



The
ROSICRUCIAN
MAGAZINE

*Rays From
The
Rose Cross*



FEATURES

Fear—In Strife and in Peace
Weep No More—A Story
The Mysterious Apocrypha
The Sun—Keynote of Destiny

MARCH
1945

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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In Memory of a Musician

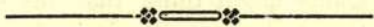
By FRED A. HARDWICKE

From this sad, war-torn, earthly shore
His faithful spirit passeth o'er
To join the circles of the great
Celestials. We, outside the gate,
Feel, with a deepening sense of loss,
That life is poorer than it was!
Musicians, others, knew his worth,
And great is he who made the earth
More wealthy in the beautiful,
For that is indestructible.

Faithful Musician! Silver bright
Be those long rivers of delight
That bear thee to the mystic sea
Of all-enfolding Deity!
Surely the World Unseen must be
Far ampler than the one we see,
And lovelier! And it holds for thee
Store of congenial company!
We may not know how deep thy joy;
What lofty themes thy thoughts employ;
What converse high 'tis thine to hold
With heroes, bards, musicians, old;
How rich and wide the empery
Thy faithful service wins for thee;
But we believe thy soul has found
That peace beyond earth-name or bound
And rests, and evermore shall rest,
In that "Bright City" wholly blest!

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



Fear--in Strife and in Peace

By JOSEPH DARROW



THE world is full of fear today, not only on the battlefields but also in civilian life. If a successful issue is to be reached in these arenas of fear, we have to know something about the nature of the beast and how we can scientifically cope with it. The Rosicrucians give us a great deal of information about man's inner constitution, which is an immense help in solving the problem.

In the earlier stages of evolution—that is, in Lemuria and Atlantis, the latter particularly—fear was an evolutionary instrument which the Directors of humanity deliberately used to coerce man into making some progress. Jehovah and his agents, the Race Spirits, inculcated fear in man in order to induce him to follow out their dictates. Jehovah was the God of War, the Lord of Hosts, and also the God of fear (through law). Now, in the present age since the advent of Christ, humanity is trying to rid itself of the ingrained fear stimulated by Jehovah, and advance into a new era of love, taught by Christ, which will rise above and be free from fear. Thus one age reverses the evolutionary lessons of the preceding age and goes on to something higher.

The writer was much interested in reading a recent magazine article in which the so-called "dog fights" between American and Axis aviators were described, and some of the emotions which the contestants became subject to in the course of their encounters. A fight between rival aviators seems to resolve itself into the effort of each one to "get onto the tail" of the other. That is, each aviator tries to get directly behind the other plane, which is a particularly advantageous position for putting his opponent out of commission. The article in question was written by an aviator who had had personal experience in what he was talking about, and he made the significant remark: "When my opponent got 'on my tail' I knew that unless I had extraordinary luck I was a 'gone goose,' and my brain seemed to turn to dishwater." Other aviators have made the same statement, and "dishwater" seems to be the symbol for their feelings in such an extremity.

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We might inquire: What is the emotional state which gives the sensation of the brain turning to dishwater? The answer is that the

—∞ The Current Outlook ∞—

desire body in such a case is vibrating to an overdose of fear. The occult student at first glance might think that this would be a state of violent agitation in that body; actually it is the exact reverse. The desire or emotional body in such a case is approaching a state of what might be thought of as near paralysis. Let us quote from the Rosicrucian *Web of Destiny* about this:

“Fear is a condition where the desire currents do not sweep in long curved lines in any part of the desire body, but where this vehicle is full of *eddies*. Each thought of fear causes an eddy. The desire body under such conditions becomes almost *motionless*.”

Thus it would appear that the “dishwater” stage of fear is one of absence of motion in the desire body—virtual paralysis. The civilian, although ordinarily not subject to conditions which produce such an acute stage of fear, nevertheless is more or less constantly tempted to indulge in worry, which is one phase of fear, and perhaps allow it to continue day after day and year after year until he has very definitely injured the desire body, thereby cutting down his usefulness in everyday life, together with a definite decrease in his chances for achieving

success. The currents in the desire body then cease to sweep in long curved lines which are the indication of poise and self-control. Again quoting from the *Web of Destiny*:



“The person so affected does not endeavor to take action in any manner because the desire body is full of eddies. He sees calamities where there are none; each thought of worry causes an eddy, and *he does nothing in consequence*. The saturnine emotions of fear and worry are caused by the sufferer’s apprehension of difficulties. Every time one of these thoughts of worry is indulged in it helps to congeal the currents in the desire body and build a *steel blue shell* in which the person who habitually fosters fear and worry may some time find himself shut off from the love, sympathy and help of all the world. Therefore we ought to strive to be cheerful *even under adverse circumstances*.” People who have this steel blue auric shell around them are spoken of as “steel men.”

It is highly advisable not to become a “steel man”; having such an armor around one is a very handicapping proposition. In the first place it predisposes toward lethargy and indolence. The “steel man” always has a good reason why he shouldn’t do anything now, and why he should wait till some other day before taking decisive action. Thus he loses his opportunities for getting ahead, in addition to being in a more or less unhappy state of mind much of the time.

In the present war it is found that almost as many are wounded mentally as physically. In the war twenty-five years ago such cases

∞ The Current Outlook ∞

were said to be "shell shocked." They don't use this term any more. They have found that the disability under which these men are suffering has nothing to do with the explosion of shells. When civilians get into a similar condition they are said to have a "nervous breakdown." But the service doctors don't use this term either. They say the soldier has a case of psychoneurosis. From the occult standpoint he is suffering from a condition that might be called suspended animation of the desire body, in which the "eddie" mentioned above have largely superseded the normal long, smooth, curved type of desire current.

Recovery depends upon getting the desire body back into its normal condition and in eliminating the fear eddies. The army psychiatrists have developed a definite technique which gets about 70 per cent of these "battle fatigue" cases back to normal inside of 48 hours. Of the remaining 30 per cent more than half are eventually entirely cured in the base hospitals, but the time required is longer, taking several months in extreme cases. A publication entitled, "The Family Circle," gives some information on this subject in an article by Lawrence Gould. We quote:



"The treatment is mainly prolonged sleep (induced by medicine, if necessary), warm food, and a chance to talk to someone who understands how the man is feeling. A psychiatrist is assigned to every evacuation hospital as well as to each division. . . . The main question with the average mental casualty is how far he is

drawn back into himself and how hard, therefore, it will be to reach him and draw him back to his former interest in other people and things. . . . There is no inherent reason why the soldier with the war-wounded mind shouldn't get well just as with any other kind of casualty." The chances of recovery are the same in similar cases among the civilian population.

This is a time of more or less intense mental and emotional strain for all the people of the world. War always produces this condition both for the military and the civilian divisions. Out of it, however, there is coming a certain good, namely increased knowledge as to how to master fear and control the desire body. And this ability plays no small part in achieving success in life and in evolution. By bringing out and emphasizing this point we are doing what the Rosicrucians so strenuously insist upon, namely "Looking for the good," which we know will in time *transmute evil into good.*



THE MYSTIC LIGHT




• • •

WEEP NO MORE

By KIMBERLY TRUMAN

The following well told story illustrates rebirth, or reincarnation, which only a small part of the world knows about. It also shows that the life panorama and much of the Evolutionary value of the life are lost where there is commotion at the time of death.

 HE nurse stopped short in the doorway, surprised into inaction by the scene before her. It looked more like a rich painting than the prosaic scene of a young woman sitting at her husband's bedside. The long masculine body on the bed, the lean dark head on the pillow, were still as death. The room was figuratively almost bursting with silence, an expectant silence as if the figure lying there had taken in a great breath and had not yet exhaled it. The soft hair about the girl's face shone as a nimbus of gold in the glow of the bedside lamp, and highlights glimmered on the heavy silken coil at the nape of her neck.

Abruptly the tenseness snapped. The girl burst into wild sobbing and fell to her knees beside her husband, shaking his shoulders, calling his name, demanding that he speak to her.

The nurse hurried to her, but the girl shrank away from her touch. "Mrs. Kosnic, *please*," said the nurse. "You mustn't disturb him. Do lie down and try to get a little sleep, dear. If you've no regard for yourself, you must think of the baby."

Young Mrs. Kosnic sprang to her feet. The eyes that David Kosnic had in moments of poetic tenderness compared with desert lupins for their blue, now held dark and scathing bitterness.

"*The baby!*" she said with deep sarcasm. "What would I do with a baby if David—if he—" Unable to utter the terrifying word she began again, her hands gripping the nurse's wrists tightly. "David and I *planned* for the baby. Why, David's already bought him a toy for his first Christmas! He'd only be two months old at Christmas, but Dave—"

Karen Kosnic whirled about and flung herself, weeping wildly, upon David's still chest, burying her face in his shoulder, clinging frantically to him.

"David," she said through wracking sobs, "if you die I'll kill myself. I won't live without you. *I swear it!*"

The nurse, genuinely alarmed, went quickly from the room to summon the doctor in charge. . . .

A sudden electric vibration in the atmosphere caused the weeping girl to

look up. At the opposite side of the bed, smiling at her as naturally as in life, stood David, her husband. She looked quickly at the quiet form on the bed, tightening her grip on his shoulder. What *was* this—hallucination? Yet there the luminous figure stood, with David's dark eager face, his deep fathomless eyes, his whimsical, finely modeled mouth.

And then, though without the necessity of words, David was speaking to her. "Karen, honey, listen to me. And don't look so frightened. I'm your husband—remember? And very much alive. You're not dreaming or seeing things." His low chuckle reassured her. Then he spoke rapidly and earnestly. "Please don't be skeptical. Don't shut your mind and refuse to believe just because what I'm about to tell you may sound strange. So was the telephone strange until people got used to it."

He glanced down at the recumbent form on the bed with a half smile, then with a gleam of excitement in his eyes continued his rapid talking. "While the old chassis has been comfortably lying in bed these past two days, *I've* been going places and doing things! It's impossible to explain them in ordinary words; you've got to see for yourself. But as far as I can make out in this short time, it's all a matter of consciousness. Your consciousness is raised, and you can see and move about in another plane entirely."

He appeared to cast about for an illustration. "Like this—one child is in the fifth grade, wrestling with fractions. Another has mastered fractions and is now working with algebra, and another has gone on to trigonometry. One isn't necessarily any better than the other, but his consciousness can take in higher knowledge. Funny thing is, your physical body is lying there peacefully, but you have an efficient body just the same—like this." He waved his hand, slapped himself on the knee, and grinned at his wide-eyed young wife.

His face became serious again. "Karen, it's time for me to be leaving—that body—" indicating the still form on the bed, "behind. I've got other work to do. But because you have earned the right to special instruction you are to be given a sort of object lesson. Be very still, darling, and try to understand what you see, and remember it, always."

Another was with them then, a tall radiant Being whose face Karen could not see but whose voice was cool and impersonal. "Look," he said, and pointed to a picture which was appearing before their eyes. She even forgot David, and in astonishment fastened her gaze upon the picture. A shifting, changing scene but detailed with sharp clarity.

Oddly enough, Karen identified herself instantly with the young man in the picture; it was as if she herself, *now*, lived and breathed within his body. And the lovely young girl in the picture she knew to be David!

The dark and impetuous young man whose name Karen somehow knew was Voshka, came from the wild free northlands to the simple village in which lived the young girl who to him was fairer than the angels. They were recklessly and joyously in love, those two, and as Voshka tilted the sweet face up to his he looked deep into eyes blue as the Bothnia waters; and watching, Karen knew what she had said in those far-off forgotten years when the earth was a thousand years or so younger. Voshka made a vow.

"Nissi, little pigeon, you are mine and I am yours. My soul is in torture when those eyes stray for a moment from mine. My heart is dry and parched when it has been too long away from you." Roughly he pressed his lips upon hers. "And these adorable hands, my little gold . . ." Bending, he cradled his cheek in them. "*In these limpid hands lies my destiny.*"

The truth of that statement was

frightfully evident in the shifting pictures now appearing before Karen's eyes:

The night was utterly hushed and still. Pure white moonlight skimmed over vast areas of white snow. The air crackled electrically with bitter cold. Voshka stopped his dogsled before a small cottage which itself looked like a mound of snow. There was stealth in his movements. Out came a bundled figure which he immediately tucked in the sled. Noiselessly then the dogs sped out and away from the village, over the trackless snow.

"You are not happy!" he flung over his shoulder at her. The words fell on the frosted air as if coated with ice.

"No. I am not happy. It is not right, Voshka. Mamma and Papa are old. They have no one but me. Who is there to take care of them?"

"But you are mine, Nissi!" he shouted hotly. "I will not have those village dolts feasting their eyes on your loveliness. Where we are going *no other eyes than mine shall see you*. None!"

"Ah, Voshka," she cried somberly, "no good can come of this, that I know. You are so impetuous, my Voshka. I should be strong for us both. But I am weak. I go with you because—I love you so. But it is not right."

The pictures became indistinct and blurred. Snow swirled, and the two figures battled their way against increasing drifts. The dogs became exhausted and could go no farther; snow gradually piled in mounds over them. Finally the storm ceased, and again the moon shone high in the heavens, touching the earth with ethereal beauty.

There came a faint, long-drawn, eerie wail. Voshka watched something coming like a black cloud upon the horizon—a pack of half-starved wolves from the frozen northlands. Their dark blue shadows circling on the white snow were beautiful and rhythmic, and grew longer as they closed in. For a moment there was an indistinct tangle of dark shapes

struggling desperately in the snow; then the dark blue shadows receded toward the horizon, grew shorter and shorter, and finally disappeared. . . .

"That," said the Being to Karen and David, "was the end of your existence on this earth while in those particular bodies. To the ordinary sight the persons were killed by the wolves, and their bodies devoured. But look closely now and you will see that the spirit or Ego within the physical body is released, and what happens to it in the case of a violent or disturbed death."

Karen watched with wide-eyed interest, so intent on the pictures before her that she scarcely breathed. As if in a movie close-up, she saw what appeared at first to be a white, misty substance which enlarged and assumed the exact appearance of the physical body of Voshka. A hasty glance at the other figure and Karen saw that a similar etheric body remained where Nissi had been. The two etheric bodies then rushed about in a wild and horrified frenzy not beautiful to see.

Infinitely compassionate, the Teacher explained. "They are not yet aware of the transition. But you shall see how great their loss truly was. To illustrate this by contrast, you will be permitted to witness what happens when an individual or Ego passes out of the body at death in the proper manner."

In a brief instant of time they were at the bedside of a young man of about thirty years, whose body was emaciated from suffering. The pallid face was lined with pain, but in the eyes lay serenity. Sitting beside him, and occasionally stroking the hand she held, was his wife.

"It's about over, Vivi," he said. "I guess you know that."

"Yes, Tim, I know." She bent her dark head and kissed the wan hand lying lifelessly in her own.

"I'm sorry I'm not leaving you and

the kids better provided for. But how could I have known—”

“Hush, dear. You couldn’t have known. One doesn’t expect these things. But we’ll get along, I know. That’s part of *my* lesson in this life, and I know that God will give me strength to do what it is my duty to do.” Her young chin lifted courageously, though the lips that uttered the brave words were tremulous.

“You’ve got those candles lighted in your eyes again,” he murmured.

“Oh, *darling*.” She sank to her knees beside him. “You’ve been a wonderful husband. Only your job is finished before mine. You’ve done what God intended you to do on this earth, and are ready for better things next time. You’re being promoted now. I wouldn’t hold you back for anything.”

The eyes smiled and lingered lovingly upon the face beside him. Then the tired lids mercifully closed.

Karen felt her heart swelling with pity for the young wife, but to her astonishment she saw the girl look long and lovingly at the face of her husband, as though memorizing its features, then turn and walk softly from the room.

Remembering the other picture Karen looked back quickly at the body of the man on the bed. The spirit in its etheric body was now hovering over the physical form, intent upon the scene that was passing before its eyes.

“He is viewing his life panorama,” the Teacher explained. “Every act of our lives is imprinted on the ethers we breathe, as on a photographic film. At death this panoramic view unwinds, backwards, so that the spirit reviews his life in reverse order. Note how absorbed this Ego is. Because he is left undisturbed, each incident of his life is being etched on his ‘desire body,’ and the impression will be a deep, clear one. When the panorama is over and he enters purgatory, every detail of his past life is lived over again, and he suffers

all the pain and sorrow he caused others. In that region, however, the suffering is much keener than here, because he has no dense physical body to dull the pain.”

Karen watched with intense interest, the awe and wonder of the moment showing on her face. “How long does this go on?” The thought clamored for expression, but she dared not speak lest she disturb the man.

“It is best to allow the departing spirit absolute quiet for three and a half days.” The Teacher impressed the words on her consciousness. “Some cannot remain awake that long, however.”

Karen was again aware of David at her side, and with sudden prescience knew that soon *he* would be going through a like experience! She remembered that the Teacher had said Egos suffer in purgatory, and at the thought of David’s suffering her heart seemed to constrict with pain.

Again it was as though her thoughts were audible to the Teacher. “In reality,” he informed her, “it is a kind and just provision. Remember, life is an infinitely long, unbroken sequence of existence, a period of consciousness in the physical world and then one in the higher worlds—heaven, and beyond. The Ego has a life-day of experience on earth, errs and blunders, and finally enters purgatory and the heaven worlds, where through suffering the evil is purged from his being, and the good he has done is built into faculties for future use. For instance, a man who has robbed and cheated others will learn his lesson through purgatorial suffering, and in his next life will have a ‘conscience’ in such matters which will compel him to deal in a strictly fair and honest manner with others. Thus eventually the godlike virtues will be built into every character; spiritual powers will develop, and man himself will ultimately become a creator.”

The Teacher turned to Karen. “What

is the difference between the action of this Ego and those other two who were killed by the wolves?"

In memory Karen could still see Nissi and Voshka in their etheric bodies, distracted by the commotion about them. "Why, they didn't have a chance to review their life panorama!" Karen thought quickly. "They didn't seem to realize they had stepped out of their physical bodies, and kept right on dashing about in panic. What happened to them?"

"The same thing that happens to all who are disturbed immediately after death, whether by dissection, embalming, or by the lamentations of hysterical weeping relatives," said the Teacher. "The Ego's attention is claimed by other things, consequently he will have no panoramic basis for his purgatorial and first heaven periods. Thus his life's experience is lost. A grave calamity, indeed."

"That doesn't seem quite fair," Karen objected.

"God's way, or Universal Law, is altogether just and beautiful," came the reply. "In cases where the spirit is distracted by commotion about him or in the case of explosion where the body is blown to bits so that the panoramic view of his life is lost, the Ego is shortly reborn and dies during childhood. He goes then directly to the first heaven where he is taught the lessons lost from his previous life's experience."

The realization of something the Teacher had said made Karen thoughtful. *Weeping, grief-stricken relatives and loved ones can be the cause of a person losing the benefits of an entire lifetime!*

Her mind turned back to something then that had but a moment ago been troubling her—David, lying on the bed in a deathlike coma. And with that mental turning, her attention left Tim and his deep absorption in his life panorama, and she was once more in her own familiar room, seated in the chair

by David's bedside, holding his limp hand.

She glanced up quickly and there stood David, smiling down at her in his old lovable way.

"So you're not to take on, remember," he reminded her whimsically. "I don't want to have to hang around watching you grieve your heart out and miss out on my own lessons, and then have to be reborn and die as a child to make up for it! During these two days I've learned amazing things, Karen."

In his etheric body, which was feature for feature like his physical one, David sat on the edge of the bed and put his hands over Karen's, speaking to her quickly and with all the intensity of his being.

"Honey, about our baby, Davy Junior. I've learned a lot about those things, too. By the way, why did we have to wait till now to find out about all this, when thousands of other people have known about it for years! Radio forced us to realize that music is all around us in the air—we walk in it constantly—and yet we didn't dream we had vehicles we could get around in without lugging the heavy physical body with us!

"But about Davy Junior. Karen, I've learned that Egos *choose* their future parents. 'Course they have guidance and help in doing it, but they select the parents and environment that'll help them learn their next lessons. The point that thrills me is that the Ego we're going to name David Louis Kosnic, Junior, picked *us*, Karen—you and me—out of all the millions of people in this world, to come to!" He glowed with manly pride.

Karen was stricken white with fear. "And I'm going to be left alone to take care of him! Dave, I can't do it. *I don't even want to.*"

"Hold on, now, you can't turn out to be a sissy! Remember the woman we were with just now, honey. She has it to go through with, too. Besides, I'll bet the reason Junior picked you out for a

mother was that he knew you've got what it takes. And in these times God knows it takes plenty. Karen—"His eyes were burning coals of intensity, "I've got to go on and do other things. There's a whole host of people suddenly jolted out of their bodies in this war, for one thing. And people like me, or as I will be in a minute or so now, can do a lot of good. As a matter of fact, I've already helped quite a number of fellows," he proudly added. "But no matter where I go, or what I do—" his voice was infinitely tender and assuring, "I'll be waiting for you. *And I'll know when you come.* Then we can work together as we've always done. In the meantime there'll be our little David, and that'll be *your* job. Find out about these things, dear, and teach 'em to Davy Junior right from the start." His hand touched her chin in the old habit of tilting her face to his. "Promise?"

From the other woman who was just giving up her husband, Karen's thoughts turned for a moment to bereaved ones all over the earth. You could almost see the courage and determination being marshaled in her slight body.

"Yes, Dave. *I promise.*"

At precisely what moment David's hand began to feel chill to her touch Karen did not know. She rose and stood looking down at his dear face, which even now began to assume the austerity of so-called death. And somehow the features blurred and melted into that other form—little flaxen-haired Nissi, she of the eyes blue as the waters of Bothnia, whom she, Karen, had wildly and selfishly loved.

And suddenly Karen was free forever of the illusion of form. David, the undying eternal entity or Ego who had sought her out in this life, would find her and work with her in the next, in some capacity as in the past. The physical form, or the relationship, matters not at all. They would recognize each

other, would love and work together.

She bent and lightly touched her lips to the still forehead. "I will not disturb you, darling," she whispered softly. "Until we meet again, my dear—*adios; go with God.*"

She was aware of the doctor and nurse approaching the room. "I tell you, doctor," the sibilant whisper of the nurse was plainly audible, "I'm worried about her. She's so young—it just doesn't seem fair! I hated to leave her even long enough to telephone to you. Heaven only knows—"

Karen turned at their entrance and stood erect and faintly smiling. "Doctor Nelson," she said briskly, "I want you to tell me the name of the very best book on infant care you know of. *I am going to be the world's best mother!*"

In His Hands

I am a tool in mighty hands;
 Though of myself no strength have
 I,
 Yet, if He strike with me, the lands
 Shall reel, and the great mountains
 cry.

And if He use me as His torch,
 My heat shall drink the eternal
 waves,
 And the hot tongue of flame shall
 scorch
 The hidden depths of ocean caves.

If as a lamp He make me shine,
 My glow shall pale each fire afar,
 Irradiate with light divine
 The space beyond the utmost star.

And if, when He His power has
 shown,
 He lay me by, as is most meet,
 I take the place that is my own
 Within the dust beneath His feet.

The Mysterious Apocrypha

Historical Data and the Occult

By ANN BARKHURST



HE apocryphal books of Hebrew and Christian Scriptures have always come in for a goodly share of enthusiasm on the part of students of the occult because it is supposed that these books were rejected by the orthodox churches on account of their esoteric content. And indeed, that is true of many of them, though not of all. The true esoteric documents have almost completely disappeared; fragments alone remain, drawn largely from that class of writings which we may call Gnostic; from *Gnosis*, meaning wisdom. The documents known as the Apocrypha proper are limited in number, being those which were at one time accepted and used in Christian churches as authentic Scriptures, along with the numerous Books comprising the Old and New Testaments as we have them today. The Douay Version of the Bible still, to this day, includes the Old Testament Apocrypha, but they are not to be found in the King James Version.

The few sketchy Gnostic documents which remain to us are fragments of official texts of Gnostic societies or orders. These contained as much of the Mystery Teachings as could be given publicly, and they were full of mystical allusions to esoteric doctrines known in their fullness only to the elect. The Gnostic books include much that orthodox Christians would call "heathen" doctrines: Greek philosophy, Persian Christology, Chaldean star lore and doctrine of emanations, Egyptian magic, and so on; all interblended with Biblical elements. Many, if not most, of the Christian Gnostic documents naturally come from the communities of *Gentile*

Christians; but many more are of Jewish Christian origin as well.

Gnosticism has been defined as the active Hellenization of Judaism. Certainly Philo Judeus was a Hellenist. So also was Jesus of Nazareth. But it must be remembered that Hellenic culture included Oriental and Egyptian elements dating from earliest times in Greece, but especially from the conquests of Alexander the Great. Philo Judeus declared that all the wisdom of the Greeks could be found in the Hebrew Scriptures—a statement challenged by modern scholars, but which esotericists know is the simple truth. But Philo was referring to certain secret writings to which he, as a Therapeutic, had access, and not to the orthodox canon *alone*, although he was free to mention only the latter. It is well known that the Therapeutae and Essenes were custodians of the Secret Tradition of Israel, and possessed many books not known to the general multitude.

In the Christian era St. Peter and the Church at Rome came to represent the written tradition of what we may today call the Fundamentalist Faith, *Pistis*; hence it became increasingly materialistic, and in three short centuries separated itself, as a hierarchical Church, from the esoteric Fellowship, although Jesus continued to work upon it from within the Veil, succeeding in every century in influencing a few spiritual natures here and there.

It was the Gnostic movement, looking to St. John, which carried on the true esoteric tradition, the Secret Doctrine of Christianity, espousing Knowledge, *Gnosis* or *Sophia*, as against the Faith

(*Pistis*) of the fundamentalist group led by Rome. The Bishop at Rome was not then the Pope and head of the Church officially, but he did occupy the most important post in the ecclesiastical empire, and the rest of the Church looked to him for leadership. But the followers of St. John have never recognized the authority of St. Peter, and St. John is recognized as the Great Apostle of Gnosticism. This left-wing Christianity openly referred its origin to the Serpent Wisdom, and attracted into its fold all the intellectuals of the Christian world. It was Gnosticism, and not the reactionary group centered in Rome, which actually "conquered" paganism by assimilating it into itself. Gnostics accepted the canonical Gospel of John, but they also had an apocryphal Gospel of John of their own. The only remaining fragment of this apocryphal Gospel has come down to us through the Manicheans, who absorbed not only Mithraism but Gnosticism as well, when the Greco-Roman civilization fell. In our own Bible the Gospel of John is symbolized by Scorpio, and St. John is shown in sacred art blessing a little winged serpent which rises up in a wine cup, obviously a glyph of Gnostic attainment.

The Gnostics therefore looked not to Rome and a *static* tradition, but to the Invisible Church, and to the Risen Christ Himself. Thus very man might become his own priest and his own pope without being dependent upon any intermediary, but knowing Christ face to face. The Gnostic churches had numerous sacraments; and discipline was strict in the "white" brotherhoods. But as in our own day there were "black" cults which also called themselves Gnostic—St. Paul condemns them and their teachings as "knowledge (Gnosis) falsely so-called"—and these taught many depraved practices, such as religious prostitution. Such was the sect of the Nicolaitans, mentioned in Revelation as hated of Christ. The central

sacrament of the Gnostic Mysteries was the Mystic Marriage of the neophyte with his Angel who represents him before the Throne of God. This is still in our own time the pivot of the esoteric work: the holy union of the lower with the Higher Self, called "finding the Man (or Woman) within."

We ought at this point pause to ask, What has become of the teachings Christ gave to His disciples between the Resurrection and Ascension? Many Gnostic writers claimed to have at least part of these most esoteric of all esoteric teachings, for they said that they, like St. Paul, had seen and spoken with the Risen Christ face to face; and from these teachings given by the Risen Christ, Christian Gnosticism traces its origin.

This leads us to the question of an interesting class of documents called Pseudepigrapha, which means falsely ascribed, for they are written in the name of some ancient sage or prophet to whose authorship they are attributed. Such documents are prominent in Gnostic literature, but the Bible also contains many of them, as well as the Apocrypha proper. The Book of Daniel for example, was certainly not written by Daniel nor even in his century; and even the Books attributed to Moses are obviously written by men who lived several centuries later than Moses. It is by no means proved, either, that St. Paul wrote all of the Epistles which appear in the New Testament under his name, and it was not, scholars suspect, the same John who wrote both Revelation and the Fourth Gospel.

It is hinted in Gnostic fragments that there was an Antichrist who lived and taught contemporaneously with Christ in Palestine. The Manicheans spoke of an Antichrist as "the devilish Messiah of the Jews," by which they were *not* referring to the Christ, for the Manicheans were Christians. Mani, a Persian by birth—who like Jesus was

crucified through the machinations of a reactionary priesthood—taught a religion similar to Christianity based upon the esoteric doctrine of Zoroaster. His father seems to have been a Gnostic Christian, and Mani himself speaks highly of certain Gnostic teachers while rejecting the Church of Rome in its entirety. As mentioned above, an apocryphal Gospel of John was treasured by the Manicheans, and fragments of it have been recovered from the records of the Inquisition in France.

The tradition of an Antichrist who lived contemporaneously with the Christ is straight from the Hebrew Mysteries, and corresponds to the Persian concept of Ahriman, the Lord of Darkness, coming to do battle with Mithra, the Messenger of Light. They could scarcely join battle unless they appeared contemporaneously in the world!

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The two apocryphal books of supreme importance to Christianity are the Books of Esdras, attributed to Ezra, and the Book of the Secrets of Enoch. These also are pseudonymous documents since they were obviously not written by the hand of the author whose name they bear. Esdras we shall consider later. Enoch, we mention in passing, was a Hellenistic work (hence, Gnostic), written in Egypt, and highly esteemed even in the narrower circles of the early Church, but it was consigned to an oblivion extending from the sixth to the nineteenth century, when it was rediscovered in Russia and Serbia. It dates from the first half of the first century, being perhaps contemporaneous with the Christ, and certainly contemporaneous with His earliest disciples.

We need not look upon the use of pseudonyms as a mark of dishonesty. It simply means that the authors of the pseudonymous books wrote "in the spirit of Enoch" or "in the spirit of Esdras." Similarly, books attributed to Moses refer to a school of Mosaic

thought, or, esoterically, to a Mystery Temple of Initiation. The name Enoch, for example, is variously defined by scholars, but one significant interpretation is "*The Initiated.*" Thus the various great Temple Builders and Prophets represent Mystery Schools on the inner planes of nature, and for long centuries after the death of the body they continued to teach and guide their charges esoterically, appearing to them clothed either in the etheric or the astral body. And when students taught by these esoteric Masters committed their instructions and doctrines to parchment or papyrus, they had every *moral* right in the world to ascribe the work to the Master whose amanuensis they were.

However, it is contrary to modern usage, contrary to modern evolutionary trends, to write pseudonymous documents in this way. The man who does the actual physical and mental labor of writing the book is expected to sign his own name or a nom-de-plume, and that nom-de-plume ought not to be drawn from history unless the writer knows himself to be an incarnation of the person whose name he takes. It was not dishonest, however, for the ancient Hebrew writers to use pseudonyms because it was a well understood custom among the Hebrews, just as we find that among the medieval Arabs a whole school of alchemical writers was known under the collective name of Geber, he being the founder of the school. It is as if all the graduates of Harvard were to write books signing themselves *Harvard!* They would simply be sinking their own identities in the common mission. But nowadays we look with suspicion upon such practices as encouraging fraud. We prefer to know *who* wrote *what*, and *why*.

As we have said, there are pseudepigrapha among the canonical Books and among the apocryphal Books. Besides these, there are many which are not now and never have been included in any orthodox canon. But *all* of the Apoc-

rypha proper were once included in the canon.

* * * * *

Students usually confuse the word *Apocalypse* with *Apocrypha*. But this is not wholly incorrect, as common usage has made the word *apocryphal* cover the whole range of Mystery Books, regardless of differences in the source or nature of the mystery. From referring simply to hidden or esoteric books, the word Apocrypha has come to mean "spurious" books, or books of doubtful authority. Apocalypse, on the other hand, means the revealing of something which has previously been hidden; we naturally think of the Book of Revelation under this term first of all. Daniel is another classic example. An apocryph is a hidden document; an Apocalypse is a revelation of a hitherto secret matter. Some apocryphal books are Apocalypses, some are not.

Among the apocryphal books the Apocalypse of II Esdras is of prime importance to Christianity; also the Book of the Secrets of Enoch. The Secret Doctrine of Israel, guarded by the Essenes, goes back in its literary form to Esdras and the Exile; but the oral or unwritten tradition is still more ancient, going back to Moses, yes, and before Moses, even before Abraham; back to Enoch, the Initiated, who was the eldest Son of Cain, and who has been tentatively identified with one of the most ancient Babylonian kings—a "dateless antiquity" indeed. Remember that Abraham came from Ur of the Chaldees, by admission of the Bible itself.

The Essenes, chief repository of the Secret Doctrine of Israel, gradually disappeared as Christianity arose, because they were absorbed into the new Order. Meanwhile they had guarded their Doctrine upward of a thousand years, but not under the name of Essenes—that was only the last known name of the Order. But under one name or another they had been the custodians

of the Mysteries from Moses until Christ and inheritors of the still more ancient tradition of Enoch. Apocalyptic literature is largely an expression of these Mysteries. As a literary form the Apocalypse covers an extended period of time: from the Exile to the Middle Ages in Europe; but more especially those centuries which included the rise of Christianity, from 200 B.C. to about 350 A.D. During the two centuries immediately preceding the birth of Jesus of Nazareth, Hebrew Initiates were actively preparing for the coming of the Messiah, and Messianic prophecies flooded the Jewish world. Historic evidence is lacking on the Persian and Chaldean side, but we may be sure that there too the Magi were nightly examining the heavens for the sign which should show that the Lord of Light was come.

* * * * *

We repeat that so far as the written record goes, the Secret Tradition of Israel dates from Ezra (Esdras), the founder of the Great Synagogue—this being a spiritual, not a merely material assemblage. This is not to say that no material assembly was called; on the contrary the Bible record is perfectly clear on that point. But the assembly of disciples in the flesh was the merest shadow of the true esoteric Assembly on the inner planes of nature, which was a School of Initiation.

One hundred years after his death, so it is written, Ezra arose from the dead (was reborn), and through a supernaturally illumined memory dictated all the Scriptures lost or destroyed, which were to be kept secret and sacred and shown only to the wise (such as the Essenes). We see from this that there were two Ezras in Bible history who lived according to the body a century apart, but who were in fact the same Ego. II Esdras, often called the Apocalypse of Esdras (not to be confused with a later Greek document of the same name), dates from the closing

decade of the first century; being thus contemporary with the Gospel of John. It is a compilation of beautiful mystic visions together with their interpretations, which came to Esdras in the field of Ardath at Babylon.

The Apocalypse of Esdras as a whole could not possibly be the work of the historic Esdras, dating as it does from the Christian era; but it includes teachings and texts which are far older, and which do in fact bear the stamp of the original Esdras.

We must understand that all of Esdra's visions were experiences in the spiritual world while the prophet was apart from the body. Here we find the source of Marie Corelli's book title *Ardath*. Esdras' teacher and Initiator was the Archangel Uriel. He keeps the records of time, and therefore can reveal both past and present in the Memory of Nature: "From the beginning, look, what thou desirest to see it shall be shown thee."

Uriel the Archangel commands Esdras: "Go into the field of flowers where no house is builded, and eat only of the flowers of the field (taste no flesh, drink no wine, but eat flowers only); and pray unto the Highest continually; then will I come and talk with thee." Esdras comments, "So I went my way unto the field which is called Ardath, like as he commanded me; and there I sat among the flowers, and did eat of the herbs of the field, and the meat of the same satisfied me."

Here in the field of Ardath were written the Secret Books during a symbolic "forty days." "I shall light a candle of understanding in thy heart," says the Archangel, "which shall not be put out till the things be performed which thou shalt begin to write. And when thou hast done, some things shalt thou publish, and some things shalt thou shew secretly to the wise; tomorrow this hour shalt thou begin to write."

Then Esdras, in the Field of Ardath, for forty days dictated day and night

to five scribes, producing in all two hundred and forty books; of these the last seventy were kept secret and shown only to the Elect: "For in them is the *spring* of understanding, the *fountain* of wisdom, and the *stream* of knowledge."

Thus in the Field of Ardath at Babylon was written down the Secret Tradition of Israel, which flowered openly in the Christ ministry.

* * * * *

And Esdras was translated from mortality to immortality there among the flowers, for it is written: "A voice called me, saying, Esdras, open thy mouth and drink that I give thee to drink. Then opened I my mouth, and behold he reached me a full cup, which was full as it were with water, but the color of it was like fire."

So Esdras drank of the Elixir of Life, the world's Panacea, and "when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

Paradise

BY H. D. SMITH

All lovely colors, forms and fantasies
That charm the eye or inwardly adorn
The chambers of the mind; all melodies
Of murmuring brooks and birds that
greet the morn;

All tender green of plants and growing
trees,

As fresh today as when the world was
born;

Like glimpses of lost paradise are
these;

Leaves from the magic book of mem-
ory torn.

But when the fascinating pageantry
Of ever changing life is lost to view,
And through the windows of eternity
We dare to gaze, then in perspective
true,

Beauties too long invisible we see,
And all the flowers of Eden bloom
anew.

The Mystical Interpretation of Color

By DR. ENID SEVERY SMITH



O color lovers the whole universe is a glorious iridescent globe, a living tapestry of hues, a jewel of a thousand lights. From them the History of Life is a colored picture book—the hues of rocks and stones, of shells, of the plumage of birds, the butterfly's wings, the furs of animals, and the complexions of men, revealing life and the sphere to which they belong.

All Nature's colors and moods typify the character qualities of man, who began life on this planet under the influence of the lowest color in the spectrum—red, and is slowly climbing the heights toward the white light, the destiny of all. Tennyson writes of the "white flower of the stainless life," and Shelley shows how "life is like a dome of many-colored glass that stains the white radiance of Eternity."

To the student of color from its more mystical side, white is indeed deeply revered, since it symbolizes the union of Life, Love, Wisdom, Energy, Peace, Power, and Purity. Before the soul can arrive at the white crystalline purity of the white ray it must have passed through all the other colors of the spectrum and become master of them all. The deep red of physical passion must be transmuted to the rose of devotion and sympathy; the blue must not be the steely blue of merciless justice, but the blue of truth and tenderness. The yellow ray must not be the knowledge "earthy of the mind," but "wisdom heavenly of the soul." Green, which in its lowest aspect is unheeding joy in nature and individualized, unrestrained by thought for others, envying and desiring great possessions, must function in its highest aspect of joyous hopefulness, abundant living, healing helpfulness with the desire to measure

life not by the amount received but the amount given freely for the benefit of brother man. Likewise purple, which may mean a life of pride and soulless pomp, must be refined into the amethyst, meaning power consecrated to the highest altruism.

Those in whom the love of color is most developed are the more emotional and imaginative of earth's children—poets, mystics, those of sensitive temperaments easily affected by environment and the thought atmosphere of those they contact. They bear with them the magic wand of the inner life which can transmute earth's gray to gold. Because, though, of its emotional appeal the love of color in its more elementary, cruder phases is characteristic of most uncivilized peoples; like children they appreciate the bright solid colors, whereas more sensitive and highly organized people show preference for the more subtle and richer color notes. The most intellectual and philosophical affect a delicate brilliance such as is seen in Chinese porcelains and embroideries, for in China poet and philosopher have ever been ranked above warrior and statesman. That we in the West are becoming more cosmic and universal in our color sense is indicated by our adoption of Oriental colors and designs.

Those interested in the occult side of color know that certain shades awaken the dormant centers of being where lie psychic and spiritual powers as yet asleep in the Western nations, or at best only semi-active. Color meditation is used by students in the deeper mysteries. Silent contemplation of some color symbolizing a quality they desire to develop, or a certain frame of mind they wish to induce, helps to bring these into

manifestation. For example, a room dedicated to silent worship, with soft amethystine-colored walls and with perhaps one picture or statue in a niche with flowers before it where any member of the household may go for silent meditation on the higher things of life, will bring a very beautiful influence into the home. Something of the transcendent spirit of silence in which all power is born will bring rest and tranquillity to troubled souls.

At the beginning of the ascending color scale stands red with its 395,000 vibrations a second against the 790,000,000 vibrations a second of violet, the highest color of the spectrum.

Color is to light what pitch is to sound, and light of a definite wave length is the factor in producing a definite color. Following the analogy, tight, thick strings produce deep, bass sounds, and thick laminae produce red colors. Violet, standing at the other end of the color scale, is the highest treble vibration of light, and is like thin, tight chords that produce shrill, sharp sounds.

Red arouses to life, passion, movement, fire, and is manifest in the anguish and strife of being; in the alternation of the revolving wheel of life it may become heavenly rapture or torment. The Banner of Life is red, the basic color of creation, the hue of energy, vitality and martial power, representative of the sacred stream flowing through our veins, that blood-tie that links all earth's children in one common brotherhood. The word "Adam," earth's first man, comes from the Hebrew "Adamah," signifying the red color of the earth. Earth that is most prolific is of this sanguineous hue, and the hotter the continent the redder the earth—in Africa it is almost burning red.

The glare of the volcano summit, the furious vermilion of lava, the raging of forest fires, the overflow of cities kindling in the track of war, the smouldering of ruins, the blazing of funeral pyres—the very color itself makes ap-

peal to special kinds of inherited feelings, simply because of its relation to awful spectacles.

In the subconscious levels of our being, truths about color potencies are intuitively known, and the conscious reason side of our natures often accepts these institutions without knowing why. The vibrant color red played upon the primitive instinct of man. To "see red" means literally to be intoxicated with red in which condition normal poise and sanity are submerged beneath overmastering emotion, with furies unleashed to work havoc and woe. Red is the color of revolt, of revolution, of "the people's flag."

Anaemic civilizations which are over-pampered goad themselves to death with unnatural stimulants because the scarlet stream, source of energy and vital power, is diseased and weak. Then in a wild attempt to stir their feebleness to new life they seek grosser sensations and stimulants.

Red is essentially a Martian color, typifying force, courage, ardor, constructive and destructive energy, life, death, a color that stirs the elementary impulses of man's being. Not until the red stream is purified and recharged with pure life forces can modern man be happy and at peace. He will have to learn to reverence the red flame, which like fire may warm and cheer and vivify, but which also like fire may burn and destroy. From time to time great souls have rendered up as sacrifice the glorious red-blood stream given to all men. This oblation on the altar of humanity will not be in vain, but will help lead the children of earth back to the eternal verities.

The emotions called into being by the sight of blue are entirely different from those incited by red. Of all the colors of the spectrum blue is the happiest, giving exquisite pleasure and joyous serenity, calming the spirit and cradling and lullabying the soul. Many brides wear something blue for good luck, and the Arabs put blue bead necklaces on

their children for the same purpose. But in Turkey, blue is the color of mourning, worn as an emblem of the happiness and peace which the dead enjoy—a much more comforting color and of a more beautiful significance than the negative black of Western nations.

Blue is associated primarily with space, the hue of immensity. It arouses cosmic emotion, suggests the abode of the gods: those that smile and bless, not those that frown and thunder. With blue as with red there is the stir of ancestral memory, associated with the warmth and joy of days of long ago when man lived beneath the sky-blue tent, not shut up in four walls and crowded cities; when the golden sun-drenched hours went by without corroding care, and at length the azure was absorbed in deep tranquil night-blue. Far above was always the smiling sky ocean, azure on happy summer days, deep indigo or sapphire at night—misty, mysterious.

Blue also is the color of constancy, of devotion and divinity. In Christian art blue is Our Lady's color. In the Madonna pictures the old masters used a very beautiful and exalted shade of blue that had a richness and completeness about it very satisfying to the soul as well as the eye—as if the reverence of the painter had given a strange and lovely quality to the color itself.

The poets respond especially to blue. Thrilling to the idea of the transcendent and cosmic, they see in blue the color mystical, of illimitable peace, of paradise, of Eden, of the forever beautiful and young. Shelley is one of those most responsive to its stimulus, his poems being as opalescent and transcendently love'y as rainbows. Keats also revels in color, but in color more opaque, more gemlike than that of Shelley, whose palette is of woven mists and moonbeams, iridescent dewdrops, clouds, gleam of starshine. Just before his death Shelley wrote, "No sooner had we arrived in Italy than the loveliness

of the earth and the serenity of the sky made the greatest difference in my sensations. I depend upon this for life." His *Ode to Heaven* speaks of "palace roof of cloudless nights, paradise of golden lights!"

In the mass consciousness blue evokes a common emotion of pleasurable feeling, but in the more sensitive or spiritual among earth's children blue calls to the deepest centers of imagination and poesy, and invokes a spirit of adoration for the supersensuous and the heavenly. Everything in nature lifts its eyes to the over-reaching roof of blue, from tiniest flower to man himself.

Pure yellow is the most joyous and enlivening of the primary colors, enriching the green mantle of spring and lingering in field, hillside, and garden during the greater part of the year. Experiments prove that yellow is the most stimulating to mind and nerves of all the colors, and is regarded as a mental color.

Gold, the king of metals, is yellow in hue, and was compared to the sun by the alchemists of old. No wonder the Greeks worshiped the sun as "glorious Apollo" in recognition of its sustaining, fertilizing and quickening power, and made him the great god patron of arts, music, and medicine. Gold and purple are dedicated to the glory of kings; gold also symbolizes perfection. We speak of "a heart of gold," of a singer with a "golden voice." Poets have sung of the golden age of the past when man lived in joy and harmony in close communion with the gods. Unfortunately in later days the golden age has become the "age of gold," with worship which is largely of the golden calf. Though the alchemists of long ago may have been able, as are present scientists, to make gold from the baser metals by changing the number of electrons in an atom, yet the true gold-making is the separation of the dross from the spiritual, and the liberating of the pure gold of the spirit from an admixture of the physical and earthy.

Clairvoyants say that yellow in the aura of a person indicates intellectual ability, but when it is too prominent it designates intellectual pride and arrogance, and not the pure gold of wisdom.

Throughout the greater part of the year the green vibration speaks in a thousand tones, and "increase and multiply" is demonstrated in exquisite hues among growing things. Green that sings of hope, or renewal, of peace and healing, symbolizes resurrection and life. To all earth's children the green out-of-doors is pleasurable, soothing some and exhilarating others. In spring emerald life is singing in myriads of tones, each bringing a different sensation to the stroller amid green ecstasy. The beech grove sings in contralto, the chestnut in alto, while the sombre black-green yews strike the bass note in the green symphony.

The joyous green note is sounded often in early literature, as through the poetry of Robert Herrick who writes, "I sing of brooks, of blossoms, birds, and bowers." In modern times poets sing more wistfully of green solitudes. Wordsworth and Longfellow both write of green things with peculiar love and understanding.

Along with poets it is natural to mention fairies, whom such mystics as Mr. Yeats have seen, the wee folk in green, they of many names—the shee, the leprechaun, "the lordly ones who sit in the high hills," and the more familiar fairy clans which haunt the green woods and dance o' nights to the light of the moon. Fittingly, they are most often clad in green, since green is their natural element, green their cradle, and green their world. Long may these joyous little people dance and carry on their assigned tasks, though seen by few. Who but the crassest, the most materialistic person, in view of the overwhelming evidence as to the existence of "the little people," would need photographs to convince him that they exist, even as trees, herbs and meadows exist? The poets and the mystics are

assured of the existence of fairies.

Man's first environment, we are told, was a garden where God gave herbs and fruit for food. To many God still walks in gardens when the evening comes and the fragrance of tree and shrub, flower and sweet-smelling herbs, rises like nature's incense from the ground. Green, the kindly, loving, healing color means life more abundant, supply, growth, satisfaction.

Purple, the color dedicated to emperors and kings from very early times, symbolizes dignity, pomp, and high circumstance. We have the phrase, "born to the purple." Though purple is a color little used by ordinary people in dress or furnishings at the present time, it was used commonly in ancient days. Allusions to purple raiment and adornment are frequent in the Bible, not only as a royal color. Babylonians and other pagan peoples arrayed the images of their gods in purple. The Queen of Tyre one day was walking by the seashore when her dog came to her with his mouth stained with purple. She discovered the purple was from a certain species of shellfish. She liked the color and commanded dye to be made from it; this was the origin of Tyrian purple.

The ancient Romans used reddish purple to symbolize pomp and power, the toga of the emperor being purple. Garments of freeborn children as well as civic dignitaries and priests were decorated with this color. In the ancient School of the Mysteries purple played a great part in robe and vestment. Its powerful vibration was revered and used as a help in the unfoldment of man's higher nature. This of course was not the red-purple of the Romans, but a violet purple which includes the vibration of the blue of aspiration and tenderness, and the rose color of unselfish love. This strikes the highest note in the spectrum, not the deep red note of force or the arrogance and pride of a relentless martial spirit.

In art purple is more a color of the future than the past, since it has too high a spiritual potency to be fully appreciated. It was not largely used by the old masters except in some religious subjects.

Purple gives a feeling of space, the mystery of vast, herculean, unfamiliar forces, of unknown eternities. Purple

indicates in the evolving soul a meditative and deeply devotional spirit. To the reverent student of color who strives to read the hidden meaning of each shade, purple is almost the completest and most wonderful of all colors. It leads up to the white ray, which with its cosmic qualities enshrines in its light all other colors.

Secrets of the Rose Cross

By ALBERT E. GEBERT



ISTORY and wisdom of the ages have been brought down to us largely in parable, allegory, and symbol, being veiled more or less in mystery. It is fitting that this should be so, for truth must be preserved, yet withheld from those not ready for it lest its pearls be cast before swine.

It has been said that the letter killeth, but the spirit giveth life. And after all it is the *Spirit* of truth that must be preserved, which can well be done through parable, allegory, and symbol; for languages change with the ages, both in construction and meaning, while symbols or their meanings do not change. They are the same yesterday, today, and forever.

From time immemorial clans, tribes, and nations have used emblems or flags as rallying standards and to convey a certain meaning or principle. Many of these standards are recorded in historical writings. In our schools the children are taught to respect and honor the flag of the United States, yet they are rarely told of the inner meanings upon which its composition is based. True, many of its outer meanings are taught, giving a head knowledge with a corresponding appreciation; but a knowledge of the inner meanings would engender a heartfelt love for its prin-

ciples and the things they represent.

In the field of religion and philosophy emblems are very much in evidence, for they represent truths and principles which are eternal. The Cross of the Christian Church is such an emblem. It tells a wondrous story, yet to many professing Christians it represents only a *material article* upon which a good and holy man was crucified. Naturally, there are varying degrees of belief and understanding on this subject among Christian followers, yet it is only the outer understanding that is generally evident.

The Rose Cross Emblem is a most wonderful and transcendent one, for it not only embodies the Cross of Christ with all that it means, but gives a background of esoteric understanding which is as a beacon light to the soul in its journey on the path to perfection. To the eye it is a thing of beauty, with its composite design and contrasting colors; yet its component parts can be blended into a Unity, and the beauty of its design and colors is transcended by its inner meaning.

It is stated in the *Cosmo-Conception*: "The Rosicrucian Emblem contains the key to man's past evolution, his present constitution, and his future development, together with the method of attainment." Volumes could be writ-

ten, yet this brief statement embodies the essence of the Rose Cross Symbol, as we can prove to our satisfaction by analyzing its component parts. A division made for the purpose of analysis reveals the following main elements:

The Cross.

The Seven Red Roses.

The Golden Star.

A White Rose.

A Blue Field as a Background.

A careful analysis of these five major factors, inanimate as they may seem, will show them clothed with qualities and activities which prove them to be the alpha and omega of evolution, past, present, and future.

In considering the first of these factors, the *CROSS*, it is found that the zodiac forms a sound basis for interpretation of the Rose Cross Emblem; for each Prodigal Son (Periodical Sun) makes his journey around the zodiac, traveling through the physical plane or lower six houses during each period of earth life, and through the upper spiritual planes or upper six houses between each death and rebirth. The Emblem refers to destiny, and man's destiny is written in the heavens.

In the zodiac there are four very important points, which are referred to as the first degree of the cardinal signs. They are further designated as the points of the equinoxes and solstices. If we draw a line from the point of the winter solstice, which is the first degree of the zodiacal sign of Capricorn, to the summer solstice or first degree of the sign Cancer; then a similar line from the vernal equinox or first degree of Aries, to the fall equinox or first degree of Libra, we have the symbol of the Cross, which is a most prominent factor in the Rose Cross Emblem. This Cross, standing out so prominently, is a mute invitation to orthodox Christian believers to draw nigh and learn more, not only about the Cross in which they so devoutly believe, but also about what

has led up to it, and what lies beyond it. The Rosicrucian teachings do not attempt to destroy any religious Truth. They seek only to give further interpretation and throw more light on the path of the aspirant.

In the days of Lemuria and early Atlantis the Rosicrucian Emblem could not have been represented as it is today, because it could only be fashioned along lines that would be consistent with the stage of evolution of those days.

The *Cosmo-Conception* states that in the early third of Atlantis the threefold spirit hovered above its vehicles and was unable to enter; then the Cross stood alone without the Rose, symbolizing this condition. The *Cosmo* states further that there was even a time when the upper limb of the Cross was lacking, and man's constitution was represented by the Tau (T), this being in the Lemurian Epoch when man had only the dense, vital, and desire bodies, but lacked the mind.

At a still earlier time—the Hyperborean Epoch—he was minus the desire body and possessed only the dense and vital bodies. At that time his constitution could not be represented by either a Cross or “T,” but was symbolized by a straight shaft or pillar “I.”

Today the Emblem can be relied upon to be all-inclusive of past, present, and future, because our life wave has reached the nadir of its involution, and is on its way upward in evolution. Present-day man has four vehicles, symbolized by the present four-limbed Cross, these vehicles being the dense, vital, desire, and mental bodies.

Involution is “the descent of the Universal Spirit into matter of ever increasing density”; also, “the period of time devoted to the attainment of self-consciousness, and to the building of the vehicles through which the spirit in man manifests.” In evolution the experience gained through these vehicles is transmuted into spiritual essence.

The little trefoil ends of the limbs of

the Cross, twelve in number, represent the twelve signs of the zodiac. The four ends of the Cross indicate the four elements, fire, earth, air and water, which correspond to the qualities of the four cardinal signs. They also have a certain correspondence with the four kingdoms with which our evolution deals, namely the mineral, plant, animal, and human.

It is from the earth that our Cross is born. The mineral kingdom, densest of the four worlds, must be lifted up to higher planes by a breaking up of its crystallization, thus liberating its potential forces. The consciousness of the mineral kingdom is trancelike, and that of the plant kingdom which feeds upon it is likened unto dreamless sleep. The great Earth Spirit Christ bears the Cross of earth, and feels the breaking up of its crystallization, particularly when plants are pulled up by the roots. Man, the highest development of our earthly creation, having a waking state of consciousness, bears his individual Cross, working more or less consciously for the redemption of himself and the world at large.

When the foundation of the Cross began, the lower limb or straight "I" pillar indicated the plant kingdom, the roots of which were imbedded in the earth, the plants being in a perpendicular position. The animal kingdom, which developed a horizontal spine, was symbolized by the horizontal bar. Then with the advent of man, with his mind and individual Ego, the upper limb was added to complete the emblem of the Cross.

The relation of plant, animal, and man to the life currents in the earth's atmosphere are symbolically represented by the Cross. The mineral kingdom is not represented because it possesses no individual vital body, hence cannot be the vehicle for currents belonging to the higher realms. But it has a contact with the higher kingdoms

through the plant, whose roots are imbedded in it.

The lower limb of the Cross, as stated before, indicates the plant with its root in the chemical mineral soil. The Group Spirits of the plants are at the center of the earth, and from them flow streams or currents to the periphery of the earth, passing outward by way of the root of the plant, and on through the entire length of plant or tree.

The mind of man is represented by the upper limb, and is the opposite of the plant. The latter takes its food from the root, while man takes his through the head. Man is directed by an indwelling Ego, and functions in an upright body.

The animal, symbolized by the center horizontal limb, lies between plant and man. This limb also symbolizes the horizontal position of its spine through which play the currents of the animal Group Spirits that encircle the earth.

The four-limbed Cross is a contraction of the square. The limbs, if separated, can be arranged to form a square, and we are reminded of the city four-square mentioned in the Book of Revelation, with its twelve gates, one for each sign of the zodiac; each set with its particular precious stone, forming a basis for the various birthstones in our present day.

The fourth letter of the Hebrew alphabet is called dalet, meaning a door to swing open and shut. It also means a completed action, a Divine overshadowing, an end of life, and corresponds to the fourth house of a horoscopic chart. Thus when we have entered the door leading to the Cross and have shut it, we must not falter or turn back; for, "no man having put his hand to the plough, and looking back, is fit for the kingdom of God." It is significant that the fourth zodiacal sign has for its symbol a Crab, which at times crawls backwards—analogueous to backsliding, which the aspirant should guard against.

Around the outside of the white Cross is a dark border, which symbolizes the materiality with which man's life is surrounded. But man in the darkness of the outer world of matter can still see the Light of the Cross, the Spirit within.

Man starts his journey upward by way of the Cross, which brings us to a consideration of the next factor of the Rose Cross Emblem—the SEVEN RED ROSES. The *Cosmo-Conception* states that the seven roses on the Cross are emblematical of seven of the twelve great Creative Hierarchies which have assisted the evolving human spirit through its previous conditions as mineral, plant, and animal, when it was devoid of self-consciousness and unable to care for itself. The remaining five Hierarchies have withdrawn to liberation, but the seven mentioned remain with us to help in our progress, and are signified by the Seven Red Roses.

The number *seven* has various applications among which are, the Seven Spirits before the Throne; the seven planets ruled by these Spirits; the seven worlds; the seven principles of man; the seven colors of the spectrum; the seven-branched candlestick.

The Seven Red Roses correspond to the blood only through which can the Ego function in the body. The seven

centers in the desire body must be purified by right living so that the roses, symbolizing the purified blood, may finally bloom upon our Cross. As we look to the Ego for guidance, we must have its vehicle, the blood, as pure as possible, since polluted blood retards the Ego in its work.

When we do not live right, we are punished by our sins through disease in the various parts of our body. Any particular type of sin involves the organ which has the greatest reaction to that sin. These reactions are well known to the metaphysical healer who has studied the correspondences between sin and disease, and it is now possible to diagnose disease by knowing one's faults. Although not generally accepted as yet, it is a fact that from the positions and aspects of the planets in a horoscopic chart both the faults and diseases caused by them can be ascertained, and then the necessary remedy. This truth has enabled the Rosicrucians to render valuable service to many.

If we live unrighteous lives and draw upon ourselves the penalties of sin, the Roses on our Cross will surely wither and fail to mature, thus retarding the evolution of the soul.

MAY THE ROSES BLOOM UPON YOUR
CROSS

(Concluded next month)

Bitter Bread

By MURIEL THURSTON

Golden kernels, round and sweet,
Clustered in the ripened wheat,
Having spent their sunny hour,
Dream in drifts of cool white flour.
Bakers then in busy droves
Plump it into jolly loaves,
Tucking pride in each creation
—Bread to feed a teeming nation.

However, contemplating wheat,
Bitter is this bread I eat!
Rather than the poetry
Of wheat fields in the sun, I see
The farmer boy on crops intent
Given hate for implement,
And War cultured in his breast.
God have mercy on us, lest
(Harvesting the newly-dead)
We perish on this bitter bread!

MAX HEINDEL'S MESSAGE

Taken from His Writings



Success vs. Generosity



AS a matter of actual fact, "The earth is the Lord's, and the fullness thereof." We may think we "own" a ship, but in one minute a tidal wave can swallow it, return it to God's storehouse, and leave us destitute.

We may dig a hole in the ground and extract gold or other minerals under the delusion that we "own" a mine; but suddenly salamanders light the hidden fires, an explosion takes place, and our wealth has vanished. God has taken His own.

We may melt the iron ore in the mountains, making pillars and girders for a towering structure; we may mix cement for its walls, and place our names over its portals to signify our proud ownership; but an earthquake can undo in minutes the work of months, and when it does, the twisted pillars are taken to the scrap heap to disintegrate, for God has taken His own.

As a matter of fact, *we do not and cannot own any material thing.* "The earth is the Lord's, and the fullness thereof." Whatever we appropriate and accumulate is at the best a loan. God is not always consulted regarding His willingness to lend either, and the debt may be called in at any moment.

Thus the man whose only aim is accumulation is a fool. Many whose whole heart and soul are set upon the acquisition of wealth realize this uncon-

sciously, and they therefore try to further deceive themselves with the idea that the possession of wealth is not their ultimate aim, but only a means to an end. This imagined object is always altruistic in a certain measure because it makes them feel good and righteous. It is pleasant for a boy to dream of wealth wherewith to bring comfort to his aged parents; it flatters his vanity to think of himself as their benefactor, and he enjoys in anticipation their expressions of praise and gratitude. He may withdraw his *present* support, and justify his neglect on the plea that he wants to be unhampered while "making his pile." Then he will make up for it.

But he that is not faithful, or helpful, when he has little does not become generous when he has amassed much, any more than the leopard changes its spots; therefore, at the door of death if not before, God demands *all* that such a one borrowed, and interest too in sorrow and suffering when the pictures in purgatory make him feel his hardness of heart.

It is literally true that "he that gives to the poor lends to the Lord," that he lays up "treasure in heaven," for in the post-mortem existence the benevolence which prompted his kind acts and the gratitude of those who were helped by him react upon him and give him added soul power.

It is bad business to be stingy, but
(Continued on page 137)

WESTERN WISDOM BIBLE STUDY

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"He Knoweth the Way"



But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.—Job 23:10.

From a young soldier unhappy in his placement comes this plea: "Please help guide me in my own right—that I will receive divine justice in my placement." This cry for justice regarding our individual assignments in the affairs of life is so common, not only among service men but in the whole human family, that the Western Wisdom Teachings offer a timely solace.

One of the few absolutely sure things in this life is that each of us receives divine justice in our placement in the chain of human experiences. It might often appear that mistakes are made, but when circumstances or individuals *force* us into situations which we are powerless to avoid, it never occurs by mistake or chance. It is divinely directed that we meet and cope with those particular difficulties at that stage of our evolution, and the persons whom we blame for our "misfortune" are merely used as instruments by wise, far-seeing Providence for our ultimate good.

Everyone believes the adage, "Experience is the best teacher," but it can only prove a good teacher when we are wise enough to *learn the lesson* which the experience contains. It is sometimes necessary to afflict some of us with the same tribulation over and over again because we do not study the situation as an educational opportunity. If, instead of complaining and rebelling against such purposeful opportunities, we cheerfully and intelligently proceed to do our best to cope with them, we

make a remarkable discovery, namely, that a subtle change is taking place within us. We become conscious of a degree of inner power that we did not possess previously, and we recognize the fact that not in spite of but through that experience we added something vital to our individuality, something which fortifies the whole man when new difficulties arise. Thus we have extracted the lesson from that experience, transmuted it into spiritual power, and will in due time be removed from that placement.

This is vastly different from weakly and fearfully resigning ourselves to misfortune. That is a negative attitude, by which we gain nothing. In fact, it weakens our morale and increases our apprehension toward life in general, resulting in nervous breakdowns and various fears. We must meet every trial in a positive way, in the spirit of the confident soldier who plunges with zest into the fray, happy for the opportunity to win it.

As we struggle and grow through each victory, we begin to rejoice in the purposeful battles of life, realizing that no man, government, or circumstance can place a single soul in any situation unless divine Law, which knows when even a sparrow falls to earth, decrees it for his development and everlasting good. Every soul is precious in God's love, and though we may often feel that no one knows or cares where we are or what is happening to us, the truth is that we are never alone in our struggles; loving though invisible Friends, ministers of God, are ever about us to strengthen and bless, whose greatest joy is in our joy when, the refining done, we "come forth as gold" in the power and glory of the victorious Spirit.

A ROSICRUCIAN CATECHISM

• • •

Remembering Past Lives

Q. Are past lives ever remembered?

A. Although most people do not remember their past lives, there are some who do, and all may do so if they will live the life necessary to attain the knowledge.

Q. What requirements would such attainments involve?

A. This requires great strength of character, because such attainment will carry with it a knowledge of impending fate that may be hanging black and sinister over one, which may manifest in dire disaster.

Q. Of what benefit is lack of foreknowledge in the case of ordinary people?

A. Nature has graciously hidden the past and future from us that we may not be robbed of peace of mind by suffering in anticipation of the pain in store for us.

Q. How does development aid us in coping with life's difficulties?

A. As we attain greater development we shall learn to welcome all things with equanimity, seeing in all troubles the result of past evil, and feeling thankful that the obligations incurred thereby are being annulled, knowing that so much less stands between us and the day of liberation from the wheel of birth and death.

Q. Why do some persons remember their past life?

A. When a person dies in childhood in one life, he or she not infrequently remembers that life in his next embodiment.

Q. Why should the age of the deceased cause this difference?

A. Because children under fourteen years of age do not journey around the entire life cycle, which necessitates the building of a complete set of new vehicles between death in one body and rebirth into the next one on earth.

Q. What constitutes this "entire life cycle?"

A. When a person over fourteen years discards his physical body he finds himself functioning in the desire world in his desire body. In due time he also drops that vehicle in its respective world and enters the second heaven where he functions in his mental body until he also discards that in time and enters into the home of the spirit, the third heaven, where he remains until he is ready to take his next dip into matter.

Q. How does this procedure relate to the memory of past lives?

A. Because the man has discarded each of his vehicles including his mind he is required to build a new mind when he comes to rebirth which of course relates to his new life only.

Q. Is this not also true of those who die as children?

A. No, children simply pass into the upper regions of the Desire World and so retain their desire body and mind. There they await the time for a new embodiment, which usually takes place from one to twenty years after death. When they return to birth, they bring with them the old mind and desire body, and if we listened to the prattle of children we should often be able to discover and reconstruct evidence of remembrance of experiences and personalities brought over from their previous existence on earth.

Astrology Department

The Sun--Keynote of Destiny

By WESLEY D. JAMIESON

The article below indicates the very important place which the Sun occupies in every horoscope. The Sun represents the individuality—what you really are. It shows your chief ambitions, and the major channel which your life will follow—all clearly outlined.



HE Sun stands for the One solitary Ray, signifying the One Life which permeates all things. It symbolizes cosmic life or consciousness, which afterwards becomes the separated life of body, soul, and spirit. It stands beyond and above the form side of manifestation, functioning through matter of the finest degree, being the Light, Life, and Consciousness of the worlds. It is the emblem of wisdom and of will. It indicates glory and renown, the position likely to be achieved. It is youth, and it is ardor, impetuosity, and generosity. It is the reflector of the Spiritual Sun, the "Eye" of the gods. It reflects magnetic influence from other solar systems.

The Sun, as the luminous hearth of our universe, as the Central Fire of our solar system, radiates energy to all. His position at birth exerts an all-powerful influence, pointing to the sphere of activity in which you will meet with greatest success or failure, and it is the driving force, the dominant motive that urges you to it.

The Sun has always been used as a symbol for the individuality. For the majority of evolving souls the Sun represents the strongest or center position in the horoscope, because it gives light and expression to the zodiacal sign and

house it occupies, and brings out of latency into active manifestation those signs and planets which are within range of its aspects. It shows your character, the real inner man. It reveals your motives. It bestows positiveness, pride, position, and honor. It is an aggressive, self-assertive, and self-expressive, principle. And it is not so much character made as character in the making.

The Sun and Moon are signifiers of the parents, but the usual rule that the Sun represents the father and the Moon the mother does not appear to be rigidly applicable. Moreover, it is not entirely correct that the Sun represents the husband in a woman's horoscope, and the Moon the wife in a man's. Lunar aspects often affect a woman through father and husband, and solar aspects affect a man through wife and mother. However, the Sun may indeed indicate the father, and in particular the active side of his life, and this is specially so when his activities affect the native.

The Sun is the inspiration of almost every religion. It is the mysterious symbol of Deity, "The Father of Light," the oversoul of the world. The Sun's symbol is a circle with a dot placed in its center. This circle is seen as the Garden

into which the Lord God, the seven Elohim, put the first man, made in their seven-fold image, "to dress it and keep it." In the midst of the Garden was placed the Tree of Life, which astronomically and astrologically is the Sun with all its life-giving powers in the center of the Zodiac, the dot in the larger circle.

The solar symbol has its reflection in nature as the nucleus in the egg. The nucleus has the same meaning as the dot in the Sun, the source of life, for without the vitalizing, creative power emanating from its nucleus no egg could be fructified or developed. The Druids taught this same mystery by their symbolic dance around that which later came to be the Maypole. The Sun was symbolized by the upright Maypole, while the feminine principle was indicated by the circle drawn on the ground.

Both the Bible and the Talmud tell of men whose faces shone like the Sun. The great artists of olden days were wont to portray their saints with a halo around their heads, and flashes of radiance were shown around the heads of Christ and His disciples. This is not exclusive of that period alone, for the same idea is expressed in the temple sculptures of India and the still older civilizations of Mexico, Peru, and Yucatan. The magnetic personality of a truly good man creates an aura which glows and spreads its golden splendor all around.

Orientalists describe the rising Sun as mounting in the heavens to prepare a pathway for the gods. They set great value on the morning air, the sunrise, as a moral and physical regenerator. You can feel a peculiar vital quality in the atmosphere at sun-up; life-giving to those physically able to absorb its tonic

qualities. Sick people take a turn at dawn for better or for worse. It is an hour free from miasmatic mind exhalations, and thus is considered the best hour for devotional meditation. You can be "shot at sunrise" with something better than bullets.

In the sacred books of India we find a stanza which only the high-born know, called *Gayatri*. "May that Sun who contemplates and looks into all worlds be our protection. Let us meditate on the adorable light of the divine ruler; may it guide our intellects. Desirous of food, we solicit the gift of the splendid Sun, who should be studiously worshiped. Venerable men, guided by understanding, salute the divine Sun with oblations and praise."

When afflicted the Sun rules pretenders, either to power or knowledge. Adverse solar aspects denote egotism, despotism, domineering, arrogance; one who hates authority. Pride becomes egotism; health is disturbed; failure results from an overvaulting ambition. Fame becomes notoriety or ill-natured gossip or

THE ROSICRUCIAN BELIEF IN ASTROLOGY

How can a ball of mud and mineral up in the sky affect my destiny? asks the skeptic. It *doesn't*, says the Rosicrucian; but the *indwelling Planetary Spirit* of that ball, that planet, *does* have an effect upon you. The planetary arrangement at birth is a photograph of your character, and character is destiny.

vituperation.

The Sun rising in the 1st house tends to increase the size of the body, giving strength to muscles, full proportion to the figure and bones. The face and forehead are large; hair and complexion light, depending, however, on the Sun sign; eyes blue or hazel, sight good unless Sun is afflicted. It gives a proud, dignified manner.

Queen Victoria was born with the Sun conjunct her rising degree. Nell Gwyn, Anna Kingsford, Marie Bashkirtseff, Grover Cleveland, Richard Wagner, Caesar Borgia, and Mark Twain had the Sun in the Ascendant at birth. All were desirous of honor. All were ambitious and possessed a strong sense

of dignity. There was fondness for pomp and ceremony; firmness of character, strength of will. Where the Sun was afflicted there was ostentation, too great a sense of importance, an egotistic, autocratic manner.

The Sun in one's Midheaven gives a still greater sense of dignity and love of exercising power than when he is posited in the 1st house. The Sun in the Midheaven is a powerful generator of unseen force, bringing worldly benefits which might otherwise be withheld through karmic insufficiency. The following had Midheaven Suns at birth: Henry VIII of England, Edward VII of England, Brigham Young, Mormon leader; Albrecht Durer, famous painter; Goethe, German writer; Henry Ford, American inventor; Emile Zola, French writer; Swinburne, English poet. Theodore Roosevelt had the Sun posited in the Midheaven, conjunct Mercury, trine the Moon in Cancer, and in strong aspect to the Moon's Nodes.

When the Sun is setting in the western angle or 7th house, one's feelings and emotions are largely brought into play. There is a strong going out toward others. In a person little evolved this may not be much better than a desire for pleasure. In the average person's case it is good for friendship, companionship, partnership, marriage, popularity, social success and pleasure, and for almost any form of cooperation between oneself and others, whether in family, society, the public, churches, clubs or other associations.

The Sun in Hitler's chart is in the 7th house, the house of partnerships. It is trining the Moon and Jupiter in the political Capricorn in the 3rd house, the house of neighbors. Under Sun progressed trine Uranus, Hitler was highly successful in warlike drives and in adding (Jupiter) his neighbor's territories to his own, the Third Reich.

Savonarola, Chopin, Cleo De Merode, Mary Baker Eddy, Copernicus, and Rudyard Kipling also had the Sun in the 7th house at birth. Because the

Sun was afflicted here in some cases, we find in those cases bad luck and trouble and disappointments in their relations with others. But all achieved popularity or some form of publicity.

The effect of the Sun posited in the 4th house may vary. The first half of life may be filled with troubles of various kinds: family, health, or circumstances. The parents may prove uncongenial, or there may be death or separation. Sometimes the health is far from robust, and the career thus suffers. At other times persistent bad luck may follow. There may be strong psychic tendencies.

Martin Luther, Thomas Edison, Tolstoy, Charles Dickens, J. Ramsay MacDonald, Herbert Spencer, and Woodrow Wilson had their Suns at birth in the nadir (4th house). None of these men escaped trouble, opposition, and bad luck at times. Woodrow Wilson's health breakdown accompanied this country's lack of support of his League of Nations. J. Ramsay MacDonald was born in poverty. The first half of his life was marked with struggle and hard toil.

President Franklin D. Roosevelt's nativity reveals the Sun in Aquarius, the sign of friends, good neighbors. It is trine the Midheaven, point of honor, and conjunct Venus indicating the favor of women, the helpfulness of a loving wife. The Sun in the very human sign of Aquarius makes a patient, cautious, faithful, determined, and intuitive leader, one who is conscious that there is a lofty standard of human relations to be reached. Saturn, Neptune, and Jupiter in Taurus afflict our President's Sun in Aquarius, and since these afflictions come from the 9th house it reveals the crafty, subtle attacks of foreign enemies and foes.

"Silence is golden." How true! The root of merit in each person is judged by the power, position, and aspects of the Sun, the silent Monitor over all. The Sun is silent but potent. It shines on all, good and evil alike, and is the essen-

tial reality from which all harmony and order are produced. The Sun is the source from which the rays of Mercury arise, but the Moon is the lens or reflector which catches them. The Sun represents the immortal and real part of the mind. How could it be otherwise, since "Knowledge is Power."

Through the gate of Truth we enter into the full illumination of the Ego, whose cosmic symbol is the Sun. The light of the Ego shines upon the mirror of the personality, the Moon, and thus brings light into the darkness of materiality, the earth consciousness.

There are three unfortunate angles for the Sun. Those who have it in the 6th house may be somewhat subject to sickness and have to get along with less than the average vitality and recuperative power. The Sun in the 8th house shows that the middle period of life will be very critical. People with the Sun here may acquire large sums by speculation in municipal necessities or other means. When one is born shortly after sunrise the Sun is in the 12th house, the house of sorrows, limitation, self-undoing. Such a person may have been reborn in a limited form of selfhood either to neutralize past failures or in compassionate self-sacrifice. There are karmic debts to pay as a rule.

Conversely, there are three fortunate angles for the Sun. In the 1st house the Sun adds to the vitality and augments the recuperative powers. It brightens life during childhood and stabilizes the nature, making one cheerful and companionable, ambitious to succeed in the world, courageous in overcoming difficulties. Yet unless the Sun is unafflicted here the chances of obtaining all the above mentioned benefits are restricted. The Sun in the 5th house favors courtship, romance, pleasure, education. It gives much enjoyment in life. One is usually a favorite with the opposite sex. Lastly, the Sun in the 9th house will brighten the mind and imbue one with high ideals and lofty ambitions. The Sun at birth here makes

tolerant, noble, kind-hearted folks, souls with comforting philosophies and religions.

When the Sun transits a natal planet it tends to vitalize and strengthen it and to bring out the significance of matters ruled by it. But its transit over malefics and their opposition marks days that are more or less unfortunate, and the same is true of its passage over almost any planet that was seriously afflicted at birth. Conversely, its transit over benefics or natal planets strong and well aspected indicates days that are fortunate, happy, conducive to gain, also benefits, progress and success.

Watch your Sun. Pay more heed to it. For it is your invisible King, your Captain, your friend. It is a power to be reckoned with. It represents will, which acts with the imagination (Moon) to make or mar your fortunes. Cultivate a proper sense of dignity, a true pride; respect authority; be positive; then you are venerating the divine Sun.

WRITERS!

(BOTH EXPERIENCED AND AMATEUR)

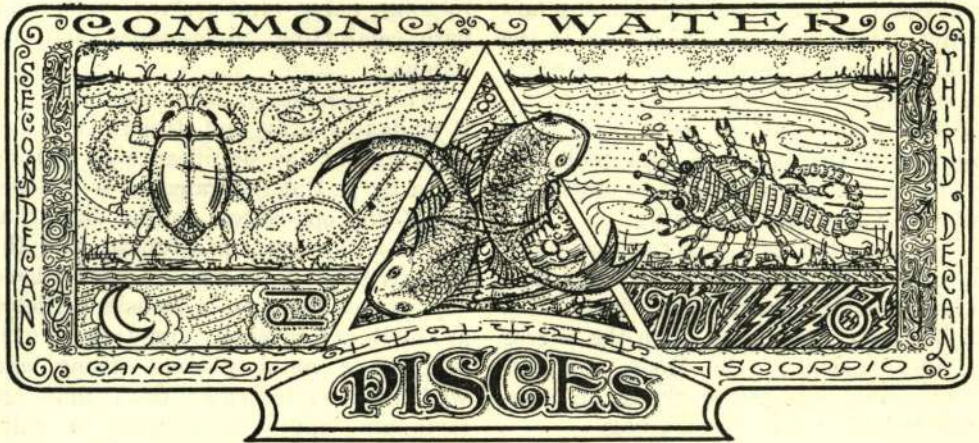
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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.



The Children of Pisces, 1945

Birthdays: Feb. 19 to Mar. 20, inclusive.

PERHAPS none require as careful a bringing up as do the children of Pisces. Standing as they do at the end of a cycle involving many lives, they reincarnate while burdened with the mistakes of the past and stirred by dreams of future greatness. Self-expression is more or less restricted by self-made though remote causes, while at the same time they are goaded forward by impressions of great possibilities. They often wrongly feel themselves to be failures when they are not able to accommodate themselves readily to life as others think it ought to be. However, for them self-realization can only be found in the Great Within. Feelings of frustration and discontent may persist until, true to their instinct, they submit to the Higher Self, renouncing the personal will and also materialism. Let others pursue whatever course they will, for Pisceans the way lies through the understanding of the true Inner Self.

During the first 12 days of the solar month (Feb. 19 to Mar. 2nd) the Sun trines Saturn. This is one of the very best of aspects. It gives to the children born in this period a strong and pro-

found character, capable of living a moral, useful and well regulated life. It indicates one who is prudent, willing to make the best of circumstances, and having the strength and vision to carry out a well planned course of action to ultimate success. This excellent aspect will do much to mitigate the effects of the square of the Sun to Uranus active at the same time. The latter (unless curbed) tends towards erratic, wayward self-expression, capriciousness born of sensitiveness and vanity, and rebellion against authority and convention. This indicates a great need to cultivate true humility and firmly control the feelings.

Children born from Mar. 7th to 19th have the opposition of the Sun to Jupiter, which is prodigal of the good things of life, but these will not give true satisfaction. Unchecked, this aspect leads to an overfondness of ease and luxury, love of display, blind or superstitious optimism, a self-opinionated outlook, and a scorn for self-restraint, all of which have to be disciplined and overcome.

Mercury conjunct the Sun in Pisces from Feb. 19 until Mar. 8th suggests for the children then born deep understanding, unusual mental ability, and a

mind capable of transcending many of the limitations of human nature. However, it also suggests need of detachment from personal prejudice and to cultivate greater receptivity and adaptability.

From the 21st to the end of February, Mercury trines Saturn, deepening the power of thought, giving a serious, practical outlook, and adding to the self-control and morality of these children.

The square of Mercury to Uranus can bring brilliance and ingenuity to children born between Feb. 25th and Mar. 4th, but with it goes the possibility of self-will and conceit. Recognizing this tendency and working to overcome it will enable them to avoid many errors.

Those born between Mar. 4th and 10th will have Mercury opposing Jupiter. This gives a tendency to try to gain money and position without being as scrupulous as might be desired regarding the means employed. This tendency can be transmuted by putting honor above all else.

Due to the effect of Venus sextile Saturn those born between Mar. 7th and 20th will show considerable moral and spiritual beauty of character, and a willingness to reject many pleasures and indulgences for the sake of ideals and duty. A quiet, tactful manner will win them many friends and favors.

The beginning of the solar month (Feb. 19) finds Mars trine both Neptune and Uranus. Continuing until Mar. 1st, the trine to Neptune denotes capacity for sublimating lower desires and passions and raising them to creative levels; it also impels to deeds of charity and helpfulness towards the less fortunate. The trine to Uranus, lasting until Mar. 6th, should give a positive character, with some inventive and mechanical ability to the children born at this time. With the courage to be true to the Higher Self even in the teeth of bitter opposition, these Pisceans can become genuine mystics and yet re-

main the most practical of people.

The square of Saturn to Neptune active all the month hints at severe periodic struggles between the indwelling Spirit, ever mounting in power, and the forces of the "world, the flesh, and the devil." The harmonious trine of Uranus and Neptune also remains active all the month. To the degree that the lower self has been transcended and made amenable to the guidance of the indwelling Spirit will these planets bestow soul power and extended consciousness.

Index for 1944--Free

The printed Index of the Rosicrucian Magazine is now ready and will be sent free of charge to anyone requesting it. All material which appeared in the Magazine during 1944 is listed separately under Author's name, Title, and the Department of the Magazine.

Please send your request to:

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

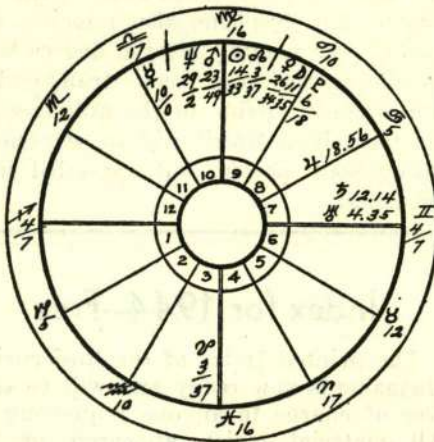
We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

Reading for a Subscriber's Child

ROBERT B.

Born September 7, 1942, 11:55 A.M.

Latitude 34 N. Longitude 118 W.



With the sign of Sagittarius on the Ascendant and the Moon in Leo, we find a personality that is idealistic and benevolent, with philanthropic interests. The Sun, Moon, and Venus in the 9th house further these interests of the higher mind, and direct them into channels of a philosophical nature.

Mercury in Libra, sextile to the Moon in Leo, gives a broad well balanced mind with a love of art and music, and an unusual ability for expression. Oftentimes it brings success as a speaker or singer. The sign of Libra is a mental sign, and since Mercury is in good aspect to the Moon and trine to Saturn exceptional ability in reasoning and good judgment are indicated. Saturn gives dependability, and stability. Robert also has spiritual insight indicated by the planet Uranus sextile to the Moon, trine to Neptune and Mercury, showing strong intuitive faculties.

All of the planets being above the horizon shows the opportunity and ability to express their full power. Some of them, however, are placed in the southwestern part of the chart indicating that Robert has a tendency to be

governed by circumstances rather than hewing out his own path. He should be taught early in life that he must learn to realize his ideals from within instead of seeking them without.

While Saturn square to the Sun tends to thwart him in some of his aspirations or ambitions, there is Jupiter ruling the Ascendant and sextile to the Sun which tends to relieve this obstruction. Jupiter gives an inner knowledge or awareness, an inborn faith which knows he can rise above all obstacles.

Venus in Leo gives a strong love nature, an unswerving loyalty to the ones in whom the affections are once centered. However, Venus is not strongly aspected, and with Saturn, the planet of obstruction, in the 7th house, it is likely that marriage will not come until late in life.

Virgo rules the Midheaven, with Mercury, Mars, and Neptune in the 10th house. This strengthens the mental faculties, gives ambition and a quick intellect which usually turns to scientific interests. Virgo inclines to chemistry, the science of hygiene, the preparation of health foods, or dietetics. Mars is ruler of the 5th house, which rules schools, children, etc., indicating ability as a teacher in science; also artistic pursuits or music.

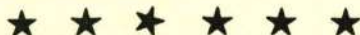
From a health standpoint Robert should conserve his strength, and follow recreational pursuits in moderation. With Sagittarius on the Ascendant he will enjoy sports and games of all kinds, horseback riding, etc. The more strenuous activities should be avoided.

With Jupiter in Cancer, which tends to over-indulgence in eating, he should be taught early in life the value of eating moderately, which would not be difficult to do when his interest is aroused in the scientific study of foods. The Sun in Virgo gives a natural interest in this subject.

VOCATIONAL GUIDANCE ADVICE

THIS PAGE is 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 this Magazine and ONLY FOR PERSONS 16 to 45 YEARS OF AGE.—EDITOR.



Laboratory Work. Hospitals

SARAH C. M.—Born January 6, 1926, 9:15 A.M. Lat. 34 N. Long. 118 W. The benevolent Jupiter rules the Midheaven and is placed in Aquarius in the 12th house, which favors occupations connected with public institutions for the benefit and upliftment of humanity; occupations carried out in seclusion, such as laboratory work; work in hospitals, administrative work, also in connection with hygienics, etc. The Sun in Capricorn, sextile to Saturn in Scorpio, gives thoroughness and persistence in carrying out experiments in laboratory tests. The Sun sextile to Uranus in Pisces provides the intuition and insight to further success in this work. The Moon in Libra is trine to Jupiter and sextile to Mars in the 9th house, which shows a natural ability for law. Some executive ability is shown, which may be used in connection with community administration.

Reporter. Research Work

CHARLES H. Jr.—Born November 3, 1925, 2:30 A.M. Lat. 43 N. Long. 79 W. Mercury ruling the Midheaven and Ascendant, placed in the 3rd house trine to Uranus, and the Moon posited in Gemini, are strong indications of success in literature, and show ability to excel in the arts and sciences. Charles would make an excellent newspaper reporter or columnist. Mercury, the Sun, and Saturn in Scorpio, and the Sun and Saturn sextile to Jupiter, give thoroughness and the ability to ferret out information of a secret nature, which could be used in medical research or the secret service. Mercury trine to Uranus makes a good character reader, and gives ingenuity in carry-

ing out such work, also inventive ability. Research work along scientific lines is a possibility; also surgery and chemistry.

Teaching. Music

HILKKA M. L.—Born November 26, 1925, 3:55 P.M. Lat. 38 N. Long. 122 W. Talent in music and the drama is strongly indicated. Uranus rules the Midheaven and is placed in Pisces. Venus rules the Ascendant and the 6th house, that of service, and these houses particularly indicate the avenue of expression of talent and ability. Venus and Jupiter are in conjunction in the 9th house, sextile Uranus. Mercury is in Sagittarius trine to Neptune and the Moon, giving evidence of a fertile imagination and ability for inspirational speaking. The sign of Leo on the 5th cusp and the Sun, its ruler, in Sagittarius indicate ability for teaching, especially in music and drama. There is also executive ability shown in connection with institutions of learning.

Science. Transportation

HERBERT G.—Born December 14, 1917, 4:35 A.M. Lat. 51 N. Long. 0. There is natural ability shown in this chart as a teacher in the sciences, or as a chemist or pharmacist. Mars elevated and in Virgo, and Mars ruling the 1st and 6th cusps, show strong interest and ability in subjects pertaining to health. Hygienics, research work, the manufacture of health foods, or as an agent for foreign products are possibilities. There is a strong interest in nature's secrets concerning such things as electricity; also inventive ability. This should meet with success if applied to such lines as aviation, rapid transit, or new methods of transportation.

Monthly News Interpreted

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Babson's Forecast for 1945

Nineteen hundred and forty-five will see more religious interest, including more church-going, than did 1944. People gradually are realizing that without a spiritual awakening no peace or other plans will be much good. Nations cannot be depended upon to cooperate and stick to their agreements unless they recognize God as their real ruler and guide.—*Oceanside Blade-Tribune*.

Roger Babson, well known commentator on national business, made his annual forecast a short time ago for the outlook in the United States for 1945. After disposing of the business and financial aspects of the forecast he added an item in regard to the religious and spiritual outlook. Babson is an influential member of one of the orthodox church organizations. In this last part of his forecast he brings out the important fact that no peace plans or any kind of plan for national or international advancement will be much good or accomplish very much unless there is a spiritual awakening among the people. He says that nations may not be expected to cooperate and stick to their international agreements unless they recognize the fact that God is the real ruler.

Babson of course is entirely right. In addition the Rosierucians would say that quite a large section of the people of the nation can even now be approached from the standpoint of the esoteric explanation of Christianity as it is outlined by the Rosierucians. There are immense numbers of people who cannot accept orthodox religion the way it is ordinarily put out through the medium of creeds and dogmas, many of which are more or less irrational from the standpoint of 20th century human-

ity. The Rosierucian interpretation of religion eliminates all this irrationality, and presents the subject in such a manner that it may be accepted by anybody who can conceive even to a small degree of the existence of the invisible planes of nature, and the sixth sense by which they may be contacted by the modern seer.

Rural Health Plan

Out of the war may come better medical facilities for rural areas. A national health program is being quietly shaped up in Congress with a major feature extension of hospitalization and other medical service to rural counties, 4 out of 10 of which now lack them. Many of the others have inadequate facilities.

The plan is designed to avoid the "socialized medicine" charge. It's spearheaded by the American Public Health Association.

Part of the plan is embodied in the Wagner-Dingell-Murray bill (S-1161). More of it is still a gleam in the eyes of scores of veteran public health workers.

It would be broader in its coverage than the supplemental efforts at improving rural health which the Department of Agriculture has already fostered through the Farm Security Administration. The Department of Agriculture is cooperating in development of the health program through its post-war planning work.

Much as the army has its chain of medical units clear up to the front line, moving the wounded back successively to bigger and better-equipped hospitals for specialized treatment, the health plan would serve scattered rural communities.

There would be about 1,200 "health center districts," each embracing about two counties. Each health center would be a clean, well-adapted building, equipped for emergency needs—accidents, acute illness, minor surgery, obstetrics, dentistry. It would have offices for private physicians, a health officer, sanitarian and other public health workers. It would provide temporary hospitalization beds.—*Spade*.

The plan outlined above, which is now before Congress, has great possibilities for improving public health

throughout the entire United States, particularly among those classes of people who are not always able to afford high-priced or even medium-priced health and medical facilities. This plan is to have 1200 health center districts, each including about two counties, distributed throughout the entire country. These centers would take care of the less acute cases and give minor medical and surgical attention. Those patients who needed care beyond what could be obtained in the centers would be moved to a district hospital, located probably in the nearest large city, where specialized treatment would be available. In addition, the plan envisages a base hospital for each state where special clinics such as cancer, heart, and psychiatric would be maintained for those patients who required them.

It is estimated that the total cost of all the physical structures and equipment would be something like two billion dollars in addition to the cost of maintenance, salaries of specialists, attendants, etc. This cost would be met by a combination of local and federal public works programs, together with a combination of taxes and prepayment health insurance.

So much for the physical and professional side of the matter. If in addition, gradually the Rosierucian Philosophy with its specialized system of healing by means of the Invisible Helpers penetrates and permeates the consciousness of an ever increasing number of people, and finds its way into this new rural health plan, it will certainly be a combination hard to beat, and one which should make a vast improvement in the health of the nation. The Rosierucian system would furnish the spiritual side of the healing, and the rural health plan outlined above would provide the physical and professional features. Then finally as mankind gradually learns to live more in accordance with the laws of nature and the principles of health as outlined by the Rosierucians, they will come to the point

where they won't need much medical or health attention beyond that which they themselves will provide.

Lloyd George Looks at America

David Lloyd George, Britain's Prime Minister in the last war and one of her elder statesmen in this one, asserted in an interview that the surest way of preventing a third world war will be "by America acting differently this time."

In one of his rare concessions to the press the white-haired Welshman, by his own expression still keen and vigorous, was asked:

What was the Allies' greatest mistake in dealing with Germany after the last war?

Without hesitation, he replied:

"America. If they had not left the League of Nations, things would have gone differently."

He suggested that American statesmanship and public opinion hold a broad international outlook after peace has been made. He held that United States commitments to a potential world community will be perhaps the great stabilizer.—*Los Angeles Times*.

Britain's eminent prime minister during the period of World War I, Mr. Lloyd George, says that "America must act differently this time" if a permanent peace is to be obtained after the present war in Europe is settled. He ascribes the failure of the peace program after World War I to the collapse of the League of Nations, which was primarily due to the isolationism sentiments of the United States Senate. He says that after the present war American statesmanship and public opinion must hold a broad international outlook if a world community is to be established that will make peace permanent.

As we mentioned in an editorial in the January issue of this magazine, isolationism in the United States is dead. The people have finally begun to get a real hold on the international outlook. We do not need to expect, however, that perfection will be achieved in a year or ten years or necessarily even fifty years; but a change is already visible, and we are on our way to bigger and better things in the international field which will promote the welfare and best interests of all humanity.

READERS' QUESTIONS

• • •

Wiping Out Past Destiny

Question:

In this life can a person change a terrible destiny entirely, that is, blot it out by being repentant, good, and deliberately correcting his or her defects of character, living from now on a pure life devoted to unselfish service to humanity?

Answer:

It is not the aim of God or Nature to "get even." It is a natural law that man develops his potential powers into dynamic forces through the medium of experiences. These experiences come to mankind not only in the physical world but in the higher realms as well. Each individual has free will to act as he so desires when these experiences come to him. If they are met with reason, judgment, understanding and a desire to learn the most possible from each encounter, the individual is greatly benefited. If, on the other hand, he rebels, develops hatred, anger, a desire for revenge, et cetera, then he has not learned his lesson, and when he passes into purgatory after death, he reaps through the action of the law of cause and effect the result of the evil he has sown and suffers accordingly until he learns the lesson that evil in any form is always a hindrance to development. Thus he learns the lesson in purgatory which he refused to learn during earth life.

However, all of life's lessons must be proved consciously on earth, and so when the individual returns to earth again, lessons similar to those met and

not learned until purgatory are again presented to see whether the purgatorial experience fully taught them. If so, there is no temptation to yield again to wrong-doing; the lesson has been consciously learned. Thus by right action now, as mentioned in the question, the past evil destiny may be entirely wiped out, and the individual is free to go forward better equipped to meet the vicissitudes of his present life.

DREAMING TRUE

Question:

I have at times dreams which are very different from the ordinary dream. They seem to me to be true, and many times I find that they check up with actual conditions around me. Would such dreams be a help or a hindrance, and should they be cultivated?

Answer:

Dreams are in many cases the remembrance of actual happenings and experiences which we have on the astral plane, or Desire World, while out of the body in sleep. It is possible to check up on dreams to some extent and find out whether they represent actual experiences, or whether they are merely fantasies of the subconscious mind. If the events of the dream follow a logical, sequential order and are logical in themselves, that is something of an indication that the dreamer is dreaming true. Very often one dreams of being in familiar places with which he is acquainted while he is awake. An excellent way to check on the reality of a dream is to recall some outstanding feature of it relative to the environment in which the dream seems to be taking

place. Then if it is possible, go on the following day to the place where the dream seems to have occurred, and check up on it. If the actual physical features agree with those seen in the dream, it indicates that the dreamer was very likely there the night before while out of the body.

As to cultivating the faculty of dreaming, there isn't very much that can be done about it. True dreaming depends upon waking consciousness in the Desire World during sleep, and this is a matter of the evolutionary development of the person in question. Right living will in time bring everybody to the point where he has this waking consciousness on the invisible planes, and the ability to bring back a memory of his doings there.

On the other hand, confused dreams which are impossible in character are usually the result of the Ego being only partially out of the dense body during sleep, and as a result the sense centers of the higher and lower vehicles are askew.

BENEFITS DERIVED FROM PRAYER

Question:

Do you believe that one derives any real benefits through prayer? If so, will you explain how prayer works to bring about these benefits?

Answer:

Prayer is analogous to an electric switch which connects one with a powerhouse. The spiritual realms constitute a powerhouse, and when one has attuned himself to their vibration through prayer, he is able automatically to draw down strength from them. Furthermore, he spiritualizes the lower vehicles so that they come more under the control of the spirit, and thereby the mystic marriage between the higher and the lower self is eventually made possible; in other words, the union of the sublimated personality with the Spirit.

Prayers for healing are usually answered by the Invisible Helpers, working under the direction of higher Be-

ings, and healing results if one's destiny is such as to permit it. Again, there are the Planetary Spirits whose aid may be invoked by prayer when one has some high object in view which will be of benefit to the race, provided the supplicant knows and complies with the conditions necessary to attract the attention of one of these exalted Beings.

PASSING THE DWELLER

Question:

When one is confronted by the "Dweller on the Threshold," what kind of a fight takes place?

Answer:

The Dweller on the Threshold is a composite elemental entity composed of all of one's untransmuted evil thoughts and acts during all the past period of his or her evolution. This Dweller stands guard at the entrance of the invisible worlds and challenges the neophyte's right to enter therein when at the time of his first Initiation he, with his Initiator, attempts to enter consciously without severing the silver cord, which occurs at the time of death.

This entity has the appearance of a creature of the opposite sex, yet it seems to be oneself. The more licentious or lustful one has been, the worse will be the appearance of this monster, which the neophyte must recognize and acknowledge as a part of himself, and promise to liquidate as soon as possible all the debts represented by it.

One does not fight the Dweller on the Threshold. The appearance of it fills most candidates with a great fear which they must overcome before they are able to pass it. Be it remembered, however, that the Teacher is always there to give encouragement and sustain the aspirant through the ordeal, and that assists him in gaining composure and asserting his will. It is this overcoming of fear and the exercise of will power that gives him the determination and ability to proceed.

NUTRITION AND HEALTH

Indolence

Its Destructiveness and Its Cure

By JAMES FRANK, A.B., N.D.

Activity is life; inaction is death. This fact shows the deadly nature of indolence. Laziness not only makes people sick, but actually shortens their lives. The following article will make you think—and perhaps bring about your reform.



EN of action, especially altruistic action, are seldom upon a sickbed. On the contrary, men of inaction (this is never altruistic) seldom feel well. They are forever complaining about something. Seemingly they want to better the world which wiser men love, but in reality they want to escape the self-imposed tedium of indolence and mental decay. For it is so—lazy people are decaying people. They are fermenting people, and an idle mind (or body) is ever “the workshop of the devil.” These people are plagued by their own unused powers. And since their powers are not being used to build up their bodies and minds, these vehicles begin to atrophy. Nature does away with what we do not appreciate enough to use.

To develop the muscles, you must exercise the muscles.

To develop the brain, you must exercise the brain.

To unfold the Spirit with all its powers, you must be active in some constructive work. You must keep executing plans of high intent.

Indolence affects the physical body adversely in many ways. It slows up respiration and blood purification through oxygenation. It slows up

elimination through the skin, kidneys, and bowels. It slows up metabolism (cellular replacement and reconstruction) to the point where every meal eaten is a short “blessing” followed by a long curse, because after the pleasure of eating, the food is only partially digested, causing putrefaction in the digestive tract; then it becomes a source of great physiological harm and suffering through self-poisoning. Sleep is no longer what it used to be; good digestion and assimilation have passed out of the picture, and the narcotic cigarette is often fallen back upon as the only way out.

But this is not the least damage which the individual addicted to indolence suffers. When the body, that marvelous instrument with all its joints and muscles made specifically for active duty, is allowed to atrophy, the mind goes with it.

No! Gossip is not sufficient exercise to keep the mind from atrophying along with the body. To the extent that the body is not used, all the normal reflexes and brain functions having to do with physical action lie fallow. Watch the person who does nothing but stagnate. Doesn't he worry an awful lot? Isn't he inclined to criticism, pessimism, fear,

and the *sick habit*? Better keep up and doing then, brother! If you want health of body and of mind you had better learn there is no substitute for *active living*, which alone is *right living*.

Haven't you seen people get well simply by setting their natural powers into motion through becoming active?

Here's a great truth, eternal and dynamic because grounded in Nature's principles: Set yourself, now, into motion *for the good not of yourself alone but of others* who need help more than you do, and if you are ill you will begin to get well. If you are well you will become more so, and to boot you will become supremely happy. Nature works that way. You can't escape her compensatory justice. Try to realize the benefit to yourself physiologically and mentally when you are up and doing for others. It improves your respiration, your sleep, your blood circulation, and your metabolism. Stay on the job and you'll soon learn!

If you are flat on your back right now and can't break the spell of your past indolence, start planning future action intended to benefit others. Let me again remind you—people who constantly engage in *altruistic* work are seldom sick. They have time neither to worry themselves sick, nor eat and drink themselves sick. Their inner powers are always focussed in the opposite direction. Do you believe this? It can be proved.

Men who are always active are meeting the biological, mental, and spiritual challenge of earthly existence. The retired man is a dying man. One must always keep a vital interest in life, for it calls into action every cell and fluid of the body and every atom of the nervous system, upon whose integrity health depends.

When men have broken the spell of indolence and become sufficiently active, they begin to learn by their mistakes. They develop their inherent powers. And in addition they have gained a faith in life and their fellow man that is simply wonderful for its sustaining

power in times of stress and difficulty.

Yes, physical and mental and moral action breed courage, magnanimity, vision, idealism coupled with realism, a soundly based love-life, and a spirit of overcoming.

Do you want health once and for all time? Do you want to rid yourself of fear that kills and worry that wears you down in all your parts?

Then break the spell of indolence!

SUCCESS VS. GENEROSITY

(Continued from page 121)

discriminate generosity brings success here and hereafter.

Nor should we defer the cultivation of this virtue until we have acquired an abundance. Christ eulogized "the widow" because her gift, though small, probably involved a great sacrifice and *denial of some necessity*. Therefore it was truly greater than the gifts of those who lived in affluence, and did not feel poorer in the world's goods by reason of their offering. We have no quarrel with the man who wants to acquire wealth that he may help more, but we reiterate that while wealth opens up an avenue of expression of character, *it will not change a man's nature*. The man who is stingy when poor actually becomes more grasping when wealthy; the man who is generous while in poor circumstances becomes more munificent when fortune favors. In every instance it is true that "*what is bred in the bone comes out in the flesh*," and it is just as important to cultivate the virtue of generosity as any other, even from the selfish point of view. As Ella Wheeler Wilcox says:

"Gold rusts and shrivels in the hand
that keeps it,
It grows in one that opens wide and
free.
Give of thy gold though small thy
portion be,
Who sows his harvest is the one
who reaps it."



HEALING

Founded on the Admonition of the Christ to Heal the Sick

TIME REQUIRED FOR CURE

Instantaneous cures are frequent where the Invisible Helpers are called upon to assist in cases of acute disease. In the case of chronic ailment which is of long standing and has taken years to develop, a certain amount of relief may be experienced immediately; complete recovery, however, which is equivalent to a renewal of the whole system, can usually be achieved only in gradual stages. The healing work of the Invisible Helpers is not suppression of symptoms *but reconstruction of the whole system*, and in order to be accomplished it requires time as well as the patient's faithful and constant co-operation.

(From *Astro-Diagnosis—a Guide to Healing*)

In *Letters to Students* (September 1914), Max Heindel states: "Please be particularly earnest and concentrate every vestige of your power upon the healing work at Headquarters when we have healing meetings. We need all the help we can get."

As the need is just as great today, we enlist the aid of our friends and patients in sending out healing power. Every evening at 6:30 a healing service is held in the Healing Temple pictured above. Also, on the healing dates given below, when the moon is in a cardinal sign, healing services are held in the

Pro-Ecclesia. If you wish to join us, relax, close your eyes, and make a mental picture of the pure white Rose in the center of the Rosicrucian Emblem on the west wall of our Temple, and concentrate on *Divine Love and Healing*.

February 1—9—15—21—28
 March 8—14—21—28
 April 4—11—17—24

• • •

Florida, January 1945.

Rosicrucian Fellowship
 Healing Dept.

Dear Friends:

I was healed of a cold which promised to be a very severe one. I was so miserable so I wrote my weekly letter Sunday, Dec. 24. The next day I was better. I was really a lot better in about four hours.

I don't believe that anything could shake my faith in the Healing Power and the Invisible Helpers. Their wonderful work has been manifested in my life a great many times.

May the Roses Bloom upon your Cross.

Yours in loving service,
 —L.S.R.

Minnesota, October 1944.

The Rosicrucian Fellowship
 Oceanside, Calif.

Healing Dept.

M- Dear Friends:

Please continue with your prayers.

I am improving beyond expectation. My hips are starting to loosen. And with God's will, I shall walk, and be free once again, after 25 years of being unable to help myself!

I thank God, and may His love and blessing rest on you all.

—S.J.

California, December 1944.

Healing Department.

Dear Friends:

Thank you for your help for my beloved little John. He is entirely well now. But most of all I'm grateful for seeing what I should do in caring for him. I believe the Invisible Helpers, instead of taking direct care of Johnnie, opened my eyes which after all was the right solution.

As an interesting sidelight: Our old dog whom we have had since baby days, recently died. Somewhat later while Johnnie was sick she came one afternoon to comfort him. I could not see her, but Johnnie was patting her head as he lay on the lounge. I asked him what it was, and he said "Vampire" (his old dog).

Thank you again for the help. What would this world do without the Invisible Helpers.

—Mrs. P.H.

Oregon, December 1944.

The Rosicrucian Fellowship

Healing Department
Oceanside, California.

Dear Friends:

I praise you all for your help. My tumor is only about the size of a walnut now. My condition is steadily improving and I'm truly grateful. There aren't words to say what I want to say. Only thank you again.

Sincerely,
—K.H.E.

The first wealth is health. Sickness is poor-spirited, and cannot serve any one; it must husband its resources to live. But health or fullness answers its own ends, and has to spare, runs over, and inundates the neighborhoods and creeks of other men's necessities.

—Emerson.

Are You Seeking Health?

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Oceanside, California, U.S.A.

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Children's Department



Johnny's Discovery

By CAROL AGNES SNYDER

(PART TWO—CONCLUSION)

"**B**UT our game is different," giggled Nimbo, the fairy. "You don't have to move to follow us; we will not expect you to do what we can do because you have had so little practice," he said to Johnny. "Now your whole business is to work with your thoughts to make pictures, colors, and forms out of thought-stuff, and the one who does the best will move to the top of the line and become 'leader.' Let's start! I will begin by making a bright blue ball out of thought-light. Here it is!"

As he spoke there slowly took form in front of him a luminous blue ball which glowed and twinkled and danced. Immediately in front of each of the other fairies appeared a similar ball, but Johnny lay there not knowing what to do.

"Just make a picture of it in your mind," advised Nimbo. "Try to see it as clearly as possible and then, if you can, just FEEL that it is there, and it will appear."

Johnny focussed his mind on the picture of a blue ball, tried to feel that it was in front of him, and to his surprise it began to form, rather cloudy and not too round to be sure, but a ball nevertheless. Never had Johnny been more thrilled than to realize what he could do all by himself.



"Why this is loads of fun," he exclaimed as he tried to copy form after form that the little nature people made. When it was time for them to leave, Johnny was no longer lonesome nor bored but continued to practice making different pictures, and was overjoyed to note a steady improvement. As his mother and sister came in he was surprised to see pictures rising around them too, and he noticed different colors surrounding them. When he mentioned this, however, Ruth and his mother looked at him in amazement.

"Why, Johnny, we never dreamed that YOU would ever see or understand such things! Most people don't because they keep their minds too busy."

"Yeah, I know," replied Johnny. "Nimbo told me."

Then his mother explained to him that every thought a person thinks makes some sort of form. If it is a weak little thought, the form will be weak and soon fall to pieces. If it is strong and clear, the form will also be strong and clear and will last much longer. Many thoughts live for years because more and more life is put into them by their creator's interest in them, which makes him think them over and over and pour feeling into them. This gave Johnny much to think about as he lay practicing the new and fascinating game.

When Nimbo returned the next day,

Johnny asked him about his work and learned that he used his mind to help the flowers grow into beauty and sweetness.

"Higher Beings send down forces which we shape and use something like the way you use clay in making pottery. And people often help us, for which we are very grateful. You see, when people LOVE their plants and flowers, it gives us much more material to work with and helps so much in shaping what we have," explained his tiny friend.

Johnny pondered this for a few minutes, and then burst out with a question which had bothered him for some time.

"But, Nimbo, what GOOD is your work anyway? What are flowers good for? They're sort of pretty of course, but all that work and everything could go into wax flowers or paper ones which would last much longer."

This idea surprised and amused little Nimbo, who explained that flowers and plants are actually the BODIES of certain kinds of God's children, and that they are learning life's lessons and carrying out God's wonderful Plan in those bodies just the same as was Johnny, the REAL Johnny, learning lessons through living in his body.

"Why, Johnny, everything is alive—even rocks," he said. "Rocks and earth and metal and everything are also bodies for God's children—those who haven't lived in this Earth School as long as the flowers and animals and people. You know, people keep coming back into body after body until they have learned all the lessons earth has for them. Then they go into a higher kind of body. Well, it is the same way with flowers and plants. They come back into body after body starting with simple little forms like grass and moss, and finally learning enough to have flowers and trees for their bodies."

Johnny was almost stunned by all this information.

"Nimbo," he asked seriously, "was I once a flower or a rock or something like that?"

"What you mean to ask," replied the fairy, "is whether you once had a rock or a flower or an animal for your body, and the answer is, YES, you had, though not the sort which we see in this world today. And when you had such a body higher Beings were helping you just as we now help these less experienced little brothers, the plants and animals."

"Oh, Nimbo," answered the boy, "how sorry I am for being so mean to little bugs and flowers and things. They are little brothers and need my help, and from now on they are going to get it."

"Hurrah!" shouted Nimbo.

"Fine!" exulted Ruth, who had just entered the room.

From that day on Johnny was a different boy. He used his newfound thought power and his love to help his little plant and animal friends, and was thrilled to notice how they responded to his loving care. And as soon as his leg was completely well, he ran about looking for chances to do kind acts to these younger brothers.

"Johnny," asked a neighbor one day, "how in the world do you manage to have the nicest flowers and shrubs in this neighborhood, and what do you do to make all the dogs and birds and cats fairly flock about you? Are you a magician casting a spell or something over them? You are so different from what you used to be. So happy and thoughtful. What has happened to you, anyway?"

Johnny just laughed and said he guessed he was learning how to understand things better.

Society cannot exist unless a controlling power upon will and appetite be placed somewhere; and the less of it there is within, the more there must be without.—*Burke*.

MT. ECCLESIA NEWS



AS the turmoil of the times intensifies, even the most "worldly" feel the need of security, of something permanent and fast to hold to. And while men and women on the battlefields of the world are engaged in mortal combat for inalienable rights and freedom, there is also a mighty army of church, occult, and other humanitarian organizations working with all their might in the interest of Righteousness. St. Paul's message to Christians in early times is a fortification for many troubled souls today: *Renew your courage daily; we are workers together with God.*

We are indeed grateful that the Fellowship was established to function in its humanitarian capacity, that it is still being used as a channel through which the "living waters" of the Rosicrucian teachings pour out to an afflicted world. The following letters are two of hundreds telling us of the courage and comfort which students are receiving through their lessons and letters from Headquarters:

"Dear friends:

The Bible Teachings come to a close. These, as all the teachings given to me by the Rosicrucian Fellowship, have implanted in me a vivid desire for more spiritual discoveries and achievements. My well-being of today is a contrast to the chaotic nightmare of yesterday. I attribute this change to my application and study of these teachings.

First of all I feel inapt to find words with which I would express my gratitude to the Rosicrucian Fellowship. I feel attached to this great spiritual body, and I find myself very fortunate in partaking of the wisdom and beauty which radiate from Mt. Ecclesia. Dear friends, I sense the value of your efforts and the stupendous wealth the Fellowship is disseminating to human hearts.

H.R.J."

"Rosicrucian Fellowship,
Dear Friends:

The wonderful work you are doing is indeed a blessing to all mankind; it speaks for itself.

For many years I have searched for truth and light, but it seemed I was doomed to find only childhood stories. There is a passage in the holy scripture that some are born blind, others lame, some rich, others poor. Many, many times I repeated the question: *Why? But why?* The usual answer given was very easy: 'My dear child, that is the will of God.'

But my own heart was saying, 'Knock, and it will be opened.' And now I have found the door; my prayers are answered. Some day, I hope, I will be allowed to enter. My wish and prayer are to gain knowledge and light, that I may be able to help struggling souls longing for salvation. God bless your work.—*H.T."*

In Memoriam

Mrs. Pauline Rinderknecht, student and probationer for many years, left this earthly life January 5, 1945. In 1942 she came to Mt. Ecclesia summer school as a student, and in 1943 became companion to Mrs. Heindel, living in her cottage and serving in many capacities. Pauline was indefatigable; in her "leisure" moments she worked in her thriving garden, which supplied many beautiful bouquets for the Chapel and for workers' rooms.

Her sons Paul and Fred arrived from Wisconsin for the funeral service, which was read by Mrs. Heindel. The body was cremated in San Diego. Her many friends sincerely pray that the unselfish spirit whose hands were ever willing to serve others here in this life may enter into a richer existence, serving as selflessly in the higher spheres.



Center and Study Group Activities Of The Rosicrucian Fellowship

LONDON, ENGLAND

Attention, Americans in London! You have been issued a special invitation through the secretary of this Center to attend their meetings at 211 Green Lane, Norbury, London, S. W. 16. Meetings are held on Tuesdays and begin at 7:00 P.M. *American students, please make a special effort to visit these loyal friends.*

This Center has adopted a practical plan which they hope in time will bring about the realization of a cherished dream. Members are to place a penny a week in a bowl provided for the purpose. "It is," writes Mr. Eric Sparks, secretary, "the seed, as it were, which we sow now, so that it may gradually grow and in the days (or years!) ahead it will become large enough for the students to build or purchase their own Center. And thus there may be a place worthy of the Rosicrucian Fellowship and its Mission."

CHICAGO, LOOP CENTER

Plans for the year of 1945 are occupying this busy group, many of whom, states Mrs. Ida Brown, work in various branches of war industry. While long hours of work prevent some from attending meetings, plans are being made for distributing literature through Health Food Stores and in other ways. Chicago, she reports, "has a lovely Center, very well equipped, which re-

flects the loving work of those who built it."

LOS ANGELES, SPANISH CENTER

Mr. Alberto de Bussy, secretary, reports excellent attendance at the regular Sunday evening meetings, and a fine spirit of unity and cooperation existing among the members. These friends have shown marked enthusiasm and persistence in their efforts to serve as a channel for the Rosicrucian teachings.

DENVER, COLORADO

"We are studying the Cosmo-Conception," writes our correspondent for this Center, "and realize more and more its great value in helping us to overcome. We are keeping the rack at the bus station filled with pamphlets, and now are sending our fourth book to the Army Camps and are starting to place about 20 Rosicrucian magazines each month as sample copies in doctor's offices, or where people have to wait. In this way we help to spread the Light to whosoever will partake of it."

NEW YORK, NEW YORK

We are pleased to learn of the work this Center is doing in placing the Cosmo in nearby hospitals for servicemen. Copies of the book were included with other gifts in Christmas packages. This Center has increasingly displayed initiative in spreading the Rosicrucian teachings, and the true Aquarian principle in other humanitarian activities.

The Rosicrucian Method of Caring for the Dead

The body is kept without disturbance in a quiet room, at a low temperature (without embalming) for 3½ days *immediately following death.*

Cards of instruction for the care of one's body after death according to the Rosicrucian Fellowship method will be sent free of charge to those requesting them. Since some states have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the desired care and disposal of one's body.

Morticians Equipped to Care for Dead According to Rosicrucian Fellowship Methods

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- Chicago, Illinois
Haggard Funeral Home
214-216 South Western Ave.
- Covington, Ohio
E. M. Hoover
- Denver, Colorado
Howard Mortuary
Colfax at High St.
- Detroit, Michigan
William F. Blake
78 Peterboro St.
Schneider van Dewegen Funeral
Home
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- Erie, Pennsylvania
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- Indianapolis, Indiana
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Flanner and Buchanan
- Laguna Beach, California
Laguna Beach Funeral Home
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- Los Angeles, California
Reed Bros. Co.
721 W. Washington
- Milwaukee, Wisconsin
Heiden & Lange
3116 No. Third St.
Slattery Funeral Home
1500 So. 73rd St.
- New Orleans, Louisiana
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4117 So. Claiborne Ave.
- New York City

- Stephen Merrit Burial and
Cremation Co.
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Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find these in the February issue. They will also be printed in the April number.

Letters to Students

By MAX HEINDEL

* * *

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By Max Heindel

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—THE—

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