



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.

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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.

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The Mystic Light

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The Rosicrucian

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Thus in a vision the picture, a grave and stately man
From ancient precepts expounding as only a Master can,
A sheltered cryptic temple, in a land where thought roots deep,
And I seem to be hearing words like this:
“May your heart this lesson keep!”

Death and birth are but portals, then why fear the reaper’s
blade?
The rose full blown in the sunshine is the fruit of the work
with the spade.
The way of the wind through the forest in ripples of living
green
Is a type, so the Master has told us, of the Way of the Spirit
unseen.

“Art thou a Master of Israel? And knowest not these
things?”
Re-birth, after regeneration, how a new embodiment
brings,
A spotless page in a purer age for the record of better
deeds,
And a “Form” of finer adjustment, for compressing
greater needs

When Azrael’s summons calls thee, doest all earth’s
wisdom know?
Shall one brief span evolve “Superman?” The Mills of
God grind slow—
And grind to exceeding fineness—He will show thee in
pictures bright,
Thy life—and ‘twere rare if here or there—some matters
come not to sight,
And the Voice of the Great Teacher whispers,
“This task must be done aright!”

When we’ve scanned to the end of that record, a debtor
with judgment confessed
We shall rest, then a holy ambition will bring us again to
the test,
Shall a Crown be acquired lightly? Is the Rose without
thorns on the Cross?
Shall we gain without effort, Perfection? as the tombstone
gathers moss?

Immortality? Aye! but Conditioned, on “Good work,
square work, and true,”
“Just such work as is needed” for building the “Temple”
anew.
Our task on earth is to gather the fuel for that sacred
Flame
That shall bear the Soul on through the Ages, when the
body is but a name.

There are legends of Christian Mystics, who have seen
the Pathway clear,
And returned, like the Spies from Canaan, with prophetic
light and cheer.
The Lamp on the cloistered altar is a living Light, and
today—
There are those who are able and willing, to show to the
Seeker the Way.

—P.B. LEYNS
33rd degree in the oriental Consistory

Christian Mystic Initiation

SO MUCH is said in certain classes of the Western World about Initiation. And this in the minds of most people seems usually to be associated with the occultism taught in the religions of the far East; something that is peculiar to the devotees of Buddhism, Hinduism, and kindred systems of faith, and which in nowise appertains to the religion of the Western world, particularly to the Christian.

We have shown in the preceding series on "Symbols of Ancient and Modern Initiation" that that idea is entirely gratuitous, and that the ancient Tabernacle in the Wilderness pictures in its symbolism the path of progression from childlike ignorance to superhuman knowledge, and as the *Vedas* brought light to the devotees who worshiped in faith and fervor on the banks of the Ganges in the sunny south, so the *Eddas* were a guiding star to the sons of the rugged Northland, who sought the Light of life in ancient Iceland, where the sturdy Vikings steered their ships in frozen seas. "Arjuna," who fights the noble fight in the "Mahabharata," or "Great War," constantly being waged between the Higher and the lower self, differs in nowise from "Siegfried," which means—*He who through victory gains peace*—the hero of the northern soul-myth. Both are representative of the candidate undergoing Initiation. And though their experiences in this great adventure vary in certain respects, called for by the temperament differences of the northern and southern people, and provided for in the respective schools to which they are referred for soul-growth, the main features are identical, and the end, which is enlightenment, is the same. Aspiring souls have walked to light in the brilliantly illuminated Persian Temples, where the sun-god in his blazing chariot was the symbol of light, as well as under the mystic magnificence of the iridescence shed abroad by the aurora borealis of the frozen North. And that this true light of the deepest esoteric knowledge has always been present in all ages, even the darkest of the so-called dark, there is ample evidence to show.

Among others, Raphael used his wonderful skill with the brush to embody it in two of his great paintings—"The Sistine Madonna" and the "Marriage of the Virgin"—which we would advise the interested reader to examine for himself. Copies of these paintings are procurable in almost any art store. In the original there is a peculiar tint of golden haze behind the Madonna and Child which, though exceedingly crude to one gifted with spiritual sight, is nevertheless as close an imitation of the basic color of the first heaven-world as it is possible to make

with the pigments of earth. Close inspection of this background will develop the fact that it is composed of a multitude of what we are used to call "angel" heads and wings, and this again is as literal a pictorial representation of facts concerning the inhabitants of that world as could be given; for during the process of purgation, which takes place in the lower regions of the desire world, the lower parts of the body are actually disintegrated, so that only the head containing the intelligence of the man remains when he enters the first heaven—a fact which has puzzled many who have happened to see the souls there. The wings, of course, have no reality outside the picture, but were placed there to show ability to move swiftly, which is inherent in all beings in the invisible worlds. The Pope is represented as pointing to the Madonna and the Christ-Child, and a close examination of the hand wherewith he points will show that it has six fingers. There is no historical evidence to show that the Pontiff actually had such a deformity, neither can that be an accident. It must therefore have been due to design on the part of the painter. What that purpose was we shall learn by examination of the "Marriage of the Virgin," where a similar anomaly may be noted. In that picture Mary and Joseph are represented together with the Christ-Child under such conditions that it is evident they are just on the eve of departure for Egypt, and a Rabbi is in the act of joining them in wedlock. The left foot of Joseph is the foremost object in the picture, and if we count we shall find it represented as having six toes. By the six fingers in the Pope's picture and the six toes of Joseph Raphael wants to show us that both possessed a sixth sense such as is awakened by Initiation. By this subtle sense the foot of Joseph was guided in its flight to keep secure that sacred thing which had been entrusted to his care. To the other was given a sixth sense that he might not be blind leader of the blind, but have the "seeing eye" required to point out the Way, the Truth and the Life, and it is a fact, though not commonly known, that with one or two exceptions, when political power was strong enough to corrupt the college of Cardinals, all who have sat upon the so-called throne of Peter have had the spiritual sight in a greater or lesser degree.

We have seen in the articles on "Ancient and Modern Symbols of Initiation," which preceded the present article, that the Atlantean Mystery Temple, known as the Tabernacle in the Wilderness, was a school of soul-growth, and it should not surprise us to learn that the four Gospels containing the life of Christ are also formulae of Initiation, revealing another and a later Path to power. In

the ancient Egyptian Mysteries, Horus was the first-fruits whom the aspirant endeavored to imitate, and it is significant that in the Ritual of Initiation which was in vogue in that day, and which we now call the "Book of the Dead," the aspirant to Initiation was always addressed as Horus so-and-so. Following the same method today we might appropriately address those following the Christian Path of Initiation as Christ So-and-so, for, as a matter of fact, all who tread this path are really Christs in the making. Each in his, or her, turn will reach the different stations of the Via Dolorosa—or Path of Sorrow—which leads to Calvary, and experience in his or her own body the pangs and pains suffered by the Hero of the Gospels, for Initiation is a cosmic process of enlightenment and evolution of power. Therefore the experiences of all are similar in the main points.

The Christian Mystic form of Initiation differs radically from the Rosicrucian method, which aims to bring the Candidate to compassion through knowledge and therefore seeks to cultivate in him the latent faculties of spiritual sight and hearing at the very start of his career as an aspirant to the Higher Life, teaching him to know the hidden mysteries of being and to perceive intellectually the unity of each with all so that at last through this knowledge there is awakened within him the feeling that makes him truly realize his oneness with all that lives and moves; which puts him in full and perfect tune with the Infinite, a true helper and worker in the divine kingdom of evolution.

The goal attained through the Christian Mystic Initiation is the same, but the method, as said, is entirely different. In the first place, the candidate is usually unconscious of trying to attain any definite object, at least during the first stage of his endeavors, and there is in this noble school of Initiation but one Teacher—the Christ, who is ever before the spiritual vision of the candidate as the Ideal and the Goal of all his striving. The Western World, alas, has become so enmeshed in intellectuality that they can only enter the Path when their reason has been satisfied, and unfortunately it is desire for more knowledge which brings most of the pupils to the Rosicrucian school. It is an arduous task to cultivate in them the compassion which must blend with, and be the guiding factor in, the use of their knowledge before they are fitted to enter the Kingdom of Christ. But those who are drawn to the Christian Mystic Path feel no difficulty of that nature. They have within themselves an all-embracing love which urges them onward and eventually generates in them a knowledge which the writer believes to be far superior to that attained by any other method.

One who follows the intellectual Path of development is apt to superciliously sneer at another whose temperament impels him along the Mystic Path. Such an attitude

of mind is not only detrimental to the spiritual development of whoever entertains it, but is entirely gratuitous, as the works of Jacob Boehme, Thomas à Kempis, and many others who have followed the Mystic Path, will show. The more knowledge we possess, the greater condemnation also shall we merit if we do not own it right. But love, which is the basic principle in the Christian Mystic's life, can never bring us into condemnation or conflict with the purpose of God. It is infinitely better to be able to *feel* any noble emotion than to have the keenest intellect which is able to define them all. Hairsplitting over the constitution and evolution of the atom will surely not promote soul-growth as much as humble helpfulness toward our neighbor.

There are nine definite steps in the Christian Mystic Initiation, commencing with the Baptism which is dedicatory; the Annunciation and Immaculate Conception precede as matters of course, for reasons given later; and having prepared our minds by the foregoing considerations, we are now ready to consider each stage in this glorious process of spiritual unfoldment separately.

The Annunciation and Immaculate Conception

The Christian Mystic is emphatically not the product of one life, but the flower of many preparatory existences during which he has cultivated that sublime compassion which makes him feel the whole world's woe and conjures up before his spiritual vision the Christ-Ideal as the true balm of Gilead, the only palladium against all human grief and sorrow. Such a soul is watched over with special care by the Divine Hierarchies who have charge of our progression along the Path of evolution, and when the time is ripe for him to enter that life in which he is to run the final race to reach the goal, and become a Saviour of his kind, Angels are indeed watching, waiting, and singing Hosannas in joyful anticipation of the great event.

Like always seeks like, and naturally the parentage is carefully selected for (and by) such a noble soul, among the "*sons and daughters of the king*." They may be in the poorest circumstances from a worldly point of view; it may be necessary to cradle the babe in a manger, but no richer gift ever came to parents than such a noble soul and among the qualifications necessary to be the parents of such as one is the requirement that the mother must be a virgin and the father a builder.

It is stated in the Bible that Joseph was a *carpenter*; but the Greek word is "*tekton*" which means "*builder*." In Mystic Masonry God is called the Grand Architect. *Arche* is the Greek word signifying the primordial substance and "*tekton*" is builder, for God is the Great Master Builder, who out of the primordial substance fashioned the world as an evolutionary field for various grades of beings. He

uses in his universe many *tektons*, or builders, of various grades, and everyone who follows the Path of Spiritual attainment, endeavoring to work constructively with the laws of nature as a servant of humanity, is a "tekton," or builder, in the sense necessary to aid in giving birth to a great soul. Thus, when it is said that Jesus was a carpenter and the son of a carpenter, we understand that they were both "tektons," or builders, along cosmic lines.

The Immaculate Conception, like all other sublime mysteries, has been dragged down into the gutter of materiality, and being as sublimely spiritual, it has perhaps suffered more by this rude treatment than any of the other spiritual teachings. Perhaps it has suffered even more from the clumsy explanation of ignorant supporters, than from the jeers and sneers of the cynic.

The doctrine of the Immaculate Conception, as popularly understood, is that about two thousand years ago God in a miraculous manner fertilized a certain Mary, who was a virgin, and as the result she gave birth to Jesus, an individual, who in consequence was the son of God in a sense different from all other men. There is also in the popular mind the idea that this incident is unique in the history of the world.

It is particularly the latter fallacy which has served to distort the beautiful spiritual truth concerning the Immaculate Conception. It is not unique in any sense. Every Great Soul who has been born into the world to live a life of sublime saintliness, such as required for the Christian Mystic Initiation, has also found entrance through parents of immaculate virginity, who are not besmirched by passion in the performance of the generative act. Men do not gather grapes of thorns. It is an axiomatic truth that like begets like, and before anyone can become a Saviour he must himself be pure and sinless. Therefore he, being pure, cannot take birth from one who is vile, *he must be born of virgin parents*.

But the virginity to which we refer does not comprehend a merely physical condition. There is no inherent virtue in physical virginity, for all possess it at the beginning of life no matter how vile their disposition may be. The virginity of the mother of a Saviour is a quality of the Soul, which remains unsullied, regardless of the physical act of fertilization. When people perform the first creative act without desire for offspring, merely for the gratification of their animal lusts and propensities, they lose the only (physical) virginity they ever possessed; but when prospective parents unite in a spirit of prayer, offering up their bodies upon the altar of sacrifice, in order to provide an incoming soul with the physical body needed at the present time, to further spiritual development, the purity of purpose preserves their virginity and draws a noble soul to their hearth and home. Whether a child is conceived in sin or immaculately depends upon its own inherent soul

quality, for that will unerringly draw it to parents of a nature like unto its own. To become the son of a virgin predicates a past career of spirituality for the one who is so born.

"The Mystic Birth" of a "builder" is a cosmic event of great importance and it is therefore not surprising that it is pictured in the skies from year to year, showing by graphic symbolism in the great world, or macrocosm, what will eventually take place in man, the little world, or microcosm. We are all destined to experience the things that Jesus experienced, including the immaculate conception which is a prerequisite to the life of Saints and Saviours in varying degrees. By understanding the great cosmic symbol, we shall more easily understand its application to the individual human being.

The Sun is "*the light of the world*" in a material sense. When in wintertime it reaches the extreme southern declination at the winter solstice on December 21st, the people in the northern hemisphere, where all the present religions have had their birth, are plunged in the deepest darkness and bereft of the all-sustaining vital power emanating from the Sun, which is then dead, so far as its influence upon man is concerned. It is therefore necessary that a new light shine in the darkness, that a *Sun of Good* be born, to save humanity from the cold and famine which must inevitably result if the Sun were to remain in this southern position which he occupies at the winter solstice.

On the time between the 24th and 25 of December the Sun commences to slowly rise towards the earth's equator, and at that time the zodiacal sign *Virgo*, the immaculate celestial virgin, is on the eastern horizon in all northern latitudes. In the science of Astrology, it is the sign and degree on the eastern horizon at the time of birth which determines the form of body of the creature then born. Therefore, the Sun of Good is said to have been born of *Virgo*, the sublime celestial *Virgin*, who remains as pure after giving birth to her Sun-Child as she was before, and by analogy, the Sun of God who comes to save his fellow men must also be born of an immaculate spiritual virgin.

From what has been said it is evident that a great period of preparation precedes the entrance of a Christian Mystic into the present sphere of human life, though he, in his physical consciousness, is usually entirely unaware of the fact of the great adventure in store for him. And in all probability his childhood days and early youth will pass in obscurity, while he lives an inner life of unusual depth, unconsciously preparing himself for the baptism which is the first of the nine steps in this method of attainment.

(To be continued.)

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent in the pursuit of happiness.—Henry Drummond.

Links of Destiny

An Occult Story

Eva G. Taylor

Back numbers may be had from the agents or publishers at 10¢ post-free

Synopsis

Ralph Remington, a fine scholar of high and noble character is principal of the school in a small town in New York State. When the story opens at eventide he is about to leave the school and go to the station to meet his daughter Marozia, who is returning from college in Utica. At that moment Horace Rathburn, the capitalist of the town comes in to urge the school-master to further his son's cause with Marozia. This Remington refuses to do, as the young man's character is not the best and he holds that his daughter should obey only her heart unimpeded by advice. When other means fail to secure Remington's cooperation, Rathburn pulls out some notes of Remington's, which he has bought. The notes are overdue, and he threatens Remington with legal proceedings unless he yields.

During the year in which Marozia had been away, the railroad had superseded the old stagecoach and under the supervision of Horace Rathburn and one or two other capitalists and promoters the little hamlet began to have aspirations. Rich New Yorkers had begun to see the advantages of this locality as a summer resort. As Marozia stepped from the train and caught a glimpse of the Remington Villa high up on the crest of one of the Beachwood hills she thrilled with joy at being home again. The next moment a shadow stole across the joy as she caught a glimpse of her father's face. When later she looked for the Remington carriage and learned that the old family horse had been sold she began to wonder, but declared that she felt just like walking. As they strolled arm in arm up the village street, which led to the "hill road", they attracted the attention of the village idlers who were gathered about the Post Office, eliciting the usual comments. Marozia sought by half-humorous, tender banter to dispel the shadows, which she felt, were gathering about her father. Her magic brightness conquered and he spoke eloquently of the glorious destiny awaiting the human race. By indirect questioning he found that her heart was as yet wholly untouched. Mrs. Remington stood on the veranda to greet them, but her cordiality was strained to the point of unnatural effusiveness and Ralph Remington's face clouded again when Claude Rathburn stepped jauntily forward to greet Marozia.

While Marozia was removing her hat she asked her mother why she had invited Claude Rathburn up there that evening, saying that it would have been sufficient for him to have met them at the station and "bowed them into their carriage" or waved an adieu as she and her father took their "constitutional" up the hill. Her mother angrily told her that she would soon know what it meant to do without an equipage of any kind—that Claude Rathburn's attention meant much to them all and ended by commanding her to treat him with the respect due a suitor. Marozia tried to be obedient, but her rising disdain culminated before the distressing evening was over. At the close, her frame of mind was not flattering to his future prospects. Her mother followed her to her room and reprimanded her for her chilling attitude toward the young man whose chief attraction in her eyes lay in his interesting position as heir to the Rathburn fortune. Marozia answered her mother with delicate satire and begged to be left in peace. It ended in estrangement between them. Marozia realized that she had vaguely felt as a child—that their souls were far apart as they lived upon entirely different planes. She never could harmonize with her worldly-minded mother.

MAROZIA carefully removed all traces of agitation and stole down to the library. Her father was in his easy chair by the writing table and her stool was drawn up beside him in the old position. She knew that he expected her to come before she slept. This used to be their hour together. She slipped naturally into her old place and laid her cheek against his arm.

"O it is so good to be here again with you, Father!" With the old caressing movement, half-solemn with its underlying tenderness and pathos he laid his thin white hand upon her brow and twined the little straying locks about his fingers. His love for her held more of pathos than joy. It always looked forward through the shadows and saw her face close beside the face of his Ideal, enveloped in sorrowful mystery. As she looked up into his deep eyes her own soul caught a premonition of sorrow and she shivered a little as she seized his hand and kissed it tenderly. Then with all the longing of her heart concentrated in her eloquent eyes she asked:

"Father, what is it? You must tell me."

He passed his hand across his brow and smiled—a serene patient smile. "Tell you what, little Girl?"

"You are suffering—there is some trouble and I must know, Father, for I cannot endure suspense!"

"You must not think any more about my trifling wor-

ries, Dear—especially tonight, the night of your homecoming. It is happiness enough to have you here. I would not spoil it by bringing in any shadows." Still she was not satisfied. The fact that there were shadows marred her peace. With the old luminous transfiguring smile he talked of other things. She questioned him about Mrs. Morton, the Rector's wife, and he grew eloquent as he talked.

"Father, she is such a Dear! I am eager to see her again!"

"She is the noblest woman I ever knew," he answered quietly. Finally he said, Things will adjust themselves, Marozia, my Child. Our part is to work with the Divine Will. What will it signify to us ages hence what trials we have borne? It will matter more how we have borne them."

"Yes, because it makes for soul-growth when we bear them nobly. Besides, no experience comes to us which has not in it some lesson for us to learn—or which is not the effect of some past cause." Her father looked his surprise.

"I have learned many things the past year, dear Father. I met a wonderful man in Utica—a Mr. Arlington—and I attended some of his classes. He is teaching a philosophy of life that is convincing in its appeal to intellect and heart. It is called the Rosicrucian philosophy. It corroborates what you have always taught me Father, only it corollates and synthesizes what has heretofore been fragmentary and

detached.”

“Is it Theosophy, my Dear?”

“It is the same truth which Theosophy is based upon, only it goes beyond it. Mr. Arlington says that this teaching is for the Western people. It puts the Christ first of all, and His teachings are accepted as the highest yet given to man. It is Mystic Christianity.”

“It has always seemed to me that those high truths should be formulated into a system that could be grasped and worked out and applied as any other curriculum.”

“It is, Father. There is a text-book—which covers the whole problem of life and human destiny. I brought a copy home with me and am eager to have you read it.”

“I shall be glad to do so, Dear. I have long felt the need of just such a book as you describe. In all the philosophies which I have studied there has seemed to be a gap. Something was wanting and in the silence of my soul I have tried to fill it in. Many deep truths have come to me thus which I have been trying to work out in the book I am writing.”

“How are you getting along with your work on psychology, Father? I have been eager to know.”

“It is well under way, Marozia. I hope it may be an aid to students of the science.”

It surely will, dear Father. The surprising thing to me is that all this wonderful teaching that I have listened to the past year seemed to find an echo within. It has paralleled all your teachings and explained them. Mr. Arlington told me that was because I had received the same truths in a previous life—rather we had received them—and the knowledge of them now is like a revived memory.”

“That seems very logical, Dear.”

There was a brief silence in which each was busy with thought. Later he added as a finale to their talk, “Above all things let us keep the soul within immaculate, worthy to be re-united to the Divine Flame. The thought that we are building for a glorious future and that we shall live ages hence—aeons in some of yonder stars, ourselves shining in radiant light, should impart strength for all trial, all disappointment, yea, all misery however crushing.” The orator was dominant now and he grew eloquent beneath the spell of her warm, deep sympathy. She kindled with responsive emotion as his soul triumphed over the human weakness and pain. A spirit-fire glowed in the depths of his eyes.

“Our little human cycle is so small, so minute in comparison with the great cosmic destiny awaiting us! Think, my Child, the light from some of those starry systems deep within the universe never will reach our planet while we are here. The immensity of space, the infinity of life, the vastness of astronomical cycles—the very thought of it all gives us inspiration to live out our little troubled life! It stills the wild turbulence of our sorrows and our human passions. You remember the exquisite poem with the mar-

tial ring thundering through its lyrical sweetness that we loved so well in the old days—the “*Sic itur ad astra?*”

“Yes, Father. It bids us prepare for battle. I think it imparts the ideal of strength and courage.”

“And strength is what we most need, Child—strength and fortitude. This poem shows us the Path and the trials along the way. It deludes us with no false hopes. If we have fallen asleep, stupefied by the lotus leaves of selfish pleasure, it awakens us, placing before us the alternative of falling in with the grand procession of heroes in their upward march or—missing the stars.” Marozia repeated softly, with a wistful tenderness in her sweet voice, through which a new note of power quivered:

Sic itur ad astra! How glorious
 To gaze on earth’s luminous dome,
 And think that o’er sorrow victorious
 We shall find ‘mid the planets a home!
 To wing through the blue empyrean
 A radiant and rapturous flight,
 Discoursing in jubilant paean
 Of all that is joyous and bright.
 High—high o’er each sphere of delusion,
 Far—far from life’s rancorous wars,
 Where strife may not come, nor confusion;
 O how shall we go to the stars?

Through gardens enameled with flowers,
 Embosomed ‘mid comeliest trees;
 Where fragrance from asphodel bowers
 Sheds perfume on every breeze.
 Through fields amaranthine in gladness,
 Where fadeless felicity blooms,
 Where no phantom of danger or sadness
 In awful proximity looms.
 Where care may not come, and no cavil
 The sense of serenity mars:
 O think not ‘tis thus that we travel—
 Not thus do we go to the stars!

‘Mid woods thro’ whose mazy recesses
 No joy-giving sunbeam may dart;
 ‘Mid desert whose solitude presses
 In silent dismay on the heart.
 Thro’ valleys bewildering and dreary,
 O’er mountains bleak, barren and steep,
 Where travelers footsore and weary
 A desolate pilgrimage keep.
 ‘Mid scenes of terrific commotion,
 Like mariner clinging to spars
 ‘Mid the wild disarray of the ocean!
 Thus—thus do we go to the stars!

The sweet scents of the June night, the breath of rose and honeysuckle were borne in through the open window.

They sat in silence tense with the high pitch of lofty thought, and vibrant with the rhythmic waves of poetic exaltation. In the final cadence a note of triumph rang through her low rich voice, as if she too, in her young years, saw the solitary Way—the Way of Sorrows—yet looked beyond with eager longing to the wide limitless outreach of the unfettered soul.

Late into the night Ralph Remington sat before his desk writing, as one goaded on by an irresistible necessity. His attitude betokened great weariness. One hand supported his brow, occasionally threading the hair streaked with soft grey which clustered around it. His fingers opened and closed with little nervous movements as thought vibrated in rapid, scintillating waves. His face was that of a scholar—a thinker. Yet something more—something higher than intellectual greatness—stamped that brow. The divine Fire burned in those speaking eyes and played like summer lightning over the sensitive mobile face. It was such a face as painters love to study and poets see in their dreams. His thoughts seemed troubled, while occasional sighs, slow, deep-drawn, as from the depths of a soul in pain, quivered upon the evening silence. The old fire burned in his eyes and flushed his cheeks, but anon he paused and laid down his pen while an agonized expression chased away the transfiguring light of inspiration. Once he murmured:

“Ah, she does not dream of its full import! Horace Rathburn, your purpose since that fatal day years ago has been to ruin me, and you have almost succeeded. Sleep on tonight, my Child—as many night as may be, then—God help you, Marozia, my little Marozia, for I fear you are

born to suffer!”

With a long shuddering sigh he turned again to his toil. When at length he rose from his desk he grew suddenly faint and sank upon a lounge. All was dark for a moment, then his mind seemed to grow alert, eager in its swift on-rushing toward invisible realities. Whirled through space with the rapidity of thought it seemed to pass planets and suns—suns numberless—permeated with the one great sense of infinite freedom, infinite rest.

When the little fragment of the real Self which can manifest through the physical brain, returned to Ralph Remington, the moon had risen and a long shaft of spectral light lay upon the thin eager face. But a change had come to him. There was a new memory—an awakened one. He brought the experiences of that marvelous flight into higher worlds back into the waking consciousness. Then he knew that immortality was a fact. When he opened his eyes a figure sat beside him. He strained his eyes to see the face. It was calm, benignant, sweet, yet strong. While he wondered if the form before him was a reality or part of his vision, a voice spoke these words and the figure melted away from sight:

“Be not afraid to pass through the fire! This way lies liberation!”

Marozia in her chamber above knelt by the open window and looked out on the stars, whispering through quivering lips:

“Father—dear Father—if only I might suffer for you! I would press back within a whole world of misery and smile above the heart-break, is I might—if I might!”

(To be continued.)

Fragments from Nature's Secrets

THE UTILITY OF PSYCHOMETRY

Wm. Denton

This article commenced in the July issue. Back numbers may be had from the Agents or Publishers

Editor's Note: Mr. Denton, whom we introduced to our readers last month as a geologist, usually obtained the specimens later investigated by Mrs. Denton. In this article is a very interesting experiment throwing light upon life in the early days of England.

I HAD long desired to investigate psychometrically some of the human relics discovered in the drift deposits of England, France and Germany and after many fruitless inquiries for specimens in museums and geological collections, chance threw in my way the opportunity I had so long desired. While in Montreal I observed several heaps of flint shingles laid on the street previous to being used for macadamizing. This flint surprised me for I had seen nothing of the kind in America and, of course, Canada was the last place in America to look for it. On inquiry I learned that it had been brought from

England as ballast, though I was unable to discover from what part of England these particular heaps were brought. It was evident that they came from a cretaceous neighborhood and I thought likely from the Southeastern portion of the Islands. Among the flint I found two fine specimens of the Echinus and several small fossils, nor dreamed of higher game, but just as I was about to give up my search in the twilight of a cold December evening, I found a fragment of bone, hard frozen in a heap which on splintering proved to be fossilized; and on the next morning in a neighboring heap I discovered some twenty or thirty black

or dark brown splintered fragments of fossil bone, some appeared like portions of the skeleton of bovine quadrupeds, others of deer, one the bone of a bird and a few smaller pieces, from the size of the bone cells I considered as probably portions of the mammoth or *elephas primogenius*. From portions of clay attached to them, they had evidently been buried in a bed of blue clay originally. They adhered strongly to the tongue and one that I fractured showed a bright metallic luster. Probably, said I to myself, these were washed out of a drift bed, or a more recent alluvial deposit, by the waves, and thus became mingled with the shingle of the beach, from which the sailors loaded them into the vessels; and possibly I may obtain some knowledge of those human beings who inhabited Great Britain at an early period. I accordingly took one of these bones which had apparently been cut with some sharp instrument and gave it to Mrs. Denton for examination. She knew something of my ideas on the subject, but had no faith in them. Interpreting the influence of the fragment she said: "I see a head, the lower part of the forehead is very prominent so that the eyes seem deeply set, the forehead is very low and round and retreating; the face has an awful look, it is dark and feathers are stuck around the head (it was merely a glimpse).

"Now I see the chest and arm, it seems hardly human, yet it is not savage and wild for I have no such sensation from it as I have before had in connection with early men. There seems a good deal of fun, frolic and good nature here; the mouth is crescent shaped, the face sharp, and the front head slopes on each side forming quite an angle. I see an older and larger one that shows its teeth, which are large, it is coarser and uglier and seems very bad-tempered.

"I see one sitting on a log his long legs hanging down crossed at the ankles, and his hands between his knees, he is looking up, in front of him is a cave. It is sad to see such a pitiful object in the shape of a human being. I question whether he can stand perfectly upright, his hip joints appear to be so formed that he cannot, though he sits comfortably, whether it is natural to him or is a condition produced by disease I cannot say. Now I see him perfectly, I can hardly tell you that he is human, yet there is a human expression in his face; his body is very hairy, it appears as though the natural hair answered the purpose of clothing; a part of the face is destitute of that material and dark-colored. That is not a log that he sits on, but a rock. He must have gone there frequently to sit; he seems to be in a kind of study, there is evidently some power of thought.

"I have a glimpse of another, but smaller, more slender and less hairy. One hand is raised, my excitement evidently prevents my seeing, occasionally I see part of the body of one of these beings that which is lighter color, I

do not know whether it belongs to the same period or not; it is rather dark in that cave, I can only see a little way, there is something in the back of it, but I cannot see what it is.

"In the soft floor at the bottom of the cave are curious markings, it looks as if someone for pastime or play had made a number of shallow holes. There must be quite a number of these around here, for I see others occasionally; I had one more slender than the first and another larger, heavier and yet smoother and more delicate. I think this is a female; she is fuller and rounder and her limbs are shorter, but the face is far from being that "human face divine" of which the poet speaks, though I only obtain its general appearance. I see another female, smaller than the first; these are more erect than those hairy ones I saw, who are males I suppose, but it is strange that there should be such a difference between them.

"In a kind of an enclosure I see an animal that seems partly tamed. It is a large herbivorous animal, and I fancy now that the first men I saw were watching it until someone else came, two or three of them taking turns. There must be a number here from the influence I feel, more than one family. All that I have seen hitherto have been perfectly nude, but I see the back of one now that has some kind of covering on it, I think it is a skin; the wearer is one of the fairer erect kind, as most of them are that I see now. They look much more human than the others.

"In that cave I see objects that I cannot tell the use of; these seem made of stone. Some are five or six feet long but they must be made of wood with a sharp point of stone at the end; they have a round end where they are handled and I think now they are used as spears for killing animals.

"I see smaller ones hanging on the side of the cave and there appears to be a belt of skin several feet long, fastened against the wall and through it different implements are placed. Some are seven or eight inches long and others but two or three; some are bulky and look like hammers, while others are plain and sharp (are made of flint) they look hard and some seem to have been chipped, but I am not near enough to distinguish the precise material of which they are composed.

"I feel a great many beings about, going in and out, but I cannot see many; the cave is a large place. There are other implements hanging on the wall, quite sharp, these seem to be flint; they use them to cut up their meat. They did not eat their flesh raw, for I have the impression of it being cooked.

"I see green trees. The vegetation seems like that of a warmer country than this. I see grape vines. There is much more intelligence among these beings than those I saw with that specimen from Mt. Ararat. The dark ones do not seem as savage as I should have expected, there is some-

thing mild and submissive about them. At a distance the faces seem flat and the lower part heavy; they have what I suppose would be called prognathous jaws. The frontal region of the head is low, and the lower portion of it very prominent, forming a rounded ridge across the forehead immediately above the eyebrows; the hair bushes up full in front and is inclined to curl. I think there is hair on the chin and sides of the face.

“I see something peculiar at the edge of a wood between the rocks and it is an open space and near the wood there is something built that seems intended for shelter there are vines grown over it. I see an animal now much larger than the largest ox, with large long horns, these are as large as I ever saw. They curl over on each side and almost under the head.”

Three days afterwards I broke off a small fragment from the same bone and gave it to Mrs. Denton for examination. She might have supposed it to have been bone from its feeling, but she certainly had no idea of its being a portion of the one previously examined. This brought out the following:

“I see a rude bucket hanging on an area bar supported by two forked sticks. It is long for its width, and seems to have been dug out of solid wood. There is something around it near the top, probably to carry it by; it is rough on the outside. I see a very low place that looks as if made to live in; it goes up to a sharp peak. There is some animal influence about the specimen. From the feeling I have that house is made by poles put in the ground and poles on the top connecting, then it is banked up with dirt, and skins are put over it. I see the poles have forked tops, and the top poles are placed in the forks. I see another that is round on the top and in the distance are three or four little ones. I see shadows of people moving about. I cannot see anyone distinctly.

I now see the facial bones of a human being, the teeth are very prominent, jaws large, and the front part of the face very prominent and large. I feel now as if I were in one of those places in the rock that I saw the other night. I do not see that long row of implements but I am in a place like that; I see some great branching horns, but no animals; the horns are much longer than any I ever saw; there are two main branches on each side and a number of smaller ones; between the two sharp points stick up that give it a singular appearance. It seems to be on a kind of seat above the ground.

“I see an animal lying down that has a tapering face and nose, more so than a sheep, though it looks more like a sheep than any other animal I have seen, its eyes are large it has short horns and is herbivorous; but what is most remarkable about it and what I cannot understand is that it

has four horns. I see many things but not distinctly enough to describe; many that I see seem quite incongruous, and must have been brought here. For instance, I see a singular looking fish lying on the ground. I had seen several times the head of an animal resembling an ox but with a thin and sharp underjaw compared with the upper which is heavier than in our cattle; it has a curly front and the whole head looks very heavy.

“Now I see a face that looks like that of a human being, though there is a monkey-like appearance about it. I also see several persons trying to roll a large angular stone; one I can see quite plainly, he looks like that one I saw sitting the other night. All these seem of that kind having long arms and hairy bodies; the face of one is toward me and the backs of the others; none of them are clothed. One looks like a female with some kind of ornament bound around her head, I cannot tell what it is made of. I seem to be in the same place that I was the other night with that bone, but I do not see any of the smooth people that I did then.

“In rolling that stone one of them seems to act as overseer; he resembles the tall, ugly fellow I saw the other night.

“I perceive a very low entrance to a cave which looks quite dark, the front over the top has an artificial appearance as if something had been put up to make the entrance smaller. The climate is not warm all the time, sometimes it is chilly, cold and damp.

“I see now a point of land stretching into a large body of water; that must be the ocean; on this side of it are many people down by the shore. I wonder if that long weapon I saw the other day was for spearing fish? I see one of these people holding up something in his hand as if for some one at a distance to see. Another is bent over; they have a monster fish on the land which requires several of them to manage, its mouth is open and seems full of sharp white teeth.

“Toward that point of land are more people than here; some of them have dresses that reach from the shoulder to the knees and are fastened at the waist, some are shorter and others are unfastened at the waist. Think they are the skins of animals. They are fishing, and are not very particular about what they catch; these are the smooth skinned, and the others are, I believe, either their prisoners or slaves that work for them. They have more intellect and craft and a greater range of ideas than the others. The others seem inefficient compared with them; they may become terribly enraged, but they lack ability to accomplish much. They are shorter and stouter people; they have round faces, low foreheads but not with that protruding ridge I saw in the others; they have flat heads and nothing

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Question Department

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The Mission of Christ

QUESTION: If the world is a training school and we must all evolve sometime why was it necessary for Christ to die for our salvation?

Answer:

If you have studied the *Rosicrucian Cosmo-Conception*, you will remember that at different periods in the development of the world there were certain stragglers who did not come up to the requirements needed to go into the next class, as it were. This is on the same principle that we see in our schools of today. In every class of children there are some who do not apply themselves as much as others and, therefore, when the time of examination comes, they are not ready to go into a higher class and must, therefore, be left behind. Under the regime of Jehovah, egoism was instilled into early mankind to evolve individuality. In early Atlantis the spirit had just entered the body and all felt universal kinship as children of the Great Father, but they were destined to conquer the world and evolve individuality, and to this and they were divided into nations and families. Having been given dominion over all things, they were encouraged to acquire possessions; material favor, increase of children, of cattle, of land, were given to them as rewards for obedience to the dictates of their various Race Spirits, who were regarded by them as messengers of God. Contrariwise, if they transgressed, and disobeyed the commandments of Jehovah, they must pay in famine, pestilence, or other material calamity. There was under the regime of Jehovah no promise of heaven, for it was said that heaven, even the heavens are the Lord's, but the earth has he given to the children of men; furthermore, they were told that they would be rewarded with long life to dwell in their land, if they were obedient to his commandments. Thus, by degrees, egoism and self-seeking were made paramount, and good deeds, which are the basis of heaven life, where spiritual progress is made, were neglected. The more intelligent the people became, the greater their cunning and covetousness was exercised to lay up treasure on earth, but never a thought bestowed upon the treasure in heaven, so necessary to spiritual advancement. The body also crystallized more and more by this method, and had it been pursued indefinitely, evolution would have come to a standstill, for humanity builds both the earth and their own bodies in the Second Heaven, between two lives, and they would have crystal-

lized the earth and themselves in their grasping egoism, till it would have become like the Moon.

To escape such a calamity, another influence was necessary, and the seer who can read the Memory of Nature sees that ages before the actual advent of Christ, His benefic influence was exercised from without. He was preparing to act as indwelling spirit of our planet and thereby raise the vibration so as to purify the moral atmosphere and change the motto "An eye for an eye, a tooth for a tooth", to "Love your enemies." Jehovah is the ruler of all the satellites in our solar system. In order to stir the backward class of spirits which are contained on these Moons, it is necessary to use most strenuous means indefinitely, but as soon as a sufficiently enlightened stage has been reached by the people on a planet, the Cosmic Christ takes them in hand to save them from law by love, and He generates in them and the planetary atmosphere the altruistic vibrations of Brotherhood.

Sinking His consciousness in such low and material conditions, with sufficient concentration to effect His object, involves a temporary death to the higher, spiritual realms; but this is necessary, and therefore Christ must die to save the world.

INITIATION

Question:

Is it possible to be initiated on another plane without going through a corresponding initiation on the physical plane; if so, should the memory of the initiation on first waking be an indication that one has taken place or would it be only a dream?

Answer:

Mankind as a whole is progressing by a process which we call evolution from impotence to omnipotence. During this pilgrimage we, who were once altogether spiritual, have become gradually crystallized into the various vehicles we now possess. In these bygone days we were all-conscious upon the spiritual plane, and though we had in time become enmeshed in a physical body, we knew it not. Gradually, however, some became conscious of the physical body, as the Bible says, "They saw themselves, their eyes were opened and they saw that they were naked." These pioneers who had thus been initiated into the mystery of the physical body commenced to go around telling the others that *we have a*

body. At first, of course, there were very few who would believe them, but gradually a larger number became initiated into the mystery of the body, *they received their physical sight*, and saw something which was not patent to their brethren, until finally the whole humanity had evolved the physical senses, and became capable of cognizing the material world in which we now live.

Today it is the other way, now humanity has become so engrossed in the material world that the great majority are unaware that they have finer vehicles and that there is a spiritual world which may be cognized by a sixth sense which has been evolved by a few, but is latent in the majority of people. These pioneers who by the unfoldment of a sixth sense have become initiated into *the mystery of the soul* are now busy going about telling the good news to others that we have a soul and a latent sense whereby to perceive it.

From this explanation it should be clear that initiation consists of helping someone who has not previously been able to perceive the spiritual world to change his consciousness so that he may at will center it upon the invisible part of the human being, which we may loosely term the soul, and retain perfect consciousness of all he sees.

That is true at least of the spiritual processes of initiation. In that far bygone Lemurian epoch, when the first pioneers discovered that we had a body, it would not have helped anyone to come together with them and go through a ceremony, no matter how elaborate; the uplift to be attained by initiation was the opening of the eyes and the perception of the physical body in the physical world. Similarly it will help no one if they go through ceremonies from morning until night and study this man's book or that man's method. The object is to evolve that sixth sense whereby the invisible world and the invisible vehicles of men are perceived and this is a process of slow growth; it involves *a becoming* of something that the person is not now. The method of awakening this latent sense best suited to the Western world has been given in the *Rosicrucian Cosmo-Conception* under the caption "*The Method of Acquiring First-Hand Knowledge*," also in the pamphlet entitled "*Spiritual Sight and Insight, its Culture, Control and Legitimate use*." When the physical life lived by any person has fitted him, or her, for initiation, the Teacher always appears to him, or her, while they are wide awake in full physical consciousness. The candidate is told that he has evolved a vehicle necessary to function in the invisible world and is then offered the help to make the first or "*initial*" transition safely, an offer which he may refuse if he will, and no one of the white Brothers would urge him against his will, should he decide not to go on. Certain physical preparations are necessary, and throughout the whole

process, from the time he leaves his body until he returns, the candidate remains in full consciousness and has an uninterrupted memory of all that takes place. Thus, it is impossible for anyone who has really gone through the process of initiation to be in doubt of it or think that it may have been a dream.

MYSTIC LIGHT DEPT

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like a beard of whiskers. The fairest of them have a dark tawny look; I do not like their appearance, they are so designing and selfish. They are largely in the majority I find, and are the same people I saw the other night.

"I had a glimpse of an awful looking creature just now with hair hanging all around a very ugly face and terribly tangled.

"I see more animals penned up, that look somewhat like oxen, but with thicker skin and less hair; they are of monstrous size.

"I see faces of animals that resemble our dogs, yet they differ from them considerably, but they are more like dogs than any other animals with which I am acquainted."

Another bone from the same locality gnawed by some small rodent was given Mrs. Denton. The bone was seen, and the circumstances of its discovery known to her. Under this influence she said:

"The first thing I see is one of those hairy males sitting with his back against a tree; the same things come up that I saw with the other specimens, or nearly so, but the animals are more distinctly seen, a great many are visible. One kind resemble oxen, and they have very large and long horns; they are larger than my arm and curl upward on each side of the head, and have two or three twists in them. One of them is about as high as an ox but smaller, it looks young, has no horns and looks like a yearling calf. So many objects crowd upon me I am unable to describe them. One animal that I supposed to be an ox has frowsy hair and thick horns, heavier than the other, but not as long.

"This must be a horse that I see now, yes, I see two of those men on the back of one, they are going with great speed, they seem to have something with which to guide it, but I do not know what.

"I see a long string of skulls of different animals hanging against the face of the rock; the first looks like that of a human skull. Several of those hairy ones are here, first at work and then at play; now I see them climbing up a rock as if pursued by something. The pictures come up in such an abundance I cannot untangle them. In whatever direction I look figures are darting to and fro, singly or in groups, but so rapidly that I cannot describe them."



The Astral Ray

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Finding the Ascendant

ONE OF the greatest troubles to many students of Astrology is that they do not know the hour of their birth, and appeals to the editor for help to find the Ascendant are only too frequent, as lack of time makes it impossible for him to comply. But sometimes students visiting at Mount Ecclesia catch him in the evening when he is taking a constitutional through the grounds and cannot make a plea of being busy; perhaps the recital of a few cases where students have been put on the right track may serve to show the method of finding the Ascendant and help others to do the work for themselves.

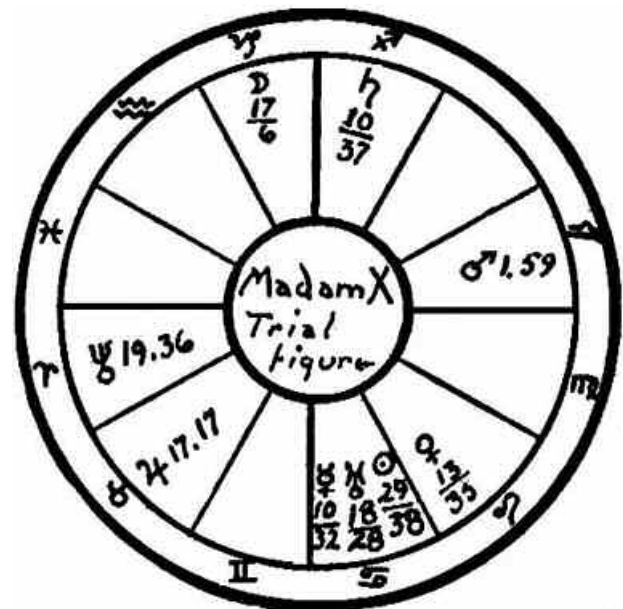
We will take first the case of Madam X, who accosted us one evening in the early summer. Students who know "the one thing needful" for obtaining the information sought had probably posted her, for she had a "trial figure" like the one printed below with her, which she handed to the editor when she asked for the information. Such a figure simply shows how the planets were grouped at Greenwich noon on the birthday. The planets' places are merely copied from the ephemeris, in the manner shown by the lady's trial figure printed herewith. Turning this figure around changes the house position of the planets, and consequently alters their significance with respect to the affairs of life. By asking questions of the inquirer, one may find, with more or less trouble, a position where it fits the facts and events in the life.

The first point in Madam X's trial figure, which struck the editor, was Saturn in Sagittarius, and he asked:

"Have you ever had any bones broken, particularly in the femur?"

"No, not the femur, but the coccyx, and it has made me an invalid for years."

The trail was beginning to get "warm" as the children say, so we turned the trial figure around till we had placed



Saturn in the sixth house where he would cause long illness. This placed Jupiter in the eleventh house, where he would give Madam X good, faithful, friends; it put the Sun, Mercury and Uranus in the first house, where they would give her a cheerful, though rather odd disposition. It placed Venus in the second house where she would give Madam X plenty of money which she would spend as lavishly on dress, and it put Mars in the fourth house to signify a rather domineering husband. Having noted these indications we again commenced our examination of the lady.

"What is the disposition of your husband, is he inclined to be somewhat brusque, and rather domineering at times?"

"No, my husband is always kind, patient and very gentle," said Madam X, and the editor began to see his theory wobble, but he was not ready to change to another position at the first indication of mistake. He reasoned that

Mars was in Libra, the sign of the gentle Venus, it was also sextile to the Sun, which is the general significator of marriage for a woman, that would tone him down, and maybe the witness was also biased by her conjugal love which made her blind to facts as they would appear to other people. He therefore applied the test of Venus in the second house, and asked:

“Is your husband generous, does he always provide well for you and give you plenty of money?”

“Yes, he always sees that I have what I need, but so far as actual money is concerned he always insists upon a strict accounting so that he may know how it is spent.”

“That also was not quite in keeping with what the horoscope, as so held, would indicate; still, it was possible that there might be mitigating circumstances which would modify our judgment of what Venus would bring, and when we discovered that she was square with Jupiter, the planet of opulence, we still felt that our idea of how the horoscope should be was right. The lady had dark complexion and brown eyes, so we thought the sun in Cancer in the first house, with Mercury and Uranus, would vindicate our judgment and asked:

“And how about your disposition, are you cheerful, alert, of a sunny, optimistic nature, always inclined to look upon the bright side of things?”

Then our judgment received its deathblow, for she answered with a most emphatic “No, it is just the reverse, I am very often gloomy and imagine all sorts of evil, and that condition lasts for days.”

We must therefore find another position which would conform to the facts we had learned; namely, years of invalidism, a kind husband and a gloomy disposition. These facts must also coincide with her personal appearance. So we started slowly to turn the figure silently reading as we went.

Leo on the Ascendant with Venus described an entirely different type, and one of a happy disposition. A glance sufficed to make that clear.

Virgo might dispose to invalidism, but that brought Saturn into the fourth house, and did not harmonize with kindness of Madam X’s husband. That also was out of the question.

Libra rising with Mars is anything but gloomy, so that cannot be the Ascendant.

Scorpio is also too martial to be crushed by forebodings; but there comes Sagittarius with Saturn. It takes a saturnine influence to bring gloom. Maybe that is the place! but that cannot be either, for that puts Jupiter in the sixth house, and denies long invalidism.

Capricorn is a saturnine sign, that will give gloom, and the Moon is there, to foster all sorts of imaginations which, of course, are tinted by the sign. That fits, and it also describes the lady. Saturn in the twelve house is a good indication of long confinement. The Sun in the sev-

enth house shows a good husband, Madam X, and your eighth house, is his second, which governs life finances. Venus, the planet of love, there, in Leo, the heart sign, shows that he is generous to you, but the square of Venus to Jupiter shows also the restrictions.

“That is your horoscope Madam X, you have Capricorn rising, and all you need to do is to set it up with the first degree rising. By and by you can see how much later events happen, and move it forward till it fits to the day. For every two days events are late, move it forward one degree. You will find Mars the most punctual planet to measure by. This work will require some time. There is a chance you may make mistakes and move the Ascendant too far forward, and will have to readjust things, but eventually you will get it right.”

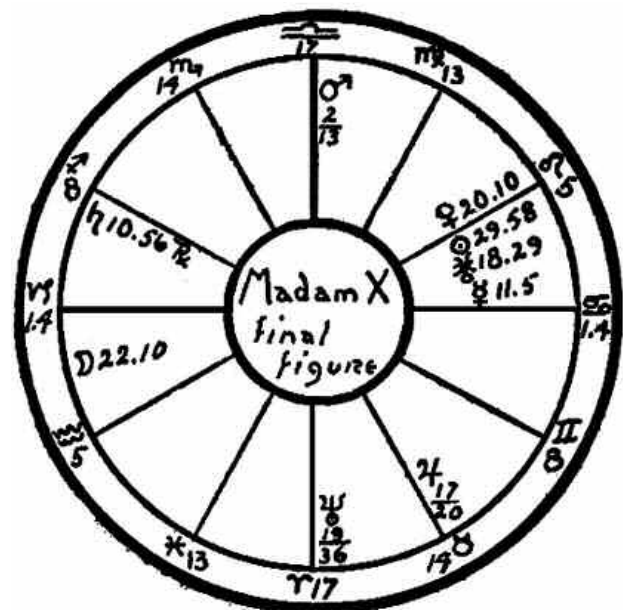
“By the way, I see that Venus is in the eighth house, which signifies legacies, square to Jupiter; have you ever come near getting a legacy, or have you got one after some trouble?”

“Yes, there is something about a legacy, but I have not been able to prove my right.”

“Well, then the horoscope fits you, Madam X.”

“But, Mr. Heindel, I am not sure whether I was born July 21st or 22nd.”

“What, you do not know the day? well, that changes the Moon, which is the chief time marker, twelve or more degrees, and that will throw all your calculations off. I am afraid I cannot help you there.” But just then we noted that Saturn was in ten degrees of Sagittarius conjoined to Antares, the star which so evilly affects the eyes, if the Lights are afflicted at the same time. The Moon in the trial figure set for the 22nd was seventeen degrees of Capricorn, in exact opposition to Uranus. It was also noticed that the Sun was just coming within orb of the



Ascelli, another nebulous spot in six degrees of Leo. If the lady was born on the 21st, neither the Sun, nor the Moon, would be thus afflicted, and there would be nothing the matter with her eyes, but if she was born on the 22nd she could not escape very serious trouble. She wore no glasses, and as we were walking side by side, the editor could not observe her eyes, but appearances led him to believe that her eyes were good, and that she was therefore born on the 21st. A question brought out the mistake. "Have you ever had any trouble with your eyes, Madam

X?"
 "Yes, I have lost the sight of one eye."
 "Then you were born on the 22nd," said the editor, and the Pro-Ecclesia Bell calling us to Service ended the conversation.
 We give also the horoscope as it was eventually cast, that students may see better how the matter finally worked out. Various events in life have since been calculated from it with unimpeachable accuracy.
 Next month we will give some other examples.

Your Child's Horoscope

If the readings given in this department were to be paid for they would be very expensive, for besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. Please note that we do not promise anyone a reading to get them to subscribe. We give these readings to help parents in training their children, to help young people find their place in the world, and to help students of the stellar science with practical lessons. If your child's horoscope appears, be thankful for your luck, if it does not, you have no cause for anger at us.

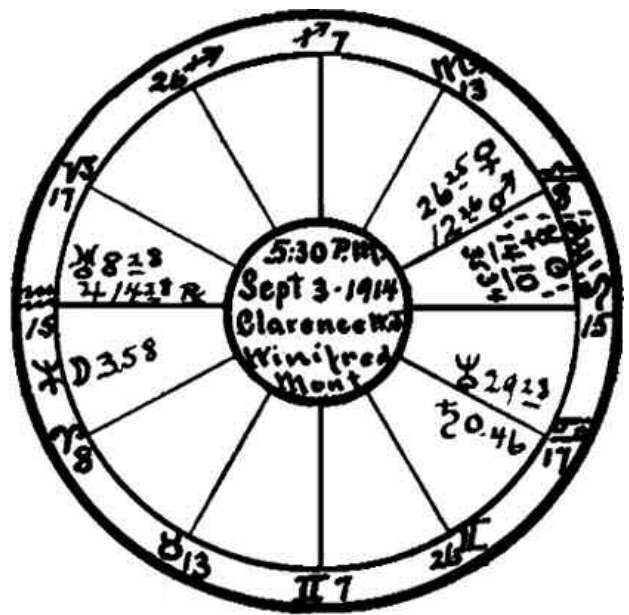
We Do Not Cast Horoscopes

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.

CLARENCE W. J. born Sept. 3rd, 1914, 5:30 p. m. at Winifred, Mont.

Here we have a youngster of a fine, kindly disposition, for Jupiter, the planet of benevolence, is rising in the humanitarian sign of Aquarius. It is trine to Mars, the planet of dynamic energy, which gives us our temper, if we have one. But in Clarence's case, Mars' influence is softened because he is in the gentle Venus' sign, Libra. Therefore he will not express temper, but his energy will be used in benevolent channels as indicated by the trine to Jupiter. This is an exceedingly fortunate configuration, for who has the spirit of philanthropy, which makes them love to do good, thereby attracts the same from others, and will therefore live an exceedingly happy and prosperous life. There is only one flaw about this matter, Mars is impulsive, Uranus is still more so, and we find Uranus conjoined with Jupiter, trine to Mars. This configuration of Uranus with Mars and Jupiter will give Clarence the tendency to throw discrimination to the winds, and what he gives to, or does for, people will probably not do half the good on that account that it would do if expended with care.

But it costs money to be philanthropic in a large way, and the question "Where is he going to get it?" is therefore pertinent. The same planets which show how he is inclined to spend, also indicate the source of supply. Mars in Libra, and unafflicted, is very constructive, he tends to make that which is made, beautiful. His trine to Uranus, the planet which governs electricity, the ether, and all the new inventions which will make the Aquarian age a thousand times more wonderful than the dreams of



Jules Verne, which we have already far exceeded, will put Clarence in touch with the World of Abstract Thoughts and Ideas. And from the Cosmic mind he will learn principles and laws of which we do not dream, also how to embody such things in epoch-making inventions. Moreover, he is not alone in that line, for during the seven years Uranus is going through the sign Aquarius, there is being born a new race of such marvels. When they grow up to be 15, 20 or 25 years, the world will hear from them, things we never imagined in our wildest dreams will become part of our everyday life, and probably the present wonders of the world will be out of date altogether.

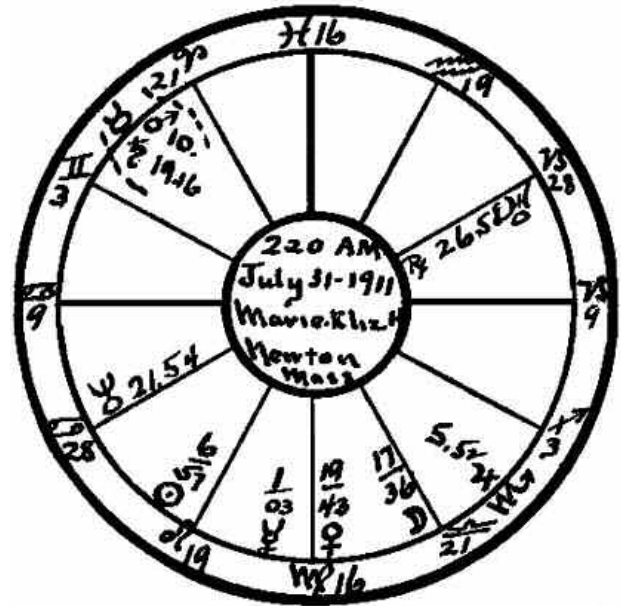
Mars, which gives Clarence the required energy to work out his plans, is ruler of the second house, which governs finances; his trine to Jupiter, the planet of opulence, guarantees abundance of funds, and as Jupiter rules Sagittarius, which is on the tenth house, indicating social honor, we may also judge that Clarence will be highly esteemed in the world.

We find another trine between Saturn, Venus and the Moon; each is so placed that it is trine to the other two. The Moon is significator of the mind, it is conjoined with the benefic Dragon's Head in the first house, and trine to Saturn. This adds depth to the instinctual mind and will probably act as a needed brake upon impulse, for the close conjunction of Mercury, the planet of reason, with the Sun makes it certain that he will never learn logic, but do as he *feels is right*.

The saturnine Dragon's Tail in conjunction with the Sun, in the sign Virgo, which rules the intestinal region, gives a tendency to digestive trouble; this testimony is further augmented by the square of Neptune and Venus. Neptune is on the cusp between Cancer, which rules the stomach, and Leo, which rules the heart. This shows that Clarence will be over-fond of dainty things to eat, and that the system is liable to become clogged in consequence. The distended stomach pressing upon the heart will then add to the distress. Dyspepsia is the bane of many a life which would otherwise be happy, and the parents should practice frugality so that Clarence may learn in childhood, by their example, to form the habit, and thus save himself much misery.

Marie Elizabeth H., born July 31st, 1911, Newton Mass.

Here we have rather a delicate little girl who will need special care from her parents, for Cancer, a sign of low vitality, is rising, and the Moon, which rules the Ascendant, is square to Neptune and Uranus. The Sun, which is the great reservoir of life, is also square Mars, the planet of dynamic energy. But do not be afraid that she may not live because we enumerate all these malefic influences, we are just taking stock, and looking facts in the face, so that we may govern ourselves accordingly. One person may start out in life with a great big fortune and by riotous living dissipate it all in a few years, while another, who has but little to begin with, may husband it skillfully, and acquire a competence before the close of life. As it is with money, so also with our bodies and life force; riotous living will undermine the strongest health, and intelligent care will make a weak body strong. Thousands and thousands drag out existences of miserable invalidism or go down to early graves because their parents were ignorant of the need of strengthening their



bodies in early childhood; perhaps thinking that somehow they would "grow out of it," when, had they but known it, the horoscope showed a basically weak constitution which should be strengthened by persistent systematic efforts in the years of childhood, the earlier the better.

The root of Elizabeth's trouble is a weak heart and poor circulation of the blood, as shown by the square of the Sun to Mars, the energizer, and Jupiter, which governs the arterial circulation. Too vigorous exercise will make her heart palpitate and should therefore be avoided, but carefully graded gentle calisthenic movements, practiced daily under the proper guidance, will work wonders. At the same time, careful attention should be paid to her diet, for Neptune is in Cancer, the sign which rules the stomach, and the Moon, which governs Cancer, is square from Libra, the sign ruling the kidneys. This shows that as a result of the impaired vitality, digestion will be weak and the elimination of fluids by way of the kidneys will not be good. She needs good nourishment, which at the same time is easily digestible; if you can possibly get it, we suggest milk fresh from the cow, or better still, goats' milk. There is nothing to equal it for building her up. Coarse whole-wheat bread is also needed, both for its nourishing qualities, and its stimulating effect on the peristaltic action. Mars in opposition to Jupiter, which is in Scorpio, the sign ruling the rectum, conjunction with the saturnine Dragon's Tail, shows the need of this.

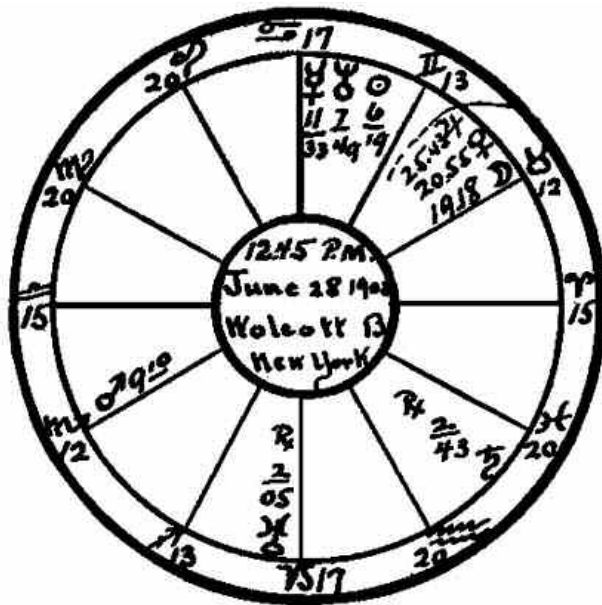
We also find that the Sun is in conjunction with the Ascelli, a nebulous spot in Leo, six degrees, and square with Mars. The Moon, the other luminary, is square Neptune. This indicates that care should be taken of Elizabeth's eyes during childhood. Guard them against strong sunlight and go with her to school to see that she is

so placed that the light does not hurt her eyes. This configuration also indicates that her spiritual sight may be easily developed, but the adverse aspects show that it would not be desirable. She should never be allowed to attend Spiritualistic circles or kindred meetings.

To sum up, you have a child that needs all the care you can give it in all directions, but forewarned is forearmed; there is no cause for alarm if reasonable precautions are taken before trouble develops.

Wolcott B., born June 28th, 1905, 0:45 p. m. (noon) New York City.

The editor has often held that the so-called "bad" aspects in a horoscope are our best teachers in Life's School, for they bring out the noblest virtues in us when we have had their whippings; also, that where there are no "bad" aspects, the person is so good that he is good for nothing. Looking at Wolcott's horoscope and seeing the many splendid aspects we became frightened at first that there was nothing "bad," till we found Uranus in opposition to the Sun and Neptune, also Saturn conjoined with



the Dragon's Tail. That saves him, and we know he is going to be all right.

The first thing we note in Wolcott's horoscope, is the two groups of three planets each, in the eighth and ninth houses, highly elevated above the earth, and therefore in strong positions to affect him for good or ill according to the aspects. There is Mercury, the planet of reason, conjoined with Neptune, its higher octave, which gives a deep insight into spiritual things that is much higher than the intuition generated by Uranus, the octave of Venus. Mercury is also conjoined with the Sun, the source of all Light and knowledge, yet not so closely as to be "com-

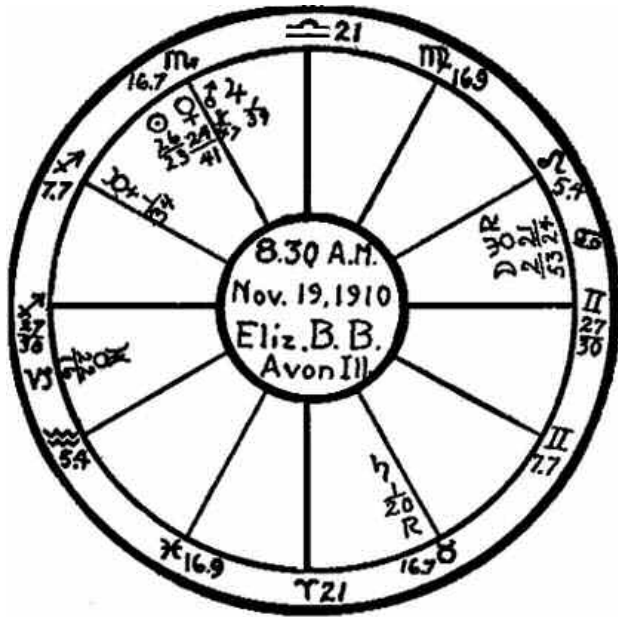
bust." Thus we have the full strength of these three planets focused through the ninth house, which rules the mind and religion. Furthermore, they are all trine to Mars, the planet of dynamic energy, and two of them are trine to Saturn, the planet of tact and diplomacy, giving Wolcott an active, well-balanced mind of a very unusual caliber. As this powerful configuration occurs in the ninth house, it is a question whether the mentality will seek its expression in the service of the State, as judge or legislator, or, in the Church, as a minister. Jupiter and Venus, the planets of rhythm and beauty, conjoined with the Moon in the sign Taurus, which governs the vocal organ, shows that he has a beautiful voice either for speaking or singing. So he has the oratorical power necessary to clothe his thoughts in speech, in such a manner that he will attract attention in whatever field he chooses. But Neptune, the mystic planet, conjoined with Mercury and the Sun in the psychic sign Cancer, will inevitably draw Wolcott to the church, but not to one of the orthodox variety, and in this field he will be a powerful leader.

Jupiter, the planet of opulence, is usually generous in all directions. It makes one feel that he has plenty and need not be stingy. Venus is also inclined to be bountiful, and these characteristics may be expressed toward the person himself, as well as with respect to others. Here Jupiter, Venus, and the Moon are in Taurus, the sign which rules the palate. Wolcott will therefore be very fond of the so-called "good" things to eat. He likes his food highly seasoned, rich, and generously supplied. This inevitably leads to trouble. Saturn, the planet of obstruction, is conjoined with the saturnine Dragon's Tail, in Pisces. This reacts on the opposite sign, Virgo, which rules the intestines, and interferes with the process of digestion, making him a miserable dyspeptic. At least, that is the tendency, if you do not take adequate steps to prevent it. You must curb his appetite and teach him self-control in that respect. He may take up fads in food, and add to the trouble, as shown by Uranus opposition the Sun, and Neptune in Cancer, the sign which rules the stomach. It is the parents place to set a good example for him. Study the science of food and act accordingly.

Jupiter, Venus, and the Moon in the eighth house shows that Wolcott is in line for some legacies. Mars essentially dignified on the cusp of the second house, which rules finance, and trine to the Sun, shows that he will have a splendid earning capacity. But it also shows that he will spend it impulsively as fast as it comes.

Elizabeth B. B., born November 19th, 1910, 8:30 a. m., Long. 91 W. 41 N.

At the time of Elizabeth's birth Sagittarius was rising, but even though Jupiter is the most elevated planet we



must consider the Sun Life Ruler, for Jupiter is in aspect with only two of the planets, while the Sun is unafflicted and in aspect with four. The saturnine sign Capricorn is in the first house, and if there were no other configuration to offset this influence, it would make Elizabeth gloomy and morose, but the powerful position of the Sun, which makes him life ruler, dispels the gloom and changes the nature. The Sun is conjoined with Mercury, the planet of reason, and Venus, the planet of love and beauty; it is sextile to Uranus, the planet of intuition and trine with Neptune, the planet of spiritual perception. Thus it is plain that Elizabeth will have a kindly nature, good reasoning faculty, reliable intuition, and deep spiritual perception. These faculties will come to the surface with the passing years. The Moon also lends her aid in forming the mind and disposition. We find her in the psychic sign Cancer, trine with Jupiter and Mars. This makes the mind still more benevolent and gives activity. Elizabeth will not content herself with dreams, though she will have them in abundance, but she will strive to make her dreams come true, both with regard to spiritual and material things. She will not have a great deal of this world's goods to do with, for Saturn, the planet of obstruction, is in opposition to Jupiter, the planet of opulence; but that is no drawback, for who gives *herself* bestows a greater gift than gold, and the Sun, Venus, and Mercury in the eleventh house denoting friends, hopes, wishes, and aspirations, show that Elizabeth will have the love and help of a host of friends who will aid her to realize all she ever can dream of, so that her life will be lived to an unusual fullness.

It is said that a prophet is not without honor, save in his own country, and unusual characters are often misunder-

stood in their homes, where they are looked upon as "odd." Saturn, the planet of obstruction, is principal ruler of the first house, which describes conditions during childhood. He is in the fourth house, which signifies one of the parents, and in opposition to Jupiter in the tenth house, which describes the other. This shows that there is a difference of opinion between the parents, or that it will develop, so that one will want to restrain Elizabeth's tendencies and mold them in the conventional channels as shown by Saturn, while the other will favor expansion, as signified by Jupiter. Caution and conservatism are good, but too many "don'ts" are apt to spoil life for children and make them long to break away, and then the parents have lost their chance to guide a soul that came to them for help. Parents should realize that it is wrong to demand that because they love a child, that child must efface itself entirely and do just as the parents wish. The child has come into the world to get a certain experience, and must work out its own destiny. It is a crime to deprive it of the right, and it is reprehensible in the superlative degree to use filial love as a whip to enforce obedience.

The opposition of Uranus, the planet of spasmodic action, to Neptune, the planet which, physically considered, brings confusion, in the sign Cancer, which rules the stomach, shows that Elizabeth will develop a strange taste in food, but there is nothing to show that her method will have a detrimental effect on the system, and it must therefore be rational, whatever it is. Saturn, the planet of obstruction, is in Taurus, the sign which governs the throat. He is opposed by Jupiter, the planet of expansion. This shows a tendency to enlarged tonsils. Be careful not to remove them, for at the time of puberty they will become normal again. The Sun, Mars, and Jupiter in Scorpio, the sign which rules the private parts, shows that the menses will be extremely copious, but do not be alarmed, there is no indication of danger, and in time they will subside. Be careful to harden the throat in childhood; maybe that will save her from the swelled tonsils.

Men and women are often transformed by service. One thing which makes a mother's life glorious is her unselfish devotion to her child. Love makes her accept every discipline which toil and helpfulness involve. Those who admire lives worth while can only imitate them by service, which develops such lives. Every teacher gets far more out of her preparation of the lesson than she gives to the pupil. Every task well done increases our capacity to do other tasks larger and better.

You think your little light of small account, but can you not see what God may do with it? Shine and leave the rest to him. Our capacity may be limited, but for the way in which we use our abilities God will hold us to a strict account.

Vocational Readings for Young Men and Women

Vocational indications of the horoscope are outlined for the benefit of young men and women between 14 and 25. Conditions and directions how to obtain same are given in the back of this magazine.

EDWARD W., born Dec, 3rd, 1896 at Midnight. Mahonay City, Pa.

At your birth, Common signs were on all four angles, and this shows at once that it will be best for you to be in the employ of someone else, for you lack the force and courage to take the responsibility of a business venture on your own account. That is far from being a drawback in a great many cases, for it is very often found that the employees profit more than the employer, and a conscientious faithful employee is much esteemed by any wise concern.

The sphere of service is shown by the sixth house, the social standing by the tenth, and the remuneration by the second. These are all "airy," and point toward agencies and commission business. Examining the matter more closely in the light of the whole horoscope, we find that the mercurial sign Virgo rising, with the expansive Jupiter, gives you a good address and an easy flow of language, which will win the confidence of people. Mars and Neptune in the other mercurial sign Gemini in the tenth house point to activity in promotion of large corporation deals. There are three planets in the fourth house, governing lands, and Venus, the lady of the second house denoting finance, is in the fifth house, the house of speculation, sextile to Saturn and Uranus, which indicate mineral-bearing land. All these configurations point toward the real estate business, with particularly that branch which has to do with oil lands, mining property, and the promotion of such stock companies, as the best avenue for your talents.

Nathaniel D. B., born October 19th, 1898, at 7:30 p. m., Halfway, Ore.

At your birth Gemini was rising with Neptune in opposition to the Moon. This gives you a restless nature, dissatisfied with your own lot and the environment in which you are placed. You cannot get away, however, and follow the inner urge which calls you, you know not whither. Mercury, the ruler of the first house, indicating your personal self, and Jupiter, the ruler of the seventh house, which denote the public, are conjoined with the Sun in the fifth house which rules educational institutions, amusements, publications, stocks, etc.; Libra, the seventh sign, holds them, Neptune is trine, and the Moon sextile, to this fifth house constellation. This shows that your life-work lies in the direction of the fifth house, and the planets involved make it clear that you will become a teacher; not of a children's school however, but of people who feel the

same unrest and inner urge which now tortures you.

To do this work you will need "Light," a *self-revelation*, and that does not grow on any bush ready to be plucked, but it must be sought for through the years. You will find it in time, not without, but within yourself.

In the meantime, you must prepare yourself for the work, and you can do that best by learning the publishing business, for your fifth house work shows both the use of voice in platform work—Mercury the planet of speech in Libra, a sign of voice, and success in the publishing business—Jupiter, the planet of opulence, sextile the Moon, which rules the second house, in the fifth house. We would advise you to study English thoroughly, learn the printing trade, in all its branches, together with the methods of bringing a book before the public. In the meanwhile the other, inner, side of your development will go on, and show where your real work lies.

CRYSTAL GAZING AND TAMALES FAIL TO MIX

"Prof." Jackson Green, colored, stuck his head in the city prosecutor's office yesterday and asked if he could practice crystal-gazing without a license. The answer was "No!"

"There goes my tamale business," he declared.

He was asked to explain. He said he and his wife made hot tamales, and when a customer bought six he would gaze into a crystal and tell the customer's fortune. He did not wish to break the law and didn't want to pay for a license.

FAITH AND WORKS

Mrs. Emily P. Bishop, author of "Seventy Years Young," tells this little story to illustrate the fact that it is as easy to do as to wish to do:

A little girl's brother set a trap to catch birds. The little girl knew that it was wrong, cruel, against the laws of kindness, and altogether inexcusable. She wept at first, then her mother noticed that she became cheerful again, and asked the cause.

"I prayed for my brother to be a better boy."

"What else?" inquired her mother.

"I prayed that the trap would not catch any little birds."

"What else?"

"Then I went out and kicked the old trap all to pieces."

One of the special needs of our day is more time for meditation and reflection.—Canon MacColl

Studies in The Rosicrucian Cosmo Conception

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Acquiring First-Hand Knowledge

By Kittie Skidmore Cowen

KNOWLEDGE, Webster tells us, is that which is gained by instruction, enlightenment, learning, scholarship. And these accomplishments are gained through the process familiarly known as education. Referring again to Webster, we are told, under the head of “educate” to examine the meaning of the word “educate.” And here we find the following definition: “Educe; to draw out, to bring into manifestation quality conceived as being already present in a latent or undeveloped form; to evolve.”

And right here we have the key to first-hand knowledge. It comes from within, and can be acquired only by educating or cultivating that which is already within. All students know that education means “a drawing forth,” and not as the word is commonly misinterpreted, “a pouring in.” And so it is with the acquiring of any kind of first-hand knowledge.

That the teachings of the *Cosmo* are quite in harmony with Webster, as well as this accepted theory of all the world’s foremost educators, is quite conclusively shown by turning to page 87 of the *Cosmo* where we are told in substance, that mankind began his long pilgrimage into matter for the purpose of developing latent potentialities into dynamic powers. That as the seed unfolds its hidden possibilities by being buried in the soil, so humanity will, in time, when it has passed through matter (the school of experience), develop each and every one of these latent potentialities into dynamic power. And so it is then, and not until then, that we may hope to become perfect, as our Father in Heaven is perfect.

At the present time humanity has developed a dense body, a vital body, a desire body, and a germinal mind. It has also developed the sense of hearing, of feeling, of seeing, tasting and smelling. And now we are on the eve of another unfoldment—which is the sense of Spiritual

sight. Some there are who already possess it, for there are always pioneers along all lines of development, and upon these pioneers devolves the task of educating (drawing out) the masses.

Now it is a well known fact that before it is possible to come into possession of a certain sense, a special organ must be developed for its particular use. Without ears we could not hear. The nose is the organ of smell. And the same conditions must be fulfilled in regard to spiritual sight. There is no deviation here from the divine law. And it is just as senseless and inane for a person to tell one who has developed this sense that he does not possess it at all, but is simply a victim of his own imagination, as it would be for the man born blind to argue that because he has never seen the light, all others who possess this added sense are simply victims of their own imagination, and that positively, there is no light. And this brings us up to the point in view—“What are the organs of spiritual sight, and where are they located?”

Again let us turn to the *Cosmo*. On page 560 of the index we will find the following quotations: “Pituitary Body; *latent* in most people, it is an organ of clairvoyance. Page 473.” Also, “Pineal gland, now an organ of clairvoyance, when developed. Page 473.” And right now, before we go any further, please get this fact well established in your mind—clairvoyance means *clear sightedness*, and *not* mediumship.

Turning to page 473 of the *Cosmo* we read: “In the brain are two small organs called the pituitary body and the pineal gland. Medical Science knows but little about these, or the other ductless glands of the body. It calls the pineal gland ‘the atrophied third eye,’ yet neither it nor the pituitary body are atrophying. This is very perplexing to scientists, for nature retains nothing useless. All over the body we find organs which are either atrophying or developing, the former being milestones, as it were, along

the path which man has traveled to reach his present stage of improvement and development. For instance, the muscles which animals use to move the ears are present in man also, but as they are atrophying, but few people can use them. The heart belongs to the class indicating future development; as already shown, it is becoming a voluntary muscle.

“The pituitary body and the pineal gland belong to still another class of organs, which at the present time are neither evolving nor degenerating, but are dormant. In the far past; when man was in touch with the ‘inner’ Worlds, these organs were his means of ingress thereto, and they will again serve that purpose at a later stage. They connected with the involuntary or sympathetic nervous system. Man then saw the inner Worlds, as in the Moon Period and the latter part of the Lemurian and early Atlantean Epochs. Pictures presented themselves quite independent of his will. The sense centers of his desire body were spinning around counter clockwise (following negatively the motion of the Earth, which revolves on its axis in that direction) as the sense-centers of “mediums” do to this day. In most people these sense-centers are inactive, but true development will set them spinning clockwise. That is the difficult feature in the development of positive clairvoyance. The aspirant to true spiritual sight and insight must first of all give proof of unselfishness, because the trained clairvoyant has no “off days.” He is not in the least mirror-like, dependent upon the reflections that may happen to come his way. He is able to reach out at any time and in any direction and read the thoughts and plans of others, provided he particularly turns his attention that way—not otherwise.

“The great danger to society which would result from the indiscriminate use of this power if possessed by an unworthy individual can be easily understood. He would be able to read the most secret thought. Therefore the initiate is bound by the most solemn vows never to use this power to serve his individual interest in the slightest degree, nor to save himself a pang. He may feed five thousand others if he will, but he must not turn a stone into bread to appease his own hunger. He may heal others of palsy and leprosy, but by the Law of the Universe, he is forbidden to stanch his own mortal wounds. Because he is bound by his vow of absolute unselfishness, it is ever true of the initiate that although he saves others, himself he cannot save.

“Trained clairvoyance is the kind used for investigating occult facts, and it is the only kind that is of any use for that purpose. Therefore the aspirant must feel, not a wish to gratify an idle curiosity, but a holy and unselfish desire to help humanity. Until such a desire exists, no progress can be made in the attainment of pos-

itive clairvoyance.”

Besides the holy and unselfish desire to help humanity, which is required of those desiring to acquire first-hand knowledge, there is another requisite of equal importance. On page 477 of the *Cosmo* this requirement is made very plain. Here we find the following statement of facts: “In the majority of people, the greater part of the sex-force which may legitimately be used through the creative organs is expended for sense-gratification. When the aspirant to the higher life begins to curb these excesses more and more, and to devote his attention to spiritual thoughts and efforts, the trained clairvoyant can perceive the unused sex-force commencing to ascend. It surges upward in stronger and stronger volume, traversing the heart and the larynx or the spinal cord and the larynx or both, and then passing directly between the pituitary body and the pineal gland toward the dark point at the root of the nose where the ‘Silent Watcher,’ the spirit, has its seat. This current of itself, however, even though it assume the proportions of a Niagara and flows until the crack of doom, will be useless. But still, as it is not only a necessary accompaniment, but a prerequisite to self-conscious work in the inner World, it must be cultivated to some extent before the real esoteric training can begin. It will thus be seen that a moral life devoted to spiritual thought must be lived by the aspirant for a certain length of time before it is possible to commence the work that will give him first-hand knowledge of the super-physical realms and enable him to become, in the truest sense, a helper of humanity.

“When the candidate has lived such a life for a time sufficient to establish the current of spiritual force, and is found worthy and qualified to receive esoteric instruction, he is taught certain exercises to set the pituitary body in vibration. This vibration causes the pituitary body to impinge upon and slightly deflect the nearest line of force. This in turn, impinges upon the line next to it, and so the process continues until the force of the vibration has been spent. It is similar to the way in which the striking of one note on a piano will produce a number of overtones, by setting up a vibration in the other strings which are at proper intervals of pitch.

“When, by the increased vibration of the pituitary body, the lines of force have been deflected sufficiently to reach the pineal gland, the object has been accomplished, the gap between the two organs has been bridged. This is the bridge between the World of Sense and the World of Desire. From the time it is built, man becomes clairvoyant and able to direct his gaze where he will. Solid objects are seen both inside and out. To him space and solidity, as hindrances to observation, have ceased to exist.”

Any person desiring to take up this work may do so by

writing to headquarters at Mount Ecclesia, Oceanside, California, and requesting that the students' lessons be sent to him. After reading these lessons for six months he may apply to headquarters for probationship. If found worthy, he will be notified of his acceptance and further instructions will be given him.

Two specific exercises are given the aspirant on the path of preparation. Both lead to the development of spiritual sight and insight. The philosophy of the attainment of spiritual sight and insight is to compel the desire body to perform the same work *inside* the dense body *while we are fully awake, positive and conscious* as it does *outside* in sleep and in the post-mortem state.

One of the exercises is performed in the evening. It is known as "Retrospection," and has a greater efficiency than any other method in advancing the aspirant upon the path of attainment. It has such a far-reaching effect that it enables one to learn now not only the lessons of this life, but lessons ordinarily reserved for future lives.

"After going to bed at night the body is relaxed and the aspirant begins to review the scenes of the day in *reverse order*, starting with the events of the evening, then the occurrences of the afternoon, of the forenoon and morning. He endeavors to *picture* to himself each scene as faithfully as possible, seeks to *reproduce before his mind's eye* all that took place in each pictured scene, *with the object of judging his actions, of ascertaining if his words conveyed the meaning he intended or gave a false impression, if he overstated or understated in relating the experiences of others*. He reviews his Moral attitude in relation to each scene. At meals; did he eat to live, or did he live to eat? to please his palate? Let him judge himself and *blame* where blame is due, *praise* where merited.

"The value of retrospection is enormous, far-reaching beyond imagination. *In the first place*, we perform the work of restoration of harmony consciously and in a shorter time than the desire body can do during sleep, leaving a larger portion of the night available for outside work than otherwise possible. *In the second place*, he lives his purgatory and first heaven *each night* and builds into the spirit as *right feeling* each night the essence of the day's experience. Thus he escapes purgatory after death and also saves time spent in the first heaven—and, *last but not least*, having extracted, day by day, the essence of experiences which makes for soul growth, and having built them into the spirit, he is actually living in an attitude of mind, and developing along lines that would ordinarily have been reserved for future lives. By the faithful performance of this exercise we expunge, day by day, undesirable occurrences from *our sub-conscious memory so that our sins are blotted out, our auras commence to shine with spiritual gold extracted by retrospection from*

the experiences of each day, and thus attract the attention of the teacher."

The morning exercise is known as "Concentration," and is performed in the morning at the very earliest moment after the aspirant awakes. "He must not arise to open the blinds or perform any other unnecessary act. If the body is comfortable he should at once relax and commence to concentrate. This is very important, as the spirit has just returned from the Desire World at the moment of waking, and at that time the conscious touch with that world is more easily regained than at any other time of the day.

"If the body is uncomfortable, the aspirant may rise to relieve the pressure ere he concentrates, but much of its efficacy is lost by the delay."

"Concentration is a word that puzzles many and carries meaning to but few, so we will endeavor to make its significance clear. The dictionary gives several definitions, all applicable to our idea. One is, 'to draw to a centre,' another from chemistry, 'to reduce to extreme purity and strength by removing valueless constituents.' Applied to our problem, one of the above definitions tells us that if we draw our thoughts to a centre, a point, we increase their strength on the principle that the power of the sun's rays are increased when focused to a point by means of a magnifying glass. By eliminating from our mind, for the time being, all other subjects, our whole thought-power is available for use in attaining the object, of solving the problem on which we are concentrating; we become so absorbed in our subject that if a cannon were fired above our heads we would not hear it.

People may become so *lost* in a book that they are oblivious to all else, and the aspirant to spiritual sight must acquire the faculty of becoming equally absorbed in the idea he is concentrating upon, so that he may shut out the world of sense from his consciousness and give his whole attention to the spiritual world. When he learns to do that, he will see the spiritual side of an object or idea illuminated by spiritual light and thus he will obtain a knowledge of the inner nature of things undreamed of by a worldly man.

"When he has reached that point of abstraction, the sense centers of the desire body commence to revolve slowly within the dense body, and will thus make a place for themselves. This, in time, will become more and more defined, and it will require less and less effort to set them going.

"The subject of concentration may be any high and lofty ideal, but should preferably be of such a nature that it takes the aspirant out of the ordinary things of sense, beyond time and space; and there is no better formula than the first five verses of St. John's Gospel. Taking

them as subject, sentence by sentence, morning after morning, will in time give the aspirant a wonderful insight into the beginning of our universe and the method of creation; an insight far beyond any book learning.

“After a time, when the aspirant has learned to unwaveringly hold before him, for about five minutes, the idea upon which he is concentrating, he may try to suddenly drop the idea and leave a blank. Think of nothing else, simply wait to see if anything enters the vacuum. In time the sights and scenes of the Desire World will fill the vacant space. After the aspirant has become used to that, he may demand this, that, or the other thing to come before him. It will come and then he may investigate.

“The main point, however, is that by following the above instructions the aspirant is *purifying himself, his*

aura commences to shine and will without fail draw the attention of a teacher, who will depute someone to give help when required for the next step in advancement”

And so, as we have before stated, the path is now open to all, “that whosoever will may come.” For each and every one, without exception, may become capable of obtaining first-hand, definite information upon this subject. Each has inherently the faculty for knowing all, for these faculties are present in all, though latent in most people. But it certainly does require persistent, continuous, and determined effort, for the path to first-hand knowledge is not easy. However, nothing worth having ever comes without diligent and earnest endeavor. And true wisdom when once acquired is well worth the price of the most strenuous toil.

Cosmic Theology

Part VIII, Geo. T. Weaver

Creative Process

HAVING demonstrated by rational and scientific data that the Sun of our solar system is the God of this system—the Father-Mother Deity; that the planet Mercury is the Logos, or Christhood of this system; and that the other planets are the Elohim, or creative spirits, all on the cosmic plane, it remains now to show the creative process in its relation both to the worlds and to mankind.

World Creating

The Nebular process, as given by Laplace, was by him regarded simply as a working hypothesis, but as it now has been demonstrated that this process contains within it all the points involved in the gestative process, it is no longer regarded simply as a theory, but is universally regarded as a scientific principle. The word “Nebular,” from the Latin *nebula*, means mist, vapor, cloud. As an hypothesis it was a way of explaining the process of the way our solar system was formed. It supposed, first, that the substance out of which the worlds were formed previously existed in the state of electrons or geometric points, filling the entire space now occupied by the Sun, Moon, and planets. An old crude thought held that out of nothing God created all things of a cosmic nature, but modern science has shown that this is an untenable position, for out of nothing nothing proceeds. On rational ground the idea is really unthinkable. The opening sentence of our Bible declares that “In the beginning, God created the heavens and the earth,” but a better translation of these words is, “Out of the ever-existing essence (filling space) the two-fold energy formed the double heavens.”

This reading, which by mystics generally has been adopted, implies the pre-existence of the substance out of which the worlds were made. Laplace thought that in some unaccountable way this substance was set in motion, spirally, making it one vast cloudy ball, filling practically, the space now occupied by our system. Mystics have always known that this motion was occasioned by thought-vibrations proceeding from the mind of Deity. Similarly, the spirit that represents the individuation of God in man is the power that sets in motion the substance in the matrix of the mother that produces the beginning of the foetus, or nebula of the coming child. And as, during the gestative period, the indwelling spirit builds up and formulates the fetus into the fully developed babe, by the process of evolution, passing through all lower stages of life, so the cosmic spirit, inherent in this vast nebulous ball, built up and formulated out of this vast ball of nebulous substance, our solar system. Laplace thought further that as this nebulous ball gradually cooled and contracted, it threw off, in accordance with mechanical and physical laws, successive rings of matter, from which, subsequently, were produced the systems of planets and their satellites. But Laplace, being a natural scientist, did not recognize anything meta-physical in this process. The mystic who wrote the book of “Genesis” says; “And the Spirit of God moved upon [brooded over] the face of the waters.” The moving process here being likened unto the brooding process of the setting hen upon her nest of eggs. The nebular process, then, is not a creative process out of hand, as usually thought, but a process of generation. As planet, satellite, and asteroid

were thrown off into space, the spirit, individuated within each, with the aid of extraneous spirits, like unto that of a mother's aid in the case of her unborn child, was the generative force that produced the planet. Of these spirit-helpers there is said to be many, composing the great Hierarchy of heaven, the chief of which are the seven Elohim, constituting the creative Logoi, the God referred to in the opening sentence of the Bible, which is a plural noun and should be translated the gods, or the Elohim.

Unspiritual scientists generally laugh at the idea of an inherent deity as the creator of worlds, or that even an extraneous god is needed in the so-called creative process. They have a way of accounting for the nebular process according to natural laws, and declare that no God is needed in the process of world formation. But they fail to see that no creative process as the result of human genius could ever have occurred without the mind of the Creator to conceive, and His will and skill to formulate the invention. Besides, in the recent discovery of radium, science has found out that the atom is an intelligent entity possessing all the attributes of character, and that in the aggregation of atoms that compose a human body, the unit mentality and character is composed; yet they seem unable to apply this rule to the creation of worlds.

Planets, when first separated from the Sun, were themselves suns, that is, they were in the state of incandescence, on the phenomenal plane, but within the various sheaths increased in tenuosity toward the centre, until the germ, or vital force was reached. From this divine centre there radiated for a time all the attributes of any sun, such as light, heat, life, on all planes, and the higher attributes of mind and soul. But being worlds much smaller than the Sun, they cooled much more rapidly, and on the surface became changed from the incandescent state to that of the solid matter; while interiorly all the planes descended commensurately, so that the internal spirit became more deeply involved in matter. This cooling process is called the process of involution, by which spirit becomes more and more deeply involved in matter. But however low the spirit may descend, even to the plane of crystallized mineral, it still retains its essential divinity, or divine essence; but with every plane of descent the consciousness of its indwelling presence becomes more and more obliterated, until on the lowest plane it drops into the deepest trance state. This divine centre, the geometric point, the fourth dimension, or dimensionless state, is the immortal principle, the spirit that survives all mutations, and produces all re-births of worlds as it is the power that produces all re-births of human beings.

Having reached the plane of mineral in the crystallized state, in which the inherent spirit is asleep and consciousness apparently dead, the evolutionary process begins. In

this state of internal spirit lifelessness, the extraneous angelic agencies find their greatest field of usefulness, as in babyhood, motherhood is most essential, for helplessness needs, and must have assistance, if organic life is to continue. The distinctive evolutionary process begins at the centre of the fourth round of the Fourth Creative Day, called the Earth Period, the period in which we are now living who have attained to the human state. Gradually, but through cycles embracing nights and days, the earth is transmuted back to the incandescent state, becoming a sun as we know the Sun now; continuing on toward the pure spirit state, it eventually reaches the plane it occupied when first embodied within the most attenuated nebulous substance, but having unfolded consciousness throughout the evolving process. Because we are just now emerging from the densest state, materialism, both theoretic and practical, is most rampant, and the usual destructiveness of elementary states, such as war, is most noticeable.

All that is true of the Earth, as to the involution and evolution processes, is true of each of the other planets, satellites, and asteroids, and even of the Sun itself; for as the Sun was once in the Saturn state, far above the incandescent condition, so it will again be, but with added experience as in the case of the planets.

Divine Incarnations.

All that has been said with regard to world creation, which is expressing the subject in its most general terms, might be said also of the involution and evolution of the germs that eventuated in mankind, for the two were conceived, gestated and born together. True, our Bible refers to man, created in the likeness and image of God, as the crowning work of Deity, and the product of the sixth day of creation, but this reference is to man, not as he is, much less as he has been, but as he will be in his full unfoldment. Like the worlds, microcosmic life first descended by involution to the plane of crystallization, and then ascended by evolution, through the planes of vegetation, animal and crude human to the plane he now occupies, which in its normal state is yet pure human, but advancing from the human toward the divine. The spirit within him was once sheathed in mineral in its crystal state, when, as in the case of the earth, consciousness was in the deep trance state. It then advanced into the plane of vegetation, where it possessed a vital body, and where consciousness was in the dream state. It then ascended into the animal state, embracing all that organic life possessed of a desire body, where consciousness became awakened, but not self-consciousness, as the spirit was not yet individuated but governed by group spirits. Finally, the indwelling spirit became sheathed in human flesh and blood bodies, which are but transmutations of the essence of mineral, vegetable and animal life.

The Creative Days

In the unfoldment of organic life and spirit being, seven vast periods, as previously stated, usually called The Creative Days, are required, embracing in their entirety the whole creative cycle. Each of these days is followed by a night of commensurate duration, during which the experiences of the preceding day are reviewed and their essence gathered up for the enrichment of the soul. These creative days are named after the planets of our solar system in the order of the creative process. The latter half of the last creative day, according to the Bible account, is Saturday, named after the planet Saturn; but according to mystics this is the first day, as it introduces Time. The second day, or Sunday, is named after the Sun; the third day, or Monday, after the Moon; the fourth day, or the first half of the Earth's day, after Mars; the latter half after Mercury; the fifth day, after Jupiter, called by the Norsemen Thor, refers to Thursday; the sixth day, or Friday, after Venus; and the last day, or the first half of Saturday, after Vulcan, the god of the underworld. These specific planets have rule over the various days of the week corresponding. Though the days of the week are named after the planets, the creative periods referred to have no reference to them except in the most general sense; but they all referred to the Earth, as the Saturn period of the earth, the Sun period of the earth, and so. The general work to be performed is indicated by the planet named, as Saturn's work is to be performed during the Saturn period of the earth; the Sun's work during the Sun period of the earth, etc. Each of the full creative Days is subdivided into seven minor periods called "Revolutions," and corresponding to the work to be done throughout the full creative day, is the work to be wrought during the corresponding sub-day. Thus, as Saturn's work is wrought during Saturn's long period; so Saturn's work is to be done in the earth during the Saturn sub-period of the Earth's long day, and so of the other sub-days. In showing the work to be done, then, during the Saturn long day, which is a general work, in a specific way we show the special work to be accomplished during each sub-day or revolution.

What is here indicated of Saturn's period and Saturn's seven Revolutions, is true of each of the other periods and sub-periods, as for example the Sun's period, or second creative day, has in a general way to do with the Sun's work, while the Sun's first round has to do with the Sun's specific work, and the Moon's round with the Moon's specific work during the Second Creative Day, and so on. During the seven long creative days, and the forty nine sub-creative days, the whole work of world building and man building—in the most minute particulars, beginning with Virgin Spirits, unexperienced and undeveloped,

descending and ascending, first to the mineral plane, then back to the plane of virgin spirits fully developed and fully conscious as creative Deities—is completed. Literalists of to-day have much to say and write about "God's Plan of the Ages," but the period embraced and the work to be accomplished are so insignificant that it seems but a drop in the bucket as compared to God's real plan, and but a moment of time in an age as compared with the duration of a creative cycle. Both are so vast they are beyond our ability to comprehend.

The First Creative Day

This, as explained above, is Saturn's Day, or the latter half of this day. Among the ancient Hebrews Saturday is uniformly taught to be the seventh or last creative day, the day when God finished all his works and entered into his rest, and the long rest period of the people of God when they have completed their long journey through matter. But as shown in a previous article, that night must precede day, and death must introduce life, and as Saturn is the god of night and death, he must be the introducer of the first day. Thus he is represented in Grecian mythology as "Old Father Time," the god that introduced time, the plane of the limited within the illimitable, so we can readily see that he represents the First Creative Day. He is usually represented as an old man, full of years, and ripe for ingathering into the great storehouse of eternity. He is seated by a table on which may be seen an hour-glass, the purpose of which is to measure time. Over his shoulder there is placed a scythe, indicating that time reaps all things for eternity. In this he synthetically represents, as indeed he controls, all time, and is therefore the "God of this world." Being the god of time it is his mission both to construct, and destroy all forms, for the purpose of reconstructing them on a higher plane of the great spiral. This reconstructive work, in the most general sense, is the work of building men and worlds, as shown above, the work brought over from a former creative cycle.

According to the Bible account, the general work wrought during the Saturn Period, was a mere conceptive work, a brooding process introductory to the production of light. According to the St. James translation, in the beginning of time, "The earth was without form and void." In one sense this was true for there were no forms or organisms of a concrete nature such as we are familiar with, form separated from form; and yet there was a well-defined form, one vast nebulous mass, lying within the "great deep" of space. Before creation actually began space was filled with the substance composing this vast nebula, but in a formless condition. Being without form, this substance was cold and electric, absolute zero, indeed.

(Continued on page 29)

Nutrition and Health

* * * * *

Digesto-Sura

WHETHER you are sick, and want to get well, or you are well and want to keep in good health, you will find the following prescriptions fine. They are guaranteed to cure all the ills that ever flesh was heir to, and they are so harmless that an overdose, no matter how large, cannot hurt. Moreover, while most medicines lose their effect in time because the system becomes used to them, these prescriptions are so inherently efficient that they work like magic every time they are taken; besides, the cost of the ingredients is within the reach of the slenderest purse, and we have not patented them, so anyone may make them up in quantities to suit.

Digesto-Sura, Table Tonic

1 Part "Care" to 2 Parts "Spare"

Mix thoroughly and use freely with every meal. *Care* will govern your selection of food so that you eat to build your body, rather than to please the palate, which is perverted in most people nowadays. When you have used "Digesto-Sura" for some time, it will become normal and enjoy the food, then the legitimately pleased palate will aid in the digestion of your food. The *Spare* keeps you from overeating and thereby sharpens your appetite, so that while you eat less you digest better and thus you get ever so much more good out of your food. Consequently, the sick who use this tonic regain health at an amazing rate, and the well become more vigorous, mentally, morally, and physically.

There is only one objection to this medicine—it is exceedingly distasteful to most people; but it is guaranteed as a sure cure which will benefit whoever takes it systematically. In time it will cure any disease and *it will add years to your life*.

Whoever uses this tonic will need no other medicine under ordinary conditions, but there are a few special cases where a specific may help.

Optimismus Tablets

These tablets are the most wonderful "Anti-Worry" specific in the world; they are made of two parts "Faith" and one part "Hope," well-kneaded in a bowl of "Honest Effort." No matter how bad the attack, they will cure it, and repeated doses will soon prevent recurrences.

Worry never helps, it only hinders by dissipating ener-

gy. If disaster seems unavoidable, put your *faith* in God, make every *honest effort* to avoid it, and let *hope* cheer you. The cloud which hides the Sun may be black, but on the side which you do not see, the Sun still shines. God still lives, and the sooner you reach out and rend the veil of worry, the sooner you shall see His face.

An attack of "Blues" is more easily dispelled if you take a double dose Of "Digesto-Sura," that is, eat more carefully and sparingly, for the state of the digestive apparatus has an influence on the temperament—which is little realized.

Temperitis Tablets

These tablets are made at equal parts of "Kindness," "Considerateness," and "Self-esteem," well mixed. They are used as a preventative by dissolving in "Water of Humility" and taking frequent hypodermic injections in the region of the heart.

None among us is so perfect that he does not at times need the forbearance of others; we should be as willing to bear with others as we are to receive their forbearance. If we could see ourselves as others see us when in a fit of temper and realize to what degree we lose their respect by such an exhibition, we would soon refrain. There is no better way to break a child of temper than to put it in a corner where it is forced to look into a mirror and see itself; if the same treatment could be applied to grown up children it would soon cure them also.

But apart from the ethical side, temper has a very disastrous effect on health, and should be avoided by all means. Following a fit of temper, and in addition to the "*Temperitis Tablets*," the patient should take only the "*Digesto-Sura Table Tonic*" for the next meal or two, according to the severity of the attack. The temper poisons the system to such a degree that it cannot properly digest the food, and by abstaining from food for a short period the body has time to throw off the poison; it is then ready to assimilate food and repair the waste caused by the temper, but food taken before the temper-poison has been eliminated serves only to further clog and poison the body.

No food is better than food which we cannot assimilate, and under certain conditions of mind and body he who values health ought to abstain from food. Fatigue poisons the body only to a lesser degree than worry and temper, and food eaten when the body is tired does not assimilate. Hurry also interferes seriously with digestion,

and anyone who wishes to maintain or regain health should not allow circumstances to stand in the way of leisure at meals. Pleasant conversation of a light, but not

frivolous, nature, should be the "spice," and by cultivating congeniality in ourselves we shall bring it out in others, to the mutual benefit of all concerned. influence them

"As We Sow"

"Yes, I see that fear is a great factor, but there are many other things which influence us in our acts. Maturity unfolds the passions, the appetites, and I see the most abnormal indulgences are countenanced by the world. Are these natural or unnatural?"

"Most of them are abnormal. Conservation of the life forces is absolutely essential to a full rounded life. Man should not expectorate unnecessarily. Man has been spending his competency in riotous living and this means more than spending dollars. He wastes his substance out of which harmonious conditions within the body and without the body in his environments are made, and then wonders why he is poverty-stricken. There is no inharmony anywhere for which man is not responsible. The soul of man is too finely organized to dwell in harmony in a body reeking with fumes of liquor. The body of man is too delicate a piece of mechanism to be filled with the rubbish which is dumped into it, simply to satisfy a gluttonous appetite, which resulted in disease gaining control of the body in place of the Spirit or Soul having control. Thinkest thou that man can slay and torture as he may see fit the dumb animals without giving an account for his acts? Do you think for one moment that the woman who wears the skin of a dumb animal which has been tortured in a trap, murdered and fairly skinned before it was dead, escapes from feeling in a measure the misery and suffering of the animal whose life was so ruthlessly taken? Does a woman who wears a beautiful aigrette torn from the head of a live bird, which is left to die, and the young of which, now motherless, starve in their nests, wear the plume in pleasure and go unscathed? Do you think that one who devours a beefsteak cut from the side of a dumb animal which has traveled huddled in cars, which is filled with fear, which has been goaded with sharp sticks to the slaughtering pens, and there knocked in the head, its throat cut and the skin removed before it is dead—I say do you think the partaking of such fears and agonies have no effect upon man mentally, morally, and physically?"

"You ask me to explain what the matter is; that humanity so suffers, and I say it is reaping what it sows and is careless of the sowing. It is sowing discord and expects a harvest of harmony. When it grows a crop of discord, from the seed of discord which it has sown, it complains that it lives in an unjust world."

"There are many things which control conditions or

influence them in life; many rules and many exceptions to rules. When man awakens to a realization that Life is a science and must be lived scientifically to attain harmonious results, he will so live that he will escape from much of the trouble which haphazard living and thinking have caused. This does not mean that the man who lives scientifically is less free, nor that he must carry about with him a sanctimonious face. When man lives scientifically he will be free and his life will be harmonious. The Without shall become as the Within. And this means that the Spirit, Soul and body will be harmonious; that his home life will be harmonious; that his business relations will be harmonious, and his social relations shall be what he wishes them to be. The millennium will come when man ceases to slay. The animals will follow the example set by man and will cease to devour each other, and then the lion and lamb will actually lie down together."

"But how shall man learn to live scientifically?"
 "Listen! If you were to build a beautiful home for yourself, you would plan it carefully and would see that each piece of stone, each brick and all of the wood which was to become a part of your home, were carefully selected, and that they were placed securely in position, according to the plan. Yet, in building our lives, what do we do toward selecting our thoughts, which correspond to the stones, brick, wood, and material for our homes? We take our thoughts and carelessly scatter them in a haphazard manner, as though they had no value. We accept "any old thought" that happens to come our way, allowing it to take possession of us and to become a part of us in place of selecting our thoughts carefully and rejecting any that are not first class or which would mar the beauty and symmetry of the perfect life which we would build."

—Selected

CIGARETTES CAUSE MARINE REJECTIONS

Excessive cigarette smoking caused 50 per cent of the rejections at the United States Marine Corps recruiting station in New York City since the first of May, according to Captain Frank E. Evans, recruiting officer. The specific causes were faulty respiration and tachycardia, or rapid heart beat.

Our duty is to be useful, not according to our desires but according to our powers.—*Amiel's Journal*

Menu from Mt. Ecclesia

Breakfast 7:30 a.m.

Stewed Pears
Southern Hoe Cake, Soft Boiled Egg
Honey
Milk or Coffee

Dinner 12 Noon

Lentil and Tomato Soup
Stewed Celery, Scalloped Potatoes
Whole Wheat Bread and Butter
Milk

Supper 5:30 p.m.

Nut and Pea Salad
Whole Wheat Bread and Butter, Honey
Cheese Pie
Milk

Recipes

Southern Hoe Cake

Mix two cups of yellow corn meal, one teaspoon of sugar and a little salt, add sufficient hot milk to make a thin batter, thin enough to spread with a knife. If hot milk is used, butter is not needed, but should you use hot water to scald, we would advise using one tablespoonful of butter. Spread batter in a flat baking pan about one-half inch deep. Bake until it becomes crisp through, do not have the oven too hot so that it browns. Hoe cake should remain a light yellow. They are very delicious for breakfast.

Lentil & Tomato Soup

Soak one cup of lentils over night. After draining off the water, put them in fresh water with one good sized onion, a half pint chopped celery and a small clove of garlic. Stew for one hour, when soft add three good sized tomatoes, allowing them to boil fifteen minutes. Have on the side a frying pan of browned flour and butter, run the soup through a colander, reheat it, and add this brown flour, season with salt.

Stewed Celery

Wash and scrape the celery stocks, cut them in pieces about one inch long; boil a quart cupful in hot water until tender, drain. The liquid, from this celery may be made into white sauce by heating in a sauce pan with a tablespoonful of flour, pour this sauce over the stewed celery and serve while hot.

Scalloped Potatoes

Take ten medium sized potatoes, with the jackets, put on the stove to boil in cold salt water, just before they are thoroughly cooked, remove from stove and drain. Let them stand uncovered until cool, then peel and slice. Place these slices in a baking pan, sprinkle with a little salt, add a few pieces of butter, sprinkle top with bread-crumbs, mix one tablespoonful of flour with milk suffi-

cient to cover the potatoes, place in oven and bake until brown.

Nut and Pea Salad

Garnish plate with crisp lettuce leaves, put four tablespoonful of cold boiled green peas in the centre, sprinkle generously with chopped walnuts, placing a tablespoon of mayonnaise dressing in the center.

Cream Cheese Pie

Take one-half cup of sugar, one cup of cottage cheese and two tablespoonful of butter and a little salt; mix well and whip with a spoon until it becomes creamy, flavor with a little grated nutmeg. After beating two eggs thoroughly add this to the cheese with three tablespoonfuls of milk. After placing crust in pie tin, fill with cheese mixture and bake until a nice brown. Grated coconut over the top before placing in oven, will improve the taste.

A FEW HOUSEHOLD HINTS

To extinguish a small fire or blaze which may start in the kitchen or around the cook stove, sprinkle with flour or salt.

To keep bread or cake from sticking to the pan, sprinkle lightly with flour after pan has been buttered, your cake will then remain free.

To keep a soft rich layer cake from crushing while slicing dip the knife in cold water before cutting each slice, this will be a wonderful assistance in making a clean cut. To clean and polish faucets in the bath-room and lavatory; save the lemon peel from the kitchen, use these liberally, taking the peel, fold it around the faucet for a few moments then remove and scrub faucet with a brush. This will take all stains off and leave nickel bright and polished.

The Rosy Cross Healing Circle

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour being between 6 and 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: 6 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.

November 6—13—20—27
 December 3—10—18—24—30
 January 1—7—14—21

Seattle, Wash., Aug 12th, 1916

Dear Friends:

Everybody was so surprised to see how soon I improved after I asked you for help, and I am so thankful to say I feel myself once more.

I am sincerely,

Mrs. G. D.
 Manasquan, N. J., June 20th, 1916

Dear Friends:

It is marvelous how strong I am getting. The constipation is about the same but I am sure it will cease when I have followed your treatment a little longer. You know that you are doing all this for me for nothing. I do wish that I might make some recompense. I know that if you had more money you could do more good. I have no money but if there is any other way I could help please let me know as I should consider it a great privilege.

Most sincerely,

Mrs. M. S. R.
 Mountain Home, Idaho
 August 25th, 1916

Mr. Max Heindel,

Dear Friend:

Another Friday has come around to remind me, that I

must let the Invisible Healers know that I recognize the wonderful good they are doing for me. My friends are noticing the improvement in my eye. I did not know they were so concerned in my trouble. Mrs.____, a contributor to the *Rays from the Rose Cross* magazine, who is a personal friend, thinks it perfectly wonderful that I received benefit in such a short time knowing how I have used my eyes. Excuse me, dear friend, for scribbling along as I have.

In Fellowship,

Mrs. G. M. P.

Cosmic Theology

(Continued from page 25)

But with the beginning of form the magnetic state of electricity was introduced, and thus warmth pervaded the form. Spirit, which is electric, is formless and changeless, therefore eternal, or forever abiding, but as soon as it assumes form, however ethereal that form may be, it is brought within the range of Time, loses its essential spirituality, and is transmuted from the condition of intense cold, to that of incandescent heat. Previous to the creative process, also, "darkness was upon the face of the deep." Without form space is filled with darkness, for without form it is in the negative state. Darkness is not an entity as is light, but is the absence of light, and in the absence of form there can be no light. Light is either radiant or reflected, either Sun, or Moon light, but in either case there must be form. But with the gestation of nebula, light began—light and heat imply each other. In the first step, then, of the gestative process, crude form and light came into existence together. "And God said, let there be light; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day, and the darkness he called Night, and there was evening and there was morning, one day." Darkness belongs to the undifferentiated state; light belongs to creation; it is therefore a measurement of Time, as we measure Time by days and nights. The first creative day, then, was the introduction of Time, the transition from Saturn's darkness, death, and coldness, to cosmic light, life and heat. And yet darkness in the undifferentiated state is light ineffable, for the un-differentiated state is the state of the ineffable, the unspeakable; it is the state of spirit in its absolute purity. It is darkness only to our limited sense of sight, which because of its limitation is incapable of realizing the light on the spirit plane, "Spiritual things are spiritually discerned," so says the inspired Paul.

Echoes from Mt. Ecclesia

* * * * *

OUR READERS are undoubtedly aware of the serious problem confronting publishers all over the country in regard to paper and other materials which are used in the production of all publications. Many hundreds of Newspapers and Periodicals have been forced to suspend publication, and nearly all have been obliged to raise their prices as materials have advanced a hundred or more per cent during the last six months. Although *Rays from the Rose Cross* was not paying expenses for materials, typesetting and the labor which we must hire, we enlarged the magazine six months ago, and have even been planning lately to add another eight pages. We were then paying two hundred and twenty dollars per ton instead of one hundred and twenty dollars, which was the price at the beginning of the year. But in the beginning of September our hopes in respect of enlarging the paper were dashed to pieces when we received a new price-list from the paper house, stating that the paper had gone up to two hundred and fifty dollars per ton.

This was a hard blow, we have been dealing for five or more years with this paper house exclusively, and they had faithfully promised us, at the time when the price of paper was raised two hundred and twenty dollars a ton, that they would give us notice of any contemplated advance, so that we might buy before the raise went into effect. They had thus broken faith with us, and we therefore felt justified in taking our business elsewhere. This was probably noticed right away by the paper house and they tried to regain our favor by writing us a seemingly very friendly letter telling us that further advances were contemplated and that it would be best for us to hurry up and buy as much as possible. They also stated that the paper mills would probably not be able to fill our order if placed with them now, until December 1916 or January 1917.

If that were true we would be confronted by a situation even worse than the raise of price if we could not get paper at all and we knew that our subscribers would be very sorry to have their year's volume spoiled so far as looks are concerned by the use of a different grade of paper. So the editor set his alarm-clock for four o'clock the next morning and was up and off to Los Angeles before daylight in the car. There he succeeded in making a contract for a year's supply of the paper for the magazine at the present price of two hundred and fifty dollars per ton, with another paper house which had been very anxious for years to obtain a share of our trade. When this

had been accomplished the editor drew a great big sigh of relief and we know that our readers will rejoice with us that the matter is settled, at least for that time, and the publication assured.

But as already said the magazine has never paid for the actual outlay for paper, type-setting, ink and labor, and this new advance makes it imperative that we take out some pages. We are, however, very loath to reduce the space devoted to articles in the various departments of the magazine, and we have, therefore, decided to take out this month the Crucible symbol printed on the inside cover and use that space for our list of agencies and other things; also to take out the resume of the Rosicrucian Philosophy which is published each month and occupies two pages in the front of the magazine and as much in the back. We will also take out the advertisement of the lectures and other matter so that this will practically leave the same space as now for the articles which change from month to month. This arrangement will save us the necessity of doing as nearly all other magazines are doing, namely, raising the price.

In view of this state of affairs and in view of the strenuous effort we are making to keep the standard of the publication as high as possible and the price at the lowest minimum, we feel that we are justified in appealing to our readers to use every legitimate effort to help us spread the publication. As explained in a previous issue, when the work has been done which is necessary to print one magazine, then the cost of the next hundred or thousand is very small compared to the selling price, and every new subscription is a considerable help toward making up the deficiency. If we had two thousand subscribers the unavoidable expenses would be met and we would even have sufficient surplus to enable us to put back the eight pages which we shall take out this month and add another eight pages; making the magazine a total of forty-eight pages without advertising.

Have you ever realized that even in its present size, *Rays from the Rose Cross* is quite a large magazine? Other magazines may look a great deal larger because they are printed in larger type and padded to an unbelievable extent with advertisements; whereas *Rays from the Rose Cross* contains a great deal of, what we think, good matter because printed in a small, but clear type, and the articles are not marred by being next to advertisements. Surely a paper of that kind ought to be self-supporting, and if all put their shoulders to the wheel, it can be made

so and enlarged, despite the paper famine.

A CHRISTMAS SUGGESTION

Here is a suggestion: Christmas time, the season of gift giving, is at hand. Why not give a year's subscription to any friend you think would appreciate it? We have some

very artistic Christmas cards made on purpose to announce such gifts as *Rays from the Rose Cross* to friends. We will be glad to send you as many as you wish, on application, so that you can mail them yourself at the appropriate time, announcing the remembrance and the gift.

Library Propaganda Fund

Motto: "A Cosmo in every Public Library"

SINCE writing the article about our paper problem at the beginning of this department we have received a letter from a friend who has previously donated twenty-five yearly subscriptions for libraries, and we quote a paragraph from his letter because we feel that it will please our readers. He writes.

"In regard to the library propaganda, am very glad to know that you are going to send out over two hundred this month. Enclosed find check for \$50.00 for fifty one-year subscriptions. I understand that this carries with it one *Cosmo* for every five subscriptions; if so, kindly send me one of the new 5th edition, and the other nine for such libraries as you think best."

Isn't that splendid? There are fifty long steps toward making our magazine self-supporting, and the chance to place nine more *Cosmos* in nine different cities. We have begun to note the effect of these library subscriptions already; inquiries are coming in to Headquarters which are directly traceable to this work.

A letter in the same mail as that which we have just quoted contained an order for the *Cosmo*, *Questions and Answers*, the *Mysteries*, twenty *Lectures* and the *Astrology* books, from a person who wrote that she had come across the magazine in a local library. She found the articles in the *Rays* so good that she wanted more of this same mental diet. Half a dozen or so, if we remember right, have also applied for admission to the correspondence course after reading the *Rays* in a library; and we have only just started this work, so we feel very much encouraged and expect great things from it.

During September, *Cosmos* were placed in the libraries at Fillmore, California; Grand Rapids, Michigan; Boise, Idaho; Mountain Home, Idaho; Orange, N. J.; East Orange, N. J., and Newark, N. J. We have not yet decided where to send the *Cosmos* that go with the fifty subscriptions sent in by our friend, as mentioned in a previous paragraph; and this is a point where we need the help of our students and readers of this magazine. *Will you kindly go to your library and ask for the "Cosmo?"* If they have it, please let us know so that we may make a correct list of the cities where it already is; otherwise, we

may send duplicates, and that, in many cases, would be a waste of material.

We would also thank you to look at the card or slip which the libraries put in each book to show how often it is used; this will tell you what demand there is for the book and you can then report the condition to us. Should you find that the book is not having as good a circulation as you think it ought to have, perhaps you can find out the reason why and have it remedied.

In many libraries the public are allowed to go among the shelves and browse; in that way they can take out the literature they like to the best advantage, but where that is the case, you will find that the books placed on shelves four to six feet from the floor are most often examined and taken out because they are right in front of the nose of the seeker who sees them more easily than the books which are lower or higher up.

The books which are on the lowest or highest shelves stand very little chance of being read, except when the reader has to select his titles from a card case. If, therefore, in a library where the public is allowed to go and pick out their own volumes, you find that the *Cosmo* is placed too high or too low, you may perhaps find a better position for it by a friendly request to the librarian in charge. You will find the librarians are always anxious to have a large circulation to show the Board of Directors, and if you can impress them with the idea that people really want the *Cosmo*, if they can only find out that it is there, you will quite likely succeed in obtaining a good position, and should you fail, it would be well to let us know, so that when we have other books to place, they may be sent to libraries where they are appreciated.

The strength of the strong is love,
 The righting of wrong is love,
 The good that we give is love,
 The life that we live is love,
 The measure of time is love,
 The height that we climb is love,
 The way we must trod is love,
 The soul which Is God is love.

Fairies

Little Harriett Watkins of Cloquet, Minnesota, is, at least to the editor, the most interesting visitor Mt. Ecclesia has had for years. She is seven years of age and she sees the fairies. So when told by her mother that Mr. Heindel is also a friend of the "little folks," she was very anxious to make his acquaintance. Unfortunately, her little body is far from well, and the parents thought that a visit to Mt. Ecclesia would help her. She is with us now, expecting to stay for some time.

The editor was, of course, "delighted" to see her, and at once began to tell her a story about the little fairies on Mt. Ecclesia, who go around with their colors and brushes and paint all the beautiful flowers which we have here. He also told her how the fairies go and milk the cows, each one takes her little flower to drink from, and the milk which they get is so rich and yellow with cream, that after they have used it to drink from it retains its golden color; then, when they put it back on the plant from which they originally took it, we call them buttercups. The editor also made arrangements with Harriett for a real joy ride that night with the fairies on Mt. Ecclesia. As soon as her body had gone to sleep and she stepped out in dreamland, she found a wonderful carriage waiting. It was made from what was originally a large cabbage leaf, which the fairies had ornamented with flowers and upholstered, so that it was just the finest, softest, and most fragrant little couch imaginable.

A Spider which lives on the porch of Harriett's cottage volunteered to make a canopy to keep the dew off Harriett while she took her ride. It also made the harness for a dozen butterflies which the fairies had painted with special beautiful designs. These were then attached to the carriage. Then the dewdrops fell, and for each dewdrop that settled upon the canopy of Harriett's carriage a fairy flew up into the sky and caught a moonbeam which it put into the dewdrops, so that in a few moments Harriett's carriage was brilliantly illuminated with a thousand shining little lights.

When all was in readiness, the butterflies flew in on the porch to wait for Harriett and the moment she stepped out of her body Mr. Heindel introduced her to the fairy queen and all the other fairies on Mt. Ecclesia, and last but not least to a funny little fairy clown by the name of Hop-Skip-and-Jump. Then Harriett was put into her carriage, and the whole party flew through the air all over Mt. Ecclesia and down to the ocean, where the Undines sat on the seal rocks and patted the little seals that jumped in and out of the water. After that we started to have some games, and Harriett ran a race with Hop-Skip-and-Jump; and she won. After that we played hide-and-go-seek, and

Harriett was so cunning, she wrapped a moonbeam around and around and around her, so that nobody could see her; they thought she was a beam of light. Then, before we realized it, the sun began peeping up over the hills and said "Good Morning," so the fairies scampered off, and both Harriett and Mr. Heindel had to hurry away to their beds, so as to be in time to wake up, and have breakfast. But not until they had made an engagement with the fairies to meet in the evening after bed-time and continue the game.

FIRMNESS

Firmness of purpose is one of the most necessary sinews of character, and one of the best instruments of success. Without it genius wastes its efforts in a maze of inconsistencies. When firmness is sufficient, rashness is unnecessary.

It is only persons of firmness that can have real gentleness. Those who appear gentle are, in general, only of a weak character, which easily changes into asperity.

The purpose firm it equal to the deed.

CHRISTIAN MYSTICISM BY CORRESPONDENCE

A course of monthly letters and lessons are issued by the Rosicrucian Fellowship to aid those who wish to probe more deeply the Mystery of Life and Being. Upon request the General Secretary may admit students to the preliminary degree, but advancement in the deeper degrees depends upon merit.

ASTROLOGY BY CORRESPONDENCE

To us, Astrology is a phase of Religion, and we teach it to others on conditions that they will not prostitute it for gain, but use it to help and heal suffering humanity.

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 of the Rosicrucian Fellowship. When this blank is returned properly filled, he may admit the applicant to instruction in either or both correspondence course.

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.