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The Mystic Light

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The Occult Side of the War!

AN OPERATION FOR SPIRITUAL CATARACT

PART II

For many months one subject has been uppermost in the minds of millions of people in the Western world, namely the War. It has been lamented by all, all the combatants have sought to excuse them-

selves for participating, and to place the responsibility upon the shoulders of their adversaries. Thus, for the first time in the world's history, admitting that War is wrong. Tons of ink and paper have

been used by the contending powers to inculcate their enemies that they may exculpate themselves, and soothe an aching conscience. But neither excuses nor attempts of incrimination of others can ease the aching hearts of millions of people who clamor for a solution of the problem, and sometimes feel almost like asking themselves whether God still cares for His world or whether he is passively permitting this dreadful slaughter.

In order to arrive at a right understanding of the matter, it is necessary to realize that each human being is surrounded by a subtle aura, invisible to the majority, but readily perceived by one who has cultivated his Spiritual perception. This aura is colored according to the vibrations which each man sets up within, by his likes and dislikes. It is an accurate color index of his character: As his habits change, this color cloud takes on different tints.

Through this aura he views the world, as through a glass, and it colors all with whom he comes in contact, so that he imagines that they have the same virtues and vices which he himself possesses, and on the principle that when a tuning fork is struck it calls forth sounds from another of identical pitch, he actually calls out in those whom he meets, the traits which are in himself, a fact within the experience of all.

Who has not been roused to anger when in the presence of one who had lost his temper, or felt irritability when discussing any subject with an irritable

man? Similarly, the nations see each other through the Invisible cloud of the National group spirit and imagine each other to be vastly different from what they really are. It is significant that Englishmen and women who lived in Germany before the war began were firmly convinced that that country was right, before they were compelled to leave for home, and Germans who resided in England were equally fanatical in their support of that country and denounced Germany as the aggressor. But their return to their native hearth, and breathing in the national race spirit, soon changed their attitude, and they all began to see 'the other side,' and give allegiance to their own group spirit.

Thus the war is not the outcome of individual hatred, for have not we heard how soldiers in the trenches fraternized whenever opportunity offered? But it is the work of the race spirits who guide the nations on their path of progress, or rather, we should say, it is permitted by them, for it is the Brothers of the Shadow, the black forces, that have fostered the evil side of national life—pride, arrogance and the pursuit of pleasure to wean humanity away from the more serious side of life. And therefore the race spirits of the nations, which are always working for good, have permitted this war; not exactly as a punishment, but as a means of bringing them back to the real purpose of existence.

That much has long been known to the writer, but he knew and felt in his inner-

most heart that there must be another, greater, purpose and that the good to be attained must be commensurate with the suffering involved in its attainment; hence, it must be a great and wonderful good, a blessing to humanity of inestimable importance. But what? We remember the words of Christ, "I came not to bring peace, but a sword." We have always regarded peace as the ideal, however, and have been at a loss to reconcile this saying with the Sermon on the Mount. Can it be that there is a hidden virtue in the war which we have not hitherto perceived, a virtue that may justify it as a means to an end? That was the perplexing problem.

Long months the writer has suffered in silence on account of the awful slaughter which has been going on in Europe. It is no easy matter to labor nightly among the distressing scenes of the battle field, bringing succor to the wounded, and working with the slain of many nations in the invisible worlds, in an endeavor to soothe their anguish and still their resentment, and at the same time keep poised sufficiently to carry on the work at headquarters in the day time. During that time students in various countries have urged that we take a stand for the side which they favored, and write our ideas concerning the war.

Naturally, we would not take a stand against any of our brethren. Fellowship includes the whole world, universal love was never needed more than at present; we have endeavored to give it the fullest

expression possible to us. And regarding 'writing'—while we felt and knew the ultimate outcome of this great calamity must be good, we had no light and it has never been our custom to deal in platitudes, or to fill our pages with words, only words, so we worked and prayed for light, month after month, until at last the suspense became unbearable.

Lately the agony of that vast mass of humanity, among whom we have labored for so many months, seemed to concentrate itself in our presence as a great WHY? written in letters of blood and flame, during our waking hours, and though alone, and all was outwardly still, the sound of that great Why? seemed to fill Heaven and Earth in its intensely passionate appeal for an answer.

At last I could stand it no longer, and when the Elder Brother who is my mentor appeared in response to my cry of distress, I put the question. The rule of the Great Order is that Lay-Brothers must use all endeavors to solve their own problems and only ask for assistance as a last resort, but though hitherto diffident on that account, the agony of a million men seemed to surge through my throat when I saw him so calm and collected:

"I know that your heart is not calloused, Brother, that it beats with compassion for the millions, so great that even this agony of sympathy which is now rending my breast is as nothing in comparison. How, then, can you be so

calm while millions of men suffer unbelievably, and what is the purpose of this cruel conflict?

Never has music sounded so sweetly in my ear, never have I experienced such a sense of relief, such a complete revulsion of feeling. I seemed to leap from the slough of despair to the pinnacle of praise and thanksgiving, when the answer came in that voice, always vibrant with kindness and compassion, but on this occasion those qualities were so intensified that words fail to describe it.

“Cease your sorrow my Brother and be of good cheer. If you had a friend who had lost his sight because of a cataract, and he were forced to undergo an operation, you would probably feel sorry for the present pain, but you would rejoice at the impending restoration of his vision and, mayhap, in the joy of anticipation, you would almost forget the present pain.

“Similarly in the case of this war, the world has become spiritually blind. The intellect will admit nothing it is unable to prove, as one proves a mathematical problem. Doubt and skepticism have grown as giant weeds among the leaders of thought, and the mad pursuit of pleasure, the indulgence of the senses, and the indifference of anything that makes for soul growth are common characteristics among the masses. Neither preaching nor praying can awaken the world. Therefore the Invisible Leaders of Evolution permitted the Brothers of the

Shadow, to tempt the rulers of the nations, and thus the dogs of war were unleashed with what seemed unmitigated calamitous results.

“But rejoice, this is in reality an operation for spiritual cataract on a large scale. It is the death knell of the age of agnosticism and skepticism regarding the spiritual verities, for it will open the spiritual vision of so many that their testimony will carry weight with those who remain blind, and the Western world will turn to God with a new zeal that could not have been roused by a thousand years of preaching.

“As we taught you in the beginning, and as recorded in the *Rosicrucian Cosmo-Conception*, mankind is still in the most dangerous part of the path of progress, which we call the 16 paths to destruction, and never in all of the previous races has it come so dangerously close to the brink. But rejoice! and again I say rejoice! for the danger is past, the war has saved the world from an infinitely worse fate, and soon it will resound with praise to God for the blessing wrought by the curse of war.”

As those of our readers who are not familiar with the Rosicrucian Teachings may not understand the reference to the 16 paths, and their bearing on this problem, and also, as it may not be patent to all what is meant by the operation for Spiritual Cataract, and how the war can open the Spiritual vision, we will continue this article next month for the purpose of elucidating these points. In the

meantime, the following articles from the *Literary Digest* will show that the prediction made is already beginning to be verified.

(To Be Continued)

REVOLUTION IN RELIGIOUS THOUGHT

It is only in the United States, which is as yet comparatively little affected by the great world war, that the remnants of the age of doubt still linger. So declares a writer in *The Watchman-Examiner* (New York), who finds himself awakened to the fact by a chance reading of a copy of *The Hibbert Journal* for June, 1913. Comparing the status of religious thought of today with that evidenced by this copy of one of the leading religious reviews, he finds an "entire revolution of religious thought caused by one year of the European War." He recalls that at the time this number of the magazine was issued "the articles appeared to many extremely timely and up-to-date." Now they read "like far-off echoes of an almost forgotten past."

"One year of bitter conflict has driven the current religious thought so far from the course of 1913 that few have realized the vast change. In this number the opinions of German scholars are quoted with respect; in fact, as decisive and convincing. As now read, it is realized with something of a shock that the views of German theologians and philosophers are no longer quoted as authority.

"The reading of this issue revealed afresh the fact that the type of theology and philosophy somewhat dominant in past years has become utterly discredited by the war. The ascendancy which German thinkers had gained and maintained in the last forty years has been destroyed by the fact that their theology and philosophy have permitted them to defend a war in which millions of human lives are being destroyed, and a large part of the earth laid waste."

The German people, it is noted, have turned from that type of religion and philosophy:

"The names that have stood high in scholastic and theological circles are no longer revered. The apostles of the age of doubt are being repudiated, and the people are reading the Bible and thronging the churches in simple faith in God and His Word and calling on Him to help in this time of terrible woe. In the number of *The Journal* referred to it is asserted that the Gospels are largely unhistorical, that but little is known of the real life of Jesus, and that Jesus was merely the latest and best of the Hebrew prophets, belonging really to the old dispensation, and that the Gospels should be considered as a part of the Old Testament.

Who cares for that sort of speculation now? Not the people of Germany! They are seeking the Savior as never before. Not the people of France! Godless France has become thoughtful. The infidel writers are neglected or have them-

selves become religious, and the people are thronging the forsaken churches. Certainly not the people of Russia! They are more earnestly adoring Jesus Christ, whom they now believe to be Very God of Very God.

“And not even in England is the destructive criticism of the Bible having the currency it had before the war. The realism of life in the face of the great conflict has banished all relish for speculative reasoning, and trust in God, and in His Son and in His Word are the dominating facts in religious thought and life.”

The United States have not yet felt this world-disaster at its full force:

“But as the Deluge swept the corrupt race of men from the earth, so this war is purging the earth of the doubt of the Word of God which has been eating like a cancer into the vitals of modern Christianity. In times of ease and safety, men come to rely on their own powers, but in times of trouble they turn to God, because they realize that he alone can save. This lesson the world is learning today. Reliance on human wisdom is destroyed. Trust in God is our only refuge.”

—*Literary Digest*

As the December Magazine is issued November 16th, we feel that it is too early to publish the Christmas article. This will therefore appear in the January number which will reach you about Christmas.

CATHOLICISM REBORN IN FRANCE

During the long months that war's blight has lain on the “pleasant land of France,” we learn from a writer in *The Catholic World* (New York, September), a great Catholic reawakening has been in progress. The war has rooted out of French souls the two weeds of “anticlericalism and materialism.” Millions of Frenchmen on the firing line, over whom death hovers at every instant, have had “their sight open to the life beyond,” and have learned “to value less the pleasures of this world.”

The new dawn is so obvious in the army, the writer goes on to say, that it “causes great anxiety to the organs of anticlericalism, as, for instance, *La Lanterne* and *L'Humanite*. From the latter journal he quotes in point the letter of “a militant Socialist of the 18th Division, who says:

“I was unable to make a number of psychological studies. Conventions, prejudices, had fallen off, leaving life stript. Men showed themselves for what they really were—brave or cowardly, noble or base, unselfish or egotistical. And I could appreciate the religious awakening so much noticed today, and so much talked about.

“Whether we halted, whether we rested, the night after a battle or after a march, the mind was never at rest. The vision of the wounded was ever before our eyes, the groans of the dying sound-

ed in our ears, the thought of self, of wife, of children, haunted us. Will my turn come next? Ah, then is the moment of self-examination; then a man, separated from the world of things by this rupture of equilibrium called war, travels back to his childhood. The influence of early education asserts itself. And so it is that normally, logically, I may say, is brought about the return to religious ideas.

“Men without ideals, who have abandoned all Christian practices, in the midst of such a catastrophe feel their littleness. No longer enslaved and driven by economic forces, craving an ideal to support them in these terrible times, have they returned to religion.”

As “an enemy’s confession” the writer holds this statement valid evidence of “the reality and durability of the Catholic renaissance.”

But the lamp of faith is trimmed and burns more brightly away from the battle lines as well, and we are assured that “when the first cannon was fired, and indeed before that.... there was an immense impetus toward prayer” throughout the country. With a glance forward then, the writer observes:

“As far as it is possible to reckon the future by the present, judging by what we see and hear at the present time, we have reason to assert that the changed point of view in France will produce a complete change in the religious situation when the war is over.

It is already spoken of everywhere,

and especially among the working people. It is the universal cry. Henceforth, France will not give place to an anti-religious policy.”

—*Literary Digest*

SIDE-LIGHTS AND VIEW POINTS

By Vita

II

Life is full of paradoxes because we see only three dimensions of truth. The full, the reconciling harmony will burst upon our vision at some point along the way. The concepts of philosophy so deep, a religion so high, a wisdom so mighty as truth unfolds through countless aeons of progress cannot be crowded within the limits of a physical brain. As we progress our consciousness will expand and we shall be able to take in more and more of the glorious life that pours down from sublimer planes.

As we all know, life has a dual aspect. There are two selves within us. One of these is the ray of divine life which is imprisoned in each human entity. The other self is the one with which we are all most familiar, for it is the one that is closely linked to the world about us. It has its chief interest in the world of sense—the objective world—and is what we call the personal self. This is the “self” that makes all our tragedies, our sorrows, and perplexities. Through it we receive life’s violent impacts. It is quite natural that the majority should confound it with the real self.

As we begin to discriminate, we realize that this personal self must be trained and taught and brought into full harmony with the higher self. To do this requires study, thought, renunciation, and effort. This discipline is what the higher Teachers speak of as the "Path." It is the Path of self-denial, of effort, of constant striving toward the lofty ideal before the soul.

There are some who have consciously entered this Path; who have voluntarily taken upon themselves the obligation to serve humanity in its higher development. These have chosen to lay themselves upon the "altar of sacrifice." They have willed to "die to the personal self" and to live wholly for others. They cannot take all that comes their way. Their pleasures must be along the path of duty. In short, they, as followers of the Christ must "take up their cross and follow Him."

This is what the Probationer's vow implies. Less than this is a travesty on the name. Perhaps some of us did not fully realize all that the vow meant, but once upon that Path, we soon learn its deep significance when we reach out for the olden joys and find them eluding us at every turn. We call in vain for the human love which once seemed so necessary to life itself.

By many lessons we are reminded that we are to turn from the personal self with all its old vivid life, with all its sense-enchancements, with all its thousandfold allurements. We must turn with

deaf ears from all its pleadings, from all its clamorings. We must go alone into the silence. Then what?

With its first gropings in the silent void the soul realizes its isolation from all other souls. No loving voice can penetrate that still adytum. No human presence may ever cross that border-line where the apocalypse of life's profound meanings comes to us. We strive with agonized dread, we cry out to our beloved across the profound reaches—but in vain! We must know and feel ourselves to be utterly alone.

This lonely silence, this dumb waiting in the prison-like darkness, this agony of spirit is a necessary part of our experience on the Path. After we cease to strive or to question, after the soul renounces fear and desire, **life's mystery unfolds.** The silence throbs with new tones; the darkness lifts and we see the soul radiant with light. The prison-house has expanded until its walls are no longer felt. We look where the radiant image points—still within—deeper, farther, into luminous depths.

We see the Ray from the Light which gave the soul its radiance. The sense of self is lost and we find in one glad moment that we are not alone. Then—the mystery of mysteries—we know that the personal self which entered the silence and felt in that crucial moment a profound isolation from all other life, **was not the self at all.**

In the hour of abnegation and despair its cry pierced the gloom its thought had

woven and it found itself. It suddenly realized the unity of all. It knew itself one with the self of all—and with the Infinite Life. It saw that there is no line of separation—no wall between soul and soul; that Isolation is one of the sad illusions of the sense-life upon the physical plane. It is created by our false thought, our inverted glimpse of life and truth.

The Divine Master knew as none other all that unity means. He knew what steps were necessary to take to realize this unity. He knew what It involves; what vanquishing and etherealizing of the personality, what dethronement of the self, what inner and spiritual unfoldment. We know how He strove incessantly to have humanity get at the heart of truth. “That they may all be one” was the divinely pathetic cry of His mighty Spirit.

Let us strive as never before, dear Friends upon the Path, to realize this unity, to live our life and to enter the Temple gates that we may serve.

SYMBOLS

(Selected)

This subject is one which interested me by virtue of a very small incident—namely, that I read in a book a statement to the effect that Mystics are individuals who read about magic a great deal, but who never for one moment consider it desirable to practice it. Personally I have

always had a very strong desire to be a magician, for I believe that we need more individuals who have first-hand knowledge and information on magic, instead of being able to give only the testimony of others.

There is no school so valuable as the school of experience, and here you find working all those men and women who are really helping the world. It is from this school that the Teachers choose their disciples, from among those who are interested in the history of the life of the planet and not merely in the history of one small society or brotherhood.

When you enter the school of the Teachers you begin to look at the life of mankind in terms of the whole and not in the terms suggested to you by the particular idiosyncrasies of one little sect or society. You are concerned rather with the great events behind the smaller movements of mankind. And, more than this, you begin to direct your movements and interests impersonally in relation to the planetary life.

Whether you look at life from the point of view of the artist, or of the scientist, or of the mystic, if you are to enter the field of practical magic you are of necessity bound to exercise one great function, and that is the function of the Will. The man or woman who wants to achieve something along the path of inner development must regard as sin anything which misdirects energy or draws the mind away from the object in view. Whatever you have made up your

mind to do in relation to your spiritual growth and development, it is necessary for you and for collective humanity. Therefore you must necessarily regard anything as sin or weakness which turns you from that self-appointed goal.

Remembering that symbols are the outer expression of Inner principles, we will turn to the particular ones I have chosen for consideration. I will refer first to the Circle. To deal with its symbolism exhaustively is impossible here, but the particular meaning to which I wish to draw your attention is this: I shall assume that all are interested in achieving something, not interested merely in reading about spiritual growth; that all realize the presence of an eternal principle overshadowing our various bodies. This being so, you must realize that it is possible for you to achieve what any occultist or mystic has achieved, if you will undertake to tread the thorny path of wisdom step by step for yourselves. It is necessary to begin and walk along that path yourself.

Now the **Circle** in this connection indicates the definition of your task. You are not to stray outside of the circle you have made for yourself, and all intruding influences must be rigidly excluded. Nothing must interfere with the circle which is indicative of the limits of the work you have in view. You stand at the center, and as the center is at equal distance from any part of the circumference, this position is symbolical of the fact that you have become, for the

time being, perfectly poised and balanced, a difficult but necessary task. In the moments of meditation which precede action you are one-pointed and intend to maintain the perfect balance. Picture yourself entering an inner room. Create an imaginary circle. You have put a definition before you. You are in the centre of the magic circle, across the threshold of which you will allow nothing which will overcome you.

If you are to be successful in your task, you have to surround the circle with those necessary elements which in all ceremonial magic have been found essential for accomplishment. Around the magic circle are placed lighted candles, sometimes nine, and sometimes seven; nine (with yourself in the middle is the tenth) being the most complete. If you will think for a moment, you will see how very striking is the symbolism here. The material of which the candle is composed is a certain substance which involves the slaying of an animal.

The light which you will use will be derived from the substance of the "animals" in the shape of thoughts of selfishness and pride, and of all the undesirable elements in your personality which you have slain. From the slaying of these things you extract their energies and they become the very light which protects you, for this light stands as witness to the world of the fact that you are engaged upon some task of a spiritual nature. The light is at the same time your service for humanity and that which you

erect for the helping of mankind is likewise your protection. The particular arrangement of the light is symbolical of the fact that certain conquests have been made over elements within yourself. The light is the result of those things of a personal nature which you have destroyed.

At the center of the circle is to be found the **Altar**, which each of us must erect for ourselves; for the external altars are only symbolical of certain states of consciousness. I am assuming for the sake of this discussion that we are all desirous of being members of that mystical Church which forms the Christ-body in humanity, and every Church, whether mystical or physical, centers around the Altar.

This altar you erect in your meditation has to conform to certain rules and regulations. Its height will vary in accordance with your height—the height you have attained in spiritual evolution, the point of consciousness you have reached on this path. On it, and within it is kept everything that you are to use in your magical operations. There, permanently before you, will be your obligation to the Highest you can conceive, so that when you look upon the Altar you will be reminded of that obligation which you have voluntarily undertaken, perhaps in ages gone, to commit your life and energies to the service of humanity in some way or another. It is probably fairly true to say that at the present stage of development there is no one who takes an interest in such a subject as this who has

not, ages long since, in some form or another, pledged himself to the service of the human race.

On the **Altar**, within reach, are three important elements symbolized by certain instruments which will have to be used in your progress—the Scourge, the Dagger and the **Chain**. The Scourge is used for a specific purpose and is symbolical of the fact that you have at some-time or other deserted your aspiration, that you have wandered away after some personal interest and you are consciously aware of it. You use the scourge to bring yourself back to the centre and also to eliminate from your magic circle undesirable elements which you know perfectly well are not for one moment to be allowed to remain there.

The Dagger symbolizes the fact that you will use it, if necessary, to sacrifice your personal life in the cause which you consider paramount, and is indicative of your willingness to remove all personal considerations which hinder the carrying out of your obligation. This does not, of course, mean your physical life, but those personal considerations which limit your attention to your own immediate interests and which prevent you from looking at life in terms of humanity.

In the Christ drama the **nails** take the place of the **Chain**, but the symbolism is identical. You will chain yourself to your obligation as the Christ was nailed to the Cross.

On the Altar is also the **Oil**, compound-

ed as a rule in magic, of four different kinds of oil—myrrh, olive, cinnamon and galangal. These oils have this peculiar and significant characteristic, that they will not combine into the right oil unless they are all perfectly pure. The oil is a symbol of aspiration which has to be sprinkled over everything you do. Every work must be anointed with this oil and if it is not so anointed then you may know that it has to do with your personal aspirations only and not with the larger plan of mankind.

Another very important instrument is the **Wand**, symbolizing Will, and it is of no use if it wavers. There must be established in the centre of your being a certain polarity which is undeviating in every circumstance of life. Remember, too, in this connection, that the most dangerous obstacles which the practical magician has to face are never the most obvious ones. Humanity imposes ordinary conventions; moralities change and vary in different countries. These are not the things about which you have to take great care, but certain subtle dangers which become more powerful according to the height which you have reached. A very usual form is that of pride. You perhaps succeed in certain directions where others fail, and you feel self-satisfied and pleased with yourself.

In order that the Will may be effective it must be rigid, and if it has to “touch the stars” it must be firm and stable at the base. Everything must be subordinate to the spiritual will. There is only

one Will in the universe and we in our ignorance put our personal will against the Universal Will. That Will is only concerned with universal principles. We all know it; if we withdraw from personal considerations, great peace falls over us like a garment of beauty. When you take every personal interest you can conceive of, and lay it on the altar and say in that moment “Thy will not mine be done,” then it is that the whole universe is yours. Egoity is obliterated and Death itself is obliterated. We feel the pain of death because we have the fear of the loss of “my and mine.” Cultivate the habit of overcoming obstacles all the time; have a strong and fixed determination to accomplish that which you have set out to do, and fan the little ember of will within you until it becomes a great energy able to carry you through every difficulty. Many people have strong impulses today and cancel them out tomorrow. Strength and weakness alternate in us and that is why we are so ineffective.

Do not adopt any formula which suggests that you aim to accomplish the task of becoming a magician at once, but say to yourself, “I will establish a current which will last through the ages so long as consciousness requires a form to sustain it.” At the moment when nothing in life matters a little bit to you there will awaken that slumbering will which you have established when the chasm seemed almost impassable. Even an elementary acquaintance with the occult

path will show this.

The **Cup** is a symbol which suggests various interpretations. The artistic imagination is drawn always by this very beautiful symbol. It evokes so many ideas of beauty: the cup in which the symbol of the blood of the Christ is presented to the communicant; that cup of intoxication which when drunk by the mystic opens the gateway to the eternal glory and beauty.

At the hour of supreme initiation, when the life-blood of the initiate is spilled in order that the essence of that life-blood may penetrate through the life of the planet and make the work in which the inhabitants of the planet are engaged a little lighter. Then there is the Cup of the Holy Grail, full of the blood of many lives spent in the service of man. The cups are to be found at every centre of the body; for instance the cup at the heart which receives those great energies which can be transformed into spiritual vitality in the body.

There is a legend to the effect that the old Venetian glass workers made cups of glass so skillfully that they changed colour if poison were put into them. That is wonderfully suggestive of the nature of this mystic cup of which I speak, for you have to see that no poison enters because its nature is sacramental; and when the disciple is able to drink the cup which contains the full understanding of life, his personal life is no more. This mystic Cup is constantly being replenished by the Dew of Immortality, but

man more often uses these waters to feed his animal nature instead of the soul.

Next comes the **Sword**, but this is a Novice's instrument and by-and-by you will lay it aside, for it is not required in the marriage-chamber. It is an instrument of magic which you are allowed to use only in the name of the King; to use it effectively you must wear the Crown, that is—be initiated. It has its uses, however; it is the symbol of logic and reason and analysis, and if you are to understand complexity you must use analysis. But "those who live by the sword shall perish by the sword."

The **Pentacle** is the body, the result of past causes and it represents the field of action.

The **Lamp** is always hung in the centre of the circle from the roof, above all the instruments, lighting the whole field of operations, and if you look at it everything else is obliterated. Your consciousness is focused on the Light "which lighteth every man coming into the world," and which shines equally in every particle of substance through which consciousness has been operating.

The **Oil** in the lamp is the oil which was in the widow's cruse and which replenished itself miraculously. Suppose that in the conflict of life you are overcome in some form or another and forget your aspiration and obligation. Perhaps you have gone on forgetting for years and years and you are inclined to think that you are so depraved that it is no use

making any more attempts. Just at the moment when you are inclined to give up altogether the oil of aspiration will bubble up in the lamp and the light will become bright again.

The **Crown** is the symbol of completion and is worn by the King, the man who has attained. When you have trodden the weary path to the very end, you finally realize that those joys which come to you through the avenue of the senses are evanescent and that the initiate is the only man who knows what real joy is, for real joy can only be understood and realized by the man who has conquered himself. The crown rests on a piece of red silk. This colour is a symbol of the glory of life. The crown rests upon the life; it is impossible to pretend you have the crown if you have it not. You cannot pretend to be a King, that is, to have entered the circle of Initiates who understand Life and its principles fully. The crown of thorns is a crown of radiance; the rays of light appear as thorns to the uninitiated.

The **Robe** which the initiate wears is symbolical of the aura, and also of the silence and mystery in which his real work is enveloped, of the isolation of every mystical life. The true communion always takes place in the inner chamber and there that seamless robe of glory is worn which is the garment of the true initiate.

Then there is the **Lamen**, the breast plate of righteousness. It is worn over the heart as protection and it has in it

many jewels which are called "perfections." The lamen indicates your work and also the stage you have reached in your inner life.

The **Book of Life** represents your destiny for this life. Everything you do, every struggle, every aspiration, has a cumulative effect, and the writing in that book goes on unflinching up to the very last page.

The **Bell** rings at important points in the struggle and is a symbol of hope. In deep meditation, when you have attained to any point of real concentration, there is undoubtedly a bell-like sound that gives forth a wonderfully harmonious vibration of peace. The bell may be taken as indicative of a certain state of consciousness attained by you when "the song in the heart" sounds forth. It signifies peace and power over all the disturbing elements.

The **Magic Fire** is symbolized by the incense which is burnt in a censer on three legs, which are emblematic of the triple flame, the three higher principles in man. Everything you have acquired, all the powers for which you have fought, have to be burnt up at the end, and only then will the imperfect elements which were put into the censer at the beginning be transformed into the perfect. Remember that if you seek to retain one single power for personal ends the struggle has to begin all over again.

We have briefly glanced at these symbols and we come back to this point:

(Continued on Page 48)

Question Department

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THE THEOSOPHICAL TEMPLE OF THE ROSY CROSS

Question—It is claimed by some Theosophists that their Temple of the Rosy Cross is the only genuine order and that the Rosicrucian Fellowship is a branch thereof. Please tell us what is the true status of that order, and what connection has it with the Rosicrucian Fellowship.

Answer—It is an unfortunate fact lamented by all leaders of societies that misinformed members make extravagant statements which have no foundation whatever in facts. It has always been the policy of the Rosicrucian Fellowship to live in peace with all other religious societies, to speak well of them and their leaders on all occasions, and we would never think of violating our ideal “FELLOWSHIP” by an attack on anyone.

The leaders of the Theosophical Society follow similar principles; we have never seen them as aggressors against any other organization and we know positively that they are friendly to the Rosicrucian Fellowship, and would not for a moment countenance such an arrogant assertion as that their Temple of the Rosy Cross is the only genuine order. They know better. As to the statement that the Rosicrucian Fellowship is only a

branch of their order, it is sufficient to say that the Rosicrucian Fellowship was started years in advance of the T. S. Order of the Rosy Cross. Such misstatements as mentioned come from narrow, irresponsible people and they are not believed by the great body of Theosophists who are broad-minded and well informed on this very subject by the study of our own text book, the *Rosicrucian Cosmo-Conception*, for we have sold many thousands of copies of this work to members of the T. S. Large lodges like London and Chicago lodges have bought five hundred copies at a time; others like Boston and Washington bought several hundred copies at a time and repeated their order several times. At one time the Theosophical Book Concern negotiated for the whole edition then on the press, but as we needed most of it right away to fill large orders from jobbers in New York and London the deal fell through. Thousands have been sold direct from our headquarters to individual Theosophists and letters redolent with praise have been sent in by many hundreds of T. S. members. Lodge leaders have written enthusiastically to Mr. Heindel of the great value of the book as a text book in their classes, and reviewers in many of their organs have praised it in the highest terms. The last review we have seen is by Mr.

Wedgewood in the official organ of the Theosophical Society *The Theosophist*, February, 1915. Mr. Wedgewood there reviews another book, and for the sake of comparison mentions a number of writers, among others,

“Max Heindel, author of a fascinating and really able book, *The Rosicrucian Cosmo-Conception*.”

He comes to the conclusion that

“Heindel’s is probably the most able of these books. It sets forth a fairly rational and coherent scheme, and while certain of his points seems to invite doubt, others call forth a flash of ready recognition from the intuition which is unmistakable. Clearly the book represents a definite Occult tradition; it touches upon many interesting points which so far have not been considered by Mrs. Bessant, Mr. Leadbeater, or Mr. Sinnett.”

The Theosophist is, as said, the official organ of the T. S. edited by Mrs. Bessant. Thus two of the highest officials of the T. S. and founders of the Theosophical Temple of the Rosy Cross have officially endorsed the *Rosicrucian Cosmo-Conception* as a book which **“clearly represents a definite occult tradition.”** They are great souls who do not feel the need to bolster up a foolish pride and vanity by a supercilious sneer at another organization, as some who are not worthy to be called their followers, do. They have, moreover, a mind which can discover merit in others and generosity to acknowledge the fact. This is also the case with the great body of the membership of the T. S. or they would neither have bought the *Rosicrucian Cosmo-*

Conception nor acknowledged its merits, and the small minority who make the claim that the Theosophical Temple of the Rosy Cross is the only genuine and that the Rosicrucian Fellowship is a branch: Well! They will learn.

Regarding of the origin of the Theosophical Temple of the Rosy Cross, we are informed by the Secretary of the American Section of the T. S., Mr. A. P. Warrington, in the May issue, 1913, of *The American Theosophist*:

“The founders and supreme heads are Heracles, Helios and Lomia, [names probably taken for mystic purposes by Mrs. Bessant, Mrs. Bussak and Mr. Wedgewood. —Editor.] The following has been issued by the heads.

“In the Theosophical Society there are many who find the fittest expression for their highest emotions in stately and rhythmical ceremonials....very many such Egos are groping about unsatisfied in numerous fields of research....for these Egos the line of ceremonial is the way of least resistance.... Up to the present time, however, there has been little opportunity in the T. S. for the study of ceremonials and the mysteries. It is therefore the desire of the founders of the new order to synthesize the scattered teachings in the T. S. literature as well as in other available literature....To nourish into new life the smoldering fire on the altar of spiritual aspiration....

“While recognizing that there is but one true Occultism, they will seek to find it in its Western Manifestation in order to enrich, not to supplant, its Eastern aspects.

“In choosing the name Temple of the Rosy Cross, the founders had in mind various ancient organizations; one was the famous

Order of the Knights Templars, which was formed to protect pilgrims traveling in the Holy Land....In like manner the present Templars of the Rosy Cross desire that they may prove worthy to gather around the Bodhisattva when he comes again, and defend the mysteries with a sword of the spirit."

This is a straight-forward and obviously honest statement, that feeling need of ceremonial as an incentive to spiritual aspiration, they organized the T. S. Order of the Rosy Cross in the hope that it may make them more fit servants in their Master's vineyard, and who would not bid them God speed? They do not claim to have received occult instructions to start such a temple from the Brothers of the Rosy Cross; in fact, they confess they do not know if there is such a temple, at least Mr. Wedgewood does, and Mrs. Bessant prints it in the same review where he speaks of the *Rosicrucian Cosmo-Conception*. He wonders what is the source of such books and asks the question:

"Are there schools of Western Occultism still existing on the physical plane? The repository, perhaps, of the Alchemy of the Rosy Cross, and wherein the lesser mysteries still are celebrated? Or do these teachings emanate from super-physical lodges of teachers out of incarnation who still cherish the doctrine of mediaeval Monastic Occultism, blended, as it often was, with a strong tincture of orthodox Christianity? It would be interesting and well to know."

Max Heindel states there is such a temple and his contention is supported by the fact that he has written the

Rosicrucian Cosmo-Conception, which has found ready endorsement from many thousands of thinkers in the T. S. and out. Most of them gifted with intuition, like Mr. Wedgewood, and some with spiritual vision. To doubt his modest claim to be the messenger of the Rosicrucian Order in the face of the fact that he has this book, involves the greater difficulty of believing him its originator, for a monumental scheme of unfoldment of the world and man, such as this book reveals, was never hatched in a human brain; hence there is but one tenable conclusion: that Max Heindel tells the truth when he says he visited the Temple of the Rosy Cross, that he was there initiated into the mysteries and given the teachings contained in the *Rosicrucian Cosmo-Conception*, which he was enjoined to publish and promulgate.

It may also be said in support of this claim, and as evidence of his sincerity and unselfishness, that he did not use this great knowledge for personal gain by putting as high a price on this book as possible. He had been cautioned by the Brothers of the Rosy Cross not to sell the "Pearl of Knowledge" entrusted to him, and he went to the other extreme and made the price of the book so low (\$1.00), that he lost money on the first two editions. A valuable seventy-two page index was added in the third edition, also much new matter and the price of this handsome six-hundred page book was raised to one-dollar fifty cents, netting a small surplus, which is all turned

into the work. Mr. Heindel does not get a penny from any of his books. Surely he must be sincere in his assertion that he is the messenger of the Order of Rosicrucians, and that the Rosicrucian Fellowship was founded to be The Herald of the Aquarian Age, now drawing near.

Thus, to sum up:

The Theosophical Temple of the Rosy Cross is an order founded by Mrs. Bessant and her coworkers to aid aspirants to the higher life by ceremonial, invented by themselves.

The Rosicrucian Fellowship is the Herald of the Aquarian Age, promulgating the Western Wisdom Religion formulated by the Brothers of the Rose Cross, and published by their messenger, Max Heindel, in the *Rosicrucian Cosmo-Conception*.

We are sorry to say there can be no connection between the Rosicrucian Fellowship and the Theosophical Temple of the Rosy Cross, or any other T. S. Order. We have a high opinion of their membership, and a sincere regard for many with whom we are personally acquainted, but we have espoused the Western Wisdom Religion, we thoroughly believe in Western Methods for Western People, and are therefore forced by the laws of logic to take the position that our theosophical friends, however sincere, are mistaken in their efforts to promulgate a religion divinely given to the people of the East among the people of the West.

We did indeed rejoice when we first heard a Temple of the Rosy Cross had been founded by the leaders of the Theosophical Society, for we took this to be an indication that they had seen the true Christ Light, **in the West**, and were preparing to emulate the "Wise Men of the East" who traveled **westward**, following the Christ Star to Bethlehem, but we were sadly disappointed to note their statement of motive in studying the Western Occultism, Rosicrucianism, etc., as contemplated, in this new temple,

"in order to enrich, not to supplant plant, its eastern aspects."

Thus the aim of the Theosophical Society and their subsidiary Orders are diametrically opposed as East and West, to the Rosicrucian Fellowship, and however sincere our personal regard for individual members, we cannot work with them as a society.

It does not follow that we are obligated to attack them, however, or that we should retaliate when a misguided member of the T. S. makes statements which we consider derogatory to the dignity of our Association. Let us be careful, rather, not to bring up subjects which may provoke such remarks. Let us quietly but persistently continue to promulgate the Western Wisdom Religion and emphasize the fact that it is the **Western Method for the Western People**, so shall we further the work of the Elder Brothers better than by idle arguments which waste our time and convince no one, for **conviction comes from within**.

The Astral Ray

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ASTROLOGICAL ANECDOTES

From Scoffing Skeptic, to Ardent Advocate

It is surprising how many people sneer at that which they do not understand. The writer himself was no exception to that rule in respect of Astrology, when that subject was first presented to him a number of years ago, while he was still in the orthodox belief and had no knowledge whatever of Occultism.

A friend who lived in the same house as the writer read an advertisement of an Astrologer, (?) so called, who offered to tell the fortune of anyone for the magnificent sum of ten cents. No one was louder in his denunciation of this fraud, superstition, and foolishness called Astrology than the writer. Why, it was preposterous to think that the stars had anything to do with us. However, our friend sent one dollar with ten names of persons who were then present, and in due time the so-called horoscopes came back.

We still remember the curious feeling wherewith we opened the package and started to read the mystic scroll (?). Half defiant, half frightened, but sure, very sure, that it was all humbug, the whole

lot of it, and that reading this horoscope would vindicate our cocksure assertions. But then, statement after statement in this outline read true, and gradually all the blood in our body seemed to surge toward the head. Could there really be something to this foolishness? We were puzzled, mystified, and also somewhat frightened at the thought.

Later the rest of the friends came in and each took up his horoscope, some admitted it was true to a certain degree, others said it was not, but no one seemed deeply impressed.

Then someone asked the writer. "Well how did yours come out?" And that was the hardest part of it, to have to admit that after all our scoffing, everything tallied. They were all curious and wanted to see the thing, so we showed it reluctantly.

Then someone said, why this is not yours at all, it belongs to so and so, (who had not yet come.) What? Our sense of relief was almost indescribable, the other horoscope, so called, intended for us, was produced and did not fit at all. And, naturally, we railed louder than before over the fallacy, superstition, and foolishness, of this so called science—Astrology.

Having gone through this experience

ourself, we do not wonder that others are skeptical when confronted with the idea of stellar influence; moreover, there are so many charlatans who desecrate the sacred science for even a paltry penny that it is no wonder that Astrology is in ill repute.

The Use and Abuse of Astrology

Genethical Astrology, the science of judging events in the life of a person from a figure of the heavens erected for the hour of birth, is often degraded by being made the basis of fortune telling. **Horary Astrology**, which judges the outcome of a certain matter from a figure erected for the time when the event transpired, or when a definite question was asked regarding the outcome, is nearly always a degradation of the sacred science, and one who studies and guides his life according to planetary hours, as some do, is certainly dragging the stars into the gutters. It is nothing short of a crime against selfhood to consult the horoscope every other day, or to cast a horary figure for every move we make, or to look up the planetary hour for a favorable influence on every slightest occasion.

There are times, however, when it is right to use the "logic of the stars" to ascertain the outcome of an event. Each must use his judgment in the matter, for abuse of the sacred science will bring retribution as certain as contravention of any other law of nature. In the following

instances where the writer used it he had, and has, misgivings, and therefore wishes to warn others not to do it because "Mr. H. did it."

Squelching a Scoffer

Once we were invited to a picnic where there was considerable discussion of Occult subjects and Astrology also came in for its share. A certain Mr. X, who was president of an Occult Society, was particularly vehement in his denunciation of Astrology, though he admitted that he knew nothing whatever of it, never having studied the subject. We were very much surprised at this attitude of mind on the part of a man who, by virtue of his position, ought to be open-minded, and we sought in the presence of a number of others to show him that his position was altogether untenable, but without effect; he continued to scoff. A few weeks later the writer happened to enter his place of business and was at once greeted with a sarcastic request for information concerning some mining stock in which Mr. X had just invested. Would he win or lose? A number of people were present, and we were much nettled at this manner of interrogation, so we answered: Well, Mr. X., it is dragging the stars into the gutters to consult them on such subjects, but there are occasions when the end justifies the means. Your position is so unwarranted and it may do much to influence adversely a considerable number of peo-

ple; therefore, perhaps it may be well to let you know what the stars can do; and pulling out our watch, we took the time, stating that we would give him the result of our investigation in a few days. Having cast the horoscope we found that the money was going through the hands of the directors at an exceedingly rapid rate and it was manifest, also, that there would be no returns. We therefore so stated on a small slip of paper which we handed to Mr. X about a week later. When he had read our message he laughed and sneered Ha! Ha! Ha! Mr. Heindel, you don't know anything about it, or the stars either. I have another oracle, and it tells me that this stock is exceedingly good, that it is going to be a fine investment, and I can sell it now for a great deal more than what I paid. To this we remarked that it would be to his interest to do so at once for it would not be very long until developments would prove the truth of the stars.

There were others present on that occasion who had also invested in the same concern; one lady had invested all she had. She became frightened and sold her stock, making a good profit thereon, but Mr. X kept his; he was not going to be fooled by such nonsense as the stars.

About a week or two later, the writer had occasion to visit Mr. X's place again, and that gentleman met him with a somewhat more serious face, stating that "there are indications that you may be right, Mr. Heindel." We told him we knew the stars were true, and that even-

tually our judgment would be vindicated. A few weeks later the soap bubble burst, and Mr. X admitted that "it seems as if the stars are right, but that was probably a coincidence." This is always the impregnable stronghold of the scoffer, or the skeptic. When anything happens that they cannot explain, it is handy to have the word coincidence to juggle with.

Convinced

Sometime later we had again occasion to visit Mr. X at his place of business. He then said: "Mr. Heindel, I am very anxious about a certain matter. I am executor of a large estate and have been administrator for eight years. During that time I have sold a number of valuable parcels of land to private people, banks and institutions. Now comes a claimant and I want to know what is back of him, they have entered suit. How will it come out?"

Though loath to again degrade the sacred science of the stars, we felt that if this gentleman could be converted it might do a great deal of good for Astrology on account of his position, and we therefore pulled out our watch, looked at the time, and told him that we would let him know. After about a week we went down to his store again with a letter stating that there was nothing back of the claimant at the present time, that the case would be immediately thrown out of court, but that it would be to his interest to arbitrate, for as a matter of

fact, there were grounds for the claim. Later it would come up and cause trouble and the judgment would be reversed in another court.

On our arrival at Mr. X's place of business, we found it closed, but as we knew that he rarely stayed long away, we waited, and he came after a while. We then handed him the letter, which he read, and then he said "Mr. Heindel, you have struck it just right, as far as I know. I was called away from my store just now by order of the court, because this claim clouds about fifty valuable titles, and the judge wanted it settled at once. When I arrived in court we found that the attorneys for the claimant had not even proper authority, and the court at once nolle prossed the case."

The Other Extreme

A few months later we happened to enter Mr. X's store one Saturday night and were greeted with the words, "I have been telephoning for you all afternoon, the claimant has come back again, and I want to know what the outcome is going to be?" At once we pulled out our watch and told him that later on we would let him know, for we saw that now the iron was becoming hot and here was a chance to get the skeptic thoroughly converted.

Upon casting the horoscope it developed that if the writer had entered the store at an earlier hour than he did, a certain prediction which he made from the

position of the Moon could not have been made. It is one of the most remarkable facts about Horary Astrology, this method of divination by taking the time by the watch when a question is asked, that the question always reaches its destination, the Astrologer, at the time when the stars are ready to answer. We have had letters come to us delayed for weeks and marked by the stains of water, having been submerged, or in railway accidents, etc. Sometimes they have been missent and then forwarded after the writer had left his previous address, yet the writer has never failed by taking the time when reading the question, to give the correct answer, showing that whatever delay there had been certainly was the outcome of design. So also in this case, the time to tell the tale was when we entered the door of Mr. X, and the fact revealed by the position of the Moon at the moment was, that the opposite party had made overtures for a settlement to Mr. X and his advisors, which they had refused. This he admitted, and we then told him that the stars of the claimant were in the ascendant, that his stars were in the descendent, that this case would go from the judge, who now had it in hand, and was favorable, to another judge who would reverse the judgment and take the estate away from him, giving it to the claimant.

Several years elapsed and we had forgotten all about the case, having traveled to Germany, written the *Cosmo-Conception*, etc., but upon our return to

the city where Mr. X lived we were told by mutual friends that Mr. X now swore by Astrology, he knew that it was an absolute truth, if properly interpreted. He knew also that Mr. H. could tell the truth, and asserted that if Mr. H. would tell him that his house would be destroyed by an earthquake the next day, he would endeavor to sell it if he could only get ten dollars for it, for he knew that the event would happen.

Later on, when speaking to the gentleman about the case he said that he was only sorry that affidavits had not been made at the time when the predictions were given, for they were so absolutely true to the smallest details. "Why," he said, "Mr. H., the first judge was very friendly, as you said, the second judge was the very opposite; he was antagonistic in the extreme, and we had absolutely no show. I tried to get my lawyers to arbitrate the case, because I believed in your prediction, but they absolutely refused and pooh-poohed the idea that we could lose."

Thus the sneering cynic became a sincere advocate and is now as anxious to get people converted to the truth of Astrology as he previously was to tear down that which he knew not how to appreciate.

An Astrological Gambler

Some times astrology appeals to the strangest people, and is used for the most extraordinary purposes. Once we were introduced to a gentleman who

looked very tough, to use the mildest expression possible, we were told that he was a competent Astrologer, and were interested to find out how the outward appearance of the man could harmonize with study of the divine science. It developed, moreover, that this gentleman was a mathematical prodigy, who scorned to set up a figure in the ordinary manner. He used trigonometry for every Ascendant, the Placidian system of directing, and logarithms to the — steenth places. He conversed about sines, cosines, tangents and co-tangents, with the same easy familiarity that we use when ordering grape-nuts for breakfast. We were soon informed that his library contained everything from Ptolemy or Placidus to the latest Modern Astrology magazines, and were quite curious to find out what use he made of all this profound knowledge. We therefore eagerly accepted an invitation to accompany him to his room and there behold his treasures.

He lived in a very cheap lodging house in the lower part of the town and his room contained only a bed, a chair and a table besides the book shelf, but on that book shelf he had, as he boasted, one of the finest Astrological libraries it has ever been our pleasure to see. It was very evident that he was not a professional Astrologer who cast horoscopes for other people, and though his clothing was rough, his hands were soft, showing he did not do physical work. It was quite evident that he was a drinking

man, and between every few sentences he would expectorate an enormous volume of tobacco juice. What could be the use of the sacred science to a man of this stamp? for he seemed to speak of it in a manner which indicated that it was of some definite value to him, not merely a hobby.

We waited patiently for the explanation, and presently it came. A series of articles had been running in "Modern Astrology," on the subject of horse-racing and how it was possible to pick the winner, he brought out this magazine and asked whether we had studied the matter.

When we replied in the negative, but at the same time admitting that we had studied another system purporting to pick the winners in a horse-race, he was most insistent in his inquiries about this system; nothing would satisfy him but that he must accompany us to our apartment where he devoured the pamphlet dealing with this matter. When we jokingly inquired whether he intended putting the system to a practical test, he unblushingly admitted that such was his intention, and when we tried to show him how contrary this was to the higher side of Astrology, he looked at us in blank amazement as if we were speaking a foreign language of which he could not understand a single word.

Although our ideals were thus as far apart as the poles from the standards of this man, we cultivated his acquaintance for a while in order to obtain his point of view. He was a gambler, as he frankly

admitted, and it was his practice to go to the various gambling houses and endeavor to ascertain the date when they had been started, the hour if possible. He would then cast the horoscope for these gambling places and watch for the time when each one of them came under evil directions. Then he knew that they were doomed to lose, and he thought that it would therefore be his chance to win, not realizing that although the house might lose, he would not necessarily be the winner, but the winnings might go to someone else.

It seemed also that no amount of experience could convince him in this matter. There was always some little thing, some hitch or another why he had not won, but he was sure that his system was the right one. He also had another supplementary system which he used to win in the gambling houses. This we found out when one day he appeared at our apartment requesting, yes, begging, pleading, that we accompany him to a certain gambling house. When we refused he offered to pay the stakes and give us one-half of the winnings, and when told there were more chances of loss than of winning he scornfully said, "No, you could not lose today, especially in that place."

We were naturally surprised at this answer and pressed him for an explanation. He was very slow, always, however, to give explanations, but finally he admitted that in looking over our horoscope book he had seen our own birth

data and made a mental note thereof. He then forthwith erected our horoscope—he had horoscopes of all his friends (no need to say that we were flattered to be numbered among them).

That was part of his system: he not only watched the gambling houses for bad directions, but he also watched his friend's horoscopes for good directions. Then he would get friends who had good directions to go with him to a gambling house under bad directions, and, watching their play he would follow their lead and thus endeavor to win.

He was so disappointed at our polite, but steadfast refusal to accompany him, that he never came near us afterward, nor were we sorry that the acquaintance was terminated, for we found that it was absolutely impossible to influence him toward anything higher than just the level upon which he already walked.

TWO GOOD (?) HOROSCOPES

A sharp knife is a very useful instrument in the hands of a competent person, but if given to a child or to someone who is insane, it may become an instrument of injury and destruction. The automobile is an eminently useful engine, yet there are thousands of persons who because of their temperament are utterly unfit to drive it with safety to themselves and others. Similarly with Astrology, while it is a boon and a blessing to thousands of people, there are numbers also who because of their tem-

perament, make it a curse to themselves and others.

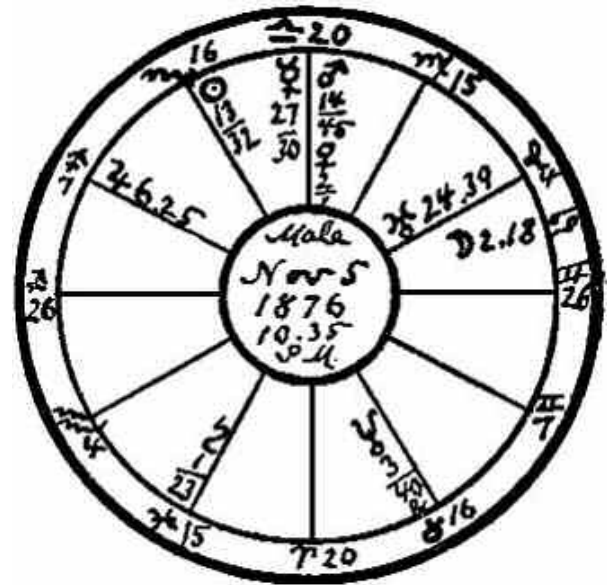
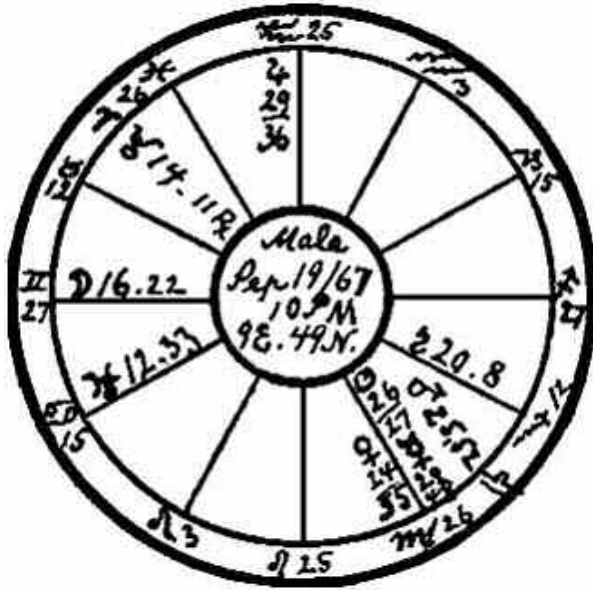
It is not an infrequent occurrence to hear such persons say, "O! I have the most afflicted horoscope in the world, and there is no use of my trying." This view is entirely gratuitous, for in the first place the horoscope shows only the tendencies in life, and we ourselves have the will whereby we may overcome at least to a certain extent.

In the second place, it is a truth that has often been emphasized by the present writer that the squares and oppositions indicate obstacles which make for soul growth, because of our endeavors to overcome, while good aspects are the pleasant paths of life that foster indolence and make for stagnation.

It is far better for the soul to have a horoscope full of squares and oppositions, where every planet makes many aspects, than to have a horoscope where the sextiles and trines predominate and perhaps some of the planets are making no aspects at all.

We present this month, two horoscopes of this nature, and a study of them will reveal the fact that our contentions are well founded. We call our subjects, John and George.

At the first blush one would say that these are certainly good horoscopes, John has all the planets but two above the earth, with the Sun, Mercury, Mars and Venus highly elevated in the Ninth and Tenth houses, and in George's horoscope Jupiter, the great Benefic, is close



to the Mid-Heaven, in trine to Mars, and there is only one bad aspect, so-called, in the whole horoscope, namely, the Square of Neptune and Uranus. But the aspects are few: Neptune sextile to the Moon, and Saturn sextile to Venus; both the Sun and the Moon are practically unaspected, for the Sun sextile to Saturn is very weak, it is more than six degrees orb, and the sextile of the Moon to Neptune is not one that a man of that stamp would respond to. Mercury, the principal significator of mind, has no aspects either, except a conjunction to the Sun; it is practically combust, and the Moon, in the flighty sign Gemini, on the Asc., also shows that the Mind is very weak; in fact, the man cannot think at all.

John is different, at the time of his birth, Mercury rises before the Sun; it is the most elevated planet in the horoscope and it is sextile to Uranus, the planet of Intuition, and though it is afflicted by the opposition of Neptune,

its higher Octave, we doubt whether that opposition will have any effect at all because it is more than six degrees. So according to all of the canons of Astrology, this man ought to be able to think, and in fact get the result without reasoning, by intuition.

The square of Jupiter to Saturn and the square of the Moon to Venus are really the only bad aspects in the figure. And there are a number of good ones. Neptune sextile the Moon and Saturn, the Moon trine Saturn would help to hold the mind steady and concentrate it and give more purpose to the thought. Venus sextile Jupiter and we have mentioned the sextile of Mercury to Uranus.

But—now comes the trouble. Mars and the Sun are unaspected, the Sun is the life-giver, and Mars furnishes the dynamic energy, the bubbling physical vitality which makes people want to work. You will notice that George has Mars trine Jupiter, therefore he is a worker, there is not a lazy bone in his

body. But John, having the Sun and Mars unaspected, is always tired, listless and without ambition.

George has more of his planets under the earth, there is something dragging him down that he does not seem able to overcome, the mental ability is lacking, in spite of the fact that there is only one bad aspect in the horoscope.

In John's case things are reversed. He has a latent mental ability of no mean capacity, but he lacks absolutely the physical energy which is George's, and George can at least make a living with his hands, although he is unable to use his head; but John, who seemingly has the best horoscope of the two, is much more unfortunate, for he lacks the energy to use either head or hands, and if he does not rouse himself he may be a public charge all his life.

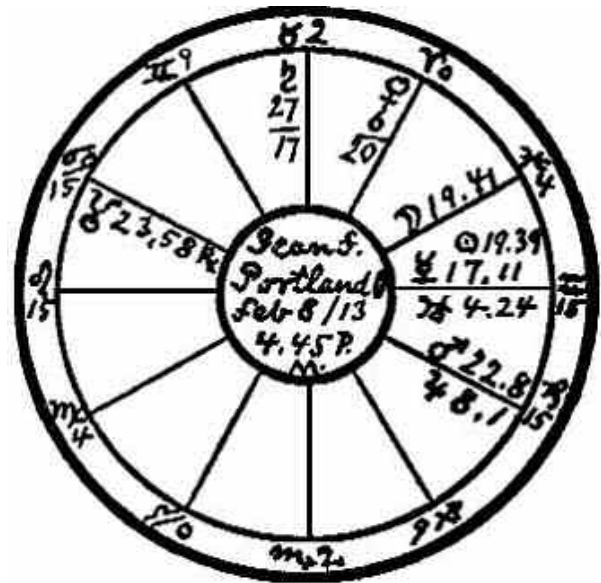
Let the student ponder this lesson deeply, and if ever you feel discouraged because of the troubles brought by your squares, remember John and George and follow the example of the Pharisee. Thank God you are not cursed with a GOOD horoscope like these.

YOUR CHILD'S HOROSCOPE

Jean F. Born Feb. 8th, 1914, 4:45 p.m., Portland, Ore.

We will first study the Mind, for that is the most important factor in determining the nature and character of the life. We

find that Mercury, the significator of Mind, rises before the Sun, and is in the intellectual sign Aquarius, that is very good for reasoning power. We also find that Uranus is in Aquarius. This brightens the mind considerably and makes it



more intuitive, it will give her a fondness for reading, so that she will be intellectual and well informed along many lines, and she is not going to be put in a corner where no one will see her light, either, for Saturn trine Mars will make her fight for what she thinks is right, and usually she will gain the day.

The Moon is the other significator of mind, and we find her located in Pisces trine to Neptune, the latter in the psychic sign Cancer; these two positions and the aspects are bound to make Jean very imaginative and sensitive, but the Moon is in the 12th house sign, and Neptune is in the 12th house. This shows that there is a certain danger connected with this aspect, which may lead her into sorrow

and trouble. It is probable, that if she went into Spiritualistic circles she would be instantly controlled and suffer considerably from this involuntary mediumship. Therefore it is best to beware that she is not allowed to come into any atmosphere that it is not thoroughly positive.

Saturn in Taurus and Mars opposition to Neptune will give her the unfortunate tendencies to be self-sufficient, stubborn, irritable, and hard to handle. She has a mind of her own, and will not allow interference with her will or desire. Therefore it will be necessary to teach her toleration in the years of childhood, for we cannot go through life with peace and comfort if we are constantly determined to do things all our own way. We must all learn to give and take, and the sooner she is taught this valuable lesson, the more happy her life is bound to be.

Venus is in Aries sextile to Uranus, the latter on the cusp of the Seventh house. This gives her a very magnetic personality and makes her very attractive to the opposite sex, also the liability to enter into a hasty marriage. Mars is the particular significator of the male sex and his opposition to Neptune in the Twelfth house indicates that there may be considerable gossip and underhanded efforts to undermine her reputation. Therefore, she should be very careful in her relations with young men.

As for marriage, Venus square Jupiter is anything but good for happiness in

married life. It makes the person who has this configuration very fond of dress, and likely to spend a great deal of money on adornment of the person. She does not need to adorn herself, no matter what she wears, she is bound to be attractive, and Venus sextile to Uranus in Aquarius will give her many friends of the very best kind, intellectual and charming. They will always love her regardless whether she is dressed in simple style or in the costliest finery.

There are some people who must always be dressed to the very pink of perfection, because that is their only means of gaining respect and notice among other people, but there is another class that has inherent qualities and charms that dress can never give, and these people do not need to get themselves up in all the frills and furbelows decreed by fashion. Jean belongs to this class and she should be taught to use her money for substantial things and not waste it on foolish trifles that are of no account whatever.

Jupiter and Mars in Capricorn and the Sixth house, and Mars trine Saturn, in the Tenth house will make her industrious, ambitious, and capable of taking responsibility. She will rise to a responsible position, probably in Government work., This will probably also lay her liable to criticism signified by Mars opposition Neptune, and that last named position also will bring her enemies in her work. She can overcome a great deal of this, for as said, she has a

charming personality, and when she sets herself to please, she can do so, and in that way avert a great deal of trouble that may arise from such things.

But when all is said and done, anyone who dares to take responsibility, who is something more than a cog in the wheel is always bound to be criticized, so perhaps she need not care very much for that.

With regard to Health, Saturn in Taurus will lay her liable to colds in the throat, but it will come like most colds, from the stomach, because Mars is in opposition to Neptune in Cancer, the sign which rules the stomach. Be sure to bring her up right, to eat the simplest food, to eat to live and not live to eat. Venus square Jupiter gives a poor circulation. Sun in Aquarius in its fall also testifies to this. Give her plenty of exercise, and Mars sextile the Moon will help her through.

James M. Born Jan. 27, 1907, 11:30 p. m., Ottawa, Kansas

This is a very unusual horoscope. Mercury is in conjunction with the Sun, but unaspected by other planets, it is also under the earth and these testimonies would show a poor reasoning power. But the Moon, the other significator of mind, is elevated in the Ninth house, which governs Mind; it is in the psychic sign Cancer and trine to Mars, this brightens the imagination. Neptune, the Octave of

Mercury, is also in the Ninth house trine to Saturn. Saturn, the calm, deliberate, and conservative planet, is also in sextiles to Uranus, the planet of lightning-like intuition. Thus, the mind will not be allowed to wander and become erratic, for Saturn holds his restraining hand over it.

But it is noteworthy that the mind here works upon a higher plane than in the general run of people where Mercury governs; here both Neptune and Uranus



are involved, and Saturn steadies the flighty Moon and spasmodic Uranus. James will therefore have an orderly, well-balanced, systematic mind, and a powerful memory. He will not have to study or reason, yet he will know and see through things instantly, with an almost uncanny faculty for ferreting out mysteries, a Craig Kennedy or Sherlock Holmes sort of a mind.

The Moon, Neptune, and Jupiter in the Ninth house with the Sun and Mercury

in the intellectual sign Aquarius, but making no aspect, give a tendency to spend his time dreaming and neglect work. His ideas will always be too far in advance of the world; he will want to study the Occult and mysterious side of nature. His mind will run along grooves that have not been traversed before by anyone else, but he does not want to work with his hands. This will cause him a great deal of trouble, signified by the opposition of Neptune and Uranus.

In order to offset these serious tendencies, he should be given a thoroughly practical education. He should be taught from childhood on to do everything for himself and something for others. He should never be waited on nor allowed to waste his time; keep him busy as much as you can and above everything give him a practical, a thoroughly practical education, let him work with his hands.

A machine shop will furnish the best outlet for his energy, for Mars is in Scorpio and people with that position are most successful as workers in Iron. Mars is, moreover, trine to the Moon, the latter in the Midheaven. This will give him the inventive ability by playing upon the imagination, and accentuating the trine of Saturn to Neptune and its sextile to Uranus, which are excellent aspects for invention.

You may look for something unusual from James, provided he can be induced to bring his ideas down from the land of dreams to the realm of reality, and we

may hope to accomplish this by putting him into a machine shop where he will learn to work with metal. Then he will probably branch out quite naturally into the electrical sciences and allied branches signified by Uranus and Neptune. The Fifth house deals with inventions, insofar as getting them before the public is concerned, and Saturn being there, trine to Neptune and sextile to Uranus, shows that it will take a lot of perseverance and persistence to gain the point, but with probably satisfactory outcome.

These inventions will not, however, benefit him very greatly from a financial standpoint for the presence of Mars in the Second house shows that though he is bound to make a great deal of money out of them, when he does finally succeed, he will also be very foolish in spending it because of his inherent impractical and dreamy nature.

He needs somebody to prod him along and to look after the business end. It is quite likely that he will get such a partner through marriage, for the Moon makes its first aspect to Mars, the ruler of the Seventh house, which is the house of marriage and a mate described by Mars in Scorpio, is quite capable of infusing energy into anyone. She will probably be able to make a snail jump, if she tried. At the same time it must not be inferred that she will not be a good partner for James, for she will supply just the qualities that he lacks, and the

(Continued on Page 48)

Studies in The Rosicrucian Cosmo Conception

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THE MIND

First we turn to our list of words on page 541. There, under the letter M, we find Mind and opposite No. 574. This is the page in the Index where all the references to the mind are made and, accordingly, we turn to that page and commence to look up the reference there given.

To function in any world and express the qualities peculiar to it we must first possess a vehicle made of its materials. In order to function in the dense physical world it is necessary to have a dense body adapted to our environment, otherwise we should be 'ghosts,' as they are commonly called, and invisible to most physical beings.

So we must have a vital body before we can express life or externalize the other qualities peculiar to the etheric region. To show feeling and emotion it is necessary to have a vehicle composed of the materials of the desire world, and a mind formed of the substance of the

region of Concrete Thought is necessary to render thinking possible. (Page 57.) On page 75 we learn that the organs of neither the desire body nor the mind are yet evolved, the latter is not yet even a body; at present it is simply a link, a sheath for the use of the Ego as a focusing point. It is the last of the vehicles that have been built.

Because of the lack of organs, it is clear that the mind alone would be useless to the Ego as a vehicle of consciousness. The Ego, however, enters into the dense body and connects the organless vehicles, the desire body and the mind, with the physical sense centers. Thus it attains the waking state of consciousness in the physical world.

On page 298 we learn that the mind was given to man in the Atlantean Epoch to give purpose to action, but as the Ego was exceedingly weak and the desire nature strong, the nascent mind coalesced with the desire body; thus the faculty of Cunning resulted and was the cause of all the wickedness of the mid-

dle third of the Atlantean Epoch.

In our present Aryan Epoch, thought and reason were to be evolved by the work of the Ego in the mind to conduct Desire into channels leading to the attainment of spiritual perfection, which is the goal of Evolution. As the vital body is rooted in the spleen and the desire body in the liver, so is the mind rooted in a certain point between the eyebrows about half an inch below the surface of the skin. That point is the seat of the indwelling Spirit in man and the clairvoyant sees it as a black spot, or rather vacant space like the invisible core of a gas flame.

This Is the Holy of Holies, in the temple of the human body, barred to all but that indwelling human Ego whose home it is. The trained clairvoyant can see it with more or less distinctness, according to his capacity and training, but what is behind is hidden from him. This is the Isis spoken of by the ancient Egyptians, whose veil none may lift and live. Not even the highest evolved being on earth is authorized to unveil the Ego of the humblest and least developed creature; that and that alone upon earth is so sacred that it is absolutely safe from intrusion. (Page 293.)

The mineral has only the physical body, the plant has a physical and a vital body, the animal has a physical, vital, and desire body, but man alone has the mind in addition to these other vehicles. And it is the possession of that that makes man, man. It was originally given

to us in the early Atlantean Epoch by the Lords of Mind. These Lords of Mind were human in the Saturn period when we commenced our evolution and were in the mineral stage.

At that time the densest globe was made of the material of the region of Concrete Thought, and these Lords of the Mind, therefore, became expert at building their bodies of mind stuff, as we are today learning to build our bodies out of the dense material of our present world.

During the Sun Period and the Moon Period they have gone through stages of high spiritual development, corresponding in a certain manner to the development of the present Archangels and angels. But in the Earth Period they reached the creator stage, and were therefore able to radiate from themselves into our being the nucleus of material from which we are now seeking to build an organized mind.

They are called "Powers of Darkness" by Paul because they come from the dark Saturn Period and are considered evil on account of the separative tendencies appertaining to the plane of reason, contrasted with the unifying forces of the World of Life Spirit, the realm of Love. The Lords of Mind work with Humanity, but not with the three lower kingdoms.

During the three stages of unconscious involution comprising the Saturn, Sun, and Moon Periods, the spirit was brought down into matter by crystalliz-

ing it into body, then Epigenesis the original creative activity of spirit, commenced. It is the lever, and mind is the fulcrum upon which involution turns to evolution. This change occurred in the Atlantean Epoch; from then on, conscious evolution during the Jupiter, Venus, and Vulcan Periods will lift the spirit out of matter by spiritualizing the bodies into Soul.

Mind is the most important tool of the Spirit in accomplishing this task, for it is the focusing medium whereby the ideas wrought by the imagination of the spirit are projected upon the material universe. First they are thought forms only, but when the desire to realize the imagined possibilities has set the man to work in the physical world, they become what we call concrete realities.

At the present time, however, the mind does not focus in a way that enables it to give a clear and true picture of what the spirit imagines; it is not one-pointed, it gives misty and cloudy pictures. Moreover, at the best, we are able to shape through the mind only such images as have to do with form, because the human mind was not started until the Earth Period and therefore it is now in its form or mineral stage; hence in our operation we are confined to work with forms of minerals. We can imagine ways and means of working with the mineral forms of the three lower kingdoms, but can do little or nothing with living bodies. We may indeed graft living branch to living tree, or living part of animal or

man to other living part, but it is not life with which we are working, it is form only; we are making different conditions but the life which already inhabited the form continues to do so still. To create life is beyond man's power until his mind has become alive.

In the Jupiter Period Mind will be vivified to some extent, and Man can then imagine forms that will live and grow like plants. In the Venus Period, when his mind has acquired feeling, he can create living, growing and feeling things. When he reaches perfection at the end of the Vulcan Period, he will be able to imagine into existence creatures that will live, grow, feel, and think.

During the day time, the desire body and the mind are centered in and about the dense vehicle and Man is then in a conscious state by their activities. In the waking hours the desire body and the mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissue. On the other hand, the vital body faithfully endeavors to restore harmony and build up what the other vehicles are tearing down. It is not able, however, to entirely withstand the powerful onslaught of impulses and thoughts. It gradually loses ground, and at last there comes a time when it collapses; the vital fluid ceases to flow along the nerves in sufficient quantity, the body becomes drowsy, and the thinker is hampered by this drowsiness and forced to withdraw taking the desire body along.

It is this withdrawal of the mind and the desire body which leaves the dense body in the senseless state we call sleep. We shall now see how thoughts are generated in the mind and how they may be used in action upon the outside world. We find this described on pages 88, 89, and 90.

In the waking state the vehicles are all together, as said. They interpenetrate one another as the blood, the lymph, and other fluids of the body interpenetrate. Thus is the Ego enabled to act in the Physical World.

We ourselves, as Egos, function directly in the subtle substance of the Region of the Abstract Thought, which we have specialized within the periphery of our individual aura. Thence we view the impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body, and mirrored in the mind.

From these mental images we form our conclusions, in the substance of the Region of Abstract Thought, concerning the subjects with which they deal.

These conclusions are ideas. By the power of will we project an idea through the mind, where it takes concrete shape as a thought-form by drawing mind-stuff around itself from the Region of Concrete Thought.

The mind is like the projecting lens of a stereopticon. It projects the image in one of three directions, according to the will of the thinker which ensouls the

thought-form.

(1) It may be projected against the desire body in an endeavor to arouse feelings which will lead to immediate action.

(a) If the thought awakens Interest, one of the twin forces, Attraction or Repulsion, will be stirred up.

If **Attraction**, the centripetal force, is aroused, it seizes the thought, whirls it into the desire body, endows the image with added life, and clothes it with desire-stuff. Then the thought is able to act on the etheric brain, and propel the vital force through the appropriate brain centers and nerves to the voluntary muscles which perform the necessary action. Thus the force in the thought is expended and the image remains in the ether of the vital body as memory of the act and the feeling that caused it.

(b) **Repulsion** is the centrifugal force and if that is aroused by the thought there will be a struggle between the spiritual force (the will of the man) with the thought-form, and the desire body. This is the battle between conscience and desire, the higher and the lower nature. The spiritual force, in spite of resistance, will seek to clothe the thought-form in the desire-stuff needed to manipulate the brain and muscles.

The force of Repulsion will endeavor to scatter the appropriated material and oust the thought. If the spiritual energy is strong, it may force its way through to the brain centers and hold its clothing of desire-stuff while manipulating the vital

force, thus compelling action, and will then leave upon the memory a vivid impression of the struggle and the victory. If the spiritual energy is exhausted before action has resulted, it will be overcome by the force of Repulsion, and will be stored in the memory, as are all other thought-forms, when they have expended their energy.

(c) If the thought-form meets the withering feeling of **Indifference** it depends upon the spiritual energy contained in it whether it will be able to compel action, or simply leave a weak impress upon the reflecting ether of the vital body after its kinetic energy has been exhausted.

(2) Where no immediate action is called for by the mental images of impacts from without, these may be projected directly upon the reflecting ether, together with the thoughts occasioned by them, to be used at some future time. The spirit, working through the mind, has instant access to the storehouse of conscious memory and may at any time resurrect any of the pictures found there, endow them with new spiritual force, and project them upon the desire body to compel action.

Each time such a picture is thus used it will gain in vividness, strength, and efficiency, and will compel action along its particular line more readily than on previous occasions, because it cuts grooves and produces the phenomenon of thought, "growing" upon us by repetition.

(3) A third way of using a thought-form is when the thinker projects it

toward another mind to act as a suggestion, to carry information, etc., as in thought transference; or it may be directed against the desire body of another person to compel action, as in the case of hypnotist influencing a victim at a distance. It will then act in precisely the same manner as if it were the victim's own thought. If in line with his proclivities it will act as per paragraph 1 (a). If contrary to his nature, as described in 1 (b) or 1 (c).

When the work designed for such a projected thought-form has been accomplished, or its energy expended in vain attempts to achieve its object, it gravitates back to its creator, bearing with it the indelible record of the journey. Its success or failure is imprinted on the negative atoms of the reflecting ether of its creator's vital body, where it forms that part of the record of the thinker's life and action, which is sometimes called the sub-conscious mind.

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Nutrition and Health

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FASTING AS A FACTOR IN SOUL-GROWTH

Not infrequently questions concerning the benefit or detriment of fasting comes before the writer and it may therefore be well to elucidate the origin and rationale of this practice that we may determine what effect, if any, it has upon soul growth.

Under the Ancient dispensations it was required that sacrifices of bulls and goats should be made as atonement for sin, for man then treasured his material possessions even higher than today, and felt keenly their loss when forced to give them up for such a purpose. Even in modern days indulgences are bought and forgiveness of sins promised anyone donating a sum of money to the Catholic Church for purchasing candles and similar paraphernalia required in the service. But there has always been **an esoteric teaching**, which is being promulgated exoterically today, and this teaching does not accept the sacrifice of an animal, money, or other possessions, but **demands that each one makes a sacrifice of himself**. This was taught to the aspirants in the ancient Mystery School when they were prepared for the mystic rite of initiation.

To them were explained the mysteries

of the vital body, how it is composed of four ether.

The Chemical Ether, which is necessary to assimilation.

The Life Ether, which furthers growth and propagation.

The Light Ether, which is the vehicle of sense perception.

The Reflecting Ether, which is the store-house of memory.

He was thoroughly instructed in the functions of the two lower ether as compared with the two higher. He knew that all the purely animal functions of the body depended upon the density of the lower ether, and the two upper ether composed the soul body which was the vehicle of service, and he aspired, naturally, to cultivate this glorious garment by self-abnegation, and by curbing the propensities of the lower natures, just as we do today.

These facts were kept secret from the masses, as said, or rather they should have been. But some neophytes who were over-zealous to attain, no matter how, forgot that **it is only by service and unselfishness that the golden wedding garment, composed of the two higher ether, is grown**. They thought that the Occult maxim

*GOLD IN THE CRUCIBLE,
WROUGHT IN THE FIRE;*

*LIGHT AS THE WINDS,
HIGHER AND HIGHER.*

meant only that so long as the lower nature, **the dross**, was expelled, it did not matter how, and if they could find an easy method, they would have left only **the gold** composed of the two higher ether, the soul-body, in which they could then enter the invisible world without let or hindrance. They reasoned that as the **chemical ether** is the agent of assimilation, it could be eliminated from the vital body by **starving** the physical vehicle. They also thought that as the **life ether** is the avenue of propagation, they could starve it out by living celibate lives. By following that method, so they reasoned, they would retain only the two higher ether, and therefore they practiced all the austerities they could think of, fasting among others. By this process the dense body lost its health and became emaciated, the passional nature, which sought gratification by the exercise of the propagative function, was stilled by castigations.

It is true that in this horrible manner the lower nature **seemed** to be subjected, and it is also true that when the bodily functions were thus brought to a very low ebb, visions, or rather hallucinations, were often the reward of these misguided people. Others who heard of their supposed sanctity were eager to imitate them; thus their example has diverted thousands of seeking souls from the true Way.

But the result obtained by these mis-

guided people and their followers is far from being what was intended by the training in the Mystery school. The candidate was there taught, first and foremost, that **the body is the temple of God**, and that to defile, destroy, or mutilate it in any manner is a great sin. Indulgence of the appetite is a sin, a defiling practice which brings with it certain retribution, but it is no more to be reprehended than the practice of fasting for soul-growth. **Right living is neither feasting nor fasting** but giving the body those elements which are necessary to maintain it in the proper form of health, strength, and efficiency as an instrument of the spirit. Therefore fasting for soul-growth is a pseudo-method which has exactly the opposite effect of that which it was designed to accomplish by its shortsighted originators. "I am the door," said the Christ, "if any man enter not by the door, the same is a thief and a robber."

Similarly with the practice of celibacy for the sake of soul-growth, the maxim enunciated at the beginning of this paragraph applies equally well. It is reprehensible when men and women made in the image of God degrade themselves by indulgence of the passional nature to a status lower than that of beasts, but it is equally reprehensible when those who live otherwise good and holy lives refuse to sacrifice their aspirations to give a waiting soul the body and environment it needs, that they may have all their time for self-development.

They may by fasting attenuate the

chemical ether, and by their fanatical selfish celibate lives they may also eliminate the life ether to a great extent, but these measures will never build the golden wedding garment, which is the 'open sesame' to the mystic marriage feast, for want of which some who have succeeded in surreptitiously entering, by just such illegitimate methods as fasting, castigation, and celibacy, will be thrown out into outer darkness.

FASTING FOR HEALTH

While, as we have shown, fasting for soul growth is utterly wrong and reprehensible, it may sometimes be necessary to fast for the sake of health, but it should be understood that, under normal conditions, there ought to be no necessity for such measures. If we live right, eat the proper food, get the necessary amount of sleep and adequate exercise, we do not need to fast any more than we need to take medicine. Dr. Leech shows some of the benefits of fasting for health in the following article.

RANDOM SHOTS ON FASTING

By W. Stuart Leech, M. D.

The observation and study of forty odd thousand patients during a quarter of a century of continuous practice has impressed me profoundly of the importance of some of the neglected small things. When to eat and when not to eat seems an insignificant thing, but it con-

cerns our very physical existence and often has much to do with our moral welfare, yet in all the medical literature I am unable to find a practical book on the subject of fasting. There is a shameful dearth of medical writings along this line. The nearest approach to the subject is a book intended for the laity, gotten out by Dr. Lindlahr, of Chicago. His repellent or prejudiced attitude toward the regular practitioners and the commercial attitude of the volume renders nil what might have been a valuable treatise on the "nature cure" of fasting.

No acute infectious disease can be cured without fasting or without having assimilation cut short at some point. The most important desideratum in the treatment of enteric or typhoid fever is a two or three week's fasting. If the attendant fails to do this, nature interferes by producing anorexia, laxity, and delirium. Abstinence is the first thing thought of in an attack or threatened attack of appendicitis, and in this condition and a host of kindred troubles, if we give food we but add insult to injury.

The physician who has a robust patient suffering from acute arthritis will bring about a cure by an absolute fast, lasting from four to fourteen days, providing he does not fail to supply him with sufficient water and sees that the heart has proper support. Local anodynes may be necessary to alleviate the pain, but the degree of suffering is rarely great enough to demand morphine. Morphine will prolong the period necessary for

fasting and will increase the nerve symptoms by locking up the secretions, preventing elimination and causing the re-absorption of toxins.

Some may claim that they cure acute rheumatism by medication alone and not taking any heed to the amount and quality of food ingested. If so, the creosote, guaiacol, salicylates, or whatnots they may have given, but also arrested digestion and assimilation, forcing the physical organism to fast by being unnecessarily burdened. Iodine, phenol, and other antiseptics in enterics cut short in a nauseating manner the desire for food, compelling mechanically the system to fast.

Fasting is not the doctrine of nihilism, but it is the old problem of when to or when not to medicate. It is no less a crime to give a sick infant food when not needed as it is to give morphine when it is not demanded. Either so given will either kill the child or prolong the disease.

An all-cereal and vegetable diet would practically eliminate appendicitis from the category of medicine, relegating it to the shelf of medical curiosities. A wineless and a meatless diet would reduce the divorce evil fully 90 per cent. It is but the natural law of vibration and it will gradually whip us collectively into obedience. An all-vegetable diet is not demanded.

The well-fed dog which barks daily after an automobile, goes on absolute fasts three to five times a year, and after

each period comes forth with renewed energy. As a prophylactic of disease and the prolongation of life and that we may be better able to subdue our passions, it is my opinion that all strong individuals should fast from food absolutely from one to three days several times annually. It adds to the constructive work, giving the system ample time to eliminate poisons and rest from the overburdens. Diuretics and purgatives may rapidly eliminate, but there are times when they are burdens to already overworked organs and vessels. Quick elimination, however valuable in some instances, is not necessary in healthy individuals. It is well here to caution those who fast to keep their friends ignorant of the fact during the period, and also to beware of self-pity; throwing off constantly that feeling of sorrow for one's self and keeping the body and mind lightly engaged. An idle brain and prolonged fasting will render one liable to subjective phenomenon where the person might become obsessed by an entity or "elemental" of another plane of existence. In eating or fasting we must ever bear in mind that our ego (real self) is not our physical body, and the more ponderous our dense body becomes the less control has the ego over vibrating atoms therein.

Judicious fasting is but living the "life," and it alone will banish from our system arterio-sclerosis, enlarged prostate, hepatic, and renal calculi. Reckless yielding to our appetites and

desires is more disastrous to our existence than war, and I will venture to state that perverted amativeness is the primary etiological factor in the production of cancer and mental poverty.

MENU FROM MT. ECCLESIA

Breakfast 7:30 a. m.

Apple Sauce Toasted Corn Flakes
 Egg Omelet
 Toast, Butter, Honey
 Coffee or Milk

Dinner 12 Noon

Spinach Soup
 Baked Hubbard Squash
 Nut and Potato Loaf Brown Gravy

Supper 5:30 p. m.

Corn and Pea Salad
 Pumpkin Pie Whole Wheat Bread
 Butter and Honey
 Tea and Milk

RECIPES

Spinach Soup

One quart spinach carefully washed and drained; 1 medium sized onion; 1 potato; 1 carrot.

Boil in one quart of water until quite tender, the more vegetables are boiled for soup the better they will pass through the colander.

After straining the above, boil in same one-fourth cup of rice until tender. Prepare in separate skillet, one tablespoon butter into which sufficient flour

has been browned to thicken. Add this slowly to the soup, boiling for a few minutes; season with salt.

Instead of spinach, the outer leaves of lettuce, young beet tops, mustard or greens that are in season in eastern countries, may be used and flavored to give a most pleasing taste.

Baked Hubbard Squash

Take a medium sized Hubbard squash, break or cut in pieces about three inches across, remove seeds and pulp, but do not remove peel—place these pieces in a baking dish, with a small piece of butter in each. Bake for 30 minutes in a quick oven. Serve in shell while hot.

Nut, Corn, and Potato Loaf

Two boiled or baked cold potatoes, one-half cup walnut meats, 1 cup bread crumbs, one-half cup corn boiled and cut from cob, one onion, small cove garlic, one ripe tomato; grind the above through vegetable grinder twice, season with salt, nutmeg, cayenne pepper. After frying in two tablespoons of oil, add two eggs, form into loaf and bake for 45 minutes. Serve in slices with brown gravy. This loaf is delicious when served cold with mayonnaise dressing.

Corn and Pea Salad

One cup corn cut from cob after boiling, or canned corn; one cup of cold

boiled green peas, garnish plate with lettuce leaf, place corn and peas separately with a spoon, decorate with parsley leaf or small sized radishes, with dessert spoon of dressing on each plate.

The Rosicrucian Motto: A Sane Mind, A Soft Heart, A Sound Body.

Send us the names of your friends who might be interested to the work and thus help to spread these glad tidings

Healing Department

* * * * *

TRUE STORIES OF THE UNSEEN

*For faith, that when my need is sore
Gleams from a partly open door
And shows the firelight on the floor.*

EDITOR'S NOTE—This Story is reprinted from *South African Women in Council*. We could have given many interesting incidents of the Work of Mercy done by the Elder Brothers and their faithful pupils in the Rosicrucian Fellowship, but are reluctant to parade these matters in public. Christ's exhortation, "let not your right hand know what your left doeth," was designed to prevent the vice of vaingloriousness and self-approbation from taking the essence out of your good deeds.

It may not be amiss, however, to assure the aspirants to **Service**, that whenever we close our eyes with the prayer that we may **continue** to work in the Master's vineyard while our body rests, we do automatically accompany the Elder Brothers on their errands of

mercy, we assist in a systematized work of relief, organized by them, (and most of that work today is on the battlefield, as in the case reported below.)

When reading the foregoing, please note particularly the emphasis laid upon the word **continue**. No one who lives a life of self-gratification in the daytime can **continue** to work in the Master's vineyard. The mere fact of going to sleep has no power to transform such a one to an Angel of Mercy.

We must be "visible helpers," before we can become invisible helpers, but if we live the life of **Service** by day, and take the proper steps to place ourselves at the disposal of the Elder Brothers at night, we do accompany and assist them, as said, and experiences many times more thrilling than those recorded in the following story are the portion of each and all, every night of our life, for, sad to say, there seems to be no end to the sorrow and suffering just now.

The stories of "wraiths" of departed relatives seen by soldiers under the

stress of battle are also common, and they are true. "Coming events cast their shadows before," we know when a birth is to bring a newcomer into this world. Those who have passed over also know when one of their friends is about to follow them and in times of peace they usually wait around the bed of the dying, who often see them just before the silver cord is severed.

Also, on the battlefield do we find them ready to greet their relatives when they fall. Indeed, they have been a wonderful help in the last six months since they have been trained in the proper care of the passing spirits.

When the dreadful war first broke out, such a cloud of hate, fear, and anguish collected over Europe that it was almost impossible to quiet the hysterical outbursts in their venomous wrath. Foes continued to fight, sometimes for days, after gaining consciousness, and the trained helpers were helpless until the remedy was found by bringing some loved one to separate the combatants. Since then a regular systematic training has prepared relatives or friends of the combatants to watch over them, and care for them from the time they pass over till they are able to find their balance.

Thus, one of the greatest problems of the age was solved by the Elder Brothers and the "War Cloud" of hate with its swirling currents of anger and resentment created primarily by "the Brothers of the Shadow," has become much less dense than before.

The Reverend C. Camus relates the following story connected with Miss Dorothy Kerin, who is well known as the subject of the most wonderful spiritual cure of modern times. She is evidently doing what so many of us long to do—i. e., tending the wounded in her dream state of consciousness.

"The following will be of interest to all fond of thoroughly investigating psychic experiences, as its record contains more than one absolute proof. On the morning of November 7 last, at about 8 a. m., my wife woke and said to me: 'I have been with Dorothy Kerin in the night—I seemed to be on the battlefield but no battle was in progress—it was moonlight—and many wounded were lying on the field. They appeared to be quite recently wounded. I noticed the distinctive uniforms of the Allies. Bending over one with a look of compassion on her face and laying her hands upon a gaping wound near the shoulder, I recognized Dorothy. Going to her I said 'May I help you, Dorothy?'

"'Yes,' she replied, 'please do, for my time here will be short and yours must be shorter, for your baby will wake at three this morning and will require you, so will you please quickly walk around about noticing which of the men seem in the greatest pain and letting me know so that I may try to relieve those in greatest need.'

"This I willingly did, and had only just finished showing Dorothy the men I

considered in greatest agony when I was awakened by hearing baby cry. I at once looked at the clock, but to my surprise (as I felt my night experiences had been real) the hands pointed to four, not three o'clock."

"This last statement of my wife's surprised me, especially as she mentioned to me the various characteristics of the uniforms, with which she had previously been unacquainted. But a few minutes afterward, when rising, I happened to glance at the clock which my wife had seen in the night (since a night light was placed in front of it) and discovered that it was exactly one hour fast. It was an eight-day carriage clock which I had wound somewhat hastily upon retiring the previous night, finding that it had run down, and evidently I had inadvertently put the time on one hour.

"As scoffers might say the coincidence in regard to the baby awaking was merely a fancy of the night, I think this is worthy of mention, particularly as the habit of our baby was to sleep until 4 a. m.

"Now for the most interesting proof of all. Later on that day, Dorothy Kerin, who lives in Highgate, turned up at our house. The first words she spoke were these, addressed to my wife: "I saw you last night on the battlefield—I often pray I may go there (though I have never told you before) in order to be used to heal the wounded."

"I may add that a few weeks ago Miss Kerin received a letter from Captain

Berry at the front, telling her that when wounded he had in some way become conscious of the fact that she was laying healing hands on his wound. And from this wound he made a most excellent recovery."

Another story is told by Mr. Elliott O'Donnell, and comes from the trenches at Mons. "Two wounded soldiers assured me that during the battle they kept seeing the figure of an old woman in a queer poke bonnet and bright blue skirt, who repeatedly got in their line of fire."

"At first we thought it was a Belgian farm woman,' they said, 'but when she continued to move about under a constant hail of bullets, some of which must have hit her, we realized she was nothing human. We commented on her presence, and a sergeant who overheard us exclaimed, 'So you see her, too, boys. It's my old mother, who died twelve years ago, in her eighty-second year. I believe she's come for me.'

"And he spoke the truth,' my informant added, 'for directly he had finished speaking, a shrapnel burst almost on top of us, and literally blew him to pieces. We lay wounded there for some hours, but the old woman did not appear again.'"

THE ROSY CROSS HEALING CIRCLE

The Rosy Cross Healing Circle meets every time the moon enters a cardinal

sign, because at that time the healing force generated will have a greater dynamic effect than at any other time. But few are present in the body at Headquarters on those evenings, but thousands join us in spirit, concentrating upon the emblem of the Invisible Helper: A white cross with seven red roses, and one pure white central one hung against a golden star, upon a blue background. If you are not already one of the circle, we will be glad to have you join us in spirit at that time, and unite with us in concentration on health, particularly for the benefit of those who have applied to the Rosicrucian Fellowship. This force thus generated is used by the Invisible Helpers under the direction of the Elder Brothers.

Meetings will be held on the following evenings, and during the winter time the session will be from 6:30 to 7 p. m.

December 1—7—14—21—29

January 4—10—17—25—31

February 6—14—21—28

We append, as usual, a few letters from those who have received benefits from our ministrations.

South Portland, Me.

Dear Esoteric Sec'y:

Our baby is now two months old. He is very healthy. And I am really feeling better than I did a year ago. At that time you had brought me to the best health I had known for several years. I am real-

ly feeling fine, and I intend to take up again the Probationers exercises for October.

Very Gratefully Yours,

Mrs. I. L. P.

Hammersmith, W. London, England

Dear Mr. Heindel,

Mother has just returned from her 8 week's stay in Devonshire, perfectly well—It's too wonderful for words, and as for gratitude, no words of mine can tell how I feel about it. The others, of course, don't realize spiritual help as yet, and I don't talk about it, but I do know so well that she couldn't possibly have got on without your help. You remember in your diagnosis you said she wanted complete change away from home—but this was the first time an opportunity came and, incidentally, it is the cause of my contributions being so slack.

Mother is writing to you to say that she feels well, for her to admit that is tremendous. She's just like her old self—has taken up household duties—does her hair in a new style and writes letters—things she hasn't done for six or seven years. I feel I must write to express to you how extraordinary it all is—how thankful and grateful we are. I think the power of healing is such a great possession, and wish I were like you and able to leave the body. With my very deepest and most heartfelt thanks, I remain,

Yours sincerely grateful,

C. H

Echoes from Mt. Ecclesia

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THE ROSICRUCIAN REQUIEM

Note—Numerous requests have been made for a funeral service which members and others, who look upon life as we do, may use when laying away the body of a friend. We therefore publish a stenographic report of Mr. Heindel's farewell address over the body of Frances Lyon, our valued friend and fellow worker.

After an organ voluntary the audience sang "Nearer My God to Thee." the Rosicrucian Funeral Emblem, a pure white cross with one white rose in the center, was then unveiled and Mr. Heindel gave the usual Rosicrucian Greeting.

"My Dear Sisters and Brothers, May the Roses bloom upon your cross." The audience responded, "upon yours also."

Mr. Heindel then said:

One of the tests of the value of religion is the comfort it gives us when vicissitudes befall, when sorrow and trouble try the heart. To fill its mission, it must bring comfort in sorrow, particularly at the time of the final separation from our dear ones. When the reaper, DEATH, calls, when it pleases God to end the present earth life, when our human resources have been exhausted, we look

to religion for courage and fortitude to bear the burden of our great loss and our sorrow.

And how do the Rosicrucian Teachings meet these requirements?

They tell us, in the first place, that death is not the end, also how, under the law of consequence, the fruit of our actions in this life, whether great or small, must at some future time be harvested, for the bible says that, "whatever a man soweth that shall he also reap."

We know that it is as impossible to cancel our misdeeds or good deeds by merely passing from this body, as it is to compensate our debtors by removal to another city. The debt still remains, and sometime this must liquidate itself. Our rewards are also due some time, and the immutable law of causation, therefore, involves continuity of life, and rebirth at a future time, as expressed by Sir Edwin Arnold:

*Never the Spirit was born!
The Spirit shall cease to be never!
Never was time it was not,
End and beginning are dreams.
Birthless and Deathless remaineth the
spirit forever.
Death has not touched it all,
Dead though the house of it seems.*

*Nay! but as one layeth
A worn-out robe away,
And taking another sayeth:
This will I wear today.
So putteth by the spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh.*

We rejoice when a child is born, and weep when death comes, because we do not realize that such conduct is the exact reverse of what it ought to be. As a matter of actual fact, the spirit is imprisoned in this coat of clay at birth, to be subject for many years to the pains, aches, and infirmities to which all flesh is heir. True, concrete existence is necessary to learn certain lessons—and in that way the spirit benefits, but logically, if weeping is to be indulged, then we should weep when the spirit is born into this world, and we should rejoice when Death comes to liberate it from pain and discomfort of physical existence.

And, if we could see and know the relief they feel, we surely would rejoice. Think of how a poor soul, chained upon a bed of torture for years, must feel upon awakening in the invisible world, able to move freely without pain whither it will. They feel transported with joy, and is it not our duty to curb our own sense of loss which is really rooted in selfishness, and rejoice with them, and bid them God speed in their new career?

It has pleased God to call our Friend Frances to a greater work, to broader

fields, in another world where she has no need of a physical body, and she has therefore laid this garment away. As a child goes to school day after day, with nights of rest between the school days, for the purpose of gaining knowledge, meanwhile growing a body from childhood to the full stature of manhood and womanhood, so also the spirit must inhabit a series of earthly forms of gradually improving texture to gain its experiences; as Oliver Wendell Holmes says in his poem, "The Nautilus:"

*Build thee more stately mansions
Oh! my soul,
As the swift seasons roll.
Leave thy low vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome
more vast,
Till at length thou art free,
Leaving thy outgrown shell by life's
unresting Sea.*

Therefore we know that Frances will come back, must come back, somewhere, sometime, with a better and nobler body than this frail garment she has discarded. We know that under the immutable law of causation she must return, as surely as the stone tossed into the air falls back to earth, so that by repeated lives of friendship and relationships, her love nature may be widened and deepened into an Ocean of Love, wherein all shall blend as drop with drop. Death, then, has lost its sting, so

far as we are concerned, not because we are calloused and love our friends and relatives less, but because we are so firmly convinced, because we have absolute actual knowledge, that there is no Death.

There is no death. The stars go down
To rise upon another shore,
And bright in heaven's jeweled crown
They shine for evermore.

There is no death. The forest leaves
Convert to life the viewless air;
The rocks disorganize to feed
The hungry moss they bear.

There is no death. The dust we tread
Shall change beneath the summer
 showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

There is no death. The leaves may fall,
The flowers may fade and pass away.
They only wait through wintry hours
The warm, sweet breath of May.

There is no death, although we grieve
When beautiful familiar forms
That we have learned to love are torn
From our embracing arms.

Although with bowed and breaking
 heart,
With sable garb and silent tread
We bear their senseless dust to rest
And say that they are dead—

*They are not dead. They have but
 passed
Beyond the mists that blind us here
Into the new and larger life
Of that serener sphere.*

*They have but dropped their robe of
 clay
To put a shining raiment on;
They have not wandered far away,
They are not "lost" or "gone."*

*Though unseen to the mortal eye,
They still are here and love us yet;
The dear ones they have left behind
They never do forget.*

*Sometimes upon our fevered brow
We feel their touch, a breath of balm;
Our spirit sees them, and our hearts
Grow comforted and calm.*

*Yes, ever near us, though unseen,
Our dear, immortal spirits tread—
For all God's boundless Universe
Is Life—there are no dead.*

We have no cause for grief because the silver cord is loosed and the body returned to the dust whence it was taken, for we know that the Spirit we called Frances in this life, is more alive than ever, is in fact present with us now and as visible to some of us as when it inhabited the garment we now consign to the fire, that the elements may be transmute it to other forms by the alchemy of nature.

Before sending it on its way to the Crematory, we will sing the closing hymn used in the Rosicrucian Temple Service.

The services over Frances Lyons' body

were held in the Pro-Ecclesia on August thirty-first, eight o'clock a. m. and the body was then sent to San Diego where the crematory reduced it to ashes.

MYSTIC LIGHT

Continued from page 14

how can men and women become practical magicians? It is absolutely necessary that they should do so if the world is to be transformed, the chemical elements transmuted. I am no pessimist in

regard to man and his possibilities. I have had glimpses of a deeper vision and I know if we are faithful to these enduring principles of life and consciousness that some day the golden age will dawn for mankind, the Earth will marry the Heavens and humanity's purpose on this planet be accomplished.

THE ASTRAL RAY

Continued from page 30

trine of Mars and the Moon shows that they will probably be quite congenial.

With regard to health. James may not be very strong in the years of childhood, but as he grows older his physique and general health will improve, because Mars is trine to the Moon, the Moon being in Cancer. This shows that he will

acquire a good digestion and with that blessing he will be able to overcome all other ills, for it may be said that almost all the troubles of humanity are due, in the first place, to poor digestion and consequent faulty assimilation. With Saturn in Pisces, he should, however, be careful to always keep his feet warm and dry, for that is the vulnerable point in his system and he is liable to catch cold through wet feet which then may cause him trouble.

THE AFTERMATH

There is in every heart a grave,
A sacred, silent spot .
Filled with sad memories of the vast,
That busy life knows not.

Far down it lies, this quiet mound,
The record of lost years;,
And, in our lonely midnight dreams,
We water it with tears.

Tears for the hopes that once we knew,
In youth's enchanted hours,
When life was just a golden haze
Of sunshine, and of showers.

Tears, too, for friendships kind and true,
Which proved so sweet, and rare,
And dearer ties than all, that brought
But sorrow, sin, and care.

Rash deeds of fateful import loom
From out the vanished years;
And wounded hearts that found no balm
In after grief, or tears.

All these are buried in that grave
That no man ever sees,
The loves, and hates, and fears that go
To mould life's destinies.

And while it seemed, in those dark days,
The springs of joy had fled,
The mellowing hand of time touched o'er
The hopes we thought were dead.

Ah, only when our soul can sound
The depths of woe, and pain
Will come the aftermath of peace,
That we, through sorrow, gain.

And only then to us is given
The wisdom from above
To spread abroad the perfect gifts
Of sympathy, and love.

—E. M. NIGHTINGALE

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The Question Department

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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

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