarry, where the Germans found them and were on the point of shooting them. At that moment, stated the writer of that letter, the whole of the top edge of the quarry was lined with Angels, who were seen by all the soldiers and by the Germans as well. The Germans suddenly stopped, turned around and galloped away at top speed. The narrator adds that this is vouched for not only by the Tommies, but also by the officers of the regiment.

"We see here," says the correspondent of the *Occult Review*, "certain variants of what is apparently the same story, but in one case the apparition appears merely as a strange cloud, in the second it appears as a cloud with bright objects moving within it, and in the third, fourth, and fifth it appears definitely as a company of Angels. It seems not improbable that the same apparition would have presented itself with these variations according to the psychic temperament and development of the beholder."

It is an occult fact, a fact patent to one who is endowed with spiritual sight, that a race spirit rules over its people in the form of a cloud. In him, or in it, they actually live and move and have their being. Its thoughts and ideas permeate them with what is called "the national spirit," and it is quite conceivable that under the strain and stress of battle, one or another of the group spirits, seeing its people in dire distress, should stretch forth a helping hand and interpose itself between them and their enemy.

If we go back to the Bible, we find a similar occurrence at the time when the Israelites were taken out of Egypt. They were then pursued by the armies of Pharaoh; and Al Shaddai, the Lord of Hosts, who guided them in the form of a pillar of cloud, interposed Himself between the Israelites and the Egyptians until the water of the sea had subsided. Then the pillar of cloud went again before them and led them through the water. Their enemies who followed were engulfed.

Under ordinary circumstances, people may not be able to sense these higher vibrations and perceive the beings who are always about us, invisible, yet nevertheless much more alive than we are, potent also as factors for good or evil. But when a time of great stress comes, when a company of men find themselves face to face with death, when the nervous tension has been raised to a sufficiently high pitch, they begin to sense the super-physical world and the beings who are with them. This has been the rule in all ages. Sir Walter Scott, in his *Witchcraft and Demonology*, tells certain instances of a similar nature; but though the super-physical manifestation, in each instance quoted, was witnessed by a large number of people, Sir Walter Scott seeks to discredit their testimony and pooh-pooh the occurrence as superstition, a method that has been followed by a number of English newspapers with regard to the occurrences at Mons.

He says that "even on the field of death, and amid the mortal tug of combat itself, strong belief has wrought the same wonder, which we have hitherto mentioned as occurring in solitude and amid darkness; and those who were themselves on the verge of the world of spirits, or employed in dispatching others to the gloomy regions, conceived they beheld the apparitions of the beings, whom their national mythology associated with such scenes. In such moments of undecided battle, amid the violence, hurry and confusion of ideas incident to the situation, the ancient Greeks supposed they saw

their deities, Castor and Pollox, fighting in the van for their encouragement; the Scandinavians beheld the Valkyries, the Choosers of the slain; and the Catholics were no less easily led to recognize the warlike Saint George, or Saint James, in the very front of the strife, showing them the way to conquest. Such apparitions being generally visible to a multitude, have in all times been supported by the greatest strength of testimony."

The first instance quoted by Sir Walter Scott is from the *Historia Verdadera* of Don Bernal Diad Del Castillo, one of the companions of the celebrated Cortez in the Mexican conquest. After having given an account of a great victory over extreme odds, he mentions the report inserted in the contemporary *Chronicle* of Gomara, that Saint Iago had appeared on a white horse in the vanguard of the combat and led on his beloved Spaniards to victory.

It is very curious to observe the Castilian Cavalier's internal conviction that the rumor arose out of a mistake, the cause of which he explains from his own observation, while, at the same time, he does not venture to disown the miracle. The honest Conquistador owns that he himself did not see this Angelic visitation; nay, that he beheld a cavalier, named Francisco de Morla, mounted on a chestnut horse and fighting strenuously in the very place where Saint James was supposed to have appeared. But instead of drawing the inference that his whole company were hallucinated, the devout Conquistador exclaims: "Sinner that I am, what am I that I should have beheld the blessed Apostle!"

The other instance of what Sir Walter Scott calls "the infectious character of superstition" follows:

"In the year of 1686, in the month of June and July," says the honest chronicler, "many yet alive can witness that about the Crossford Boat, two miles beneath Lanark, especially at the Mains, on the water of Clyde, many people gathered together for several afternoons, where there were showers of bonnets,

hats, guns, and swords, which covered the trees and the grounds; companies of men in arms marching in order upon the waterside; companies meeting companies, going all through each other, and then all falling to the ground and disappearing; other companies immediately appearing, marching the same way. I went there three afternoons together, and as I observed there were two-thirds of the people that were together saw, and a third that saw not; and though I could see nothing, there was such a fright and trembling on those that did see, that was discernible to all those that saw not. There was a gentleman standing next to me, who spoke as too many gentlemen and others speak, who said: 'A pack of damned witches and war-locks that have the second sight! the devil ha't do I see,' and immediately there was a discernible change in his countenance. With as much fear and trembling as any woman I saw there, he called out: 'All you that do not see, say nothing; for I persuade you it is matter of fact and discernible to all that are not stone-blind.' And those told what works (i.e., locks) the guns had, and their length and wideness, and what handles the swords had, whether small or three-barr'd, or Highland Guard, and the closing knots of the bonnets, black or blue; and those who did see them there, whenever they were abroad, saw a bonnet and a sword drop in the way.'

In the second book of Samuel, chapter 22, verses 7 to 18, we read:

In my distress I called upon the Lord, and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears.

Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth.

There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

He bowed the heavens also, and came down; and darkness was under his feet.

And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind.

And he made darkness pavilions round about him, dark waters, and thick clouds of the skies.

Through the brightness before him were coals of fire kindled.

The Lord thundered from heaven, and the most High uttered his voice.

And he sent out arrows, and scattered them; lightning, and discomfited them.

And the channels of the sea appeared, the foundations of the world were discovered, at the rebuking of the Lord, at the blast of the breath of his nostrils.

He sent from above, he took me; he drew me out of many waters.

He delivered me from my strong enemy, and from them that hated me; for they were too strong for me.

In the above David gives a description of the Lord of Hosts going forth to the fray to aid his followers. And in the tenth chapter of Daniel we are told how these Archangels actually help one nation against another in order to bring victory or defeat wherever it may be necessary for punishment or for reward.

His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude.

And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

(This is another case where one *saw*, but others *felt* the presence.)

The Archangel said to Daniel:

The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. . . .

Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scriptures of truth: and there is none that holdeth with me but Michael, *your* prince [i.e., race spirit].

Also I in the first year of Darius the Mede, even I, stood to confirm and strengthen him.

From the foregoing it is clear, that in all ages, when people were in great stress, their spiritual vision has been opened for the time being. In our next article on this subject we shall show how war is actually an operation for spiritual cataract, a means of permanently opening the spiritual vision of mankind.

(Part II in June Issue)

The Root of Evil

By BURT G. SMITH



It is not difficult to glibly mouth the words of wisdom of the great ones who mapped life's highway for us. When Paul wrote his first letter to Timothy: "For from love of money all sorts of evil arise; and some have so hankered after money as to be led astray from the faith and be pierced through with countless sorrow," there was hidden within much truth not immediately apparent. In our modern get-it-over-with-quickly manner of expression Paul's words are often paraphrased "Money is the root of all evil."

Much of moral failure can be directly and indirectly attributed to money or to the unsatisfied desire for it. Even though it be true that love of money is the source of many evils, it is quite apparent innumerable human transgressions originate from other causes. What tragic waste of human energy and abilities is revealed by the dominating characteristics of many. What a loss of opportunity for evolutionary progress there is when one is obsessed by the lure of social prestige with all its hollow mockery, or by idling away time in morals-shattering pleasures, or by seeking by means of superior mental agility to stealthily outwit others, or—is it necessary to further enumerate the demoralizing practices which have become so prevalent? What a mockery is made of life through yielding to a false conception of its real purposes.

Those who reach out to grasp and cling to material objectives are attempting to hoard only the husks of life. They are shadows of its realities and must soon fade into nothingness as all shadows do. The evanescent things of life will

Money never made a man happy yet, nor will it. There is nothing in its nature to produce happiness. If it satisfies one want, it doubles and trebles that want another way. That was a true proverb of the wise man, rely upon it: "Better is little with the fear of the Lord, than great treasure and trouble therewith."—Benj. Franklin.

lose much of their glamour when it becomes more generally understood that birth and death are not the beginning and ending of existence but just one cycle in the age-long round of births and deaths, a testimony to the permanency and continuity of all evolving life. When such an awakening has taken place, with it will come the realization that there is neither need nor reason for burdening oneself with the superficialities of the world. There is a higher purpose for life than mere attainment of fleeting goals. Only the things of the spirit are imperishable and therefore possible of permanent possession. With such materials can be built an inner foundation of peace and fortitude sufficiently strong to withstand the daily assaults of clashing forces.

Material creations, even though of temporal duration, play a highly important part in maintenance of an upward movement on the spiral of evolution. The exercise of the ability of shaping into form the materials given to humanity's hands enhances creative skill. The adaptation of these creations to practical use leads to continuous discovery of hitherto unrevealed forces and their laws of operation. All forms whether constituted of physical, desire, or mind elements, are but structures meeting the passing needs of their creators. When they have served the purpose for which they were brought into

existence, and the force which held them together has been released, their substance returns to its original status. The disintegration of the physical body into its component parts, when the Ego has taken its departure, is illustrative of

this action. How quickly our hopes, ambitions and desires fade away when the energy permeating them has spent itself. All forms whether visible or invisible are without exception subject to the universal law of disintegration.

It is not conducive to either individual or collective progress to cling tenaciously to the transient things of life. Hoarding not only makes them inaccessible to those who have a legitimate right to their use but also acts as a brake on spiritual progress. It does not promote the general welfare of society when the creative energy of the masses is controlled and its products distributed by the few in appeasement of the insatiable appetite for dominant power. The exercise of creative talent is an evidence of humanity's divine heritage of being a creator-in-the-making. This reaches its highest expression when employed in serving the needs of others, and becomes of least value when used for selfish purposes.

The acquisitiveness which so grievously afflicts humanity is called selfishness. It has become deeper seated than the roots of any evil ever begotten of money. It seeks to draw unto itself and possess whatever pleases its fancy, whether of its need or not. It is a perverted expression of the spirit, for normally the spirit does not seek to hoard its creations but to acquire knowledge from the experience it may gain by their use.

It is quite evident society has not advanced very far on the path of evolution when there is permitted to exist an economic setup which places primary emphasis upon material values and regards spiritual expression almost as a pleasant diversion. It serves to intensify the difficulties of those who are aware of the temporal nature of material creations by compelling them to maintain an existence under a dominantly materialistic social order while endeavoring to better harmonize their lives with the divine plan. A great part of the work of bringing society into a higher spiritual tempo must fall upon those few who understand the devastating effects of self-

interest and seek to overcome its destructive powers.

The average individual is a selfish creature, living under a constant urge to draw all things possible unto self and willing to release only that which cannot be retained or is no longer of interest. For like reason the majority of ambitious seekers of spiritual enlightenment make slow progress toward their goal. Their very inability to become detached from selfish interests continually retards their advancement. Some, however, are aware of their inharmony with divine forces, yet because of inherent greed do not seek to change their ways. There are others showing an aptitude for spiritual unfoldment who are not fully aware of the requirements of divine law. Once enlightened they soon become conscious of the impossibility of much progress until self is denied the privilege of making decisions which are based solely upon the manner in which its interests will be affected. Human actions are largely governed by their anticipated reaction upon material welfare. There is generally very little thought being given to spiritual growth, except when it does not seriously interfere with selfish desires.

There are many virtues being built into human lives which promote spiritual growth. They are easy to recognize and not difficult to enumerate. People are seen in all walks of life displaying these gems, the gifts of the gods, first made available to those in the vanguard of the human life wave when they became capable of utilizing them in their struggle for spiritual progress. They have become the steppingstones upon which we now travel the upward path.

Without question the greatest of human virtues is selflessness. It is the inspiration of virtues, the seed from which they originate, the root which nourishes and sustains them. The Christ placed great emphasis upon selflessness in these words: "A new commandment I give unto you, to love one another; that as I have loved you, you may also love one another."

Just as the greatest of all virtues is selflessness, the most demoralizing of all evils is selfishness. From it is born the vices which so beset humanity. It becomes the root and substance of human ills. Eliminate it, and the source of much human distress will disappear. Too often it stands as a barrier between the seeker of higher understanding and the goal so diligently sought. The path to attainment is not gained by struggling for self-acquisition but by the sublimation of self. Jesus indicated the safest,

surest, and quickest way to spiritual progress in words with which He addressed the multitudes: "But he that is greatest among you shall be your servant; and one who exalts himself shall be abased, while one who abases himself shall be exalted." The way to attainment is primarily through the heart and not the mind alone as many would believe, not by self-seeking but by serving others, giving as their need is evidenced, and responding without thought of self-reward.

The Lantern

GUSSIE ROSS JOBE



WO o'clock in the morning. Old Mrs. Gordon had been sleeping and dreaming. She awoke now from habit because the pain began gnawing at this hour. She tried to lie quite still, perhaps she could stave it off for at least a few moments before it started its daily work of biting agony. Strange it wasn't here. She lay relaxed, entirely free from pain with the sweetness of her dream still enwrapping her like a soft warm quilt.

Reaching back into the dream she clung to it, imprinting it upon her memory. It would be something to deaden the pain, something to warm the coming day. Perhaps if she kept still and didn't move she might fall asleep again and take up the dream where it had broken off at her awakening.

She began thinking it over in the sense of wakened terms, or as if she would try to tell it. It wouldn't seem wonderful at all to anyone but herself. Impossible to describe in finite words that glowing, warm rapture it had brought her: the infinite cannot be couched in finite terms.

In her dream she seemed to have returned to the old home after a long absence. Papa and the children had been so glad to have her there once more. They had missed her. Oh, the happiness

of being wanted again after feeling in someone's way so long. Now she seemed to be alone in the home. She went about the well remembered rooms gathering together the fallen reins of her household duties. What a lot of laundry had collected! Look at Ida's kimona . . . and this pile of underwear was Helen's. Helen was so dainty, she changed so often. Here were Papa's and Frank's shirts—Frank's dirty at the cuff, Papa's soiled only at the collar. She gathered them all into the hamper and went on through the rooms.

Passing the sewing machine she stopped to look at some unfinished work still under the needle. Bell's by the clumsy, untidy basting. She resolved to rip them out and do them over for Bell.

In the dining room the rug was wrinkled at the doorway. Frank did that. He never could remember to lift his feet. What a dear awkward boy he was. She straightened the folds and passed into the living room. She saw that the framed group picture of the family was hanging whopper-jawed as if someone had had it down showing it. She could just see Helen and hear her saying, "Here's the roval family; doesn't Mother look young?" She straightened the picture and removed some flowers from a vase

where they stood in stagnant water with drooping heads. Papa's glasses lay upon a pile of newspapers. There was perhaps a week's collection piled together. Upon the margin of the top one Mrs. Gordon could see some jottings in Papa's neat hand. She stooped and read them:

Rent	\$25.00	
Grocery bill ..	18.00	
Insurance	5.75	
Ida	1.00	
Bell	1.00	(Dear thought-
Helen	1.00	ful papa.)

And now in her dream she passed into the kitchen and opened the cupboard. It seemed entirely bare but for the exception of a dish of pudding old and stale which had generated a misty colorful fungus atop. "Tsk, tsk!" what had they been eating? At this point Bell came running into the room. She threw her arms about her mother and burrowed her pig-tailed head into her bosom.

"Oh, Mother! it's grand to have you home! Why did you stay away so long?" Over the child's head and above the warm sweet rush of gladness Mrs. Gordon tried to think of the reason she had stayed away so long. There seemed to be no reason at all and she made the child no answer only gathering her in a warm all-sufficient embrace that gave her such great happiness that she could scarcely bear it and she awoke.

That was all there was to the dream. Really nothing to it but the indescribable happiness of having again what she had lost so long ago. She lay still, holding on to the dream, fearing to move lest she lose it and rouse the hydra-headed pain. Trying to forget that Papa was dead and the children married and scattered . . . trying to forget that she was dying of an incurable malady — An idea struck her. *Perhaps she was dead, now! Perhaps she had had a glimpse of Heaven, before judgment.*

Mrs. Gordon had never been an intensely religious woman, her ideas of Heaven were vague. But lying here she thought that Heaven must be something

on the order of her dream. Home, husband, and children, and above all—their need of her.

Fervently she hoped she were dead. She had heard that the actual transition was painless and that people awoke from the death experience very much the same as they had been before the experience. But no! this couldn't be death, for over there by the window sat Clem, Ida's husband. He was "sitting up" tonight.

Mrs. Gordon hadn't been a praying woman either, but now she prayed, desperately, fervently: "God, I thank you for that dream. You know what is sweet to a woman's heart. You know what makes Heaven for each and every one of us. You wouldn't force idleness and golden crowns and harps on a woman who loves to work for those she loves. You are all wise and all kindly goodness. That dream was all that I could ask Heaven to be. Just that, God. I ask no more. Just service and appreciation." . . . She lay thinking and a line from Emerson came into her mind. She murmured it to herself: "*What is excellent, as God lives, is permanent.*" The quotation seemed as a voice answering her prayer, an assurance from God that Heaven was or would be as she most desired it to be.

Over by the window Clem slept, his head lolling uncomfortably against the chair back. It seemed strange that the pain had not yet begun. She had lain so still fearing to start it and hoping to fall asleep again and dream. But now she thought she must move. *I'll change very slowly so I'll face the window; if the pain starts I'll know I'm yet alive. If I'm dead or "come through" God will send me a sign. I don't want to be one of those who linger so long on this plane.* She turned on her back and partly raised her shoulders, staring out the window into the inky blackness of an early morning. Still the pain did not return and a great hope sprang like a released bird into her heart.

"Show me a sign! God, show me a sign," she prayed, "Anything . . . a

sound, a branch tapping against the window, a shooting star . . . anything . . . please." She strained her ears, her breath audible in the silent room, the moments ticked by. Clem stirred a little but did not waken. She stared at the dark window.

Suddenly she saw a small yellow dot of light. It seemed to be away off in the distance. It jogged along at an even pace, not seeming to grow any bigger or brighter. But it did seem to Mrs. Gordon that it was getting nearer and she fell back against the pillow with her eyes glued to the luminous dot. A faint and beautiful rhythm sang in her body . . . what was the sound? Oh, now she remembered; it sounded like the frog chorus on the creek edge at home, beautiful it was. She must be dreaming again, and she was glad. Yes, she must be dreaming for she had one of the children by the hand and the night was very, very dark. She seemed to know that something had destroyed temporarily the lights all over town. The child gripped her hand and whimpered. "It's so dark, Mother."

"Yes, I know, darling, but we will find our way home."

"I see a tiny little light, Mother."

"I see it too, darling," and suddenly there was Papa with an old fashioned lantern. His kind face in the lantern's gleam smiled at them. "I've come to light you home, Mother," he said.

In his chair, Ida's husband stirred and opened his eyes. He looked out the window. He saw a small flare burning. It glowed a greenish yellow, tapering to orange at the edges. It ran along in a tiny jagged length, then seemed to gather in a circle where it winked like a small jungle signal. Clem jerked himself from the stupor of sleep and rising he peered out the window. He stared a long time deeply puzzled at this strange light that seemed to revolve out of nothingness.

Suddenly the meaning of it seeped through his mind and he was vastly relieved at the explanation. It was fox-fire,

Once before in his life he had seen it and been frightened by it. He stood watching it and remembering the first time he had seen it. His father and he were coming through a forest and it had appeared in the dark out of nowhere. He had clung almost weeping to his father's hand and his father had soothed him and explained that it was harmless and only a phosphorescence from decayed wood. Yesterday a storm had blown down the old beech tree that faced the window and Clem had not had time to remove it. Old trees—thought Clem—were like old people. They gave up their lives reluctantly and even when they were gone they left behind some manifestation of life that endured. He glanced around at the bed on which his mother-in-law lay sleeping. He would like to waken her and show her this queer light. Maybe she was awake. He started toward the bed. Within two steps of the bedside he saw what had happened. She was gone. No one would ever have to "sit up" with her again.

The lantern had lighted her way home.

Death Speaks

By MARGARET LANGDON

*You need not fear. Consider me a Friend.
I am no enemy to those you greatly love,
I open doors to life. Not as you think, an
end,*

But new beginning!

Rise above all fear

To laugh and sing

I lead you on to everything

That is most blest.

I make you free,

I hold the key

To the locked door of Heaven.

And tho I take, those you hold dear,

Think deeply lest

Your bitter, urgent tears,

Disturb their rest,

And hinder their unseen and safe progress!

Be not afraid! Consider me a Friend.

A ROSICRUCIAN CATECHISM

Group-Spirits and Animals

By EDWARD ADAMS

Q. With Spirit, what does every step downward into coarser matter do?

A. It limits its power of expression until it has become accustomed to the limitations and has found its focus.

Q. What is the purpose of man's evolution here?

A. To enable him to find his focus in the Physical World, where at present the light of wisdom seems obscured.

Q. What will happen in time?

A. When we have "found the light" this wisdom will shine forth in actions.

Q. What distinction must be made between the group-spirit of the animals and the virgin spirits now expressing themselves as animals?

A. The group-spirit belongs to a different evolution and is the guardian of the animal spirits.

Q. What is the state of the cells of our dense body?

A. Each cell has a separate cell-consciousness, but they are subjected to and dominated by *our* consciousness.

Q. What does the animal group-spirit function in?

A. In a *spiritual* body, which is its lowest vehicle.

Q. What does this vehicle consist of?

A. Of a varying number of virgin spirits (of the animal life wave) imbued for the time being with the consciousness of the group-spirit.

Q. What does the group-spirit do?

A. It directs the vehicles of the animals, caring for the animals and helping them to evolve their vehicles.

Q. As the animals evolve, what happens to the group-spirit?

A. The group-spirit also evolves.

Q. What inhabits the human body?

A. There is a separate, self-conscious Ego within each human body which

dominates the actions of its own body.

Q. Is the spirit of the animal self-conscious?

A. No, it is not yet individualized but forms part of the vehicle of the group-spirit, a self-conscious entity of a different evolution.

Q. How does the group-spirit dominate its charges?

A. In harmony with cosmic law, until the animals have gained self-consciousness and become human.

Q. How will this take place?

A. The animals will gradually manifest wills of their own, gain more freedom from the group-spirit, and become responsible for their own actions.

Q. Will the group-spirit still influence them? for how long?

A. Yes, but in decreasing degree, as race, tribe, community, or family spirit; and until each individual has become capable of acting in full harmony with cosmic law. Then the Ego will be free and independent of the group-spirit.

Q. Is the consciousness of the animal different from that of man?

A. Yes, particularly as to vision.

Q. Do animals see as clearly as man?

A. The higher domestic animals—the dog, cat, and horse see nearly as clearly. All other animals have an *internal* "picture consciousness" similar to the dream-state in man.

Q. How does man see objects?

A. *Outside* of himself, in sharp outline.

Q. How do most animals see?

A. Objects are at once perceived as pictures *within*.

Q. What accompanies these pictures?

A. A strong impression, from the group spirit, of how to act.

(Reference: *Cosmo*, pages 81-83)

The Life of St. Paul the Apostle

By ISABELLE M. NYSTROM

This article received SECOND PRIZE in our Manuscript Competition.

(IN THREE PARTS—PART TWO)



T was while in Antioch in Syria that Saul received the call to enter upon his first missionary journey, with Barnabas and John Mark. It was the first of those journeys which were to convert the then known world. It was at this time that Saul chose to be called Paul, meaning "the little one," referring perhaps to his size for he was rather small in stature, or it might have been chosen in his humility, for he often referred to himself as "less than the least of all saints and not worthy to be called an apostle." Henceforth Paul was his name.

And so the three friends started out. They embarked at the port of Seleucia, near Antioch, on a vessel bound for the Island of Cyprus, some one hundred miles across the Mediterranean Sea. They started as Barnabas and Paul,—Barnabas the leader—and they returned as Paul and Barnabas, and thus it was to be to the end: Paul and Barnabas; Paul and Silas; Paul before Festus; Paul before Agrippa; Paul before Nero, for this man was no subordinate, he could not occupy second place. He was a leader of men, with too much personal ascendancy in temperament, subordinate to one Man only,—His Lord and Savior. Recall his words: "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

This first missionary journey was a courageous undertaking. Paul was not physically strong. He had a nervous affliction, not epilepsy, but it is thought that he did get nervous spasms occasionally, which perhaps was one of the reasons he always preferred a companion in his travels. Moreover, he was sensi-

tive, often fearful that his strength could not hold out, that he would be unequal to his task. This runs like a thread of sorrow through all of his letters. But in those moments he renewed his courage by declaring, "I can do all things through Christ that strengtheneth me." And thus he forgot his bodily weaknesses and became Paul the Valiant, Paul the Courageous, preaching fearlessly and pouring forth the love and understanding of his great heart upon all mankind. "Know ye not that ye are Christ's and Christ is God's?"

They landed at Salamis, an Eastern port on the Island of Cyprus, and Cyprus was the old home of Barnabas. It is the third largest island in the Mediterranean Sea, and, owing to its asbestos and copper mines, was then a busy and important place. In fact the name "Cyprus" is taken from the Greek word "Kupros" meaning copper. It had a large Jewish population and Paul and Barnabas preached in the synagogues, traversing the island. In time they reached Paphos at the Western end of Cyprus and the capital city. In the residence of the Roman proconsul, there lived one Elymas, a Jewish imposter, a false diviner and prophet, who met them with such insult that Paul rebuked him saying, "O, full of guile and all villainy, foe of all righteousness; see, the Lord's hand is upon thee, and thou shalt be blind, not seeing the sun for a time." And at once there fell on Elymas a mist and a darkness.

Upon leaving Paphos, they sailed northward to Perga in the province of Pamphylia. Here John Mark left them and returned to his mother in Jerusalem. Whether the young man lacked the courage to face the trials which must surely

confront them, or whether he lacked faith in the success of the journey, we know not, but his action cost him Paul's confidence. He is the St. Mark who wrote the second Gospel.

Perga was a beautiful Greek city, in which the chief temple was dedicated to Diana, or Artemis. Paul and Barnabas did not remain to preach but continued North to the interior and across that mighty chain of Greek mountains, the Taurus Range. It is a beautiful region, we are told, with many changes of climate, but as they went higher and farther north into the snow-filled mountain passes, infested by robber bands, they suffered much discomfort.

Finally they arrived at another Antioch, Antioch in Pisidia in Galatia. It was a Roman city first and the Greeks were second in importance. There were many Jews, enjoying equal privileges with all other citizens. And it is in Antioch in Pisidia that we have Paul's first recorded sermon, as given in the thirteenth chapter of the Acts of the Apostles. And to that wonderful sermon the Jews in the synagogue listened in great attention, and it caused so much discussion that the Gentiles asked Paul to preach to them on the next Sabbath, when the whole city came to hear him.

The leaders of the synagogue soon resented this unexpected popularity, whereupon Paul and Barnabas said: "It was necessary that the word of God should first have been spoken to *you*; but seeing you put it from you and judge yourselves unworthy of everlasting life, lo, we return to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth." And the Gentiles listening to Paul and Barnabas in Pisidia were glad and believed, but the Jews expelled them from the city.

They went eastward to Iconium and preached to the Greeks and Jews and performed miracles. Again the Jews conspired to kill them so they fled to

Lystra and Derbe. And it was at Lystra that Paul commanded the crippled man to "stand upright on thy feet" and he leaped and walked. The kindly priest in the Temple of Jupiter told the people they must be Gods, so garlands and sacrificial bulls were brought to be killed in their honor, and Paul and Barnabas were horror-stricken and cried out, "But we are men like yourselves," and sought to restrain them. But the the people became uneasy. If they were not Gods who did these things, just who were they? And at this critical and inopportune moment messengers came from synagogues in Antioch in Pisidia and Iconium, who incited the people to riot, and Paul and Barnabas were stoned and mobbed, Paul being dragged out of the city as one dead. During the night he regained consciousness, and tired and beaten as he was, he and Barnabas went on, traveling the twenty miles to Derbe where they rested and were not harmed.

Paul preached there at Derbe, and made a new friend, Gaius, who in later years was his companion on his last visit to Jerusalem. And at Lystra where he had just been stoned Paul first met young Timothy, whose friendship was a joy and comfort to Paul as long as he lived. And Timothy lived with his mother Eunice, a Jewess, and his grandmother Lois. His father was a Greek.

After a short stay in Derbe Paul and Barnabas returned to Lystra. This was pure heroism, considering that only a few days before they had been mobbed and stoned by the inhabitants of the city. But Paul was fearful—not for himself—but that his little band of converts might weaken in the face of their trials; he wanted to strengthen them in their new-found faith, to explain that the way of the Christian is the way of the cross and that it is only through much trial and tribulation that we enter the kingdom of God. So back they went. Paul thereupon appointed elders for the little church, and bestowed his blessing upon them. Slowly they retraced their steps back across the mountains, appointing elders

for the churches they had founded in Galatia and Pamphylia, on down again to Perga where they stopped and preached this time, then a few miles along the coast to Attalia, finally setting sail for home, Antioch in Syria, their first missionary journey over.

They gathered the congregation together and told all that they had done. They were thankful to be alive, but Paul's health was permanently injured by that stoning at Lystra. But one thing he had learned,—the Gentiles were prepared to receive the gospel of Christ, and henceforth he knew himself to be the Apostle to the Gentiles, and to that high calling he was glad to sacrifice his life, if need be. For some time, the two men were glad to rest at Antioch. But internal troubles and differences came to light in the congregation. Paul calls them "false brethren . . . who came in privately to spy out our liberty." These persons insisted that the Gentile converts accept certain Jewish customs and rites. Debates arose, which Paul did his best to straighten, stressing that the one thing needful was faith in Christ and not outward observances.

Finally it was decided to refer the matter to the foundation church at Jerusalem, so Paul set forth once more for the Holy City. Barnabas and Titus accompanied him. Before the Apostles and Elders at Jerusalem, Paul spoke with all the eloquence of his power, for his beloved church in Antioch was in jeopardy. His fairness and sagacity won them over, and he writes in Galatians that "they gave to me and Barnabas the right hand of fellowship." They gave him all acknowledgment as one especially gifted to guide the Gentiles, the "uncircumcised," and the Elders sent back with them to Antioch two of their best workers, Judas Barsabas and Silas, with a letter and message of peace to the disturbed brethren in Syria.

Later, Peter came to Syria; Peter who clung

to the orthodox ceremonies of the Jews, and one day would treat the Christian converts like brothers and the next day would shun them. Paul found it necessary to rebuke Peter publicly and thereafter peace reigned in the church in Syria. And so it was seen that the future of Christianity was to rest with the Gentiles, and to them the acts and writings of Paul were to be more important than those of all the other apostles. For nearly two thousand years, Catholic and Protestant alike have stood together in reverence for St. Paul the Apostle.

And the time came for Paul to want to travel once more in evangelistic work. He urged Barnabas to accompany him and he agreed, but asked that his cousin, John Mark, go along with them again. Remembering how this young man had left them almost at the beginning of their first journey, as they reached Perga, Paul objected to his going now. Barnabas insisted, and Paul refused, unwilling to risk a second desertion. Neither would yield in the matter, and so these long-time friends, Paul and Barnabas, parted, never again to work together and help each other. Each loved and honored the other with sincere affection and respect but never again worked side by side, both too strong-willed to surrender. But the real reason was Destiny. The time had come when Paul was to walk alone; that is as far as a co-equal is concerned. Barnabas went into comparative obscurity, his work with Paul was finished, his part in the career of that grand and lofty soul was over. Henceforth we do not read of him, except as Paul alludes to him in his letters.

As he began his second missionary journey, Sylvanus, or Silas, went with Paul, working, however, under his direction.

They went overland first to Tarsus and the country round about Paul's old home in Cilicia, where he had spent many years after his first disappointment at Jerusalem after his conver-

*Thine was the seed-time; God
alone
Beholds the end of what is
sown;
Beyond our vision, weak and
dim,
The harvest-time is hid with
Him.*

(See next page)

sion. Then again Paul crossed over the Taurus range of mountains, but on their Eastern side and thus made his way overland to Derbe and to Lystra where he had once been stoned. Thence to Antioch of Pisidia, all in Galatia. He was anxious to see the converts he had made in the churches of his founding, and to confirm them in the faith. This confirmation of proselytes was an old Jewish custom.

On Paul's second visit to Lystra, where lived Timotheus, or Timothy, he adopted the young man as his son. Of all the Gentile converts whom Paul made, none became dearer to him than this young Greek. We read, "To Timothy, my son." And again, "To Timothy, my true son in the faith." Their love and understanding of each other was mutual. And Timothy went along with Paul for the greater part of this second journey. Thereafter, Paul always had two helpers traveling with him. Their travels were becoming more extensive, organization work with the churches was increasing, more letters had to be written, for Paul's biographers all declare that he either wrote or dictated many more letters than those recorded.

Before they left Lystra Timothy was circumcised, so that he would be acceptable to Jews and Gentiles alike, for, as we have said, his mother was a Jewess and his father a Greek. Moreover, Paul ordained Timothy publicly in profession of faith, and in presence of the entire church at Lystra. Paul looked carefully to the welfare and protection of this young man in his association with him.

And they went on, Paul, Silas, and Timothy, preaching throughout Asia, revisiting the congregations established, and going farther North and East to Pessinus in Phrygia, where Paul fell ill, and a little later was warned in a vision not to go farther into Asia. They retraced their journey, back to Pessinus, then westward for miles across the valleys of the Olympus mountains, days and

days of foot travel in all kinds of weather, all across the Asiatic provinces of the Roman Empire.

Paul wanted to go North across the Olympus Range into Bithynia but instead he was divinely guided to the city of Troas, a seaport on the Aegean. Strictly speaking, it was Alexandria-Troas, and is situated near the Dardanelles. Here at Troas for the first time Paul meets Luke, the physician. Luke was a man of his own class in culture and education, a writer of literary excellence and fine accuracy. He was, like Paul, steadfast and highminded. Paul called him the "Beloved Physician." He shared Paul's journeys, his dangers, and his imprisonments.

As the years went on, Luke became Paul's biographer. During the night at Troas, Paul dreamed that a soldier stood before him saying, "Come over into Macedonia and help us." And early the next morning he and his companions crossed over into Macedonia. (Greece was at that time divided into two parts, the upper country being Macedonia and the lower, Achaia.) Thus Paul found himself in Europe for the first time. They landed at what is now Kavala and went a few miles inland to Philippi, a city bearing the record of two vast empires, the Greek and the Roman. It was on the plains of Philippi, you will remember, that the Emperor Augustus won his victory over Brutus and Cassius. They remained there some happy weeks and Paul founded a church in Philippi that was a joy to his heart. It was a church fine in intelligence and faith in Christianity, and its people were more thoughtful in their European ways and more advanced than some of the Asiatic churches. Some of the converts were soldiers in the Roman legions, trained and disciplined, and Paul loved them all.

But he had healed a slave girl, a sorceress, and the slave master who had made much money out of

*Yet, unforgotten where it
lies,
That seed of generous sacrifice,
Though seeming on the desert
cast,
Shall rise with bloom and
fruit at last.*

—Whittier.

her sorcery prevailed on the Roman magistrates to arrest Paul and Silas for interfering with city rights and customs. They were scourged and thrown into prison. And there Paul and Silas sang psalms at midnight. And during the night an earthquake shook the city and the doors to the prison were opened by it, which so frightened the superstitious Romans that they set Paul and Silas free. They converted the jailer, and went on; leaving Luke to organize and guide for a time the church at Philippi.

Paul, Silas, and Timothy went on to the city of Thessalonica, or Salonica, as we know it today. It was the capital of Macedonia, and residence of the Roman proconsul. For three weeks Paul worked there at his trade, earning money for their support, and living at the home of one Jason. On the Sabbath he preached to the Elders in the synagogue and to the Gentiles as well.

There was deep poverty among the converts in Thessalonica and they were small in number, but that little church became so noted for its faithfulness, love and patience that it was famous as a model of Christianity throughout Macedonia. But, again, the hatred of the most orthodox of the Jews hounded Paul, and he had to escape in the night to Beroea, a little to the South, where he rested quietly for a few days.

Many converts journeyed to Beroea to hear Paul but soon there came messengers from the synagogue of Thessalonica to afflict him. So again he fled, this time by taking ship to Athens. He went alone, for Timothy had remained in Salonica and Silas was organizing the workers at Beroea. For, after all, Paul was the one most hated and hunted, for the Jews regarded him as a deep traitor to their religion and he was the main object of their persecution. "For I will show him how great things he must suffer for My sake."

Paul must have felt at ease and at home when he arrived at Athens. He spoke Greek fluently, he was city born and bred, cosmopolitan in his liberal atti-

tude and his learning matched the citizens of this famous city. For several days he wandered about, talking in the streets, addressing the Jews in the synagogues, talking to all who would listen.

He came into contact with some Greek philosophers, and because he spoke of a resurrected Christ, they became interested and invited him to speak before the Areopagus, the famous court of Athens. This represented the supreme judicial power of the Southern Greek State, Achaia. It controlled it. And its members were the most able scholars in the city. It was situated on a small hill inside the city, Mars Hill, and most of the Court and its platforms were hewn out of solid rock. Its meetings were held in open air. And here Paul the Dauntless, stood, not at all over-awed by the dignity and reputation of his listeners, their equal in caste, their superior by the spiritual power of his faith. There he delivered his great sermon to the Unknown God, "who," he declared, "was the God that made the world and all things therein." As he continued to speak of Jesus and the resurrection of the dead, they began to mock and jeer at him, and went away. Some, more polite said, "We will hear thee again on this matter." But Paul spoke no more on Mars Hill.

At Athens he founded no church, wrote no Epistles, and as often as he passed in the neighborhood of the city he never set foot in it again. Paul was despised and ridiculed in Athens by men of his own station in life and he left it feeling very tired and lonely, discouraged for the moment. But although he knew it not, the episode was for him a victory. Xerxes and his Persians had once encamped on Mars Hill. Cicero and Virgil had spoken in the Areopagus and had been acclaimed. Caesar Germanicus had rested there with his legions after invading what is now Germany. But all are forgotten and through the centuries millions have connected Mars Hill and the Areopagus at Athens with only one man—Saul of Tarsus; Paul the Apostle to the Gentiles. (*Conclusion in June Issue*)

WESTERN WISDOM BIBLE STUDY



Gethsemane

By JANE TEMPLETON



Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again: for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. (Matthew 26: 36-45.)

In Gethsemane, the Garden of Sorrows, we find a converging of the two paths: the head and the heart. Here the Christian Mystic beomes filled with a compassionate realization of the world's woe, and the occultist finds the burning heart of love which alone can give joy and zeal in the quest.

By the time the aspirant has reached this point on the Path he has become a *Man of Sorrows*, acquainted with grief as only he can be. He has become so attuned to the suffering of his fellow men that he feels their every pang as his own and stores it up within his heart.

Through utter renunciation of self he has drunk deeply of the cup of sorrow, draining it to the very dregs. By means of the cumulative pain which seems about to burst his heart he pours out his very being in an unreserved and unstinted effort to heal and solace humanity.

Having partaken of the cup of sorrow to the full, being deserted by all, he is torn by that temporary but awful fear of being utterly alone, which is doubtless the most terrifying experience that can come into the life of a human being. Dark indeed, seems all the world about him, and he realizes that the powers of darkness are anxiously seeking to slay him.

However, "when we are on the pinnacle of grief we are nearest to the throne of grace. The agony and the grief, the sorrow and the suffering borne within the Christian Mystic's breast are more priceless and precious than the wealth of the Indies, for when he has lost all human companionship and when he has given himself over unreservedly to the Father a transmutation takes place: the grief is turned to compassion, the only power in the world that can fortify a man about to mount the hill of Golgotha and give his life for humanity, not a sacrifice of death, but a living sacrifice, lifting himself by lifting others."

Those Christians who follow in His steps experience (in a measure, at least) the yearning love expressed in Christ's words: "Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings"; a brooding, achingly protective love which asks nothing for self save only the privilege to shield, and to cherish.

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.

Birth--A Multiple Event

By ALFA LINDANGER

“GOD has a plan—and that plan is Evolution.”

Evolution means: increasingly improved stages of forms in which the immortal Spirit manifests to gain experience, to conquer the material world, and to attain self-mastery.

The evolutionary process is a four-fold spiritual impulse, which molds the chemical matter of the Earth into the multiplex forms in the four kingdoms—mineral, plant, animal, and man—and which works to achieve ultimate perfection for all. This necessitates repeated embodiments (a refining method), which, according to the Rosicrucian teachings, is governed by the twin laws of Rebirth and Consequence—or, as they are also called, Reincarnation and Karma.

These laws are connected with the motion of the celestial bodies: the Sun, Moon, planets, and the signs of the zodiac, mathematically and esoterically coalesced in the divine science of Astrology, through which we may decipher the scroll of the heavens and discover the evolutionary law—or God's plan and specification for every soul coming into birth.

Man, the Ego, is a threefold spirit, possessing a mind, by means of which he governs a threefold body, emanated from himself. In this he is to gather experience, learn the lessons of life, and, through right thinking and right action

transmute these into soul-life, soul-light, and soul-power.

The mystery and marvel of life and death are but four phases of one event—one Life Cycle through the Worlds of Abstract and Concrete Thought, the Desire World and the Physical World. When the Ego prepares for rebirth, it possesses the four seed-atoms (permanent atoms) of the threefold body and the sheath of mind, carried over from the past incarnation, and—as it descends into the different invisible planes, it gathers such material as is suitable for its new vehicles. *First*: in the region of Concrete Thought, substance for a new mental body is molded into a bell-shaped form, with the corresponding seed-atom at the top on the outside. *Second*: clothed in this garment of mindstuff the Ego descends into the Desire World, where the forces of the seed-atom, saved from its former emotional or desire body, are awakened and placed inside at the top of the “bell,” drawing to itself the material necessary for a new desire body. *Third*: the next step downward brings the spirit into the etheric region of the Physical World, where it assembles the elements for a new vital body.

From a portion of this material a mold, or matrix, is fashioned, which is placed in the womb of the mother in order to give appropriate form to the new dense

body, while the physical seed-atom is contained in the creative fluid of the father. *Fourth*: the incoming Ego clothed in its bell-shaped garment, now hovers constantly near its future mother. About twenty-one days after the act of fertilization it enters the mother's body, drawing the afore-mentioned covering over the foetus, there to remain until the period of gestation is finished and the new dense body is brought to birth.

Thus we see, that the birth of an incarnating ego, from its first inception in the higher regions, to its entry into the material world, is indeed an event of four definite changes in its embryonic progress.

But the growth and development of the physical body is also in a larger sense four-fold, as the four stages of childhood, youth, maturity, and old age bring the earth-life to its termination; again repeating—though in reverse order—the cycle of life and consciousness.

The zodiac is called the womb of the solar system, and the boundary of our evolutionary sphere at present. On a smaller scale it is the boundary of the individual sphere of action, namely, the horoscope or map of the sky, computed according to a precise mathematical formula, the basic factors of which are the Time and Place of birth, determined by ripe causation from previous lives.

The Moon reflects and tempers the heat, light, and vital rays of the Sun to the earth, and is the celestial body which governs the processes and physiological functions of all growth in nature: plant, animal, and man. As it measures the periodical ebb and flow of the waters and the earth, so it measures "the Soul's passage from the shores of eternity through the waters of the womb to the world of time," as Max Heindel so beautifully expresses it.

The Moon, cosmic agent of fecundation, controls incubation from conception to birth, and also, as before mentioned, measures the four seven-year periods of post-natal growth from infancy to maturity, accurately marking: *first*,

the complete advent of the vital body at seven years; *second*, the active functioning of the desire body at fourteen years; *third*, the "coming of age" at twenty-one, when the mental body reaches maturity; and *fourth*, when the Ego is in actual possession and control of all its vehicles and—as a citizen of the world—fully capable of taking his or her appointed place in the material world, at twenty-eight reaches "the beginning of serious life," according to the pattern outlined in the chart of birth.

These measurements are based on the four phases—or four quarters of the Moon, its four seven-day cycles, making the twenty-eight days of the lunar month, which astronomically is the Moon's *Sidereal* period. Its motion from New-Moon to New-moon, called its *Synodical* period, is a little over 29 days in duration.

Through these phases and motion of the Moon in the signs of the zodiac are revealed the fundamental laws of pre-creation; and by using certain intrinsic rules we may trace the four principal stages of the intra-uterine development of the embryo. The natal horoscope made from the observed time of birth, is the initial factor in determining the important event of conception, for it is the interchange of the ascendant and Moon at birth which will give the true time of the Pre-natal Epoch. In other words, the ascendent (or descendant) of birth-chart will be the Moon (or opposite) at conception; and the Moon (or opposite) at birth, will be the ascendent (or descendant) of the epoch chart.

The interchange of these two factors is an inflexible law in pre-natal science.

The normal period of gestation is ten lunar months or about 273 days, which is lengthened or shortened according to the position of the moon at birth, whether it is *increasing* or *decreasing* in light, and placed either above or below the horizon, making "the four orders of regular epochs." Then there is the Law of Gender to be considered, for a true epoch must confirm the sex of the subject.

The 28 days of the lunar month corre-

spond to the 28 subdivisions of the zodiac, called by the ancient astrologers, Asterisms or Lunar Mansions, consisting of 12 - 6/7 degrees or 12° 51', which as the student knows, are the "critical degrees" representing the average motion of the moon in 24 hours. Therefore, every thirteenth degree in the zodiac beginning with 0° of Aries, is "critical," i.e., three in the Cardinal signs, two in the Fixed, and two in the Mutable (Common). To find the gender of these degrees we must consult the "table of masculine and feminine sex-points." To prove the gender of the native in the epoch-chart, the moon and ascendant (or opposites) must be within a certain orb of the correct sex-point, or the moon placed in the corresponding sex-quadrant.

The explanation of this is, that the sex-influence of the quadrant is based on nature, for it has a direct relation to the sex activity in the *cell* of the human organism. So—the gender of the newly formed plasmic mold follows exactly on the line of sex-arrangement of the quadrants of the horoscope.

As the word implies, "quadrants" are the four divisions of the chart and are alternately male and female; namely, first, second, third, seventh, eighth, and ninth houses are female; and fourth, fifth, sixth, tenth, eleventh, and twelfth are male. For reference and corroboration see pages 453 and 455 in *The Message of the Stars*, by Max Heindel and Augusta Foss Heindel, regarding rules for finding marriage indications.

"Nature geometrizes." Nature is the visible symbol of God, therefore Geometry—*Mathematics*—is the language of God, by which we may discern the truth and beauty of creation, inspiring us to bend our efforts in conscious, intelligent purpose for promoting the purification of the race.

This is where Astrology's valuable service and enlightenment regarding human procreation may find its highest scientific, as well as practical achievement. The first prerequisite of the earnest student, therefore, is a thorough grounding

in the calculations and comprehension of the natal horoscope.

While it is gratifying to note that the majority of secular scientists are accepting the "doctrine of evolution," conceded to be a slow process of natural selection, there are a few who are coming ever closer to the occult precepts of Cosmic laws. Among them is Julian Huxley, professor of biology at King's College, London, and a grandson of the great evolutionist, Thomas Henry Huxley. In a lecture on "Science and Human Nature," Mr. Huxley said: "It is up to Man as the trustee for evolution to guide the creation of future men."

He believes the earth has reached the halfway mark in its development, and that man has reached a point in evolution where he must use his knowledge in guiding the evolutionary processes. The professor further said: "Natural selection, or the 'survival of the fittest,' has many cruel elements, and it is up to scientific humanism to eliminate this unnecessary cruelty." Some of this cruelty could be eliminated by guiding men and women in the selection of their mates and the bearing of children. Huxley also said that man is gradually attaining new levels in his mental perspective and is now on such a high plane of self-consciousness that he can look somewhat into the future and predict results of present human tendencies and activities.

Eventually man will be able to control through biological discoveries, not merely the mating of human beings, but the *propagation* of children as well. By having courage to direct and regulate intelligently the evolutionary processes, man may do away with much of the waste resulting from unhampered natural selection, and speed up the development of a higher civilization.

These beliefs of Professor Huxley substantially follow the Rosicrucian teachings, for throughout the books and articles written by Max Heindel is stressed the necessity for "immaculately conceived children, begotten without the sin of passion"—providing pure and

perfect instruments for high class egos who are eagerly awaiting embodiment for further experiences in the physical world.

Therefore, "the cruelty of natural selection" simply means that promiscuous mating in passion, with unbridled sense-gratification, has brought untold misery to unborn generations through a tainted and polluted blood-stream of the parent stock.

Of Thomas Malthus, probably the first expounder of Social Eugenics in the early part of the nineteenth century, it is said that he remained profoundly pessimistic on the possibilities of the future progress of mankind, for he had scant faith in the capacity of the human race to regulate its number by the exercise of prudence and moral restraint.

High ideals of purity and chastity are exceedingly slow in penetrating to the minds of the masses, but an encouraging start seems to have been promoted, as this item from a New York publication reports: "The use of scientific birth adjustment by married couples seeking to plan their families, is championed by twenty leading clergymen as 'moral idealism,' which results in enduring marriages and more wholesome family and community life."

"Planned parenthood" is acknowledged to be the essence of eugenics, but the planning must be done in part by collective society, for evolution and progress demand not *more* marriages, but those more nearly perfect physically, temperamentally, and spiritually.

We know that the primal purpose of the marriage relation is the perpetuation of the species; therefore "planned babies" and the education and training of prospective parents, who will dedicate themselves to a pure and continent life with regard to the marriage function, is of supreme importance for society.

We quote from *The Rosicrucian Philosophy in Question and Answers*, by Max Heindel:

Wise parents commence before the birth of a child, even before conception, to prayerfully turn their thoughts toward

the task they are undertaking, and are careful to see that the union, which is to bring about the germination takes place under the proper stellar influences, when the moon is passing through signs which are appropriate to the building of a strong and healthy body, having, of course, their own bodies in the best possible condition. . . . The ideal parent is also an astrologer.

Yes, boys and girls in their adolescence should be taught astrology as well as biology and civic duty. Then they may be prepared to put their own lives in order, and learn to plan with mathematical precision for their future progeny.

The most frequently quoted truism in astrology is found in the third chapter of Ecclesiastes: "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

To *know when to plant* is the all-important thing to remember.

In the economy and management of his domain the sagacious farmer and husbandman puts his soil and his stock in the best possible condition. Then in the proper season he plants the seeds, sets the hens, and mates the animals in order that he may reap and harvest an abundance; but if he is also an astrologer, he chooses a time when the Moon is in a fruitful sign, commensurate with whatever is his particular purpose—and reaps a better quality and a greater yield.

Bearing in mind the fourfold principle of incubation and birth, and the Moon's influence as a time-marker and controller of the biological functions, it is possible to determine approximately the birth of a child from the act of generation, as the four stages—impregnation, conception, quickening, and birth—are related to each other by a definite factor or line, which is the lunar impulse. In other words, the ascendant at the three first stages is the moon (or opposite) at birth.

Let us sketch a tentative "plan" for a beloved child to be. When the parents have decided to prepare the physical

abode for "a friend from afar," they will look for a date in the future when the planetary positions are harmonious to their own charts, for the birth to take place. Then count back nine calendar months for the suitable time of union. We will try to make this clear by a concrete example.

The parents (let us say) living in Chicago, have found that November 17, 1942, is a very good day for their baby to be born, as the Sun, Moon, and Jupiter are well aspected, and the Moon is in Pisces (where the father's Sun is placed) and increasing in light. They would like to have Libra on the Ascendant and Jupiter in the tenth house. We assume that these suppositional parents are familiar with the pre-natal work; so by several trial charts they find that the birth-time should be 2.47 A.M. on November 17, 1942. Then Libra $7^{\circ} 41'$ is rising and the Moon is in Pisces $20^{\circ} 17'$, and Jupiter will be in the tenth house.

For the purpose of this example, let it be assumed that the conception takes place at 8:29 A.M., February 5, 1942. Then Pisces $20^{\circ} 17'$ is on the ascendant and the Moon is in Libra $7^{\circ} 27'$ or $7^{\circ} 41'$, giving a regular epoch for a female child. Also, for this example, on February 4th at 8:08 P.M. coitus occurs, as then 20 degrees of Virgo is rising; this being the opposite of the Moon at birth.

It is naturally exceedingly difficult to prove the foregoing statement, as we have no authenticated cases for verifying these facts. For facts [this writer believes] they are—not mere theories. This has, among others, the eminent English astrologer, E. H. Bailey, proven to his own satisfaction. And a small group of sincere students actually calculated a birth from the observed moment of quickening, finding the birth-date within one day and also the sex of the child. This work was done immediately after the quickening.

It is the vanguard of the few—those enlightened and spiritually inclined young people dedicating themselves to a clean and pure life, based on the sanctity

of the marriage relation, and willing to contribute their personal observations and their own experiences of "planned parenthood" to the research workers in pre-natal astrology—who will greatly help "to speed up the development of a higher civilization."

A new race is to be *loved* into existence through natural choice and Free Will—endowing *all* children with "a sane mind, a soft heart, and a sound body"—for of such is the Kingdom of Heaven. In the words of Tennyson:

"One God, one Law,
One Element,
And one far-off divine Event
To which the whole Creation moves."

The White Rose

By M. S. FAIRLEY

*Behold, the lovely, snow white, Mystic
Rose,*

*That blooms in secret on the hills of Life;
Sprung from the soil of sorrow, pain, and
strife,*

*Watered with tears, it slowly grows
Within man's life.*

*Breathing sweet fragrance deep within
the heart,*

*It spreads its glowing petals to the Light;
So sensitive, and radiantly bright,*

*It takes the soul to realms apart,
And gives man sight.*

*The Mystic Fire within each petal lies,
Where ev'ry quivering color blends as
one;*

*Saying to listening hearts "God's Will
Be Done,"*

*"Subdue thy sin till evil dies,
And man has won."*

*A symphony of Love, O radiant Flower,
Pour out, and stay no longer hid away;
Come to all hearts, and guide them to the
Day,*

*When man in fear no more may cower,
But learn to pray.*

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

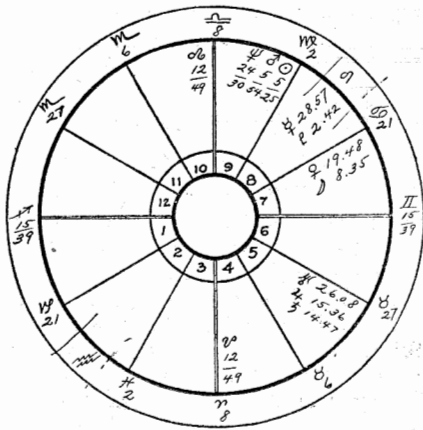
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

DONALD E. W.

Born August 28, 1940, 2:15 P.M.

Latitude 43 North. Longitude 123 W.



We have the horoscope of a boy who has the common sign Sagittarius on the Ascendant and the cardinal signs Libra and Aries on the tenth and fourth cusps; these cardinal cusps strengthen the Ascendant.

Jupiter the life ruler is in Taurus conjoined Saturn, sextile Venus and the Moon, and trine the Sun, giving a very good Jupiter which is also placed in the 5th house, the house of schools and education. The mental qualities will need to come through the Jupiter-Saturn aspect; these planets will help a Mercury which is making only two aspects, namely, a conjunction to the Sun and Mars, and a square to Uranus, and Mercury being in the 8th house frequently requires urging to do its work. The boy will be apt to take up certain mental expressions, but will often carry them to a certain

point and then change to something else; he will not be one who does things by rote. Never permit him to develop the habit of procrastination.

The Moon and Venus are in Cancer, with the Moon sextile both Mars and the Sun in Virgo, and Venus sextile Neptune, also in Virgo—he will be very musical. Both art and music will be attractive to him; therefore if the parents desire to make the best of the latent talents of their child they will begin early to give him opportunity to develop his love for color and sound.

With the Sun and Mars conjoined in Virgo (in the 9th house), and the mystical Neptune also in this house of religion, the boy will be religiously inclined, and as Neptune is also trine Uranus as well as sextile the Moon, this religious inclination can be fostered and turned to account by giving him an education in church music. The pipe organ especially will appeal to his higher ideals and will also help to develop the very finest qualities.

Neptune, Mars, and the Sun in the house of religion (ninth) may also result in his electing to attend an Ecclesiastical College in order to become a Doctor of Divinity. The Sun and Mars in Virgo must doctor some one, and so if he is trained to doctor the mind along spiritual lines there can be no higher calling.

His love for the home will be one of his most treasured qualities. With Venus and the Moon both in Cancer he will value harmony and beauty in the home above all things, and the parents should keep this in mind. If you want a good

boy and one who will respond to the best, give him a love nest as a home, and have his friends come and enjoy his pleasures with him. In this manner you will always know where your boy is.

Donald will enjoy the good things of the table, good food, but he will also be modest in his indulgence of appetite for the Moon sextile to Mars and the Sun in Virgo and to Jupiter and Saturn in Taurus are very happy aspects and conducive to good health and good judgment.

And now a word of helpful caution is in order. Uranus square Mercury and Mercury conjunct the combust Mars-Sun in Virgo may give a tendency to untruthfulness; watch this carefully and at all times aid him to overcome it. The erratic and stubborn Uranus square Mercury gives extreme ideas to tear down the social structure, one's own welfare included; and Uranus in the fixed financial sign Taurus may also bring about unexpected reverses in money matters. This boy's good aspects are so strong, however, that if the parents instruct him by example as well as precept he should learn to control the adverse Uranus impulses.

The parents have been most fortunate to attract to their home an ego with many fine qualities, one who will be modest in his habits and who will be blessed with the best of health.

A CORRECTION—BIRTH HOUR

The hour of birth in the horoscope for *Mona W.* in the April issue, page 174, should read 10:00 A.M. instead of 2:00 A.M. This is a typographical error only—the chart is calculated for 10:00 A.M. Therefore the printed chart and the reading are correct as given. If the birth hour had been 2 A.M., the place of the Sun in the horoscope would have been *below the horizon*.

The Ascendant signifies sunrise; the tenth cusp or Midheaven, noon; the seventh cusp or Descendant, sunset; and the fourth cusp or Nadir, midnight.

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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 55 YEARS OF AGE.—EDITOR.

Chemist

EARL E. R.—Born September 10, 1923, 6 A.M. Lat. 42 N. Long. 98 W. This young man has the sign Virgo on the Ascendant with Mars, Dragon's Head, Moon, Sun, and Venus all clustered in the sign Virgo and in the 12th house (the house of institutions). Virgo is the sign of the dietician, chemist, nurse, and these planets are also sextile Jupiter and Pluto, a strong indication of success as a male nurse, chemist, or druggist.

Dairyman. Horse Trainer

C. W. F.—Born September 22, 1898, 4 A.M. Lat. 38 N. Long. 80 W. Uranus, Saturn, and the Moon are in Sagittarius, the sign which revels in sports, also in animals, especially horses, and with the Moon sextile Jupiter and semisextile Venus, and Sagittarius intercepted in the 4th house, we would suggest that this man at the age of forty-four buy or lease a farm and train horses, also enter into the dairy business. Crop farming is now being encouraged by the government and should be a good paying vocation.

Composer

GERALD L. J. M.—Born July 7, 1905, 8 A.M. Lat. 42 N. Long. 88 W. With both Jupiter and Venus near the Midheaven and Venus in her own sign Taurus, also both Venus and Jupiter sextile Mercury, we find a wonderful talent as a musical composer, which should some time bring this young man prominently before the public.

Publisher. Teacher

ANDREW A. S. Jr.—Born October 6, 1912, 8 P.M. Lat. 40 N. Long. 75 W. This young man has three planets, the Sun, Mercury, and Mars, and the Dragon's Tail in the sign Libra and in the

fifth house, representing houses of publication and schools. The Moon and Jupiter are trine, an indication of general success in life. He should, however, guard against vacillation of mind, shown by Jupiter opposition Saturn. We advise work in a publishing house, from linotyping to editorial work and writing. Teaching would be a good second choice.

Healer. Nurse

APOLONIA K.—Born September 5, 1918, 3:30 A.M. Lat. 43 N. Long. 88 W. In this chart Mercury is in its own home sign Virgo, the sign of the nurse, conjoined the Moon and Sun. All three are sextile Mars strong in its home sign Scorpio, the sign of the doctor, and sextile Jupiter and Pluto in Cancer. We would strongly advise nursing or healing of some sort. Especially with Neptune, Venus, and Saturn in Leo near the Ascendant, the new methods of healing should be most attractive to this woman.

Warden. Hospital Manager

LOUIS F. M.—Born March 13, 1907, 6:00 A.M. Lat. 38 N. Long. 93 W. With three planets, namely, Moon, Saturn and the Sun all in Pisces, the sign which represents institutions, hospitals, prisons, etc., and these planets sextile Uranus; Mercury in Aries in the first house sextile Venus in Aquarius—this man could be of inestimable help to men in confinement, as warden of a prison, or executive in a hospital for the insane, or other institutional work.

Music. Floriculture

J. J. H.—Born February 24, 1890, 1:39 A.M. Lat. 43 N. Long. 86 W. Having the planets scattered in eight signs, this man will find it hard to settle his

mind on any one vocation. With the Sun and Venus conjunction in Pisces sextile the Moon, and semisextile Jupiter and Mercury; and the Sun trine Uranus, musical talent would be shown. At the age of 52 years (unless he is already a musician) it may be late to prepare for a musical career, but with this Uranus elevated in the tenth house and semisextile Mars we would advise salesmanship in a house of music. Floriculture may also be a good vocation.

Domestic Science. Teacher

GLADYS M. R.—Born June 23, 1919, 1:30 A.M. Lat. 24 S. Long. 53 W. There are four planets in the sign Cancer, namely, the Sun, Pluto, Mercury, and Jupiter, while Neptune, Venus, and Saturn are in the sign Leo which is on the cusp of the fifth house. This is the house and the sign ruling children and schools, and Cancer rules the home; hence these are strong indications pointing to the vocation of teacher in domestic science and arts.

Transportation

MILTON, A. R.—Born March 25, 1922, 1 A.M. Lat. 24 S. Long. 53 W. This young man is already employed in a line where he can become successful. With Saturn, Dragon's Head, and Jupiter all in Libra near the Midheaven and Jupiter sextile both Mars and Neptune, governmental work is indicated. Neptune rules the sea and Mars the railroads; hence we would advise government transportation, more especially shipping.

Hostess

MARGUERITE K.—Born September 28, 1888, 10:30 P.M. Lat. 42 N. Long. 88 W. Four planets are in the sign of Libra, the Sun, Uranus, Venus, and Mercury, in and near the fifth house, which rules schools, printshops, also social functions. Teacher of languages would have been a fine vocation, but at the age of fifty-four it were best to start learning to operate a linotype machine, or take up some vocation where she is

employed in a publishing house. As social entertainer and hostess in hotels and other institutions she would be successful also.

Mechanic. Pilot. Instructor

WILLIAM C. B.—Born February 5, 1916, 8:45 P.M. Lat. 37 N. Long. 76 W. The Dragon's Head, Mercury, Uranus, and the Sun are all in the airy sign Aquarius, with Mars in the fiery sign Leo. The first named planets are in the advanced sign Aquarius and in the fifth house, which would give success as a mechanic and pilot, also as instructor in these lines.

Purser

ANDREW McM.—Born November 20, 1907, about 3:30 A.M. Lat. 50 N. Long. 113 W. With Neptune in the watery sign Cancer conjoined the Midheaven, and three other planets and Dragon's Head in watery signs, we would advise a vocation where this young man is on the water, in shipping for the government, as purser, or as ship pilot, etc.

Lawyer

PROCOPIO T. M.—Born August 8, 1899, 2 P.M. Lat. 11 N. Long. 125 E. With Mercury in its own sign Virgo conjoined the Moon, sextile Jupiter, semisextile both Mars and Venus, and the Moon and Mercury in the ninth house of law, we would advise strongly that this keen-minded man take up the study of Law; he would be able to plead a case most convincingly.

Landscape Gardener

GEORGE W. L.—Born February 22, 1901, 2:13 A.M. Lat. 46 N. Long. 85 W. This young man has worked as a garage mechanic and we wonder if he has not often felt like a square peg in a round hole with Venus in Aquarius sextile the Moon in Aries and Uranus in Sagittarius. With a strong Saturn in its own sign Capricorn sextile Mercury, he should work with the soil; as landscape artist he could accomplish much.

Worth-While News



How Would You Spend Last Days?

MEMPHIS (Tenn.) March 5, (A.P.)—A 36-year old man whose doctors have told him he has only a few months to live made an appeal today for advice on how to spend his time.

The man, W. L. Winsett, who medical workers here say is a hopeless victim of an incurable disease, called the Memphis Press-Scimitar and asked:

"If you had but a few months to live and were physically unable to work, how would you spend your time? I'd like for you to ask this question in the paper and get people to write me letters of advice on what to do.

"It's a tough feeling, sitting here waiting to die," he said, "but I haven't let it get me down yet."—*Los Angeles Times*, March 6, 1942.

The length of each individual's life is determined in the Third Heaven before the ego starts on its downward journey toward rebirth. When the individual reaches the Second Heaven on this journey, with the assistance of the great creative Hierarchies, he builds out of thought substance an archetype or pattern for his new physical body. When this archetype is completed it is set into vibration, and as long as this vibration continues the spirit inhabits its material vehicle. Therefore it is practically impossible for any physician to accurately predict the time of death for an individual, and it is a well-known fact that even the very worst forms of disease may be cured in apparently miraculous ways as is recorded in the Bible when the Christ cleansed the ten men who were afflicted with leprosy.

A remarkable cure which occurred at a much more recent date was that of Dorothy Kerin of England, an account of which is as follows:

Every week in a quiet Georgian house of healing, a remarkable woman, Miss Dorothy Kerin, holds a little gathering

which is attended by the sick and the aged, and people who are bowed down with troubles or ill-health.

She is trying to give others the benefit of the extraordinary powers of healing which she believes have been conferred upon her by some divine influence.

"I do not know why I have been singled out for this work," she said to a Sunday Chronicle representative yesterday, "but time and again I have received guidance telling me what I must do."

She then described a strange experience which happened to her exactly twenty years ago. She had been ill for ten years, and completely bedridden for the last four.

She sank into a coma, from which the doctors who were attending her said she would never recover.

Then, in her own words, "The Angel said to me, 'Get up and walk.' I asked for my dressing gown, saying that I was quite well.

"Though I had not walked for years, I did so then quite steadily and was not the least bit shaky." When the doctor came the next morning expecting to find his patient dead, he was astonished to see her running up the stairs. Ever since, Dorothy Kerin has felt herself to be the instrument of a higher power in the cause of healing. "My aim here" she said, "is to combine medical and spiritual healing." Patients go to her from doctors all over the world.

Regardless of whether one expects his remaining time on earth to be long or short, he should live each day as carefully and conscientiously as though he expected it to be the last one of his earthly sojourn. The shorter one feels his earth life to be, the busier he should become reviewing his past and settling his debts of destiny. Such a one cer-

tainly has no time to waste in "sitting here waiting to die."

How can the debts contracted during earth life be paid by one who is ill? There is one sure method—repentance, reform, and restitution. Thought and emotion are two powerful forces, and when combined in true sincerity of purpose, they can effectually erase the record of all past errors, leaving its pages clean and white, ready for higher, nobler inscriptions during the next earth life. If rightly used, such a waiting time as mentioned in the reprint can become the most valuable period in one's entire life; for it can be used not only for untangling the many threads of life, but also for learning something of the invisible planes which he is soon to enter. And this knowledge of life after death takes away the fear of passing which practically haunts many people even while in vigorous health.

When one learns that death is nothing in reality other than the sloughing off of the cumbersome physical body, and a shifting of the consciousness of the spirit to higher planes of being, then that which we call death reveals itself as but a door, which when opened, discloses other worlds of unsurpassed supernal beauty where the spirit is more alive than when in pain and sorrow it traversed the tortuous path of earth existence.

Color Rays Sharpening Eyes as U.S. Calls for Watchers

"Color is a natural healing force. Advanced doctors have used it for years. More and more it is becoming an accepted remedy." This is no news to health students but today as America's safety depends largely on alert observers it is important to those who would make themselves more fit for service by improving their eyes.

With neither knife nor drug, and often without glasses, sight is being strikingly improved as men, women and children, in comfortable booths, peer into a device suggesting an old time stereoscope and into a series of color lights prescribed as accurately as any diet or medicine.

"Color is now well known as an electrical vibration," explains Willard Gardner, Opt.D., who has been practicing for 18 years

and is a successful Los Angeles user of this technique. "The nervous system is now recognized as electro-chemical. Naturally, then, color can act on nerves directly and through them indirectly on every organ and function of the body."

Back of Dr. Gardner's confidence are six years of research and four of corrective achievements. And in his uniquely equipped offices in the Bankers' building, 629 S. Hill, case records add their proof.

"Some colors soothe, others irritate," he reminds. "A woman feels different in a new dress. She takes on a new personality in different colors. These influences are now put to work for the eyes."

Need for eye treatment goes with modern living conditions.

"Man was not created to live where 85 per cent of his seeing is limited to a radius of from 15 to 20 feet," Dr. Gardner asserts. "Did Indians consult an optometrist when living and eating naturally, looking great distances? But confined to reservations, adopting our habits, they develop eyestrain as we do, with all its symptoms, headaches, nerve distress, car sickness, dizziness, nausea, and blurred vision."—*Health News* (Hollywood, Calif.), Dec. 30, 1941.

St. John, the illumined seer, states that, in the beginning was God and all things were made by Him; in Him was life, and the life was the light of man.

The occult scientist knows that blue, yellow, and red are the true primary colors for the reason that they are vibrating forces issuing directly from God and that they owe their color to the vibratory rate of His three primary powers, will producing blue, love-wisdom yellow, and activity red. He further knows that the four secondary colors depend on the three primary colors for their power, orange drawing its energy from yellow and red, green from yellow and blue, purple from blue and red, and indigo from blue, yellow, and red.

Furthermore, the occult scientist knows that as all things were made by God, He, then, must necessarily be the source of all healing power and since His three primary powers are vested in the three primary colors and their adjuncts, naturally they carry this force in an augmented measure. In their light (color) is the life of man. The color blue is cool, electrical, and has contracting

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Question Department



Healing the Sick

Question:

Do the Rosicrucians consider it wrong to attempt to bring a positive spiritual and mental healing force to bear to help others to rise above disease and its limitations?

Answer:

It depends upon what you mean by a positive spiritual and mental healing force. The Rosicrucian Fellowship considers it perfectly legitimate to assist others who are ill in recovering their health when they have asked for help. However, this work is done mostly through the agency of the Invisible Helpers who go at night to the individual and restore harmony to his vital body, which in turn heals the dense vehicle. It is always perfectly right to surround those who are ill or in trouble, either physically or mentally, with thoughts of health and loving kindness. However, we should never accompany any of our work with the *demand* that a certain thing should take place, for here is where harm might result. After we have done the best that we can, we should leave the case entirely in the hands of the Father, who is the Great Physician.

THAT WHICH WE CALL MIRACLES

Question:

What is your opinion as to the truth relating to miracles such as are recorded in the Bible like the feeding of the multitude at the close of the Sermon on the Mount and the Christ walking on the water?

Answer:

In answering your question it is well to first consider the generally accepted idea

as to what a miracle is, and then work from that basis. A miracle is an unusual happening in the physical world which deviates from the known laws of nature, and is supposed to be brought about by some superhuman power.

There are many laws of nature of which mankind knows little or nothing, and of the action of which he is totally ignorant. For instance, the law of gravitation with which every schoolboy is now familiar, was not discovered until approximately the middle of the sixteenth century. Another law of which he knows little is the law of levitation.

The occult scientist knows that given the nucleus of anything it is possible to draw upon that same essence in chaos for a further supply, as was done by the Christ in the incident referred to relative to the loaves and fishes. Being familiar with the law of attraction and the power of the will, by means of the nucleus given to Him, He was able to draw on the primordial essence of chaos for a further supply of that which was needed for performing the miracle mentioned.

Furthermore, the occult scientist knows that each individual has a vital body as well as a physical vehicle, and that this vital body is composed of four interpenetrated but separate and distinct ethers. He also knows that the most advanced individuals of our race are learning how to separate the two higher ethers from the two lower ones and form them into a vehicle in which they can function at will, and that this vehicle, which looks much like the physical body, only less dense, is capable of levitation. This vehicle is the same as the one which the Christ was using when He walked upon the water.

In the sense that a miracle is considered some supernatural occurrence, the two incidents mentioned in the question

may be called miracles; but when viewed in the light of occult understanding they are no more supernatural than looking at far distant objects through a field glass would appear supernatural to a savage who had never looked through such an instrument before.

THOSE WHO COMMIT WAR MURDERS

Question:

Do people who kill in war suffer as do ordinary murderers?

Answer:

Suffering in purgatory is due to conditions within the desire body. The murderer—that is, an individual who kills intentionally—proves by his desire to murder, that evil propensities exist in his desire body. These proclivities are responsible for his excessive suffering in purgatory.

Where killing is *not* done through a desire to kill, as in self-defense, or in defense of innocent victims, then the same suffering would not be incurred, since in such cases the desire body may be relatively pure and clean, with but little of the coarser propensities in it. Thus the *motive* or *incentive* which is furnished by the desire body, determines the purgatory suffering due to killing.

However, although the purgatory suffering varies, one condition holds good in all cases of killing—restitution must be made to the victim or victims by the aggressors. Thus in lives to come the debt to the victim must be met and paid in full. This may entail sacrifice and sorrow, or it may be paid by loving, self-forgetting service, according to the temperament of the individual paying the debt.

FUNCTIONING IN FAULTY VEHICLES

Question:

Can there be a perfectly whole and sane intelligence with a forceful will in a diseased or malformed body?

Answer:

Yes, there certainly can be a perfectly whole and sane intelligence with a force-

ful will in a diseased or malformed body; but as the expression of intelligence is dependent upon the efficiency of its instrument, it may naturally be hampered by the physical deformity, on the same principle that no matter how skillful the musician may be, his efficiency to express his ability may depend to a considerable extent upon the condition of the instruments he uses in performing his work. For instance: a faulty instrument cannot produce a clear tone no matter how skillful the one who manipulates the instrument may be. But the fact that the tone produced by the instrument is faulty, in no way reflects on the ability of the performer.

Some of the most intelligent people in the world have been forced to express themselves through a malformed vehicle, practically for one entire lifetime, in order to teach them the true value of the physical body and the necessity for giving it the proper attention and care.

THE NEGATIVE POLE OF THE REFLECTING ETHER NOT DOMINANT IN WOMAN

Question:

If the vital body of a woman is positive, then what happens to the negative qualities such as the pictures in the subconscious mind that are impressed upon the negative atoms of the vital body?

Answer:

The vital body of both man and woman is composed of four ethers, namely chemical, life, light, and reflecting, and each of these ethers has a positive and negative pole. In woman the positive pole of each one of these ethers is more active than the negative pole, but this does not mean that the negative pole is dormant; but it does mean that it is not dominant.

The negative pole of the reflecting ether in the vital body of both woman and man manifests as a medium for holding the reflected pictures of all that takes place on the earth plane, and when the spirit reviews its after-death panorama it reviews it as recorded in this negative pole of its own reflecting ether.

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 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.

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

Modern Miracles

By RAYMOND L. KALL



IN the gospel of St. John we read the promise given by the Christ, *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.* If we would be true Christians let us take these words as a challenge to carry on the work of the Christ. To believe on Him in the deepest sense means to pattern our life after His and live day by day up to the high ideals He has set before us. To do the works He did calls for a faith, deep and strong, as well as a knowledge of the occult laws which govern in the field wherein we would work.

One of the great works of the Christ was the healing of the sick. When admonishing His disciples to carry on His work, the Christ told them to preach the gospel and heal the sick. To carry out this second command of the Christ, the Rosicrucian Fellowship has regular healing meetings at the headquarters in Oceanside and also in the various Centers throughout the world connected with the Fellowship. This band of students, probationers, and disciples uniting in healing meditation brings down a healing force from the heaven worlds which is made available for use by the Invisible Helpers who in turn carry out the actual

work of healing under the direction of the Elder Brothers of the Rosicrucian Order.

Many Centers as groups, and members of the Fellowship as individuals, carry on this work of healing through daily meditations in addition to the regular weekly healing service. This continued meditation has built up a strong and powerful channel for healing by the Invisible Helpers.

The results of these efforts are rarely known. It is the nature of spiritual healing that it should not be advertised. Christ said when he performed his miracles, *Go and tell no man.* However, if one could see the outcome of all the work being carried on through the Fellowship and its members the results could truly be classed as modern miracles. The words of the Christ are being manifested day after day in this healing work carried on by the Elder Brothers of the Rose Cross.

The following instances are given of true cases in which the healing work of the Fellowship can be credited with accomplishing the results noted. These cases are given in the spirit of testimony to the great work of healing being carried on by the Fellowship with the earnest hope that others in the work may

take heart at the performance of these modern miracles.

One rainy day late in October two little girls, sisters, aged 8 and 6, were hurrying back to school after lunch hour. They were carrying an umbrella in front of them and, as they crossed the highway, failed to see a truck which was almost upon them. The driver tried in vain to stop, but the girls were run over and badly hurt. They were rushed to the hospital and the report was given out that one of the girls had critical internal injuries and was not expected to live, while the other would probably be crippled for life.

The news of the tragedy quickly spread through the school that afternoon. It so happened that one of the classmates of the girls was a member of a Rosicrucian Sunday School class and as it was a part of the service to meditate for sick little children, this classmate told her parents of the sad affair and announced she would pray for the two sisters each night until they were well. An older sister and both of the parents joined in this healing meditation. The names of the girls were read in the healing meetings of the Center and the Sunday School class also did its part.

The next reports from the hospital were more encouraging and the daily meditations were continued. It should be stated parenthetically that at no time did either the stricken children or their parents or the doctor know of this concentration that was being carried on, neither have they ever learned of it. The days passed into weeks and still the prayers were continued with ever increasing hope as the children's condition improved.

Within a few months the miracle was an accomplished fact. Although one of the girls limped for some time afterward, both are now entirely well and bear no marks of what happened. They are now both entirely normal, happy children able to run, jump, swim, dance, or take part in any of the many active events that go to make a child's life.

Let us consider another case that bears testimony to the efficacy of the healing service of the Elder Brothers. Late one evening Mrs. L decided to take a steam footbath to relieve a cold. Boiling water was poured in a pail and a piece of wood placed across the pail to rest the foot upon. Suddenly without warning the board broke and her foot was plunged into the boiling water. The pain was excruciating but Mrs. L endured it bravely for a short while. Then she decided to write the Elder Brothers for help to bear the pain. This she did and within a few minutes after writing the note, the pain stopped miraculously. The foot went through the normal processes of healing—a large blister, the size of the foot itself formed, and new skin replaced the scalded tissue. After two weeks the foot was entirely healed and during that entire time not a bit of pain was felt. It is needless to state that Mrs. L is a firm believer in modern miracles.

Another case in point we shall call Roy B, a young boy of about 13. He was stricken suddenly one afternoon with apparently acute appendicitis. He was running a high temperature and had severe pains in the abdomen. The doctor was called and ordered the patient to the hospital for an immediate operation. Roy's mother remembered that her neighbor had told her about the healing work that was carried on at the Rosicrucian Center. She called on the neighbor to ask for the help of healing prayers preparatory to the operation. This neighbor immediately got in touch with several members of the Center asking them all to meditate for the boy. By the time the patient reached the hospital his fever had subsided and the pain left him. After a period of observation it was decided not to operate and the doctors were amazed at the sudden cure. The boy was kept in the hospital over night but was discharged the next day.

Still another instance in which help was secured from the invisible planes as far as can be learned is the case of Mrs.

M. One day while sweeping her back porch she slipped and fell down the porch steps striking her head on the stone walk. She lay there for several minutes unconscious before a neighbor saw her and came to her aid. She was taken to the hospital where an X-ray revealed a very bad and dangerous skull fracture. Her life hung in the balance and the doctors saw little hope.

Another neighbor who was a member of the Fellowship Center presented her name at the healing meetings and various individuals kept her in mind during their daily meditations. After a short while Mrs. M's condition improved so rapidly day by day that the doctors were astonished at the rapid recovery. Here again was a case in which neither patient nor the doctors knew of the prayers of the Fellowship in Mrs. M's behalf. However, when told of this meditation for her later on Mrs. M said she firmly believed that the prayers of the Center were instrumental in bringing about her complete recovery.

There is another occasion in which the aid of the invisible helpers was requested by one of the members of the Fellowship and immediate relief received. A young girl of 12 fell and broke her arm suffering great pain. The mother called another member of the Center to keep the girl in mind while the arm was being set. This she did and the pain stopped at once, while the girl was waiting for the doctor to come to set the arm. Neither did she feel any pain during the process of setting the arm.

One might go on and on giving cases showing how these modern miracles were brought about through prayerful concentration. As stated in the beginning, the purpose of this treatise is to show that many miraculous healings have been brought about through the meditations

at healing meetings and through the daily meditations of individual members. The cases given have been only a few outstanding ones. There have been many others, among them the prayers for those who are departing this life, that they leave peacefully and calmly. It is only through the intuition that one can feel the effect of such prayers, but whether one is aware of results or not, there can be no question as to the preference of sending thoughts of help and healing to the departing spirit rather than thoughts of mourning and grief.

There have been other cases where the prayers were for assistance at the time of childbirth. Here the mothers felt the spiritual assistance and faced the ordeal with a more confident and hopeful attitude of mind. If each prospective mother could face this trying time with the feeling of assurance that she is not alone in her travail it would ease her soul.

The cases referred to have all been in the experience of one Fellowship Center. Many other Centers throughout the world could add a great many outstanding miracles. When the experiences of the healing department at Oceanside are considered there is such a wealth of evidence showing the efficacy of the Rosierucian healing work that only the sceptics would refuse to believe.

Like all spiritual work, healing is something which cannot be proved to the satisfaction of the scientist. There is always the question of the sceptic that the result would have been the same whether the meditations were carried on or not. The examples set forth here are not given to convince the sceptics, because they do not want to be convinced. They are given, however, to convince those who are connected with the Rosierucian healing work that the prayers

Let us, by our prayers to the Father, who is the Great Physician, liberate the force for healing, that we may reach those who are looking to us for help, and also those who may not have been able to ask us for assistance. Let us put all the intensity of feeling possible into this prayer that we may indeed bring down the divine power from the Father.—Max Heindel.

for healing are being answered day by day. As in all spiritual work, those who are taking part in it know with an inner understanding that their work is not being done in vain. It is with a great feeling of reverent accomplishment and humble acknowledgement of the opportunity for service, that one sees the results of healing meditations bear fruit and the things prayed for achieved.

Perhaps there are some who might ask how should one meditate to help another in sickness or trouble. There is no definite formula or set of rules which one must follow. Any method which aids one in deep concentration or religious meditation or prayer should produce results. Much is accomplished by repeating the words of the Rosicrucian Healing Service. The words used therein stimulate the healing forces and especially when repeated often enough work on the vital body to give life force to the thought forms sent out by the group. There are, however, a few rules and suggestions given to the Rosicrucian students by Max Heindel that should be kept in mind.

One point to remember is the admonition always to qualify our supplications for others with the words of the Christ, "Not my will, but Thine, be done." This prayer lifts our healing meditation to the World of Life Spirit, the World of the Christ, and makes it far more usable to the Invisible Helpers.

As to the number of persons necessary to hold a healing meeting, Christ has told us that where two or three are gathered together in His name, there He stands in the midst. Hence a minimum of two or three persons is desirable, although when no meeting is possible, one alone can always carry on a healing meditation.

The question might be asked as to just how to meditate to help some particular individual. One method that has proved helpful is to feel first the healing vibrations flowing through one [as a channel] after a few moments of relaxed and concentrated thought on the Rose

Cross emblem and its meaning. Then when these vibrations have gained in intensity direct them to the emblem with the thought form of healing. Keep this thought form alive by filling it with great feeling for the person for whom one is meditating and repeat the words, "John Smith (or whatever the name) if it be His will, be thou well!" Repeat this at least three times for each name mentioned, if there is more than one. Literally feel yourself go out to that person in love and help and be assured within yourself that if it is in the Divine plan the healing will be accomplished. Remember always the words of the Christ quoted at the beginning, *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.* With such faith within ourselves our healing work will take on great power.

One should always remember that while these thoughts may be directed to some special individual for some specific healing they should always be left in the care of the Christ, and the Elder Brothers to be used where they are most needed. By making this dedication one does not take away the thoughts from the individual he would help most, but rather he commits the healing force to the realm of the Christ where it can only be used effectively. He can rest assured that his personal supplication will be fulfilled "if it be His will."

There is so much that can be done in this healing work that every student of the Fellowship should spend a few moments of every day, sending out thoughts of help and healing for the suffering world. Instead of allowing the mind to wander aimlessly from thought to thought while driving our cars, or walking, or riding in trolleys or buses or subways, we could be concentrating our mind force on some healing thought which would be of benefit to someone. A list of persons who need our help, a healing list, could be kept and each of these names remembered in meditation every

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Patients' Letters

Illinois, January 23, 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Am continuing to improve; the infection on the scalp is much better, and the hair does not fall out as much. Also the hemorrhoids have not given trouble for a couple of weeks. Other discomforts are also disappearing. Thank you for your help and prayers.

It may interest you to know that a Mrs. X, whose name I sent in to healing quarters a couple of years ago, and who was blind and seeking help, wrote me week before last that she had gained her sight. This news made me very happy, as I know it will make you also.

Enclosed is small love offering.

Sincerely,

—M.E.L.

Illinois, Jan. 5, 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Beloved Friends:

I am writing and acknowledging my deepest heartfelt thanks, joy, and gratitude to the Lord God Almighty and all his instruments and loving ministers for the remarkable change that has taken place in my eye symptoms, since I applied to you for spiritual healing.

I waited till today so that my eye doctor could physically check with his microscopic slit lamp what I felt to be improvement. . . . Today he said the cataract appeared to be getting thinner whereas before he reported it getting thicker.

It would give me a great deal of joy and happiness to be the instrument of concretely proving what God and nature can do if man will but have faith, co-operate, and obey.

Gratefully yours,

—H.F.

Oregon, November 7, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Helpers:

Since last writing to you my physical condition has continued to improve so that I am now contemplating seeking some kind of employment that will not tax my heart too much. . . .

I called on the M.D. to whom I first went as a patient and he expressed extreme astonishment at my rapid recovery from a very serious condition. When I told him that a right diet was partly responsible he said no matter what the diet was it surely was the right one. My blood pressure has lowered to 160, a drop of 23 points in the past two weeks.

May your good works continue.

—H.J.J.

Healing Dates

April 6—13—21—28

May 4—10—18—25—31

June 7—14—21—28

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

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.

WORTH-WHILE NEWS

(Continued from page 224)

potencies which are very fine and penetrating, also very soothing to all systems in which inflammatory and overstimulated conditions predominate.

Yellow is the central principle of nerve stimulus as well as the exciting principle of the brain, which is the fountainhead of the nerves, and it also has a strong influence on the action of the intestines.

Red is the particular vehicle for transmitting the life force of God, and is best suited to dispel dormancy and arouse action. It represents the physical nature and is closely allied with germination in the plant, animal, and human kingdoms. It invariably has a stimulating effect upon the mind and body as it increases the activity of the arterial blood.

The late Dr. Edwin Babbitt, one of the most famous medical physicians of his time, gave up the practice of medicine entirely for the use of color treatment in which work he became an eminent authority as well as a celebrated healer.

Children's Department



"Plato" Speaks Again

By MARY C. HANSCOM

(IN TWO PARTS—PART ONE)



DEAR CHILDREN: I must apologize to you right here for my long silence. Being a watchdog is no easy job, and believe me, anything can happen nowadays. That is why I have to keep on the job night and day, except, of course, when I am in the hospital.

Would you believe it, I have been in the hospital three times in a very serious condition because of accidents while on duty as watchdog here at Mt. Ecclesia. Each time I get hurt they have to find a new hospital for me because I brace myself and refuse to go in again once I have been in one of those places. Two of the hospitals I was sent to the doctors wormed me, the very idea! They must have thought I was a lap dog. I soon gave them to understand that I did not like it and that I would never return and submit to such treatment again.

However, in this last place the doctor was very fine, he fixed my broken "pelvis" and treated me like a gentleman dog. He was so kind, and just think, children, my pelvic bone was broken and this nice doctor made it grow together again. I was in his hospital over three weeks, and I will start right from the beginning and tell you how this last accident happened.

You remember those first blackouts we had on account of the war? I did not know what to think of such doings, the excitement of it all made me very nervous. I noticed that the men, women, and children everywhere were also nervous; it was such a new terrible experience for both humans and animals. I felt even

worse than I do when the big bell in our tower tolls to call the Mt. Ecclesia folks to chapel and to work. I can't understand those unearthly noises, so when the Siren blasted and kept on blasting for ten blasts, I just sat up and howled the same as I do when our big bell rings, only more so; and it made me so confused when the lights all went out. It was so dark that I couldn't even see to chase a stray Cat and that is the cause of my last trip to the hospital.

The night of the last black-out, two good-for-nothing alley Cats started fighting over in back of our guest house; it was just after the siren had blown and I was all out of breath from howling with it so long. I made a dash for those cats, I found one under the house and one just outside the basement window. When I pounced at the one outside, the one inside jumped out through another basement window and struck out through the darkness towards the edge of the grounds that leads over the public highway, and me after her! All I had to go by in the darkness was the scratch and scamper of her footsteps and the scent. I couldn't see her, and just as I got onto the highway she took a sharp turn to the left and I lost the scent of her; perhaps she jumped into a tree.

I stopped right there in my tracks to get my bearings, when suddenly, I heard the screeching of car brakes. Something struck me in the hind quarters and I was tossed off the road into the ditch.

At that moment it got still darker, I felt like I was becoming blind, and the pain in my left hip was just terrible. I

must have passed out, because when I opened my eyes again the Sun was shining right in my face. My head was too hot, and the rest of my body was cold and damp, shaded with the tall weeds in the ditch. I was first icy cold and then flaming heat crept over me. The flies were very bad, some were sitting in the corners of my eyes and stinging me. I tried to rise to my feet and shake off the pesky things, and lo and behold, I could not move a muscle. I was paralyzed. All I could do was raise my head a few inches off the ground. I could not even bark and call to my human friends, so there I lay just outside the Mt. Ecclesia grounds in the ditch beside the road.

Cars passed, some might have hit me when they did not keep to the road only that the ditch was lower than the road. One minute I was trying to stretch my nose up high enough to attract the attention of passing cars, and then the next moment I would be dreaming wild dreams, dreams of chasing bad tramps off the grounds and taking horrid back-talk from alley cats. Then I would come to again and try to rise but my big strong body might as well have been dead; I couldn't control a bone or muscle or nerve. I remembered that I had often heard that dogs with broken bones were shot, and oh, I prayed hard to the group-spirit of dog animals to give me back the use of my body; life was so sweet, and I had work to finish and friends to guard. (Did you know that every kind of animal creature has its own group-spirit? My folks say so.)

Just then one of our members who has a beautiful collie dog came walking toward the grounds from his place down the road. I held up my head as far above the weeds as I possibly could but my strength played out; I couldn't

bark or whine or even keep my head up, and he did not see me, but his dog Herda was with him, and she saw that I was in trouble but could not attract her master's attention. Then she came back to me and licked my face, she licked all the flies away from the corners of my eyes and nosed me here and there in an attempt to help me up. With that I passed out again and commenced dreaming wild dreams, and when I awakened I found myself alone again in the ditch beside the road.

Presently I heard a Ford truck coming fast. I sniffed the air; yes, it was one of our cars and one of my best friends driving it. Oh, if I could only flag him! Just as he passed me he put on the brakes as if to stop, then he speeded up again and I heard him enter the Fellowship grounds by the other gate and stop. I held my breath and put my ear close to the ground and listened hard. There was a babble of voices, then he started up his Ford again, and I heard another car start up. Then Herda, the collie girl-dog, came running to me barking and all happy-like, and behind her those two cars. Also humans on foot were coming my way across the grounds and by the time the two cars parked beside the road where I lay, there was quite a crowd of our people around me. I was so happy that I cried real tears, and tried to beg them to hide me away somewhere so that no one could find me and shoot me.



One boy worker said, "Poor Plato, he can't move." My friend with the Ford truck said, "Gee, I thought he was dead when I passed here a moment ago." With that he picked up my left leg—*Well!* that was the moment I found my voice. It hurt so terribly that I let out a howl. I tried to reach his hand and make him

put my leg down—friend or no, I'm sure I would have bit him if he hadn't dropped it, that is, if I could have moved my head that much. Then the girl in the other car came running over, she was as white as milk; she cried, "Is he dead?" All the time, Herda the girl-dog stood over me wagging her tail, and the man who owns her kept saying, "Herda led us to Plato. She acted just like a crazy dog until we took notice and came with her."

Then all those folks started telling each other what should be done for me. One said, "Go telephone our Doctor," and another said, "Go 'phone the Dog Doctor"; one ordered the other back and forth until it gave me a headache. Next thing the girl ran to her car and brought a blanket and put it over me (I was thankful for that because I was cold as ice). Then she exclaimed, "I am going to drive to town and get the Dog Doctor," and off she went racing down the road like mad.

However, the rest of the folks did not wait for her to return, the man with the Ford rushed back onto the grounds and brought the big Fellowship bus and they all decided to put me in it and take me to the Dog Doctor. They took the blanket off from me and spread it out and laid me on it, and lifted me ever so gently into the bus and away we went, the bus full of the workers and me. They carried me into the dog doctor's hospital, lifting me on the blanket (they learned this in our First Aid class) and the doctor directed them to put me upon the operating table. Gracious, was I scared!

Right then the girl who went away in the car came running in crying real tears, they dropped on my face as she bent over me. The doctor was putting on his rubber gloves, at the time; he looked at the girl strangely but kindly and said, "Don't cry, I have fixed up dogs in just as bad condition as this one. Now if you folks will give me room I will examine Plato and see which of his bones are broken."

Of course, I can't tell you all he did

but it hurt just terrible, and he said at last, "Well, it is just as I thought, a pelvis bone is broken," and all my friends exclaimed at once." Will he recover? can you make him walk again?" and the girl said between sobs, "You won't have to shoot him, will you doctor?"—to which he replied, "No! I don't shoot dogs, I doctor them."

I heaved a sigh of thankfulness, and right there I started not to be afraid of that doctor.

Well, the outcome of it all was that my friend workers finally went home and the doctor said to me, "Well now, Plato, if you will be a good dog and help me by obeying me I will bring you out of this almost as good as new, because mending animals' bones is my business and I especially like big dogs like you." Just then he put his hand near enough, and I licked it to show him I trusted him. I could not wag my tail because it seemed paralyzed.

Then what? I'll have to tell you the rest next time about what the Doctor did and everything. But now I must go find the gardener.

(Conclusion in June Issue)

TRIAL SUBSCRIPTION

Your special attention is called to the three-part feature, "War an Operation for Spiritual Cataract," beginning in this issue. It was written by Max Heindel, founder of the Rosicrucian Fellowship, during World War I. The principles given apply to all wars.

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

Echoes from Mt. Ecclesia



AS the narrowing horizons of war shut away true perspectives, unless spiritual leaders keep an open view the people of a nation lose their sense of religious values. The Rosicrucian Fellowship is therefore eager to cooperate with the Government's wish that morale-building activities be maintained as much as possible.

Really important projects are going ahead, as for instance, the Summer School. It is the present intention to carry on this branch of the work as usual. In this issue will be found a full page announcement.

The Easter program has been completed. As last year, a Community Sunrise Service has been organized with the active co-operation of other Christian churches of Oceanside. Personal invitations to participate have been mailed to all religious groups in the vicinity. The service is to begin at 6:20 A.M., Pacific War Time, at the foot of the Cross in front of the library building. Following introductory musical selections by the Fellowship Orchestra and the cornet salutation to the sun by Mr. Ernest George, the Rev. H. G. Burgess, Pastor of the Methodist Church will deliver the Invocation. Two addresses will be given: "The Liberated Christ," by Mrs. Max Heindel, and "Victory in Christ" by Rev. B. F. Cron, Pastor of the First Christian Church.

Further religious services will be held in the Chapel. At 11:00 A.M. Mr. Herbert Hood will speak on "Hail! the New Dawn," and at 7:30 P.M. Miss Emily Lortcher will take as her subject "I, Too, Must Live." Preceding Easter, on Saturday night at 7:30 in the Dining Hall, there will be an orchestra program, under the baton of Mr. Ernest George. Soloists, however, also make notable contributions: Mr. Fritz Emrich,

"Fantasia de Concert" played on the flute; Mrs. Esther Detwiler, soprano, Faure's "The Palms"; Mr. Edward McManus, baritone, O'Brien's "Rejoicing."

Considering present conditions, advance subscriptions totaling over \$300 for the Fellowship Song Book are encouraging. Although the receipts are insufficient to publish the book in time for Easter, as we had hoped to do, it will be sent to press as soon as possible.

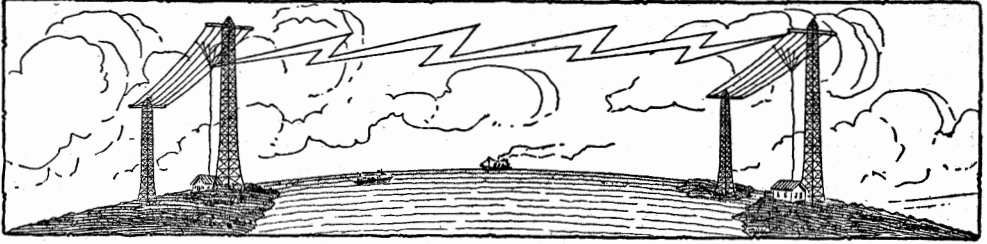
At a charming Lenten wedding in an Oceanside church Miss Ruth Marion Grigsby, daughter of Mrs. Lillian Grigsby, a member who has been a worker for several years at Headquarters, was married to Mr. Lionel Raymond Alvarado, of Oceanside. They are making their home in this city.

In Memoriam

Mrs. Elva R. Lewis, aged 63 years, February 20, 1942, at the home of her daughter, Mrs. Edmour Pelletier, in Oakland, California. Mrs. Lewis, formerly of Minneapolis, came to Headquarters in 1939 and remained until January, 1942, during which time she rendered unstinting service and endeared herself to all. Mr. and Mrs. Pelletier have also been workers at Mt. Ecclesia.

Mr. Lester Cramer, of Los Angeles, California, aged 73 years, March 1, 1942, as the result of an auto accident incurred about two months earlier. He and Mrs. Cramer (Arline D.) were among the early members of the Fellowship. In 1915, after making a special trip to consult with Mr. Max Heindel at Headquarters, Mr. Cramer, then a New York architect, drew the plans for the Healing Temple. In 1920 he supervised the building of the Temple. He was also the architect for the Children's School, now remodeled as a nurses' dormitory and known as West Hall, and for the Healing Department building.

Rosicrucian News Bureau



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In these days when many are wondering how to maintain some stability in their lives, there comes to mind Max Heindel's frequent references to the strength and inspiration that result from cultivating the feeling of *devotion*.

To arouse this dormant inner potentiality into a dynamic power, let us think, as he suggested, how the Divine Life pours itself out for us periodically so that *we* may have life more abundant. Let us picture to ourselves that great wave of Divine Energy projected from the Invisible Sun which is the manifestation of the Father. Let us try to feel the awe we would experience if we could see it, as the trained Seer can and does. We watch it in imagination as it reaches the periphery of the earth and then proceeds to permeate our planet, touching its center on Holy Night. We realize that it is the active cause of germination in all kingdoms, and we feel deeply the love and compassion which motivated the Great Sacrifice. We attune ourselves to the oneness of all spirit and reach a high point in the ecstasy of His Being.

In our classes and Services let us stress the necessity of Devotion, encouraging students to include in their daily regime of spiritual endeavor greater effort to express the heart qualities—so that we may all come closer to *the heart of things*, which is God, the great and loving Father Who pours out His life alike for all creatures. Then the storehouse of God's riches will be opened to us, and we will enter into the spirit of love poured out afresh from year to year. Then we will

never be lonely if we are alone, and we will through our added spiritual richness be much more able to radiate the healing balm of that most sublime of all feelings, *Spiritual Love*.

BUENOS AIRES, ARG., SOUTH AMERICA.

From the secretary of the Center in this city which meets at Carabobo 836 comes a comprehensive report covering all the activities of the Group for the past year and indicating a splendid program of endeavor to establish and disseminate the Western Wisdom Teachings in that part of South America. The program covers: weekly Sunday Devotional Service, weekly "Cosmo" Class, weekly Healing Service, twice a month Moon Meetings for Probationers, weekly Bible Class, weekly Peace Service, weekly Study Class for Probationers, astrology classes, Founder's Day Program, the four Equinoctial and Solstitial Services, Easter Program, Christmas Program, consultations for advice upon personal problems, correspondence with other Spanish Study Groups and Centers, correspondence with individuals writing in to inquire about the Teachings.

Writes the secretary: "A new cycle in the work of the Fellowship Center of Buenos Aires has been completed. There has been carried out in the past year in the different parts of our work a faithful reflection of the great Christian Rosicrucian Plan given out by the Elder Brothers and put into effect by our loved friend and teacher, Max Heindel. Our visitors, as well as students, have been

deeply impressed by the teachings of the Fellowship which we were able to dispense."

May the close of the year of 1942 gladden the hearts of these faithful workers with an even greater reward in their noble labors to inspire their fellow men to a higher plane of living.

KANSAS CITY, MISSOURI.

Here's an inspiring letter:

"Our Center is enjoying a period of very steady growth at the present time. For the past two years we have been working hard to lay the foundation for a strong Center here, and we feel that our efforts are bringing success. Our object has been not so much to build quickly as to establish a group which could work together in harmony and set a good example for new students:

"Two years ago our Center building was in a very neglected condition, but today it is bright and clean and inviting, with every room in use. We have a nice large auditorium, a large study room with a huge work table in it, a very handy kitchen, large entrance hall, and a nice rest room. Upstairs we have a lovely room for the ladies and a reading room. Our Probationers are now making plans to convert another room into a Probationers' Room.

"Perhaps you would like to hear how we managed to get all the work done. We had a 'Tacky Party' and everyone came in old clothes. The Committee announced that there would be prizes for everyone, and these were nicely wrapped and piled in an attractive pile. Everyone was invited to 'grab' his own prize, being surprised to find that his package contained something to use in cleaning or improving the place, with instructions how to use it. In one package was a can of wax, in another, some window washing liquid, in another, dust cloths, etc. We had lots of fun trading presents, and when the work began we had some old fashioned 'fiddler music.' which added to the jollity. After the place had been thoroughly cleaned and

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

Services and classes are held in the following cities. The public is cordially invited.

- Boston, Mass.*—18 Huntington Ave.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P. O. Box 3,
Detroit, Michigan.—115 W. Adams.
Fairmont, W. Va.—1118 Fairfax St.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—123 So. Illinois St.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—825 W. Olympic Blvd.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Minneapolis, Minnesota.—420 Masonic Temple, 6th and Hennepin.
New Orleans, La.—429 Carondelet St.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Portland, Ore.—627 N. E. Laddington Ct. Tel. La. 3803.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, Calif.—1508 Clay St.
Schenectady, N. Y.—13 Union St.
Seattle, Wash.—920 Pine St.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Ont., Canada.—1495 Queen St. W., Apt. 40. Telephone LA6796.
Tustin, Calif.—140 No. B St.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69
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.

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

AUSTRALIA

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

BELGIUM

Brussels.—74 rue Stevens Delanoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Casilla Postal No. 9154

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Tele phone, Heswall, 304.
West London.—35 Cranley Gardens, S.W. 7.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.
Mexico City.—San Luis Potosí, 192-B.

NEW ZEALAND

Auckland.—C. 2; People's Health Club Room, 4th Floor, Victoria Arcade, Queen St.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Galicia 2137.

fresh curtains hung, we served doughnuts and fruit in a large dish pan.

“Two years ago we were sorely in need of musicians. Today we have three choir directors of three different Kansas City churches who are glad to sing and play for us and to provide other musicians from among their friends and students. Most of these musicians are professionals, well known in Kansas City, and the musicals they have given for us on Sunday afternoons have been exceptionally fine. Our next of these will be held at 4 P.M. on April 12th (2734 Prospect) and the public is cordially invited.”

LAGUNA BEACH, CALIFORNIA.

The progress of the Study Group here is very gratifying. The message a previous issue of *The Rosicrucian Magazine* carried of the weekly class conducted by the Group has brought a number of seekers after Truth from up and down the coast, all eager for the enlightenment which the Western Wisdom Teachings give. The Group meets every Thursday evening at 8 o'clock at 678 Glennerye St., where a hospitable home atmosphere makes every one welcome.

We are pleased to announce, too, that the Laguna Beach Funeral Home, 976 Coast Blvd., is properly equipped to handle burials according to Rosicrucian Fellowship methods, and has already handled about 20 Rosicrucian burials.

LONG PRESTON, YORKSHIRE, ENGLAND.

To offset the interference with Center work in the warring countries, there is much individual effort in passing on the Teachings to others, small groups of two or three meeting whenever they can to discuss the deeper truths of life.

From Long Preston one of our members, partly incapacitated by infantile paralysis, writes us: “Just a little note, written on my knee before the fire, while waiting for two ladies who are coming to exchange thoughts and views on life in general. In spite of everything we keep cheerful and know we are progressing, slowly but surely. My present vocation seems to be housework, cooking,

knitting, etc., and also trying to impart my knowledge to others. People are changing rapidly. They are beginning to realize in much larger numbers that 'things are not what they seem,' and I do believe many of them are seeking. They are often surprised by what is told them of the Teachings, but I believe it is good to give them a big surprise now and again! The old conditions are surely breaking up, and we hope for the time when the new will be established."

MODERN MIRACLES

(Continued from page 230)

day. It is amazing how quickly names can be taken from the list as healed.

Another good use of the healing power is to direct one's thought toward healing and help whenever one hears an ambulance siren. Instead of idly wondering what has happened, one should send forth the healing force to whom ever it is that needs it at that particular moment. Such thoughts are sure to help the suffering and whether we ever see the results of these meditations should make no difference to us in our obligation to carry on this work of love.

It is needless to point out to the Rosicrucian student the great opportunity that is his to carry on this healing work of the Fellowship. It is in this branch of the work that the keyword of Service can be best expressed. It requires no special education. It needs no wealth of worldly goods. It asks nothing but one's earnest devotion and love to humanity, to be willing once a week, or once a day, if possible, to sit in quiet meditation and pour out loving, healing thoughts. Yet it is just this simple service multiplied by thousands of devoted students that makes possible the miracles of healing that we have been considering. Each student should feel that he is an integral part of this great movement and should not neglect his share of the meditation so that this great healing force will be available for the use of the Elder Brothers in the service of humanity.

Mt. Ecclesia

Sanitarium

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OCEANSIDE, CALIFORNIA, U.S.A.

The modern hydro-therapy department at Mt. Ecclesia Sanitarium is equipped to handle every case where water treatment is indicated. Separate sections for men and women. World travelers from well-known spas have expressed appreciation of our facilities.

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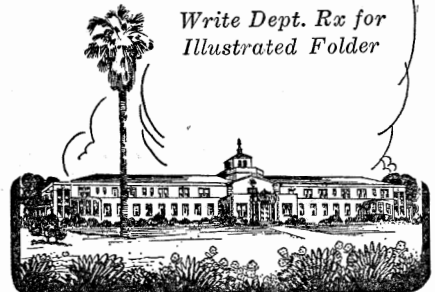
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- Bellingham, Wash.—W. C. Orrill, 1237 State St.
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- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
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Time Aspected Charts, 32 North State St., Room 1410.
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- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
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S. W. 7, Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
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- Des Forges & Co., 427 E. Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
Scientific Book Co., 2539 N. 8th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue N
- Salt Lake City, Utah.—Sheppard Book Co., 408 So. State St.
Wilson's Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 223 N. St. Mary's St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
- Syracuse, East, N. Y.—Florence M. Simon, 101 E. Ellis St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
Brentano's Book Stores, Inc., 1322 E St., N.W.
Oriental Esoteric Library, 1207 Q St., N.W.
Woodward & Lathrop Department Store.
- West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.