

The

ROSICRUCIAN

MAGAZINE

RAYS FROM THE ROSE CROSS

MAY 1934



A World Revival

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The Jewel of Truth

*

The Return of Jan Sevier

*

Survival After Death

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The Legend of Hermes

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Goethe's "Faust"

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA,
OCEANSIDE, CALIFORNIA.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship,
 OCEANSIDE, CALIFORNIA.

Do You Want a Summer School At Mt. Ecclesia This Year?

IF SO WRITE US AT ONCE.

The question of a Summer School at Mt. Ecclesia is being agitated by a number of interested students who are desirous that we resume this phase of our activities. The only question involved is the possibility of the expense exceeding the income. It is felt by the Board of Trustees that we would not be justified in conducting the School unless the avoidance of this possibility is practically assured in advance. In order to obtain this assurance it will be necessary to have some expression from our students and members who would be likely to come if the School is established.

Therefore we should be very glad to have letters from those who are interested, stating what the probabilities are of their attendance. We should also like to have interested students act as publicity agents in their respective Centers to notify others of the proposed School so that if the project goes through the attendance will be as large as possible.

Proposed Classes.

The Rosicrucian Philosophy: A study of the *Cosmo-Conception* and other Rosicrucian literature; its correlation with the Bible.

Astrology: Both for beginners and advanced students. Including the Keyword System of reading a chart, also Astro-Diagnosis.

Anatomy and Physiology: Their correlation with the Rosicrucian Philosophy.

Dietetics: In accordance with Rosicrucian principles.

Public Speaking.

A number of qualified teachers are available for conducting the School if it is opened. Accommodations in Rose Cross Lodge and cottages at Mt. Ecclesia are available at reasonable rates, also a vegetarian cafeteria is open to the public.

Results of Former Schools.

The history of the Summer School has been that in past years it has created a large amount of enthusiasm for the Rosicrucian Teachings, and the students have gone back to their respective Centers with new interest, energy, and knowledge for carrying on the work and expanding the influence of the Rosicrucian Philosophy in their respective localities. This of course has resulted in acquiring new students, new readers for our literature, and new workers. It is a very effective method of publicizing the Rosicrucian Philosophy. Thus it can be seen that the Summer School is an important institution which should be made a permanent feature.

It is to be noted, however, that the opening of the School cannot be guaranteed as yet. This notice is only for the purpose of obtaining advance information as to the probable attendance so that a decision can be made in the matter, which will be announced in our next issue.

If you contemplate attending the Summer School you should write us at once so that your name may be added to the list of probable students. If there are not enough replies to justify us in going ahead, the School may not be held.

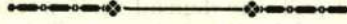
Hoping we shall have a big response to this notice so that we may resume this very important part of the Rosicrucian work,

Sincerely in friendship,

THE ROSICRUCIAN FELLOWSHIP.

THE CURRENT OUTLOOK

— [FROM THE ROSICRUCIAN VIEWPOINT] —



Do We Need a World Revival?

By JOSEPH DARROW



FEW DAYS AGO the writer stood on the street corner one evening in the little town of Oceanside and listened to a number of earnest young men and women from the nearby Gospel Tabernacle give their testimonials as to what religion had done for them and the necessity of conversion in order to be saved. There was no question at all that those young people thoroughly believed everything they said and felt they had a mission to save others. The question naturally arises in the mind of the observer as to just how much of truth they may be said to possess.

Roger W. Babson, investment and financial expert, some time ago issued a bulletin with one of his periodical financial reports stating that in his opinion the trouble with the world today is that it has departed from the principles of righteous living, and that we shall presently have a great religious revival that will sweep the nation and the world and end the depression. He said that before prosperity can return there must be renewed interest in the spiritual life both of individuals and nations. Are the young men and women on the street corner from the Gospel Tabernacle and the hosts of evangelists working through the churches going to bring about the kind of revival which Mr. Babson thinks is necessary to save the world? Or is the revival going to come about through a widespread awakening relative to the various esoteric philosophies, particularly the philosophy of the Rosicrucians, which is esoteric Christianity? Or will it come from a combination of both?

The deplorable, confused, and chaotic state of the world today fundamentally is not due to economic conditions, not to political conditions, not to the gold standard or the silver standard or some other monetary standard, not to too much machinery or too little machinery, not to this or that form of distribution of the products of labor, but basically to our having departed from the cosmic principles which underlie human life and having become materialistic and sordid in our outlook. Therefore it is vitally necessary that we find out the facts, then proceed to remedy our style of living and acting and thinking if our present troubles are to be replaced by true prosperity. The Rosicrucian Philosophy throws a wonderfully clear and brilliant light upon this problem. We will look at a few of the outstanding facts as disclosed by this light.

Back in the ancient beginnings of the human race, humanity was divided into two great classes who are spoken of in esoteric philosophy as the sons of Seth and the sons of Cain. The sons of Seth are those who belong to the School of Faith, who naturally advance through being under ecclesiastical authority, and who depend for their spir-

CHAOTIC CON-
DITION OF
THE WORLD

∞ The Current Outlook ∞

itual salvation upon faith in some religious system or some higher Being. The sons of Cain are those who belong to the School of Knowledge (cosmic knowledge) and who depend upon works rather than faith for accomplishing their spiritual salvation—their own works rather than the work of some great Being who would save them vicariously. The doctrine of vicarious atonement, however, is an absolute necessity for the sons of Seth. This is the weaker branch of humanity, the branch which can not succeed in accomplishing its evolution without some outside help. The sons of Cain are working out their own salvation, depending more particularly upon the Laws of Rebirth and Consequence. The Law of Consequence creates what is spoken of as karma or ripe destiny. Karma is the perfect teacher, bringing to the individual perfect balance as the net result of all his thoughts and actions. Those who are not strong enough to follow this path exclusively must depend to a greater extent upon the vicarious atonement of the Christ in order to avoid failing in evolution.

What is this help which Christ brings to the human race? In effect Christ advances to humanity a cosmic loan which all can draw upon who need it. The sons of Cain and the sons

THE COSMIC LOAN TO HUMANITY

of Seth are both drawing upon this loan, but the latter to a much greater extent than the former. This cosmic loan is the assistance in evolution resulting from the fact that Christ in His finer vehicles entered the earth at the crucifixion, purified its desire atmosphere, and became its indwelling Planetary Spirit. Since that time He has worked spiritually upon the earth and upon us continually. His emanations have proceeded outward from the center to the periphery, passing through man and creating in him the urge to better living as well as giving him purer desire stuff from which his desire body is constructed, thus making it easier to do right. Without this help which Christ brought to the earth the sons of Seth would have failed. They could not have worked out their salvation in their own strength. The sons of Cain could probably have weathered the storm without this cosmic assistance, nevertheless they are weathering it better through this help than they otherwise would have done.

Now how does this fit into the picture of the young men and women on the street corner exhorting the bystanders to embrace religion. How does it fit in with the work of the Salvation Army founded by William Booth, the 105th anniversary of whose birth occurred a few days ago? Simply this, that they are making their appeal to the sons of Seth, who need this method to make proper progress in evolution. The sons of Seth through their prayers and devotions receive more spiritual help from the Christ Spirit than do the sons of Cain. However, it is always an advantage to do one's own work as far as possible, and stand on one's own feet. If someone else does our work for us even though that someone is a great cosmic Being we do not reap the benefit from it that we would if we did it ourselves, nor do we develop the same spiritual fibre, strength of character, and strength of will.

Let us not get the idea, however, that the sons of Cain are sufficient unto themselves. Rebirth and the Law of Consequence will partially serve their needs, nevertheless they are still in want of some help, and are benefiting from the purifying presence of the Christ in the earth. They are also in need of associating themselves together in devotional movements. They are in need of prayer to form about themselves a

∞ The Current Outlook ∞

spiritual armor which will exclude the evil forces with their evil suggestions. The Rosicrucian Philosophy advises those who belong to the School of Knowledge to remain with their churches as long as they can get satisfaction there. They are not in need, however, of the evangelical form of religion; they are not in need of the emotional reactions of the ordinary revival meeting to stimulate them to action.

If one attends evangelistic meetings he finds that the people there constantly testify to an inner spiritual peace which they have found. Analyzed from the Rosicrucian standpoint we know that this peace comes from the self-surrender of the individual will to the will of God, which eliminates the self-seeking that strives to elevate the personality and build it up in honor and affluence. Unconsciously this brings the force of attraction or love into operation, which produces a sense of peace or even of religious ecstasy. It is equally necessary for the members of the School of Knowledge to surrender their will to the will of God and give up self-seeking. They do it, however, from the standpoint of scientific knowledge of the subject rather than from the stimulation of evangelical emotionalism.

Such organizations as Freemasonry and the more liberal of the Protestant denominations basically belong to the School of Cosmic Knowledge, their members being the sons of Cain. Catholicism and allied lines of thought belong to the School of Faith, made up of the sons of Seth. The one is under the direction of the Light-bearer, Lucifer, the other under the God of Law, Jehovah. One represents statecraft, the arts and science; the other priestcraft and ecclesiastical authority. Aeon hence in the Sixth Epoch the two Schools will unite.

When a nation becomes materialistic or corrupt, Max Heindel tells us, oftentimes subversive forces are raised up for the purpose of destroying these false conditions. Such forces may produce for the time being a state of anarchy, revolution, and destruction, and then it may look as though everything were going to the dogs. But such is not the case. Everything in this universe is constantly under cosmic law no matter what happens on the surface. Great spiritual Beings behind the scenes

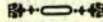
will not let the forces of evil go farther along the lines of destruction than the karma of the people requires. Then after the necessary purging has been accomplished the forces of righteousness can start to rebuild on the ruins of the old regime. As to how much of this we are in for nobody knows. However, it behooves us all, no matter whether we belong to the School of Faith or the School of Knowledge, to reform our ways individually and collectively as far as possible so as to cooperate with the forces of good in the reconstruction which is coming and to minimize the preliminary destruction and the purging process.

Thus we may answer the question with which this article was started by saying, yes, we do need a world revival. We need a revival which will bring us back to basic principles, which will divorce us from the growing materialism of the present age, and which will convince us that we must adapt our lives in accordance with philosophical and religious principles no matter whether we are sons of Seth or sons of Cain. The former will still continue to get their inspiration and help from the Church and its various activities. The latter will get their strength from a wider knowledge of the underlying principles of philosophy as given out by the Esoteric Schools. But both branches emphatically need a world revival if we are to cure our present undesirable conditions.

PENALTY OF
MATERIALISM
AND CORRUPTION



ARTICLES
STORIES
EXPERIENCES



THE JEWEL OF TRUTH
As Revealed by Rosicrucian Science

By RACHEL SCHULTZ

(This article received Fifth Prize in our recent Manuscript Competition.)

“**A**DREAM,” by Edgar Wallace, well illustrates the cause for variance between opinions and creeds and also for the prejudices and animosities among the many philosophical groups in this world.

The “dreamer,” walking on the parapet of heaven, sees a saint take a large, beautiful blue diamond from his robe, who with great effort succeeds in crushing it into small pieces with a large porcelain pestle in a mortar. These tiny bits of the crushed gem he gathers into his hand and leaning far over the parapet, throws them into space.

As these little particles fell on the face of the earth, some were discovered by man. Then the search for others began. When one found a speck of the gem he shouted with joy, so that hundreds and thousands of others heard and came. They put the speck in a large golden box and built a church around it.

Another finding a speck erected a university about it; while a third built a temple, and a fourth a hospital. Thus it went on through the centuries, while the old saint, watching from the parapet, was convulsed with laughter because, as he said, “The diamond which was ground into dust was the Truth. The

joke is that every man on earth who finds a speck thinks he has the whole!”

Viewing the situation thus objectively as the old saint did, it would appear funny in its absurdity were there not so much of the tragic element interwoven in it, which is not at first apparent.

Like the six blind men who examined the elephant, each has a different basis for his opinion. “An elephant is like a rope,” maintained the blind man who had felt only of its tail. “Ours is the only true religion,” say the priests, “for it is the only one based on truth. See, we have the blue diamond!” And they open the book of sacred teachings of their Prophet.

Each sect is right in a narrow sense; and since it “knows” it is right, its members feel it is their bounden duty to enlighten the world. Missionaries are sent out; monarchs issue decrees; armies march to bloody battles, often victories—frequently because of the desire to hear the whole world confess, “Ah! you have found the truth.”

History is saturated with accounts of religious conflicts between nations and within nations, but each clings stubbornly to its own opinion, and humanity, except for a very few individuals, is

satisfied with a fragment of the blazing blue jewel of Truth.

The few, who are known as philosophers, examine each of the different fragments with the utmost care so they may know which is genuine. Much to their astonishment they find that all are of the same basic substance, and after years of search and toil and study they acknowledge that their probing has proved the universality of Truth.

Baffling uncertainty as to the ultimate Truth may, however, be the result for the most part. But a very, very few upon finding several fragments have retained them, and finding them all of the same substance have begun fitting them together. Thus our great philosophers have, except for some missing parts, found the essential Truth.

To very few, however, has the Truth been revealed as we find it in the Philosophy of the Rosicrucians. That Philosophy fully answers the "Whence? Why? and Whither?" of life in a reasonable, understandable manner. Moreover, it appeals to the intelligence of the thinking, questioning youth of today, who are wandering aimlessly after failing to find satisfaction in the little philosophical food previously offered them.

The world is groping for such a unifying philosophy. It is no longer made up of clans, tribes, and nations, each living in its own narrow confines, little knowing or caring what lies beyond. This is a time of international, world interest, made possible by modern science, which has brought the knowledge and the products of the most remote regions to our homes. A few years ago the Antarctic Continent was an unknown quantity. Now through the radio, voices from that continent can be heard in every home in America or Europe which has a receiving set as clearly as if the speaker stood in the room. People are transported bodily from the Pacific to the Atlantic coast in a little over half a day's length of time. Such trips are as common today as those of the peasant

going from one village to another during the Middle Ages.

With such progress in overcoming the physical handicaps which have kept mankind from having closer relations, the next step should be a spiritual development to overcome the prejudices resulting from what seem to be differences in Truth, which in reality are not differences. These varying aspects of Truth are in reality the same thing produced in different environments, under different conditions, as might be illustrated in the plant world. For instance, the same kind of seed corn will develop very differently if planted in Louisiana from what it will in Canada, and yet no one will deny that it is corn. Likewise Truth manifests in various ways in varying degrees. There are no differences, each phase being merely a part of the whole. Therefore instead of rejecting any aspect of Truth, all must be accepted lest there be fragments missing from the great Truth Jewel.

Who would want the great blue Diamond of Truth to have flaws? All must search diligently for the fragments of Truth, giving, accepting, exchanging, so that each may behold the whole. Rosicrucianism has constructed a cosmic model so that with a knowledge of Rosicrucian occult science it is comparatively easy to assemble the parts which go to make up the structure of Truth.

Not until a knowledge of cosmic Truth is more widely disseminated will there be true internationalism, when navies will be scrapped, and munitions will no longer be manufactured. Not until then will humanity profess the Brotherhood of Man and the Fatherhood of God.

The greatest conflict in this modern age has been between science and religion—or rather theology, because there can be no conflict between science and true religion. These are two great truths fundamentally arrived at through different methods. Science searches for, explains, and proves its principles both inductively and deductively. Religion declares its truths without proof, and

bases its doctrines on ecclesiastical authority. Occult science comes to the rescue and declares the existence of higher senses through which the truths of religion can actually be proved.

The attitude of orthodox religion relative to spiritual truth has disrupted friendships, wrought havoc in homes, ill feeling in communities. The eyes of the nation were on the Scopes trial in Tennessee. Since then the question of evolution has been discussed in other legislatures, as in Minnesota a few years ago. We still bear a resemblance to our ancestors in the Middle Ages who questioned Bacon and condemned Galileo. It must not be thought, however, that occult science, particularly Rosicrucian science, entirely concurs in the theory of evolution put forward by the physical scientists. The latter have only half the truth, namely the evolution of form. Man has come up through the various lower forms, using them as vehicles or bodies, but he himself has at all times been an immortal Spirit. This, physical science does not concede, and in this respect it is wrong.

A great difference between fundamentalist and scientific thought has developed, kindling a flame of hatred that will not be extinguished for years to come. With the church and the school aligned against each other instead of supplementing and endorsing each other, how can an intelligent public opinion be formed? With the rapid advancement in the field of education and the widening of the sphere of influence of the school, the latter will gradually gain ground on the traditional defenses of the church, because with the accumulation of knowledge the appeal to people must be more and more through the mind or intellect. Therefore education with its formulae, axioms, experiments, and proofs will carry the day. Youth will eventually feel that it has outgrown the church, and life will become meaningless with neither aim nor purpose unless some other agency is brought to bear on the problem. That agency will be oc-

cult science, particularly the Rosicrucian version of it.

Physical science may trace the evolutionary development of the earth and the phases of life on it, even of man himself, but it cannot explain what life is or what its origin. Thus it is forced to acknowledge an invisible First Cause, which it cannot and does not attempt to explain. It may teach man in the light of physical knowledge how to live better and longer, but it does not and cannot tell us why we are here. What an empty life!

To be sure it is a worthwhile, noble pursuit to make life a service to one's fellow men and a heritage to posterity, also to make this existence happy so that in turn happiness may be radiated to others, and physical science helps us to accomplish this. But who is one's fellow man? Why is he here? What does one owe him that one should serve him? Why build up the world for posterity, for will man always inhabit the earth? Isn't it possible that "dust will claim dust" and life will vanish into the nowhere as mysteriously as it appeared on our planet? There must, however, be a Great Plan in accordance with which the course of the Universe is directed, but what is man's place in that Plan?

The thinking, intelligent person, catching glimpses of the Truth, will not be satisfied with the answers of physical science. He must of necessity ask, "Whence came I? Whither am I bound? Why am I here?" Life must be more than mere existence through the aid of the plant and animal worlds. If that were all, the termination of life would be no more than the end of a chemical experiment. There would be no desire for living.

Psychologists call the something which makes man want to live and preserve himself, the instinct of self-preservation—but they stop there! There is no explanation offered for the wherefore or why of instincts. Psychologists encounter more difficulties than those dealing with material things because they

have fewer tangible things to work on or with. They talk and write very fluently about the mind, but as yet the different schools do not agree on what the mind is or what becomes of it when the body ceases to function. Hence that which science lacks must be supplemented in one way or another by religion and philosophy in order to get the satisfaction necessary for a well balanced life.

Under the influence of science material development has outdistanced spiritual development by leaps and bounds. One of its products, the machine, has in the opinion of some become almost a menace. The havoc wrought by it on the battlefield is frightful. Economically the machine offers so serious a problem at the present day that many would outlaw it if they could. That is impossible, and it is well that it is. Why should human hands and bodies strain and bend to do that which can be done by something with more endurance — wood or steel? But why should workers be discharged because the work can be done with less human effort? The development of an iron man should be for the benefit of the laborer rather than a menace to him; it should release him for a longer period from toil so that he may have more time and opportunity for self-development and the enjoyment of the good things in life; it should give him opportunity for creative work.

As it is, how many laborers listen to music, read poetry, or create things of beauty and utility with their own hands, whether it be art in the household, personal adornment, or tools for the shop? It isn't because they don't care to or haven't the innate ability. It is because they are too weary from long hours of toil to make the effort, and are thus

satisfied with the homely and commonplace and with mere comfort. They buy the necessities of life, which are the same as those required by hundreds of others. Each is just one of the mob, suppressing his individuality because it is easiest to do so on account of his weary head and hands. The happiness and satisfaction of being a creator is denied him. But this inalienable right should not be denied humanity. It is when the individual man becomes a creator that he resembles God.

In struggling for a mere existence there is very little of the spiritual. The development of the spiritual life has lagged far behind, especially in this country where material fortunes have been most easily attained. Money, stocks, bonds, deeds, notes, and mortgages have become the keywords for a successful life.

The advent of the super-machine has made the work of existence less for all, but it has given work to fewer people, and the discharged laborers and their families become homeless and hungry. Moreover, a substantial

part of the wealth of society has been concentrated into a comparatively few huge fortunes.

The government is limiting the production of various staple goods for which the producers can find no ready market. Yet with all the so-called overproduction there are hundreds of thousands who have not the proper food in a country which produces too much wheat, and thousands need clothing while cotton production has been cut down. Apparent overproduction is only an illusion. It is due only to an artificial lack of buying power on the part of the needy, who normally could and should absorb the surplus which under present conditions



has found no market.

What has become of the buying power, the decline of which has been so apparent since 1929? What has caused its decline? Its source is the financial pool supplied by the wages of laborers. In the last four years the inlet to this pool has been partly dammed up due to a breakdown in the profit system of distribution. Now the pool has become so shallow that the stream issuing from it which feeds the great lake of human necessities has become very small indeed. Business is at a standstill, and it is most loud in its lamentations, forgetting that it was the owners of business who built the dam which cut off the buying power of the consumer. As a result the wealth of the country has accumulated into a huge mass of frozen assets which are of comparatively little benefit to anyone. If money is to be of value it must, like blood, be kept in circulation. A selfish monetary aim defeats itself. Man must help others if he would help himself.

All who have built a dam, whether great or small, and have been successful in retaining for themselves more than they normally need of this monetary material as it flows along in the stream of wealth are partly responsible for this depression. They are taking more than they are willing to give, which is contrary to the laws of nature. Humanity must heed nature's teaching or it will have to pay the price. There will be no real lasting prosperity until all are unselfish enough to open the gates of their hearts that the stream of plenty may not be hindered, but rush on to serve others. Wealth and material things are to be used and enjoyed to the fullest, but not to be hoarded and imprisoned so they become powerless to serve the mass of humanity.

Better conditions will not be attained until man is made to realize that there is a higher purpose in life than a mere physical existence, some with just the bare necessities and others in luxury, the latter state being the goal for which

all strive. He must realize the futility of this goal even if reached, for in the end all are reduced to the same level and "dust claims dust." These higher conceptions and ideals will not be attained except through the finding of more Truth, and its wider dissemination among that portion of humanity which can receive it. Here is where the higher philosophies and occult science are going to play a most important part.

The time has come when Education and Religion must rise to the occasion and unite in their efforts to guide the erring opinions of mankind. It is time they laid aside their petty differences for the greater good of the whole. The school and the church need all their united energy instead of wasting it in attacks on each other. The church must become more liberal and keep pace with scientific research if it would not be rejected altogether. Religion must be more than mere doctrine; it must be a way of life. If it is not influential in one's every act, thought, and speech, if it does not permeate one's whole being, it cannot be satisfactory; it isn't of any more value than having knowledge and not using it.

Education too must be more than the accumulating of knowledge. Knowledge is nothing more than a tool—often a weapon. If the owner does not know how to handle it wisely it may be comparatively useless, or even dangerous. Its purpose is, as Plato says, "to give to the body and the soul all the beauty and all the perfection of which they are capable."

Religion and Education should work together to help man in the evolution of the soul. If they are to work together they must have something in common. Religion must be made to appeal to the intellect, and educational enlightenment must be sought for the purpose of better understanding God's plan.

The fact that many are having leisure forced upon them, due to business being at a standstill, may serve to stimulate

spiritual development and promote the search for more Truth. Man ordinarily does not think unless he is forced to; he learns little or nothing from the pleasant experiences of life. Unpleasantness is therefore often a blessing in disguise. The more difficult the conditions are under which he is placed, the more he learns, because by finding a way out of his difficulties he develops the faculty of seeing the relation between cause and effect, after which he gives up the futile struggle against the inevitable. Many will discover this in their present questioning of the wherefore and why of their lot, and they will thus have gained more than those who accumulate millions. The fundamental purpose of life is not happiness, but experience, say the Rosierucians. But happiness is always

a by-product of evolutionary development.

Rosierucianism is growing as a result of present economic hardships, because it offers in its Philosophy all that he who searches for Truth could ask for. It sums up all the religions and sciences, both ancient and modern, into one satisfying whole. It has found those portions of Truth which are essential for mankind's next great step forward in evolution, and it has erected its Temple. It has gathered together the fragments of the Jewel of Truth, enabling that Gem to shine forth in all its splendor. In time it will come to enlighten the whole world. And who would be satisfied with a fragment of Truth when the Great Blue Gem may be had for the taking?

The Return of Jan Sevier

By MARIE AUSTIN

IF HARMONY had not stopped at a drug store to telephone, there might not have been a story. But fate has a way of finding us out, so, as it was, she did stop, and there he was! Harmony says she stood perfectly still, and after the first startled glance he did too. Call it what you like, she says she knew instantly that this was he whom she had been seeking. Subconsciously of course, but nevertheless a vague, constant searching of faces and things for some one or something she had never been able to explain. Only at times had she admitted to herself that she had this sense of restlessness no matter where she was.

As she hesitated, he removed his hat and came straight to her. He bowed and said: "Although I recognize you, Madame, I do not remember where or when we have met. I beg your pardon for approaching you in this way, but I feel that I have found a long lost friend. Perhaps Madame remembers too?" This

last as he saw by her expression while he was speaking that she was keenly interested. But she did not speak, and he went on: "I am Jan Sevier. I have only just come from France."

"It is very strange, and I do not understand at all, but I know you too of course," Harmony spoke for the first time. "I do not remember anything definite about you, but we have been friends. I feel it although I can't explain it." He asked her to sit down at a corner table, and then he told her that he had come across with his mother to see her doctor in New York. They were returning to France as soon as possible. He said his mother was American, but she had married a Frenchman, and had thereafter lived in France although she was now a widow.

Harmony told him that she lived in New York and had never been abroad. They were both seriously concerned over this extraordinary meeting and mutual

recognition, and reluctant to part. So she gave him permission to call at her home the following morning.

Walking home, Harmony had a feeling of relief. A distinct sense of victory. A sense of accomplishment; of exultation. Unknown forces of which she knew nothing had been leading her toward this meeting since the moment she was born. Since before she was born. She knew this, but she could not explain it. A feeling of warmth, of delight seized her. She thought, "Jan Sevier, Jan. Oh, Jan, where have I known you?"

That night when retiring a slim volume of poetry caught her eye. She remembered it had arrived several days before, but she had not had time to examine it. Opening it now at random she read:

"To you, what do I owe?
I'd like so much to know
In what vanished age
Our paths first crossed,
Weakened, wavered, lost
Themselves in a muddle
Of bog or sand.

"To you, what do I owe,
And what have you come to get?

"It's so long, such ages ago—
I forget
What God wanted me to do
When we worked through
Again to each other—
Lover, maid,
Sister, brother,
For the paying
Of this debt."

* * * * *

It was a sweet May morning. Harmone on a little white horse was riding through the green French countryside. She was dressed in eighteenth century riding clothes. As she rode along she was thinking of the rumors she had heard at court where she was lady in waiting to the queen. She had gathered from the conversation of some of the other ladies in waiting that there was trouble with the peasants. They had not discussed these things with her, considering her too young to understand. But she had asked one of them more about the peasants. Why were there disturbances? Why

did the peasants complain? She was hushed into silence.

But these questions did not leave her mind. So they claimed to be starving, did they? The court was rich. The queen was spending more than she could comprehend. If there was so much at court, then why should the peasants starve? She had even heard that the ministers had taken severe measures, and numbers of rebellious peasants were being guillotined every day. Harmone had even been forbidden to ride outside the city alone. But she was young and unafraid. Besides she felt a little sorry for the peasants, especially if they were hungry. She had always ridden alone. It was her favorite recreation.

As she thought of these things she came in sight of a little shepherd's cottage. Strange she had never noticed it before, but then she didn't ride this way often. This morning she had given the pony free rein and had not paid particular attention which direction he took. She stopped at the door and called out. It was opened by a young man about her own age. He was dressed in shepherd's clothing, but was finely built and had a keen, intellectual face. Just now it was troubled, but his expression changed to surprise as he regarded her.

"Good day," Harmone said, smiling.

"Good morning," he replied. "Could I be of service, Madame?"

"I was just passing by and wondered who lived in this charming spot. I had never noticed the cottage before, but I suppose it's because I do not ride this way often." He did not answer, and she continued:

"You do not look like a shepherd, my young man. Tell me, who are you, and why do you seem so troubled?"

"My name is Jan Sevier," he answered. "I was a student at the university, but because of my sympathy with the peasants' cause I had to leave. These good folk have given me lodging until ——." He broke off. A shadow passed over his face. "The country

suffers. She is bled white. There is no bread, yet taxes mount." Then, as if startled at what he had said to this strange girl, he regarded her more closely.

"But Madame, what brings you out alone in such troublous times as these? Do you not know your life is in danger? Who are you? You look as if you were from the city—from court, no doubt," and his eyes hardened.

"I am not afraid," she told him. "I can take care of myself, and I have no enemies. But I have heard rumors of what you say. Tell me more, Jan Sevier."

He told her of the sufferings, the miserable hardships of the peasants. How the extravagance of the court had pressed upon them more and still more taxes; of how the queen, in her willful ignorance and mercilessness, when told that the people had no bread, had replied, "Let them eat cake."

All this was news to Harmone, so every morning that she could slip away found her at Jan's cottage listening to this talk of revolution, the new day it would bring, and she heard him give instructions to peasant leaders who came to him for direction. She saw that he was the center, the organizer of the rebels. He was the brains of the movement in his section of the country, and it was Jan the ministers were after. Fear clutched at her heart. She must talk to him. She must persuade him to give this work up and return to his studies at the university.

She confessed to him that she was lady in waiting at court and that she had heard that the ministers were trying to discover who the leaders of the movement were and trap them. In her fear she threw herself at his feet. She begged,

she pleaded with him to give up his part and return to the university where he would be safe. "Do this for my sake," she said. But he was firm and would not listen to her entreaties. On the contrary, he forbade her to come to see him again. She was in grave danger. If she were suspected by the peasants of being from court, even he could not save her. A big attack on the city was now being planned, he told her. Then regardless of her protests he put her on her horse and accompanied her back to the city himself.

Nights of terror!

Then one morning not long after their parting she awoke from a night of fitful sleep to find the court in uproar. There had been a serious attack during the night, and hundreds of peasants had been captured. They were even now

taking turn at the guillotine. Harmone was crazed with fear for Jan. She ran to the stables, but her horse had been taken over by the king's guard. She would go to Jan. She would walk, run. Indifferent to everything but finding Jan, she ran out across the field.



It was around noon when she reached the cottage—the place where the cottage had been. All that was left now was a pile of smoking ashes. "Oh, Jan, Jan," she screamed. She fell on her knees. That line of peasants before the guillotine!

It was night when she found herself back at court. Quiet reigned. All the captured peasants had been beheaded. The leader had shouted, "Down with tyranny," and something about a new day, as he knelt at the block. Harmone in her chamber knelt at her bed. Darkness overcame her. Down, down into . . . darkness.

* * * * *

The sun was shining brightly when

Harmony awoke. The clock hands pointed to nine. She sat up abruptly and rubbed her eyes. What a dream! she thought. Then she remembered Jan Sevier would call that morning. Jan Sevier? The Jan of her dream? Could that be the reason of her feeling toward him the night before? She sprang out of bed and dressed hurriedly. She was thinking, "I must look up something before he gets here."

At the public library Harmony went at once to the shelves of history. As she ran her eye across the volumes she saw what she wanted—"The Beginning of the French revolution," by Maury. She carried the volume to the reading table and began eagerly to scan the pages. Not finding what she wanted she turned to the index under "S" and there found "Sevier, Jan, insurrectionary leader from the Province of Brittany, French Revolution." Here was the confirmation of her intuition. She was startled, thrilled. Here apparently was an indication that the Jan Sevier whom she had just met was the reembodiment of the same Jan Sevier who had lived in the eighteenth century. She continued to read, finding that paragraph after paragraph described the activities of this earlier Jan Sevier, and wonderful to relate they corresponded very closely to those of her dream.

An hour, two hours, slipped by during which she was utterly absorbed in this account of French history. Finally she reached the end of the chapter dealing with this portion of the Revolution, satisfied in her own mind that her supposition had been verified and the proof she had sought was located in that book.

Just then her attention was attracted by a young man whose back was turned to her and who was talking in a low tone to the librarian. As she was seated close to the librarian's desk she overheard the conversation. He was asking for some book on the French Revolution, and the librarian was recommending the one by Maury. At that point he turned, and Harmony recognized the

young man she had met the day before. He appeared to be somewhat taken aback by her presence and embarrassed by the fact that she apparently had overheard him. He advanced, however, with an eager greeting. Harmony was so thrilled with her recent discovery, and what she now thought to be an additional discovery, that she couldn't contain her impatience, and exclaimed, "Were you looking for a history telling of Jan Sevier in the French Revolution?"

"Yes," he replied, "I was."

"Well," she said, "I have here what you're looking for, and I guess we were looking for the same thing. Here I believe is an account of your earlier incarnation in France and the part you took in the French Revolution. I dreamed last night a dream which took me back in my subconscious memory to a past life when you and I lived in France. That, I'm sure, is the reason for the instant attraction we seemed to feel for each other when we met yesterday."

"Marvelous," ejaculated the young man, "but I know it must be true because of the very strong feeling we both had that we had known each other before."

"Did you have a dream too, last night?" asked Harmony.

"Yes, I did, and I too wandered in the realms of memory through the ancient hills and vales of France. That's the reason I'm here today looking for some record to confirm my dream and my own intuition."

How did it end? Did they join fortunes and live happily ever after? Possibly—who knows?

But that would be another story .

Give Thanks

For all that God in mercy sends,
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed—
For everything give thanks.

—Ellen Isabelle Tupper.

Survival After Death

As Viewed by the Poets and Philosophers

By FLORENCE P. NEWTON

IN THE eleventh book of *Odyssey*, Homer represents Ulysses as visiting the shades of death. He sees his mother and hastens to embrace her, but she vanishes as a dream before him—he being still in the flesh—while he exclaims in true tenderness and affection:

Fliest thou, loved shade, while I thus
fondly mourn!
Turn to my arms; to my embraces turn!
Is it, ye powers, that smile at human
harms,
Too great a bliss to weep within her arms?

We are told that many of the lower orders among the ancients committed suicide in the fit of sorrow caused by the death of their friends, in order the sooner to be with them again upon the immortal shores. Socrates refers to this fact:

“Are there not numbers who upon the death of their lovers, wives, children, have chosen of their own accord to enter Hades, induced by the hope of seeing there those they loved, and of living with them again?”

This custom, and the intention of it, are hinted at by Homer in his *Iliad*, Book XXIII, line 211, where Achilles is said to sacrifice four horses, two dogs, and twelve human beings in connection with the funeral honors of Patroclus, “selected to attend their lord”:

Four sprightly coursers, with a deadly
groan,
Pour forth their lives, and on the pyre
are thrown:
Of nine large dogs, domestic at his board,
Fall two, selected to attend their lord;
When last of all, and horrible to tell,
Sad sacrifice! twelve Trojan captives
fell!

What does this custom teach if not the belief that earthly attachments are perpetual beyond the grave?

So, also, we find Sophocles, in his

Antigone, representing that ill-fated woman when about to endure a cruel death, as exclaiming:

Oh, my deep dungeon! my eternal home!
Whither I go to join my kindred dead;
But still I have great hopes I shall not go
Unwelcomed to my father, nor to thee,
My mother! Dear to thee, Eteocles,
Still shall I ever be.

Aeschylus, in his *Persea*, represents the soul of Darius as still possessing the thoughts and feelings of his former life, and in the address which he delivers this departed spirit is exhibited as retaining a perfect recollection of his earthly history.

We find Socrates in his apology before the judges thus bearing testimony to the doctrine of mutual recognition and companionship in the life to come:

“Who would not part with a great deal to purchase a meeting with Orpheus, Hesiod, and Homer? If it be true that this is to be the consequence of death, I would even be glad to die often. What pleasure it will be to live with Palmedes and others who suffered unjustly, and to compare my fate with theirs! What an inconceivable happiness will it be to converse in another world with Sisyphus, Ulysses, especially as those who inhabit that world shall die no more.”

Not only do we find this doctrine among the refined philosophers and poets of Greece, but likewise among the polite and polished Romans. Cicero has left us his hopes in these touching words:

“For my part, I feel myself transported with the most ardent impatience to join the society of my two departed friends, your illustrious fathers, whose characters I greatly respected, and whose persons I sincerely loved. Nor is this, my earnest desire, confined alone to

those excellent persons with whom I was formerly connected. I ardently wish to visit also those celebrated worthies, of whose honorable conduct I have heard and read much, whose virtues I have myself commemorated in some of my writings. To this glorious assembly I am speedily advancing; and I would not be turned back in my journey, even on the assured condition that my youth, like that of Pelias, should again be restored.

"O glorious day! when I shall retire from this low and sordid scene to associate with the divine assembly of departed spirits; and not only with those whom I have just now mentioned, but with my dear Cato, that best of sons and most valuable of men! It was my sad fate to lay his body on the funeral pile, when by the course of nature I had reason to hope he would have performed the same last office to mine. His soul, however, did not desert me, but still looked back on me in its flight to those happy mansions to which he was assured I should one day follow him. If I seemed to bear his death with fortitude, it was by no means that I did not most sensibly feel the loss I had sustained; it was because I supported myself with the consoling reflection that we should not long be separated."

Virgil, in the sixth book of his great Epic, describes Aeneas as visiting the realms of the departed and there recognizing and being recognized by the spirits he met.

The various persons he had known on earth are seen by the Trojan hero. Virgil represents the Sibyl as conducting Aeneas through the shades below. As he passed among them,

He saw friends, who, whelmed beneath
the waves,
Their funeral honors claimed, and asked
their graves,
The lost Leneaspis in the crowd he knew,
Whom, on the Tyrrhne seas, the tempest
met,
The sailors mastered and the ship o'erset,
Amid the spirits Palinurus pressed,
Yet fresh from life, a new admitted guest,
Who, while he steering viewed the stars,
and bore

His course from Afric to the Latian shore,
Fell headlong down. The Trojan fixed
his view,
And scarcely through the gloom the sul-
len shadows knew.

He saw others also whom he had known on earth. Passing on, he came to the "mournful fields," a place so called because it was the sequestered and quiet abode of those who were crossed in love, and who had pined away and died under the blight of unrequited affection.

In all his representations he speaks of those whom he meets in the shades after their station and manner of life here upon earth. Even the kind of death they died is often alluded to. Dido is not only addressed as a queen, but is also pictured as standing before him fresh from her wounds, her snowy bosom bathed in blood.

In like manner, Deiphobus, the son of Priam, is seen covered with wounds, and despoiled of his lamb.

The following quotation affords a fine specimen of the ready manner in which he recognized his friends, and how similar their intercourse was to what they had been accustomed in this world:

He with his guide, the farther fields at-
tained,
Where, severed from the rest, the war-
riors' souls remained,
Fidens he met, with Meleager's race,
The pride of armies, and the soldier's
grace;
The pale Adrastus, with his ghastly face.
Of Trojan chiefs he viewed a numerous
train,
All much lamented, all in battle slain—
Glaucus and Mendon, high above the rest,
Atenor's sons, and Ceres' sacred priest,
The proud Idæus, Priam's charioteer,
Who shakes his empty reins, and aims his
airy spear.
The gladsome ghosts in circling troupes
attend,
And with unwearied eyes behold their
friend:
Delight to hover near, and long to know
What business brought him to the realms
below.

Virgil also represents immediate recognition as taking place with equal ease in the highest Heaven, as in the lower and more sober Hades. Passing on through gloomy and cheerless shades, the region of those who are only partially

blest, they enter at length the "verdant fields" of the higher and higher regions. Here too he recognizes those he knew upon earth:

Here found they Teucer's old heroic race,
Born better times, and happier years of
grace.

Assaracus and Ilus here enjoy
Perpetual fame, with him who founded
Troy.

Still he is not satisfied. There are ties of kindred too, and he feels himself pressed in heart to seek his relatives. He longs especially to see his father, Anchises. The Sibyl makes inquiry of sacred priests and poets for the venerable hero. Kindly directed by these, they go through "blissful meadows," and find him at last in a flowery vale, viewing with a kind of holy pride his race of illustrious descendants as they pass in review before him. At once old Anchises discovers his son. The scene is tender and moving. The sire sees Aeneas coming, and,

Meets him with open arms and falling
tears.

Welcome, he said, the gods' undoubted
race,

Oh long expected to my dear embrace!

'Tis true, computing time, I now believed
The happy day approached—nor are my
hopes deceived.

This rapture of meeting is warmly and affectionately reciprocated by his son. Is it not exactly what we feel to be natural when after a long separation we meet our friends in realms of bliss? Aeneas exclaims with holy joy:

Reach forth your hand, oh parent shade,
not shun

The dear embraces of your loving son!

He said; and falling tears his face bedew:
Then thrice around his neck his arms he
threw!

Thus we find that the poets and philosophers of both Greece and Rome comforted themselves with the hope of recognition and reunion after death. They

endured the short separation from their friends in the patience of hope. They suffered not death to break the ties which joined them to their friends. They loved the dead even as the living; yea, sometimes more—even to deification. They cherished their memories, praised their virtues, forgot their failings, and waited in the holy longing of warm affection to meet them again in the vale of Tempe, in the Hesperian Gardens, the Elysian Fields, or in the peaceful Islands of the Blest in far-off and quiet seas.



From the earliest dawn of the world, humanity has dwelt on the eternal and endeavored to penetrate the veil of mystery that hangs between that which is known as time, and that which we call eternity.

The ancient philosophers tried to solve the riddle of existence and peer into the future that lies beyond. Though chained down to earth by the ignorance of their primitive time and groping in the darkness of barbarism, some flashes of light now and again illumined their paths to point the way to an unseen world beyond.

That grand old pagan, Socrates, caught fleeting glimpses of the great hereafter. He had a daemon by his side whispering into his ears the solution of the mystery of life. That Socrates had a conception of the true God there can be little doubt, else why did he inculcate a godly course of living? He well knew that death does not end all, and when he drained the hemlock juice in his prison cell, the spirit within told him he was but shuffling off the mortal coil to enter upon a new existence.

Plato, greatest of the old master's pupils, felt that earth was not the goal nor time the boundary of the present life. He realized there was something else to come, something to follow after, and he too manifested a belief in the

existence of a Supreme Intelligence governing the laws of matter.

Aristotle, "father of philosophy," embodies in his works perceptions and concepts which unequivocally show that to him earth was but the stepping stone to another sphere of existence, some other place of shadowy outlines enveloped in the mists of mystery.

Indeed all the classic pagans of Greece and Rome, not to mention the seers of oriental history, subscribed to a belief in the immortality of man.

Cicero said: "When I consider the wonderful activity of the mind, so great a memory of what is past and such a capacity of penetrating into the future, when I behold such a number of arts and sciences and such a multitude of discoveries thence arising, I believe and am firmly persuaded that a nature which contains so many things within itself cannot be mortal."

The incompleteness of this earthly life calls for the immortality of the eternal to carry it on, not indeed in the same manner as on earth, but on a higher plane where the soul united to the glorified body will form a union not shackled by the fetters of the flesh, but awake to divine influence, ever progressing onward and upward in the beauty of mortality and the perfection of achievement.

The eye of reason and the ear of faith dispel the common notions regarding the home of the blessed as the ideal of the idler. It is time that some of the popular conceptions of heaven were corrected: the conceptions which picture it as a place of harp-tuning and mystical musical harmony, where the strings are being constantly swept by angel hands. How would the unmusical fare in such a place? What would the workers do who sighed for more to accomplish on earth? For the vast majority there would be no work to do.

Idleness is the dread of the progressive. In such a state there can be no happiness; therefore the picture of the hereafter as an abode of sheer repose, of musing, dreaming ecstacy wherein one

falls into a coma of pleasing meditation from which he fain would not arouse to action, is repugnant to the ideas and desires of all who advance in the direction of increased knowledge and absolute perfection.

The river comes from the ocean by the action of the sun's rays. To the ocean again it returns, but when it reaches there it does not remain a stagnant mass of water, but keeps in motion, contributing its share to the usefulness of the whole body. In the ocean of eternity there is no still water. All is ever in circulation, each drop performing its part and doing its share for the entire mass. There is ever perpetual motion, not an ebb and flood, but a constant flow, ever onward in the direction of accomplishment.

Victor Hugo expresses the hope that death is not life's close, but rather its beginning:

"I feel in myself the future life; I am like a forest that has been more than once cut down; the new shoots are stronger and livelier than ever; I am rising, I know, towards the sky; the sunshine is upon my head; the earth gives me its generous sap, but heaven lights me with reflections of unknown worlds. You say the soul is nothing but the resultant of bodily powers! Why, then, is my soul the most luminous when my bodily powers begin to fail? Winter is upon my head, and eternal spring is in my heart. I breathe at this hour the fragrance of lilacs, the violets and the roses as at twenty years; the nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me; it is marvelous, yet simple.

"For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song, I have tried all, but I feel that I have not said the thousandth part of what is in me. When I go down to the grave I can say, 'I have finished my life! My day's work will begin again the next morning. The tomb is

not a blind alley—it is a thoroughfare; it closes in the twilight to open with the dawn. My work is only beginning; my monument is hardly above its foundation; I would be glad to see it mounting forever; the thirst for the infinite *proves infinity.*”

Goethe says his belief in the immortality of the soul springs from the idea of activity:

“For I have the most assured conviction that our soul is of an essence absolute, indestructible, an essence that works on from eternity to eternity. It is like the sun, which to our earthly eye sinks and sets, but in reality never sinks but shines on unceasingly.”

Cicero, when his daughter, Tullia, the idol of his heart, died, retired from public life, buried himself in his books, and wrote his famous sentence:

“Man’s grand ideals are overtures of immortality, because they require and demand immortality for their realization.”

Browning says:

I know this earth is not my sphere,
For I cannot so narrow me, but that
I shall exceed it.

This high ideal which is not reached on earth intimates an immortal life, which may afford time and scope for its realization. Lowell nobly says in his elegy on the death of Channing:

Thou art not dead; in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength to perfect what is dreamed
of here
Is all the crown and glory that it asks.

Theodore Parker on his death bed said to a friend:

“I am not afraid to die, but I might wish to carry on my work. I have only half used the powers God gave me.”

Emmanuel Kant argued from the existence of a moral law, unrealized and unrealizable here, the necessity of some after-life.

“Perfection is the heritage with which God has endowed me, and since this short life does not give completeness, I

must have the immortal life in which to find it.”

This yearning after perfection and completeness is the soul’s qualification for and prophecy of its own immortality. The high aspirations of the soul are no longer blasting mockeries—they are attainable!

When You’re Hard Up

You’re not hard up when your purse is
flat,

And your trousers frayed like an old
door mat;

You’re not hard up when your bills fall
due,

And you haven’t a dollar to see you
through;

You’re not hard up till you see the day
That you haven’t a cheerful word to say.

You’re not hard up when your coin is
gone,

And you whistle a tune as you journey
on,

And you walk the streets while the others
ride,

And your pockets have naught but your
hands inside;

That’s not being broke, you may depend,
You’re not hard up while you have a
friend.

But you are hard up, in a sorry way,
If you haven’t a cheerful word to say,

If nothing on earth appeals to you,
And you can’t see charm in the skies of
blue;

You are hard up if you’ve reached the
end,

And you can say in truth that you have
no friend.

In dollars and cents don’t count your
wealth,

But sum it up in friends and health;
In the little tots that call you “Dad,”

Who when you’re coming are oh, so glad;
But if you haven’t a soul to love or care,

You are hard up, though a millionaire.
—D. B. M. in “*Pythian Sisters Tidings.*”

The Legend of Hermes

By CHARLES M. MARTIN, 32°

MASONIC commentators have searched for, found, and have interpreted many ancient manuscripts for several hundred years in a sincere effort to authenticate the various Legends of the Craft, which have for the most part been handed down by word of mouth. The Cooke and the Higden Manuscripts and the Halliwell poem are notable examples.

Much has been lost in the countless re-tellings, and a great deal has been added. In nearly all of the various Legends the *motif* that has been stressed has to do with *pillars*. In the fourteenth century a Benedictine monk named Ranulp Higden, completed a Universal History under the title of the *Polychronicon*. The history was written in Latin.

Sir John Trevisa translated the History into English, the work being published in London in 1482. In 1490 the Cooke Manuscript appeared in print, and the author repeatedly quotes the Higden MS. to support his assertions.

The *Polychronicon* told a long story about the wickedness of mankind after the time of Seth, who was born to Eve to take the place of the slain Abel. It repeated the Biblical story of the intermarriage of the sons of God with the daughters of men. According to the prophecies of Adam the world is to be destroyed by fire and yet another time by water.

The three sons of Lamech were to make two pillars, one of marble to withstand water, and another of brick to withstand fire. Upon these two pillars all the knowledge of the sciences was to be engraved that they might not be lost to posterity.

Josephus, in his "Antiquities of the Jews," attributes the building of these

same pillars to the children of Seth. St. Isidore, Bishop of Seville, who died in 636, has this to say about Lamech in his *Chronicon*, written in Latin.

"In the year of the world 1642, Lamech being 190 years old, begat Noah, who in the five hundredth year of his age is commanded by the Divine Oracle to build an Ark. In these times, those men knowing that they would be destroyed either by water or fire, inscribed their knowledge upon two columns made of brick and stone, so that the memory of those things which they had wisely discovered might not be lost. Of these Columns the stone one is said to have escaped the flood and to be still remaining in Syria."

That this was an error in transcription has been accepted by Masonic contemporaries. Josephus attributes the building of the pillars to the children of Seth, but in both cases the pillars were to have been built of stone and brick, and were to contain the imperishable records of the arts and sciences. It has been said that certain occultists know the whereabouts of the Syrian pillar, and that it will be produced in due time as a part of the prophecies of "Revelation."

All the kings of antiquity had their memorial columns. Sesostris, the conqueror, the great Egyptian king, built monuments to commemorate all his victories. He was sometimes called Sethos, or Seth, and in many mythical legends he has been confused with the Adamic Seth.

The *Polychronicon* also added that Zoroastres, King of Bactria, had inscribed the seven liberal arts and sciences on fourteen pillars; seven of brass, and seven of brick.

In the Bible version of the building of the Temple, Hiram of Tyre cast two pil-

lars of brass and set them up on the porch of the Temple. The right pillar he called Jachin, and the left pillar Boaz. (I Kings: 7-21).

In the ancient legends nearly all the commentators quote the fourth chapter of Genesis as proof of the authenticity of the legends themselves. Read this chapter to clear up any confusion in your mind as to the connection between the children of Lamech and the children of Seth.

I have built up a brief background upon which to place the Legend of Hermes. Ancient Masonic writers, using the authority of the *Polychronicon*, tell us that Hermes discovered one of the pillars erected by the sons of Lamech. Pythagoras discovered the other, and to him was attributed the discovery of the mathematical basis of music.

The Hermes referred to was the Hermes Trismegistus, or the thrice great Hermes. He was said to be the son of Thoth whom the Egyptians deified, and who placed his image beside those of Osiris and Isis.

Osiris was the brother and husband of Isis; often called the God of the Underworld and the Judge of the dead. Isis was called the cow-headed goddess of fecundity. To Thoth was attributed the invention of letters. Hermes was the symbol of Divine Intelligence.

Of interest to occultists is an interpretation of the thrice great Hermes by Mantheo, the Egyptian priest. There were three separate beings called Hermes by the Egyptians. The first, Hermes Trismegistus, inscribed the history of all the sciences on pillars before the Flood, the chief of which was geometry. Hermes the second, the son of Agathodemon, translated the precepts of the first. The third Hermes, who is supposed to be synonymous with Thoth, was counsellor to Osiris and Isis.

These three were in later ages confounded and confused into one, known as Hermes Trismegistus. He was understood by the philosophers to symbolize the birth, the progress, and the perfec-

tion of human sciences. Through him man was elevated and put into communication with the gods. He embodies the idea of the Trinity, the Triangle of Perfection, and the axiom, "The first shall be last!"

A tradition of the Egyptians said that Hermes engraved his knowledge of the sciences on pillars of stone, which were afterward copied on scrolls of papyrus. The Egyptians are said to have attributed works on all kinds of knowledge to him; in fact, all the religious and scientific works of the priests have been credited to Hermes.

Historically, Hermes was an Egyptian legislator and priest. Thirty-six scrolls on philosophy and theology and six on medicine were said to have been written by him, but if they ever really existed in a material form they have been lost.

The alchemists adopted Hermes as their patron, and for that reason alchemy is called the Hermetic science. The alchemists claimed that Hermes was the originator of geometry and developed many of the principles of architecture. While the story of Hermes is now and always has been a legend, learned men and Masons as far back as the fourteenth century believed sincerely that he lived in Egypt, and that the world had been made a better place in which to live because of his contributions to civilization.

Study the staff of Hermes, sometimes called the Caduceus. (Cosmo-Conception, p. 413). It has often been called the dual Path of Attainment—the straight and narrow road of Initiation, and the harder and longer road of ordinary evolution, which Max Heindel compares to the first three degrees of ancient Masonry. All life started from a central source and will ultimately return whence it came. In closing it might be well to remember the best known of the Hermetic axioms: "As above, so below."

What you are stands over you
the while, and thunders so
I cannot hear what you say.

—Emerson.

Rosierucian Doctrine of Evolution

How It Differs From Science

By JOSEPH WILDAR

SHORTLY after the middle of the last century Charles Darwin electrified the world with his new theory of the "Origin of Species," which brilliantly demonstrated the fact that life in the plant and animal kingdoms is undergoing a process of evolution from lower to higher forms through "natural selection." It has been deduced from this that man has probably evolved from the lower species of animals upward to his present human estate, having actually been a member of the animal kingdom in his prehistoric existence.

Darwin was partly right and partly wrong. Through his researches he made a marvelous contribution to material science. However, he and his successors in this field have only fifty per cent of the truth. The Rosierucian doctrine of evolution furnishes the other fifty per cent. The Rosierucians use the term "evolution" constantly in their literature, but by that term they mean something radically different from that which the material scientists mean. Therefore Rosierucian students should be careful to make the following difference clear when they are discussing evolution with others.

Science thinks of man as having been at some time in the past a mere animal, a soulless being. The church on the other hand says that man is a divine Spirit, created directly by God, and that he has never been a soulless animal. The Rosierucian doctrine is intermediate between these two stands.

The Rosierucians state that man, so far as the *body or bodies* which he has occupied in the past are concerned, has actually evolved upward from the animal stage, and that there was a time in the past when from the standpoint of his

body he was actually an animal. But here comes the sharply defined difference between the Rosierucian doctrine of evolution and the scientific. The Rosierucians maintain, exactly as does the church, that man himself is basically a Spirit, a part of God, which through aeons of time has been building for himself forms or bodies of gradually improving texture, shape and function, starting with a very primitive body and gradually evolving upward to the highly developed and marvelous physical vehicle which he now possesses. Man has never been a monkey or an ape in the sense that science regards those animals, namely as soulless beings. But there was a time in the past when man occupied bodies which were even more animal-like than the present monkeys and which were not even as good as those which the apes now possess. Throughout that period, however, man was still a divine Spirit learning the primitive facts of life and how to build and use a movable physical body.

Moreover, man has not only passed through an animal-like stage in the past, but in aeons preceding that period he passed through both a plantlike and a mineral-like stage in which his consciousness was similar to that of the present plants and minerals. The Rosierucians tell us that even the minerals and plants are ensouled by life, by Virgin Spirits which are starting on the long evolutionary climb upward from their present inert state to the human state. The present animals, moreover, are not soulless beings at all. They are ensouled by Virgin Spirits the same as man. They are simply one life wave behind man in their evolution, having been differen-

tiated and having started their evolution at a later period than he. The chief difference between the animal and man is that the animal does not possess a mind, or mental body. The animals have the physical body, the vital body, and the desire body, but no mental body such as man possesses. In the next great evolutionary period, however, the animals will advance into the human kingdom and will acquire a mind, while man will have progressed to the state of the superman. Thus there will ever be a gap between the two life waves. Similarly the time will come when the life ensouling the present plants will have moved forward into the animal stage and the present minerals into the plant stage.

The anthropoid apes are an interesting illustration of the evolutionary process. The Virgin Spirits or Egos which ensouled the anthropoids at the time of ancient Lemuria were an integral part of the group of spirits which now constitute the human kingdom. But at that point, instead of continuing to progress in their evolution, they started to straggle backward. This occurred before man had acquired the mind. The main body of the life wave continued to progress and became the present human beings, but the anthropoids failed to keep up with the evolutionary trend and never did reach the human stage. They did not acquire the mind, or at least nothing but the merest rudiments of it. The anthropoids constitute a striking lesson on the necessity of performing our evolutionary duties properly. Through their neglect and their inertia they forfeited their human estate, at least for the time being. Max Heindel states there is still a possibility of their catching up in this period and being reborn in the human kingdom, but the chances for this are rather slim; probably the majority of them will not accomplish it, and thus they will have lost their big opportunity.

The Rosicrucians do not blame at all the church people for the very emphatic stand they take against that phase of material science which says that man at

some time in the past was nothing but a soulless animal, having worked his way up from mere protoplasm to his present estate, not taking into account his divine nature and origin. We do not blame them for waxing eloquent on this point, for they are right. Nevertheless science is also right when it says that the bodies which we occupy have been built up gradually from primitive beginnings and have come up through an animal stage. Thus it will be seen that the Rosicrucian doctrine of evolution is vitally different from that of Darwin and his scientific successors, although they have done valiant work in proving many of the essential facts in connection with the physical aspect of evolution.

How do the Rosicrucians know these facts which they state about the prehistoric features of evolution? The answer is that the records of all these things are contained in what is called the Memory of Nature, which any person who has progressed to the necessary spiritual stage of evolution can read at will. That stage is Initiation. In order to read these records of nature one must have been initiated into one of the Schools of the Mysteries, which might be termed Universities of Cosmic Knowledge. The Rosicrucian Order is one of the seven Schools of the Lesser Mysteries. Initiation involves the developing of faculties within man which the majority do not possess but which lie latent in all. All mankind is advancing toward the stage of Initiation and the ability to function on the higher planes, but only a few of the pioneers have so far reached that stage. Initiation opens up a glorious vista for the human race and shows them the rewards which come from patient performance of evolutionary duty.

If we go according to the instruction of the Bible, doing all "as unto the Lord," it does not matter what line of honest work we follow; we are then at the same time seeking the Kingdom of God.—*Max Heindel.*



MAX HEINDEL'S MESSAGE

Taken from *His Writings*



The Death of the Soul

SO FAR AS we have been able to learn, *only the Black Magician who consciously misuses the sex seed for malicious purposes* faces anything so serious as that implied in the phrase, "death of the soul," and there would really be no need of going into the subject at all except that it throws side lights upon other matters of value to the student.

At the beginning of evolution man consisted only of spirit and body—he was soulless; but since then each life lived on earth in the great school of experience has made him more and more soulful according to the use which he has made of his opportunities. This is shown in the different gradations between the savage and the saint which we see all about us. It is the loss of the soul which is involved in the experience we describe as the death of the soul. The spirit itself can of course never die seeing that it is a spark from the Divine, without beginning and without end. How then can the death of the soul be brought about, and what is the real meaning of the phrase?

The threefold spirit has projected a threefold body, and the purpose of evolution is the extraction of the threefold soul from this threefold body and the amalgamation thereof with the threefold spirit. Now mark this point for this is the important crux of the whole matter, a very valuable and important piece of information which will help the student

to a more definite understanding of the subject than has hitherto been given. Much is said in occult literature about "The Path"; but though to the initiated, who already know, the statements of what it is and where it is are plentiful, this information has never before been given to the exoteric student. Paul tells us that to be carnally *minded* is death, but to be spiritually *minded* is life and peace. This is the exact truth, for the *mind, which is the link between the spirit and the body, is the path or bridge, the only means of transmission of soul to spirit.* So long as man is carnally minded and turns his attention to worldly successes, cherishing as his motto the proverb, "Let us eat, drink, and be merry for tomorrow we die," all his activities are centered in the lower part of his being, the personality, and he lives and dies like the animals, unconscious of the magnetic drawings of the spirit. But at length there comes a time when the yearnings of the spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the bridge of mind. And as flesh and blood cannot inherit the kingdom of God, the body is crucified that the soul may be liberated and joined to its Father in Heaven, the threefold spirit, the Higher Self.

That at least is the general tendency, the higher elevates the lower. But unfortunately there are examples of the opposite where the lower personality be-

comes so strong in its materialism and where the mind becomes so firmly enmeshed with the lower vehicles that the personality refuses to sacrifice itself for the spirit, with the result that *the bridge of mind is finally broken*. The soulless personality may then continue to live for many years after this separation has taken place, and may perpetrate the most outrageous acts of cruelty and cunning until it succumbs. Black Magic which involves the perverted use of seed obtained from others is generally used by soulless personalities for the purpose of satisfying their demoniac desires. Often they obtain power in a nation or a society, which they then delight in wrecking.

Meanwhile the spirit stands naked; it has no seed atoms wherewith to create further bodies, and it therefore automatically gravitates to the planet Saturn and thence to Chaos, where it must remain until the dawn of a new creative day. It may seem unjust at first sight that the spirit should be thus made to suffer though it has committed no wickedness; but on further thought it will be understood that as the personality is the creature of the Higher Self, the responsibility exists and cannot be evaded. Fortunately, however, such cases grow increasingly rare as we advance upon the pathway of evolution. Nevertheless it behooves all to set their faces earnestly towards the goal so that the light on the path that leads toward our spiritual ideal, the union with the Higher Self, may grow brighter day by day.

—*Student's Lesson, June 1, 1918.*

Opposition in the Higher Life

WHEN A SHIP is drifting down the river with the tide the engines go around without seeming effort, and it makes great headway. Likewise when an automobile goes down hill the engine is able to carry the load without an effort, and good progress is made. But when the ship must stem the

tide and force its way against the current, or when an auto is to climb a hill, it means considerable expenditure of effort, and progress is not so rapid because there are obstacles to be overcome.

It is likewise with the soul. So long as we drift upon the stream of life and go with the tide of humanity, everything seems to run smoothly and no trouble is encountered. But the moment we leave the current and strive to live the higher life we encounter the friction of the general run of humanity. And of course the very ones who are closest to us will naturally be the ones against whom the friction is the greatest; these often seem to retard our progress on every possible occasion and to obstruct our path. We feel this the more keenly because we think that those who are closest, nearest, and dearest to us should be the ones to appreciate our efforts and to support us therein. It is not so, however. We could not expect that from them. They are going with the tide, we are going against it, and the friction is as absolute a necessity as the friction of the water against the ship that is stemming the current up the river.

When you have walked by the seashore you have of course noticed how rounded and smooth, yes even polished, the stones on the beach have become by the friction with the sand and other stones. Through the ages the rough corners have been worn off, and they have that beautiful surface that is peculiar to stones on the beach. We may liken these stones to humanity in general. By the friction against one another for ages upon ages the worst corners will be worn off, and at last we shall become rounded out and smooth and polished and beautiful as the beach stones are. But take a diamond in the rough; this is not allowed to attain its polish by the ordinary slow process like the beach stones. The lapidary takes it in hand and grinds it. There is a screeching noise every time the stone is put to the wheel; but every time a

(Continued on page 240)

Monthly News Review

Eliminate War Profits

It is only when the people of all leading nations arouse themselves, and demand that their respective governments forbid private munition plants to operate for profit, that war may be ended. The nations should take over the sole rights of manufacture of arms equipment themselves for purely defensive purposes, which would thereby prevent offensive wars and also curtail domestic crime by preventing criminals from so easily procuring arms.

In any war of defense the Government should immediately take over and use the whole of the resources of the country for the duration of the war, thereby eliminating war profit and also respecting human life and service as at least equal with money and property service.

Take the profits out of war and there will be no more war.—*West Brighton (N. Y.) Advance.*

The above method of decreasing war will not be found to be the final solution of the problem, although it will serve as a palliative for the time being. War is the product of the spirit of patriotism fostered by the Race Spirits of the different nations. As we progress in evolution the Race Spirits' influence will become weaker, and eventually it will be entirely superseded by the Christ regime of Universal Brotherhood. Then there will be no division of consciousness between the different nations and war between them will automatically cease.

Ohio Freemasonry vs. Liquor

"To engage in the selling of intoxicating liquors for beverage purposes is a Masonic offense and should subject any Mason so offending to charges and expulsion; it should also be a disqualification for initiation or affiliation in a Masonic Lodge. Pro. 1911, p. 88."

Citing the above resolution of the Ohio Grand Lodge which "makes it an offense against Masonry for members to engage in the selling of intoxicating liquors to be drunk where sold or for purposes other than medicinal and mechanical," the Grand Master declared that "every Mason in Ohio is bound by the above provisions and that Lodges will be required to enforce a strict

compliance therewith." The Grand Master's decision also incorporated prohibition against the use of intoxicating liquors in any Masonic lodge room, anteroom or banqueting room. "It must be the constant care of Masonry to preserve unsullied the reputation of the Fraternity," he added.

—*Scottish Rite News Bureau.*

Freemasonry in Ohio is living up to its high traditions. Masonry is a branch of the School of Knowledge, including within its ranks those who depend upon works for their salvation rather than faith, the latter being the method of Catholicism. Humanity will not finally work out its salvation until it has mastered and eliminated intoxicating liquors; therefore Ohio Freemasonry is in the vanguard of progress in this matter.

American Radio

"It is becoming increasingly difficult, it is claimed, to place before the American people accurate and unbiased knowledge concerning radio systems of countries where governments control radio programs in the interest of the listener rather than in the interest of certain minority groups which endeavor to exploit the listener. Not a few of our metropolitan newspapers allot valuable space on front pages to play up comment of the occasional Englishman who can be found to praise the radio practice in the United States, while the many cultured Englishmen who point out the unsoundness of the system in the United States, its laxity, weakness, gracelessness and recreancy to higher public good, are scantily if ever quoted."

Interesting and instructive as are hundreds of American radio programs, nevertheless the great broadcasting companies have been developed in the interests of commercial groups rather than in those of the whole people. It is said that the English broadcasting companies are operated more for public service and less for the purpose of exploiting comparatively worthless advertising than is the case in America. Our broadcasting is in need of improvement to make it the valuable instrument it can be.

Astrology Department

Goethe's "Faust" And the Horoscope of Its Author

By ELLEN CONROY McCAFFERY

THE DRAMA of Faust, by Goethe, teaches renunciation and resignation. This is a doctrine we might expect from an author with Saturn rising in Scorpio, but we must remember that with Goethe, renunciation meant the subordination of a lesser interest to the whole.

Part One of *Faust* shows us Faust yielding to temptation, interested first of all in magical phenomena and in pleasure.

At the end of the play he stands condemned in the eyes of anyone with a sense of morality. But in Part Two we have a very different Faust; for in Goethe's opinion the fact that one yields to temptation is not the end. If man is willing to change his point of view he is given another chance, hence

Part Two shows us a changing Faust. Goethe shows us how the process of regeneration is worked out, how man gradually recedes from the pleasures and pomp of the world as he partakes of regeneration. We are shown a man who grows into higher and nobler conceptions of love, and one who works systematically for the good of his fellow men.

Goethe tells us that Faust is a study in the evolution of the human soul. It is

more than that. It is a study of the play and interplay of character with destiny, hence it is of intense interest to all people interested in astrology.

In Part One, Faust contacts the supernatural or lower astral world. He becomes a boon companion to Mephistopheles. But even with this glimpse of the supernatural, Faust is still a dry-as-dust

human soul, for his interest has been entirely in intellectual pursuits in which reason, data, and facts have been piled up. His emotional nature and his imagination have been starved. It is necessary therefore that he shall have emotional experience first hand. Hence he is brought into contact with Marguerite.

Marguerite is apparently sacrificed to his lust, his selfishness, and his pride of caste. But due to her sacrifice some of the idealism which has lain dormant all his life begins to awaken in Faust. Part Two of the play then shows the changes and progress that come to a man after even a glimmer of Ideality awakens.

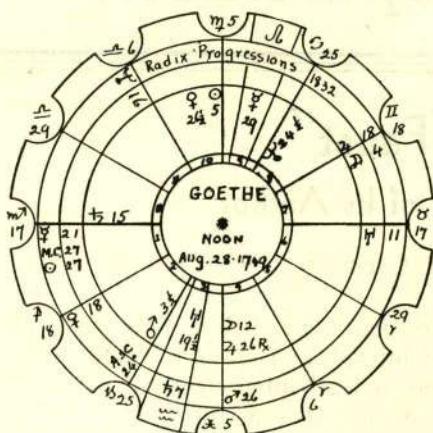
Mephistopheles is a realist. He has the key to the Ideal World, but he does not want to go there. Faust, being at

THE ROSICRUCIAN DOCTRINE OF ASTROLOGY.

Astrological influence as it affects human life comes *not* from the physical planets at all but *from their indwelling Planetary Spirits*. Thus it is spiritual in character, not material. Hence the Rosicrucians regard fortune telling and commercialization of Astrology as a prostitution of this Divine Science.

last awakened to idealism, does want to go there. In the play the World of the Ideal is termed the World of the Mothers. (Such a name would be given to it

the greater because it is not physical, but is divine in origin. The man with the Ideal has joy in the fight, and will be victorious in so far as he relies on divine strength.



HOROSCOPE OF
JOHANN WOLFGANG GOETHE

by an author with Neptune in Cancer!) It represents the world where lie the conceptions of all that may later exist in reality. It is the world where man learns that spiritual conceptions can become living realities. After Faust has been there he has a new and different conception of life.

In the World of the Ideal, Faust meets Helen of Troy, and later marries her. This has caused some amusement to the critics, but Goethe's thought is that the human soul that has seen the Ideal must henceforth live with it, that is, be married to it. Happiness thenceforth is not connected with physical things, but rather is the product of a union of the soul with the Ideal. Not that this brings an easy life and no battles. In fact, rather the opposite happens. The play brings out the fact that battles and storms come very quickly after this union, for the Ideal has to be protected and is not always safe in the world of actuality. But in all these battles the soul has the courage to break down opposition and interference with the rights of the Ideal. And the courage with which the idealist fights is all

But in the play Helen departs at length again to the world of shadows. Does this mean that the Ideal is lost? No, it symbolizes the fact that the Ideal has gradually been absorbed into the soul of Faust, hence the archetypal form of that Ideal can return to the world of the archetype. The Ideal is no longer something to inspire Faust from the outside. It is himself. The neophyte has now reached the stage where it is clear to him just what his work in life is, and so he does it. Not that he sees any more with outward perception, but much more from innate conviction. He has been modeled physically and mentally after a pattern whereby he can express the Ideal. He is in fact the Ideal.

Just as in the play Helen represents one form of archetypal beauty while there are many other and greater ideals, so when she departs Faust looks up to the heavens and sees another form more beautiful and more exquisite than her's. But Faust's soul is content. He turns to earth and begins to plan and work for the good of mankind. Mephistopheles can no longer be his friend, but he becomes his servant. No longer does Faust rely on his own strength, but on invisible beings and forces from the higher planes.

It is ever the purpose of life that the higher Vision should inspire man to work and service. It is as with the disciples after they had witnessed the Transfiguration. They had to come down from the mountain and be present at the healing of the sick, yet they would fain have stayed on the mountain; so we would fain stay with our ideals. But necessity comes along, takes away the outward form of the Vision, and leaves us to try to make the world come nearer to the Ideal. Each man must know not only the joy of the Vision, but also the joy of service. It was Goethe's theory that

always individualism must be worked out, but individualism was not an end in itself. It had to be replaced by altruism.

Goethe's individualism is shown by Uranus in Aquarius in the 3rd house, that of the mind. On its lower arc Uranus is the dictator, the one who will have his rights even if he blows the world to pieces in the attempt to get them. On its higher arc Uranus promotes altruism.

So Faust spends the last years of his life in practical work. When he comes to die he is blind, but his blindness to the things of this world only makes him see more clearly the things that are not of this world. When Mephistopheles comes to claim him angels put the demon to rout, for Faust is no longer a slave to him. He has attained freedom. His dying words are a summary of Goethe's philosophy: "He alone deserves freedom, as life, who daily conquers it for himself."

As Faust enters the higher realms he finds Marguerite awaiting him, anxious to be his guide. The Mater Gloriosa sings to her:

"Come lift thyself to higher realms;
If he longs for thee, he will follow thee."

Thus to the very end Goethe's thought was that life is a continual progress upward and onward. Man must reach the All-God, or All-Union as Goethe terms it. The very gist of Goethe's whole philosophy is first unfoldment, then union.

We must not think of the women in the play, Marguerite and Helen, as actual women any more than we must think of Beatrice in Dante's poem as a mere woman. They all stand for conceptions of the human soul, or rather innate principles of it.

Marguerite is the human, emotional soul, full of faith and intuition, lacking in worldly wisdom, yet going through bitter experience to spiritual enlightenment. Helen is a type of the soul longing for beauty and the ideal, anxious to make the realities of this world come

more into line with the beauty of the archetypal patterns. Both phases of the soul are necessary in the development of the perfect man. In the end, though, it is the intuitional Marguerite that leads Faust higher. Both women are part of the Eternal Feminine. Helen's ideals lead to service, Marguerite's to love and at-one-ment with the Godhead, hence the concluding lines of Faust are:

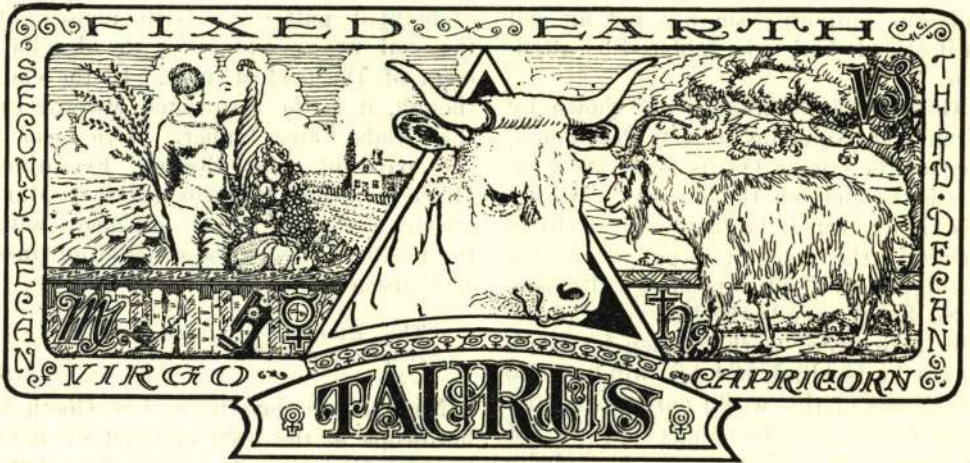
"The Eternal Feminine
Inspireth ever."

Now let us briefly review Goethe's horoscope in the light of what we have learned from the play. The idea of the final regeneration of the human soul is seen in his Scorpio Ascendant. The fact that the way is long and hard is seen by Saturn being in Scorpio. Uranus in the 3rd house gives the originality of the work, gives it a magical and occult setting. Neptune on the 9th cusp brings in the spiritual note. Jupiter shows what a man accumulates, and in Pisces this will be the understanding of psychic things. Mercury shows what a man consciously thinks and writes about, and in Leo it will concern the subject of love; hence the love interest in the drama is the absorbing note. The opposition of Venus to Jupiter will act as a polarity bringing in a philosophy built on love and final redemption through love (Pisces) and service (Virgo).

The ever expanding fame of Goethe is represented by Jupiter trine Neptune from the 4th house, which shows that his philosophy will capture the minds of the masses in an almost hypnotic way. As they come to understand the meaning of his works, they will gain spiritual illumination.

Goethe died in 1832. His radix progression shows that for the year previous his progressed Sun and progressed Midheaven were in good aspect to both the radical Venus and Jupiter, denoting fulfillment of honors and the attainment of peace and harmony. His progressed As-

(Continued on page 232)



Children Born This Month

ASTROLOGICALLY DELINEATED

THOSE BORN APRIL 21ST TO MAY 21ST, INCLUSIVE, 1934.

TABLE OF ASPECTS

☉♂♃, May 6—May 19, Inclusive.	
☉♂♂, April 21—May 19, “	
☉☐♃, May 11—May 21, . “	
☉△♄, April 23—May 8, “	
♃♂♂, May 4—May 12, “	
♃♂♂, April 22—April 28, “	
♃△♂, May 20—May 21, “	
♃*♃, April 27—May 4, “	
♃☐♃, May 13—May 18, “	
♃♂♄, April 28—May 4, “	
♃△♄, May 4—May 10, “	
♃☐♄, May 18—May 21, “	
♀♂♂, May 14.—May 21, “	
♀♂♄, April 21—April 22, “	
♂*♃, April 21—April 26, “	
♂♂♄, April 21—April 28, “	
♂△♄, April 27—May 14, “	
♃*♄, entire month.	

KEY TO THE DELINEATION

The positions of the planets during the month are given in the accompanying tables, also all the aspects which occur throughout the month with the exception of those of the Moon. By referring

POSITIONS OF THE PLANETS.

Sun in Taurus.

Mercury in Aries, Taurus, and Gemini (enters Taurus May 3, enters Gemini May 17).

Venus in Pisces and Aries (enters Aries May 6th).

Mars in Aries and Taurus (enters Taurus April 23rd).

Jupiter in Libra, retrograde.

Saturn in Aquarius.

Uranus in Aries.

Neptune in Virgo, retrograde.

to these tables and the following delineations a general reading can be obtained of the horoscope of any child born during this month. For instance, a child born on May 7th will have Mercury in Taurus, Venus in Aries, Mars in Taurus, and all the other planetary positions noted in the table, also the following aspects:

☉♂♃ | ☉△♄ | ♃△♄ | ♃*♄

☉♂♂ | ♃♂♂ | ♂△♄

The Moon's positions and aspects are not given and will have to be determined independently in each individual case.

DELINEATION OF PLANETARY POSITIONS

The Sun in Taurus imparts a great deal of determination to the children born under its influence. Taurus is ruled by Venus, the planet of love and attraction, and therefore the children of Taurus are basically amicable and kind in disposition. They cling to their ideas, however, with a great deal of stubbornness as indicated by the symbol of this sign which is the bull. But they have an inherent love of justice and truth which impels them to acknowledge and rectify their mistakes when they are discovered. They have the persistence to stick to whatever they undertake until it is finished, and they also frequently have executive ability. Taurus is a material sign, one of the earthy triplicity; therefore Taurus people are always interested in material possessions and are usually more or less fortunate in obtaining them. Taurus is a musical sign, and many people with vocal talent are born under its influence. Taurus people are usually fond of good food, and tend to go to excess in this matter. Taurus children should be taught self-discipline in the matter of the appetites.

Mercury this month is successively in Aries, Taurus, and Gemini. Aries and Gemini will confer mental keenness to a greater extent than will Taurus. Venus is exalted in Pisces the first part of the month, where its natural characteristics of love and attraction come to the fore. The latter part of the month it is in Aries which makes the children born at that time ardent in their affections. Mars is in Aries the first two days of the month, where it is dignified, giving a great amount of energy. The greater part of the month, however, Mars is in Taurus where its energy will be applied to the things ruled by that sign as indicated above. Jupiter is well placed in the sign of the balance, Libra, where its judicial qualities will have scope for action. It is retrograde, however, which will make its influence not quite as effective as otherwise. Saturn is placed in

Aquarius where its caution and analytical ability blend well with the progressive, scientific nature of the sign. Uranus in Aries will energize the intuitive qualities of the mind. Neptune in Virgo blends the spiritual with the material qualities.

DELINEATION OF ASPECTS

The Sun conjunct Mercury the latter half of the month makes the mind more than ordinarily active. The Sun is conjunction Mars during practically all the month, which gives a great deal of energy and makes forceful characters. It predisposes to accidents, but gives great recuperative power. The Sun is square Saturn during the last third of the month and the children then born will labor under something of a handicap due to the obstructive tactics of Saturn in the square aspect. These children as they grow up will meet with more or less opposition in their projects due to the crystallizing effect of Saturn. It is to be noted, however, that Saturn is not the basic source of this difficulty. Saturn is merely the precipitator of destiny which the native himself has created. Saturn square Sun indicates too much determination to have one's own way, also a degree of selfishness, which react to bring opposition from others. During the first half of the month the Sun is trine Neptune, and the children then born will have a liking for investigation along metaphysical and spiritual lines, and can pursue the corresponding studies to advantage.

Mercury the mental planet is plentifully aspected during the month as will be noted from the schedule. Briefly the effects are as follows:

Mercury conjunction Mars gives much mental energy, also quickness of speech, but tending to sarcasm. Mercury trine Jupiter, broadmindedness, educational tendencies and opportunities. Mercury opposition Jupiter, too much desire for luxury and lack of scrupulousness in obtaining it. Mercury sextile Saturn, concentration, analytical ability, liking for mathematics. Mercury square Saturn,

the same qualities but a tendency to use them in a selfish manner. Mercury conjunction Uranus, intuitive, inspirational qualities of the mind and some inventive ability. Mercury trine Neptune, balance between the mental and the spiritual qualities of the mind. Mercury square Neptune too much psychic sensitiveness and a tendency to a chaotic mental condition. Children born while this aspect is in effect should leave everything connected with the occult alone, at least to the extent of having nothing to do with any psychic phenomena.

Venus has an opposition of Jupiter and Neptune, the former creating too great a desire for wealth and luxury, and the latter a morbid desire for pleasure, sometimes of a destructive character. Mars is well aspected by a sextile of Saturn, a conjunction of Uranus, and a trine of Neptune. The Saturn aspect

gives will power, endurance, determination, and the ability to carry any project through to a logical finish. The conjunction of Uranus gives inventive ability and a progressive nature. The trine of Neptune indicates energy devoted to spiritual accomplishment.

Saturn is sextile to Uranus throughout the entire month, and all the children born during this month will come under its influence. This is a constructive aspect blending the constructive, conservative qualities of Saturn with the progressive, inventive, and original nature of Uranus.

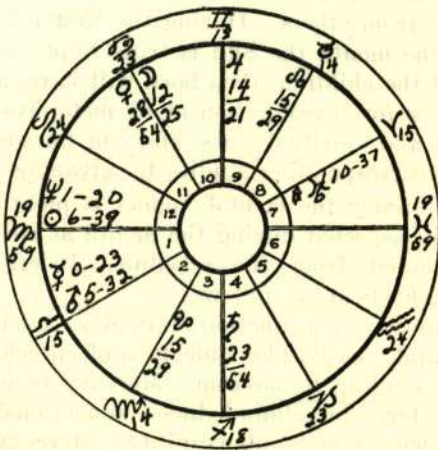
The mind will be the focusing point of the development of the children born this month due to the large number of aspects to Mercury. The natural conservatism and patience of Taurus will help these children to solve their problems successfully.

Reading for a Subscriber's Child

JERRY McD.

Born August 30, 1929, 6:40 A. M.

Lat. 44 N., Long. 91 W.



Jerry has the mental, flexible sign of Virgo rising with the Sun therein, and with Mercury the ruler in conjunction with Mars in the first house. This indicates that he will be decidedly of the

mental type, with a keen, active, analytical mind. He will also be quick in speech. People with Virgo rising prefer a mental occupation of some sort, which may be clerical work, mathematics, or even salesmanship in which there are quick and continuous exchanges between personalities. Virgo rules health and disease, and Virgo natives are likely to be interested in methods of preserving and building up health, also in such allied matters as diet, hygiene, nursing, and medicine.

The Sun, which rules the individuality, is in conjunction with the psychic, inspirational Neptune in the 12th house, the house of ripe destiny. This indicates that the course of the life is mapped out in advance more definitely than in many cases on account of this destiny which has to be fulfilled. This may be worked out quite largely through service on account of the Sun being sextile the Moon. This aspect will make the paying up of cosmic debts much more pleasant and

agreeable than otherwise. Since the Moon rules the public, these debts may be paid, at least partially, through service to the public in some capacity.

Jupiter close to the Midheaven in Gemini indicates the possibility of a literary profession or a profession involving mental work. But Jupiter has a long square to the Sun ($7\frac{3}{4}^{\circ}$) which will cause some difficulty. The Midheaven rules not only the profession but also one's standing and reputation. These matters will be adversely affected by this square to the extent that the native fails to rule his stars. Jupiter in the Midheaven, however, is a powerful influence for good regardless of its aspects because Jupiter is always beneficent. Therefore Jerry will be fortunate in his professional work generally, although he will have some obstructions and friction on account of the square of the Sun. Uranus sextile Jupiter is a favorable influence to help offset this. It brings the intuition of Uranus into play, helping the native to make right decisions which will promote his professional success. The Moon in the 10th house will also have a bearing upon the profession. In this position it usually tends to bring the native before the public, or signifies that he may be engaged in public work in some capacity either as an employee of the government or in local community service.

The Sun in conjunction with Neptune indicates psychic sensitiveness and also a disposition to study along metaphysical lines of thought.

Mars is square to the Moon, the planet of emotions and desires, also in opposition to Uranus, the spasmodic planet of sudden action. Uranus is also square the Moon. These three planets are all in cardinal signs which makes their energy more pronounced. This is a strongly adverse configuration which will tend to make the emotions and passions strong and turbulent. These are aspects of temper and strong desire. This combination of aspects will have to be watched most closely if trouble is to be avoided.

The large quantity of emotional energy which is dammed up in the personality as indicated by this configuration is ever ready to break loose in sharp speech and explosive action. It represents a department of the nature which in past lives has never been brought under control, therefore it means that much work must be done in the present life to develop the necessary self-control so that these aspects may be transmuted into good ones.

Venus the social planet is placed in the 11th house, the house of friends, and it will have a favorable influence in that department of the life. It is sextile to Mercury, the planet of speech, which will impart gracefulness to self-expression both in speaking and writing, and it might also give some musical ability, particularly vocal. Venus is sextile to Mars, which indicates a strong and well developed social nature in so far as this aspect is not overruled by the Mars-Moon-Uranus combination.

(Continued on page 240)

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 25. 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 day 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.

READERS' QUESTIONS ANSWERED

The Last Judgment Day

Question:

What is the meaning of the last judgment day referred to in "Revelation," when the sheep shall be separated from the goats?

Answer:

The passage in "Revelation" doubtless refers to the testing of humanity which will occur before the Sixth Epoch is ushered in, at which time, the Rosicrucian Philosophy states, the Christ will return to take active charge of evolution. Before that Epoch begins humanity in general must have developed the soul body, the "golden wedding garment," composed of the two higher ethers, which are spiritual in character. This soul body is developed by service and constructive living in accordance with righteous principles. No one will be eligible to incarnate in the Sixth Epoch who has not developed this vehicle.

Some time before the Sixth Epoch arrives there will be a test applied to all humanity to determine whether they are eligible to advance into this Epoch or must be held back. Max Heindel states that a new element is gradually descending into our atmosphere in a manner similar to that by which air appeared in the latter part of Atlantis. The Atlanteans who had not developed lungs perished, and were thus unable to continue their evolution. Similarly before the next Epoch arrives those who have not developed the soul body will perish or go out of incarnation on account of their inability to assimilate this new element which is descending into the atmosphere. The Bible refers to this period by saying: "At that time two shall

be working in the field. One will be taken, the other left," and other illustrations of a similar character. This new element will furnish an automatic test as to whether a person is eligible to enter upon the work of the new Epoch. This will constitute in effect a "judgment day." Probably it will not be an instantaneous process, but one which will extend over a considerable period of time affecting different individuals in different ways.

There are two more races yet to run their course in the present Fifth or Aryan Epoch before the Sixth Epoch will appear. The "millennium" referred to in the Bible is symbolical of this coming spiritual Sixth Epoch, which will be an age of universal brotherhood under the direction of the Christ, who will return not in a physical body but in His etheric vehicle. This Epoch must not be confused with the Aquarian Age, which will be merely a zodiacal period of about 2100 years following the present Piscean Age. The Aquarian Age will doubtless be a great improvement on the Piscean Age, but it will not be the Golden Age which will be ushered in by the coming of the Sixth Epoch. It will probably be several thousands of years before that Epoch arrives.

NO SEASONS IN HEAVEN WORLDS

Question:

Are there any seasons, ages, or epochs in the heaven worlds?

Answer:

No. On the higher planes there is neither time nor space in the sense in which they exist here. Duration is not in terms of time. It is stated in occult literature that "progress there is meas-

ured by the change in state of consciousness of the disembodied spirit as regards its spiritual purification. There is no moving forward in consciousness until the finer vehicles, the desire body and the mental body, have been worked upon by the spiritual forces and by the Ego itself to change their character. One stays in Purgatory without consciousness of time until his desire body has been purified of one evil trait after another. The elimination of evil traits constitutes the equivalent of the consciousness of the passage of time. This peculiar fact of the absence of time on the invisible planes is doubtless responsible for the Bible references to eternal punishment and eternal happiness. It is easy to conceive that in a place where there is no time there would be no difference in consciousness between a minute and a year or a century. From this state of affairs it also follows that there are no seasons or ages on the invisible planes.

REMEMBERING THE LIFE PANORAMA

Question:

After a man dies and views the panorama of his preceding life and proceeds into the Desire World does he remember seeing this panorama, or does it seem to him that he has just been asleep?

Answer:

During the three and one-half days immediately succeeding death the Spirit or Ego views the unfolding of the panorama of the preceding life in reverse order, at which time it is transferred from the etheric body to the desire body, and "etched" into the latter. This panorama contains a record or impression of all the events, thoughts, and actions of the preceding life, and therefore it constitutes the basis of the purgatorial experience and also the experience in the First Heaven, which is located in the upper half of the Desire World. The etching process transfers the panorama completely to the desire body and makes it a part of one's being. One doesn't have to think of what it consists of after he has passed into the Desire World. He

doubtless does remember seeing it unfold during the process of transferral or etching, but in any case the panorama itself is imprinted upon his being so it cannot be forgotten. Then it is that the purgatorial force of repulsion begins to operate to tear out the coarse desire stuff along the lines which have been impressed upon the desire body by the transfer of the panorama.

LANGUAGE IN THE POST-MORTEM LIFE

Question:

Max Heindel states that our departed ones communicate with each other at least for a time in the next world in the language which they spoke here. How can this be, seeing that they do not possess vocal organs?

Answer:

This is explained by the fact that in earth life people learn to think largely in terms of words rather than in terms of ideas. After they have passed over to the other side they continue this style of thinking for a certain period, that is while they are in the lower part of the Desire World called Purgatory, and probably to a lesser degree in the upper Desire World or First Heaven. There is no spoken language there as here because, as stated, they have no vocal organs and there is no air to be set into vibration to produce sounds. Communication is by clairaudience, a form of thought transference in which the astral counterpart of sound is employed to give the impression of words. Max Heindel states that it is an advantage to the Invisible Helpers who work with disembodied spirits to understand different languages because they can then communicate more easily with those whom they are endeavoring to help. The time comes, however, when the purified spirits rise into the Second Heaven, the World of Concrete Thought, where ideas are the only reality. There the Ego ceases to think of things in terms of words, and instead mentally grasps the archetypal idea which underlies them. Then he has no further use for earth language.

HEALTH and HEALING

Healing Through Christian Metaphysics

By DOROTHY CALLAWAY

(EDITOR'S NOTE:—*All healing force comes from the Father, the Great Physician. The Rosicrucian system of healing makes use of the Invisible Helpers to direct this force. But it is the same force whether manipulated by visible or invisible healers. It is interesting and helpful to know something about other systems of utilizing the healing force. Max Heindel has given some information about these in his writings. The following article gives the metaphysical approach to the subject.*)

"HEAL THE SICK" was and is a definite command to those who follow the Christ. The primitive Church was organized on a basis of service, and it is significant that the Church has ever thrived spiritually when the healing ministry has been given its rightful place in the Church's program.

Christ clearly implied that the healing of others depended upon faith—not only the faith of the patient as when He said, "Thy faith hath made thee whole," but upon the healer's faith as well, for when the disciples were forced to confess failure in the matter of healing, the Savior rebuked them for lack of faith.

It is upon this basis of the healer's faith that modern Christian metaphysical practice stands.

There are several schools of thought engaged in beneficial work for humanity today under the general name of "metaphysics." All are filling a need and raising the level of human consciousness spiritward, yet all cannot accurately be said to practice true metaphysics.

As one familiar with the practices of

the Rosicrucians can tell you what Rosicrucians do not do in order that anyone may apply that test to others claiming to be Rosicrucians, so it is also possible to point out those things which diverge from the practice of pure metaphysics, and anyone may then apply the test to the various schools calling themselves metaphysical practitioners and determine whether or not they practice pure metaphysics.

What Metaphysics Is Not.

1. Metaphysics is not psychology. Suggestion, auto-suggestion, hypnosis, and mesmerism are not a part of metaphysical practice. The true metaphysician does not make use of the subconscious mind. His work is done in the Superconscious mind, a phase of mind which the material psychologist either denies or ignores.

Psycho-analysis, while very valuable in the hands of a conscientious and highly trained person, is not a part of metaphysical practice at all. A metaphysician with a knowledge of psycho-analysis may perceive that his patient is suffering from a certain type of neurosis and suggest that the patient do a bit of self-analysis, but this would be done as one might suggest to a woman that she discard extremely high-heeled shoes. It would be a sensible suggestion, nothing more. It would not be a part of the metaphysician's spiritual work.

2. Metaphysics is not any one person's or school's or society's "discovery." You, who read this, may through prayer and meditation and a deep desire to help humanity come suddenly to understand how

your knowing God's Presence for another can and does heal that other, but you will have made no unique discovery. Men have had and used that understanding from the time of the Israelitish prophets, before the coming of Christ right down to present times. Each child of God, regardless of education, preparation, and training, has equal access to God—His Power, His Infinite Wisdom. To declare otherwise is to be guilty of pitiful self-deceit.

The injection of human opinion, the exaltation of a human being for particular veneration, always ends in limitation, in the stultifying of the spirit. This has been so clearly demonstrated down through the ages that it would be sufficient proof—if proof were still needed—to the intelligent analyst that the Christ was not a *human* being. If He had been, the veneration given Him would long since have placed His church in the category of meaningless, lifeless organizations. That the Church has lost ground in the last fifty years is due to a visionless clinging to theological (human opinion) interpretations; and that the Church has never been the vital force Christ Jesus hoped for it, is due to its leaders who blindly placed the emphasis upon the letter, when the Savior used every possible means to Teach His followers that "the letter killeth," that *power lies in the spirit within and man is judged by his inner life*.

The personal viewpoint cannot be maintained either by the individual healer or by the group or organization without departing from the purely metaphysical. One of the first things to be learned and never for a moment forgotten in metaphysical practice is that the personal, *self* element must be eliminated from thought.

3. Metaphysics is not magnetic healing or laying on of hands. This is by no means an implication that there is anything wrong about the laying on of hands. Indeed, it is a beautiful, holy service, equally as scientific if the healer consecrates himself as an instrument for God's healing love. But it isn't meta-

physics. The word "meta-physics" means above or beyond the physical. The Christ employed both methods in healing because Infinite Wisdom was His, and He knew that the laying on of hands would reach the consciousness of one man, then as today, where the invisible metaphysical knowing of the healer might not reach that man's consciousness so readily. This same difference in people exists today, and for this reason all kinds of healing means are beneficial. All sincere healers, whether they practice medicine or surgery, suggestion or psycho-analysis, laying on of hands or pure spiritual knowing (metaphysics) are truly "about the Father's business."

What True Metaphysical Practice Is.

Metaphysical practice, briefly defined, is the transcending of the physical in consciousness to that place wherein the consciousness is filled with the spiritual reality of the Omnipresence of God, and therein uniting the person (or problem) to be healed with God.

When the metaphysician speaks of "knowing the truth" for someone he refers to an act of consciousness which can be powerful enough to send a flow of vital force, divine healing Life, to revitalize a sick or dying man. He accomplishes this through an effort of spiritual will, raising his consciousness to the plane of Pure Spirit, an action of the Superconscious mind.

Consider for a moment what the Superconscious mind is in the light of occult teachings, and you will understand how man can find and use this power. The Superconscious memory contains the entire experience of the Ego from the time that as a Virgin Spirit it started its journey through matter—a spark from God. It is the Superconscious mind which occasionally flashes to the conscious mind of man the truth as to man's identity. There are moments in which everyone has a flash of understanding of what the Savior meant when He said, "Before Abraham was, I am." The Superconscious mind is at home in the realm of ab-

stract thought and can function in the realms of pure Spirit. The Ego, having sprung from the consciousness of God, is in lesser degree a creator and god-in-the-making, and the Ego, the inner Knower, knows this even though the truth may be buried under layers and layers of materiality.

The metaphysician seeks to overcome materiality's sense of separation from God, since this separation is of man's making and *takes place in man's consciousness*. In reality man and all created things are one with God, and the inner Knower can truly say with Jesus Christ, "I and my Father are one."

The Presence of God is the great reality of life! The metaphysician turns his thought away from the material world about him and dwells upon the Immanence of God until he is filled with the God-consciousness—the Presence.

Within the Presence there is love—the love that "casteth out fear," the love that "fulfills the law"—and love heals. The human thought or word, selflessly directed or spoken through this medium, Love, "shall not return . . . void; but it shall accomplish that which I (the sender) please, and it shall prosper in the thing whereto I (the sender) sent it." (Isaiah, 55:11). It becomes, for that moment of realization, the "word of God" which St. Paul tells us "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Heb. 4, 12).

Does this seem presumptuous? It is not, for anyone needs but to make a sincere trial of it to perceive that it is, verily, "the Father within . . . that doeth the works." Besides this the Savior directed that His followers heal the sick *as He did* and gave them this promise: "Not only these, but greater works shall ye do, because I go unto my Father." No one who truly, selflessly, in silent consecration speaks the word for his fellow man can be anything less than humble about it. He

has only touched the switch that turns on the light, and he, of all others, knows this. Often the metaphysician will answer the question, "Can you cure me?" with the reply, "No. I can't. But God can heal you!" And this is a true answer.

Procedure.

Each person who desires to follow this method of serving others develops his own process. Those who have practiced metaphysical healing for a long time do it so easily that they are often at a loss to know how to direct others, for the same reason that it would be difficult to tell someone exactly how to walk. However, there are some general principles which can be stated.

The first requirement is that *an absolutely selfless, impersonal state of mind must be attained and maintained during the treatment*. It is for this reason that the conceited, egotistical person cannot succeed for long. He thinks *he* did the work, and not the Father, and that thought cuts him off from the Source of power. Those who succeed for awhile, then fail, had best eliminate *self* from their thinking if they would serve.

The second requirement is that of *raising the consciousness to the high plane of Spirit*. This is more difficult to analyze than to do. But it is the purpose of this article to answer questions concerning metaphysical treatments, and the question of "how to give them" is certainly legitimate.

An old hymn comes to mind in which the thought contained was, "Take it to the Lord in Prayer." That is the gist of metaphysical treatment, although it is scientifically done in accordance with divine law, and is a knowing rather than a beseeching concerning the problem.

The consciousness is lifted—opened up—to an awareness of God. Use any form of meditation you know which lifts you up on fine, swift wings to that singing, joyful beauty of conscious awareness of the Presence—here and now. God IS! Rejoice in your heart and soul! You, and

your dwelling, and the flowers and trees and grass and pebbles outside your windows, are all a part of God, permeated with the Life of God. The enthralling beauty of the world, the matchlessness of love, the high exultation of your heart and spirit now, are God—God speaking to you of His watchful, tender care. You are His and He is yours. His Presence is upon you!

Then, lift your patient, the one you would bring to God for healing, up into all of this radiant Beauty and Light and Love. Take him to God in thought, and know, serenely happy in the knowledge, that God is his health and harmony and peace. Think lovingly of the flow of healing love all about and through your patient. Rejoice and give thanks to God that *He is ever available*—truly “nearer than breathing, closer than hands and feet”—and that His Life sustains and renews life in His children. Direct this life force to your patient by clear, decisive thought, knowing the truth for him that he literally lives and moves and has his being in the Life of God. And do all this in the name of the Christ. (*The Rosicrucians teach, however, that we must always say, “Not my will, but Thine be done”—that is, the will of God. We should not try to compel healing for the patient. Sometimes his accumulated karma does not permit of present healing. But his condition can always be made more tolerable by prayer and concentration even in such a case. EDITOR.*)

Then when your thought comes back to awareness of yourself, of the world about you, do not seek to force it again to that supernal place which you have just left. You are not able to live there, yet. God has placed you where He knows you need to function most of the time, therefore *never try to force* your consciousness to the higher planes. It should come easily, gently, naturally—this raising of consciousness—and the work that is done there is done easily, although it is a conscious act of will or decisiveness of thought which directs the healing Spirit-substance.

If you do not succeed at first in reaching this state of consciousness do not persist, for there is danger of psychic forcing which is not a spiritual but a negative type of development. Just wait and try at another time. Some teachers advocate setting aside a regular time, the same time each day. When the work done does not seem to “come natural” this is undoubtedly a good method to follow, for regularity of effort gives the would-be healer an attitude of expectancy of results which is beneficial. And in treating a person who is ill it is well, though not necessary, to select a certain time each day and advise your patient of the hour so that he may enter into a prayerful state of consciousness himself.

These are only suggestions. Follow them in so far as you find them helpful. The Savior’s directions, “Be still and know,” cannot be improved upon. Be still. Still your body. Then still the sense of self, the personal element in your thinking. Lose yourself completely. Then know the truth about God and His child who needs adjustment to this truth.

A good way for one who finds difficulty in lifting the consciousness is to meditate gently upon the promise, “It shall be opened unto you.” Give thanks for this promise, for the comfort of it. Give thanks that God is available to all, that you are even now in His Presence. Then ask, clearly, quickly, to be made aware of His Presence. And do not permit any preconceived notion of “seeing” or “hearing” anything mysterious to mar the holiness of the moment. Remember that the Savior said, “God is a spirit and must be worshiped in spirit and in truth.” You will be made *aware* of His Presence through the ecstasy and exultation of your own spirit, which leaps up in recognition and adoration. You cannot fail, because God does not fail those who earnestly seek Him.

It is of course necessary to be absolutely alone, especially at first, and in a comfortable position. Bodily discomfort is not conducive to selfless thinking. This

is one of the reasons why one cannot heal oneself. The very thought of self automatically brings one back to function in the ordinary region of concrete thought.

The question may arise as to the danger of giving out such information. Cannot this same power be used for evil? No! It is unavailable for evil purposes because of its very nature. Also, it would not be possible to raise the consciousness to God if at the time there were an evil motive in the heart. And if during the time of awareness of the Presence the thought should waver to admit of evil, the consciousness of the Presence would instantly be gone, the Presence withdrawn. The forces of good are ever guarded by the "angels of light," and are used to combat the powers of darkness.

As one gains in understanding of the science of clear, positive knowing it becomes less and less possible to use this understanding for selfish purposes. If one could become so dissociated in thought from his own body as to be able to ask for the healing of his body *with no other motive* than that one might better serve humanity, then Spirit-power could be used. But this is not often possible. There seems to be something fundamental, some law, back of the taunt of "Physician, heal thyself!" which forbids the physician to do so. If the healer is well to begin with, this unselfish work for others will probably keep him well, but if he is ill he can only entrust his body to God's care in the ordinary prayerful spirit. It is certain that St. Stephen could not save himself, nor St. Paul rid himself of the thorn in the flesh. Even the Savior asked three times that the cup might pass Him by, and a few moments later said that He could have "ten legions of angels" to save Him if He asked for them, yet He could not avoid drinking of it. And each of these could heal others.

Infinite Wisdom has safeguarded Infinite Power until men are perfected, but in the meantime Infinite Mercy permits man to use it for others in precious, illuminating moments of selfless love.

Library Campaign

Hardly a day passes without letters received at Mt. Ecclesia stating that some one has read our Magazine or the "Cosmo" in a library. A total of 69 books have been placed during the months of January, February, and March.

New York now leads in the number of public libraries containing a copy of the "Cosmo," having 117 to its credit. A recent report from the Indianapolis Center brings the total for Indiana to 48, putting it 8th among the States. Washington comes 9th with 41; Michigan 10th with 39; Minnesota and Pennsylvania tie for the 11th place with 32 each; Connecticut comes 12th with 30; Kansas 13th with 25; Colorado, Florida, and New Hampshire come 14th with 30 each; Idaho 15th with 19; Georgia 16th with 17; Missouri 17th with 14; and Oklahoma 18th with 13.

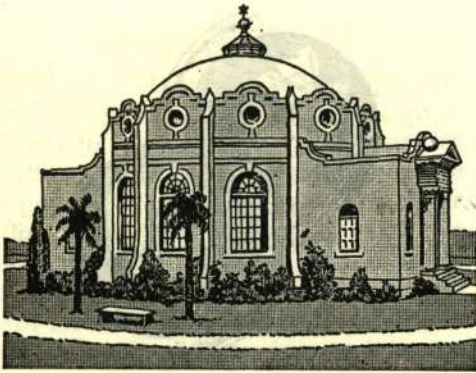
Among other countries, Canada leads with exactly 100 libraries supplied; England now has 68.

The Rosicrucian Teachings are the New Age Teachings, designed to make Christianity a living factor in the land. Those assisting in the beneficent work of making these truths more accessible to humanity at this period in our evolution are doing a most valuable service—and new workers are welcome!

GOETHE'S "FAUST"

(Continued from page 221)

endant was opposition Neptune in the 8th house that of death, almost on the cusp of the 9th, showing that death was to him just a reaching up to the spheres of the Elder Brothers. Jupiter (which is practically always involved in death, since this planet represents a long journey) was by progression on the cusp of the 8th house. This being in Gemini would show that Goethe would look upon death as a reunion with his friends and family. The actual break is shown by the progressed Mars conjunct the radical Jupiter and opposition radical Venus.



ROSICRUCIAN TEMPLE OF HEALING

Materialization by Invisible Helpers

We are often asked how the Invisible Helpers carry on the Rosicrucian system of healing. It will doubtless be interesting to many of our readers who are not Rosicrucian students to know that a qualified Invisible Helper is able to materialize a hand or as much of the body as necessary for the purpose of manipulating the diseased portions of the patient's body where manipulation will serve to improve the circulation and bring about an added flow of nerve force to that point. An Invisible Helper is one who has progressed spiritually to the point where he is able to separate the higher ethers of the vital body, which then constitute the soul body. This is used as a vehicle for operations on the invisible plane. The soul body is the product of service to humanity, and has only been developed by the more advanced members of the race. Invisible Helpers first start their work when out of the body in sleep, but later they become able to perform it consciously.

PATIENTS' LETTERS

The Rosicrucian Headquarters,
Oceanside, Calif.
Dear Sirs:

In every way my trouble seems better; especially, do I sleep so much better. I now sleep the entire night through with exception of awakening about three o'clock, as has been a habit of years. At the time I

wrote you and before, the pain at night was so excruciating every night I was compelled to dress, go down stairs anywhere from eleven o'clock on. Two o'clock was usually my hour for rising; now I feel a much different person without the aid of medicine. All thanks and praise are due for the help I am receiving from or through our Healing Department.

I am sending thoughts of love.

Most sincerely,

—C. M. W.

The Rosicrucian Fellowship,
Dear Friends:

In reporting this week I must say I am elated. There's no blood these last two days, and the distress is growing less. For weeks I have had a dull pain around the region of the appendix which is also disappearing.

Thank God and you.

I am yours in the Great Work,

—J. H. K.

Healing Dept., Rosicrucian Fellowship,
Oceanside, California, U. S. A.,
Dear Friends:

When I left the hospital it was arranged that I should go back in a month's time to be examined by the doctor. I went a few days ago and doctors were perfectly mystified to find a vast amount of improvement in my eye. They simply can't understand it. My swallowing too is quite normal now.

Most sincerely yours,

—H. S.

HEALING DATES

April	6-12-19-27
May	3-10-17-24-30
June	6-13-20-27

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

PEOPLE WHO ARE SEEKING HEALTH

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

Children's Department



The Man Who Learned to Be Kind

By L. FURZE-MORRISH

ONCE UPON a time, a very long time ago, there lived a cruel King, who was very tyrannical and wicked. He used to beat and torture his people and took their goods away by force, so that they had very little to eat. Soldiers guarded him day and night lest some of the people he had ill-treated should kill him.

One day the King died, but he did not go to Heaven. Instead he went to the Fairies' prison house. When he got there the Fairy chieftains had him brought before them bound hand and foot.

"You have been a cruel and wicked King," they said sternly. "You have ill-treated the people in your care. You have starved and beaten your people, and have been altogether selfish and greedy. Now it is necessary that you should know what it is to suffer."

Although the King was frightened and begged them not to do it, they locked him up in a small cell and gave him nothing but bread and water to live on. Whenever he screamed and shouted, his anger brought evil creatures into existence which were allowed to come into his cell. He was in great fear of these, and so it was a terrible punishment to him to have to endure their presence. He cried out in pain, and the Fairy chiefs who ruled in Fairyland said to him: "These creatures would not come near you if you had not ill-treated others. You made

them with your bad thoughts. When you are really sorry and can promise never to do such things again, then we will let you out."

"Oh, but I am sorry," said the King.

"We don't think so," replied the Fairy chiefs. "At present you are not properly sorry—only frightened and angry."

"How shall I become sorry, oh Fairies?" asked the King, finding that he could not pretend in Fairyland. (Remember that Fairyland is real, not a place where one can pretend, as many people think.)

"Every night when you are going to sleep you must think of your evil deeds and with them think of the pain you have suffered. Then you must try and put yourself in the place of those you wronged," said the Fairy chiefs. "Every morning when you wake you must say to yourself, 'Today I am going to be better and kinder.' This will make you better in time." With that the Fairy chiefs left him.

The King started to argue with them and was going to say something in an angry manner when the evil creatures again appeared. This so frightened him that he determined to try to do what the chiefs had told him. Every night he thought of his cruelties, and every morning he felt himself becoming sorrier, and said so to himself. In the end he grew really sorry for everything he had done and promised the Fairies he would never do such things again.



The chiefs of Fairyland, who could see he meant what he said this time, then let him out of prison and taught him how to be good. Every day he was given lessons to learn until he was ready for another visit to earth and another chance to practice what he had learned. After a long time he came back to earth one day as a small baby in a humble home of very poor parents who had to struggle hard for their living. And they were by no means pleased to see him, as it meant one more mouth to feed.

His parents ill-treated him and made him do hard work without much to eat, until he finally became a man and could look after himself. He had forgotten the Fairies, the prison house, and his lessons, but whenever he wanted to feel angry at the treatment his parents were giving him a Voice spoke inside him warning him that this was wrong. The same thing happened whenever he was about to be greedy or selfish. The Voice said it was wrong, although it did not tell him why.

The Voice spoke to him so often that he finally learned to be kind in spite of the things his parents did to him. The other people in the village were kind to him because he did things for them and helped them. Sometimes he gave up his own scanty food for others hungrier than himself, and the people of the village began to love him and brought their troubles to him. They gave him little presents of money and goods, and with these he purchased horses and cattle and many kinds of goods, and he grew rich in time.

Then he bought a big house, hired servants, and settled down to a life of ease. But the Voice would not let him rest. So strongly did it speak to him, unheard by others, that he began to give his wealth away again to the needy. Then the Voice left him alone; but whenever selfishness or greed came over him, then it rebuked him.

At last he gave his wealth away altogether and lived quietly, using his house and goods for those who were poor or

sick. He gained a great name for goodness of heart, and all the country people for many miles round loved him, so much so that they named a village after him, and the King who ruled those parts did him honor. But he did not forget the Voice and went on doing good to everyone.

In the end the Voice changed inside him. It no longer spoke to him telling him he should not do wrong, for he had lost all wish to do wrong. The Voice then became a multitude of Fairy voices telling him of Fairyland and bringing back memories of his own life there. But they did not tell him of the prison house, because there was no need any more for that. Every night when he slept the Fairy voices led him into the dreamland which borders on the realm of the Fairies. He spent many happy hours there, helping to cure sick people, and as a reward being taught many things which may only be learned in Fairyland.

From that time on he who had once been a cruel King, hated, feared, and guarded by soldiers, became a saint, loved by all men and calling no man his enemy. Think of him when unpleasant things are happening to you, and listen to your own Voice inside you. You have one too!

1935 Ephemeris on Sale

Our 1935 Ephemeris was finished in March and orders are now filled at once upon their receipt. The Tables of Aspects for each day in the month is a valuable feature. This Ephemeris was checked with particular care so that it would be exact and accurate in all its astronomical and astrological data.

On April 10th we issued a revised second edition of the 1934 Ephemeris, which includes certain minor corrections over the original edition.

The Rosicrucian Fellowship Ephemeris is a superior publication at the low price of 25 cents.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



Rosicrucian Activities



In the Local Centers of the Rosicrucian Fellowship.

AUCKLAND, NEW ZEALAND.

This Center now meets in the Board Room of the Y. W. C. A., Queen Street C-1. The change of location has been made on account of the need for more room. This Center has adopted the very good form of publicity of maintaining a display notice on a bulletin board in the central part of the city, giving a list of the Center's activities together with the aims and ideals of the Rosicrucian Fellowship and the Rosicrucian Philosophy. We recommend this method of obtaining publicity to other Centers. New Zealand has the reputation of being a very progressive country, having instituted a great many social and economic reforms in its government. The interest in the Rosicrucian Philosophy is another indication of its progressiveness.

CALGARY, ALBERTA, CANADA.

They are having very interesting meetings at this Center, writes Miss Margaret Hutchins, secy. Miss Yerex, the Philosophy teacher at this Center, expects to leave Calgary for a time and will be much missed. This Center is fortunate in having a number of lecturers who have been covering a wide range of subjects of the Rosicrucian Philosophy.

CHICAGO, NORTH SIDE CENTER.

A Spring Equinox service was conducted by this Center. Regular devotional meetings and various classes are held, reports the secretary, Miss Mayble Bennett. This Center serves the great

north side of Chicago, and is in a good position to reach a large section of the population of that metropolis.

CINCINNATI, OHIO.

We have a letter from Mrs. Winifred Ellerbrock stating that this Center has obtained a new meeting place at 17 East 8th St., in the property of the Parks Milling and Baking Co. Meeting will be held Thursday evenings at 8 o'clock. The new room is said to be well adapted for social gatherings as well as class work and lectures.

FRENCH SPEAKING CENTERS

The Paris Center is reported as doing excellent work. The attendance has constantly been increasing since the opening last fall. A number of eminent speakers have been obtained to give lectures including Dr. M. Dumesnil, Mme. Desmidt, M. Quenisset, and M. Guyot.

At the Mulhouse Study Group Dr. M. Dumesnil is conducting Philosophy classes every other week with a good attendance.

In Brussels excellent work is being done by M. Barhy, a renowned astrologer, and M. Bottelbergs who is in charge of the Philosophy class. The Group meets every other Wednesday.

We are very glad to know that the Rosicrucian work is meeting with so much enthusiasm and support in the French speaking countries and they have our sincere best wishes for its large expansion.

MONTEGIORGIO, ITALY.

A new Study Group has recently been established here under the direction of Signore Costani Cesare, who is the president. This Group was established through the instrumentality of Sr. Antonio Paciello of Asuncion, Paraguay. Some years ago we had a flourishing Center in Italy, and it is gratifying to know that the work has been revived.

GENEVA, SWITZERLAND.

We have a letter from M. Vetter, stating there was an error in the March issue of this Magazine in which we stated that a Center was being conducted by him at Yverdon, Switzerland. This should have been Geneva, Switzerland. M. Vetter lives in Yverdon and goes to Geneva to carry on the work of the Center, located at Cercle des Arts et des Lettres, 4 Quai de la Poste, on the first Tuesday of each month. A series of lectures is being given by M. Vetter at this Center on various subjects in the "Cosmo" followed by a question period. This Center has recently applied for a charter. The work is conducted in French. This is an encouraging report from the Peace Capital of Europe.

GLENDALE, CALIFORNIA.

A new Study Group has been started in this city at 254 St. Clair Avenue, due to the efforts of Mr. Ralph Lewis of Headquarters. The secretary is Mr. Frank F. Newhouse, who writes us that the Group has derived much benefit from the Rosierucian studies and that they hope to be active in spreading the teachings. We are very glad to welcome this new Group to our list of Centers, and wish them much success and benefit in their study and promulgation of the Rosierucian Philosophy.

LONDON, ENGLAND.

This Center moved its location on April 18th to quarters with the London Astrological Research Society, 4 Bloomsbury Court, W. C. 1., writes the secretary, Mr. Eric Sparks. London with its extensive population forms a fine field

for the promulgation of the Rosierucian Philosophy and the Center here has been doing good work for a number of years.

PITTSBURGH, PENNSYLVANIA.

"Our weekly meetings have been coming along nicely. Attendance is small but regular and optimistic," writes the secretary, Mrs. Freda Gusky. The Cosmo and the Bible are being studied together by the Philosophy class. The secretary also writes that the Astrology class under Mr. John Muregger is "progressing splendidly."

ROTTERDAM, HOLLAND.

This Center reports the good news that it has taken a building in a new location in the center of the town where it will be much more accessible to the general public. It is now located at Claes de Vrieselaan No. 51. The secretary, Mr. G. A. Jansen, reports that this new move has been made possible by some very careful financing and they expect that in the new location the work of the Center will expand very appreciably. Mr. Gans and Mr. Henschel are new additions to the lecturers' staff in this Center and are reported as having given a very good account of themselves.

SAN FRANCISCO, CALIFORNIA.

The recently formed Center in San Francisco has the regular attendance of a number of faithful students and probationers, Mr. Karl Bauer, secretary, writes us. This Center has decided to hold the meetings from now until September at the secretary's home, 3101 Scott Street, corner of Greenwich Street, Apt. 303. The location is easily accessible to both Municipal and Market Street cars. A cordial invitation is extended to all friends of the Rosierucian movement in San Francisco to attend the meetings of this Center.

ST. HELENS, LANCS., ENGLAND.

The first probationers' meeting was held at the new Center here, located at 50 Hope Street, on the 13th of March under the able guidance and inspiration of Mrs. Clarke, reports the secretary, Mr.

John Guile. Mrs. Beryl Dean very interestingly interpreted a chart for the starting of the probationers' meetings showing that they had been initiated under favorable influences. Much good work is anticipated by this Center.

VANCOUVER, B. C., CANADA.

We have a communication from the former secretary of the Center, stating that the Vancouver climate was grievously libeled in the April issue of this Magazine by the scribe who writes the Center News. It was there reported that the Vancouver Center was successfully carrying on *in spite of the severe winter*. The secretary, however, says that the Vancouver weather is considerably warmer than that of California. He even states that the water at the sea level there is so warm in winter that it is necessary to reflect pictures of icebergs on its surface to cool it off (!) and that swimming in Vancouver is a Christmas Day event. It is very evident to us that we have seriously misrepresented the situation, and we hereby present our abject apologies. California has always prided itself on having the weather par excellence of the entire North American continent. It seems, however, that we have been mistaken in this notion, and we are glad to know that other sections of the country are similarly favored. We had assumed from a general impression in one of the rear corners of our mind that all Canada was subject to Arctic winters. It only shows the danger of jumping at conclusions.

The present secretary of the Center, Miss Lucy H. Marshall, writes us that the services are exceptionally well attended.

LISTS OF CENTERS

As stated in the March issue, we omit on alternate months the lists of Centers of the Rosicrucian Fellowship in order to make the space available for articles and notices. These lists are omitted in the present issue. Any one wishing to obtain the address of any Center may do so by referring to the April issue, and

the lists will again be printed in the June number. All the recent changes of address since the April issue have been covered in the preceding news items of the various Centers.

Contemporary Publications

Nature's Path for April has some inspiring articles dealing with the necessity of a return to Nature by those who are living a highly complex life. There is also an excellent article on health entitled "Common Sense," by W. H. Riecken, which will well repay perusal.

The British Journal of Astrology for March has a continuation of Worsdale's Lectures on Women's Marriages which might be studied to advantage by the fair sex. There is also an interesting article on Biblical Prophecies and the Great Pyramid.

The Beacon Light, a magazine devoted to the problems of humanity, published at Atascadero, California, devotes almost the whole of its April number to a discussion of Russian Communism, which the editor, Wm. Kullgren, thinks is a great and insidious danger to our national welfare. He advises parents to check up on what the children are reading and with what groups they are associating. He asserts that the youth of this country are reading the alluring picture of Russian Communism, painted vividly and attractively by paid agitators. He urges all who are interested in the development of our youth to see to it that they are acquainted with the other side of the picture, for it is the young people to whom the Communist agitator is catering.

"COSMO" PRICE REDUCED

We have decided to reduce the price of the Paper-Covered *Cosmo-Conception* to \$2.00 FOR 4 COPIES. This will enable you to give more copies to your friends as propaganda.

Single copies, 75 Cents. Cloth \$2.00.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Editorial Policy of This Magazine



It might be interesting to our readers to know in a general way the present editorial policy of this Magazine and the one which has prevailed during the past several years. The following is a brief statement of it.

The Magazine exists primarily to put forth and illustrate the Rosierucian Philosophy, both in philosophical and story form, including its outstanding feature of esoteric Christianity and its correlation with the Bible. Rebirth and Astrology are given appropriate space as essential phases of our message. The Rosierucian Philosophy may be said to be esoteric Masonry. Therefore articles are included which correlate the two.

Max Heindel, founder of the Rosierucian Fellowship and author of all its basic literature, spoke and wrote extensively on the Sixth Sense, which opens up to our vision the inner planes. By the Sixth Sense we mean the positive faculties of clairvoyance and clairaudience under the control of the will, and not mediumship or any of the negative forms of psychic development. The entire Rosierucian Philosophy may be said to be founded on the revelations of the Sixth Sense. This sense gives the only conclusive proof of life after death, the most important single fact of human existence, and breaks up skepticism relative to it.

Therefore we publish a limited number of articles illustrating contact with the spiritual planes in a positive manner through this sense, and communication with the beings who live there. We regard this as an essential feature of our work because if we take the Sixth Sense and its revelations out of the Rosierucian Philosophy we have little more than orthodoxy left. Moreover it was Max Heindel's policy to print such articles when he was editor of the Magazine; for example, "In the Land of the Living Dead," afterwards published in book form. We restrict this feature, however, ordinarily to one article in each issue, so as to keep it in logical proportion.

We **DO NOT** publish articles on negative and dangerous forms of development such as mediumship, automatic writing, and crystal gazing, and in our competitions we advertise that we do not accept such articles. We do, however, print articles illustrating the very real dangers of contacting the invisible planes psychically by negative methods which are likely to result in obsession and insanity. We feel we should be failing in our duty if we did not do this.

Science, literature, and art are subjects on which we publish articles correlating them with the Rosierucian Philosophy. Science and literature, however, are at present largely materialistic, and therefore only a limited amount of correlation is possible. Moreover our Magazine is designed to appeal to the sensitives, those who have become sensitized at least a little to the vibrations from the invisible planes. The Rosierucian Philosophy does not appeal to the non-sensitives because they cannot sense its truth. Hence there is little use in attempting to attract them by semi-secular articles because they cannot be converted to the higher line of thought as long as they remain non-sensitives.

The Rosierucian Magazine is the organ of the entire Fellowship, and we want to make it the most effective possible instrument for carrying the Rosierucian Message to the world. Suggestions and constructive criticism will be gladly welcomed at all times. We have only a sense of humility and a desire for help and inspiration from all possible sources in this important work.

Sincerely in fellowship,

THE EDITOR.

OPPOSITION IN THE HIGHER LIFE

(Continued from page 217)

screech of pain comes from it there is a rough piece of the surface worn off, and a brilliant, polished part appears instead.

It is likewise with the soul that aspires to higher things. God then is the Lapidary who polishes the stone. It is not pleasant when the rough portion is being taken from us, when we are being pressed against the grindstone of sorrow and calamity; nevertheless from out of it all we shall come shining and brilliant as diamonds. Therefore let not your heart be troubled, for the sorrows and tribulations which now beset your path are but the grinding against the stone by the Lapidary. You may be sure that whatever the present feeling is, the outcome will be all right, for God is love, and though He applies the severest measures at the present time, in the future it will bring you out polished and resplendent.

CHILD'S READING

(Continued from page 225)

Saturn is placed in Sagittarius, which is a favorable sign for its operations, bringing the stability and concentration of Saturn to bear upon higher lines of thought which may appeal to the native. Saturn, however, is in the 4th house, the house of the home, square to Mercury. Therefore the home environment may at times be obstructive, and, generally speaking, the native will probably meet with more success in other fields considerably removed from the birthplace, indicated by Jupiter and the Moon in the Midheaven. Jerry, however, will naturally be a home lover on account of the Moon being placed in the home sign of Cancer.

The various combinations in this horoscope will give plenty of action in the life, and as there is a good distribution between the common and cardinal signs the planetary energy will be combined with adaptability to meet and master situations as they arise.

ROSICRUCIAN BOOKS

∞

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Spanish, German, Dutch, Italian, French,
and Swedish. Catalogue with price list on
request.

NOTE:—This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.

If unable to obtain from local agencies,
write to us direct. Discount given to dealers.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.



BEHOLD A SOWER

Went Forth to Sow

Max Heindel, the Initiate

*During His Lifetime Sowed the Seeds of Occult Knowledge Which
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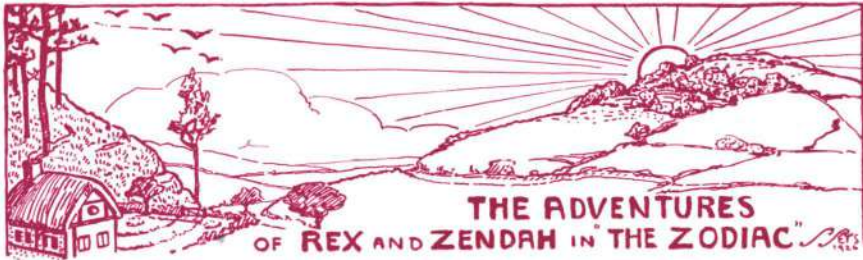
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