

Raves
from the
Rose Cross



A Magazine of Mystic Light

EDITED BY MAX HEINDEL

\$1.50 a Year

15 Cents a Copy

WHERE THE CHRIST IS BORN AGAIN
TENNYSON'S WAR PROPHECY
THE ORACLE OF DELPHI
IN THE LAND OF THE LIVING DEAD
DIARY OF A GLUTTON'S STOMACH
DOCTOR SUN

DECEMBER
1918



RAYS FROM THE ROSE CROSS



EDITED BY



MAX HEINDEL

VOL 10

OCEANSIDE, CALIFORNIA DECEMBER, 1918

NO. 8

General Contents

The Mystic Light

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

The Question Department

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

The Astral Ray

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

Studies in the Rosicrucian Cosmo-Conception

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

Nutrition and Health

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

The Healing Department

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

Echoes from Mount Ecclesia

News and Notes from Headquarters

Subscription in the U. S. and Canada: \$2 a year

Single copies 20c.

Back numbers 25c.

England: 8s 4d a year; Germany: 8 marks 25 Pf.

CHANGE OF ADDRESS must reach us before the 10th of the month preceding issue, or we cannot be responsible for the loss of magazine. Be sure to give *OLD* as well as *NEW* address.

Entered at the Post Office at Oceanside, California, as Second Class matter under the Act of August 24th, 1912

Oceanside

Rosicrucian Fellowship

California

Printed by the Fellowship Press

The Mystic Light

DECEMBER 1918

* * * * *

Out of the Silence

And what can you say when the day is done
And you've gone to your bed of rest?
When the shadows come and the light has gone
O'er the rim of the golden west,
And a silvery beam of the moon creeps in
As if in an aimless quest?
What do you say
When a kindly voice that you seem to know,
Out of the shadows speaks soft and low,
Well, what did you do to-day?"

Oh, what can you say when you're all alone
With the Master of all the tasks?
How much of a sin do you have to own
When the Voice of the Master asks?
How many things that you left undone
Your studied answer makes?
What do you say
When out of the shadows of silent night
The Master speaks with the Master's right:
"Well, what did you do today?"

Thrice blest is he of the humble way
Who sinks to his bed of rest—
The rest he earned with a toiling day
With love of his labor blest—
Who hears the Voice of the Master ask
And can truthfully say, "My best!"
The man who can say,
"I've trod the way of my best intent;
I've helped a friend and I've made a friend."
To "What did you do today?"

Where the Christ is Born Again

Corinne Smith Dunklee

THE light of an early winter evening shrouds the landscape in a soft, misty pall. Gnarled trunks of trees are half discernible upon the rising hill-tops that succeed each other only to be lost in the descending darkness.

The din and havoc of battle have died away; and God's peace—the benediction of night—lies across the hills. To many a pain-racked body the darkness comes with an ineffable tenderness, like the touch of best-beloved hands; or a dream of long remembered kisses.

Within each soul the spirit of love sets a seal: The Christ-child born again; oft times as a symbol

rare and beautiful: again in a vision. Then a wondrous message is indelibly impressed upon the heart, while for the soul who can hear it is poured an illumination deep with the mystery of unuttered things, transcendent with a beauty and a glory that the physical attributes of man may never know.

Dim eyes that are fast glazing open to see a blood soaked body, when suddenly an expression of rapture replaces the pain. Fluttering hands reach towards the blood stains while feeble lips murmur, "I am home again and all the fields are covered with crimson, crimson poppies. They are laughing and nodding to me. How good it is to be here. I want to nestle close to their hearts and cover

myself with their petals." His last remaining strength is spent in reaching to clasp their crimson beauty. For him the coming of the spirit is a breath of fragrance.

* * *

A fair young lad is lying bravely trying to smother the moans of anguish that will not be overcome. Suddenly he sees coming towards him, in the half fading light, a familiar figure, and the beloved features of his mother shine upon him. Tender hands soothe him; soft lips caress him until the stern lines of pain relax. A vague happiness steals over him. Gone are all the horrors and anguish. Once again he is a little boy held safely in his mother's arms.

To him the breath of the spirit is some ancient music singing—singing and the refrain that he holds is Love.

* * *

Great spasms of agony distort a colorless face, but the pain of the body is small compared to the flame that sears the soul: Watching the descending night, with each approaching shade of darkness lessening the irregular heart beats, back slips the curtain of the days that are gone. Misspent years pass in review, broken hearts and women's tears, and the reproach of silent pain that is hardest of all to bear. The lash of conscience probes deeper and deeper until the fierce physical pain well nigh subsides. Suddenly wonderful words are breathed into his, heart, "Your sacrifice has been your recompense. Pain comes not to chastise but to teach. Through suffering you have found release. Rest in peace."

Long he gazes with awed eyes into the falling dusk; a solemn reverence possesses his calmed soul, which has now attained heights that transcend pain. A strange calm hovers in the night, he feels the soothing of invisible presences. His tired lips murmur half remembered prayers from other years. For him the spirit is the breath of Forgiveness.

* * *

Upon weary ears that are strained to listen sounds a distant peal of laughter, soft and insistent, yet rising above the labored breathing and the moans of pain, above the stretcher bearers on their errands of mercy; coming nearer and nearer; vague and tantalizing, yet sweet with a human reality that makes him lift eager, out-stretched hands toward a wonderful vision.

Across the rows of motionless forms, with danc-

ing, airy tread come the well-beloved figures of his wife and child. Longingly he strives to reach them. Ever they seem to float nearer and always he hears the music of their familiar laughter. Falling back his eyes close while a shudder of ecstatic longing runs through him as the last frail hold of the body loosens. For him the spirit is the breath of Laughter.

* * *

Feeble lips cease moaning half inarticulate prayers; fluttering hands are stayed half suspended, as across the vast fields of pain and bloodshed is seen a wonderful figure. A radiant light lies in her footprints, and blessings, like showers of stars, fall from her hands upon the prostrate world. Wounds are healed by her coming, burdens are lifted, the oppressed made free, tears change into music wherever she appears. Coming from infinity—going back into infinity—this great spirit assumes human form only when the call of the world has grown insistent enough to challenge her. Across the great fields she leaves her message: "I have lived in the heart of man since his birth as man; sometimes only as a smoldering fire, sometimes breaking into a great flame that no barrier can stay. Always I am waiting. When humanity has suffered enough, I answer her call. No civilization can be permanent without me; only when I can abide always in the heart of every man shall war and bloodshed cease. Then shall the desert be made to bloom like the rose, and mankind rest secure in his divine heritage."

So across the bleeding world passed the spirit as the breath of Liberty.

* * *

The shadows of night fall slowly, gradually shutting out the dim outlines of hills, then the nearby clumps of trees, and finally the heaps of prostrate figures. Only the swift tread of the stretcher-bearer is heard, with an occasional cheery word, or half laugh of encouragement.

"What a blessed thing is the night," muses a weary soul, as in half stupor of pain and coma he watches the darkening shadows fall.

"Her soft arms enshroud and cover the wounds of earth and of humanity as well. In her gentle embrace all things become beautiful."

As thus he muses the night seems to lift dark curtains of mist, and just above the battle ground, yet far away, there hangs an elysian field. The bright-

ness dazzles his startled eyes. Vast throngs are gliding to and fro; and among them he recognizes many who have served beside him in the lines. From the still forms beside him to the radiant ones just beyond seems such a little way. Already, he thinks, their transition has taught them wiser things than earth men know. Excitedly he tries to communicate with them. With wonderful compassionate smiles they greet him, apparently understanding his consternation and bewilderment. Eagerly explaining that the 'supreme sacrifice' is but the compensation by which they learn the great truth of the continuity of life. Across the borderland, they plead, is such a little way. The loves, ideals and aspirations remain unchanged.

Longing hands stretch across the silence; sorrowing hearts cry out because they are not understood. The veil between is but so sheer a thing that love can rend it with a breath and find a rarer, finer comradeship of souls than ever earthly ties have given. Only the garment of flesh has been put aside; the white, undying flame of spirit lives on undimmed by the voluntary bondage which it bore for awhile. The symphony of sorrow which encircles the world would grow golden with hope if the souls still held in their tenements of flesh could

only realize this wonderful truth.

Soon a pearly white light envelopes the great spaces, and in the apparent distance sounds the strains of triumphant music. Within himself he hears a voice saying:

"The angels are chanting a peace chorus: this light that you see is only the vibration of their song, which must soon be brought to earth. The angels themselves would be too great a sight for human eyes to see."

The light grows more intense as the sound of the singing comes nearer. In the dazzling radiance he dimly discerns fairy-like figures. As the vibrations grow stronger a wave of ecstasy that is like pain sweeps over him. While he strives to regain himself the mists of night seem to veil the scene.

Only the dark fields stretch around him. Great stars smile above him. He is enshrouded in darkness, silence, peace—as the spirit unbinds the dim hold of the flesh and slips out unfettered—free to find an answer to its age-long musings, and a recompense for its dreams.

To him the spirit has come as the music of ancient mysteries and longings, grown heavy with heart throbs of hope; and encircled afar off by the breath of Divine Love.

Prophecies of the War

THERE is nothing new under the sun," said Solomon, and truly we may say that "coming events cast their shadows before," so that he who can read the signs of the times may easily conjecture from the trend of events what is coming. The prophetic vision is not dead with the Hebrew seers, the vision has not vanished in modern times; in fact, it is growing clearer as the years pass on. Many a word in Shelley's poems testify that he saw what was in store for the world. Milton must also have had a glimpse of the great war when he wrote of "battle hurtled in the air," and who can read "Locksley Hall" without crediting Tennyson with a most accurate prevision of the great war, the important part taken in the struggle by aeroplanes, which he declares will eventually carry the commerce of the world, and the "Federation of the World" which is now the ideal of the most advanced people who are seeking a means of securing permanent peace.

In support of these contentions we offer these lines penned by Tennyson about *seventy* years ago:

*For I dipt into the future, far as human eye could see,
Saw the vision of the world and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shoutings and there rained a ghastly dew;
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south wind rushing warm,
With the standards of the peoples plunging through the thunderstorm;
Till the war drum throbbed no longer and the battle flags were furled,
In the parliament of man, the Federation of the World.*

In the Land of the Living Dead

Prentiss Tucker

(Continued from November number)

THERE are no ambulances, sergeant, but I will take you to where you can have your wound attended to."

Jimmie turned to see who it was that had spoken and was somewhat startled to see the Elder Brother standing quietly with just the faint trace of a smile on his lips.

"Please come with me, both of you."

Both followed as a matter of course, it never occurring to either to question that gentle voice, which, for all its gentleness, seemed to carry a note of finality and authority.

"Take his hand, Jimmie" said the Elder Brother, himself at the same time grasping the sergeant by the other arm. Jimmie did as he was told and was amazed to find himself traveling rapidly. In a few minutes they 'lit', as he afterwards described it, and he found they were on a level lawn some hundred yards distant from an enormous building of the old Grecian style of architecture, with huge symmetrical columns topped by Corinthian capitals and with a peculiar iridescence or glow surrounding the entire structure. Jimmie was not sure at first if this was correct; indeed, he did not see it continually, and sergeant Strew, who seemed to be just coming out of a dream, apparently did not see it at all.

They passed, still hand in hand, across the lawn and up the rows of steps which surrounded the building and wound their way between what seemed endless rows of columns until the Elder Brother opened a door and motioned them before him into a room.

He, himself followed and, having closed the door, turned to sergeant Strew who was apparently faint from loss of blood.

And now, sergeant, you must forgive me for having waited so long before attending to your injury."

He opened a little cupboard and took from one of the shelves within a small vial filled with a dark colored substance of much the same consistency as vaseline.

"Now, sergeant, on this side of the veil we can

accomplish results far more rapidly than on the side you have just left and you will find that if you will do as I say your wound will be entirely healed without even leaving a scar."

He stood in front of the sergeant, smeared a little of the dark substance on his finger and said:

"Please stand perfectly still, sergeant, and concentrate your mind on the way your forehead looked before you were wounded. Think of it that way and imagine that the wound was never made."

He touched the sergeant's forehead lightly with the finger on which the dark substance was smeared. The sergeant closed his eyes and screwed his face into what he thought was the right expression for one who was concentrating.

The Elder Brother removed his hand and to Jimmie's amazement the sergeant's forehead was as clean and smooth as the forehead of a child—smooth, that is, except for the wrinkles produced by his extraordinary facial contortions in trying to obey the Elder Brother's command to 'concentrate'.

"Well! I'll be darned!" said Jimmie. Sergeant Strew opened his eyes.

Your wound's all gone, like it had never been there at all."

"Thasso?" He felt gingerly and enquiringly at his forehead.

"Doctor, I sure have to hand it to you for a first class doc. You'd make a fortune in the States. Gee! But you must be a crackerjack!"

The Elder Brother smiled.

"You did it yourself, my friend. It was your own imagination and will power, not my skill, which healed you."

Sergeant Strew looked rather mystified and furtively felt of his forehead as though in doubt of the permanence of any change wrought by his own imagination, but the wound was still healed and he gave a little sigh of relief.

"Gosh!" he said, "If I'd only known how to do that before." He turned to the Elder Brother "You really mean that I healed myself?"

“Exactly that. You healed yourself, and the stuff I smeared on was merely to help you concentrate. If you had had your arm blown off and had come over with only one arm you could have replaced your arm with as much ease as you have healed this wound. Matter on this side of the veil is wonderfully amenable to the power of the will and the task which I wish to set you about at once is that of meeting your comrades when they pass over and quieting them and showing them how to heal their wounds and also to draw them away from the battle lines.

“For those who pass over, the war has ended, and it is their duty as well as their privilege to help, not by fighting, but by getting others to stop fighting and to begin to turn their thoughts away from the earth plane and towards the great future and the tasks and duties which it holds.”

“But suppose the *bosches* make a raid. What shall I do? How can I help fighting?”

“By simply refusing to fight. You are not now on the physical plane where you could be compelled to fight. The Germans cannot hurt you even if they do make a raid and surround you. All you have to do is to obey orders; ignore the Germans, unless you can speak German, in which case it is your duty to help them to stop fighting and to heal their wounds just as much as it is your duty to help your own comrades.

“And remember that while you are doing this work you are doing the work of the Master and the power and the strength of the Master are with you so that nothing can hurt you. Only if you disobey orders and let your anger rise and attempt to injure anyone—only then could you be hurt. To put it shortly—obey orders and you are perfectly safe, even if your work takes you into the middle of the whole German army. Disobey, or let your passions lead you into hatred and anger, and you are not safe even if you are alone on an island in the Pacific Ocean. Do you understand?”

The Elder Brother drew himself up as if he were a soldier standing at “attention.” The sergeant was much impressed and clicked his heels together as he saluted, saying, “Your orders shall be obeyed sir.”

“Just a moment sergeant.” The Elder Brother stood very still for a moment, apparently thinking.

He had stood in this attitude for about a minute when the door opened and a man in the uniform of a Canadian regiment entered.

“You called, sir?”

“Yes. Please go with sergeant Strew, and show him how we do our work. You would not be called into active service so soon, sergeant,” the Elder Brother went on, addressing our friend, “but the Germans are about to start another drive and a great many on both sides will be killed and we need all our workers and many more. I am sure that you will do what you can to help those whom you can influence to quit the fighting and turn their attention to other things now that they are on this side of the veil.”

Sergeant Strew and the Canadian saluted and went out.

What happened to the sergeant and the manner in which he was inducted into the work of the great band of invisible helpers who are striving might and main to avert a grave disaster to the world Jimmie learned later. It was replete with adventure and many terrible things, also some that were almost comic, but that is not really a part of this narrative.

The Elder Brother stood for a moment lost in thought after the departure of sergeant Strew, and Jimmie watched him, waiting for him to speak. After a few minutes he broke the silence himself.

“You spoke of my having certain duties, too, sir?”

“Yes. But yours are different from those of the sergeant. You are to learn as much as possible because the field of your activity will not be here. You are going back.”

“Back?”

“Yes. You were not killed, but only stunned and when the time comes you will be sent back to work in your own body again on the physical plane. There it will be your great and high privilege to tell, so far as lies in your power, the wonderful things which will be shown you and taught you here.”

“But if I am not dead then is not all this a dream? And Marjorie told me I was dead. Did I only imagine I saw Marjorie?”

“No. You really saw Marjorie and talked to her, also, you are really over here now because it is not necessary that one die in order to come over to this

country. Marjorie was mistaken and very naturally so; the fact is that for some little time it was uncertain whether it would be possible to re-integrate your etheric body quickly enough. But your work is needed on earth; you have earned the chance in your former lives and as there is a very great necessity, special help has been given you. Neither you nor Marjorie stopped to think that you have not a wound."

"That's right," Jimmie said, "come to think of it I haven't any wound. I hadn't stopped to think of that before. And yet I remember that I've seen lots of dead men on the fields who had no wound."

"That is very true. They were killed by shell-shock and that is the very thing which *nearly* killed you by driving your vital body out of your physical almost to the point of rupturing the silver cord; only because you are needed and were given extra help you would be really and absolutely dead, as you call it. You would be on this side of the veil with no chance of going back. But because in your past lives you have made a start on the Path, have taken the vow of service and by your work have earned the opportunity for more service, it came to pass that when your etheric body was driven out by the explosion of the shell, the particles of your vital body were kept from utter disruption, and when the time comes for you to go back to the physical body which is even now lying in a hospital back of the lines, you will be helped to take with you the memory of what you have seen and heard here so that you can work to better advantage. In your sleep you have frequently seen and talked with Marjorie and you have had many gliding trips with her in your dreams. But this time you were quite different and it is no wonder that she was mistaken."

"But I have never dreamed of her, sir, it has always been one of the great regrets of my life."

"Yes. Although you never dreamed of her yet you and she met often and had many long trips together, for during sleep we are generally away from our bodies in Dreamland, though very few are able to take back the memory of their visits to this land of the living dead, and those who are beginning to be able to do so take back, quite often, only distorted and mixed up memories. One

of the things I hope you will soon learn to do when you go back is to be able to carry your consciousness through."

"You say it can be done?"

"Indeed yes, it is far easier than it would seem, and especially for souls that are well advanced. In fact it is a constant wonder to me that more people are not able to do it. You have earned the privilege of doing this during your last two or three lives and it will not be a very difficult task for you to acquire the ability."

"My last two or three lives? What do you mean by that? Do you mean that I have lived before?"

"Exactly."

"Where?"

"On earth. And your last life was spent not so very far from where we are now; that is, it was in southern Europe."

"But I always thought that when one died, he died; and that he either went to heaven or to—to the other place."

"No. The great scheme of human evolution is far greater and grander than that. And it is because it is so much more complex and because of the great amount of work to be done and the fact that you can be of great usefulness that you are to be helped to go back. But first I want you to take a little trip with me."

He beckoned to Jimmie who followed him outside and took his hand in obedience to a gesture. There was a period of rapid traveling during which Jimmie caught only faint glimpses of the parts of the earth over which they flew, and before a minute had elapsed they stood in a poorly furnished room where a woman sat sewing by a small table while two little children were playing on the floor beside her. As she sewed the tears dropped slowly down her cheeks, though she made no sound, only occasionally looking towards the table where lay an open letter.

The Elder Brother stood very quietly in a corner. His grave face showed the pity which he felt, while Jimmie moved towards the table and glanced at the letter. It was the terse, formal, Government announcement that Henry L. En. had been mortally wounded in battle.

Instinctively he drew back in respect at a grief so

terrible and as he did so a man in uniform entered through the closed door and stood there, his hands outstretched towards the woman who paid no attention to him. In his tunic, just over his heart, there was a little round hole and the tunic was stained with blood.

The newcomer broke the silence:

“Oh! Emma, Emma!” he cried, with a little break in his voice.

The woman did not answer but she seemed a little uneasy and raised her head as though listening for some expected or hoped for sound. The youngest child crept on all fours towards the man in uniform, uttering little gurgles of welcome which, with a few months more practice, might have developed into the familiar “Daddy.”

With a sob the woman caught up the child, “No, no, dear! Daddy hasn’t come yet. He hasn’t come yet!”

“The baby sees him,” said the Elder Brother to Jimmie “but the woman does not, and perhaps it is just as well. When she goes to sleep tonight,” he said, turning to the man in uniform and touching him on the arm, “When she goes to sleep tonight, she will leave her body and will be with you until she wakes in the morning. Then you will remember but she will not. Every night you will be able to meet her and talk to her and so you can help her to bear the burden. In the meantime remember that your separation is only temporary and that you will see her and be with her and the children every night when they are asleep. You see, your parting is only temporary, after all. She has much the heavier burden to bear.”

The man in uniform held out his hand, “Thank you, Mister. You’ve taken a heavy load off my mind.”

The Elder Brother motioned Jimmie and together they left by the now familiar glide, passing through the wall as though it had not been there. Outside they found themselves in the environs of a large city and the Elder Brother chose a shaded side street and moved along it slowly, almost walking. Not many people were on the street and those they met paid no attention to them, evidently not seeing them, and it caused Jimmie no little exertion at first to dodge them as they walked unconcernedly along the pavement. The Elder Brother, however, paid no attention to the people, any more

than they minded him and walked right through them with as little concern as though they had been mere shadows. Jimmie watched him, then tried it himself and found to his relief that it caused him no inconvenience to walk through anyone on the street, but that it was the only reasonable thing to do.

“I have shown you a little of the suffering caused by the war,” the Elder Brother said at length, “not that you did not already know about it, but merely to bring home to you the fact that the greater part of the agony caused by this conflict arises from the idea that death means a complete and probably permanent separation. In spite of the fact that most people would tell you, if you asked, that they firmly believe in a future life, the fact remains that few of them believe in it to the point of realization.

“Death they can see and one half of it they think they understand, but as to the life beyond they are more or less uncertain. If they could only know, not as a theory, but as a fact, that they are spirits, children of the Great Father in Heaven, and as such can no more die than He can; if they could only know and realize that this life is not the only one on earth but that humanity lives again and again in constantly improving bodies and surroundings, that their progress is ever onward and upward, it could be so much accelerated and they could be spared so much suffering working with the Great Law. If they could only realize that they make their own troubles and that the misfortunes which they bear are not the visitations of a capricious deity but the results of their own disobedience to His Will (as shown in His great and just laws) either in their present life or in their past lives, and that just in proportion as they obey His moral law and practice the mode of conduct which Christ the Great Master laid down, in just so far will they spare themselves suffering and fit themselves to be helpers in the great work of uplifting their fellows.”

He ceased speaking, his face glowing with light, and as Jimmie noticed a nimbus or cloud of iridescent beauty and faintly flushing colors surround him there recurred to his mind an old verse which he heard as a boy somewhere,

“How bright these glorious spirits shine.”

“It is now nearly time for you to return,” the Elder Brother continued, “and I cannot talk with

you much more, so I will keep my promise and let you have a little time with Marjorie. But before we part I want to impress upon you that when you have recovered and are able to be about I would like you to call on me in Paris."

He mentioned a street and number.

"But I thought—I thought you were—er—I thought you had—you see I thought you lived here altogether."

The Elder Brother laughed.

"No, indeed. I am still in the flesh, and when you are well enough I shall meet you in Paris and that will be one of the guarantees to you that all this is not a dream but the reality."

He began to travel rapidly, and Jimmie, following in obedience to a gesture of command, soon found himself on the same gently sloping meadow where he had first recovered consciousness.

"Marjorie will soon be here and I shall leave you to her. She will explain some things to you, but you are not to look upon this meeting as our last nor on this as your only visit to the land of the living-dead. Your introduction to spiritual things has come in a different manner than is usual, but it is not a gift for you to have earned it and it will be your duty to work ten times harder from now on."

"He'll do it too, won't you, Jimmie?" Marjorie, who had come up unnoticed, stood smiling in front of them. Jimmie grasped her hand and smiled, too.

"Yes indeed, I will, sir."

"Goodbye, then, for a while."

Jimmie looked from Marjorie to say goodbye to the Elder Brother, but to his surprise they were alone.

"I've heard that you are to go back and I'm so glad, for it means that you will be able to work on both sides of the veil at once. Oh, Jimmie, how I envy you your chances to work!"

The rest of Jimmie's conversation with Marjorie, while of absorbing interest to themselves, does not particularly concern our story, and it would be an abuse of our clairvoyant privileges to set it down. Jimmie spoke of his disappointment in the fact that he had not been shown the great sights which had been promised him nor given any instructions as to the "work" which he was to do.

Marjorie reassured him, and so absolute was her faith in the wisdom of the Elder Brother and so

positive her assurances that Jimmie's doubts were set at rest.

His eyes had been growing heavier and heavier and an overpowering drowsiness began to steal upon him for which he tried to apologize, but Marjorie only smiled at him and his last recollection was the sight of her standing there, a faint glow surrounding her and a smile on her face as she said:

"You're going back!"

Then darkness seemed to cover all the Land of the Living-Dead.

(The fourth installment of this story will appear in the January number.)

Astrology

PRENTISS TUCKER

As one who from a mountain crag, looks down
Upon a teeming valley, spread below;
Sees all the fields and meadows, roads and lanes,
Where each begins and why and where it ends;
Sees the broad river through the valley wind,
Dividing field from field and house from house,
Meadow from pasture; in the summer sky
Far spread below him sees the storm clouds burst
And sunshine follow rain, calm follow storm;

So we, upon the map of life spread out
By mystic art and time-encrusted lore
Of long-forgotten seers and sages, gaze,
Like valley view behold from mountain top,
The strengths and weaknesses before us lie
Of that poor, human soul. No single fault
But lies revealed, no strength but can be gauged,
No storm but can be watched, its coming known,
Its ending seen, while to the one below
The heaven seems black with anger and despair.

Then let us hasten from this mountain top,
All-filled with charity and kindliness,
Pity, compassion and humility,
To bring the star-writ message of God's love
To those who suffer and who know not why.
And so, perchance, of us it may be said,
"How beautiful upon the mountains gleam
The feet of those who come and, coming, bring
Glad tidings of God's love to men below."

The Oracle at Delphi

RALPH SHIRLEY

(In *The Occult Review*)

THE history of the Oracle of Delphi is one that makes a peculiar appeal to those who are interested in the prophetic side of the religions of the world. The reputation of the Delphic Oracle, for reasons doubtless connected with the special circumstances of the case, stood higher than that of any other Oracle of the kind, and exercised on the Greek race a political influence which is comparable to nothing else in history than that of the Pope of Rome on medieval Europe. On many different occasions the policy to be adopted by one Greek state or another was submitted for approval to the Delphic Priestess, and the decision arrived at was dependent on the response of the Pythia. There was in classic times a total lack of political unity among the various Greek states. Under these circumstances the fact that the Oracle of Delphi was recognized on all hands by the entire Hellenic race as a sort of Court of Appeal on matters not only religious but also social and political, was necessarily of the utmost moment, as it typified, as no other concrete fact could do, the essential unity of the Greek peoples.

To how early an age the Delphic Oracle dates back, it is impossible to say; but it seems clear that the original shrine was not that of Apollo but of Ge, or Gaea, the Goddess of Earth. We shall probably be right in saying that Apollo superseded Gaea when the Greek or Hellene race took possession of the country and subjugated the earlier inhabitants. Thus Pausanias tells us that "in the most ancient times the Oracle was an Oracle of Earth," and his statement is confirmed by Plutarch, and also by Diodorus Siculus. Plutarch adds that the Temple of Ge stood to the south of that of Apollo, near the waters of Castalia, and the fact of the existence of this temple has been confirmed by a recently discovered inscription in the locality. The python of tradition was apparently the dragon, the guardian of the shrine of Ge, which, according to the ancient legend, Apollo vanquished and overcame. The Pythia, being originally the priestess of

the earth goddess, drew her inspiration from subterranean sources, receiving through a cleft of the earth the vapor which threw her into a prophetic trance. There was obviously in their origin nothing in common between such methods of divination and the atmosphere surrounding Apollo, the god of the sun and of day. The story in regard to this chasm attributed the discovery of it to a certain shepherd named Coretas, who drove his flock of goats across it, and noticed how they became intoxicated by the vapor and emitted strange cries. Doubtless this story is legendary and merely given in explanation of the peculiar association of the goat with Delphic worship. It was customary to sacrifice goats before consulting the Oracle, and the goat figured on numerous Delphic coins. The python of Delphi was also alleged to have been nursed by a goat. Evidently the goat was the Delphic totem, or mascot as it would now be called. It is curious to note in this connection that the sign of the goat, Capricorn, is still traditionally related to Greece in astrological lore.

With Ge, as patroness of the Oracle, was associated her daughter, Themis. Themis, no doubt, originally indicated the decree of the god, and this in a sense personified Prophecy as manifested in the oracles.

Among other gods whose worship was associated with Delphi was the sea god Poseidon, a relationship probably explained by his familiar epithet of the "earth-shaker," Delphi being near the sea and subject to volcanic disturbances. Mr. Dempsey, the author of *The Delphic Oracle, its Early History, Influence and Fall*, holds that the cult of Poseidon was originally Pelagian, i.e., pre-Greek. His worship would thus be associated with that of Ge at Delphi. When later on Apollo superseded the earth goddess we find him encouraging the worship of Dionysius in association with his own. Perhaps the Bacchic phrenzy was credited with a prophetic character. Otherwise it seems difficult to understand the close association of the

Dionysiac with the Apollo cult. The oracles, however, were solely attributed to Apollo. The Pythia, who was held to voice Apollo's responses, was always a freeborn woman and native of Delphi, the only stipulation with regard to her being that she should have spent her life in a virtuous manner. Originally virginity was a *sine qua non* for holding this office; but afterwards, we are informed by Diodorus Siculus, married women were chosen by preference, owing presumably to some scandal that had arisen with the Pythia.

Before mounting the tripod and uttering her oracles, the Priestess had to prepare herself by fasting and bathing herself in the Castalian spring. In the event of the omens proving favorable, she also chewed the leaves of the sacred laurel, drank from the water of the spring Cassotis, and burned laurel leaves and barley meal in the never-dying fire on the altar of the god. It is clear that the conditions required for divination and prophecy were the same at Delphi as those recognized to be necessary for the purpose by occultists in all ages and climes; for Plutarch tells us that before the Pythia ascends the tripod she must have her soul free from perturbation; in other words, she must attain that placid and tranquil state of mind which has been compared to a mirror, or again, to a still pool of motionless water. As Ruckert says in verses which are steeped in the atmosphere of occultism:

*There are two mirrors wherein bliss reflected lie
The sun of heaven and the spirit-sun most high.
One mirror is the sea, o'er which no storm-wind
blows;
The other is the mind that no disquiet knows.*

With regard to the source of the Pythia's inspiration, there seems no reason to question the statement of both Pausanias and Strabo that this was in exhalation or natural gas ascending from a chasm in the earth, over which the prophetic tripod was placed. It is true that the chasm in question is no longer to be found; but this is readily to be accounted for by the seismic and volcanic conditions of the neighboring country, even if we discredit the dubious story that Nero had the fissure in question closed up.

That there was room enough for fraud in the

interpretation of oracles, admits of no doubt. The priest, whose duty it was to give to the world the replies of the Pythia in hexameter verse, might well transmute their meaning in the process. There is obviously no reason again to suppose that each successive Pythia was equally endowed with the requisite psychic qualifications for her office. Moreover, the priesthood at Delphi was the recipient of many rich gifts on the part of supplicants who hoped for responses in conformity with their interests or ambitions, and, where political advice—for it amounted to this—was what was requested, it is easy to see how the officiating priest, if not the Pythia herself, might have been swayed by external influences. The wonder rather is that the reputation of the oracle under the circumstances remained as high as is known to have been the case. Then, too, there was the obvious temptation to hedge; i.e., to give responses susceptible of a double interpretation, so that, in the event of the non-fulfillment of the prophecy, the priest might be in a position to reply that the oracle had been misunderstood. Such, of course, is the case with the reply sent to Croesus when he inquired if he should attack the Persian monarch: "Croesus, having crossed the Halys, will destroy a mighty empire," the empire proving to be his own.

There is no doubt that this oracle lured Croesus to his doom. He had already taken every precaution in sending a preliminary test to six different Greek oracles, and the oracle of Delphi was the only one which was equal to the severity of the test submitted. He felt, therefore, justified in relying upon its advice as regards his projected military expedition. The story is, however, very characteristic of the powers and limitations of psychic temperament. Those who have had most experience in connection with it know well how extraordinarily accurate it may prove in one instance, and how hopelessly at sea in another. For though doubtless the ambiguity may have been intentional, it is hard to believe that the Pythia's real meaning was other than that which appeared on the surface.

The characteristic receptivity of the psychic temperament is well illustrated by another instance. When the Athenians were threatened by the advancing hosts of Xerxes, they naturally sent envoys to consult the Delphic god. The first reply

was a counsel of despair. It proved that the Pythia had been hypnotized by the general panic and she bade the envoys who had come for comfort to “fly to the ends of the earth leaving their homes and the topmost heights of their wheel-shaped city.” The horrified envoys did not dare to bring home to Athens so portentous a response to their appeal. In their difficulty they took counsel of the Delphians, and in particular of an influential citizen of the name of Timon. Timon realized that in the case of Greek deities, as in the case of women, it is by no means invariably necessary to take “No” for an answer. He advised the envoys to take supplicatory branches, for the god’s decision was not immutable, and to approach the Oracle in the guise of suppliants a second time. They acted accordingly, and on their arrival at the temple begged of Apollo to “Vouchsafe some better response regarding our country, reverencing these suppliant boughs wherewith we are come to thee, else we depart not from thy shrine, but remain here till death.” This time they received a more propitious reply. Olympian Zeus, it appeared, had turned a deaf ear to Athena, but still there was a way of escape. “For when,” said the Oracle, “all is taken that the boundary of Cyclops encloses, and the recesses of sacred Cithaeron, wide-seeing Zeus gives to the Triton-born a wooden wall to be alone impregnable, which shall preserve thee and thy children. Nor do thou quietly await the cavalry and infantry that in a mighty host are now advancing from the mainland, but turn thou back and withdraw. Thou shalt yet live to fight another day. Oh, Salamis divine, thou shalt cause the sons of women to perish when the corn is scattered or gathered.” Themistocles interpreted the wooden walls alluded to by the Oracle to refer to the Athenian navy, and counselled the Athenians to act on the Pythia’s advice, abandon their city and make preparations for a naval engagement. As a consequence Greece was saved by the triumph of Salamis, and the Athenians, grateful for their deliverance from the imminent disaster, offered first-fruits to the Delphian god. It was certainly a case of the Oracle’s second thoughts being best. Doubtless, on the first occasion, they had not found the Pythia with her mind in a sufficiently tranquil state.

It stands to reason that the Delphic Oracle was constantly consulted in matters of religion and religious ritual. In fact, Delphi was a kind of supreme tribunal to such questions. But other matters of a far more practical kind came within the scope of Delphic guidance and control. Two races, and two only in the history of the world, have proved pre-eminently successful in colonial adventure—the Greeks in the ancient world, and the British in the modern. The Greek colonial empire may be almost said to have been built up under the aegis of the Delphic god. In matters of legislation and political dispute the Oracle was wont to show rare worldly wisdom and acumen, but in no sphere of action was its influence so beneficial as that of the founding of Greek colonies. At the inception of any such project the Oracle was consulted as a matter of course. It was not merely asked for its approval of the enterprise, but for advice as to the locality to be colonized, and the conditions of the new colony’s establishment. Nay more, it even pressed the founding of colonies on reluctant states. As Callimachus says in his hymn to Apollo, “Phoebus ever delights in the founding of Cities, and with his own hand lays their foundation.” We may compare the text from the Psalms of David, “Except the Lord build the house, their labor is but lost that build it.” Herodotus attributes the disasters which befell Dorieus to the fact that he led out a colony without having consulted the Oracle of Delphi as to what land he should go to, or having conformed to any of the customary regulations. “A new colony,” as Mr. Dempsey well says, “was in reality a new sanctuary in which the gods of the mother city would take up their abode.” We still use the phrase “moving our household gods” as an expression for changing our abode, but the phrase originated with the Greeks and Romans, and with them represented a real religious sentiment. Thus, when it was decided to inaugurate a fresh colony, it was Apollo himself who was looked to to point out the spot where the new home of the Greek race should be established. A curious instance of this insistence of the Greek Oracle on the importance of colonizing is to be found in connection with the founding of Cyrene by the Theraeans. Whenever Grinus, King of Thera, consulted the Oracle on any matter of general interest, or the citizens of Thera applied to

it in regard to advice in case of drought or other trouble, the invariable response was that Battus, a prominent citizen of that city, should found a colony in "sheep-feeding Libya." Finally the persistence of the Oracle was rewarded, and the founding of Cyrene was the result. The advice proved pre-eminently wise, for the site was one of the finest in the world, and the city eventually attained to great wealth and prosperity under the dynasty of Battus and his descendants.

It will be obvious from cases like this that the Delphic Oracle did not depend merely on divine intimations received by psychic means. An Oracle which was capable of giving such wise advice on such a vast range of different matters, political and social, must have been in a position to collect information of a most valuable kind from all sources. As a matter of fact, Delphi, through its Oracle, was in touch with all parts of the then known world. Envoys came to the shrine of Apollo with offerings not merely from Greek, but also from Barbarian countries, and the Delphic priesthood made the best use of the knowledge thus obtained. The discrimination shown in the advice given through the mouth of the Priest enhanced the credit and fame of the Greek race and redounded to the glory of the Delphic god. Delphi, in consequence, enjoyed a form of religious suzerainty in all the countries bordering the Eastern Mediterranean as far as Italy and Sicily, and this suzerainty was constantly acknowledged in a practical form by tithes of produce and other rich gifts. In matters of legislation, too, the assistance and intervention of the Delphic Oracle was frequently sought, and while the tradition that the Spartan constitution of Lycurgus was dictated to him by the Pythia is doubtless an exaggeration, there seems little question that the Spartan lawgiver, in introducing his code, sought and acted upon the Pythia's advice.

In social matters, no less than in matters political, the Delphic Oracle played an important and generally creditable part. A curious custom associated it with the enfranchisement of slaves. The slave could deposit with the god a certain sum according to the estimated value of his services—a sum which was eventually paid over in the presence of witnesses to his former master. He thus

became liberated from his master and by a legal fiction became the slave of the god. The god, however, merely accepted his nominal dependence upon him for the purpose of setting him free. The slave, it is worth noting, having no rights against his master, according to Athenian law, could not have purchased from him direct his own freedom, but the fact of his entrusting the sale to the god invested the transaction with a kind of divine sanction which his owner would hesitate to violate for fear of incurring the displeasure of the deity.

When the independence of Greece perished at the hands of Philip of Macedon, the Delphic Oracle lost caste and no longer enjoyed that sense of freedom and security which had enabled it to exercise its religious functions with such eminent success. It had already lost some credit in the Peloponnesian war, owing to its open partiality for the Spartan side, for which it quite correctly, but with too much obvious satisfaction, predicted the victory. The Temple at Delphi was destroyed, apparently by earthquake, about 371 B. C., and was not rebuilt for more than half a century later. Delphi was next assailed by the Gauls under Brennus (279 B. C.), who had previously overrun Macedonia, sacking the Temple, though stories were told of the miraculous intervention of Heaven in behalf of the Oracle. In any case, the Gauls retreated, having apparently suffered eventual defeat, in spite of damage done, and in gratitude to their celestial deliverers the Greeks instituted a feast in honor of Zeus, the Savior, and Pythian Apollo, which was celebrated every four years at Delphi with musical and poetical contests, as well as athletic sports. A partial revival of its former fame followed these events; but Greece was an impoverished country, soon to become a province of the Roman Empire, and the credit of the Oracle had decayed with the decadence of the Greek race, with whose fortunes it was identified. Later on certain of the Roman Emperors, notably Trajan and Hadrian, set themselves to revive its ancient glories. Hadrian's own sympathies were strongly Greek. He himself twice consented to be elected honorary Archon, and the cult of Apollo was fostered under his auspices by a series of legislative enactments. This revival was, however, only for a time. The triumph of Christianity involved the

degradation of all ancient forms of religion, and the Temple itself was despoiled for the purpose of embellishing Constantine's new capital in the East. Julian, doubtless, had he lived, would have re-established the Oracle on its old basis, recognizing in it a symbol of a regenerated paganism; but his reign was cut short before he had time to achieve any of his cherished projects. Tradition tells of his sending his quaestor and physician, Oribasius, to consult the Oracle on his behalf, when departing for his ill-starred Persian expedition. The Temple, however, was in ruins, and the Pythia sadly bade his envoy: "Tell the King, to earth is fallen the gloriously wrought palace. Phoebus possesseth no longer either shelter or prophetic laurel, or fount of

speaking waters." Finally the Emperor Theodosius ordered the Temple to be closed, and his successor had it demolished.

Thus perished from the earth the most remarkable monument that has ever been erected to the belief of mankind in the reality of divine inspiration, and its practical importance in the guidance of mundane affairs. The modern skeptic may indeed argue that the whole edifice of Apollo's Oracle was erected on a basis of ignorance and credulity. Socrates, however, and Plato thought otherwise, and after all, among the many notable achievements of Science, there is none more significant than this one signal triumph of Superstition."

Good and Evil

Arline Cramer

"We Are The Eternal Choosers."

You have the power to choose which, of a countless number of thoughts, you may send forth to work by its kinetic energy, constructively or destructively, by attraction or repulsion, to bless or to curse.

Do you want someone else to choose your thoughts so you can blame that other for the consequence? Do you want a school of philosophy upon which you can shove the responsibility for your acts? Think slowly and search your heart and mind to answer those questions to yourself.

*Know Ye Not That Ye Are Gods?
What You Do Is Important
To The Entire World*

We have the free will to hold or to let loose, but the exercise of that free will is weakened by our recognition and acceptance of any other factor of control, be it error or truth; otherwise, we could remove mountains by an act of will.

Thus Jericho Fell

You have the power to generate any one of a countless number of feelings, emotions, desires at any time, for any cause, flooding the aura with the murky, poisoning emanations of ill-will, hate, lust, craving, fear; and under the same exciting condi-

tions you may respond with the bright, blessing emanations of patience, good-will, renouncement, forbearance, compassion.

You have the power to do or not to do. You always have a choice, whether you recognize it or not. But having *done*—the deed goes under the law of cause and effect, and all your supplications cannot make this solar system, this universe, the same as it was before you acted.

Not all your prayers can stay the fatal effects that ripple out to the infinite, nor all your better work make the future what it might have been had you not let loose the evil or, in like manner, the good. Such constitutes some idea of our personal responsibility.

Sometime, Somewhere, We Reap As We Have Sown. With God, There Is No Such Limitation As Time, A Thousand Years Are As But A Day.

What happens to you is the effect of past thoughts, feelings, acts, of which you have been a creator. Nothing can happen to anyone that has not been richly deserved. We appreciate in a measure God's divine love, sweet mercy, and justice when we begin to reason in the abstract, think cosmically, work with natural law.

Each thing that you do is a cause set going to

create the qualities of your later environment. Think, then take a stand for a principle. Be not dismayed.

Seek not justification before man (who is yet spiritually blind), but seek ye justification before God, and ye shall see the heaven, which is freedom from the consciousness of sin, and ye shall not see the hell which is consciousness of sin.

We have an ideal for each thought, it is *Service*.

We have an ideal for each feeling, it is *Fellowship*.

We have an ideal for each act, it is *Humanitarianism*.

Could we let nothing emanate from us but love-prompted principles or forces we would be justi-

fied before Christ who said:

“I am the *Way*, the *Truth*, and the *Life*, none can come unto the Father but by me.”

The being that finds itself surrounded by discord has, at some time previous, created causes that led to these conditions. But these conditions, temporarily painful, are spiritually good, and by harmonizing the conditions, without piling up other discords, we will be reborn in the fruits of our present labors.

Sometimes we have to destroy old ideals, institutions, and convictions. There is always a protest, but nothing is destroyed that matters very much, when we think cosmically, and thus we gain wisdom from life to life.

Asphodels

*I have worn this day as a fretting, ill-made garment,
Impatient to be rid of it.
And lo, as I drew it off my shoulders
This jewel caught in my hair.*

A STILL, hot summer day in Southern Seas, the air palpitates and quivers under a sky of brass. Lying in a tiny harbor, with sails hung loose, is a small schooner, her whiteness and generally leisured look proclaiming private ownership. Nature herself seems to long for the gilded tormentor to go to his rest.

“How many more hours to sunset, Olia?” from a pale, thin man under the yacht’s awning, “Will this heat never cease? ’Tis surely hell’s foretaste.”

“Six, mister,” answers Olia, a well-made native girl, who looked pityingly on such specimens of white men, who could not endure the tropic heat. As she spoke, Olia sprang lightly down the hatch and returned with a cooling drink.

“Thanks, that was worth a fortune! now you may fan me.” Obediently the girl fanned him, and as she sat beside him, the warm color flowed beneath her olive cheek. Her devotion was evident, equally so that the man regarded her with indifference.

“Olia! what will you do when I leave here? My orders have come, and I must go, and glad shall I be, glad, glad, to get out of this hole.” The girl,

half-savage though she was, was proud, and although her lips whitened with the effort to keep back a sob, said nothing.

“You may leave me,” she thought, “but you cannot alter our bond. It was written in the sky long before I saw your dear face, which I love so well. Old Astrea said that my stars and yours came together, and that we can never be parted really.” Then she mused. Later . . . night drew a wondrous curtain over the flaming day, and to a chorus of insect and bird warblers, our lady of the evening came on the stage.

The little port, a low-lying collection of huts, embedded in the luxurious foliage peculiar to the south, showed as a silver chain of scattered lights with ruby and emerald points at pierhead. On the bosom of the harbor lay the schooner, her lights reflected in the still water by long rays of yellow and orange—herself a jewel of rare beauty in the nocturne.

Olia, the incarnation of graceful, healthy womanhood, lay dreaming in her hut, while Derlin, the invalid official who had spent five years (at first happily, later with increasing ill-health and demor-

alization) ill in his luxurious cabin, also slept.

And this was Olia's dream—She felt her soul rise and leave her body at the bidding of an unseen messenger. Along the River of Stars they passed to a wondrous garden, of a beauty unequalled even to one like Olia, to whom nature had opened her choicest stores. Here were flowers ethereal, opalescent, standing like living lamps; each petal seemed to vibrate and change color in response to zephyrs, faint and insistent; groves of palms, vistas through which one glimpsed an amethystine sea, and mountains of azure, while above floated clouds of roseate vapor through which played sparks and rays of gold, interwoven like threads of some magic tapestry. "What are these radiances?" asked Olia of her guide.

"They are the thoughts of men, their love-thoughts; it is of these that the garden is made. Those exquisite blooms are the prayers of little children."

As they walked along, Olia's heart full of wonder and delight, she noticed other figures also, some of great dignity and loveliness, and presently she heard a voice, "What seek you, maiden?"

"I am searching for my lover, he who is about to leave me, I want to tell him that the tie between us cannot be broken."

"Daughter, your lover has no place here, he has fallen to a lower level, and it will be your duty to bring him home. You must learn that while Love is indeed as strong as Death, it is not the physical but the spiritual tie which binds for eternity. You can only perpetuate that love by sacrifice, and the time has now come in which you must give up your bright hope of an earthly union; only so can your spiritual affinity be woven more closely. To wed now would be to debase him further. Satiety follows passion, but spiritual love is ever unsated, being reinforced hourly from the one Supreme Love which overshadows all. Do you take my meaning? Are you willing to make the great sacrifice for your lover; to let him go to his own people?"

"Is there no other way, O Master?" Grey veils of the Sorrow of Woman at that tragic moment descended and enveloped her, and Olia hesitated.

"There is no other way my child."

"Then let it be as you will, for in truth I love him

more dearly than my own happiness. But how shall I know that this is not a dream or an illusion?"

"Take this flower with you as a token, and my blessing be upon thee, for truly thou art a child of heaven."

As the master of the garden spoke, he plucked an exquisite bloom, which flamed in her hand like a torch.

On the lavender sky floated fairy-cloudlets of rose and amber. The dawn wind was breaking the sea into little waves. Olia awoke. In her palm lay a withered blossom, its fragrance spent, and as she peered through her open door, a vessel, sails filled with a freshening breeze, vanished in the mist. . . . and then she remembered.

—S. A. *Women in Council*

Retrospection

EDGAR S. GUEST in *Detroit Free Press*

Is anybody happier because you passed his way?
Does anyone remember that you spoke to him today?
This day is almost over and its toiling time is through;
Is there anyone to utter now a kindly word of you?
Did you give a cheerful greeting to the friend who came along,
Or a churlish sort of "howdy" and then vanish in the throng?
Were you selfish, pure and simple, as you rushed along your way,
Or is some one mighty grateful for a deed you did today?
Can you say tonight in parting with the day that's slipping fast,
That you helped a single brother of the many that you passed?
Is a single heart rejoicing over what you did or said?
Does a man whose hopes are fading now with courage look ahead?
Did you waste the day or use it, was it well or poorly spent?
Did you leave a trail of kindness or a scar of discontent?
As you close your eyes in slumber do you think that God would say
You have earned one more tomorrow by the work you did today?

The Spiritual in Things

G. VERE TYLER

The most deadening of all things is to come in contact with the man who deals in hard facts, denying or ignoring the influence or the spiritual or supernatural.

It is far better for one to believe in ghosts, or to be illumined by the thought or the presence or guidance of the spirits of the other world, than that he rely entirely upon the bare, cold, cruel facts of our material existence.

The shadows the trees throw upon the ground are as real and as much a part of them as the branches and leaves. And they are as much considered by the artist who paints a tree as the tree itself. And so it is with the impressions of the spiritual; these shadows of the real that are necessary to the development of our lives into harmonies.

We need never fear that in the pursuit of the intangible, that which we try to see in the spiritual, will ever encroach upon the daily facts of life. Facts are so self-evident, self-assertive and persis-

tent, that in order to endure them we should attempt to escape them, while that which is of the spiritual order of things is so intangible and elusive that it is advisable that we keep ourselves as far as possible tuned to the highest key in order to get either its imaginary or real benefit.

How much more there is in the sun's rays than light and warmth! Do we not DEMAND of the sun that it give us, quite apart from these things, good cheer, health, strength, laughter and joy?

How much more we demand of a person than the material benefit he may be able to bestow! After all, do we not cry out—it may be in the bitterness of humiliation—it is the spirit of the giver that we want.

It is the soul's response to the spiritual in things and persons that establish the true values of life, and all things and all persons contain a hidden spiritual value that may or may not be applied to ourselves. In every reality lies the invisible dream that leads us up and onwards.

A Fairy Tale

ELLA VAN GILDER

ONCE upon a time a little child wandered out into the beautiful, wonderful world and with him went his faithful companion and body-guard, his dog.

They sauntered on until they came to an enchanting forest, into whose cool and shady hallways the little sunbeams drifted and played hide-and-seek with the gentle breezes that lingered there.

Being tired with walking and enticed by the quiet of the forest the child and the dog lay down on a large rock underneath a giant oak and soon fell fast asleep; and while their bodies were resting the Spirit of the Child and the Spirit of the Dog and the Spirit of the Tree fell atalking!

"I wonder," said the Spirit of the Child, "why the Spirit of the Stone does not wake up? It sleeps all the time and never moves."

"It sleeps," answered the Spirit of the Tree, "because it is the youngest of all our brothers and

has just begun the march along the Path that leads us back to God; it will be centuries before he is able to advance to the next step, and so he sleeps the trance-like sleep and only knows he is."

"But does he not wish to move and grow?" queried the Spirit of the Child.

He only feels the sunshine and the rain, but has no desire to breathe or grow."

"And do you, dear Tree, never wish to leave the forest and go out in the world?"

"No, Spirit of the Child; for centuries I have stood here and watched the march of Time and seen the World change from chaos to order, but all I wish is to grow big and strong; to drink in the raindrops and breathe the golden sunshine; to fling my branches upward to the stars, and let the wind bend and twist them as it will; to send my roots deep down into the heart of the Earth from which I get my nourishment; but no desire for anything

else have I, and so for centuries more will I stand here, forever guarding the Spirit of the Stone in its trance-like sleep.”

“And how is it, dear doggie, that you stay with me?” asked the Spirit of the Child.

“I am next to you in the march along the Path, and in the next step I will be like you, and so I stay close by to learn all I can and I love you and care for you. My great desire is to be like you, but always my vision is clouded; I cannot see distinctly; all day I dream of what I would do, but never are the pictures clear.

“You are our oldest brother and to you alone is given clear vision, the knowledge of good and evil, the power of communion with God, the chance to be His friend.

“To you alone is given the power to will a thing and execute it, to fashion with your brain and hands the things you plan, to draw from nature and the air the secrets hidden away in order to make man work.

“You alone are able to study the firmament and know of the glories there; to you alone was given the gracious gift of the Son of God and by following his footsteps and serving your fellowman even as he did you may reach the highest goal”

And from out the boundless space there came to the ears of the Spirit of the Child the voices of all the Spirits of the younger brothers:

“Be kind to us, O elder brother,” murmured the Spirits of the Stones.

“Be kind to us, O elder brother,” breathed the Spirits of the Trees, “and tend and fashion us as seemeth best.”

“Be kind to us, O elder brother,” whispered the Spirits of the Animals; “we will serve you well, you are our master.”

And the child waking and refreshed from sleep, walked out of the dim forest into the glare of the work-a-day world, knowing in his soul that unto him was given the power of consciousness and knowledge.

A Proverb

THEN shall the Kingdom of Satan be likened to a grain of tobacco seed which, though exceedingly small, being cast into the earth grew and spread, and became a great plant so that huge and vile worms made their habitation thereon.

And it came to pass that in the course of time the sons of men beheld it and thought it beautiful to look upon and much to be desired to make lads look manly. So they put forth their hands and did chew of the weed and some it made ill and some to vomit most filthily.

Yet they returned to their chewing and it grew on them so that they became weak and unmanly and said we are enslaved and cannot cease from chewing it. And the mouths of all that were enslaved became foul and were seized with violent spitting, and they did even spit in ladies’ parlors and in the House of the Lord. And the Saints of the Most High God were greatly plagued thereby.

And in the course of time it also came to pass that others snuffed it and were taken with violent nasal spasms and did sneeze with mighty sneezings, insomuch that their eyes were filled with

tears and they did look exceedingly silly. And yet others cunningly devised the leaves into rolls and did set fire to one end thereof and suck vehemently at the other end thereof, and did look very grave and calf-like and the smoke of their defilement ascended up forever and ever.

And the cultivation of the plant became great and mighty business in the earth and the merchantmen waxed rich by the commerce thereof. And it came to pass that even the ministers of grace defiled themselves therewith, and the poor who could not buy bread nor books for their little ones, spent their money for it.

And the Lord was greatly displeased therewith, and said Wherefore this waste? Why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat and put this evil thing from you and be temperate and defile not yourself any more, and I will bless you and cause My face to shine upon you.

But they all exclaimed with one accord:

“We cannot cease from chewing and snuffing and smoking. We are slaves to the weed.

is just the reason for studying Astrology; by that we know what is coming, and if we see something evil, we can say, "I know there is such an influence going to come and I am not going to allow that." We have seen, however, so many, many cases where people are ruled by their stars, in spite of all, we have told people such an influence would come up and they would act rashly to their great hurt if they weren't careful, and at the very moment predicted they would go and do just the very thing they had been warned against. But there is this great comfort: the stars impel but they cannot *compel*, and that is where we should work with the stars to bring out all the good of our horoscope. When we see the good aspects coming in, something that makes for soul growth, try to work with it by all means. People are too prone often to let good aspects take care of themselves, as well as the evil, and whether we are going to take up our part, that is something that can't be foretold. Have we any right to change destiny brought over? Certainly, that is the way we are supposed to change it. We had drifted into that stellar position, we had to bring it over with us, but now we are here just for the purpose of learning to guide ourselves and rule our stars, and that is just what the science of Astrology is given to us for. We must all try to do the best we can with this knowledge, otherwise it may become a curse. There are people for whom it would have been better had they jumped into the ocean than to have studied Astrology, because they always watch their horoscope for evil: "I am going to be sick and I can see death is certain," etc. If that is the way they are going to use it, it is better not to study Astrology.

THE SON OF MAN

Question: Why was Jesus called the Son of Man?

Answer: He was not really called that; He called himself that. "Who do people say that I the Son of Man am?" He was called the Son of Man in the respect that He had the human body, but there is a hidden reference there to the sign Aquarius which we are soon to enter. Then the Son of Man shall come again. There was a time when humanity worshiped the Bull, at the time when the Sun by pre-

cession went through the sign of the Bull—Taurus. Every year the Sun comes northward and about the 21st of March it reaches the equator; that is then called the first degree of Aries, then it goes around the circle and the next 21st of March it comes again to the equator *but it comes a little bit earlier*, it precedes, and the vernal equinox when the Sun passes the equator will be a little previous to the first of Aries of last year, and so by precession it goes all around the signs. When it went through the sign of the Bull as said, people worshiped the Bull; then it went into the sign Aries and it became a deadly sin to worship the golden calf. God called to His people: "Come out of Egypt, don't worship that Bull, *but by the Blood of the Lamb* shall you pass over," and so the door posts were sprinkled with the blood of the lamb and they passed over by the blood of the lamb. Then Christ was born, and He tells those that He wants to be His disciples, "You come away from that place where they worship the lamb, I am going to have you fishers of men." He thus prepared for this age while the sun goes through the sign of the fishes, which it has been transiting the last 2000 years. And during these 2000 years we have been eating the fishes on Fridays, during the season of Lent, etc. Just after the time of Christ there was a great controversy: Should His symbol be a lamb or should it be a fish? Hence we see the Bishop wears a miter on his head in the form of a fish's head. Thus the Savior is indicated by the sign the Sun goes through by precession. It is now coming close to the cusp of Aquarius, the great intellectual sign. It is soon leaving the devotional sign Pisces where people have lived by blind faith; we are nearing Aquarius and we are beginning to feel its influence, the great intellectual sign of the Son of Man. And if we read our Bible right and not with preconceived opinions of what doesn't stand there, we shall find that the first miracle He did was to change water to wine at the marriage of Cana; but when He had come to the end of His ministry He abrogated the old covenant by sending His disciples to a place where He would eat the passover. He said to them: "Go into that city and walk around until you find a man bearing a pitcher of water (that is the symbol of Aquarius), follow him wherever he goes, in that

house (the house of Aquarius) will I eat the passover. They did as He told them, and He went there and He broke the bread and gave thanks and He passed the cup and He said "Take, drink, this is the sacrament of the new covenant, I will no more drink of the fruit of the vine." There is the point, He told them to look for a man with a pitcher of water—the sign of Aquarius. There is only one sign in the whole zodiac that is a man, and Aquarius sits there with the urn pouring out the water. Jesus called himself the Son of Man because He brought the religion of the Aquarian Age.

ASTROLOGY A RELIGION

Question: In some of your literature you say, "To us, Astrology is a phase of religion." Please tell us wherein Astrology co-ordinates with the Christian teachings.

Answer: The preceding question ought to answer. The Seven Spirits before the Throne are the planetary spirits of the marching orbs, we cannot separate them from religion. Even in the earliest times we find everywhere the stars are a part of religion and without them there could be no religion.

ASTROLOGICAL SYMBOLS

Question: Would you tell us what was the origin of the symbols, and the shapes of those symbols representing the different signs of the zodiac, and also of the planets, and why some are quite easy to decipher, whilst others are just the reverse?

Answer: There seems to be about three factors in the signs that make up the planets. There is a circle which means spirit, and the half circle which we may take as a symbol of the soul, and the cross which we take as a symbol of matter. If we apply that key, we have in the Sun symbol (☉) a circle which stands as a symbol of spirit. Then we have Mars (♂) which is composed of the circle and *the cross above*. The spirit is under the cross, which we may take to mean that the spirit is in bondage to matter and to the body. Thus we find the Martial people very material. They usually do not believe in anything supernatural, as they call it—nothing but what they can see, and might is right with them. The higher, finer and nobler feelings are held in abeyance; there is mainly the physical side

expressed. Everything is for self. Mars always asks: "what can I get for *myself*, and how much pleasure can *I* get? What is the best I can do for *myself* and how can I oust everybody else?" Venus is just the reverse. Mars will fight, but Venus doesn't fight. Her symbol (♀) has the spirit above the cross of matter. The spirit has got the balance of power and therefore she is the planet of love. She says, "*How much can I do* for somebody else? I want to help somebody. I want to attract everybody to myself that I may do them some good."

Next we have the symbol of Saturn (♄). There is the soul, or instinctual mind, symbolized by the half circle, under the dominance of matter, represented by a cross. Therefore the Saturn people are materialistic in the extreme. They are very selfish also in every way. They are grasping everything for self. The heart and better nature are put underneath. When you take the opposite combination, you have Jupiter (♃), the soul *above* the cross of matter. The Jupiter person is the jovial, good-natured fellow, saying, "Well, how are you, is there any way I can assist you?" He is always trying to be philanthropic and help somebody. Thus we see how well the planetary symbolism expresses the nature. We also have the half circle by itself, the Moon (☾), but that is just the soul. The lunar people are emotional, but they haven't much backbone. Finally we have the planetary symbol composed of all three factors. This is the planet of mind, Mercury (☿), uniting all the attributes of body, soul and spirit. It is the pivot. Mercury enhances the good of both the reason and the reasoning mind but is of no value except as colored by the other planets. If we combine the planets the symbolism is also seen, the Moon with Mars makes the person still more foolhardy and hare-brained than he would otherwise be. The Moon together with Venus makes that person more emotional and devotional than otherwise. If Mercury is with Mars, it gives a keener intelligence and reasoning power; with Saturn it gives him deeper thought and a grasping and selfish mind. But Jupiter with Mercury enhances the good of both the reason and and benevolence and they work together for philanthropic purposes. So with all the planets, because they are composed of these constituent parts of the symbols.

Studies

in

The Rosicrucian Cosmo Conception

* * * * *

The Rosicrucian Catechism

ALFRED ADAMS

(Fifth Installment)

THE DESIRE WORLD

(Pages 38 to 48 Cosmo-Conception.)

Continued from November Number

- Q. What is the lowest region of the Desire World called?
- A. The region of Passion and Sensual Desire.
- Q. By what name is the second subdivision known?
- A. The Region of Impressionability.
- Q. What is the effect of the twin forces of Attraction and Repulsion in the Region of Impressionability?
- A. Here they are evenly balanced. This is the neutral region.
- Q. In which region and under what conditions do the twin forces come into play?
- A. In the fourth region, and then, only when the twin feelings are brought to bear.
- Q. What relation does the mere impression of anything bear to the feeling it engenders?
- A. The impression is entirely separate from the feeling it engenders. The impression is neutral.
- Q. What is the force of Attraction?
- A. It is the integrating, upbuilding force in the third region of the Desire World.
- Q. Which is the dominant force in this third region?
- A. The force of Attraction. It has gained the upper hand over the force of Repulsion with its destructive tendency.
- Q. What is the mainspring in the force of Repulsion?
- A. Self-assertion, a pushing away that it may have more room.
- Q. By what other name is the third region of the Desire World known?
- A. The Region of Wishes, a desire for other things.
- Q. To what may the Region of Coarse Desires be likened?
- A. To the solids in the Physical World.
- Q. To what may the Region of Impressionability be compared?
- A. To the fluids in the Physical World.
- Q. And to what may the fluctuating nature of the Region of Wishes be likened?
- A. To the gaseous portion of the Physical World.
- Q. What substance do these three Regions give?
- A. The substance for the forms which make for experience, soul-growth, and evolution, purging the destructive forms and retaining the materials which may be used for progress.
- Q. What is the fourth Region of the Desire World?
- A. The Region of Feeling.
- Q. What comes from the forces of this Region?
- A. The feeling concerning the forms already described, and upon the feeling engendered by them depends the life which they have for us and also their effect upon us, whether good or bad, whether of interest or indifference.
- Q. If we meet an impression with a feeling of Interest, what is the effect?

- A. It has the same effect upon that impression as sunlight and air have upon a plant. The idea will grow and flourish in our lives.
- Q. And what is the effect if we meet an idea with Indifference?
- A. The impression withers as does a plant when put in a dark cellar.
- Q. At the present stage of our development, what do the twin feelings of Interest and Indifference furnish?
- A. They furnish the incentives to action and are the springs that move the world.
- Q. At a later stage in our development what will be the result?
- A. These feelings will cease to have any weight. Then the determining factor will be duty.
- Q. Is there any difference between the action of the force of Repulsion and the mere feeling of Indifference, and how can you illustrate it?
- A. There is a difference. For instance, three men see a sick dog by the roadside and it is evidently suffering from pain and thirst. This much is evident to all three men. Then the force of feeling takes action. Two of the men take an "interest" in the animal, but in the third man there is a feeling of "indifference," and he passes on, leaving the dog to its fate. The other two are interested and remain. The interest of one man is sympathetic, helpful. The other man's interest is, different. He sees only a loathsome sight and advises killing the animal and burying it. In the first man the force of interest impels him to care for the poor beast and nurse it back to health. In the second man the force of interest generates the idea of destruction.
- Q. What is the ultimate result from the battle between the twin forces of Attraction and Repulsion?
- A. All the pain and suffering incident to wrong doing or misdirected effort, whether intentional or otherwise.
- Q. Is our feeling for anything an important factor, and why?
- A. It is, for upon that depends the nature of the atmosphere we create for ourselves. If we love the good, we nourish all that is good about us; if the reverse, we people our path with demons of our own breeding.
- Q. What are the, names of the three upper

Region of Soul-life, Region of Soul-light and Region of Soul-power.

- Q. What activities abide in these Regions?
- A. Art, Altruism, Philanthropy and all the activities of the higher soul-life.
- Q. Into what are the qualities of these Regions radiated?
- A. Into the three lower Regions, of Passion and Low Desire, Impressionability, and Wishes.
- Q. May soul-power be used for evil purposes?
- A. It may for a time be used for evil as well as for good, but eventually the force of Repulsion destroys vice and the force of Attraction builds virtue upon its shattered ruins.
- Q. To what end, ultimately, do all things work?
- A. They work together for good.
- Q. Are the Physical and Desire Worlds separated by space?
- A. They interpenetrate each other, just as solids, liquids and gases are all together in our bodies, so are the different Regions of the Desire World within us also. They are invisible but everywhere present and potent.

THE WORLD OF THOUGHT

- Q. Into how many Regions is the World of thought divided?
- A. Seven Regions.
- Q. Into what two main divisions is the World of Thought divided?
- A. Into the Regions of Concrete and Abstract Thought.
- Q. What relation does the World of Thought bear to the five Worlds from which man obtains his vehicles?
- A. It is the central world. Here spirit and body meet.
- Q. What else can you say of the World of Thought?
- A. It is also the highest of the three Worlds in which man's evolution is being carried forward at the present time.
- Q. What does the Region of Concrete Thought furnish?
- A. It furnishes the mind-stuff in which ideas generated in the Region of Abstract Thought clothe themselves as thought-forms.
- Q. What is accomplished by the thought-forms?
- A. They act as regulators and balance wheels upon the impulses engendered in the Desire World.

- Q. What do the three Worlds, in which man is at present evolving, show?
- A. They show the Supreme Wisdom of the Great Architect, Whom we reverence by the holy name of God.
- Q. By what name is the lowest subdivision of the Region of Concrete Thought known?
- A. The Continental Region.
- Q. What is found in the Continental Region?
- A. The archetypes of physical form, no matter to what kingdom they may belong.
- Q. What else, if anything, is found in the Continental Region?
- A. The archetypes of continents and the isles of the world.
- Q. What modifications are wrought in the Continental Region?
- A. Modifications in the crust of the earth.
- Q. By what general term are the physical conditions, which alter the physical features of the earth, commonly known?
- A. The "Laws of Nature."
- Q. By whom are these modifications designed?
- A. By the Hierarchies in charge of evolution.
- Q. What system do these Hierarchies use in making the various modifications of the earth's surface?
- A. They plan changes as an architect plans the alteration of a building before the workmen give it concrete expression.
- Q. When we speak of the archetypes of all the different forms in the dense world, are they to be thought of as merely models?
- A. They are not models nor likenesses of the forms we see about us, but are creative archetypes. They fashion the forms of the Physical world in their own likeness or likenesses.
- Q. Does more than one archetype work on a certain form?
- A. Often many work together, each archetype giving part of itself to build the required form.
- Q. What is the second subdivision of the Region of Concrete Thought called?
- A. The Oceanic Region. It is best described as flowing, pulsating vitality.
- Q. How does the trained clairvoyant see "all life as one?"
- A. He sees these forces as a stream of life pulsating through all forms, just as blood pulsates through the body.
- Q. Which is the third Region of Concrete Thought?
- A. The Aerial Region.
- Q. What archetypes are found in the Aerial Region?
- A. The archetypes of desires, passions, wishes, feelings and emotions, such as we experience in the Desire World.
- Q. How do the activities of the Desire World appear in the Aerial Region?
- A. They appear as atmospheric conditions.
- Q. What else may be seen in the Aerial Region?
- A. The pictures of the emotions of man and beast.
- Q. What is the fourth subdivision of the Region of Concrete Thought?
- A. The Region of Archetypal Forces.
- Q. What is said of this Region?
- A. It is the central and most important Region of the five Worlds wherein man's entire evolution is carried on.
- Q. Name the divisions or Regions that lie on either side of the Region of Archetypal Forces.
- A. On one side are the three higher Regions of the World of Thought, the World of Life Spirit, and the World of Divine Spirit; and on the other side are the three lower Regions of the World of Thought, the Desire World, and the Physical World.
- Q. What else can you say of this Region?
- A. It is a sort of "crux"—the focusing point—the human mind, where Spirit reflects itself in matter.
- Q. In what manner does Spirit work in this Region of Archetypal Forces?
- A. It works in a formative manner.
- Q. In which Region does the fifth Region reflect itself?
- A. In the third Region, which is the nearest the focusing point on the Form side.
- Q. And in which Region does the sixth Region reflect itself?
- A. In the second Region.
- Q. And into which Region is the seventh reflected?
- A. Into the first Region.
- Q. Where is the Region of Abstract Thought reflected?
- A. In the Desire World.

(To be Continued)



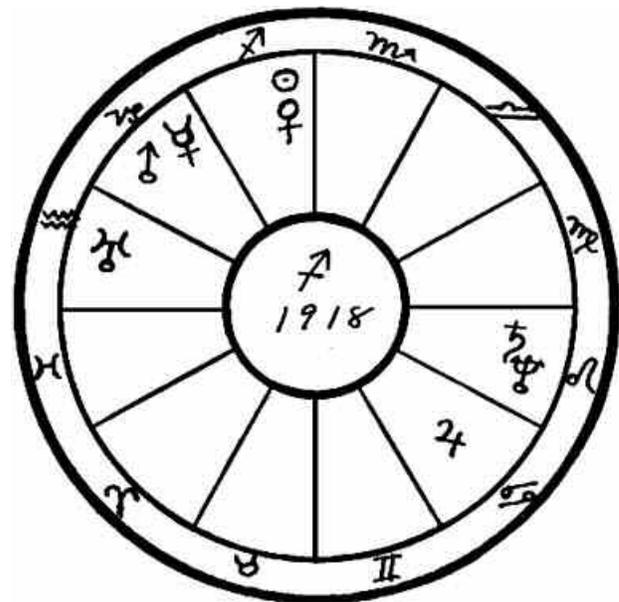
The Astral Ray

* * * * *

The Children of Sagittarius, 1918

BORN NOVEMBER 23RD TO DECEMBER 22ND, INCLUSIVE

SAGITTARIUS is ruled by Jupiter, the great benefic planet, and it may be said generally that those who are born while the Sun is in this sign from November 23rd to December 22nd are well liked in the society where they move. They are of a hearty and jovial disposition, princes among men, hail-fellows-well-met, and their acquaintances are generally glad to see them. There are two very distinct classes born under this sign. In the pictorial zodiac, Sagittarius is represented as a centaur, half horse and half man, and one class of those who come to birth under its influence are well described by the animal part thereof, for they are of a sporty nature, ready to gamble on the speed of a horse at long odds or to stake their last dollar on a game of cards. They are fond of "a good time right straight through" and their moral nature is of low grade, aptly described by the animal part of the symbol, so that they have no scruples with respect to the indulgence of their appetites, passions and desires. They are lacking in respect for both the law and ordinary morals, hence they are often found among the criminal class. But those children of Sagittarius who are symbolized by the human part of the centaur, aiming the bow of aspiration at the stars, are as different as day is from night, for they are extremely idealistic, moral, and law-abiding, noble characters who win the respect of society in general and particularly all with whom they come into intimate contact. Therefore they become in time the pillars of society and receive positions of honor and preferment in the State or Church as judges,



divines, or similar posts of prominence. They are very orthodox and conservative in their opinions and punctilious to a fault in their observance of all customs and traditions of the times wherein they live; but they are not progressive, for they value the opinions of their contemporaries very highly and are seldom induced to espouse any progressive ideas which might jeopardize the respect of the community enjoyed by them. They are firm believers of the necessity of red tape. Withal, however, they are charitable and benevolent, tender and sympathetic; they can always be relied upon to aid any altruistic movement, and though they are of a kindly nature and endeavor to avoid quarrels in their own behalf, they sometimes fight with great zeal and courage for others who have been injured

and in whose behalf their sympathies have been enlisted; hence, they make admirable lawyers.

The Sagittarians are usually excellent conversationalists, they have quick and ready wit and are fond of indulging in oratory. Their memory and interesting way of relating experiences always hold the audience. They are very proud and have great confidence in themselves.

This year's children of Sagittarius have the enterprising, energetic, enthusiastic, and constructive Mars in the saturnine sign Capricorn. If he is well aspected, this position will add much strength to the character and give them an ambitious and enthusiastic disposition backed by indomitable courage and a well nigh inexhaustible energy, together with a patient persistence and perseverance that is bound to overcome all obstacles and in the end attain the desired goal. This will help them to rise in life, particularly if Capricorn be placed in the Tenth House. It invites the esteem and respect of the community, so that they are likely to be offered public appointments and serve in positions of trust and honor. But if Mars is afflicted in Capricorn the ambition will be there but they will lack persistence necessary to overcome obstacles. Mercury in Capricorn will give them a critical and penetrating but somewhat suspicious mind with a thoughtful and diplomatic disposition. It also confers some ability as detectives, an attraction to scientific subjects, particularly chemistry, and a practical, thrifty nature, which will give them the wherewithal to tide over the so-called rainy day. The harmonious, affectionate, suave and artistic Venus is in one of her strongest positions placed in Sagittarius where her qualities blend with those of Jupiter, the planet of benevolence, to foster love and good will among men; therefore this position indicates a genial and optimistic disposition, a sympathetic, kind, and generous heart, a love of God and man shown by philanthropy and charity, a refined mind, cultured and fond of drama, art, and music. It fosters the imagination and intuition and, like the other double-bodied signs, Gemini and Pisces, this position of Venus indicates a plurality of marriages. The conservative, reverent, optimistic, and opulent Jupiter is placed in Cancer, the Fourth House sign; therefore the full effect of his vibrations will prob-

ably not be felt until the middle of life. Yet he adds to the kindly and courteous disposition of Venus in Sagittarius, and he will make the children of Sagittarius very peaceable and good-humored, with a vivid and fruitful imagination, dreamers of Utopian dreams, and lovers of the occult and mystical. There is also, however, a practical side to the nature of Jupiter, which makes him ambitious to attain worldly success, and fortunate in his investments in houses, lands, and mines, so that these children are likely to accumulate property and be well-to-do, especially after middle life. This position of Jupiter also indicates that they may receive much help from their parents during life and an inheritance after death. Jupiter in Cancer makes these people very fond of the pleasures of the table, but if well aspected, they will probably eat within reasonable bounds, so that the health may not suffer. However, if Jupiter is afflicted, it inclines to inordinate gluttony which will eventually corrupt the blood and cause such diseases and noxious growths as result from that condition.

Saturn is in Leo and if well aspected gives favors from people higher in the social scale and success in obtaining public appointments where the saturnine virtues, tact, diplomacy, method, and system, honor and executive ability are required. But in respect to health this position is far from good, for Leo rules the heart and back, hence Saturn, the planet of obstruction, placed in Leo indicates heart trouble and sometimes spinal diseases. Therefore the parents of these children should be particularly careful to see that they are taught conservation of energy from the earliest childhood up, for more lesions and accidents result from the thoughtless playing and expenditure of energy indulged in childhood and early youth than from any other cause. But if care is taken and these children can be made to understand the superiority of the ounce of prevention to the pound of cure trouble may be avoided. It should also be said that Mars in Capricorn gives a tendency to accidents to the limbs, hence parents ought to carefully see that these children are not too reckless in their play. Teach them simplicity in their food and moderation in their sports and exercises. Then they will probably escape unhurt from any of the threatening causes.

Your Child's Horoscope

* * * * *

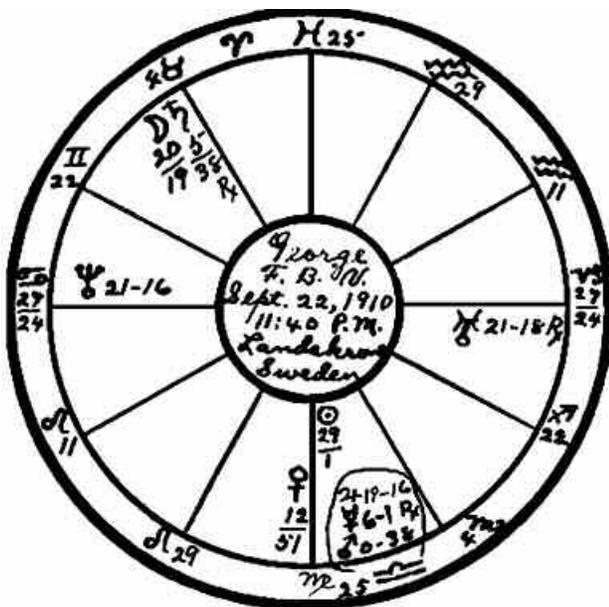
If the readings given in this department were to be paid for they would be very expensive. for besides typewriting, typesetting, plating of the figure, etc., the calculation and reading of each horoscope requires at least one half day of the editor's time. **Please note that we do not promise anyone 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.

* * * * *

George B. Born September 22, 1910, 11:42 P. M., Landskrona, Sweden.



At the time of George's birth we find the dignified, ambitious, vital, and venturesome Sun conjoined with the enterprising, energetic, enthusiastic and constructive Mars, and also conjoined with the quick-witted, versatile, eloquent, and dexterous Mercury. This gives him an ambitious, dignified disposition, and though the weak sign Cancer is rising, the configuration just mentioned will give him a good measure of health all through life. It will strengthen the constitution and make him able to endure the hardest tasks, and it gives him a dauntless determination and courage to face all odds. Whenever he is given a plan to follow, he may be trusted to overcome all physical obstacles, for he has both executive and constructive ability, together with an indomitable will that refuses to recognize defeat. He is frank and open but often

rather blunt and brusque, because he is too intensely bent upon whatever he wants to do to waste time in politeness and suavity, so he is apt to brush aside the conventionalities with no compunction, and therefore he may incur the dislike of people with too fine sensibilities. He is going to be essentially a man of action and a pioneer in the world's work, for his enterprise and energy will not allow him to become a follower; but he will always endeavor to lead and hew out a path for himself. The enthusiastic and constructive Mars, conjoined with the dexterous and versatile Mercury, will give him a great deal of resourcefulness and also the ability to express himself with considerable force, so as to impress others with his views. It will also make him rather argumentative and fond of debate, and it will give him a great fund of wit and good humor, sometimes blended with a vein of sarcasm which always strikes its mark. Yet this configuration occurs in the sign Libra, which is ruled by Venus; therefore he is not going to be vicious or malicious. This aspect will also give him considerable dexterity, so that he will be able to turn his hand to whatever task is required and do it with a speed, facility, and expedition that is astonishing to say the least. He cannot do anything slowly or by halves; whatever he does will be done with vim and he will always put his whole energy into it, so that he may accomplish the task and do it well. These aspects will give him considerable success in life and make him much respected by the people in his surroundings for his mechanical ability. The magnetic, emotional, and imaginative Moon, sextile the advanced, independent, original, liberty-loving, and inventive Uranus, and trine the occult, prophetic, inspirational, devotional, and musical Neptune, will give George originality and inde-

pendence of mind, a quick and intuitive mentality, very vivid in his imaginations, and also inventive ability. It is likely to bring him some experiences with the superphysical world, dreams and visions, but he will probably be of too practical a nature to take up with anything that is dreamy and visionary.

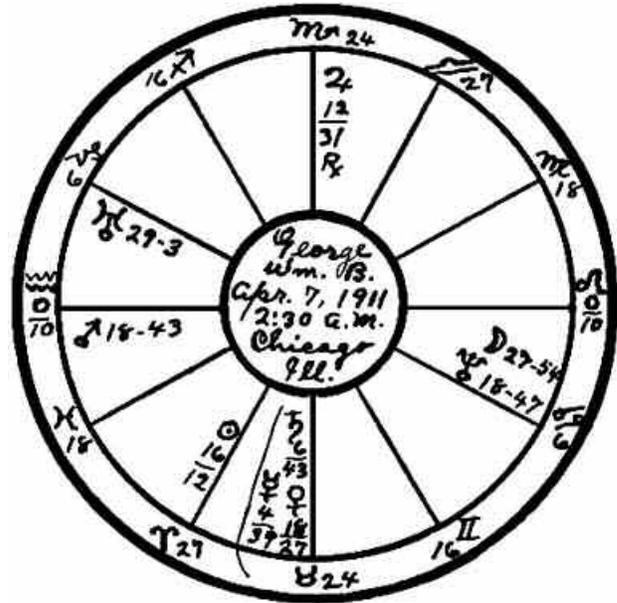
His principal fault is a tendency to a very bad temper, indicated by the conjunction of the Sun, Mars and Mercury, also by the bombastic, ostentatious Jupiter square the licentious, unconventional, and irrepressible Uranus, and the fraudulent, deceptive, dishonest, subtle Neptune. This shows that at times he is apt to act in a very impulsive and reckless manner, to be prodigal, extravagant and bombastic. Therefore you should endeavor during childhood to train him in such a manner that these traits of character will be eliminated.

With respect to health, we find that the reckless, impulsive Mars, conjoined with the Sun, is apt to lay him liable to accidents, fevers and inflammatory complaints. Saturn, the planet of obstruction, placed in Taurus, the sign ruling the throat, indicates a tendency to colds and sore throats. Mars in Libra, the sign ruling the kidneys, also is an indication of trouble with these organs. But by applying the ounce of prevention during childhood a great deal of trouble may be avoided in later life.

George William B. Born April 7, 1911. 2 :30 A. M., Chicago, Illinois.

At the time of George's birth we find the vital, venturesome, dignified, and ambitious Sun sextile to the enterprising, energetic, enthusiastic, and constructive Mars. The Sun is in Aries, the home of Mars, and this is also the exaltation sign of the life-giving Sun; hence, it is the very fountain of life and vitality, as manifest in the sprouting of the millions of seeds which break through the earth's crust at the time when the Sun goes through that sign in the Spring, changing the earth's white wintry garment to a flower-embroidered carpet of green, and making the forests a bridal bower for the mating beasts and birds. This great vital force also finds its expression in the children of Aries, among whom we may count George. He will bubble over with life and energy to such an extent that it is often very difficult to curb him sufficiently and hold him within the bounds of safety and com-

mon sense. He will be found very self-assertive and aggressive to a degree, always the leader of his fellows, scorning to follow, turbulent and radical in all his thoughts, ideas, and action, venturesome to the verge of foolhardiness. Being so full of vital energy and ambition he will have the faculty of infusing energy and enthusiasm into anyone with



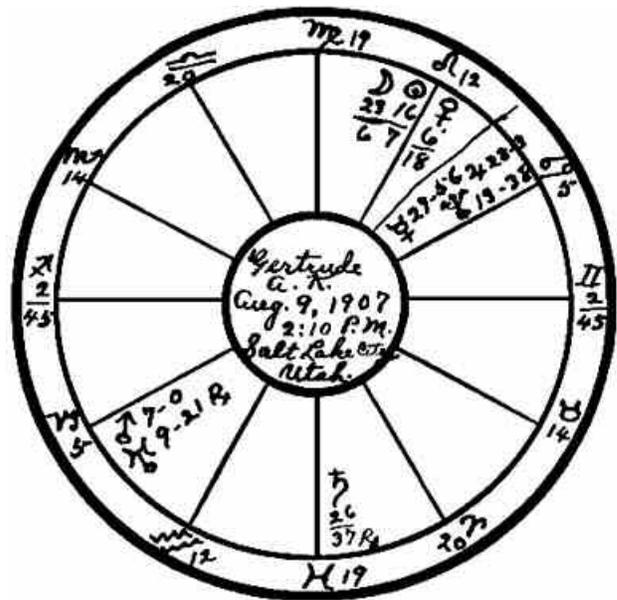
whom he may be associated in work, and therefore he will make a first-rate foreman or overseer, though it is doubtful if he would make a success in any undertaking on his own behalf. He never can go into anything half-heartedly, and therefore if he once espouses a cause, social, political, or religious, he will work for that cause with all the vim and vigor of his energetic nature. If, on the other hand, he should become addicted to a vice, the whole intensity of his nature will be turned towards the gratification of that particular part of the lower nature; therefore you have a great responsibility to set before him by precept and example the noblest and best form or conduct of which you are capable, for his is perhaps the most impressive sign in the zodiac, and the habits formed, the lessons learned in childhood and youth, will generally cling to him and his like through life, making him either very good or very bad. Be particularly careful about inculcating in him an abstinence from alcoholic liquors, for if an Aries child becomes addicted to that vice he is usually beyond saving and not infrequently becomes subject to delirium. His worst fault is indicated by

the negative, vacillating, insipid, and frivolous Moon, in opposition to the licentious, unconventional, fanatical, and irrepressible Uranus; and the dissolute, sensual, vulgar, and slothful Venus, square the egotistic, discordant, destructive, passionate, impulsive, and hot-tempered Mars. This will give him a dreadful temper, an absolute disregard for the conventionalities, a very voluptuous and sensuous disposition, liable to go to excesses in the gratification of the passions, which will sap his vitality; it may even, if it is carried to the extreme, break down the splendid healthy constitution which he has, and in the end leave him a wreck on the sea of life, if it is allowed a free rein. These configurations will also make him extravagant and lavish, especially where the opposite sex is concerned; he may on that account spend more than he can afford. Besides what he may squander on such amours, there will be other expensive tastes which may bring him into financial difficulties, though he will have splendid earning powers, and he may therefore become a defendant in the debtor's court. On that account you should train him very carefully on thrift and control of temper. No one likes to see his own face distorted with tears and anger and we have found that if children are put into a corner facing a mirror, or perhaps two placed at right angles to each other so that they cannot escape the view of their own features, it will quickly curb their passion. If you have difficulty in teaching him otherwise, perhaps you will find this may be effective. We would also advise for a child like this a very simple, non-stimulating diet; neither meat, fish, nor any other such food should be given. The horoscope also shows a tendency to run away from home and to change his name, so that there is a complete estrangement from the family; therefore, of course, it will be best not to be too harsh with him, or you may later on feel like blaming yourself when that happens.

Gertrude A. K. Born August 9, 1907, 2 :10 P.M., Salt Lake City, Utah.

At the time of Gertrude's birth we find the Sun placed in the royal sign of the zodiac, Leo, which is ruled by the Sun, and it is placed in the Ninth House. This will give her a noble, ambitious, aspiring nature, and make her scorn to do mean, sordid

and little things. She will not stoop to do a low act even under great provocation or the strong urge of self interest. Her love nature will be very strong and ardent. No inconvenience or sacrifice is too great for her to serve those she loves. She will be a loyal and true friend to those whom she honors with her friendship, she will stick to them through thick and thin. Leo is a fixed sign and gives its children considerable will-power, so that they are usually able to win their way to the top despite all handicaps and obstacles; therefore, no matter what the set-backs, she is sure to make her way in life. She is very fixed in her opinions though, and if she espouses any cause she will usually stay by it and work for it in the most enthusiastic manner, for she cannot do anything half-heartedly. As Leo is a fiery sign it will endow her with power, vitality, and enthusiasm, and she will also have a good memory, particularly as Mercury' the planet of mind, is trine to Saturn, the planet of memory. Her



principal fault is a quick temper, common to all Leos, but in her case augmented by the fact that the egotistic, discordant, impulsive, hot-tempered Mars is in conjunction with the unconventional and irrepressible Uranus. This will literally make her a walking powder magazine and liable to explode at any moment and on the slightest provocation. Therefore it is very necessary that you should train her in self-control. She must already have shown this characteristic to a great degree and it will not get better with the years but worse;

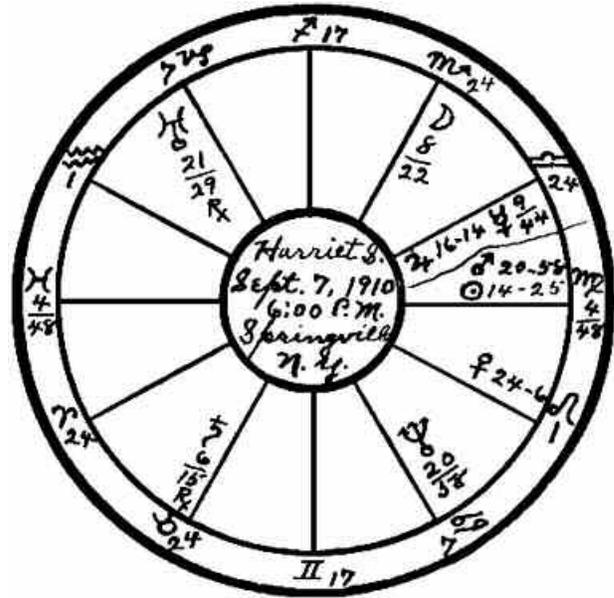
therefore it is imperative that all means should be taken to curb the temper and enable her to gain self-control. Of course you will realize that corporal punishment does not help a child in attaining self-control, but there is a method which we have elucidated in the horoscope of George V. which has been found very successful wherever it has been tried.

The quick-witted, versatile, eloquent, and dexterous Mercury rises *before* the Sun and is conjoined with the conservative, optimistic, opulent and benevolent Jupiter, and both are trine to the cautious, deliberate, methodical and tactful Saturn. This shows that you have good material to work upon, for it gives a basically cheerful and optimistic disposition, with the ability to look upon the bright side of things and keep up the spirits in hours of adversity. It will give her a broad, versatile mind, and ability to reason correctly, and to form reliable judgment by careful deliberation. The saturnine infusion shows that she will not be very hasty in her decisions; she will require time to think over whatever is presented to her, but once she has reached a conclusion, that will generally be found incontrovertible, for Saturn acts as a brake upon the flighty mind and this will give her seriousness, depth, and concentration which is of inestimable value in life. Sometimes she will be inclined to be melancholy instead of cheerful, but perhaps this forethought and profound reasoning ability will be of greater help to her than any other asset. It will give her patient persistence in whatever she undertakes, so that no temporary failure will be allowed to stand in the way of ultimate success. The caution and diplomacy given by Saturn will make her invincible in the long run. She will never submit to defeat.

With respect to health we find that the Sun and Moon, the Moon being the chief significator of health for a woman, are unaspected save for a parallel, but they are well placed, highly elevated in the strong sign Leo; therefore it is probable that fair health may be expected in life. The weakest point is found in the limbs and feet, for Mars conjoined with Uranus in Capricorn, the sign ruling the knees, predisposes to neuralgia, and Saturn in the sign Pisces, which governs the feet, shows that there is a tendency to cold in the extremities, but

by reflex he has an influence over the intestines, governed by Virgo; therefore the abdominal region should be particularly guarded with respect to colds and kindred ailments.

Harriet S. Born September 7, 1910, 6 :00 P.M.,
Springville, New York



At the time of Harriet's birth we find the vital, venturesome, and authoritative Sun in conjunction with the enterprising, energetic, enthusiastic, and constructive Mars, also sextile to the Moon, and although the Sun is in the weak sign Virgo, and there are four Common signs upon the angles, this will overrule the evil testimony, give a splendid vital energy and radiant health through life. It will strengthen the constitution and make her able to endure much harder tasks than otherwise; it will also endow her with energy and enthusiasm to fight the battle of life, even in the face of considerable odds. She will have both executive and constructive ability and a will to win, so that she is not easily defeated. She will have a frank and open disposition, but sometimes she will be rather blunt in her speech, and this may cause a number of people who are rather sensitive to dislike her. The sextile of the Sun and Moon assure her general success in life, fair financial conditions, good home surroundings, with faithful friends and esteem in the community. They also favor a rise in life for her because of her innate ability which will gain

for her the recognition of people in a position to help her rise, and also by her own energy she will aid in carving her way to the top. This configuration of the lights is also excellent for health because the Moon is the particular significator of health for a woman, and the Sun, the fountain of vitality, their good aspects are always bound to bring an abundance of vim and vigor. Furthermore, this aspect between the luminaries favors a successful marriage, for the Sun is the significator of that event in a woman's horoscope, and this applies particularly in the case of Harriet because the Sun in her horoscope is placed in the Seventh House, which denotes marriage. The melancholy, pessimistic, and obstructive Saturn we find is in opposition to the visionary and worrisome Moon. This will at times give her a tendency to look upon the darker side of things and if she is not careful she may under these conditions cause herself a great deal of trouble by malicious remarks and actions which will lay her liable to scandal and disfavor. It will also give her a tendency to hold spite, and she should be particularly careful of her health at the time of puberty, when the Moon comes to the conjunction of Saturn and the opposition of her own place, for then it is liable to obstruct the menstrual fluid and cause trouble in that way. This is not so serious in her case as it would be if the Sun had not been aspected so well to both Mars and the Moon, as already elucidated, but there is sure to be some indication of trouble at the period mentioned; therefore forewarned is forearmed. You may, knowing these facts, take precautions that you would not otherwise think of. The enthusiastic and energetic Mars is trine to the intuitional, original, and inventive Uranus. This adds ambition and originality to Harriet's characteristics. It will make her ingenious and intuitive, resourceful to a high degree and able to cope with difficulties under trying circumstances. She will have a somewhat inventive turn of mind and will be successful in bringing her ideas to realization. At this time when women are entering vocations that have usually been taken or held to be exclusively for men, it would be of benefit to Harriet if she can study and learn the science of electricity, for with the configurations in her horoscope it is quite likely that she will develop something that will benefit both her-

self and the community. In addition to what we have said with respect to health, we may add that while the conjunction of the Sun and Mars gives her a splendid vitality, it will at times render her liable to feverish or inflammatory complaints, naturally of a very ephemeral or passing nature, for she will be able to recuperate quickly. Accidents in connection with heat or fire are also foreshown by this configuration, and therefore it would be well to warn her that she ought to be careful when handling fire or anything charged with heat.

From the Persian

I gathered my griefs together,
 Small and large—the sharp-edged griefs
 That cut my hands in the lifting.
 I climbed, in fear and wonder
 The stairway of the stars.
 How steep and bright those crystal steps!
 My arms so feeble for such burdens.
 At last, tired and breathless,
 I laid my sorrows—so keen, so many-sized
 At the feet of the Unnameable, the Lover.
 And as I laid them there, I saw
*That His Feet were wounded by my sharp
 sorrows.*

—M. R. R.

EPHEMERIDES BOUND

We are now ready to receive orders for *Simplified Scientific Ephemeris* bound in cloth and sewed on tape to make the binding extra durable. The set consists of 60 pamphlets covering the period from 1860 to 1919, and at the regular price of 25c a year, the set would cost \$15 unbound. We will bind them in three volumes of 20 years for \$17 post free.

Single volumes of 20 years may be had for \$5.75, post free.

Nutrition and Health

* * * * *

To the slaughter I condemn;
No Flock that roam the valley free,
Taught by the power that pities me,
I learn to pity them.

Goldsmith

From the Diary of a Glutton's Stomach

WHAT a cold day! Hope I won't be overfed again this morning. If I am, I'll just send it back, that's all.

9:05 a. m.—Was just introduced to a pungent glass of Scotch whiskey. How it burns me now! Yet, my boss shakes with glee. I can hear him say, "I don't feel like eating much today." Oh! I'm getting dizzy and smothered with large quantities of nicotine from those cigars!

9:20 a. m.—Two large cups of strong coffee just came down the "food elevator," while my owner was reading the morning paper. Large lumps of breakfast bacon and hot biscuits are now coming forward. I wish he would chew it a little more. If he only knew how much unnecessary work I'm caused in this way! And come to think of it, today is "meatless day." Wonder if I'll have some rest now?

9:50 a. m.—Was hurriedly brought into an ice cream parlor while waiting for the car. A nut-sundae and a glass of ice water just arrived. Oh! How chilly I feel now! That isn't enough for me, he believes, so five cents worth of salted peanuts is purchased, on which I'm being fed again.

10:40 a. m.—A glass of ice water. How I wish he would breathe through his nostrils instead of swallowing air. Why should my boss ignore his nostrils?

12:10 noon.—My owner decides he isn't very hungry, so he sends me down merely a chocolate malted milk with an egg and ice cream in it. Another cold shock for my already weakened nerves.

After finding a few more peanuts in his pocket, he sent them down. I'm again gasping for breath from the effects of another Havana.

1:25 p.m.—Overheard an argument with the

stenographer for coming in so late, which made me tremble and nauseated all over.

2:15 p.m.—For about an hour I was not bothered when suddenly daughter came in with a large box of candy and, of course, papa didn't neglect me at all.

3:55 p.m.—Another cigar!

4:20 p.m.—I could hear him grumble, "The malted milk must have been sour this morning."

5:15 p.m.—Was invited to have a drink as an appetizer before going home. So a Scotch highball was spilled down on me.

6:05 p.m.—On the way home: How I ached when I was brought in the dining room for dinner. (If you possess a lot of money you say, gently, "Dinner"; otherwise you call it "supper.") I heard my owner brag about not eating more than twice a day. (He should have said "once," for he begins in the morning and ends at midnight.

6:15 p.m.—On the table: Veal, mashed potatoes, pickles soaked in vinegar, fresh bread and butter, pepper, mustard, gravy, cheese, soup, fish, pudding, coffee, sponge-cake and other such stuff.

7:05 p.m.—The family go to see a "movie" and, of course, I'm taken along.

9:10 p.m.—A cherry smash before starting for home. Nobody wanted to walk home. Trolley ride.

9:45 p.m.—A piece of blackberry pie came my way on arriving home. I got so desperate that I revolted.

9:46 p.m.—I returned the pie.

9:47 p.m.—I returned the cherry smash.

9:48 p.m.—I returned the potatoes, pickles, cheese, pudding and cake.

9:49 p.m.—Then I sent back the gravy.

9:50 p.m.—My owner's wife sends for a doctor

and says, "There must have been something wrong with the malted milk or the ice cream, for it surely couldn't have been good, delicious gravy." In the meanwhile I was in convulsions, and nobody seemed to care.

10:30 p. m.—The doctor arrives.

10:33 p.m.—The Doctor (to my owner): "Did you eat much today?"

My Owner: "Oh! No, Doctor; I eat very little; never more than twice a day."

The Doctor: "How is your appetite?"

My Owner: "Very bad; I seldom desire food. The Doctor: Do you have enough exercise? My Owner; I should say so! I have all I can do at the office. Am worried to death half the time with the stenographer's mistakes and the customers."

The Doctor (slowly and somewhat hesitatingly): Well, 'er eh, I believe then, what you really need is more rest. In other words, vacation once in a while, which might increase your appetite.

Drink more water, eat plenty of nourishing food and don't overwork. You should get this prescription filled."

My Owner: "By the way, Doctor, do you believe a little smoking would hurt me sometimes?"

The Doctor (about to leave): "How many cigarettes do you smoke a day?"

My Owner: "I never smoke 'coffin nails,' Doctor; I smoke the best Havanas; only six or seven a day."

The Doctor: "Well, reduce the amount and don't inhale them, and don't drink much stimulants."

My Owner: "Oh, Doctor, I don't drink at all, except a quart or so of Scotch weekly."

The Doctor: "A little too much, sir."

My Owner: How much do I owe you, Doctor?

The Doctor: "Five dollars will be all right."

My Owner: "All right, Doctor. Here it is."

The Doctor: "Good Night."

My Owner: "Good night, Doc. Thanks."

Doctor Sun

(From *The Literary Digest*.)

SUNLIGHT is now being successfully employed in the treatment of wounded men in many of the military hospitals in France, notably in the American Hospital. This we are told by Dr. Willis C. Campbell, of Memphis, Tennessee, who has himself used the sun-treatment for five years past with marked success in diseases of the bones and joints, and believes that it may profitably be extended to the treatment of other disorders, especially in military surgery. Dr. Campbell, who is professor of orthopedic surgery in the University of Tennessee, describes 127 of his cases in an article contributed to *The Journal of American Surgery* (New York, July). He gives credit for the modern development of the sun-cure to Dr. Rollier, of Loysen, Switzerland, whose high-level sanatoria for sun-treatment were described in these pages several years ago. Dr. Rollier now has three of these, at altitudes varying from 4,000 to 5,000 feet. He regards the ultraviolet rays as the curative ones and seeks the high altitudes where these are more abundant. Dr. Campbell's results, however, and those of the French

military hospitals, have been obtained at ordinary levels. We quote from Dr. Campbell's article only paragraphs containing no technical descriptions of his cases. He writes;

"The sun as a curative agent was used by the ancients, and for centuries mention of this measure may be found in medical literature. Various savage tribes and animals, notably the dog, seem to divine the beneficial action of the sunlight, exposing their bodies when ill to the direct solar rays.

"The exposure of a part of the body affected by disease, 'local heliotherapy,' has been employed with some degree of success for many years in the treatment of various disorders of the skin and bones, but the systematic and scientific dosage to the entire body, 'general heliotherapy,' is a comparatively new method, evolved and perfected by Rollier, of Loysen, Switzerland, to whom full credit should be given. General heliotherapy, in contradistinction to local heliotherapy, is of paramount interest at the present time on account of the number of 'war-wounds' amenable to the solar treatment. In fact, the measure if! now being employed

in many of the military hospitals of France, notably the American Hospital, with excellent results.

“The administration of the solar rays is by no means a simple task, especially in private practice. The closest scrutiny is necessary at all times or the treatment will rarely if ever be carried to a successful termination. I have seen many failures resulting from a lack of appreciation of the importance of employing the measure in a scientific and rigid manner. Dosage and the reaction on the part of the skin and the general condition of the patient must be observed constantly.

“We would not expect curative action of the solar ray by bidding our patient to go out in the sun with the instruction ‘expose yourself as much as possible.’ Each case must receive detailed instructions as to the length of time, the amount of body surface, etc. The greatest care must be taken to avoid dermatitis. The effect on the hemoglobin, white and red cells, should be noted. X-ray examinations must be made at intervals. The correct dosage for each patient should be worked out by experience. Some can stand frequent exposures for short intervals, others continuous exposure. Many are seriously affected by the midday sun, while some do well, regardless of the heat.

“About five years ago, I became interested in heliotherapy, and first used the method in an apparently hopeless tuberculous spine and hip joint of an adult, with such a rapid and remarkable cure that I at once instituted the sun-treatment in the orthopedic service of several local hospitals. Since which time I have been convinced that the beneficial effect on the diseased process is chiefly due to the sun’s rays on the skin surface of the entire body, for there is no comparison in the local and general improvement of patients simply living out of doors in the fresh air and sunshine and those on whom systematic heliotherapy has been properly administered.

“In special institutions for the purpose, much undoubtedly could be accomplished in the way of military surgery at the present time, as the method must be carried out under most rigid discipline in order to effect the desired results.

“Heliotherapy is far-reaching in its effects and undoubtedly will be found of great value, not only in the treatment of affections of bones and joints,

but for the cure of various disorders elsewhere in the body.”

Conserve Your Eyesight

(From *Herald of Health*)

In our present times, where short-sightedness, weak eyes, and similar affections of the eyes are getting more and more common every day, it is certainly of prime importance to beware of several bad habits which have tended to ruin the eyesight of many.

1. Never strain the eyesight by reading in the twilight or insufficiently lighted places, such as cars, ferryboats, trains, dark corridors, stairways, etc. Neither read when your eyes feel hot and painful.

2. See that the light for your daily work falls over your left shoulder on to your book or work with which you are occupied.

3. Do not wear any tight articles of clothing around your neck. See that the room in which you are occupied is never too warm—but your feet should be always warm.

4. Never bring your eyes too close to the object with which you are occupied, especially, when reading or sewing.

5. Abstain from reading while lying down or while riding in any conveyance. Serious eye diseases often arise therefrom.

6. Don’t spoil your eyes by rolling them around unnaturally and by squinting for fun.

7. If you are compelled to strain your eyes by your regular occupation, get a little rest from time to time, and strengthen them by laving them occasionally in cool fresh water.

RAYS FROM THE ROSE-CROSS

The magazine is now sent gratis to 330 Libraries. Part of these subscriptions have been paid for by members and the rest are supplied by the Headquarters fund, The price to Libraries will not be raised, so that members wishing to subscribe for one or more may do so at the former price: One Dollar a year in the United States, \$1.25 in Canada, and \$1.50 foreign.

Menu from Mt. Ecclesia

BREAKFAST

Baked Apples
Puffed Rice
Scrambled Eggs with Parsley
Toast Milk

DINNER

Consomme
Baked Sweet Potatoes
Stuffed Bell Peppers and Tomato Gravy
Corn Bread and Honey
Milk

SUPPER

Pineapple and Celery Salad
Cottage Cheese and Sandwiches
Plum Pudding and Hard Sauce
Milk

Recipes

Scrambled Eggs with Parsley

For two persons, take three eggs, stir lightly to mix the whites with the yolks, add three tablespoons of milk. Heat frying pan with one tablespoon of butter and pour the eggs into same, stirring slightly to keep from burning, add salt. Just before removing from stove add two tablespoons of chopped parsley.

Consomme

Wash and cut into small pieces one each of the following vegetables: carrot, turnip, onion, leek, one small clove garlic, one fourth head cabbage and one potato, (if the vegetables are young and tender the peels will enhance the flavor). After cutting fine, fry them to a light brown in three tablespoons of oil. Add one quart of water and boil for three hours briskly. Strain, and add flavors wanted, such as thyme, parsley, mint or whatever preferred, adding salt to taste.

Stuffed Bell Peppers

Wash and remove the seeds of green bell peppers. Boil in salted water for fifteen minutes, drain and allow to cool. Prepare a dressing by grinding

one cup of cold boiled beans, one half cup English walnut kernels, half cup whole wheat bread crumbs, one grated onion, small clove garlic grated. Fry in oiled pan until well flavored, adding salt, paprika and celery salt. Press the dressing into the shells and place in oiled baking dish, cover with tomato sauce and bake one half hour.

Vegetarian Plum Pudding

Add three eggs to three fourths cup of whole wheat bread crumbs, one cup milk, one half cup butter, and one cup of flour. Beat well while adding one cup brown sugar, one cup seeded and chopped raisins, one cup currants, and a small piece of chopped citron. Pour into a buttered baking dish with tight cover and steam three hours.

Cheese Sandwiches

Slice white bread very thin and spread with the following dressing. Grind one half cup seeded olives and one half cup walnut kernels. Mix with half cup cottage cheese into which has been grated a small piece of garlic, adding paprika and salt. Put two pieces of bread with filling together and slice diagonally; serve on plates garnished with parsley.

Echoes from Mt. Ecclesia

* * * * *

Mr. October's Party

By MARIE LAU, age 12 years

Fall is here! Let us go out and find a few signs of autumn. After climbing down the porch steps we come to some trees. Many people do not see anything interesting in nature, but nature is much like people. Now we are in the midst of some one's party. Mr. October is having a party, or rather a dance, inviting all the leaves.

When we people sometimes have parties or dances we tell them all to wear the same color dress. This is what Mr. October told all his little friends, probably. First when at home they had mostly green dresses. Then when they heard there should be a dance some put on red dresses, some gold, some all colors, etc. But then, since it's war time Mr. October told all his guests to wear the same color dress which should be brown. How do you think the leaves stay so pretty when they are dressed in their red, and gold, etc? Why, the little *fairies* who help make people well, they also love nature, and they paint these little leaves. Well, now they should put on brown suits so they took off all the pretty paint and then they were brown.

Before they came Mr. October said to his servant Mr. Wind (who could do all kinds of things):

"Mr. Wind, will you go to their homes and help them over here? I'm afraid that else they'd get so tired before they'd reach the dancing hall."

Mr. Wind said he would, so he scurried over to

each one's tree. Some of them had their brown suits on, and some still had their green ones. Mr. Wind whispered to those that still had on their green suits,

"You must hurry up and get your brown suits as else you may not come to our dance."

Some of them were awfully slow about doing things, and it took them a long time before they got their brown suits. Those who were ready Mr. Wind took along. Soon they reached the dancing hall. Then the dance began. They whirled around and around, and had all kinds of ways of dancing. Mr. Wind, who was a great musician, played and whistled for them. Sometimes they had refreshments as Mr. October let it rain every now and then. Oh! How they danced and how their dresses rustled!

Then one day Mr. October said,

"Well, now I've done something for you, is there anyone who will do something for me?"

Every one of the leaves exclaimed,

"I will! I will!"

So Mr. October sent them to all kinds of places where little delicate plants were. He told them that they must cover these little plants as some of them were catching colds. The little leaves cheerfully covered all the little plants.

And that was the end of Mr. October's party.

How Public Opinion is Formed

ARLINE CRAMER

When Mrs. McGinnis looked out the window to see what ailed her boy who was yelling, he shouted gaspingly, "Tim O'Brien punched me in the nose for narthin'." "Well, don't you dare to come into this house till you've licked 'im," she returned in tones that commanded. The Household approved, the Neighborhood approved. It became

a Town Policy, then a legislative Attitude, a National Ideal, an International Relation, for millions of Mrs. McGinnises said to millions of young hopefuls, "Don't come home till you've licked 'em." And nations swaggered in the world with their guns on their hips. But—the mother of Tim O'Brien, as she washed away the effects of the sec-

ond battle of the day, heard details of the *prelude* to the fray, how young McGinnis had teased and thwarted *her* son in all his play, till goaded to desperation, he struck the first blow.

“This case needs looking into!” she cried, and told the household. The household approved, the neighborhood approved. It became a town policy. The law was invoked. It became state legislature, then federal judiciary, and out of that an international court was established “to look into cases.”

Then the bully nation paused, in his prelude to the fray, seeing a lawyer for the nations had come to look into the case. And the nations went on with their play under the watchful eye of the Cop on the Corner, who as he twirled his stick thought “Now jist let someone *start* somethin.”

Bombay, India, July 2, 1918

Dear Friends:

I have been long acknowledging your welcome letter of December 19, 1917. My one and invariable excuse for neglect of correspondence is the multifarious duties that fall to the lot of the engineer who has to develop irrigation in a neglected and backward country. Though I always give the address of my agents in India to avoid risk of your letters going astray, I am, and have been for the past one and a half years, in Mesopotamia. For the past year I have been working at irrigation, which has taken me into interesting places.

First among these ranks Babylon. Properly to appreciate the whole place requires a knowledge of the excavations that have been done and demands more time than the ordinary person in this country has at his disposal just now. While I was there there was only time to see the street of the procession and the Ishtar gate with the animals built in relief on the brick walls. This is very ingeniously done by means of special bricks which must have been very difficult to mold!

The other place of great interest I visited was Birs Nimrud. This is Nebuchadnezzar's temple of the seven spheres, restored by him in 600 B. C., as it was then very old and had fallen into decay “from ancient times”! The ruin consists of a small tower standing on an immense mound that towers above the surrounding plane. Excavations were undertaken some time ago (I don't know exactly

when) and it is possible to reconstruct in imagination the seven tiers (one tier for each of the then known planets) of the temple. An excellent description of the temple is given in the *Story of the Nations*, series “Chaldea.” The particulars are given briefly below:

<i>Planet</i>	<i>Color</i>	<i>Remarks</i>
Saturn	Black	Bitumen covering masonry
Jupiter	Dark Yellow	Over-burnt bricks
Venus	Red	Under-burnt bricks
		Face of masonry was vitrified by intense heat “in situ.”
		Blocks of masonry are still lying about near the top of the mound.
Mercury	Light Yellow	Well-burnt bricks
Moon	Silver	Silver plates
Sun	Gold	Gold plates. Many mosques at present time have golden domes and are said to be covered with gold plate.

If one visits Birs Nimeno immediately after rain, many small copper coins can be picked up. Bitumen was used for mortar and reed mats were laid between the courses of the masonry. I found one brick with the bitumen and the matting clinging to it.

Had I access to the memory of Nature what wonderful story could be read of these places! The investigation would hardly be a legitimate one, however, as it would only be prompted by curiosity. One gets the opportunity now and again of speaking a word in season about the Rosicrucian Teachings. The most unlikely people (judging solely from appearances) are interested in them. The minds of people seem to have been turned away by the War from things material towards the unseen things in a way that could not have been achieved by anything else, and they are hoping that a sufficiently great change will soon have been wrought to admit of the war being terminated.

I am delighted to hear the good report of the spread of the teachings. Their high idealism combined with practical common sense (which is one of the things that makes them so attractive) cannot fail to remove mountains of ignorance and prejudice.

With every good wish for the work, believe me,

Yours sincerely,

A. R. POLLARD

The Rosy Cross Healing Circle

* * * * *

Helpful Letters From the Students

HEALING MEETINGS

Healing meetings are held in the Pro-Ecclesia at Headquarters on the nights when the Moon enters Cardinal Signs in the Zodiac. The hour of service is about 6:30 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: 6:30 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.

Healing Meetings

December 5—12—18—25

January 2—8—14—21—29

February 4—11—18—25

Toronto, Canada, October 19, 1918

Secretary Healing Dept.,

Rosicrucian Fellowship

Dear Friend:

Almost every day I say: "I feel so well—it is so good to feel so well." Some people say, "Take care, you are likely to be sick when you talk that way." But it is in the spirit of thankfulness I say it, and why should that bring illness. It makes me so happy to have that feeling of vitality coursing

through me that I have not felt before for years. I was not always ill but I have really felt well, and even now I do not profess perfect health but I am sure I have not felt so near it for at least five years.

But all is well, I am happy, and there is more work for me to do yet.

Yours lovingly and gratefully,

M. C. T.

Pasadena, Ca1., Oct. 15, 1918

Dear Friends:

As I lie here in the hospital so comfortable, with my new born babe at my side, a great feeling of gratitude comes over me for the benefits I have received from the Invisible Helpers through the Rosicrucian Fellowship (the channel of communication). Just now I have had another wonderful proof of the Invisible Helpers' response to a written prayer for help from a probationer. A woman moaning in awful agony became quiet as soon as I had written for help for her in ink. I felt justified in calling the attention of the Invisible Helpers from those agonized cries on the battlefields of Europe where they are working, since no suffering could be more intense than was this woman's (if I am a judge of how much suffering is expressed in sound). I realize that the suffering I hear here from the many in travail is "good, though seeming ill," as pain is the only means of making some people think, and realize that it is not for Adam and Eve's sin they suffer; but for their own sin of wasting their creative energy in this or previous lives.

I for one, have become more 'kind and have awakened through my sufferings to I feel I owe every bit of mental and physical energy that I can generate to be applied to the constructive side or nature's forces.

However, since God through Christ, and his agents (the Visible Helpers at Headquarters), good doctors and nurses here, and the Invisible Helpers (who understand more of nature's healing powers and laws), have been so merciful to me, I felt they

would also help relieve those near in pain for whom I wrote for help.

A few days ago I wished to write for help for a person but could not reach my pen which I had dropped on the floor. Soon my doctor called and he handed it to me; I wrote, and her screams stopped immediately. A nurse came in shortly afterwards and I asked her if the child was born and she said yes, it came finely, very suddenly (just at the time I wrote for help).

I wonder if it is made plain to readers of the *Rays* magazine that they can be relieved from suffering by simply asking for help in a letter, written in ink, and mailed to the Rosicrucian Fellowship, Oceanside, Calif?

So many of the nurses are interested in the *Rays* magazine.

With love to all the workers at Headquarters,
B. B. C.

Huron, So. Dakota., Oct. 27, 1918

The Rosicrucian Fellowship
Oceanside, Cal

Dear Doctors:

It is with much thankfulness I am writing you this week. I am feeling so much better than two weeks ago and am beginning already to realize the good work you are doing for weakly humans like me, and thousands beside me. May the Lord bless you in your good work is the sincere wish of your friend,
Mrs. F. H.

MORE PRAYER IN BRITISH FAMILIES

Three new tendencies in the religious life of England and Scotland are being attributed to the effect of the war, according to *The Christian Evangelist* (Disciples of Christ, St. Louis). "One is a popular wave of enthusiasm for family prayer. Another is better observance of Sunday as the day of rest. And the third is such measure of cooperation between the Anglican and Free Churches as was not dreamer] possible." The revival of family worship has reached the proportions of a national movement. Some idea of it is given in the following paragraphs:

"A great meeting was recently held in London, attended by Free and Established Church men in about equal numbers, and having for chairman a

Free-Church layman, and for principal speaker the Archbishop Of Canterbury. The subject was family worship, and the Archbishop pointed out that England on her knees at home can accomplish more, perhaps than England fighting in or out of trenches abroad. It is reported that a national movement has sprung up in the churches of England and Scotland in favor of family prayers in the homes. It is said that Free- and Established-Church people are interested in about equal numbers, and that teachers are setting out to the provinces to talk in its favor."

The truth that through afflictions oftentimes come our greatest blessing is evident in the above paragraph; as regards England and Scotland. What about the United States? We are following the English into the trenches. Why not to our knees?

PATHS OF LIFE

(This was written by Amy Hylton, aged 12, daughter of one of Our English students.—Ed.)

On the long, rough road of Life,
Many paths there are
Which often lead to destruction,
And many a man's character mar.
Some people choose the paths of Pleasure,
Of Folly, and of fun,
But these are the ones that never
Will reach the Eternal One.
Some people choose the paths of Glory,
Of Victory and of Fame;
Forever and ever to be renowned
And to hold a famous name.
And some people choose the paths of Kindness
Of Charity and Love.
These are the ones that first will reach
Heaven above.
O! Children, always walk these paths
And from them never wander,
For see, the Lord beckons to all who are good,
And shines His light o'er yonder.

DO IT TODAY

Are you a subscriber to our Magazine?
If not, you are missing more than you can afford.
It is the best Magazine on Occultism, Astrology,
and kindred subjects of absorbing interest.