



Rays
from the
Rose Cross
a Magazine of Mystic Light



LEADING ARTICLES OF THE MONTH
VOODOOS AND WITCHES
FRAGMENTS FROM NATURES SECRETS
THE SPIRITUAL GAIN OF THE WAR
THE REASON OF REBIRTH
SYMBOLS OF ANCIENT AND MODERN
INITIATION
COSMIC THEOLOGY





The "Crucible"



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

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General Contents

The Mystic Light

A Department devoted to articles on Occultism, Mystic Masonry, Esoteric Christianity, and similar subjects.

The Question Department

Designed to give further light upon the various subjects dealt with in the different departments, where queries from students and other subscribers make this necessary.

The Astral Ray

Astrology from an original angle, Cosmic light on Life's Problems.

Studies in the Rosicrucian Cosmo-Conception

Our Origin, Evolution and ultimate Destiny is religiously, reasonably and scientifically explained in this department.

Nutrition and Health

Our body is 'A Living Temple', we build it without sound of hammer, by our food. In this Department articles on diet teach how to build wisely and well.

The Healing Department

The Rose Cross Healing Circle, its meetings and their results.

Echoes from Mount Ecclesia

News and Notes from Headquarters

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Rosicrucian Fellowship

California

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A Brief Resume of The
Rosicrucian Philosophy

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but the **Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching, concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter.** A list of the lectures referred to is found in the back of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death.**"

If we have come to the conclusion that death does not end

our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought.**

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.** The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has

made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory** and the **First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego

will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: "In the beginning was the **Word**" (sound)—and the Word was made flesh," the flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will

(Continued in the Back of This Magazine.)

The Mystic Light

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JULY 1916

Lost Moments

Thoughts appropriate for those who use the **Evening Retrospect** as a means of soul-growth

Not only what we've said and done,
Will grieve us, when the golden sun
Is sinking in the distant west,
And memory calls as evening guest,
While fancy wanders here and there,
And summons faces fond and fair.

In retrospect at close of day,
Not only what we've done,
I say, Or things we've said amiss,
That marred another's bliss,
Brings grief at setting of the sun,
But thoughts of what we've left undone.

The kindly word we left unsaid,
The hungry one we left unfed;
The letter that we failed to write
To one whose soul has taken flight;
The purposed gift we did not send,
The kindly cheer we failed to lend.

The pardon that we did not seek,
The word of praise we failed to speak.
We mourn the times we've been untrue,
No less for what we failed to do.
How like a dirge, that sad refrain,
"Lost moments ne'er return again."

—Selected

Symbols of Ancient and Modern Initiation

This article was started in the May issue. Back numbers may be had from the publishers at 10¢ each.

Part III

THE EAST ROOM OF THE TEMPLE

General Description

HAVING mounted the first steps upon the path, the aspirant stands in front of the veil which hangs before the mystic temple. Drawing this aside, we enter into the East Room of the sanctuary, which was called *The Holy Place*. No window or opening of any sort was provided in the Tabernacle to let in the light of day, but this room was never dark. Night and day it was brightly illuminated by burning lamps. Its furniture was symbolical of the methods whereby the aspirant may make *Soul-growth by Service*.

This furniture consisted of three principle articles: *The Altar of Incense, the Table of Shewbread and the golden Candlestick*, from which the light proceeded.

It was not allowable, however, for the common Israelite to enter this sacred apartment and behold the furniture. No one but a priest might pass the outer veil

and go in even as far as this first room. The golden candlestick was placed on the South side of the Holy Place, so as to be to the left of any person who stood in the middle of the room. It was made entirely of pure gold, and consisted of a shaft, or principle stem, rising upright from a base, and six branches. These branches started at three different points in the stem and circled upwards in three circles of varying diameter, symbolizing the three Periods of development (Saturn, Sun and Moon Periods) which man has gone through before the Earth Period, which is now half spent. This latter was signified by the seventh light. Each of these seven branches terminated in a lamp and these lamps were supplied with the purest *olive oil* which was made by a special process. The priests were required to take care that the candlestick was never without a light. Every day the lamps were examined, dressed, and supplied with oil, so that they might burn perpetually.



The Holy Place

The Table of Shewbread was placed on the North side of the apartment so as to be *on the right* hand of the priest when he walked up towards the second veil. Twelve loaves of unleavened bread were continually kept upon this table. They were placed in two piles, one loaf *upon* the other, and on top of each pile there was a small quantity of frankincense. These loaves were called Shewbread or bread of the face, because they were set solemnly forth before the presence of the Lord, who dwelt in the Shekinah Glory behind the second veil. Every Sabbath day these loaves were changed by the priests, the old ones being taken away and new ones put in their place. The bread that was taken away was given to the priests to eat and no one else was allowed to taste it, neither were they suffered to eat it anywhere else except within the court of the Sanctuary, because it was most holy, and therefore might only be taken by sacred persons upon holy ground. *The incense that was upon the two piles of shewbread was burned* when the bread was changed as an offering by fire unto the Lord for a memorial instead of the bread.

The Altar of Incense, or the golden altar, was the third article of furniture in the East room of the Temple. It was situated in the center of the room, that is to say half way between the North and the South walls, in front of the Second Veil. No flesh was ever burned upon this altar, nor was it ever touched with blood except on the most solemn occasions, and then its horns alone were marked with the crimson stain. The smoke that arose from its top was never any other than the smoke of burning incense. This went up every morning and evening filling the sanctuary with a fragrant cloud and sending a refreshing odor out through all the courts and far over the country on every side for miles beyond. Because incense was thus burned every day, it was called "a *perpetual incense* before the Lord." It was not simple frankincense which was burned, but a compound of this with other sweet spices made according to the direction of Jehovah for this special purpose and so considered holy, such as no man was allowed

to make like unto for common use. *The priest was charged never to offer strange incense*; that is, any other than the sacred composition, on the golden altar. This altar was placed directly before the veil on the outside of that partition, but before the mercy seat, which was within the second veil, for though he that ministered at the altar of incense could not see the mercy seat because of the interposing veil, yet he must look towards it and direct his incense that way, and it was customary, when the cloud of fragrant incense rose above the temple, for all the people who were standing without in the court of the sanctuary to send up their prayers to God, each one silently by himself.

THE MYSTIC SIGNIFICANCE OF THE EAST ROOM AND ITS FURNITURE

The Golden Candlestick

As previously said, when the priest stood in the center of the East room of the Tabernacle the seven branched candlestick was *on his left* towards the *South*. This was symbolical of the fact that the seven light givers, or planets, which tread the mystic circle dance around the central orb, the Sun, travel in the narrow belt comprising eight degrees on either side of the Sun's path, which is called the Zodiac. 'God is Light', and the 'Seven Spirits before the Throne' are God's ministers; therefore *they also are messengers of light* to humanity. They have guided us on the path of evolution; furthermore, as the heavens are ablaze with light when the Moon in its septenary phases arrives at the 'full' in the eastern part of the heavens, so also the East room of the Tabernacle was filled with LIGHT indicating *visibly* the presence there of God and His seven ministers, *the Star-Angels*.

We may note in passing the difference between the light of the golden candlestick, which was clear and odorless, and compare it with the smoke-enveloped flame on the Altar of Burnt-offering, which in a certain sense generated darkness, rather than dispelling it. But there is a still deeper and more sublime meaning in this fire symbol which we will not take up for discussion until we come to the *Shekinah Glory*, whose dazzling brilliance hovered over the mercy seat in the *West Room*. Before we can enter into this subject we must understand all the symbols that lie between the golden candlestick and that sublime *father fire* which was the crowning glory of the Holy of Holies, the most sacred part of the Tabernacle in the Wilderness.

The Table of Shew bread

The East room of the Temple may be called the Hall of Service, for it corresponds to the three years ministry of Christ, and contains all the paraphernalia for soul growth, though as said, furnished by only three principal articles. Among the chief is the table of shewbread. Upon! this

table, as we have already seen, there were two piles of shewbread, each containing six shewbread, and upon the top of each pile there was a little heap of frankincense. The aspirant who came to the Temple door 'poor, naked, and blind', has since been clothed with a mantle of consecration. He has been brought to the light of the seven branched candlestick obtaining a certain amount of cosmic knowledge and *this he is required to use in the service of his fellow men*, and the table of shewbread represents this in symbol.

The grain from which this shewbread was made had been originally given by God, but then it was planted by mankind, who had previously plowed and tilled the soil. After planting their grain they must cultivate and water, then when the grain has borne fruit according to the nature of the soil and the care bestowed upon it, it had to be harvested, threshed, ground, and baked. Then the ancient *Servants of God* had to carry it into the Temple where it was placed before the Lord as bread to 'shew that they had performed their toil and rendered the necessary service.

The God-given grains of wheat in the twelve loaves represent the *opportunities for soul growth* given by God which come to all through the twelve departments of life, represented by the twelve houses of the horoscope, under the dominion of the twelve Divine Hierarchies known through the signs of the Zodiac. *But it is the task of the mystic mason, the true temple builder, to embrace these opportunities, to cultivate and nourish them so that he may reap therefrom THE LIVING BREAD which nurtures the soul.*

We do not, however, assimilate our physical food in toto, there is a residue, a large proportion of ashes left after we have amalgamated the quintessence into our system. Similarly, the shewbread were not burned, or consumed, before the Lord, but two small heaps of frankincense were placed on the two stacks of shewbread, one on each pile. This was conceived to be the aroma thereof and was later burned on the altar of incense. Likewise, the soul sustenance of service gathered daily by the ardent mystic mason is thrown into the mill of retrospection at eventide when he retires to his couch and performs there the scientific exercise given by the Elder Brothers of the Rose Cross. But there is a time each month which is particularly propitious for extracting the frankincense of soul growth and burning it before the Lord, so that it may be a sweet savor, *to be amalgamated with the soul body* and form part of that golden, radiant wedding garment; viz, at the time when the Moon is at the full. Then she is in the East, and the heavens are ablaze with light as was the East Room of the ancient Atlantean Mystery Temple where the priests garnered the pabulum of the soul, symbolized by the shewbread and the fragrant essence, which delighted

Our Father in Heaven then as now.

Let the mystic mason take particular note, however: the shewbread were not the musings of dreamers, they were not the product of speculation upon the nature of God or Light, *they were the product of actual toil*, of orderly systematic work, and it behooves us to follow the path of actual service if we would garner the treasure in heaven. Unless we really *work* and *serve* humanity we shall have nothing to bring, no bread to 'shew' at the feast of the Full Moon, and at the mystic marriage of the higher to the lower self, we shall find ourselves minus the radiant and golden soul body, the mystic wedding garment, without which the Union with Christ can never be consummated.

The Altar of Incense

At the altar of incense, as we saw in the general description of the Tabernacle and its furniture, incense was offered up before the Lord continually, and the priest who stood before the altar ministering was at that time looking towards the mercy seat over the ark, though it was impossible for him to see it because of *the second veil* which interposed between the first and second apartments of the Tabernacle, the Holy Place and the Holy of Holies. We have also seen in the consideration of the "shewbread" that *incense* symbolizes the extract, *the aroma of the service* we have rendered according to our opportunities, and just as the sacrificial animal upon the brazen altar represents the deeds of wrongdoing committed during the day, so the incense burned upon the altar, which is a sweet savor to the Lord, represents the virtuous deeds of our lives.

It is noteworthy and fraught with great mystic significance, when we consider that the aroma of *voluntary service* is represented as *sweet-smelling, fragrant incense*, while the odor of sin, selfishness, and transgression of the law, represented by *compulsory sacrifice* upon the altar of sacrifice, is a nauseating stench, for it needs no great imagination to understand that the cloud of smoke which went up continually from the burning carcasses of the sacrificial animals created a nauseating stench to show the exceeding loathsomeness of sin, while the perpetual incense offered upon the altar before the second veil showed, by antithesis, the beauty and sublimity of selfless service, thus exhorting the mystic mason, as a *child of light*, to shun one and cleave to the other.

Let it be understood also, that *service* does not mean in great things only. Some of the heroes, so called, were mean and small in their general lives, and rose only to the occasion upon one great and notable day. Martyrs have been put on the calendar of Saints because they *died* for a cause, but it is a greater heroism, it is a greater martyrdom, sometimes to do the little things that no one notices, and sacrifice self *in simple service to others*,

*Let us not waste our lives in longing
For bright and impossible things.
Let us not sit supinely waiting
For the sprouting of Angel wings.
Let us not scorn to be rush light,
Everyone cannot be a star.
But let us brighten some of the darkness
By shining just where we are.*

There is need of the tiniest candle

*As well as the garish Sun,
And the humblest deed is ennobled,
When it is worthily done.
We may never be called on to brighten
Those darkened regions afar,
So let us fill day by day, our mission,
By shining just where we are.*

That is the surest way to soul growth.
(To be Continued)

Where Baby Went

By Lizzie Graham

Editors Note: There is no more difficult problem than that of teaching the children the mysteries of life in a manner intelligible to them. Their nascent awakening minds meet the facts of life with an eager interrogation as to their meaning, and they stand perplexed before the tragedies of existence with a keenness of feeling we little realize, because we have learned to accept sorrow, suffering, and death as part of life and have ceased to seek for a solution. Or, if we have been sufficiently exercised in the matter to attempt to solve the riddle of life, the explanations which satisfy our souls are too abstruse to settle the question in the minds of our children; so we shrink from the labor and responsibility of teaching them. Besides, most of us lack the ability to make the child understand. Therefore, articles like "Where Baby Went," are godsend to educators, and Miss Graham deserves more praise for this effort than writers of the most learned essays for adults.

But we feel sure there are others who have the gift. Please make an effort, there is no more fruitful field in the Master's vineyard than the children's corner.

MOTHER dear, what have you done with our baby?
It was my boy Billy who thus addressed me, and as he was nearing his fifth year he began to feel the right to protect the weaker and younger children. I was sitting in the rocking chair in my room sewing some little garments for him and his brother John and my knees served as a rest for his elbows while he spoke, searching my face at the same time with his eyes.

At this moment John burst in, and in his masterful way informed me, "Mother, we just peeped into the nursery as the door was open, and we did not see little sister in the crib —"

"Yes," continued Billy, taking up the narrative, "we went to the porch to see if she were in her wagon, but she's not there, either —" "Where is she, mother?" interposed John. "We saw nurse in the hall and told her and she said to ask mama—"

"And," continued Billy, whose heart was as tender as it was large, "mother, dear, I'm certain nurse had tears in her eyes! Why was it, mama?"

There were tears very near the brim of his own just then, but how was I to tell my precious boys where our baby was? How could I sadden two young lives with the thought of death? Little sister had stayed with us only two months, but those months had been filled with suffering. She had been in the charge of our own nurse as I had recently been ill myself and therefore unable to attend to her, and the children had been in the habit of tiptoeing up to the nursery door many times a day to inquire how she was.

"Mother, where is our baby?" persisted Billy. The maid entered the room at this juncture and announced that Mrs. Jones wished to see me.

"Ask her to step up here," I replied.

Mrs. Jones was a teacher in the Sunday school where our little ones attended. This particular school was undenominational, but drew members from all sources. I hailed her coming with delight, believing that she could help me in this perplexing situation. Both the boys loved her and as they ran to meet her they told their trouble, calling in unison: "Mrs. Jones, our baby is lost; we can't find her anywhere."

"Some one told me so," replied Mrs. Jones, "and that is why I came up."

"Mrs. Jones will find her," announced John, his face radiant with confidence.

"But do you know where she is?" queried the more thoughtful Billy.

"Yes, certainly I do," came the answer, and I thought you boys and mother would like to know."

I sent up a prayer of gratitude for this relief, as I

knew now that I had only to wait and listen.

“Oh, tell us quick, do!” urged John.

“Well, come and sit down quietly, for it is a long story. You want to know where she has gone, do you dears? Just where you go every night when you go to sleep.”

“I never go anywhere when I’m asleep,” asserted John.

But Billy added softly, “Oh, I often go to such nice gardens when I am asleep, and have so many children to play with; nurse once told me that it must be heaven.”

“That is a very good name for it,” rejoined Mrs. Jones, warmly, “every night when mother kisses you good night and you are tucked up so warm and cosy you just leave that little body made so comfortable and fly off to play with the other little children who have also left their bodies in bed. And if you have a headache or sore throat or anything that hurts you badly before you go to bed, the lovely part of it is that as soon as you get out there you leave it all with your body in bed, and you get so well and strong playing in the heaven land that when you come back to your bed in the morning and creep into your little bodies you find your headache gone or your sore throat much better.”

The boys were all ears and eyes, for to them this was better than a fairy story.

“I remember,” said Billy, “once I had a sore throat for two or three days and could not sleep, and then the doctor gave me some horrid stuff to take.”

“Yes,” agreed John, “I ‘member you were nearly as sick as little sister.”

“Oh, no,” answered Mrs. Jones, gravely, “little sister was much more sick than you have ever been. She was so ill that she could hardly stay with her little body and one day she did not return to it for she had not the strength to enter it —”

“Oh, won’t she come back again? Won’t we see her again?” they both interrupted in one voice which threatened to break from the tears that were springing into their eyes.

“Of course you will,” continued Mrs. Jones.

“Did I not say she has gone to the place where you go to every night. Maybe you play with her and don’t know her, for she “is not a sick, thin, crying baby there, but a joyous little girl, able to move about and play. And what do you think she has for toys? I know you will never guess, so I’ll tell you. Just the loveliest colors like the rainbow mother showed you in the sky this morning. All her flowers and books are painted with those beautiful hues and all the time sweet music is

ringing and teaching her how to do things far quicker than she would ever learn out of lesson books, and I don’t believe even mother can tell who is teaching her all these beautiful things.”

Mrs. Jones looked inquiringly at me, but I could only shake my head.

“It is your mother,” she said, looking kindly at me. “It is your grandma, boys, who went away one night last winter when the frost came. I remember the doctor said she had pneumonia—her body got so tired and worn out that she could not come back any more. We would all have liked her to be with us longer, but she could not remain. So when little sister stayed over there too she took care of her and is teaching her all those beautiful lessons.”

“And will little sister ever come back any more?” asked Billy, gently.

“Yes, indeed, she will, but she must learn some lessons first. She was to learn how to build a better body—one which she can use for many years, and not have to leave it after a few months as she did this one. And grandma will come back after a time, too, without any rheumatism or cough.”

“Won’t that be fine?” interjected John, enthusiastically, “they will both come back as babies and have to look for a father and mother to take care of them.”

“How funny,” added the thoughtful Billy, “did we have to hunt for a mama and daddy when we were little babies?”

“Yes, indeed you did. One of the kind angels showed you some fathers and mothers and you chose your own daddy and mama.”

“I’m glad I chose this mama,” said Billy, hiding his face in my lap, “aren’t you, John?”

“Yes,” answered his little brother, “and I’m glad too that you chose the same mama as I did. Just suppose Bill, you had picked up old black Dan for your daddy—oh, how funny!”

Then as they scampered off for a game, and as Mrs. Jones took her leave, I urged her to call again and tell us some more about that heaven world.

And that night when I bid my children a fond good night, they told me that they were going to see little sister and grandma.

“And I’m going to try and ‘member ‘bout it when I wake up, said John.

Some people think that they have experienced religion when they have only had a bilious attack.

—Bishop Vincent

Fragments from Nature's Secrets

EXPERIMENTS AND EXPERIENCES IN PSYCHOMETRY

By Elizabeth Denton

Introductory Remarks by the Editor

It is well known to all scientists that the history of the earth during the ages may be read by anyone trained in the art. Prehistoric animals and plants may be reconstructed from their fossil remains. The cataclysmic effects of great volcanic eruptions may be traced; the paths of glaciers melted many millennia ago are as plain as if they were now moving towards the sea; the erosion by water, of rocks now found in dry deserts tell their tale of changing topographical and climatic conditions as plainly or more so, than if the record were written on the pages of a book,

But there is a deeper record accessible to those who see with the *spirit eye*, which coincides with and completes the chain of facts revealed by geology. The marks left on the rocks, by the grinding glacier, and the rushing river are as the scars of strife on the soldier's body, from which a keen observer may draw conclusions concerning the conflict which caused them according to the pitch of his imagination. These deductions may fit the facts, but it is more than probable that errors will creep in. At any rate, if the soldier can be persuaded to tell the tale of how he received the scars we shall certainly secure a more complete and authentic account than if we rely entirely on deduction.

Similarly, if nature can be made to supply the story of past events, we shall have a true tale of the things that have taken place in the past periods with their varied flora and fauna.

That this is possible to one *gifted* with the so-called "second sight," like Mrs. Denton, is common knowledge among millions of people. By assuming a passive attitude, and taking a piece of lava thrown from a volcano in eruption, they see as on a film the cataclysm witnessed by that fragment from the fiery furnace. By taking a letter and pressing it to their foreheads they may see the writer, the room in which he wrote, and other details. But mark this, *without that letter or lava the psychometrist can see nothing*, and sometimes he sees things he would rather not; nor has he the power to shut such sights and scenes out. Therefore this faculty is of doubtful value, to say the least.

Another class has cultivated the faculty of reading the memory of nature at will by scientific exercises and an appropriate life calculated to augment the etheric aura surrounding each being or object. They hold the *master*

key to nature's mysteries.

Much has been given out in the Rosicrucian teachings concerning the memory of nature, and a great deal of our writings has been obtained from that source by the latter method of *positive investigation*. We now give for the benefit of our readers a series of fragments from Nature's Secrets which embody the results of *passive impressions* obtained by Mrs. Denton from fragments of rock etc., also a description of her method and ideas regarding her psychic gift.

We need hardly to warn our readers of the danger of attempting to awaken the passive phase of this faculty.

There are perhaps few persons by nature more thoroughly skeptical than I am, and though I cannot remember the time when I did not behold objects or their representatives by night as well as by day, in darkness as well as in the light, with closed as well as with open eyes, I was very far from believing such visions other than in every respect illusive. Instructed from infancy to accept nothing as true which failed to address itself to my reason, and which could not be substantiated by facts, I was by no means ready to accept any theory which should give to these illusive forms as I then regarded them, a character of reality, and it was not until some years after I had commenced to examine geologic specimens by means of this vision that I was prepared to acknowledge it the natural result of forces subject to law, and those laws deserving of investigation.

To the minds of such as shall feel an interest in the perusal of these pages, and yet have never recognized in their own experience or observed in their intercourse with others any of the phenomena hereafter described, a long array of inquiries will no doubt present themselves and clamor for a hearing. Some of these inquiries I will here endeavor to answer.

How Objects are Seen

In the first place how are these objects seen, as we behold the flowers in the field, the stars in the sky, the lines, in the hand? Frequently, yet not as a general rule, in the same manner. In some instances they pass before the seer as a panorama moving with the velocity of lightning; in such instances, it is of course impossible to catch even the outline of the object, however strikingly peculiar. Partial outlines may indeed be traced, but the object has

passed from sight long before the outline is complete. For some time I regarded these views as merely fragmentary and it was not until I learned that by a powerful effort of the will these flying scenes could be made to pause, that I discovered that they were not fragmentary as I had heretofore supposed, but many, or perhaps all, of the objects or their representatives were entire in their outline, and as real, apparently, as are any with which we come in contact in this every day world.

At other times, everything around me seems immovably fixed. There is perhaps only a small area visible, but however protracted the observations, this area, its lights and shadows, its boundaries, the objects contained within it—in short all its features—remain precisely the same as when the eye of the psychometer first dwells upon it, while curtains of impenetrable darkness flow around all besides.

Again, there are times when the psychometrist is no longer a silent observer. Gravitation has lost its force, his own will is powerless or inactive, and he finds himself an inhabitant of space instead of a dweller upon earth. His surroundings are worlds and he cuts loose alike from earth and heaven, he is moving at a velocity that laughs the 'lagging wind to scorn.' On he flies, fetterless, tireless, and free, emphatically freed from all that in any respect would check his speed.

But in these instances we must regard the Psychometrist as being in a *state of utter passiveness*. Ignorant of the power in his possession, he spends hours, it may be, in gazing at the various forms of beauty or of power that flits before his vision, when all around him is quiet and his mind is at rest. Knowing nothing really of the nature of the result, he knows not where to look for the cause. Such was my own experience in childhood. Often I amused myself until a late hour of the night with the scenes which came sweeping past, not my fancy, *but my vision*, as clear and distinct as any which greeted my sight by day.

The cause of this phenomenon I then supposed to be the pressure of the lids upon the eyes, causing the humors so to arrange themselves as to present these numerous and changing views. My mother gave me this reply to my inquiries concerning them and I accepted it with the trust of childhood, very naturally supposing the eyes of all persons to have been arranged on a plan quite similar to that of my own and that consequently every individual must realize the same or similar experience. And thinking further that had there been anything of interest or value connected therewith, it would long since have been sought out and acknowledged. On approaching the years of discretion, I treated this phantasy as we naturally treat that to which we attach no value; occasionally, it is true, I was startled by some seemingly remarkable coinci-

dences between the appearance recognized by this, as Aristotle terms it, "*internal action of the sense of vision*," and the realities of the outer world, as I would afterwards find them to have existed at the time when I had observed them.

But life was of too much practical value to be wasted in idle dreaming, and hence I allowed myself only an occasional visit to this ethereal land of ethereal form, and today I have no doubt there are multitudes of persons who have known such experiences from infancy.

Are These Objects Seen in Daylight or in Darkness?

They may be seen in both, usually, however, and it seems to me for valid reasons, darkness is preferable. No one will need proof that to the human eye made weaker by the presence of a stronger light, a weaker light is rendered altogether imperceptible. Anyone who has in the dark drawn a common match over a rough surface has observed a line of bright light following in its path, *only visible however until the match becomes wholly ignited*, then the weaker light is apparently extinguished. That such however is only an apparent condition may be readily ascertained by extinguishing the match, then the former (light), which is a weaker and in some respects a different light, will at once reappear. So with that under consideration, usually the psychometrist sees by a weaker, and it may be a very differently derived light from that which renders visible the tangible objects which we are surrounded with; hence it seems reasonable to conclude that the more perfect the darkness, the more perfect will be this interior vision, if I may be permitted thus to designate it.

Again, who of us but has not been so blinded by the sunlight on the snow, for example, as to be quite incapable of discerning even the outlines of objects in a room we may have suddenly entered when that room was so full of daylight as a common window would make it? Yet to us, for the time being, even this daylight has been darkness and we have found ourselves incapable of using it until the organs of vision have become accustomed to the change. How materially would the difficulty be increased should we continue to stand in the sunlight thus reflected by the snow and examine minutely the contents of a room but dimly lighted by a taper of the olden times. Many of us would find ourselves physically incapable of such an examination, while perhaps there are none among us to whom the task would not be difficult.

(To be continued)

Hold your thoughts, your mind, your will, in principle and you will succeed.—Huling

Give up no science entirely, for science is but one.

—Seneca

Sidelights and Viewpoints

Part V

By "Vita"

ONE may be an inveterate reader yet be extremely ignorant. One's mind may be an encyclopedia of concrete and abstract facts yet the real intelligence may be starving within. There is a wide difference between mere knowledge and wisdom. When books serve their true purpose they stimulate the Ego in its unfoldment. They should furnish the incentive to the inner consciousness and help intuition to stretch its wings. Failing in this they might as well be dispensed with.

The well-trained mind may seriously question the advisability of the flood of "literature (?)" with which the reading public is fairly deluged. A highly developed, scholarly, analytical young man recently put the question to a wide reader:

"What is the real reason for reading so many books? What purpose does this intellectual gourmandizing serve?" He argued that it tended to destroy the individuality and weaken the power of thought. The person addressed took the opposite side, yet in the deepest sense the young man was right in his summary of the results of intellectual "cramming." The defender of books was also right from a certain standpoint. It all depends upon the mental attitude and the motive in reading. If one reads with wide discrimination, with a desire for a wider outlook and reads with a definite aim and purpose—that purpose being to attain a higher degree of efficiency in the service of humanity—one cannot read too much. To be a mere mental gourmand is next in destructive tendency to being one on the physical plane. Greedy minds usually prefer fiction of the lightest order and it often constitutes the entire diet. It matters greatly what one reads. Emerson's choice was quite limited. Many other great minds have believed in few books well chosen. To assimilate is the important thing.

Philosophy is always useful. Like bread it affords a staple article of mental and moral diet. Yet, to carry our figure on, the menu should be as complete in supplying the elements of growth as upon the physical plane. A full, rounded development is the ideal. Anything that narrows and restricts, that prevents the mind from expanding in every direction, frustrates the higher plan and purpose.

In our physical diet we always exclude poison, if we can detect it. Some poisons are so subtly disguised, however, that we unconsciously absorb them with our food. The analogy holds good on the mental plane.

The chief object in reading should be to develop the individual consciousness—to give it a wider field of action by contact with other minds. True education includes the whole scheme of human life and destiny. The pseudo-form limits its scope to the "three R's," more or less elaborated and embellished. Unaspiring ignorance merely leaves off the tinsel and veneer. The truly wise develop from within. Unfolding their consciousness to the fullest degree, they widen their outlook, deepen their powers of comprehension, of reason and analysis. To them books serve as working materials. They help to give shape to the general plan and stimulate research. Books which do not serve this end are mere rubbish, and litter the mind with debris. They simply add to the idle drifting thoughts which float continually through the ethers. These useless driftwood fancies clog and choke the channels of intelligence. The greatest service would be rendered to mankind by cleansing the stream at its source and helping to keep it pure. To resolve all the thoughts that enter the mind into harmony and beauty.

*To keep my mental home a sacred place
Golden with gratitude, redolent with love,
White with purity, Cleansed from the flesh.
To send no thought into the world
That will not bless or cheer or purify or heal.*

This should be the ideal upon the mental plane. To think is to create. Whatever trains one in right thinking is best for that mind. Our reading should have that end in view. We may read for recreation, for amusement, but it should be sparingly—like condiments in food. A menu consisting merely of spices or bon bons would scarcely appear more absurd to a person needing sustenance and nutrition than the average "light reading" to a mind desiring to *think* and *create*.

If the mind is the mirror or lens which the governing Intelligence within must use in its work of evolution, let us effectively cooperate by keeping the mirror pure and clean. So shall we work with the good Law and our thoughts will be creations of living beauty and truth.

So many Gods, so many creeds,
So many paths that wind and wind,
When all the creed this sad world needs,
Is just the art of being kind.

THE SPIRITUAL GAIN OF THE WAR

Students will remember the serial article on the occult effect of the war, entitled ' *War; an Operation for Spiritual Cataract,*' which ran in the *Rays* last winter, and recall the remark of the Teacher that this war will do more to open the spiritual sight of the masses than a thousand years of preaching, or words to that effect. Everywhere there is evidence of this prophesy being fulfilled. In the May *Cosmopolitan Magazine* is an article by Maurice Maeterlink describing his visit to a mother whose only son had been slain in battle, so far as the body is concerned, but living a more free, intimate, and happy life with her than before the incident of death. Following is the story:

"The other day I went to see a woman whom I knew before the war—she was happy, then—and who had lost her only son in one of the battles in the Argonne. She was a widow, almost a poor woman; and now that this son, her pride and her joy, was no more, she no longer had any reason for living. I hesitated to knock at her door. Was I not about to witness one of those hopeless griefs at whose feet all words fall to the ground like shameful and insulting lies:

To my great astonishment, she offered me her hand with a kindly smile. Her eyes, to which I hardly dared to raise my own, were free of tears.

"You have come to speak to me of him", she said, in a cheerful tone; and it was as though her voice had grown younger.

"Alas, yes! I had heard of your sorrow, and I have come—"

"Yes; I, too, believed that my unhappiness was irreparable; but now I know that he is not dead."

"What! He is not dead: Do you mean that the news—"

"No; his body is down there, and I have even a photograph of his grave. Let me show it to you. See—that cross on the left—the fourth cross—that is where he is lying. One of his friends who buried him sent me this card, and gave me all the details. He did not suffer any pain. He has told me so himself. He is quite astonished that death should be so easy, so slight a thing—You do not understand: Yes; I see what it is. You are just as I used to be—as all the others are. I do not explain the matter to the others—what would be the use: They don't wish to understand. But you—you will understand. He is more alive, than he ever was; he is free and happy. He does just as he likes. He tells me that one cannot imagine what a release death is, what a weight it removes from you, and the joy it brings. He comes to see me when I call him. He has not altered; he is just as he was on the day he went away, only younger, handsomer. We have never been happier, more

united, nearer to one another. He divines my thoughts before I utter them. He knows everything; he sees everything; but he cannot tell me everything he knows. He pretends that I should not want to follow him and that I must wait for my hour. And while I am waiting, we are living in happiness greater than that which was ours before the war, a happiness which nothing can ever trouble again."

Those about her pitied the poor woman, and, as she did not weep, as she was gay and smiling, they believed her mad."

It is said that those about her thought her mad, because she did not tear her hair and weep, but went about with a smiling face and was cheerful. The great majority cannot conceive that there is no death, in the sense of extinction of consciousness, and that those who have left the body of death are really more *alive* than any of us who are still in the body. But the attitude of the public is changing very radically. It seems to the editor as if two great armies are tunneling through the wall which divides the visible and invisible worlds. On the one side are the hundreds of thousands of widows, orphans, and other relatives whose tears flowing under the irresistible force of intense grief are dissolving the scale that blinds them to the *living presence* of those very loved ones they mourn as dead. On the other side of the wall there is another army consisting of those hundreds of thousands who have been so suddenly and ruthlessly removed from physical existence. They are also frantically tunneling, seeking to pierce the wall, *and some day in the near future these two great armies will meet in a great spiritual reunion.* Some of the pioneers from both sides, like the mother and son, have already met. They will then see each other for a time until the passing soul enters upon the higher phases of the work in the heaven-world, and is forced to devote its entire time thereto, but by that time they will know that there is a reason for this temporary absence from each other, and be emancipated from the present hopeless attitude towards death.

If our readers will pardon a personal allusion the following may illustrate the difference.

A few months ago when the editor's mother, a resident of Copenhagen, Denmark, passed over, he received letters from his brother and sister saturated with grief at the "loss", but it was the very reverse to the editor, for though he had visited her clothed in the soul-body a few times a year for a moment or two, he would not have dared to materialize to speak to her as that might have produced a shock, and resulted in death, even if such a selfish use of these faculties were permitted, instead of being strictly prohibited. *Thus we were parted from our parent while she lived and was closely associated with our brother and sister.*

When death came, this was reversed. Then she was unable to make her presence known to them, she could not talk with them or satisfy them that she was not "dead," as they believed. But she quickly learned that a mere THOUGHT of the editor served to carry her to California, and when we had taught her a certain signal, she had, and has instant access to him at all times. *Now that she is DEAD to our brother and sister, she is alive to the editor, who has the privilege of helping her through the troublesome transition time, though he is still in this world; therefore he feels no loss.*

This will be a universal state of affairs when the two great armies meet in the center of the tunnel, and may God speed the day.

THAT OTHER LIFE

By W. A. Rowdon

There is a life which a man may live which oversteps the boundaries of apparent possibilities. As Jacob Boehme named it, "*The supersensuous life*", that is the life which is above and independent of the senses. The senses bind and shut us out from a life which is full of joy and definite knowledge of a limitless future. We reach a slight appreciation of this life at times when our minds are unoccupied with the demands of the senses. Out in the wilds of nature, upon the vast expanse of the ocean, amidst the hills and mountains. Then one becomes possessed of a wonderful peace which stills the turmoil of the mind. The vagaries and necessities of existence prevent us from always enjoying this beautiful peace, but once become conscious of its message, and the things of life which were thought so vital to real happiness assume a different aspect. They become so many milestones upon our path through life by which we measure our progress.

We realize that material affairs are of no importance in themselves, but are valuable as lessons from which must be extracted the truth. Should we fail in an undertaking, it is not a time for depression. There is a lesson to be learned from the experience. By reason of our own failures we become sympathetic with others who have failed in their own particular direction. Who has such a fine appreciation of human hopes and can so readily give the faint heart that cheery word of comfort, as one who has failed often, and yet retained the sense of proportion between failure and the inner meaning of life? Mistakes teach us many things. They make us infinitely more sympathetic.

But above all, the knowledge that every event in our lives has a great intrinsic value, which can never be decreased, makes one determined to derive the greatest benefit from all material occurrences and vicissitudes.

Those persons who know of the great work which goes on after we have passed away from this earthly existence (and they number millions) know that the life after death of the physical body is full of throbbing energy, of planning, rectifying errors, preparation, and is full of opportunities for study. The real meaning of life with its sorrows, successes, failures, fears, hopes, joys and so on will be shown in a comprehensive manner. The attainment of knowledge concerning ourselves and exterior problems, leading to ultimate self-control and creative ability, is an external lesson.

The vast scheme of evolution in which we are all intimately concerned is gradually being unfolded before the mind of man. Naturally such a transcendental manifestation of intelligent powers can only be approximately conceived. Certain great beings are at present giving to mankind an outline of this scheme in the works of the Rosicrucian Fellowship. The supersensuous life is today lived by many thousands of followers who have realized the eternal, yet often hidden, truths of life. How often a truth is perceived by intuition!

Living the requisite life entitles us to prove all we are taught, and helps to hasten our evolution under the guidance of God.

"Monsieur le Cure," said Jean Valjean, "You are good and do not despise me. You receive me as a friend."

The bishop, who was seated by his side, gently touched his hand. "You need not have told me you were; this is not my house but the House of Christ. This door does not ask a man who enters whether he has a name; but if he has a sorrow; you are suffering; you are hungry and thirsty, and so you are welcome Why do I want to know your name? Besides before you told me you had one, I knew it.

The man opened his eyes in amazement. Is it true? You know my name?

"Yes," said the bishop, "you are my brother."

—Victor Hugo

What is new is not the truth, but discovery which penetrates its covering, the revelation which unfolds it. Sometimes the revelation is not new; it may have been a thousand times unfolded and as often forgotten, yet always there has lingered somewhere in the chain of history the key to the forgotten treasure.

REMEMBER

The Power of Kindness,
The Dignity of Simplicity,
The Success of Perseverance,
The Wisdom of Patience,
The Force of Truth.

Question Department

* * * * *

The Immaculate Conception

QUESTION: On page 472 of the *Rosicrucian Cosmo-Conception* is the following paragraph:

“The vow of absolute celibacy applies to the greater Initiations only, and even then a single act of fecundation may sometimes be necessary as an act of sacrifice, as was the case in providing the body for Christ.”

The Christian religion teaches that Jesus, the Christ, was born of a virgin, which is otherwise expressed as an Immaculate conception. Are such teachings in accordance with the Rosicrucian teachings, and in its strictest adherence to the definition “divine”, is the birth of Jesus so considered by the Rosicrucians?

Answer:

According to the teachings of the Rosicrucian it is *necessary to distinguish very sharply between the Christ and Jesus*. When we search the memory of nature we find that the spirit born into the body of Jesus was a very advanced Ego which had reached a most sublime spirituality through many lives of holy, self-sacrificing service, and it is possible to trace the previous births of that Ego as easily as we may seek out the past experiences of any other entity belonging to the human race. But we shall search in vain for any previous embodiment of the Christ because he does not belong to our evolution at all, but was the highest Initiate of the Sun Period, and the ordinary humanity of that far distant past have now evolved to a state of high spirituality; we may call them Archangels.

Until 2000 years ago the earth was ruled with an iron hand by Jehovah and his angels, who were the evolutionary product of a past period. Under his regime the fear of the law was pitted against the desires of the flesh; every transgression required a just recompense, an eye for an eye and a tooth for a tooth. This, however, left no scope for the evolution of love and altruism, for “perfect love casteth out all fear”, and Christ came into the world to save humanity from law and egoism by cultivation of love and altruism.

But it is an inexorable law in nature that no one can build a body of material which, by evolution, he has not learned to manipulate, and in the far distant past, when the Archangels were at the human stage, the world which

they inhabited was made of desire stuff; hence, as our body is made from the chemical constituents of the present earth, so *the densest body of an Archangel is made of desire stuff*. For many centuries before He actually came into our midst, the Christ Spirit worked on the earth from the outside, to purify the earth’s desire body that we might gain materials wherefrom to build purer and better desires and emotions. But obviously this could be done much better by an indwelling spirit if a way could be provided to secure for it an entrance into the earth. It was the mission of Joseph, Mary, and Jesus to provide this vehicle, consisting of a dense and vital body, to which the desire body and higher vehicles of the Christ could link themselves for a brief period while He accomplished His mission.

When the generative act is performed in a low, brutal manner, when it is tainted with lust and passion, it certainly degrades those who participate in this act of desecration below the level of beasts; but on the other hand, *when prospective parents prepare themselves by prayer and lofty inspirations to perform the act as a sacrament, regardless of self-gratification, the conception is immaculate*. It is evident that it is not the physical virginity that counts as a virtue, for everyone is at that stage during the early years of life, but it is the purity, *the chastity of the soul*, which makes the pure virgin, both father and mother. According to the teachings of the Rosicrucians, backed up by researches in the memory of nature, such was the condition of Joseph and Mary when the body which formed around the seed atom of Jesus was conceived. The Sun Spirit, Christ, could not construct such a vehicle; besides, it would have been a useless expenditure of valuable energy for such a great Spirit to pass through the womb and bring a body up through the years of childhood until it had arrived at the age of maturity where it could be used. Therefore this task was delegated to *Jesus who used the body until the time of the Baptism*, when we are told that the Spirit descended upon it *as a dove*. There Jesus left his body, which was inhabited from that time to the end, by the Christ Spirit, and we have thus, during the three years ministry, to deal with a composite entity, *Jesus the Christ*. It should be understood that the great Hierarchies who have aided us in our evolution always work with the laws which they have given for our guid-

ance and not against them, and having once evolved the method of building a body by the union of man and woman, they would not think of suspending that law any more than they would for a single moment think of suspending the law of gravitation. We can easily imagine what chaos would result if people, houses, street cars, and everything else not securely anchored to the earth would tumble into the air, and the disasters to our social structure which would follow the suspension of the law of fecundation can also be imagined. In fact, the interpolated accounts also make it clear that Joseph intended to put Mary away. Such a course would naturally follow a miracle not known or believed by the ordinary husband. As a further evidence of tampering, you will also notice that *the genealogy of Jesus is traced to Joseph, and if he were not the father this would be foolish*; then also Jesus could not have been said to have sprung from the root of David.

There are ways, however, of making a body open to the Adepts without going through the womb. Before describing this method, let it be thoroughly understood that the term 'Adept' is not to be applied to the egotists or charlatans who thus style themselves in newspaper advertisements or among a coterie of dupes. The true adept is one who has reached a high stage of spirituality and what that stage is we shall understand by comparing the ordinary seer and the Initiate with him.

The Seer is one who has developed the spiritual sight. If he has no control over the faculty, he sees things in the invisible world when they present themselves before him; he has neither choice as to what he sees or when, nor the power to shut off any scene that may be disagreeable to him. The *voluntary* Seer is one who, at will, can call up sights and scenes from the invisible worlds and can turn his spiritual vision upon any object or event for as long or as short a time as he desires.

It is commonly believed by most people, who have not given the subject thought, that when anyone is able to see things in the invisible world he is, so to speak, omniscient, and knows about everything there. As a matter of fact, the ability to see things in the invisible world does not carry with it the faculty of understanding all about them, any more than the ability to see a machine here gives us the knowledge of how to operate it.

The Initiate is one who has not only the ability to see things in the invisible world but also the faculty of leaving his body consciously and operating or investigating these things. Thus, by degrees, he acquires a knowledge of their inner workings and how to link these forces which we call laws of nature to the chariot of evolutionary progress.

The Adept is one who sees, and knows, and has, in addition, become *proficient in the use of the laws of*

nature for the production of what, to the ordinary person, seems magic, but which is in reality only a higher application of the same laws which govern in the ordinary course of life.

We are all familiar with the fact that the food which we take into our system is largely wasted because of our lack of knowledge regarding the real requirements of this vehicle, coupled with the fact that most of us eat to please the palate rather than to nourish the system. This interferes with the metabolism and more food is wasted than assimilated.

Even that part of the food which we assimilate does not always form healthy tissue, but flabby flesh, which is a dead load on us, and the vital body is constantly struggling to rid itself of undesirable surplus waste. After a heavy meal the seer may observe a black band of elastic, jelly-like consistency, formed of ether, about the abdominal region of the gourmand. This is the poison, generated by the fermentation of unhealthy food taken in an overdose, which is being expelled from the dense body by the radiating streams of the vital body, in the effort of the latter vehicle to cleanse the clogged system.

We also waste bodily tissue by indulging in pleasures, by worry, by unnecessary motions and emotions, causing the dense body to age and die long before it would die if properly used.

The Adept is different. He knows how to control his actions and emotions, thus saving all unnecessary strain upon the body. He also knows the exact elements required to keep up his body, and the proper proportion in which to take them. Thus *he secures the maximum nutrition and a minimum of waste*.

For that reason he may keep his body in a state of youthful appearance and vigorous health for hundreds of years. It is said among the lay brothers of the Rosicrucians that Christian Rosenkreutz is using today a body which has been thus preserved for several centuries. This may or may not be so, the writer has no means of knowing, for our august leader is never seen of any of the lay brothers who gather at the Temple for the midnight service. His presence alone is *felt*, and is the signal for beginning the work. But in conversations with some of the lay brothers who have been connected with the Temple for twenty, thirty, or forty years in this life, it has developed that the Elder Brothers, of whom we speak as our Teachers, look just about the same today as they did thirty or forty years ago. Judging by the standards of ordinary men, we should say that the Elder Brothers seem now to be about forty years of age and this lends color to the statements of teachings as given in the foregoing.

We see then that the Adepts are able to preserve their bodies for centuries, maybe millenniums, but they are

also able to create a new vehicle if for any reason that becomes expedient, and this is one of the ways described by the Elder Brothers.

It is a law in nature that the cell life inherent in any particle of food must be overpowered by the Ego before it can be assimilated. (See in this connection the chapter on *Assimilation* in the *Rosicrucian Cosmo-Conception*.) Hence it is possible for the Adept to make an extract of the elements whereof a body is built forming them into a vehicle and then stepping from the old to the new. He must first take them into his own body that they may be attuned to the seed atom and properly assimilated; then, after they have been appropriated by him in the manner decreed by the laws of nature, *he may again extract them and use them to build a new body*. Therefore, the adept commences this work by increasing his diet and extracting the surplus amount of food. Being so thoroughly self-controlled, he also has the power to control and hold in subjection the *live* food elements which he then uses to gradually build a body. This vehicle is usually placed in a room not entered by anyone else. When it is finished and the Adept desires to make the change, he simply steps out of his old body into the new.

The use of this method is the solution to the mystery surrounding the early life and antecedents of such men as Count St. Germain, Cagliostro, etc. They were Adepts who had stepped out of an environment where they had outgrown their usefulness, into a new field. The bodies they had left behind bore other names, and no one suspected that the spirit which had inhabited them had not taken the usual *post mortem* course.

But it is also a law in nature that no one can make a vehicle unless he has learned by evolution how to do it. Great and mighty as was the Cosmic Sun Spirit, Christ, He could not build a dense body, either in the womb, or by the magical method last described, for he has never had the experiences in the heaven life where the archetypes of bodies are built, nor has he gone through the actual experiences such as have been the lot of mankind for ages. Therefore it was necessary that someone be chosen to build a body for him, and that honor and privilege fell to Joseph, Mary, and Jesus, who furnished the dense body and cared for it during the years of growth until maturity had been reached, together with the vital body, necessary to keep the dense instrument alive and to complete the link with the desire body of Christ.

Thus, when properly understood, it is true that Jesus was born of a Virgin and that the conception was immaculate. The mistake lies in confusing Jesus with Christ. Mark that the angel, Gabriel, commanded that his name should be called *Jesus*. *Christos* means 'anointed', and refers to an office, a function, and *not to a person*.

Therefore it is not until after the baptism, when he has been anointed with the Spirit, that he is spoken of as Jesus Christ, or, in English, *the anointed Jesus*. It is also a mistake to regard the birth of Jesus as unique. We have the word of Christ that the things which he did shall we also do and greater. The immaculate conception, the baptism, christening or anointing, the period of service and ministry, the cross and the crown, will, in their turn, become personal experiences to everyone among us, for we are all Christs in the making, and must sometime grow to the full stature of Divinity.

PLANETS AND PLANTS

Question:

Are plants under the dominion of planets and the signs? If so please explain how and why.

Answer:

There are as we know four different kingdoms now upon earth, the mineral, vegetable or plant, animal, and human kingdoms. The spirits in these four life waves are evolving under the guidance and with the help of other invisible hierarchies.

The Lords of Mind make their dense body of mindstuff from the Region of Concrete Thought. They are Adepts in working with this material and therefore they influence humanity who have a mind.

The Archangels make their densest body of desire stuff. They are Adepts in the manipulation of this subtle substance, and therefore they are especially fitted to aid less evolved beings who have vehicles made of that material. Hence they work with animal and man who possess desire bodies.

The Angels make their densest body of ether and so they are well versed in the workings of this grade of matter and eminently fitted to help others who are not so expert. Hence they exercise an influence for good over plants, animals and men who have vital bodies made of ether.

Humanity makes its densest body of the chemical and mineral constituents of the earth, and ages of accumulated experiences makes us fitted in a certain degree to work with beings who have mineral bodies, such as the plants, animals, and human beings.

It should be remembered, however, that our evolution upon the earth is only half finished and that we have not yet attained fifty per cent of the proficiency in this work which will be ours when that part of our evolution is completed. In the hoary past, before our eyes were opened, we saw interiorly, and creative energy was turned *inward* for the purpose of building organs, as now our genius is used outwardly for building airships, bridges, houses, boats, etc. We use the dead mineral bodies of animals for shoe leather, billiard balls, food and clothing, but as we can

only work with these *seemingly dead* things, our manipulation involves a process of destruction. *We destroy* the integrity of the mineral to extract the gold, silver, copper, or whatever other part seems precious to us. *We destroy* the trees in the forest to make them into doors, houses, etc. *We kill* the animals to make them into food, clothing, toys and trinkets.

Not so with the Angels or the other creative hierarchies. *They deal with the life in a constructive manner.*

The Archangels inhabit the Sun, and the Angels are located on the Moons of the solar system. It is well known that plants love the Sun for they are in the second period of their evolution, the *Sun period*. But as they are now constituted they cannot endure the intense vibrations of the Archangels, which are dry and parching, as the desire bodies wherein they live. The plants need in addition to the light of the Sun, the water ruled by the Moon, and it is the gentle ray of that orb which carries the fertilizing agent and gives the growth to all that lives. Therefore seed planted when the Moon is *increasing in light*, that is to say, from the new Moon to the full, grow a larger top than if planted when the Moon is dark, or *decreasing* in light, from the full to the new. Contrariwise, seeds sown while the Moon is decreasing in light will grow more underground than on top.

There are also certain signs that are more favorable than others to plant growth *because they have certain affinities with the lunar vibrations*. The *watery* signs, Cancer, Scorpio, and Pisces are fruitful signs for that reason, and seeds planted while the Moon, the queen of the waters, goes through one of these signs will produce better results than when the Moon is in the fiery signs, Aries, Leo, and Sagittarius, for these are Sun signs and therefore calculated to burn up the vital spark in the seed. Much more might be said on this subject but the foregoing will probably give the information required.

YOUNG SOULS AND OLD

Question:

You speak of young souls. Were not all started into this earth life at the same time, or did some come on a previous life wave?

Answer:

The detailed explanation of this great question is given in the *Rosicrucian Cosmo-Conception*, particularly in the chapter on *Stragglers and Newcomers*, but we may say briefly that the human life wave now in evolution on the earth comprises about 6 billion spirits. At the present time about 1500 million are embodied, so that there are about three fourths of the human life wave in the invisible worlds. At certain periods of our development as many as 50 per cent inhabit the earth, clothed in the earthen ves-

sels of physical bodies. It must also be remembered that in addition to these, which belong to the earth ray only, there are other hosts evolving along other lines inhabiting Mars, Mercury, Venus, etc. However, the whole vast company of virgin spirits which are now developing in our solar system commenced their evolution in the Saturn period at the same time in a mineral-like existence. Differences soon developed, however; some were found to be much more *adaptable* than others and they naturally progressed faster upon the path than their brethren, who then became stragglers. As we advanced along the evolutionary course the number of pioneers became smaller and smaller, and the company of stragglers increased proportionally, until we now find the pioneers of the human life wave, evolving on earth, in the Western World, clothed in bodies having a white skin, and we speak of them as older souls because they are older in experience, while the so-called inferior races, such as the Hindus, Negroes, Chinese, etc., may be called younger souls because they are young in experience and development.

It should be noted, however, that this is only the general rule. There are many young souls drawn to the West by ties of kindness and service, or by hate and the desire for vengeance on account of association in past lives. We also find old souls born among the so called lower races for the purpose of helping them to rise to a higher level; therefore the color of the skin is no certain indication of the age of the soul any more than the color of a book reveals its nature. It should also be understood that the term 'higher and lower races', 'older and younger souls', are not to be considered in any wise as reflections or indications of superiority and inferiority. The Lords of Venus and the Lords of Mercury, who helped us in our evolution, are also spirits belonging to our life wave and they have evolved so immeasurably far beyond our present status that they may look upon us as a grown young man regards his baby sister or brother.

God once gave a reception to the Graces, all of whom seemed to be acquainted with one another, with the exception of two. Observing which circumstance, their Host brought them together and said: "Benevolence, allow me to introduce Gratitude."—Tolstoy

The man who has an easy job is damned, mentally and morally. and probably physically. Men grow through coping with trials, surmounting obstacles and overcoming unkindly conditions. Initiative and originality are born of a struggle for existence. Overcoming one threatened disaster carries you right on through the next one, and down go the trials like nine-pins. Bring on your troubles!

—Elbert Hubbard

Studies in The Rosicrucian Cosmo Conception

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The Reason of Rebirth

By Kittie Skidmore Cowen

BEGINNING on page 121 of the *Cosmo* we are given in substance the following description of life and conditions in the Second and Third Heaven:

When a man dies he loses his dense and vital bodies. Before death the desire body had no organs ready for use and was an ovoid cloud permeating and surrounding the dense and vital bodies, but after death takes place the desire body is transformed into a figure resembling the dense body which has been discarded. So we can easily understand that after death there must be an interval of unconsciousness resembling sleep, before the man awakens in the Desire World. And so on account of this period of unconsciousness and the change wrought in the desire body during that period, it not infrequently happens that people are for a long time unaware of what has happened to them. They do not realize that they have died. They know that they are able to move and think, and it is sometimes a very hard matter to get them to realize that they are really "dead". They do realize, however, that something is different, but they are not able to understand what it is. But this is not so when the change is made from the First Heaven to the Second Heaven. When the Ego makes this change he discards his desire body, just as he discarded his dense body when passing from the Physical World into the Desire World. In passing from the First Heaven into the Second Heaven he is passing from the Desire World into the Region of Concrete Thought, which is the Second Heaven. When he makes this change he is perfectly conscious. He passes into a great stillness. For the time being everything seems to fade away. He cannot think. No faculty is alive, yet he knows that he *is*. He has a feeling of standing in "The Great Forever," of standing utterly alone, yet unafraid; and his soul is filled

with a wonderful peace, "which passeth all understanding." At last the man, the Ego—the threefold spirit, enters the Second Heaven, clad in the sheath of mind, which contains the three seed atoms—the quintessence of the three discarded vehicles, the dense, the vital and the desire bodies. Then comes the awakening. The spirit is now in its Home-World—Heaven. Here the first awakening brings to it the sound of "*the music of the spheres*." In our Earth life we are so immersed in the little noises and sounds of our limited environment that we are incapable of hearing the music of the marching orbs, but the occult scientist hears it. He knows that the twelve signs of the Zodiac and the seven planets form the sounding-board and strings of "Apollo's seven-stringed lyre." He knows that were a single discord to mar the celestial harmony from that grand Instrument there would be "a wreck of matter and a crash of worlds."

While *the Second Heaven* is called *the world of tone*, it must not be inferred that this Region is devoid of color. Many people know that there is an intimate connection between tone and color, that when a given note is struck, a certain color appears simultaneously. So it is in the Heaven World. Sound and color are both present, but the tone is the originator of the color. And so it is said that the Second Heaven is particularly the world of tone. And it is this tone that builds all forms in the Physical World. The musician can hear certain tones in different parts of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean, and the sounding of many waters. Mendelssohn's "Spring Song" was composed from the notes made of various tones recognized by the author during a walk through the woods on a day in spring. Beethoven's "Moonlight Sonata" was inspired by the glint of moonlight on crisp, creaking snow, the

soughing of the winter's wind as it swept through the uplifted boughs of leafless, gray-clad trees, and the ocean's ceaseless moan as it beat in desperation against a rigid, rock-bound coast. It is these combined tones in nature that make a whole, that is *the key-note of the Earth—its "tone"*. *Just as geometrical figures are created by drawing a violin bow over the edge of a glass plate, so the forms we see around us are the crystallized sound figures of the archetypal forces which play into the archetypes in the Heaven World.*

The work done in the Heaven World is many-sided. It is not in the least an inactive, dreamy, or illusory existence. It is a time of the greatest and most important activity in preparing for the next life, as sleep is an active preparation for the work of the following day. The Second Heaven is the real home of man, the Ego, the Thinker. Here he dwells for centuries, assimilating the fruit of the last earth life and preparing the earthly conditions which will be best suited for his next step in progress. The sound or tone that pervades this Region, and is everywhere apparent as color, is his instrument, so to speak. It is this harmonious sound vibration which, as an elixir of life, builds into the threefold spirit the quintessence of the threefold body, upon which it depends for growth.

This exceedingly active life in the Second Heaven is varied in many different ways. The Ego assimilates the fruits of the last earth life and prepares the environment for a new physical existence. It is not enough to say that the new conditions will be determined by conduct and action in the life just closed. It is required that the fruits of the past be worked *into the World* which is to be the next scene of activity while the Ego is gaining fresh physical experiences and gathering further fruit. Therefore all those who are in the Second Heaven work upon the models of the earth. They alter the physical features of our globe, and bring about the gradual changes that vary its appearances, so that on each return to physical life a different environment has been prepared, wherein new experiences may be gained. Climate, flora, and fauna are there altered by man under the direction of higher Beings. And thus *the world is just what we ourselves, individually and collectively, have made it.*

Man's work in the Heaven World is not confined solely to the alteration of the surface of the Earth which is to be the scene of his future struggles in the subjugation of the Physical World. He is also actively engaged in learning how to build a body which shall afford a better means of expression. It is man's destiny to become a Creative Intelligence and he is serving his apprenticeship all the time. It is a law in nature that no one can inhabit a more efficient body than he is capable of building. Man first learns to build a certain grade of body and afterwards he

learns to live in it. In this way he discovers the defects and is taught how to remedy them.

Thus we see that man learns to *build* his vehicles in the Heaven World, and to *use* them in the Physical World. Nature provides all phases of experience in such a marvelous manner and with such consummate wisdom that as we learn to see deeper and deeper into her secrets we are more and more impressed with our own insignificance and with an ever growing reverence for God, whose visible symbol is nature. The more we learn of her wonders, the more we realize that this world system is not the vast perpetual motion machine unthinking people would have us believe. And the greater the complexity of the plan, the greater the argumental weight in favor of the theory of an intelligent Divine Author.

The Third Heaven

Having assimilated all the fruits of his last life and altered the appearance of the Earth in such a manner as to afford him the necessary environment for his next step toward perfection; having also learned by work on the bodies of others to build a suitable body through which to express himself in the Physical World; and having at last resolved the mind into the essence that builds the threefold spirit, the naked individual spirit ascends into the higher Regions of the World of Thought—the Third Heaven. Here, by the ineffable harmony of this higher world, it is strengthened for its next dip into matter.

After a time comes the desire for new experience and the contemplation of a new birth. This conjures up a series of pictures before the vision of the spirit—a panorama of the new life in store for it. But, mark this well, this panorama contains only the principal events. The spirit has free will as to detail. It is as if a man going to a distant city had a time-limit ticket, with initial choice of route. After he has chosen and begun his journey, it is not sure that he can change to another route during the trip. He may stop over in as many places as he wishes, within his time limit, but he cannot go back. Thus, as he proceeds on his journey, he becomes more and more limited by his past choice. If he has chosen a steam road, using soft coal, he must expect to be soiled and dusty. Had he chosen a road burning anthracite or using electricity he would have been cleaner. So it is with the man in a new life, but he is free to choose whether he will live it cleanly or wallow in the mire. Other conditions are also within his control, subject to the limits of his past choices and acts.

The pictures in the panorama of the coming life just referred to begin at the cradle and end at the grave. This is the opposite direction to that in which they travel in the after-death panorama, explained in the article on purgato-

ry, which passes before the vision of the spirit immediately after its release from the dense body. The reason for this radical difference in the two panoramas is that in the before-birth panorama the object is to show the Ego seeking rebirth how certain *causes* or acts always *produce* certain *effects*. In the case of the after-death panorama the object is the reverse; i. e., to show how each *event* in the past life was the *effect* of some *cause* further back in the life. Nature, or God does nothing without a logical reason, and the further we search, the more apparent it becomes to us that Nature is a wise mother, always using the best means to accomplish her ends.

There are always those who ask, "Why is it necessary to be reborn? Why return at all to this limited, miserable earth existence? Why not get experience in the higher realms without coming to earth at all?" They are tired, they tell us, of this earth life and want no more of it.

Such queries are based upon misunderstandings of several kinds. In the first place, let us realize and engrave it deeply upon the tablets of our memory that *the purpose of life is not happiness, but EXPERIENCE*. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting. Consider the blessing of pain. If we could place our hand upon a hot stove and feel no pain, the hand might be allowed to remain until it and perhaps the arm were burned away, without our knowing anything about it until too late to save them. It is the pain resulting from the contact with the hot stove that makes us snatch our hand away before serious damage is done. Instead of losing the hand, we escape with a blister that quickly heals. This is an illustration from the Physical World. We find that the same principle applies in the Moral and Mental Worlds. If we outrage morality, the pangs of conscience bring us pain that will prevent us from repeating the act, and if we do not heed the first lesson, nature will give us harder and harder experiences until at last the fact is forced into our consciousness that "the way of the transgressor is hard." This will continue until at last we are forced to turn in a new direction and take a step onward toward a better life.

Experience is "knowledge of the, causes which follow acts." This is the object of life, together with the development of the "Will", which is the force whereby we apply the results of experience.

Knowledge must be gained, but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, reasoning and reflecting thereon, guided by the light of whatever experience we have already had. The more willing we are to learn in the last-mentioned way, the less we shall feel the stinging thorns of "*the path of pain,*" and the more quickly we shall gain "*the path of peace.*" The choice is

ours, but so long as we have not learned all there is to learn in this world, we must come back to it. We can not stay in the higher worlds and learn there until we have mastered the lessons of earth life. That would be as sensible as to send a child to kindergarten one day and to college the next. The child must return to the kindergarten day after day and spend years in the grammar school and the high school before its study has developed its capacity sufficiently to enable it to understand the lessons taught in college.

Man is also in school—the school of experience. He must return many times before he can hope to master all the knowledge in the world of sense. No earth life, however rich the experience, could furnish the knowledge, so nature decrees that he must return to Earth, after intervals of rest, to take up his work where he dropped it, exactly as a child takes up its work in the school each day, after the intervening sleep of night. It is no argument against this theory to say that man does not remember his former lives. We can not recall all the events of our present life. We do not recollect our labors in learning to write, yet we have acquired a knowledge of the art of writing, which proves that we did learn. All of the faculties we possess are a proof that we acquired them some time, somewhere.

We are all children of one great Father, placed where we are by His infinite wisdom. His loving, watchful care is ever enfolding us and our present phase of growth is but a preparation for a still larger life which is yet to come.

WHO AM I?

I am more powerful than the combined armies of the world. I have destroyed more men than all the wars in the world. I am more deadly than bullets and I have wrecked more homes than the mightiest of siege guns. I steal, in the United States alone, over \$300,000,000 each year. I spare no one, and I find my victims among the rich and poor alike; the young and the old; the strong and the weak; widows and orphans know me. I loom up to such proportions that I cast my shadow over every field of labor, from the turning of the grindstone to the moving of every railroad train. I lurk in unseen places and do most of my work silently. You are warned against me, but you heed not. I am relentless. I am everywhere—in the home, on the streets, in the factory, at railroad crossings, and on the sea. I bring sickness, degradation, and yet few seek to avoid me. I destroy, crush, or maim; I give nothing, but take all. I am your worst enemy.

I am CARELESSNESS!

—Exchange

The smiles of infants are said to be the first fruits of human reason.—H. N. Hudson



The Astral Ray

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Cosmic Theology

Part V By George T. Weaver

Saturn's Day

THE days of the week are named after the various planets of our solar system. Saturday is Saturn's day. According to the Genesis account of creation, Saturday was the seventh and last day of the week. And as it was the day after the completion of the creative process, it was set aside as the rest day or the Sabbath, and all through the history of the Hebrew people it was observed as such.

Inasmuch as the creative days are no longer regarded as seven literal days and nights, but long periods of time, except by a comparatively few ultra literalists, the seventh period is regarded as the long Cosmic Night, or rest period, closing up the creative process and introducing the new creation.

By all mystics this seventh day is divided into two portions. The day part they call the Vulcan period, but the night half is usually understood as Saturn's period. This would make it the introductory era of the new creation process, or the first creative day, and as creation is eternally in progress, all beginnings of solar systems are represented as Saturn's period.

In the last article of this series, we discussed the limitations of Saturn, as "Old Father Time," and showed that he is the planet of obstruction and destructiveness; but there are other lessons to be learned from a deep knowledge of this planet and the things for which it stands. To some of these lessons we would direct the attention of the readers of this article.

The first lesson is that of the transition from darkness into light. Saturn is uniformly regarded as the planet of darkness. The very idea of rest would indicate this. Night

is the period of rest and day of activity. But what are we to understand as the significance of this transition? Night is not only the period of rest, but of recuperation as well, a state preliminary to a new day, a new life, a new birth, in short, a resurrection. But the new day leaves Saturn and his work behind and is the beginning of a condition far higher than that of rest. In a very deep sense rest implies not only night time, darkness, recuperation, but death itself. Death, properly understood, is a period of darkness, so far as the forms are concerned, of unconsciousness, of recuperation, of gathering together the results of life's complex experiences preparatory to the ushering in of a new and higher form of life. The new day, or period, is called Sunday, or the Sun's Day. Now, as Sunday or the day of the Sun was the resurrection day of Jesus the Christ, this day symbolizes Resurrection, as Saturn's day symbolizes death.

There is a much mooted question today as to which day should be observed as fulfilling Jehovah's demand to "keep my sabbath." Ultra sabbatarians contend that Saturday should be observed; but orthodox Christianity holds out for the weekly observance of Sunday. To be true to the meaning of the symbols, the former class argue that rest, recuperation, darkness, death, are higher ideas than resurrection, day, light, a new life. The one, in worshipping the Sabbath, unconsciously worships Saturn or the Satan of the Bible, the great destroyer, the tempter, the accuser; the other worships the Sun, the life giver, the sustainer, the light and the heat giver, in short, the true Deity of our solar system.

If it be asked, then how came it about that the Saturn

idea ever was used, and commanded by the God of the Old Testament? the answer is simple and palpable. Darkness always precedes light, and, coming first, would naturally be the first to be used. But darkness is elementary, provisional, ephemeral. It represents the beginning of things, the childhood steps; but, according to the law of growth or evolution, to be followed by the higher ideas of manhood, of the higher life. The advent of the Christ was the parting of the ways. Adam was made a living soul; Christ, or the second Adam, became a quickening spirit. Resurrection followed death, according to the law of growth, as surely as day follows night. To still cling to Saturn's day as the highest ideal is to return to ancient Hebraism, to childhood's state, to reverse the hands on the dial of time. For this age of the world, *the Aquarian age* of completing manhood, to hold to Saturn's day, and observe in life all that it implies, would retard evolution, stunt the growth of mankind, and make the grave the resting place of all that man is, body, soul and spirit.

True, the sabbatarians look for a resurrection to come, something in the future, and that in a literal sense, of coming up out of earthy graves of gross physical bodies. But this literalizing is destructive of all spiritualizing of mankind. The resurrection is not an event to come, but is here and now. "If ye be risen with Christ, seek those things which are above," are the words of the inspired Paul. Every morning is a resurrection; every advancement made on any plane, and in any department of our wonderfully complex being, is a resurrection. Paul sought the power of the resurrection, and said he had not as yet attained it but was striving after it. The power of the resurrection was expressed by the great Master, when, after having arisen from the tomb, he declared that all power, or authority had been given him. This same power was given to man at the time of his creation. And the Elohim said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." This dominion over heaven and earth, and all the works of God's hands, was not actually given to man then, nor has he yet attained it; it was given only as a possible attainment, and this possible attainment would come as the result of a resurrected life.

By ultra Sabbatarians the challenge has gone forth that Sunday observers give scriptural authority for their contention. Now such authority does exist in the observance of "The Lord's Day," by the apostolic church; but, in the absence of this, Nature, God's most inspired book, proves the transition most conclusively. Everywhere throughout Nature it is demonstrated. Copulation, conception, and gestation, on all planes, whether vegetable, animal or

human, is the Saturn period of darkness and death; while birth following is the Sun period of resurrection into the higher stage of life. Paul, in discussing the principle of resurrection, uses this very figure. But some one will say. "How are the dead raised? And with what manner of body do they come?" Thou foolish one, that which thou thyself sowest is not quickened unless it die; and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance, of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own.

No contention should be offered against either Saturday or Sunday. The principles involved in both are essential; one represents involution, the other evolution; one as elementary, the other advanced. There are vast multitudes of people who are not yet sufficiently matured to have outgrown the literalist process. They need to observe Saturday, or Saturn's day, and to found their religion upon the ideas involved in it; others are more advanced and need to found their religion upon the resurrection conception, even though it be upon a literal interpretation of the resurrection. Each class represents a stage of unfoldment.

The two are needed in their relativity: the higher to work within as God, willing and acting of his own good pleasure, as a spiritual magnet to draw upward the lower; the lower to gain experience by touch with the concrete world, and thus to evolve toward the higher, until the two coalesce into one. KAPH, the eleventh letter of the Hebrew alphabet, the first of the higher symbolic series, illustrates this great principle embraced in this dual idea of death followed by life. The word literally means, the Palm of the hand, and signifies Strength. The Tarot figure corresponding to this letter is called Strength, and shows a maiden opening the mouth of a Lion. The maiden is the sign Virgo, the lion the sign Leo. In meeting the lion she has met the true object upon which she is to exercise her strength. And while the opening of the lion's mouth appears a victory, and apparently indicates her as the stronger of the two, in reality the result is a union of the two, by which the seemingly vanquished power of the lion is augmented a thousandfold.

Eve was the first in the transgression, and by her persuasive power she induced Adam to follow her example. In this she demonstrated her superior power; but in the fall that resulted, her desire was unto her husband, so that she was lost in him. The carnal mind wars against the spiritual, and the spiritual against the carnal; but in the elementary stages the carnal mind is victorious over the spiritual mind. In the more advanced stage, the ego, or indwelling Christ, delivers the fallen nature, as the Christ cast the seven devils out of the Magdalene, when the nat-

ural man, purged of all desire, becomes wedded to the spiritual man.

It is thus that Saturday, having done its work of death and destruction, ushers in Sunday with its resurrection glory, and absorbs within itself the quintessence of Saturday, and becomes the richer thereby. Creation, which is generation, including all that we understand by this term, is the prostitute maiden, the worker of evil, because they that do evil do so in the night. It is the death of the sheaths, the body, "for in the day that thou eatest thereof, dying thou shalt die." This is the preparatory work of the first creative day, but regeneration is the redemption of creation, the new birth, or birth of God (the Sun).

This transition out of darkness into light is the greatest mystery of all mysteries. "Great is the mystery of godliness, God was manifest in the flesh." Saturn transmuted into the Sun, swallowed up by the Sun, the two forces, masculine and feminine in this androgynous union, acting and reacting, gives birth to the New Heavens and the New Earth, wherein dwells righteousness. This is the consummation of the atoning process in the cosmos; the principle runs throughout, from Deity to the amoeba, and from the amoeba back to God.

A second lesson to be acquired from the principles involved in the Saturn idea is the lesson of The Law, and its transition into the eternal principles involved in the perfected being.

Much is being said by ministers from their platforms throughout the Christian world of the contrast between the Law and the Gospel, or between the states of being under the law and being under grace. But from the conclusions drawn, it is evident they have but a very faint conception of the real truth. This haziness grows out of the fact that they have no knowledge of the cosmic basis of religion and theology, and do not properly understand the deeper lessons of the Bible itself.

Law has to do with the state of limitation, of time, of locality, of the finite. Saturn, being the god of limitation, is the god of law. He is referred to by the great Master as the god of this world. It is Satan's dominance that makes law a necessity. Where there is no law there is no sin. Law is made for the lawless, not for the righteous. It is a mere provisional arrangement to hold evil in check until the divine illumination lifts one above law, where man becomes a law unto himself. Being a restraining, a negative force, it prevents growth and works towards death. "For the law killeth." Legalism and literalism are twins, and both are the offsprings of Saturn. Legalists are under the law, not under the principle involved in the Gospel, however much they may imagine themselves as converted to Christ, or of being born of God.

The involution process does not necessarily imply the fall of mankind into actual sin, sickness, and death—into the cultivation and dominance of the spirit of lust. But once the spirit of limitation was instituted, there was a liability of descending into the plane and dominion of the carnal mind. This condition happened to our race during the Atlantean period, and grew to such an extent, and to a state of such virulence, that it is said it repented God that he had made man.

There is a school of thought today that combats the idea of the fall, contending that man has come up from the lowest condition of life and form, and that the process has been one continuous advancement. Rejecting the involution process, the adherents of this school contend for a spontaneous generation of life forms. So-called scientists among them may be found examining the water in rain barrels and slime pits in hope of discovering the process. Others are experimenting with protoplasmic substance in the endeavor to produce life and forms. But this endeavor is an effort to produce something out of nothing, which of course is impossible. The only possible solution of the question regarding the origin of life forms is that of involution, which explains life forms as having radiated from the great central luminary, or the God of our solar system. Under this hypothesis, too, there was the possibility of the Fall.

With a degenerate race on his hands, fallen to so low a state in every way, the great work of Deity has been to rescue and redeem mankind, a stupendous task even for a God. Law, then, with its severe penalties, became a necessity, and when this failed cataclysms were introduced as assistances in the work of human salvation. In the earlier unfoldment of our race, before Uranus had been discovered or his baleful influence felt to any great extent, Saturn was the god of law and cataclysms. Even today the reign of Saturn as the god of evil and destruction has not been fully superceded. He is yet the great Malevolent, and the reign of law is yet dominant and yet a necessity.

The Gospel as a saving agent has been active ever since the introduction of Christianity, ever increasingly so, as is seen in the world-wide missionary efforts, and in the ever-increasing revival spirit and its results. But the message of the Gospel to the church and the world today is based upon the exoteric conception of the Savior Christ. He is as yet *the savior that was*, and in some hazy way is, in a commercialized way, *a literal paymaster of our debt* to the law because of our sinfulness, both actual and that inherited from our father Adam. Grace is therefore a gift out of hand, and immortality, its final outcome, the same.

In fact, there is no evil, neither natural, civic, nor moral. Evil is the delusion of the mortal mind, a mental condi-

tion produced from having eaten of the tree of the knowledge of good and evil. What our race regards as evil is largely the result of ignorance, if not wholly so. True, it is said to be the result of the divine mandate, "Ye shall not eat of it," and so, sin is said also to be the transgression of the law. To distinguish between good and evil is a necessary basis of moral growth, and moral growth, is essential to soul unfoldment and spiritual experience. It was quite proper, therefore, that as a necessary condition to early unfoldment, blindness should be our guide. Children are thus educated; they are taught, for example, to believe in a Santa Claus. There is a real Santa Claus, but not as they are instructed to believe. This is the delusion, but delusive as it is, it serves a good purpose in the educational unfoldment of the child. Later on he learns that the real Santa Claus is his father, and thus he catches the spirit and cultivates the benevolence of a Santa Claus for his children and for the unfortunate who have no parents, or parents too poor to provide gifts for their offspring.

In the ignorance of our race in the crude stage, we are taught by the divine parentage to believe in the real existence of evil, as the antipode of good. Later on we learn that this is but a bit of romance, but it has its real backing, and in the development that follows we gain experience that only the law and the letter could give. Believing in moral evil has its sequence in the belief of natural evil, so we are instructed to believe that in the day that we eat of the forbidden fruit, "dying we shall die," and so through the deluded mind we become victims of sickness, accidents, losses, and death. This is all elementary. God sees no evil. His "eye is too pure to behold iniquity." He is beyond the age of ignorance and romance and sees things in their true light. The pure hearted see no evil, but see God, or the good, only. The point of view has all to do with this subject of evil: "Unto the pure all things are pure, but unto the defiled (ignorant) is nothing pure." "He that is born of God sinneth not, and he cannot sin because he is god-born." To see evil is to be evil, and God is absolutely pure. This idea, though horrifying to crude souls, is true nevertheless; it is simply God's method of human unfoldment from the juvenile state into the higher state of manhood.

This conception is the quintessence of the Gospel as a power to save, or lift up out of the delusion of evil into the clear sunlight of truth and liberty. Deceptive truth, so called, is bondage; it narrows, limits, produces a morbid conscience; but Truth liberates. "Ye shall know the truth, and the truth shall make you free." Truth is the ideal goal, but delusion leads up to it, so delusion is necessary. The real and the ideal go hand in hand, the real dominating for the time, but eventually becoming subservient to the

ideal.

Law, or Saturn's dominion, is universal in our world, covering every department of life. Violation of its mandates in Nature is the basis of all natural evil: in artificial government it is crime, the basis of penal institutions and punishments, from the most trivial to life sentence, and even to the forfeiture of life itself; in the moral sphere it is the basis of an accusing conscience and of the delusive conception of a Gehenna, of endless torment as the result of incorrigible wickedness. But with the growing intelligence of our kind, especially along the line of true science, and, more especially, of the esoteric and cosmic science, the reign of law is relaxing, and grace is gradually superseding it. The true Gospel idea, and the real significance of Grace are growing apace. As to natural evil, mind is superseding therapeutics as the healing agent; as to civic evil, courts of justice are extending the probation privilege, and executives are more frequently commuting sentences and pardoning criminals; as to moral evil, the torments of an endless hell as deserved punishment for the guilty is being replaced by purgatorial and remedial institutions, the Gehenna and Hades of the Bible rightly understood.

The world, including all literal types of religionists, is yet under the dominion of the law in all their reform movements and propaganda. Knowing nothing of the laws of higher vibration, or of higher divine aid, the church depends upon the spirit of money to sustain the ministry, the missionary and all the church enterprises, upon organization, respectability, the civil forces to inaugurate temperance and social evil reforms. Verily, Saturn rules in all departments of church as well as in state.

But holy days, Sabbaths and Sundays, laws in all departments, sin, disease, and death, Satan and Hell, these with all the enemies of mankind, with all inordinate desires, low ambitions and selfish motives, will all be gradually conquered and abolished, that the new heavens and the new earth may be ushered in. The overcoming process is the uplifting process of the lower to the plane of the higher, or it would not be redemption, but death; it would not usher in the day of the Sun, but would forever abide in the grave during an endless day of Saturn. Mediation will then forever be dispensed with, being no longer needed, as each soul will become like God, seeing him as he is, a Christ conscious Ego, a coequal heir with the Christ to the inheritance of highest heaven. Then will even the Christ doff His crown before the eternal throne that "God may be all in all."

Being "Dead in trespasses and sin," the redemption process is by death, a dying unto the flesh, that we may arise into newness of life, the life of the spirit. Sin kills, and to die unto sin one must die unto self. The twelfth let-

ter of the Hebrew alphabet strikingly illustrates this, the letter LAMED. The word literally means an "ox-goad," and signifies a beating or chastising. From this word we have the word *lamm*, which means to beat soundly. This idea is expressed on every plane, in multiform processes, and in the myths and legends of all religionists, East and West. One of the earliest legends of the Bible is that of LAMECH, who slew a young man that had smitten him—death preceding a higher and diviner life. Cain killed Abel, Abel was reborn in Seth. Samson slaying the Lion, out of whose carcass sweetness was extracted; and

the Christ crucified by His enemies. Satan, dying unto the flesh, in order to attain a glorious resurrection, or uplifting of the soul into oneness with the Ego, or the Father within. Everywhere, where ever a living seed has been suitably planted, it dies or it would abide alone; but in the death of its sheath, the germ, or divinity within, sprouts and springs forth into a new and higher form of being. This is the law of Grace, or unmerited favor, properly understood.

Thus does Saturn's Day naturally merge into the Sun's Day, as night merges into day, and death into rebirth.

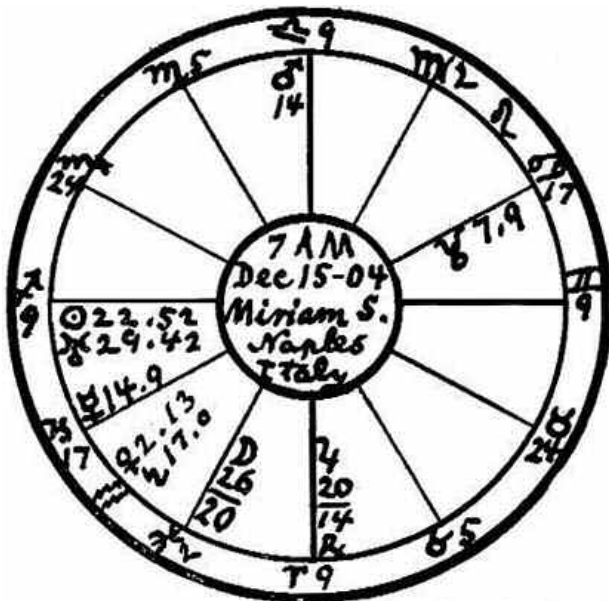
Your Child's Horoscope

MIRIAM S, Born Dec. 5, 1904, 7 a. m., Naples, Italy.

Sagittarius, a common, mutable sign was rising at the time when Miriam was born, but her disposition is far from easygoing and mutable. She has a mind of her own and will insist upon doing her own thinking and having complete liberty of action. She will be very resentful of restraint and will fight for her independence to the last breath, for Uranus, the planet of independence and originality, is in the first house, weakly conjoined with the Sun. This tendency is both good and bad. If there were no people like Miriam the world would get into a rut and stay there without a chance of progress along any of the

which denotes honor and social standing. It is square to Mercury, the planet governing speech; this is a further testimony that Miriam will be extremely impulsive in her expression. It gives her a quick temper, and a very sarcastic, argumentative nature. She will have a wonderful capacity for learning; knowledge will come to her almost without effort and she will always, on that account, have a fund of arguments wherewith to back up her position. But the enemies of liberty and progress always hate those who are able to hold their own, all the more on that account. Therefore Miriam is likely to attract attacks and she will probably become a storm center in some religious, social, or scientific controversy. It is probable that her enemies will seek to create a scandal but they will never succeed in besmirching her name for the Sun is in the first house, trine to Jupiter in the fourth, and this makes her very sincere, kind, generous, and popular. Venus in Aquarius, sextile to the Moon will give her hosts of friends who will always stand by her, and Saturn sextile to the Sun and trine to Mars will give her a certain tact and diplomacy which will assure the friendship, favor, and co-operation of people in high social and governmental positions.

Furthermore, Mars the planet of dynamic energy, trine to Saturn, the planet of persistence, gives her the true temperament of the pioneer. No matter what obstacles she may meet in the world, she will never become discouraged; she will continue to do and to dare what she thinks is right in spite of all the odds against her. She will attempt the seemingly impossible and by the sheer force of her determination she will probably carry her undertakings to a successful conclusion. Mars is square to the Sun and in opposition to Jupiter, the planet of benevolence. This will make Miriam very foolish in her desire to do other people a favor, and some of the greatest disappointments in her life will probably come from a



lines which we call civilization. On the other hand, of course, it is a notable fact that those who have dared to think differently from their compeers have always had a life full of trouble. And Mars, the planet of dynamic energy, is in Libra, the sign of the voice, in the tenth house,

realization of how little the people to whom she has been kind appreciate her. Mercury in Capricorn, and Mars trine Saturn, makes her diplomatic and economical in other respects, but when it is a question of helping someone else in distress she is liable to throw all caution to the winds and give indiscriminately. If you can help her to curb that tendency and inculcate some measure of caution in speech it will be a great help to her in life, she will probably make fewer enemies.

The abrupt, sarcastic, and overbearing attitude fostered by Moon square Uranus, and the sudden likes and dislikes which she takes to people are about the worst dangers to her happiness. Try to bring out the tact and diplomacy signified by Mars trine Saturn.

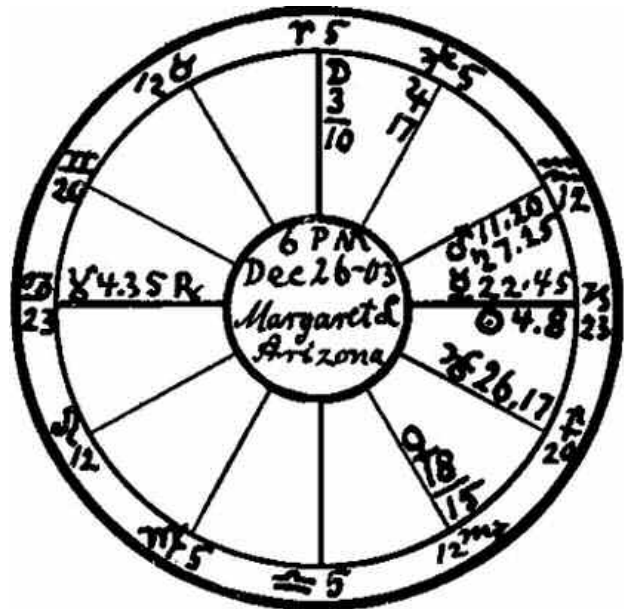
But while Miriam is bound to make strong enemies, she is also sure to make a host of friends, as shown by the sextile of the Moon and Venus, the Sun sextile Saturn and trine Jupiter. These aspects will bring her ardent and enthusiastic admirers and persistent supporters who will go through fire and water for her sake. These aspects will also bring her abundant finances, and though it is certain she will spend them lavishly and sometimes foolishly, as said before, she is sure always to have the wherewithal to gratify all her desires. Part of this will probably come through inheritance.

Saturn, Venus and Mars are in Libra and Aquarius, signs of voice, and they are well aspected. This will give Miriam an unusual gift of expression. She will be very deliberate and impressive in her speech so that whatever she says is bound to carry conviction. Venus in Aquarius, the eleventh sign, governing friends, hopes and wishes, is sextile to the Moon, and this with the Sun's trine to Jupiter shows that on the whole Miriam's life will be successful and that a great many of her hopes, wishes and ambitions will be realized. The Moon square to Uranus and the Sun in Sagittarius, a sign that has to do with travel, shows that there is some danger of accidents by electricity in connection with travel, but the trine of the Sun and Jupiter forms a means of escape so that she may experience a number of hairbreadth escapes, such as we spoke about in the last month's Astral Ray. Mars square Mercury shows danger of a nervous breakdown from overwork, and as Mars is in Libra, the sign ruling the kidneys, we may conclude that these are one of the weak points of the body. It will not be necessary for Miriam to study very hard in order to learn her lessons, so be sure that you do not attempt to overtax her, or to allow her to overtax herself, for she will be the one to do the driving. The square of the Sun and Moon shows some parental disagreements which will adversely affect Miriam. The Moon in the twelfth house sign Pisces, gives the mother a tendency to coop her up and limit her more than is good

for the child. It also interferes with the circulation and general health. She ought to take all the exercise possible for there is a tendency to sluggishness in the lower limbs, and also to digestive trouble. Allow her plenty of exercise but not too much food or too rich, then she will grow up to be a strong and robust woman.

Margaret L., Born Dec. 26th, 1903, 6 p. m., Arizona.

At the time of Margaret's birth four cardinal signs were on the angles, showing that the life will be one of activity. The first and most powerful configuration which one notes is formed between the Moon, Neptune, and the Sun. The Moon is signifier of the mind, it is in Aries, the sign of the head, and square to the Sun and Neptune, the latter two being in opposition. This indicates that



Margaret is headstrong and impulsive in her actions, liable to go off at a tangent, contrary to conventions. But you must remember the horoscope shows only tendencies and that one aspect in itself is not sufficient to settle the matter in any direction, and although we find an erratic tendency from the aspects named, there is good soil to work in for counteracting it. Mercury, the other signifier of mind, is also in a cardinal sign, Capricorn, It is sextile to Jupiter and Venus, showing the other side of Margaret's nature. She is gifted with excellent reasoning powers, and a kindly, affectionate disposition. This is what you must use to work upon in order to save her trouble and bring her through youth in a safe and sane manner, for there are grave dangers ahead of her in the earlier years of her life. Venus is in the sign Scorpio, which rules the generative organs, and it is trine to Jupiter in Pisces, the twelfth house sign, denoting sorrow, trouble, and self-undoing. Both of them are sextile to Mercury, the

planet of mind. This will make Margaret very attractive to the opposite sex; her personality will be extremely pleasing and her manner of address will be such that she will command attention and stand out from the crowd wherever she goes.

The fifth house rules courtships, and Venus being there so well aspected is a testimony that Margaret will have offers of marriage at a very early date. But Saturn is conjoined to Mars in the seventh house, and this conjunction occurs in a fixed sign, which is a strong testimony that there will be no happiness in marriage for her. Moreover, for a woman, the Sun is the prime significator of marriage, and here we find the Sun at Margaret's birth aspected by the square of the Moon and opposed by Neptune. Those are all indications against happiness in marriage, and the signs of a happy courtship are so strong that Margaret will hardly escape a youthful indiscretion which may mar her whole life *unless you are alert and guard her during the critical period*. When she is between 14 and 15 years of age the Sun will have progressed to the sextile of Venus and Jupiter, at the same time the Moon will have reached the opposition of its own place in the fourth house which signifies the home. From that position it will square the Sun and Neptune, showing that there is a breaking away from the home, and unless this is prevented it will surely wreck her whole life.

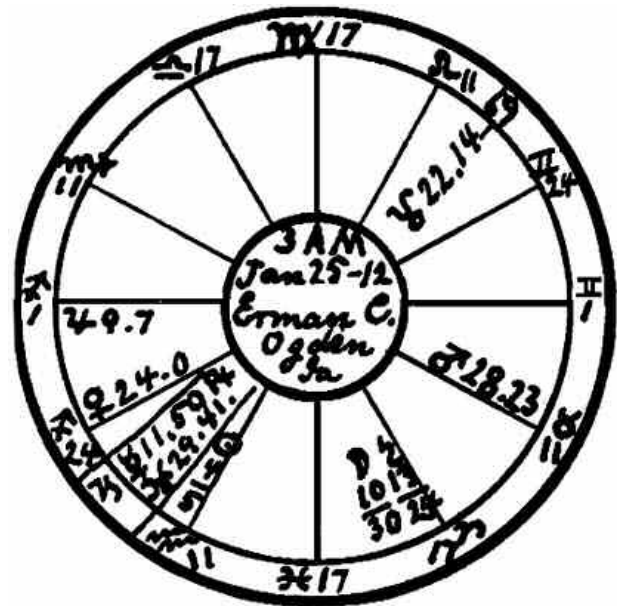
There still remains a couple of years before she comes to that critical period and we would advise you, as parents, to cultivate an attitude of extreme kindness towards her. Be sure that you make your home so attractive that she will not be able to find any place like it. See that you make her like it so well that when she goes to any other place she will, say with her whole heart and soul, "I wish I were at home, there is no place like it." Try to gain her confidence in every particular and see if you cannot bring her a knowledge of the dangers that lie before her without seeming to preach. She has, as said, a good mind, the Moon is sextile to Saturn which gives her a deep insight into things. Mercury is well aspected so there is a good foundation to work upon, and it is your duty to do your utmost for her. We pray earnestly that you may be guided aright so that you may save her from much trouble, sorrow, and grief which will otherwise result. Venus in Scorpio, which rules the pelvic region, trine to Jupiter in Pisces, the sign of the feet, shows that there is a graceful control of the limbs, and the seventh house, which governs the public, so well fortified, shows that Margaret will succeed in a career having to do with dancing and the dramatic art; but in view of the tendencies spoken of in the foregoing, perhaps it were better not to encourage her too much in this line of work until the critical period mentioned has been passed. It will be best to keep her, as

much as possible, under the protective influence of home until the 18th year, then the Sun will be in conjunction with Mercury and she will develop a different and much more rational turn of mind.

Regarding her health, we find Neptune in Cancer, the sign of the stomach, in the twelfth house and opposition to the Sun in the sixth, both are squared by the Moon. This shows digestive trouble. There is a fondness for good food indicated by the trine of Venus and Jupiter, but the digestion is not sufficiently strong to take care of the maximum quantity desired by the palate. It is rather late to begin to teach her to be frugal; had we had the privilege of casting this horoscope ten years earlier, you would have had a much better chance to do something for Margaret. As it is, you can only do your very best and then leave everything else to work itself out according to what has gone before, and we trust that you may succeed in helping her, at any rate during the critical period which lies a few years in front of her.

Erman C., January 25th, 1912, 3 a.m. Ogden, Ia.

At the time of Erman's birth the sign of aspiration, Sagittarius, was rising, with Jupiter, the planet of benevolence and idealism, strongly fortified by position, sign, and aspects. This will give Erman an ultra-idealistic



nature, it will make him likeable and liked by all who meet him. He has a bright mind, for Jupiter is sextile to the Sun, and his trine to the Moon and Saturn adds depth and ability to concentrate. Erman will be able to see through the untangle "knotty" problems, for Saturn is the planet of obstruction, and when he is configured with Mercury and the Moon, which are swift and flighty as the mind they rule, he always acts as a brake, and this fur-

thers concentration. Unfortunately, Mercury is aspecting Saturn by square, and that will give a tendency to gloom under unfavorable transits; it will also impel him to equivocate or prevaricate where he thinks he may lose the good opinion of people by telling the truth. This you see from the position of Mercury in the tenth house sign Capricorn, involving honor and reputation. This is Erman's most vulnerable point, and you should teach him that *reputation* is only what people think about us, it has no real value; but *character*, which is what we are, is the determinator of our real worth. We may deceive others when we misrepresent facts, but we cannot blind ourselves, and some day there comes a reckoning. Then reputation crumbles unless it is backed by character. It will probably be exceedingly difficult for Erman to adhere strictly to the truth, because Uranus, the planet of imagination, is conjoined with the Sun on the cusp of Aquarius, the sign of wishes and fancies, trine to Mars in Taurus, the sign of the voice.

Be charitable, there is no meanness in him, it is just that his tongue and imagination are apt to run away with his reason. He will never say anything to hurt anyone but he sees things in a different, idealistic light; he speaks of them as he wishes they were, and as they ought to be if ideals were realities. Even if this impulsive iteration of stories of the stuff that dreams are made of bother you, you will like them for his sake. Nevertheless, try to keep his feet on earth.

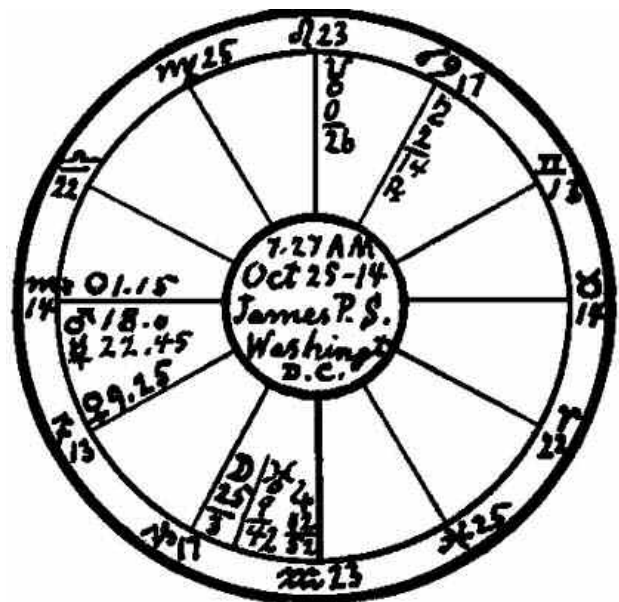
Jupiter trine Moon and Saturn and Sun conjunction Uranus in Aquarius, trine Mars in Taurus also shows considerable inventive ability. Erman will dream of things that will aid the world's work. His inventions will have commercial value, for the second house, which rules finance, shows that he will obtain a competence in life. Uranus, the planet which brings sudden and unexpected things to pass, shows that Erman's financial success will come to him overnight. Be sure that you give free scope to his desire for "making something," and "fixing things." Encourage him to work out his problems, *and to be active*, for with four common signs on the angles, he will be prone to dream rather than work, and then his inventions would come to naught.

With respect to health, we find that Erman has Saturn in Aries, conjunction the Moon. This is an indication that he will be subject to severe and chronic headaches, and the square of these planets to Mercury in Capricorn shows that indigestion will be at the bottom of the trouble, for Mercury rules the nerves, and operates in the sign opposite to that wherein he is placed, namely, Cancer, the sign ruling the stomach. In addition, we have the opposition of Neptune to Uranus, from Cancer and Capricorn, which also interferes with the digestive function, and the

conjunction of Uranus and Sun on the cusp of Aquarius gives a tendency to irregular heart action, which is ruled by the sign opposite Aquarius, namely, Leo. Teach Erman frugality and care in matters of diet. There is no disease more distressing than dyspepsia, for it robs life of all joy and incentive, but care and right habits inculcated during the first seven years, while his vital body is in the course of gestation, will probably save him a lifetime of trouble. Be sure that you teach him *by example*. It is no good to preach for he has no mind to understand, but he will want to *imitate* what you do—you are his ideals, and his patterns, therefore you have a great privilege in molding the habits of this child. You have also a grave responsibility, as your brother's keeper, and may you keep your trust so that you deserve the "well done" when your labor is finished.

James P. S., born Oct. 25th, 1914, 7:27 a. m. Washington, D.C.

Here we have a youngster with will, vim, and a vigorous determination to do and dare, that is evident at the first glance, for there are four fixed signs on the angles,



the belligerent martial sign Scorpio on the Ascendant, with its ruler Mars 4 degrees below the cusp. Mercury is conjunction Mars and sextile the Moon, and the Sun is trine Saturn, therefore James will have a bright mind and untiring energy. Naturally that is going to make him a difficult child to raise, and you may often feel as if you were at your wit's end when he gets into mischief on every hand, but be patient and rejoice, only wishy-washy, sissy boys are easy to raise; they are so good that they are good for nothing, but the real workers of the world, who have unbounded dynamic energy for constructive work and the will and determination necessary to achieve, are gener-

ally thought destructive and *stubborn* in childhood. You have a jewel in James, and some day he will make his mark. You will notice that the Sun is one degree of Scorpio, and the Ascendant is 14. The first 13 years will therefore be marked with difficulties in the home, which prevent the proper development, but then the progressed Sun reaches the Ascendant, and this will bring a change; from that time James will begin to grow like a flower.

The direction in which his efforts will be most successful is indicated by the Sun trine Saturn, in Cancer, and Mars, the ruler, conjunction Mercury, in Scorpio, sextile to the Moon in Capricorn.

Cancer and Scorpio are both watery signs, therefore liquids will enter into the occupation. Cancer is the fourth-house-sign, ruling lands, and Capricorn is also an earthy sign. Saturn in Cancer signifies mines, and Mars conjunction Mercury in Scorpio is an excellent configuration for a chemist, assayer, or surgeon. Saturn in the seventh, eighth, or ninth house also shows mechanical ability. Therefore James will find scope for his talents as an assayer, mining and hydraulic engineer, and, as the Sun is close to the Ascendant, he will undoubtedly work himself up to a leading position in his profession.

The principal fault is found in Mars conjoined to Mercury in Scorpio, and it is aggravated because of the four fixed signs on the angles. Mars is a planet of dynamic energy, which may be either good or bad, according to

the use made of it. Mercury governs the speech, and the conjunction with Mars makes a sharp tongue, no matter in what sign these planets are placed. Some signs, Pisces for instance, would tone this tendency down, others accentuate it, and Scorpio is the worst in that respect, for it is the sign opposite Taurus, which governs the throat. Therefore James tongue can sting like a Scorpion, and there is a strong tendency to cruelty and heartlessness. Do not let him become a surgeon, or have anything to do with blood, if you can prevent it. Take particular care to teach him kindness to animals, which are altogether defenseless. He will be very 'set' on account of the fixed signs on the angles, but you have seven years before you in which to modify the undesirable traits by an example of kindness and consideration, which is sure to leave its mark.

Saturn in Cancer threatens interference with health by indigestion, for Cancer rules the stomach, and Saturn is the planet of obstruction. Mars in Scorpio warns of rectal trouble, for Scorpio rules the rectum and Mars produces heat, eruptions and loss of blood; hence there is a tendency to bleeding piles. These conditions of the stomach and rectum bring about constipation. Teach James to eat sparingly, give him the plainest food, not too many mixtures and dishes at a meal. Use whole wheat flour entirely to scour the intestines, and a suppository made of cocoa butter will have a healing and cooling effect on the rectum, if trouble is not entirely obviated by the use of plain food.

Vocational Readings for Young Men and Women

MARIE H., born Dec. 4th, 1899, 8 p.m. Riverside, California

At Marie's birth five of the nine planets—Saturn, Mars, Mercury, Sun and Uranus—were grouped in the constellation Sagittarius, and Jupiter was within five degrees of the cusp. This makes her rather one sided in her abilities, but she will also on that account be more thorough than one who is very versatile, and this characteristic will bring her certain success once her proper place in life has been found. These planets are placed in the fifth house which rules places of pleasure and amusement, such as theaters, also educational institutions, gambling, sport, and speculation. We find that there are eight degrees of Scorpio and twenty-eight of Sagittarius between the cusps. Saturn and Mars form one cluster, Uranus, Sun, and Mercury make another, and Jupiter is alone in Scorpio.

Sagittarius is a mutable, restless, aspirational sign.

Mars there shows energy and ingenuity, and Saturn deepens the mental perception so that Marie will have sense to check rash impulses by serious reflection. This disposes of any possibility that she would lean toward a life of sport and gambling, and lines her up as well fitted to follow the life of an educator. The conjunction of the Sun, representing the individuality, with Uranus, the planet of intuition, and Mercury, the planet of reason, show that she is eminently fitted to be a teacher, and bound to rise to a high position.

Uranus is in Sagittarius 8, which is occupied by the fixed star Antares, and the Sun is in conjunction. This shows danger of eye trouble, which may be aggravated by study incident to the occupation of teacher. An ounce of prevention is worth more than a pound of cure, and Marie should wear a green shade at all times when studying, she should be careful and particular about the light used for reading, day and night. She should also wear amber glasses on the street when the sunlight is glaring.

These simple precautions will pay big dividends. There is no cause for alarm, no danger of blindness, but these precautions should be used to preserve the vision unimpaired.

Vivian M., born Nov. 12th, 1900, 10:30 a.m. Brooklyn, N. Y.

At Vivian's birth the Moon was trine to Mercury, both were placed in fiery signs, and Mercury was conjoined to Uranus. The Moon rules the lower or instinctual mind, Mercury governs the reasoning faculty, and Uranus designates the intuition. The good aspect between these planets gives Vivian a bright mind, which is further strengthened by the conjunction of Mars, the planet of dynamic energy, with Uranus.

It will never do to send her out in a position where she has to meet the public and deal with strange people every hour of the day, for Saturn, the planet of obstruction, is on the Ascendant in his own sign Capricorn. This configuration will make her extremely timid and self-conscious, so that it is an insufferable hardship to her to meet people, and she is doomed to failure if she ever attempts to enter

a vocation where that is involved. Mars and Mercury conjoined with Uranus in the sign Sagittarius, which governs law, will give her an almost uncanny insight into court-matters, but on account of her timidity she would not make a successful court or trial lawyer, though her advice to clients, *after she has taken a course in law*, would be invaluable. If it were possible for her to take such a course of training, she could probably prepare briefs and make the bullets for a partner fitted to shoot them. Her best work will always be done in seclusion.

Saturn on the Ascendant in his own sign, Capricorn, also makes an excellent detective; it gives a love of mystery, and the patience, perseverance, and faculty for deep thought necessary to unravel secrets.

Vivian is close-mouthed, able to keep secrets; in fact, she can keep them so well that no one will ever suspect she has any. This characteristic is due to Saturn's position already mentioned. Uranus conjoined with Mars and Mercury, and the trine of the Moon make her quick at clerical work; therefore she will also be eminently fitted for work as a private secretary, but her best work can be done in law, as already indicated.

Nutrition and Health

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The Moon as a Factor in Surgical Operations

By N. B. Goodrich

THE position of "the star of slumber" is a much more powerful factor in the health and affairs of mankind than the unobservant surmise. Happily, however, this is becoming more and more an age of investigation, where the individual who thinks for himself, desires to know the truth of stated facts and conditions. Astrology is a science which by study will prove of value in numerous phases of life. However, we are only concerned with the easily discernable position of the Moon from day to day, and its effect in the operative work.

According to astrology, different parts of the human body are ruled by their respective signs of the Zodiac. Aries governs the head; Taurus, the neck and cerebellum, and so on. A surgeon may readily verify the dictum of Ptolemy, the father of Astrology, that there is more blood pressure in the part of the body which is ruled by the sign

in which the Moon may be moving at that time. For instance, take a nasal operation; the rhinologist should not operate when the Moon is in Aries, but wait a few days until the Moon enters Taurus, or Libra if the operation can be deferred for that length of time, for there will be less hemorrhage when the Moon is passing through the opposite signs. On that account the surgeon should preferably operate when the Moon is in the sign opposite to that which rules the part of the anatomy upon which it is desired to operate.

Anyone may easily familiarize himself with the symbols of the signs of the Zodiac and the parts of the anatomy they rule, by a brief study of pages eighteen and nineteen of *Simplified Scientific Astrology* by Max Heindel. Then, with a copy of Raphael's ephemeris for the current year, he may quickly see the position of the Moon for any day.

Milk and Honey

There are, without a doubt, in the world today, a great multitude of people who are in bondage to the demon drink, and who would gladly give it up, if they only could, but the craving is very strong and their will power is very weak; hence, they are unable to accomplish the desired and desirable result. Many recipes have been given to help such people to escape from their demon, except the remedy which alone can do the work. That is not given because the great majority of the people are still addicted to the habit of meat eating. They look upon those who do not eat the loathsome diet as cranks, and therefore they cannot conceive that in this direction is found relief for the drunkard. Such, however, is most emphatically the case: **If a man will give up the habit of eating flesh, also using pepper and salt very sparingly, he will soon stop drinking of his own accord.** It is a noteworthy fact that it is impossible to find a vegetarian who drinks liquor; on the other hand, those who eat much flesh require a stimulant. Therefore the men usually take liquor and the women content themselves with sweets, which ferment inside the body and thus afford the required alcoholic stimulant to overcome the flesh, and break down the proteids.

When the Railway Clubs were formed to keep the men away from the saloon they were a great success, but it was recognized that there was a lack somewhere, that the saloon supplied a something which the men craved, and that this want made them restive. Finally a candy counter was put in, and the men fell upon the sweets like ravening wolves. Candy supplied the craving, for it provides the alcoholic stimulant absolutely essential in a meat-eater's diet.

But honey is better than sweets for the vegetarian, for it does not ferment and cause digestive distress as does sugar. It can be bought for a few cents per pound during the summer, and stored indefinitely. Milk and honey make a highly nutritious meal with a whole wheat biscuit. Honey and cream cheese is another healthy nutritious and highly palatable dish; or it may be spread on the bread *ad libitum*. There is no food that requires less preparation or that has a greater food value in proportion to its cost.

There is, however, "honey" and "honey," for, as the bees collect the honey from the flowers, it is but natural that different sources of supply should give a variation in the product. The honey produced in a region where wild sage abounds, as in California, is different from what is gathered in a buckwheat field. Honey carries with it the

aroma of the fields and flowers, but the bees have not yet learned food adulteration; they give us the "natural" extract from the flowers. So when you want honey, be sure to find out whether it is sage, clover, or plain buckwheat—the latter is the poorest of all sources.

A Dietetic Lesson From the War

One war experience is specially illuminating and instructive. In August, 1914, the German war cruiser, Kronprinz Wilhelm, started out on her campaign to destroy English and French ships. During 255 days she sank, fourteen vessels. Each time she helped herself to the best meat, the richest food, the canned vegetables, sweet cakes and other "goodies" on board these vessels.

As a consequence, these five hundred men lived on the fat of the land, as they never had before. They took on board enough meat supplies to furnish each man three pounds a day, to say nothing of all the other rich food. They certainly had what too many people yet consider a "strengthening diet." What was the consequence? Ere long, this magnificent German cruiser was compelled to put in at an American port, not because of English or French guns or submarines, but for exactly the same reason that forces a lot of people who live the same way on land to "put in" at some hospital.

Beriberi, a disease that never happens excepting when the diet is wrong, broke out among them, and 110 contracted it. Some of her crew began to complain of swollen ankles; some fancied insects were crawling over their skin, or they experienced peculiar fibrillar twitchings of certain muscles; some had pains in the nerves and legs; others had curious disturbances of vision, hearing, taste, smell, and memory. In short, they were suffering from too much acid in the blood, and it was beginning to eat up their nerves, and destroy their health generally.

It is the same thing that is destroying health on land, only such cases are considered "dispensations of Providence." It is this same unbalanced ration that is working havoc in our American homes. For every case among the five hundred men on that ship, there are thousands of individuals in the same condition, in every state in the Union. Why should there not be, when the dietetic conditions are practically identical?

The food with which those German sailors gorged themselves is precisely the diet used by people who are "living high" today, and more and more folks are aspiring to live in that style. —*The Life Boat*

Menu from Mt. Ecclesia

Breakfast 7:30 a.m..

Blackberries and Cream
Poached Egg on Toast Graham Mush
Coffee, Milk, and Honey

Dinner 12 Noon

Asparagus with Eggs String Beans
Boiled Potatoes, Whole Wheat Bread and Honey
Milk

Supper 5:30 p.m.

Red Vegetable Salad Cream Cheese and Chives
Hot Corn Bread and Honey
Milk or Tea

Recipes

Poached Egg on Toast

Take two eggs, two tablespoonfuls of milk, half a teaspoonful of butter, salt to taste. Beat the eggs and add the salt and milk. After melting the butter in a stewpan add the milk and eggs to this. Stir over the fire until it thickens, Do not have fire too hot. Serve at once on hot buttered toast.

Graham Mush

Sift graham meal slowly into hot water, stirring briskly, until it is as thick as the hand can stir, adding salt and a small piece of butter. Serve with cream and sugar.

Asparagus with Eggs

Boil a pound of asparagus in hot water, drain and lay in deep pie plate, which has been oiled. Melt one tablespoonful of butter and pour over. Beat four eggs just enough to break the yolks, pour this over the asparagus, sprinkle a little salt over same. Bake about eight minutes in a quick oven. Serve hot.

Boiled Red Vegetable Salad

One cup of cold boiled potatoes, one cup of cold boiled beets, and one red cabbage. Boil cabbage in lemon water with a slight flavor of cloves and salt to bring out the red color; allow to cool. The beets should also be placed in salt and lemon water for a day. Mix the above and allow it to stand for an hour to bring out the color. Serve with garnishing of red beet leaves.

Broiled Potatoes

Cut cold boiled potatoes lengthwise, a quarter of an inch thick; dip each slice in white flour, lay them on a gridiron over a bright fire of coals; when both sides are browned nicely, serve them on a hot dish with butter and salt.

Health Hints

If we would study the science of food with the same care that we do our personal appearance and toilet, the world would be healthier and happier. For where the physical body suffers, the mind must also feel the effect.

To get the best results from our food we must also enjoy it, therefore it must be carefully served, be palatable, and our surroundings must also be in harmony.

Companions at the dinner table should be carefully chosen.

Never eat when you are angry or tired.

A laugh is a wonderful help to digestion, while anger retards, in fact, mixes poison with the food.

“Cleanliness is next to Godliness,” And the most vital point in the kitchen is to prepare the food as clean and sanitary as possible.

If hotels and Restaurants were as careful of their kitchens as they are of their show window, their patrons would enjoy their foods more, and would not wander from place

to place, seeking something to please them, for even if they cannot see this kitchen, one who is sensitive can feel

an inner warning when the food is not prepared right, and after a few visits will seek for another hostelry.

The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour during the summer season is 7 p. m. The virtue of the Cardinal Signs is dynamic energy, which they infuse into every thing or enterprise started under their influence, and therefore the healing thoughts of the helpers all over the world are endowed with added power when launched upon their errands of mercy under this cardinal influence.

If you would like to join in this work, sit down quietly when the clock in your place of residence points to the given hour, 7 p. m., meditate on Health, and pray to the Great Physician, Our Father in Heaven, for the restoration to health of all who suffer, particularly for those who have applied to Headquarters for relief.

At the same time visualize the Pro-Ecclesia where the thoughts of all aspirants are finally gathered by the Elder Brothers and used for the stated purpose.

We print herewith some letters from people who have been helped, also a list of dates on which Healing Meetings are held.

July 7—13—19—26

August 3—10—16—23—30

September 6—12—19—27

King Hill, Idaho

Dear Friends:

About a week after I wrote you concerning my leg, the lump broke and it seems very wonderful to me, because it has been there five or six years, and I am grateful for your help.

Yours truly,

M. L. W.

Chicago, Illinois

Dear Friends:

I wish to follow up my telegram of last Sunday with a few lines of explanation.

On Friday last, my only child, my boy, came down with a high fever and terrible pains in his chest. The doctor diagnosed pneumonia and pleurisy. We took him to a hospital next morning, because on Friday he could not be transported, and in spite of the utmost care the child suffered for two days the most terrible pains imaginable. It

was so bad on Sunday that even the injection of morphine did not last long and had to be repeated. So I telegraphed you, asking the Invisible Helpers to visit him that night.

I wish to inform you that on Monday the little fellow was free from pain, and the bad attacks have ceased; surely he seems to be on the way to recovery.

I will not fail to mention the unselfish, self-sacrificing care which the Good Brothers give their patients, for it seemed to me on Sunday, that more than physical care was needed.

Whatever the Invisible Helpers have done, I thank them with all my heart.

Believe me, Gratefully yours,

J. M. R.

THE BOWELS AND THE EYES

Some light is thrown on the question of the extent that eye troubles have to do with digestion, by the discovery of a distinguished British oculist. He recently found that poisons which enter the system as a result of colitis, inflammation of the mucous membrane of the large intestine, often causes a loss of accommodation in the eye—a loss of ability to see well at a distance or close by.

Eye weaknesses are thought to have little to do with digestion, but digestion plays an important part in diseases of the eye, many of which have been traced back directly to an absorption of poisons from the intestinal canal.—Selected

CONSTRUCTIVE SURGERY

Four surgeons in Los Angeles delivered a woman of a child from the lower chest. The mother and child survived the operation.

This is constructive surgery. As I have said, it is as admirable and praiseworthy as destructive surgery is damnable.

No vegetarian has ever been in the Los Angeles city jail on a law-breaking charge. Wrong eating causes congested liver and a foul colon, and that makes potential criminals.

Among vegetarians are Ella Wheeler Wilcox, and George Bernard Shaw. Neither of them are deficient in brain power.

Echoes from Mt. Ecclesia

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Voodooos and Witches

THE following newspaper clipping has been sent to us, and we have been requested to give an opinion on it:

VOODOOISM BELIEVERS SENTENCED TO DEATH.
HAVANA, May 9—Three negroes, practicers of voodooism, have been sentenced to death for the killing of the latter's centenarian father.

They believed that by washing in the blood of the centenarian they too would live to be 100 years old.

It is a mystic maxim, that all occult development begins with the vital body, and this applies whether the aspirant follows the white or black path. But there is one cardinal difference: He who follows the white path aims to attain *by sacrifice of self*, by dying daily to the old sins, and giving his own lifeblood for others. Nor are these sayings mere figures of speech, the mortification of self is an actual fact in the lives of those who attain.

The black magician who is not prepared to sacrifice self *must sacrifice someone else*, to obtain the products of his or her vital body. For that purpose he obtains certain substances from the body of his victim which are particularly rich in the specialized ether whereof the vital body is composed, and with them as nuclei he may draw upon his victim's vital body so that the person so abused soon wastes away, and often becomes insane.

In Europe there is in many places a "*superstition*" that it is dangerous to leave combings of hair and clippings of nails about lest the witches get them. This, according to some, is only believed in "by ignorant servant girls and old women in their dotage"; nevertheless, there is more truth in the tale than the wiseacres suspect, for the hair and nails contain and retain a larger share of the etheric vital body than most other substances, as seen by the fact that they are preserved in the grave long after the rest of the body has decayed. These substances can therefore be kept for a long time and used at the convenience of the sorcerer.

The placenta discharged after birth is also surcharged with the ether, and is much more potent in magic, but it must be used at once for obvious reasons, and it is a favorite medium with negro devotees of Voodoo magic.

Next comes the blood. This is better still, but it involves the murder of the victim in a manner traceable and punishable; hence it is not often that the sorcerers attempt it nowadays. This sacrifice usually is made at the instance of an elemental, who agrees to serve the murderer in consideration. By bathing in the victims blood, this entity absorbs all the ether, and attains to a degree of intelligence with ability to function in the dark border-region between the visible and higher worlds, and they keep their bargains scrupulously. There are numerous instances of this relationship consummated in the described manner in the far East, in Southern Europe and among the votaries of Voodooism.

We do not believe for a moment that the negroes in question killed their father with the idea stated in the newspaper clipping; that is, if they were really Voodoo's. Maybe an elemental had served the father, and now demanded another sacrifice, for they can only live upon the ether of a victim a certain number of years; then it evaporates, so to speak, and it becomes necessary to replenish it by a new sacrifice. Then it often makes a bargain with a son, who is more easily influenced because he has seen the benefit accruing to the father and may therefore commit parricide as in the above instance.

There is still another substance which is very efficient in black magic, and may be obtained with comparatively less danger to the perpetrator. A certain "teacher" of occultism who lectured in America about a decade ago caused quite a scandal by a certain practice, and his purpose was thought to be quite different from black magic; but one of his "pupils" told the writer that this man always "*saved*" the extract, obtained from his victims, and he wondered why. That chance remark made the purpose plain to us, and the man's adherence to the practice, despite many dangers and loss of reputation among many thousands of former followers, seems *prima facie* evidence that he is devoted to the black art without reserve or rescue.

Great Britain and France buy twice as many books per capita, as the United States, where only one person in 7300 buys a book in a year. In Switzerland the percentage is one in 872.

The Proof of the Pudding

It is a homely saying that the proof of the pudding is in the eating, for however delicious it may look, the taste is what counts, hence that is what determines the value of the pudding. Similarly, and by analogy, *the value of a teaching lies in the effect it has in our lives, and that can only be proved by living the teaching.* The appeal of any doctrine to the intellect or to the esthetic sense is of no more value than the looks of the pudding, unless by actual practice in daily life it proves as a factor of upliftment, making those who practice it better, purer men and women, who by their lives of noble unselfish performance of the little things in life win the respect of their associates in the home, shop, or office.

Sometimes it involves considerable sacrifice, from the worldly point of view, to live the teachings and it is often a question in the minds of those who are seeking for an anchor, "is the pudding worth eating; is the game worth the candle?"

It is always an encouragement to those who are in trouble to know how others found help and heart-ease, how habits were overcome and how life took on a brighter aspect because of the Rosicrucian teaching *applied practically in the daily life*, and we have uncounted letters from students all over the world testifying that they have been so helped in their hour of need; that they have been able to look sorrow fearlessly in the face when taking temporary leave of friends going to the beyond; that they have been happy at the release of sufferers from sickness and pain, certain that the love which bound them together here will again draw them together in closer union face to face.

But these letters are private and contain other matters irrelevant in nature; hence they cannot be used for publication. So we have decided to ask students of the Rosicrucian Teachings to send us letters telling both of the sacrifices they have had to make, and the benefits received. We will then publish such communications as we think suitable from time to time, the names of the writers will not be published unless we are requested to do so.

AN OCCULT STORY

Eva Taylor visited Headquarters in the end of May, just as we were finishing the makeup of the pages for this, (July) magazine, and she brought with her 37 pages of manuscript as the first installment of an occult story which she says will comprise about 100 pages in all. She has not named it yet, but will do so before the first installment is printed next month. The editor has not had time to more than glance through the first 15 pages, but has gathered from the author that it is her aim to give the Rosicrucian teachings, clothed in casual conversations

between the characters. This is a good idea, it is easier to get people to read a good story than to get them to study a philosophy and if you can get them to absorb the philosophy along with the story, you are doing the same wise thing as the physician who gives his patients a healing pill in a coating of sugar.

It will also be very interesting to older students, for judging from the few pages read by the editor at the present writing, there are some very deep and profound thoughts brought out which the beginner will probably regard only as nicely turned phrases, but which offer deeper students much food for thought.

It is regrettable, however, that lack of space will prevent printing large installments each month, but we know that you will enjoy the story and, "it *will last so much longer*", as we say to the children when we dole out candy.

DO YOU KNOW THIS?

We are informed that England is going to put a very heavy import duty on American books and we mention this so that our friends there and in the British colonies may stock up before the law goes into effect, if they so desire, at the normal prices.

It is one blessing though that the Rosicrucian Fellowship books have always been sold at such a low price that even with a heavy import duty, they will be much cheaper than other books of that kind used to be under normal conditions. Our memory is still green of the time when we first tried to place them in the hands of bookdealers. We were then told that the discount which we were willing to give (33 to 50 per cent) was all right, but we ought to raise the price of the books, so that the commission would be worth while. They contended that it was just as easy to sell such a book at three or five dollars as at a dollar and fifty, and that fifty to seventy-five cents on the present price was not enough of an incentive to make them push it. So we were forced to find other means of reaching the public, and while we realize that the dealers could probably have done much better, we are very far from being discouraged with the spread of the Rosicrucian teachings. They have reached the furthest corners of the earth. Many a poor soul who could scarcely afford to pay a dollar or a dollar and a half and to whom a five dollar book would have been an unwarranted luxury, now own this priceless treasure. It is this spirit of desire to spread the Rosicrucian teachings at the lowest possible cost which leads us to urge our British friends to get them now while normal prices prevail

The man who resists a tendency will not have to regret a habit.

A Brief Resume of The
Rosicrucian Philosophy

The Rosicrucian Order was founded in the thirteenth century by Christian Rosenkruz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend **Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy** into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinox, passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders, is secret, but the **Rosicrucian Fellowship** is its **Herald of the Aquarian Age**, now at hand, promulgating this blended scientific soul science: **The Western Wisdom Religion for the Western World.**

Formerly, religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and ether. They desire religion as much as their fathers but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching, concerning the origin, evolution and future development of the world and man, which is strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief resume of **Facts about Life here and hereafter.** A list of the lectures referred to is found in the back of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the dark which must some time be taken by all, the question of questions—Whence have we come?—Why are we here?—Whither are we going?—must inevitably present itself. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner, it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read "**The Riddle of Life and Death.**"

If we have come to the conclusion that death does not end

our existence, it is but a natural question to ask: **Where are the dead?** This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3 **Spiritual Sight and the Spiritual Worlds**, this faculty is described, and Lecture No. 11, **Spiritual Sight and Insight**, gives a safe method of development.

The Invisible World is divided into different realms: The **Etheric Region**, the **Desire World**, the **Region of Concrete Thought** and the **Region of Abstract Thought.**

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity, in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds, as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a **dense body** to live in the visible World. Man also has a **vital body** composed of ether, which enables him to sense things around him. He has a **desire body** formed of the materials of the Desire World, which gives him a passionate nature and incites him to action. The **Mind** is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse. It gives purpose to action. The real man, **the Thinker or Ego**, functions in the Region of Abstract Thought, acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as **Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity.** The previously mentioned finer vehicles are all concentric with the dense body in the waking state, when we are active in thought, word and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has

made exhaustive repairs necessary, the tenants move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers **outside the dense body** clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body and the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victim from progressing along the pathway of evolution. This latter phase of Mediumship is elucidated in Lecture No. 5, which deals with **Death and Life in Purgatory**.

What we call death is in reality but a shifting of consciousness from one World to another. We have a **science of birth** with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a **science of death**, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account of the partial rupture of the **silver cord**, (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons.) These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the subconscious memory (or mind), far superior to the view we store in our conscious memory (or mind.)

Under the immutable **Law of Consequence**, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, **where Purgatory** and the **First Heaven** are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego

will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in **Birth a Four-fold Event** (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel, the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory. We suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force—attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others, or where we felt grateful for favors, as described in Lecture No. 6, **Life in Heaven**, which also deals with our stay in the **Second Heaven**, located in the Region of Concrete Thought.

That is also the realm of **tone**, as the Desire World is of **color**, and the Physical World of **form**. Tone, or sound, is the builder of all that is on Earth, as John says: "In the beginning was the **Word**" (sound)—and the Word was made flesh," the flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse and the man are all embodiments of this Great Creative Word, which came down from heaven.

There the man becomes one with the nature forces. Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will

(Continued in the Back of This Magazine.)

A BRIEF RESUME OF THE ROSICRUCIAN TEACHINGS

(Continued from the Front of This Magazine.)

build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, **The Coming Force—Vril?** which shows why Hindu Yoga practices are detrimental to Westerners. They being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life in the **Second Heaven** it ascends into the **Third Heaven**, located in the Region of Abstract Thought. But few people have learned to think **abstractly**, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the **Clock of Destiny**—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the **super conscious mind** each time an Ego withdraws to the third Heaven, as outlined in Lecture No. 7, **Birth a Fourfold Event**. When there is no particular reason why a certain environment should be taken, the Ego has a choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual freewill in the detail.

Once a choice has been made, the Ego is bound to liquidate **ripe** causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and **at least every evil act is an act of free will**.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

MOUNT ECCLESIA

In order to make our philosophy of life and health of practical value in the world, we have bought 40 acres of land in the little town of Oceanside, 83 miles south of Los Angeles. It is one of the sightliest spots in sunny Southern California, situated upon the promontory of a high table land. From Mount Ecclesia, as we have named our headquarters, there is an unobstructed view of the beautiful blue Pacific Ocean. Directly west lies the island of San Clemente, 75 miles out, and ships are often silhouetted upon the skyline as they sail by. Forty miles to the southward looms the promontory of La Jolla, a suburb of San Diego, the southernmost city in Uncle Sam's spacious realm. Eighty miles north from mount Ecclesia we see the lovely island of Catalina with its crystal clear waters and its luxuriant submarine gardens, so strange and fantastic that they outstrip fancy and fairy-tale alike. Immediately below Mount Ecclesia lies the smiling San Luis Rey valley with its fertile green fields and its historic old mission; a little further away are the rounded foothills with their wonderful play of light and shade; then the mountains with their rugged contours; and farthest to the east we see the snowcapped peaks of Mount San Bernardino, Mount Greyback and Mount San Jacinto.

A HEALTH RESORT

The climate is as wonderful as the view, and incomprehensible to all who have not lived here. One may wear a white shirtwaist outdoors on every day in winter, and we do not perspire on the warmest day in summer on account of the sea breeze which sweeps over Mount Ecclesia every day from about 10 a.m. to 5 p.m., cooling the atmosphere and filling our lungs with invigorating ozone fresh from the heaving bosom of the great Pacific Ocean. It is a veritable elixir of life, and therefore this place offers such rare physical conditions for the attainment of health that it is probably without a peer.

We are prepared to take patients whose ailments do not prevent them from attending to their own needs. The rates of board are less than one-half what is usually charged in sanitariums, but we have no resident physician and cannot take proper care of patients who need nursing and attention.

OUR BUILDINGS

Four years ago we started building our headquarters on this beautiful spot, we installed a **pumping plant** in

the valley, carrying the water 225 feet up to the summit of Mount Ecclesia and have thus an unlimited supply of water for irrigation and ample fire protection. We have built a **sanctuary** devoted exclusively to the worship of God, an **administration building** wherein our general offices and **printing plant** are located, a commodious **dining hall** to accommodate all workers, patients and pupils; we have also built a number of **cottages** for the accommodation of visitors.

Mount Ecclesia has also its own **electric lighting plant**, and every night the wonderful electric emblem of the Fellowship may be seen flashing its message of light across the country for over twenty miles in either direction. The exterior of the dining hall and Pro-Ecclesia, as we call our Sanctuary, are also electrically lighted, and thus we let the physical light shine to attract those who are seeking the spiritual, if by chance such may pass, and enquire through curiosity, which afterward turns to keen interest.

THE CORRESPONDENCE SCHOOL

In addition to the publications of the Rosicrucian Fellowship, regularly advertised and before the public, there are two correspondence courses which furnish instruction to students all over the world, who are desirous of investigating the Rosicrucian Mysteries, and the Science of Astrology.

WHY YOU OUGHT TO STUDY ASTROLOGY

There is a side of the moon that we never see, but that hidden half is as potent a factor in creating the ebb and flow as the part of the moon which is visible. Similarly, there is an invisible part of man which exerts a powerful influence in life, and as the tides are measured by the motion of sun and moon, so also the eventualities of existence are measured by the circling stars, which may therefore be called "the Clock of Destiny," and knowledge of their import is an immense power, for to the competent Astrologer a horoscope reveals every secret of life.

Thus, when you have given an astrologer the data of your birth, you have given him the key to your innermost soul, and there is no secret that he may not ferret out. This knowledge may be used for good or ill, to help or hurt, according to the nature of the man. Only a tried friend should be trusted with this key to your soul, and it should never be given to anyone base enough to prostitute a spiritual science for material gain.

To the medical man Astrology is invaluable in diagnosing diseases and prescribing a remedy, for it reveals

the hidden cause of all ailments.

If you are a parent, the horoscope will aid you to detect the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may make a better man or woman of the soul entrusted to your care. It will reveal systematic weakness and enable you to guard the health of your child; it will show what talents are there, and how the life may be lived to a maximum of usefulness. Therefore, the message of the marching orbs is so important that you cannot afford to remain ignorant thereof.

In order to aid those who are willing to help themselves, we maintain a correspondence Class in Astrology, but make no mistake, we do not teach fortune telling; if that is what you are looking for, we have nothing for you.

Our Lessons Are Sermons

They embody the highest moral and spiritual principles, together with the loftiest system of ethics, for Astrology is, to us, a phase of religion; we never look at a horoscope without feeling that we are in a holy presence, face to face with an immortal soul, and our attitude is one of prayer for light to guide that soul aright.

We Do Not Cast Horoscopes

Despite all we can say, many people write enclosing money for horoscopes, forcing us to spend valuable time writing letters of refusal and giving us the trouble of returning their money. Please do not thus annoy us; it will avail you nothing.

THE COURSE IN CHRISTIAN MYSTICISM.

Christ taught the multitude in **parables**, but explained the **mysteries** to His disciples.

Paul gave **milk** to the babes, but **meat** to the strong.

Max Heindel, the founder and leader of the Rosicrucian Fellowship, endeavors to follow in their steps and give to interested and devoted students a **deeper teaching** than that promulgated in public.

For that purpose he conducts a correspondence course in **Christian Mysticism**. The General Secretary may admit applicants to the preliminary course, but **advancement** in the deeper degrees depends upon merit. It is for those alone who have been **tried**, and found true.

How to Apply for Admission.

Anyone who is not engaged in fortune telling or similar methods of commercializing spiritual knowledge will **upon request** receive an application blank from the General Secretary Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence courses.

The Cost of the Courses

There are no fixed fees; no esoteric instruction is ever put in the balance against coin. At the same time it cannot be given “free,” “for nothing,” for those who work to promulgate it must have the necessities of life. Type, paper, machinery and postage also cost money, and **unless you pay your part** someone else must **pay for you**.

There are a few who cannot contribute, and who need these teachings as much, or more than those who may take comfort from financial ease or affluence. If they make their condition known, they will receive as much attention as the largest contributors, but others are expected to contribute for their own good as well as for the good of the work. Remember, **a closed hand that does not give cannot receive**.

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- No. 7. **“Birth a Fourfold Event.”** Describing antenatal preparations for birth, and the spiritual changes, which inaugurate the period of excessive physical growth in the 7th year; puberty at 14 and maturity at 21. This knowledge is absolutely essential to the right care of a child.
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By Anett C. Rich,
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By Max Heindel

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If you cannot get them all at once, send one at a time, and when the number is complete we will send this valuable book.

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We do not cast horoscopes for adults on any consideration; but **children are unsolved problems!** They have come to their parents for help and guidance, and it is of inestimable benefit to know their latent tendencies, that their good traits may be fostered and evil tendencies suppressed. Therefore **we will give each month a short delineation of character and tendencies of four children under 14 years** in the Astral Ray department of this magazine. **Parents who wish to take advantage of this opportunity must be YEARLY subscribers.**

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Get three new subscribers, send us their names and three dollars, and we will give you a year's subscription gratis.

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We are giving short readings for children under fourteen years of age, to help parents suppress faults and foster talents while the character is plastic. Life is still in the making for the young man or woman between fourteen and twenty-five years. They may also benefit by knowing what talents are latent, and what life work to select. We have therefore decided to give this advice so far as space permits. Each must wait his turn.

To obtain a vocational reading the parents, guardians or applicants must be **yearly** subscribers. Only one request from each subscriber will be entertained and unless it contains the following data it will be thrown out, for without this a horoscope cannot be cast.

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(2) Birth-place—city, state or country.